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Downward Trends at Modern Princeton

The First of a Series of Articles on the Present Position of Princeton Seminary

By the REV. PAUL WOOLLEY

Professor of Church History at Westminster Theological Seminary

EIGHT months after Elizabeth ascended the English throne, the Academy at Geneva opened its doors under the ægis of John Calvin. The purpose of the upper division of the new institution was to prepare men to preach the gospel. It was an end which the great reformer had long had in view, but which had been hindered of accomplishment hitherto by the pressing demands of the Genevan church itself for direction and supervision. Soon men were pouring out of the Academy classes to preach and teach in France, in the Netherlands, in Scotland, wherever by the grace of God they might find an opening. There was no heat in the Academy class rooms, whether by oil or by coal, but the hearts of the students were warmed with the love of God; there was no glass in the Academy windows, only oiled paper, but the minds of the students were illuminated by the light of the Word of God. Better to have them all, but if some must be missing, the Genevan Academy made the proper choice. The curriculum was filled with instruction and exercises based on the old classical authors. Had not Calvin been one of the foremost classicists of his day at the University of Paris? But now Calvin himself went on to teach the new generation of stu-

dents the truths of the Reformed theology, too, as he had beaten them out from the Bible in successive editions of his *Institutes of the Christian Religion*. He and his colleague Beza were the theological lecturers.

These students carried the newly-won truths of the gospel throughout Europe, and some of them came to England, and others of them came to Scotland. The universities of both lands became centers of gospel truth. First, Christ's College, Cambridge, and then Emmanuel, were the great lighthouses of Reformed theology in England and the great theologian of Christ's, William Perkins, urged the students of theology to master the great systems of divinity.

When Harvard College was founded in New England less than two decades after the landing at Plymouth, it followed the pattern of its great spiritual mother in the old Cambridge, and in new Cambridge the students were urged by the vice-president of the opening years of the eighteenth century, Samuel Willard, to master systems of divinity and commonplaces, just as William Perkins had done on the banks of the Cam in old England. One hundred years later Andover Theological Seminary opened its doors in New England to fight the attack of Unitarianism, and the study of

An editorial introduction to this series of articles, entitled "Whither Princeton?", will be found on Page 25.

the second year of the three-year course was *systematic theology*, just that, for a year. In the Theological Department of Yale, also, after its founding in 1822, the second year was almost entirely devoted to *systematic theology*.

After the death of John Knox, in the days of the infamous "tulchan" bishops in Scotland, Andrew Melville, who had taught in the Academy at Geneva, reanimated the University of Glasgow, and it was largely university-trained Scottish ministers who shepherded the flocks of the new settlements in northern Ireland when Anglican clergymen refused to come from London to minister to the first new colony at Londonderry. From Ulster, first and foremost, and then from England and Wales, ministers made the tedious Atlantic passage to the shores of the Middle Colonies on this side of the Atlantic to become the overseers and pastors of the flocks of settlers from the British Isles. They would otherwise have spiritually starved in these lands, rich in arable fields of soil but poor in the sowing of the seed of the Word.

When the Presbyterian Church in the U.S.A. finally came to the conclusion that it could no longer entrust the training of its ministers to the system which led the candidate from the liberal arts college to the household study of some individual pastor for instruction, it followed the example of the foundation at Andover, which had already been laid, and determined to set up at Princeton a theological seminary with a group of teachers as its faculty. To be sure it took several years to assemble the group, but the idea was there from the beginning. In this newly-founded seminary at Princeton, "the first curriculum class", to use the words of the late Professor B. B. Warfield, "was a class in Didactic Theology; the first Professor of the Seminary was charged with the teaching of Didactic and Polemic Theology". Princeton began its life in this honorable, and not only honorable but vital, tradition of Reformed theology that the heart of a theological curriculum must be the teaching of a complete and rounded system of divinity. The point is put in language which could scarcely be excelled in the Introduction to the *Plan*, which

was the document upon which Princeton was founded, where the statement of the purpose of the institution begins thus:

"It is to form men for the gospel ministry, who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fullness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and gospel order".

In 1820 Charles Hodge began his service at Princeton. For thirty-eight years, from 1840 to 1878, he taught from the chair of Didactic Theology, and in the very first section of his great life-work, his *Systematic Theology*, he points out the necessity and importance of presenting a system of truth in theology.

When Princeton Seminary in 1912 attained its centennial, the chair of Didactic and Polemic Theology had an incumbent who was a worthy successor to those who had preceded him, Benjamin Breckinridge Warfield. Dr. Warfield had for more than two decades been carrying out his share of the provisions of that great *Plan* of the seminary which had for a hundred years provided that the student "must have studied, carefully and correctly, Natural, Didactic, Polemic, and Casuistic Theology", and

that "he must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent and abundant quotation of Scripture texts for that purpose".

But even before the centennial arrived, there had been discussions as to modifying the curriculum of the seminary, and in 1914 a definite proposal was made to reduce by one-sixth the amount of time devoted to systematic theology in the required course of study in the seminary. The serious character of this attack was recognized by Dr. Warfield, and he threw all of his energies into a protest against the consummation of the plan. Speaking of the department of Didactic and Polemic Theology, he said:

"I look upon the six [year-] hours assigned to it in the required curriculum now in use as the minimum of time in which the necessary work of the department can be accomplished. In some other departments, instruction, it may be can be given 'by sample'; in this department the whole subject must be covered by each student" (*Communication to the Committee of the Board of Directors on the Curriculum*).

He emphasized again and again the necessity of having every student cover the whole ground in this department.

"The complete System of Divine Truth must be laid before the whole body of students as a whole, and in its entire compass" (Warfield: *Notes on Certain Proposed Readjustments of the Curriculum*, p. 3).

He saw no relief in the hope that some students would pursue elective courses in the department,

"because the required course in this department must cover the whole ground" (*idem.*, p. 4).

The serious results of the proposed reduction of hours on the standard of the seminary he foresaw.

"The subtraction of one [year-] hour from the time allotted to this department can result in nothing, then, but a decrease in the efficiency of the instruction in it. This would be a step, and a wide step, in lowering the standard of the Seminary" (*ibid.*).

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Korean Covenanters

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary to Manchuria

PART I

IN 1939, after the Moukden Presbytery of the Korean Presbyterian Church had deposed me as pastor of the groups which the Lord had used me in establishing in North Manchuria, because of my refusal to cooperate in bringing them under the government laws for controlling religious bodies, I still felt a responsibility to the Christians over whom the Lord had made me a pastor. I urged them as individuals and groups to testify against the action of the Korean General Assembly which declared shrine worship to be consistent with true Christianity and urged them to refuse to come under the government's law for controlling the church. I warned them against being unequally yoked with unbelievers. As a result, about five groups and no small number of individuals, officially or unofficially, withdrew from the Korean Presbyterian Church and looked to me to continue to be their pastor.

Even among those who had thus withdrawn, however, we found many shades of opinion as to which of the government's "patriotic" requirements were sinful; as to whether one should keep his membership in the old church, though ceasing to attend it or to be governed by it; and there was still a tendency on the part of some to close their eyes to the issue and compromise when it came to the matter of allowing their children to attend the public schools, even though, in doing so, the children had to bow at shrines.

Although some were willing to accept it, I believed it wrong for me to set up my private interpretations as a guide for them in these matters. But having seen the Korean church weakened through compromise and the absence of a clear statement on the "patriotic" requirements, I felt a need for some creedal pronouncement. This became more necessary as God added daily to our numbers those who were saved. We had to declare, for the sake of the church, the standard for membership under the circumstances both for receiving

and disciplining members and to declare the standards which must determine the qualifications of those who should be local leaders.

This need resulted in our drawing up what we called a Presbyterian Covenant. In its first rough draft, it took the form of a personal creed which I read before a group of our Christians. Most agreed to the main points.

