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PRESIDENTS OF THE WOMEN OF THE CHURCH
Ernest Myatt Presbyterian Church, Raleigh, N. C.
for the past 25 years (April 1959)

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Back Row—Mrs. Hunter Collins, Mrs. S. P. Prevotte, Mrs. Roy N. Moore, Mrs. Clarence Johnson, Mrs. Ray Collins, Mrs. Braxton Whitaker, Mrs. James B. Phipps.

Success is not a matter of setting a goal then reaching it, but rather of turning our faces in a certain direction and, through a continuous series of new efforts, keeping going in that direction throughout our lives.

So the Christian whose face is turned heavenward must needs remember that every beginning of every project of any kind whatsoever must be in the fear of the Lord. That is wisdom and it is the only wisdom.

Reasoning, then, from effect back to cause, isn't it possible that our failures can be traced to the fact that the undertaking did not have its inception, its beginning, "in the fear of Jehovah"? Doesn't this answer the complaint of many Christians, that often it seems as though the devil takes more interest in the success of his children than the Lord does in His? Also, if we will face the truth, do we not progress faster? Christians undertake work in their own wisdom, believing they are suited to it; for instance, a misfit teacher can wreck a Sunday School class, whereas the same person might make a wonderful success of personal work.

The Lord knows our talents, our abilities. Let's make Him the President of the firm, the confidential advisor number one. Truly, the fear of the Lord is the beginning of wisdom, and the ending, too, for that matter.

—R.LcC.

The Apostolic Message

"What was the message delivered by the Church in those days? It is briefly summed up by Paul in I Cor. xv. 1-11. They never forgot the fact of sin — that men were lost. The very name 'Jesus' reminded them of this, for it means 'Saviour'. The resurrection was to them the crowning evidence that Jesus was all He claimed to be — the Son of God who had all power given unto Him. In their preaching they appealed to many eye-witnesses who had seen Christ after His resurrection. The evidence was overwhelming. They also appealed to the marvels wrought in His name by His followers, and pointed out the wonders of His saving grace as seen in themselves and many others. So successful were they in spreading their teaching that eighteen years after the resurrection of Christ His followers were accused of turning the world upside down."

This paragraph is a good sample of the sound scholarship and the compact statement found throughout **THE STORY OF THE CHURCH**, the excellent condensed history of the Christian movement through the centuries by Rev. Prof. A. M. Renwick of Edinburgh. In his 222 pages there is a wealth of solid information about events and personages as well as movements. One cannot too highly commend this work for those interested in a brief text for college or high school classes or for review purpose in Seminary. If my students would read during the course Schaff or Latourette and then cram this summary for exams they would come out on top. The volume sells for \$1.25 in paper by Eerdmans's.

—W. C. R.

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United Presbyterians Face Doctrinal Issue

THE newly United Presbyterian Assembly, by the time this appears in print, will have been called on to come out sharply in defense of the biblical doctrine of the Virgin Birth of Christ. The occasion for a stand on this doctrinal issue at this time was the demand of the Glendale, California, Presbyterian Church that the Assembly refuse to confirm the appointment of Dr. Theodore A. Gill as president of the San Francisco Theological Seminary.

The objections of the Glendale Church to Dr. Gill's appointment were based on an editorial in the *Christian Century*, in which Dr. Gill confessed his disbelief in the historic doctrine. The Glendale session said: ". . . We find that no one could possibly recite the Apostles' Creed with honesty and still agree with the expressed liberal beliefs of Dr. Gill; and the thought of subjecting our ministerial students to such bizarre biblical interpretations is extremely objectionable . . ."

It is difficult to believe that a Presbyterian Communion could contemplate the appointment of one who denies the Virgin Birth of Christ to a teaching position in one of its seminaries. But the Presbyterian Church, USA has long since made room for unbelief within its ranks.

—The Banner (Official Organ of the
Christian Reformed Church)