In January, 1940, many of the same group, and a few other Christians from the surrounding territory who had gathered in Harbin for Bible study, took a day off for fasting and prayer. Following this we spent several days together searching for light from the Scriptures on the many-sided temptation presented in the "patriotic" requirements, and in trying to phrase a common covenant. Almost all of those who worked on it accepted it as their covenant and from that time forward we employed no evangelists or Bible women who had not accepted the covenant as their own. From then on I presented the covenant to individuals and groups as the basis on which I would enter into or continue a pastoral relationship with them and the basis upon which all church discipline in the communion so formed would be exercised. No one was accepted into covenanted groups on confession of faith or by letter who did not first accept this covenant. It meant that each covenanted member made a personal declaration on the shrine issue, a thing which greatly strengthened them as well as clarified their testimony. "They overcame . . . because of the word of their testimony".

Several of those who had part in writing this covenant were later imprisoned. Evangelist Kim, who is now in prison for his tenth time and serving a sixteen-year sentence, was one of the biggest contributors to the writing of it. An Young Ai, who was among those who accepted it, has sealed her testimony with her life. More than seventy of those who accepted it were imprisoned, some being still in prison as far as we know.

This covenant and the organization of groups on the basis of it were part

of the main charges against us when we ourselves were imprisoned. The much-handled Korean copy of it which I had used among the churches was one of the pieces of evidence presented in court against me.

This month is the third anniversary of the writing of the Presbyterian Covenant. On my last trip among the churches in 1941, I found twenty-three covenanted groups meeting regularly for Sunday and midweek services, having a total on their attendance rolls of seven hundred and seventy-seven, with an average attendance of five hundred and nine. Of this total roll, which might be termed "more serious adherents", two hundred and fifty were covenanted baptized Christians, one hundred and seventeen were covenanted catechumens preparing for baptism, and sixty-four were baptized infants of covenanted parents—a total of four hundred and thirty-one covenanted men, women and children!

We believe that the open doctrinal statement of the covenant clarified issues in the minds of our Christians and that, by their making it their confession, they were helped spiritually and mentally to withstand their enemies. We wish that it had had a chance to be presented to Christians all over Korea and Japan; if the churches in China must also face these issues, we feel that some such covenant—which would bring the matter before every individual rather than leave it only to church courts and officers to decide—would greatly strengthen the church. "For if the trumpet give an uncertain voice, who shall prepare himself for war?"

A Presbyterian Covenant

INTRODUCTION

Looking at the condition of the present church in Korea, one sees much apostasy and confusion in discipline. Convinced that the Christians who would flee from idolatry must come out from the existing denominations and associate together, we have made the following general declaration of our belief.

We believe the following to be

Scriptural teaching on the sin of idolatry which we must flee from:

1. A CHRISTIAN

"and that the disciples were called Christians first in Antioch" (Acts 11:26).

"Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples" (John 15:8).

"If ye abide in my word, then are ye truly my disciples" (John 8:31).

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple" (Luke 14:26, 27).

MAY BURY THE DEAD

"And devout men buried Stephen, and made great lamentation over him" (Acts 8:2).

"So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus" (John 19:40-42).

AND WEEP OVER THEM,

"and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them" (Acts 9:39).

"Jesus wept" (John 11:35).

"weep with them that weep" (Rom. 12:15).

"And devout men buried Stephen, and made great lamentation over him" (Acts 8:2).

YET SO AS NOT TO HAVE A SPIRIT OF STRIVING OR REPLYING AGAINST GOD

"Woe unto him that striveth with his Maker!" (Isa. 45:9).

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus?" (Rom. 9:20).

OR OF QUESTIONING HIS JUDGMENTS AND THE TIMES WHEN HE AFFLICTS US,

"I know, O Jehovah, that thy judgments are righteous, And that in faithfulness thou has afflicted me" (Psalm 119:75).

"Naked came I out of my mother's womb, and naked shall I return thither; Jehovah gave, and Jehovah

hath taken away; blessed be the name of Jehovah. In all this Job sinned not, nor charged God foolishly" (Job 1:21, 22; cf. Lev. 10:6).

NOR SHALL HE SORROW AS THE REST WHO HAVE NO HOPE.

"that ye sorrow not, even as the rest, who have no hope" (I Thess. 4:13).

"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me" (II Sam. 12:23).

2. REGARDLESS OF THE FORMER GOODNESS OF THE DEAD PERSON,

"So they went unto the city where the man of God was" (I Sam. 9:10).

A CHRISTIAN SHALL NOT INQUIRE OF THE DEAD,

"or charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Hebrew "one who inquires of the dead") (Deut. 18:11; cf. I Sam. 28:3-19).

NOR SEEK UNTO THE DEAD,

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" (Isa. 8:19).

NOR CALL UP THE DEAD IN ORDER TO INQUIRE OF THEM OR ASK OF THEM,

"Then said the woman, Whom shall I bring up unto thee? and he said, Bring me up Samuel. . . . And the woman said unto Saul, I see a god coming up out of the earth" (I Sam. 28:11, 13).

NOR ANYTHING THAT MIGHT HAVE THIS APPEARANCE.

"Abstain from every form of evil" (I Thess. 5:22).

3. WITH THE EXCEPTION OF THE GOD-MAN CHRIST JESUS,

"In the beginning was the Word, and the Word was with God, and the Word was God". . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1, 14).

"For there is one God, one mediator also between God and men, himself man, Christ Jesus" (I Tim. 2:5).

"Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the

earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

A CHRISTIAN SHALL NOT CALL ANY MAN GOD,

"Son of man, say unto the prince of Tyre, Thus saith the Lord Jehovah: Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God, though thou didst set thy heart as the heart of God: . . . Thou shalt die the death of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord Jehovah" (Ezek. 28:2, 10).

"And the people shouted, saying, The voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory" (Acts 12:22, 23).

NOR GIVE TO A MAN THE GLORY WHICH BELONGS TO GOD,

"And immediately an angel of the Lord smote him, because he gave not God the glory" (Acts 12:23).

NOR SACRIFICE TO MAN,

"And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We are also men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God" (Acts 14:13-15).

NOR SHALL HE PUT ABSOLUTE TRUST IN MAN,

"Put not your trust in princes, nor in the son of man, in whom there is no help" (Psalm 146:3).

"Cease ye from man, whose breath is in his nostrils" (Isa. 2:22).

NOR CREDIT TO MAN THE POWER OVER LIFE AND DEATH THAT BELONGS TO GOD ALONE.

"Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin" (John 19:10, 11).

(To Be Concluded)

The Kingdom of God

By the REV. CALVIN K. CUMMINGS

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THE kingdom that Christ preached was a God-centered kingdom. Christ designated the kingdom that He came to preach as "the kingdom of God". By this designation, He declared that the kingdom is centered in God. The kingdom of God is that realm where God not only rules but also where He rules for Himself. The kingdom of God is a kingdom ruled by God and for God. It is a kingdom whose very essence is Himself. As stated by the great theologian and scholar Dr. Geerhardus Vos, the kingdom of God "means the actual exercise of the divine supremacy in the interest of the divine glory" (*Biblical Theology*, p. 245); "It is a state of things in which everything converges towards God as the highest good" (*The Kingdom of God and the Church*, p. 86). In the words of Dr. A. A. Hodge, "The central principle of this kingdom, which determines all its other conditions and requirements, is the absolute loyalty of the hearts of all its subjects to the person of the King" (*Popular Lecture on Theological Themes*, p. 293).

Christ also designated the kingdom "the kingdom of heaven". The term "kingdom of heaven", no less than the term "kingdom of God", was calculated by our Lord to reveal the God-centered character of the kingdom. It is clear that the kingdom of heaven is not a kingdom separate and distinct from the kingdom of God; they are one and the same. Mark narrates that Jesus, during His early Galilean ministry, preached, "The kingdom of God is at hand". The parallel account in Matthew reads, "The kingdom of heaven is at hand". Matthew himself clearly identifies the kingdom of heaven with the kingdom of God when he narrates, "A rich man shall hardly enter into the kingdom of heaven. . . . It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24). Matthew employed the term "kingdom of heaven" because he was writing primarily to Jews who had come so to emphasize the exalted and unapproachable nature of God that they

would not take the name of God upon their lips. They substituted such terms as "heaven" for God. So the term "kingdom of heaven" reveals just as definitely as does the term "kingdom of God" the God-centered character of the kingdom. Indeed, the term "kingdom of heaven" places an added emphasis on the exalted character of Him who reigns.

These designations of the kingdom did not just happen. They were purposeful. They were not the popular designations of the kingdom. The Jews preferred such terms as "the coming world" or "the coming age". But Jesus found these terms objectionable. These general terms favored by the Jews left too much room for them to think of the kingdom in terms of what that kingdom would mean for them, for Israel. By employing the terms that He did, "our Lord protested against the popular misconception of it as a national kingdom intended to bring Israel supremacy and glory" (G. Vos, "*The Kingdom of God and the Church*", p. 23).

The kingdom that Israel had come to desire was a kingdom that would exist for them and therefore a kingdom whose chief content would be Israel's glory and not God's. God was merely incidental, not essential to them. So when Christ came proclaiming the gospel of the kingdom of God, a kingdom which existed for God and the content of which was primarily God, they were not only uninterested, they were actually hostile. The blessings that Israel sought in the kingdom were the blessings of national and personal exaltation, divorced from God. The blessings of the kingdom that Christ preached were the blessings of sonship and life. These blessings of sonship and life derived their essential meaning and content from a relationship toward God. Christ came to restore man to the favor and fellowship of God. In a word, Christ came to bring God to man for his everlasting possession. As Paul declares, "We were reconciled to God by the death of his Son" (Rom. 5:10). "For ye have not received the spirit of bondage again to fear; but ye

have received the Spirit of adoption whereby we cry, Abba, Father". Jesus declared, "This is life eternal, that they might know thee the only living and true God, and Jesus Christ, whom thou hast sent" (John 17:3). To be able to pray by the grace of God "Our Father" constitutes the richest blessing of the kingdom we can experience on earth. To behold the glory of God in the face of Jesus Christ will constitute the highest joy of the final kingdom.

The kingdom that men today seek and that Modernists preach is, like the kingdom that Israel desired, a kingdom that exists for man. Some seek a kingdom of greater material blessings. Others seek a kingdom of greater spiritual blessings, where righteousness and love prevail. But they unite in desiring these blessings for man's sake. At best, God is only incidental and not essential to these blessings. Of two facts we can be absolutely certain. First, this is not the kingdom that Christ preached; it is the very kingdom that Christ protested with all the vigor of His soul. Second, it follows as the night the day that a kingdom without God is a kingdom that has within it the seeds of self-destruction. The Word of God declares and human history confirms that "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (Rom. 1:28). The realization of such a kingdom is its curse and its doom, separation from God for time and for eternity.

Finally, the kingdom that Christ preached is a supernatural kingdom. It is a kingdom that is instituted and maintained by the supernatural power of God.

How is it that this kingdom of God has outlived all other kingdoms, towering o'er the wrecks of time? The ancient and mighty kingdoms of Egypt, Babylonia, Assyria, Persia, Greece, and Rome have long since ceased to be, but the kingdom of the Old and New Testaments still prevails. Is it because this kingdom has had fewer and less ferocious enemies? On the contrary, no kingdom has

been hated and persecuted as has this kingdom. Is it because the leaders of this kingdom have historically had native abilities which those of opposing kingdoms did not have? Well did Paul write: "Not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence" (I Cor. 1:26-29). Certainly, it was not because of an overabundance of native ability among the humble and despised band of the original twelve that they "turned the world upside down". How then can the conquests of the kingdom be explained? There is but one rational explanation: it is the fact that this kingdom is a kingdom instituted and maintained by the supernatural power of God.

The kingdom of God is a kingdom that has been and continues to be instituted and maintained by the supernatural power of the Holy Spirit. The disciples had fled in fear. Peter had denied his Lord. But shortly these very men, who in cowardice had fled, were to stand before judges and rulers unafraid. According to tradition, all save one sealed their testimony with their blood. Whence came this change? Two facts account for this sudden change. First, they saw the Christ, supernaturally risen. Second, they were endowed with "power from on high". Christ had promised them, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). By this Holy Spirit the disciples were empowered and emboldened to preach Christ with indomitable courage and boundless zeal. Constrained by this spirit, Peter who had denied the Christ now affirmed in the face of threatenings, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19, 20). In the power of that same Spirit, saints throughout the centuries have "met the tyrant's brandished steel, the lion's gory mane". Men might destroy their bodies—their testimony, never!

By the supernatural power of the Holy Spirit, the message of the kingdom has not only been preached, but also that message has proved effectual unto salvation. In the power of that Spirit, the kingdom of God goes forth irresistibly to conquer and to conquest. The work of the Spirit is a work that no human power can prevent, that no human power can undo. What Christ promised would be, will be: "When he [the Holy Spirit] is come, he will convict the world of sin, and of righteousness, and of judgment" (John 16:8). After Pentecost, first three thousand, then five thousand, then more than could be numbered, were "pricked in their hearts and said, . . . Men and brethren what must we do? . . . Then they gladly received the Word and were baptized" (Acts 2:37, 41). By the sovereign power of the Spirit, souls dead in trespasses and sins were quickened into newness of life. Men became new creations in Christ Jesus, possessed of a new and holy character. Through the power of that Spirit, Sauls have become Pauls, Simons have become Peters, "sons of thunder" disciples whom Jesus loved. By the power of that Spirit, such a radical change came over the lives of the cannibals of the New Hebrides to whom John Patton had brought the gospel that even Charles Darwin confessed that he had regarded countless centuries of evolution necessary to account for such a change.

Seldom has the church of Christ faced a more gospel-hardened and rebellious world than the world that confronts the faithful minister of the gospel today. But with the promise and power of the Spirit, we can study, preach, and pray with the same confidence with which Robert Morrison faced China's four hundred million souls. When asked by the captain of the ship on which he was taking voyage to China, "Do you really expect to make an impression on China?", Robert Morrison promptly and confidently replied: "No sir, I expect God will". Our God is able.

God's omnipotent Spirit does not work in independence of His providence. God prepares events in the natural world for the working of His supernatural grace. The King of the kingdom is the King of the universe. He makes all things, even the persecutions of the world, subserve the interests of His kingdom. "For of

him, and through him, and to him, are all things". God prepared the stage for "the coming of Christ. "When the fulness of time was come, God sent forth his Son". Universal peace and a universal language in the physical world enhanced the rapid spread of the gospel. It is thus today; God is working His purposes in the physical world for the furtherance of His kingdom. Just what these purposes are we cannot be certain. Possibly there may come from the present world conflict an opportunity for Christian missionary activity unparalleled in the history of the Christian church. By the tragic events in the external world, God may be plowing the soil of men's souls for the sowing of the Word and the watering of the Holy Spirit. It is also quite possible that the spirit of unbelief and self-reliance that prevails in the world and church may continue to increase and plunge the world into unprecedented darkness. But one thing is certain. God in His sovereign providence is preparing events in the natural world for the working of His supernatural grace and the furtherance of His kingdom. God is preparing either for a widespread and mighty outpouring of the Holy Spirit or for the supernatural appearance of His Son from heaven in a time of great darkness, apostasy, and tribulation. To us it is given simply to pray, "Thy kingdom come", in the confidence that, whether by the power of the Spirit or by "the Son of man coming in power and great glory", one thing is absolutely certain, the kingdom of God will come. His kingdom is a kingdom of supernatural and everlasting power.

Because the kingdom of God alone is a kingdom of supernatural power, this kingdom alone is an everlasting kingdom. Should the present kingdoms of the earth attain unto "Utopia", they are at best but kingdoms of time and not of eternity. There is one enemy that renders all other kingdoms than God's kingdom but temporary and fleeting. That enemy is death. "The boast of heraldry, the pomp of power, And all that beauty, all that wealth e'er gave, Await alike the inevitable hour. The paths of glory lead but to the grave". No work of art today speaks more truthfully than the picture of William the Conqueror which hangs in a Parisian art gallery. The mighty conqueror is portrayed not in his strength or military

regalia; he is lying upon his bed, dead. The servants who stood with palsied fear at his beck and call are now rifling his pockets and wardrobes. The conqueror lies conquered of death.

Not so the kingdom of our God. His kingdom is an everlasting kingdom. He is the eternal king; His subjects are the heirs of eternal life. "I give unto them eternal life; and they shall never perish". Death cannot conquer Him or His. "The last enemy that shall be destroyed is death". In supernatural power "the Lord himself

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). "As it is written, Death is swallowed up in victory" (I Cor. 15:54).

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he

shall have put down all rule and authority. . . . Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24, 28).

"He shall reign from pole to pole with illimitable sway;

He shall reign, when like a scroll yonder heavens have passed away. Then the end: beneath his rod man's last enemy shall fall:

Hallelujah! Christ in God, God in Christ, is all in all".

A Rocky Mountain Challenge

By the REV. CLARENCE W. DUFF

Orthodox Presbyterian Missionary to Oak Creek, Colorado

"But Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

"Whosoever shall receive one of such children in my name, receiveth me. . . . But whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and that he were cast into the sea" (Mark 9:37, 42).

"Take heed that ye despise not one of these little ones. . . . Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:10, 14).

ONE little child! What does he amount to in God's sight? What do twenty or thirty or fifty such little ones matter?

Soon I expect to be able to leave for the foreign mission field of Ethiopia. Does it matter whether the forty boys and girls on the revised roll of the Oak Creek Orthodox Presbyterian Sunday School continue to have opportunity to study the Bible under the instruction of sound Christian teachers? Or may they be told that, since our church cannot care for them, they may take their choice between the Pentecostal Holiness Sunday School, whose teachers do believe the Bible but sadly distort its truth, and the Sunday school of an antichristian Community Methodist Church whose pastor frankly says he is not sure there is a hereafter, denies that Jesus was the Son of God except as you or I are sons of God, throws out the whole Gospel according to John, boasts that his position is that of *The Christian*

Century, and hopes that after the war all the churches will back the idolatrous National Christian Church in Japan. This Community Church advertises that its Argue Club, where such weighty subjects as "Which is worth more to humanity, a book or an electric refrigerator?" are discussed, will be out in time Sunday evenings for those who attend to go to the motion picture show. In fact, one of its methods of finance is to sponsor a Sunday night show at the local movie house once in a while, and share in the proceeds.

The only other church in town now functioning, and that only once in two weeks, is the Roman Catholic. Most of those now attending our Sunday school would not go there, even if they were told to.

Would we not come under the judgment of Matt. 18:6 were we to recommend any of these churches to our boys and girls?

And what about almost half as many in the Monday evening Bible school at Haybro, the mining camp four miles down the valley? That is the only Christian service in the little town of some fifty homes. Is that testimony, too, to cease?

Shall we ask the unbelieving pastor at the Community Church to take over the little Bible class we have been allowed to conduct in the Oak Creek public school after school hours one day a week, or is this opportunity to reach some boys and girls not otherwise reached to be lost by default?

But, you say, all this is very small indeed. I know it is. I am ashamed of it. I regret many opportunities neglected or poorly turned to account. Yet I am unwilling to admit that, because it is so small, it is insignificant. Some of these boys and girls believe in Jesus Christ as their Saviour. Almost all of them have a receptive attitude toward the truth—they want to believe! Several, at least, of their mothers and perhaps one or two fathers are believers, though they have grown careless. Jesus spoke of the eternal importance of one such little child, one sinner that repenteth, one of these little ones who believe in Him. "It is not the will of your Father which is in heaven, that one of these little ones should perish".

Besides, though the work accomplished to date is small, the field is not so. Oak Creek proper has a population of close to two thousand, the largest town of the eight or ten in the eighty miles of the Yampa Valley. Various coal mining camps near-by increase this by several hundred at least. Ranching communities in several directions offer opportunity for much-needed Christian work, though the number of people in any one community is limited. Anyone whom The Orthodox Presbyterian Church might send here would find opportunities in a good many directions if he were not too easily discouraged by small things in the early stages of the work. With faith to believe God for greater things, I am convinced he would see them in time. Certainly, the need is tremen-

dous. I do not know that Oak Creek's reputation of being the toughest town in Colorado is wholly justified, but it is lived up to fairly well, I think.

Sometimes, of course, one feels like shaking off the dust of his feet on Oak Creek, and leaving its indifferent, ungodly people to the just judgment of God. But then there are the children! Do we dare thus to put a stumbling block in the way of one of these little ones? Are they to be left to grow up in a town without a single sound Christian influence, but with thirteen liquor-selling "joints" and gambling dens in plain view of the main street intersection?

This is our problem: We are again turning our faces toward Africa, that field to which we dedicated our lives years ago. The way back to Ethiopia seems to be opening once more. We believe we ought to go. There are whole tribes there—tribes like one in which I worked before, of probably one hundred thousand souls—not one individual of which, so far as we know, has ever heard the gospel message of salvation. We must obey the call to those hundreds of thousands.

But we cannot overlook the same urgent need of the thousands in our Rocky Mountain mission field in Colorado, many of them quite as ignorant of the gospel as the pagans of Africa—though more blamably so, I think. This too is a mission field. It may have to be considered a mission field for years to come. The work was begun with absolutely no nucleus of interested Christians. There are yet no older people on whom we can rely, though we are in touch with a good many who are sympathetic. Much of the work is among children. Much of it has to be done in the homes. So far, we regret to say, no leaders have been found or developed. It is not a mission field in the sense of great financial or material need among the people, at least at the present time. It is a mission field in that there is no self-supporting church and, so far as human resources are concerned, the possibility of one seems rather remote. However, God is able, and we believe that persistent effort and constant faith will eventually bring that result.

The Orthodox Presbyterian Church has surely learned not to count too much on numbers or size. Most of us would not be in this particular branch of the Christian church if we had

been too preoccupied with that. There is every reason to believe that the denomination is interested in the mission field. Our Committee on Home Missions has contributed to our support and shown a real interest in our work. Particular churches and individuals have shared in the enterprise. We have lacked nothing and have always been able to meet any expense involved—coal for the Legion Hut, lights when we used them, Sunday school papers, Daily Vacation

February-March Book List

THE following books are available to GUARDIAN subscribers at substantial savings during February and March. Remember also that we sell all religious books printed in the United States. For prompt service, send all your book orders to THE PRESBYTERIAN GUARDIAN.

A COMMENTARY ON THE CONFESSION OF FAITH, by A. A. Hodge. This famous analysis of the Westminster Confession will both stimulate and facilitate your understanding of its system of Christian truth. Price to subscribers during February and March, \$1.40 (list price, \$1.75).

PERFECTIONISM, by B. B. Warfield. Two volumes dealing with the false doctrines that result from a misunderstanding of the person and the work of the Holy Spirit. Prices to subscribers during February and March: Volume 1, \$2.50 (list price, \$3); Volume 2, \$2.90 (list price, \$3.50).

A CRITICAL AND EXPLANATORY COMMENTARY ON THE WHOLE BIBLE, by Jamieson, Fausset and Brown. This well-known commentary belongs in the library of every serious student of the Bible. Contains 1347 pages, well-bound and easy to read. Price to subscribers during February and March, \$4 (list price, \$4.95).

WOMEN OF THE OLD TESTAMENT, by Abraham Kuyper. Fifty character sketches for devotional use and for study groups. (The companion volume will be offered in the next Book List.) Price to subscribers during February and March, 80c (list price, \$1).

SERMONS ON BAPTISM AND THE LORD'S SUPPER, edited by H. J. Kuyper. Seven sermons on the sacraments. Price to subscribers during February and March, 80c (list price, \$1).

Bible School supplies, and so forth. Letters received from missionary societies indicate a vital concern for the field. We are convinced that there would be considerable disappointment were the work here to be abandoned, and we believe the Committee on Home Missions would like to see it continued.

The problem seems to be largely a shortage of men. The cry goes out again, as in Isaiah's day, "Whom shall I send, and who will go for us?" Is there someone who will say, "Here am I; send me"?

Notes on Archaeology

LET us sum up the discussion of the discoveries at Ras Schamra. The excavations here have greatly increased our knowledge of the background of the Old Testament. Through the tablets which have come from this ancient city, the early inhabitants of Syria have spoken to us. The Canaanites of Bible days have become alive.

Here was a people with a strange mythology. Polytheism was rampant. 'El and Baal and Astarte reigned as the supreme gods. In their lives and adventures the ancient Canaanites were greatly concerned. When we today read of their jealousies and of the sins which they tolerated and encouraged, we can begin to understand somewhat of the tremendous struggle of the Israelites to keep true to Jehovah, the God of their fathers. Through the Ras Schamra documents, this ancient Canaanitish world has become very real, and the Biblical narratives appear the more remarkable for their accuracy.

Then, too, we now know more about the language in which the Old Testament was written than was formerly the case. The language of these interesting documents of Ras Schamra has cast light upon the Hebrew of the Old Testament, and true students of the Bible are very grateful for the help which is thus afforded.

Lastly, here again is abundant evidence that writing was known in the days of Moses. Quite possibly these texts were written at the very time when the Israelites were suffering in Egyptian bondage.

In the next issue of THE PRESBYTERIAN GUARDIAN, we plan to discuss other recent discoveries.

The Presbyterian Guardian

EDITORIAL

Whither Princeton?

IN 1929 few informed Presbyterians were in doubt as to the theological position of Princeton Seminary or the justification for the founding of Westminster Seminary to carry on the work and the tradition of the old Princeton. In the middle of the last decade, Princeton's wooing of Barthianism was readily apparent to any diligent inquirer. But today there is, even among reputed conservatives, a growing tendency to consider the present-day Princeton as more sinned against than sinning, as in reality a Reformed institution in which Christians may well place confidence.

In the November, 1942, number of *The Calvin Forum*, Dr. Clarence Bouma, managing editor of the journal, declared, "There was a time, only a few years ago, when it seemed Princeton Theological Seminary was to become the American center for the incubation and propagation of the Dialectic Theology. The President of this distinguished institution brought Emil Brunner to this country and offered him a visiting professorship in the famous chair of Systematic Theology formerly occupied by Charles Hodge and Benjamin Warfield. But Brunner's stay was short-lived. Since that time it appears that the popularity of 'Barthianism' is definitely on the wane in Princeton. . . . It may not be an easy matter to classify each member of the present Princeton Seminary faculty theologically, but one may be sure that it is quite misleading to brand the theological position taught at Princeton today as simply Barthian or as Modernist".

We are sorry to read, in a magazine published under such unquestioned Reformed auspices and from the pen of an influential minister in a thoroughly Reformed denomination, such an expression of qualified confidence in the present policy and position of Princeton Seminary. But Dr. Bouma is not alone in his belief that Prince-

ton is really not so bad as she has been painted. In fact, these words of Dr. Bouma are quoted in the January issue of *Concordia Theological Monthly* (a Missouri Synod Lutheran journal), together with an expression of confidence in the judgment of the editors of *The Calvin Forum* and of a desire to be "fair" to Princeton Seminary. Many other conservatives today join in the conviction that Princeton is in reality a Calvinistic institution, even if her light has lately been obscured by a Barthian bushel.

In *THE PRESBYTERIAN GUARDIAN* for December 10, 1942, we stated our intention "to set forth in detail the theological tendencies at that former citadel of historic Protestantism". On the first page of the current issue, we begin the fulfillment of that intention with a thorough analysis by the Rev. Professor Paul Woolley of the trends in evidence at Princeton as much as a quarter century ago and culminating in a present curriculum hand-tailored to the requirements of an institution whose foundations are now sunk deep in the quicksands of Barthianism. In our next issue, Dr. Cornelius Van Til will analyze the teaching of Princeton's most popular professor, Dr. Elmer George Homrighausen. Dr. Ned B. Stonehouse will follow with a discussion of the position of Dr. Otto A. Piper, Professor of New Testament Literature and Exegesis. It is our belief that a thorough study of these three articles, and possible a few more now being planned, will convince even the most skeptical that Princeton Seminary is still totally unworthy of evangelical confidence.

—T. R. B.

The New Year

HEAVY-HEARTED for those who have gone, uneasy about the future. Not exactly the mood for celebration". These words, written in characterization of the 1943 American as the new year dawns, appear in the leading article in one of the popular magazines.

We think that is a good characterization of today's wartime American. Whose heart is so hard and cold that it cannot commiserate the young men uprooted from budding careers and college educations to be endangered and sometimes to die in Pacific waters or on African sands? Who among us

is certain of a victorious war and peace? Who, then, could rejoice without reservation at the entrance of the new year?

We could. By "we", we mean "we Christians": we who by God's renewing Spirit and Christ's redeeming blood have become the children of God and heirs of His kingdom; we who are invited to come to "the throne of grace that we may obtain mercy, and grace to help in time of need"; we who through our Advocate may call God our refuge and strength and our very present help in trouble; we to whom God says, "all things work together for good to them that love God, to them who are the called according to his purpose".

We are no less deeply concerned than others for those whose lives have been interrupted and endangered, but our deep concern is not heavy-hearted worry. It is a concern which brings us anew to take advantage of our privilege of praying to the One who controls the earth. Then, as we pray to Him for those in danger, a burden is lifted from our souls, for we know that He to whom we pray loves us, and will do for us and to us only that which is good for us. If the death of a loved one will be good for us, He will take him or, if life would be better, then He will spare him. Moreover, if the soldier or sailor is himself a Christian, then even death would be gain for him. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus".

The issue of this war is in the hands of God and is as unknown to us as to the nonchristian, for His ways are not our ways, nor His thoughts our thoughts. There is not one of us who is not curious as to what "his ways" will be during the year. Events of recent months have cast about a feeling of optimism, but the nation is still "uneasy"—a defeat here or there may be the shadow of coming events. But even in shadows the Christian need not be "uneasy about the future". We yearn for victory for the United Nations. We pray daily for it; we work to that end—because we see its many advantages and believe our cause to be right. At the same time, however, we recognize

that we do not know the plan of God and that we do not deserve His favor.

So what if defeat should come? Should we be uneasy at the thought? By no means! We desire victory because we believe victory means freedom. But for the Christian, so also would be an unavoidable defeat. For world rule by such antichristian forces as oppose the United Nations today would seem to be a sign of the soon-coming of Christ and that "the time of our redemption draweth nigh".

In the new year all things will be good!

—J. P. G.

Return to God

WE HAVE heard much more about God recently from modernist churches and from the world in general than we did before the war began. Before the war, a Modernist talked of slum-clearing projects, new environments, and social legislation as the cure for America's ills. The self-sufficiency of man was the dominant note. Now, in time of trouble, they say, Let us get back to God, let problems, so long as it is a religion.

These calls to "religion", however, are too general. The impression is given that any religion will solve our problems, so long as it is a religion.

A welcome note, therefore, was sounded recently by one who has come face to face with the ravages of sin and the futility of man's attempts to save man. Said J. Edgar Hoover, chief of the Federal Bureau of Investigation, as reported by the Associated Press, "I am sure that if more emphasis were placed on the gospel of salvation, and less on social justice, the latter would become a greater reality. What we need is a return to God, more specifically, a return to the practice of religion. That is without doubt the greatest need in America today".

It seems that to Mr. Hoover true religion is the gospel of salvation. From the manner in which today's Modernists twist the meaning of orthodox language, we have become skeptical of much that sounds good, so we shall await further statements by Mr. Hoover on this subject. We hope that they will be forthcoming and that they will show that he means what he seem to mean.

—J. P. G.

"One Little Ewe Lamb"

A Meditation on II Samuel 12:1-14

Pastor of Grace Orthodox Presbyterian Church, Trenton, N. J.

By the REV. LAWRENCE B. GILMORE, Th.D.

THE prophet Nathan was King David's spiritual advisor. God used Nathan to bring great messages to the king. Among these was the admonition that the temple was not to be built by David, but by his son. To this God added the comforting and glorious Messianic promise of the perpetuity of the Davidic line.

Nowhere does Nathan appear more noble in the prophet's function than at the time when God sent him to bear a heavy message of rebuke and punishment to his royal friend. This message Nathan took to David by means of the parable of the poor man's ewe lamb.

The Setting

David had now thoroughly established his kingdom by many victories over surrounding peoples. He had also brought the Ark of the Covenant to Jerusalem, and had organized the worship of God on a magnificent scale. God had favored him and given him great prosperity. To bring complete safety to the nation in the face of its idolatrous neighbors, David warred now against the Moabites, Aramæans, Ammonites, Edomites, and Amalekites. He built up a great Israelitish army, and established his rule from the Euphrates River to the Egyptian border.

But a dark blot came on David's record. In general he did what was right and, because of his devotion to God, is rightly called the man after God's own heart, but in one tragic instance he fell into the terribly complicated sin of deceit, adultery and murder, in stealing Bath-sheba, the wife of Uriah the Hittite, a soldier in David's army.

The Bible paints men as they are. Its realism, though direct and terrible, is nevertheless dignified and pure. Its purpose is to warn us against sin. Accordingly, David's transgression is not glossed over.

While his army, under the leadership of Joab, was besieging Rabbah in Ammon, David tarried inactively at Jerusalem. Catching sight of Bath-

sheba, the wife of Uriah the Hittite, David coveted her for himself. He had her brought to his house. Then, to cover up their guilty affair, he finally resorted to the murder of Uriah, by having Joab put him in the front of the battle before Rabbah. Uriah fell fighting for Israel. With unseemly haste David took Bath-sheba for his wife. "But the thing that David had done displeased the Lord" (II Sam. 11:27).

Kipling, in his *Departmental Ditties*, tells us of the fate of a modern Uriah the Hittite, a certain Jack Barrett sent by a superior officer from the cool healthy highlands in India to die at a post in the hot deadly lowlands:

"Jack Barrett went to Quetta,
He didn't understand
The reason for his transfer
From the pleasant mountain-land:
The season was September,
And it killed him out of hand.

Jack Barrett went to Quetta
And there gave up the ghost,
Attempting two men's duty
In that very healthy post;
And Mrs. Barrett mourned for him
Five lively months at most.

Jack Barrett's bones in Quetta
Enjoy profound repose;
But I shouldn't be astonished
If now his spirit knows
The reason of his transfer
From the Himalayan snows.

And when the Last Great Bugle Call
Adown the Hurnai throbs,
When the last grim joke is entered
In the big black Books of Jobs,
And Quetta's graveyards give again
Their victims to the air,
I shouldn't like to be the man
Who sent Jack Barrett there."

The Text of the Parable

"There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb,

which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

"And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him" (II Sam. 12:1-4).

The Application to David

David reacts with instant anger against the man in the parable who has shown no pity. But with a sickening shock he realizes the parable means himself, when Nathan says, "Thou art the man". God had given David all Saul's household, and the entire kingdom of Judah and Israel. But David had proceeded, without compassion, to rob Uriah of his wife, and to slay him by the sword of the children of Ammon. Accordingly, David's own household will be invaded by adultery and murder. Moreover, in the immediate future the child born to him and Bath-sheba will die.

But David receives mercy as well as judgment. He says, "I have sinned against the Lord". The prophet replies that God has put away David's sin, and David will not die. How deep a spirit of repentance David had we can read in his Psalms, especially 32 and 51.

David's Repentance

We here observe the high value of repentance. David humbled himself at the prophet's rebuke, and was forgiven. Herod and Herodias refused to repent when John the Baptist reproved their wrong life, and went on toward their doom.

We see also the blessedness of forgiveness. Nowhere is this better described than in David's own Psalm beginning with the words: "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1).

Again, we see the unavoidable consequences of evil-doing. Although David repented, the consequences came. Adultery wrecked the good order of his household, and the sword never departed from his family. Amnon, Absalom, and Adonijah were soon slain, and David well-nigh robbed

of his kingdom.

But the overruling grace of God appears. Where sin abounded, grace did much more abound. And God by His Holy Spirit has used these events in the life of David effectually to bring His message of repentance and forgiveness to many a sinful heart.

Lessons From the Parable

We should think first of all about the power of covetousness, the sin that begins with the wrong thought, the ill wish. Our Lord Jesus, in His celebrated saying about the evil look, teaches us that He would have a man put down his wrong thought before it leads him to carrying it out.

We should note also the selfishness as well as the lawlessness of sin. The nature of all sin is to gratify the human desire as against the holy and righteous will of God.

Again, we should see the heartlessness and malignancy of sin. The man that took the poor man's lamb had no pity. David became so cruel that he not only despoiled Uriah's home but took his life also. Sin, when it was finished, brought forth death. In the world we see how the greed of individuals, or of groups such as capital, labor, and nations, may rise to the point of death, destruction, and misery.

We learn further of the impossibility of human restoration for evil-doing. David said the rich man should restore the ewe lamb fourfold. But David could not bring Uriah back to life.

Finally, we should try to view our own faults objectively. The power of the parable is to make truth objective, so as to compel the mind's agreement to the truth. It is easy to condemn the sins of others, for we see them objectively. It is easy to deceive ourselves about our own sins, for we view them subjectively. We need God to search us and try us, and keep us from the hard heart and the compassionless eye. May He keep us from presumptuous sin! And may He lead us by His Holy Spirit to trust the precious blood of our Redeemer to cleanse us from our sins and bring us victory and peace and blessing to others.

"Restore unto me the joy of thy salvation. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:12, 13).

Downward Trends at Modern Princeton

(Concluded From Page 18)

Dr. Warfield was defeated in the gallant fight he made. The hours assigned to Systematic Theology were reduced from six to five or, to use the more recent terminology, from twelve to ten semester hours. It was still expected, however, that the entire system of Reformed theology would be taught within that time, and Dr. Warfield and his assistant, Dr. Caspar Wistar Hodge, continued to cover the entire ground.

The victory over Dr. Warfield in 1914-1915 was won by those forces which ultimately encompassed the reorganization of Princeton Seminary in 1929. In that year there ended finally the reign of the great principles which had been set forth in the *Plan* of the seminary at its foundation and which had animated the curriculum vigorously for almost exactly a century and, to a lesser extent, for a further period of seventeen years.

Now within the last few years, under the leadership of the new president of the seminary, the curriculum has undergone far-reaching changes. A study of these changes will reward one interested in surveying the present position of Princeton Seminary.

There has been no diminution in the number of hours required in the field of systematic theology. On the contrary, there has been an increase in hours from eleven to thirteen in that field. But the consummation which Dr. Warfield so greatly feared, and against which he marshaled all of his forces, has been accomplished. Systematic divinity is now taught in Princeton, to use Warfield's words, "by sample". The entire field is gone over only in outline, in one course, occupying a total of three semester hours. The remaining ten hours assigned to the department are to be occupied by the election of five out of seven choices offered. One of these seven courses is in the development of Christian doctrine, the other six take up the various divisions of systematic theology. It is therefore now possible to be graduated from Princeton without having studied, except in outline, the Christian doctrine of Christ, of the church and of salvation; or without having studied, except in outline, the doctrine of the

Bible (revelation and inspiration) and of God. A number of other combinations of omissions are possible. In sum, the student at Princeton no longer has to study, except in outline, the whole of "that system of religious belief and practice" which, according to the *Plan* of the seminary, he is to "truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fullness".

A plan, similar to that just explained in the case of systematic theology, is in effect in the department of church history. The entire field is covered in outline in four hours and then six more hours are to be elected out of twelve which embrace the entire period since the days of the apostles. Except in outline, one may neglect the entire history of the church prior to c. 1688 or, *vice versa*, slight the entire history subsequent to that time. Will this produce, in the words of the *Plan*, "a particular acquaintance with the History of the Christian Church"?

But there are other changes which are perhaps of as great, if not greater, interest. In 1909 Dr. Warfield called attention to the increasingly poor preparation of students entering the seminary in the fields of language, philosophy, history, English, and the English Bible. He proposed in that year the establishment of propædeutic courses within the seminary in three of these subjects and the continuance of the courses in the first- and last-named which had already been introduced. He discussed, in a pamphlet entitled *The Seminary Curriculum and Propædeutic Courses*, various proposed solutions of the problem of insufficiently prepared entrants. In 1914 he returned to this matter again in *Notes on Certain Proposed Readjustments of the Curriculum*, and said:

"The real problem presented before the Seminary . . . is in my judgment, the problem of imperfectly prepared students. . . . Not only in the interest of propædeutic Greek, which is already being taught in the Seminary; but also in the interests of propædeutic English, History, Philosophy which ought also to be taught in the Seminary and soon must be taught in the Seminary, it is eminently undesirable to revolutionize the methods of instruction in the Seminary after a fashion which must make

the necessary readjustments more difficult or sheerly impossible" (pp. 8f).

But among all the varied suggestions for solving this problem, there was one which Dr. Warfield did not make. He did not propose to reduce the required content of the seminary curriculum because entering students were improperly prepared for that curriculum. Rather, he proposed to increase the amount of the seminary instruction to make up for the lack of preparation. Dr. Warfield's effort was to prepare the students properly, after they entered the seminary, if it could not be done before.

But what has happened now? In 1914 there were required forty-eight semester hours of study in the Biblical departments, including English Bible and including ten hours of Hebrew. In the modern Princeton there are required only thirty-five hours of study of the Bible, including English Bible and eight hours of Hebrew.

A far greater change is observable in the department to which philosophy is particularly propædeutic. In 1914 the fields of apologetics and ethics had twelve semester hours in the required curriculum; today they have five, a reduction of fifty-eight per cent. This is making up for inadequate preparation in philosophy with a vengeance!

To put the matter briefly, the required curriculum of the modern Princeton does not cover adequately the fields of systematic theology and of church history, the departments of Old and New Testament have been severely reduced from their former levels, and the time of study in apologetics and ethics has been more than cut in half. Only in the practical theology division does the required curriculum hold its own with that of 1914. There must be a reason for this. Such things do not happen without a ground.

One of the causes is undoubtedly the popularity among American students and educators of the elective system which President Eliot of Harvard so disastrously publicized in the last century. The elective system should have little place in the basic curriculum which prepares a minister for his task, just as it has little place in the basic medical and legal curricula. As long ago as 1914 Dr. Warfield said:

"I do not believe that the elective system should be introduced into the 45 [year-] hours of the fundamental course of the Seminary . . ." (*Minority Report of the Faculty Committee on Curriculum*, December 5, 1914).

Indeed the evils of the elective system in the liberal arts curriculum have already become fully apparent, and able educators such as President Hutchins of Chicago and President Stringfellow Barr of St. John's Annapolis, are leading the liberal arts college into sounder paths. But if this system is an evil in liberal arts, how much more truly is it such in a specialized curriculum like that of theology? Yet it is to make room for elective study that the basic curriculum of the modern Princeton has been so severely cut in the departments of Old and New Testament, and Apologetics and Ethics.

There is a still more fundamental basis, however, for the reductions and alternatives of the present-day Princeton curriculum. These revisions are added evidence, if such is needed, of the hold which the principles of the Theology of Crisis (Barthianism) have upon the modern Princeton. To put the matter in its simplest terms, the entire Bible is not, in the view of the Crisis Theology, always and at all times the inspired Word of God. A part of the Bible may at one time be the Word of God to the reader, while the same part may not be the Word of God at all to another reader. Even to the first reader this part may not be the Word of God at a different time. The principle of elective study as carried into practice at Princeton fits in admirably with this view.

For the Barthian any system of theology can be only an indication, a directional arrow pointing toward the truth. The truth cannot be actually expressed in a system and it is futile to attempt it. Dogmatic expressions are just sign-posts along the road. There is no particular virtue therefore in insisting upon the presentation of a complete system of theology. A collection of parts, a series of pieces, will be just as valuable, perhaps more so.

Further, to the follower of Karl Barth, to attempt to posit any relationship between the facts of the created universe and Christian theology, except a relationship of absolute disparity and unlikeness, is useless or even absurd. The same order of dis-

course may not be applied in any manner to the two fields. It is therefore *ipso facto* a waste of time to attempt to formulate any system of Christian apologetics. There is simply no use in talking about a relationship between Christianity and natural science. Such a thing does not exist. By the same token, far too much emphasis has often been laid in the past on questions of Biblical introduction and the relation of the Bible to history. The Bible is the Word of God, says the Barthian, in a sense which has only the remotest connection with temporal history and the circumstances of its inscripturation. Such questions are of very minor importance to the Biblical student.

And so, at the time of the second world war, Princeton has reduced the required hours in the Biblical depart-

ments by more than one-quarter as compared with their position at the opening of the first world war, and the hours in Apologetics and Ethics by more than one-half.

That men should honestly differ as to the best method of theological education is not only to be expected but, given the fundamental divergences of viewpoint, to be welcomed. One method is best for a theology of purely human origin and another for a truly Biblical theology. But to hold that the modern Princeton is pursuing the tradition of the Reformed theology, to hold that she is remaining faithful to her *Plan*, or to hold that she is following a course best calculated to maintain the honor of God's Word and to propagate the theology taught therein is to be blind indeed when the facts are so plain.

The Epistle to the Ephesians

A Series of Studies by the REV. FLOYD E. HAMILTON

(b) *God's grace has raised us to the heavenlies* (Eph. 2:6, 7).

(1) *The fact stated.* (verse 6).

"And raised us up with him, and made us to sit with him in the heavenlies in Christ Jesus". In the preceding verse, Paul has stated the fact of the miracle of the spiritual resurrection of believers at the time of their new birth. In verse six the fact of the eternal phase of this spiritual resurrection is held before us. Not only are we saved by grace now and spiritually raised from the dead; we are also at the same time united to Christ in the spiritual realm (in the heavenlies) and so made partakers of the eternal life present in Christ Himself, of which He is the author and source, in true believers. This is what Paul means when he says, "Our citizenship is in heaven" (Phil. 3:20). This of course does not mean that the Christian loses his personal identity when he receives eternal life, or that we are identified with Christ in any pantheistic sense, for this verse expressly insists that we "sit with him in the heavenlies in Christ Jesus", and therefore retain our individuality and personal identity. But it does teach that the mysterious union with Christ by faith which takes place when we become branches of the true Vine even Jesus Christ at the moment we exer-

cise saving faith in Jesus Christ, unites us to God the Son through faith. And by that union we dwell or abide in Christ and He abides in us, and we are introduced into that "fifth dimension" where God dwells, back of, and underneath, and surrounding the visible, created universe.

Now we do not pretend that we can fully understand or appreciate the entire significance of this thought that we are dwelling now with Christ "in the heavenlies", yet we dare, on the authority of God's Word, to assert its reality, mysterious though it be. It means that we can have at all times intimate communion and fellowship with Christ through prayer; it means that we can count on the influence of the Holy Spirit in understanding the deeper teachings of God's Word; it means that the gift of God, eternal life, is our gift, and possession, so that we shall live through all eternity in blessed fellowship with God and the redeemed; it means that, as the Shorter Catechism puts it, "They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them".

It follows, then, that if we now "sit with him in the heavenlies", we share in His reign over the world, to

which He referred when He said, "All authority hath been given unto me in heaven and on earth". It is hard to believe that we are reigning with Christ now, though this is asserted in Romans 5:17: "much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ". It is easy to believe that those who have gone from this life now reign in heaven with Christ (Rev. 20:4). It seems fitting that those who are ever with the Lord in heaven should share in His reign now, but this verse asserts that believers now, in this life, "sit with him in the heavenlies", and are of course reigning with Him.

If we really appropriate this truth, what a serenity and peace that ought to bring to our souls in a troubled and war-torn world! We will begin to understand a little of what Paul meant when he said, "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Our petty trials and irritations will begin to assume their proper place in the universe over which Christ and we rule. We will begin to appreciate better what Paul meant when he said, "I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound. . . . I can do all things in him that strengtheneth me" (Phil. 4:11-13). We will begin to develop kingly and queenly characters, if we really understand that we are reigning with Christ now. It will help us to develop less of a bickering, quarrelsome spirit, and more of a gracious, sweet forbearance of spirit that will draw men unto the Saviour whom we serve and with whom we are reigning in the heavenlies. The picture which the gospel paints of Christ before Pilate is one of the most compelling, powerful portraits in the Word of God. Christ could afford to give no answer to the accusations brought against Him, for He could say truly to Pilate, "Thou wouldst have no power against me, except it were given thee from above" (John 19:11). He stood there as the king of the universe! He knew that He was to rise from the dead and ascend into heaven, so there was no need to reply to human false accusations!

It is something of that attitude toward life that we, as Christians reigning with Christ, need to develop.

It is not exactly an indifference to or a feeling of superiority over the petty annoyances of everyday life. It is more of an understanding, sympathetic dignity of character—a dignity that refuses to allow the filth of sin to besmirch one's soul, or the irritations of imperfect surroundings to rob one of the joy and serene happiness that comes through constant abiding in Christ, even while, at the same time, one is living a life of loving helpfulness among the souls for whom Christ died. Impossible? Yes, but we can do all things through Christ who strengtheneth us! The Spirit can and will help us, and the secret is in "setting our affection on things above" (Col. 3:1), and in thinking on the "whatsoevers" of Philippians 4:8. These, with an ever-present consciousness that we are reigning with Christ, will help us grow into gracious, serene, Christ-like Christians. If Christians were like that, those preaching the gospel would not so constantly meet the objection, "If Christians are like those I've known, brother, none of that for me!" Instead, we would find that men would fling open the doors to heed and believe the gospel message of redemption because they had seen so many redeemed lives!

There is, moreover, another pledge and a promise in this verse, implied, if not specifically asserted in so many words. It is the pledge of eternal security to those who are reigning with Christ. If we are raised with Him and sit with Him in the heavenlies, it is unthinkable that we should ever lose those thrones! We are united by faith to Christ, and sit so close to Him that we are under the immediate protection of His almighty arms! Nothing shall separate us from the love of God that is in Christ Jesus! When sins beset us, and defeat comes in the battle against temptation, when we are discouraged and heartsick at our failure to live kingly lives, let us remember that we are still seated with Christ in the heavenlies, and that He has pledged His sacred word that He will never cast us off.

However, this is not all that we must realize. We must understand and realize all that is implied in being "raised . . . with him". That from which we have been raised is death in sin. All the corruption and evil of those lives before our spiritual resurrection is to be abandoned in the grave of sin! We are to be new crea-

tures in Christ Jesus, because we are united both to His death to sin and to His resurrection to holiness. We are therefore to seek to live in "that state of purity, exaltation and favour with God, into which His children are even in this world introduced" (Hodge). Now that death to sin is fully accomplished in principle, and is daily being realized in fact, in the lives of genuine believers. Through the sanctification of the Spirit, we are being transformed into His image by being "en-

abled more and more to die unto sin and to live unto righteousness". It is a long, discouraging process for most of us, but it is a real process, showing real progress as the years go by, especially as we "look unto Jesus, the author and perfecter of our faith" (Heb. 12:2). He is our model and at the same time the source of abiding life, for we are branches of the true vine and the life of the vine is in the branches, enabling them to bear fruit to the glory of God.

Orthodox Presbyterian Church News

Presbytery of Philadelphia

KNOX Church, Philadelphia: The Rev. Jack Zandstra is supplying the pulpit in the absence of the pastor, the Rev. George W. Marston. . . . At Christmas time approximately ninety toys were received in the Sunday school and sent to Philadelphia's Helping Hand Mission for the poor children of the neighborhood.

Faith Church, Harrisville: The Teachers' Training Class has completed two units of an evangelical teachers' training course, and began two new ones on January 11th. . . . On New Year's Day a service of prayer and repentance was held, and the church will celebrate its sixth anniversary on January 28th with a birthday dinner at which the Rev. Bruce F. Hunt will speak. . . . Christmas boxes were sent by the Dorcas Guild to boys in the service and to shut-ins in the community.

New Hope Church, Branchton: Weekday services have been revised, due to gasoline rationing, but no meetings have been dropped.

Grace Church, Middletown, Del.: From December 11th to 13th the second annual missionary convention was held, with the Rev. Egbert W. Andrews and the Rev. Bruce F. Hunt as speakers. More than \$200 was pledged for missionary giving during the coming year. . . . On January 17th at the fifth anniversary services, the Rev. Robert H. Graham preached his last sermon to the Middletown congregation. Mr. Graham will take over the former pastorate of the Rev. Floyd E. Hamilton at Grace Church, Los Angeles. . . . The board of trustees of the Middletown church has purchased the former home of Mr.

and Mrs. Graham to be used as a manse. The purchase price was \$5,000.

Gethsemane Church, Philadelphia: Three new communicant members were received on reaffirmation of faith and four covenant children were baptized during December. . . . Special services were held on Christmas day and on New Year's Eve. . . . The clerk of session, Ruling Elder Donald Rigdon, has enlisted in the Navy, and left for training on December 19th.

Calvary Church, Willow Grove: The new year at Willow Grove was celebrated by the burning of the first mortgage; in three years the church's indebtedness has been reduced by more than \$5,000 and improvements amounting to more than \$3,500 have been made. Missionary giving in December was nearly \$300. . . . At the communion service on January 10th, eight new communicant members and two baptized children were received. . . . Calvary Church will be host to the annual banquet of the Machen League of the presbytery on January 30th. At four o'clock the speaker will be the Rev. Thomas M. Cooper and in the evening the address will be delivered by Dr. Cornelius Van Til. Reservations for the dinner, at fifty cents a plate, should be made with the local representative of the Machen League.

Knox Church, Washington, D. C.: At Christmas time the children of the Sunday school reverently and sweetly depicted the manger scene, and on Christmas Eve a candlelight service was held, at which the guest speaker was Mr. Warren Lee Oliff, a member of the church and a student at Westminster Seminary. On New

Year's Eve the congregation was exhorted to glorify God in all things—in public worship, in private devotions, in public testimony, and in personal life.

Presbytery of New York and New England

FRANKLIN Square Church, Franklin Square, N. Y.: Recent guest speakers have been the Rev. Egbert W. Andrews, the Rev. Malcolm C. Frehn and the Rev. Bruce F. Hunt. . . . Two days after Christmas an appreciative audience heard a double quartet give the Christmas cantata, "The Birthday of the King". . . . At the first communion service of the new year, a young couple was received on confession of faith and their infant son baptized.

Covenant Church, Rochester, N. Y.: Two faithful members were called to be with the Lord during the past month, one of them a charter member of Covenant Church. . . . In spite of severe winter weather, attendance has remained steady. . . . On December 31st the Rev. Bruce F. Hunt addressed a city-wide New Year's Eve service, speaking to about five hundred persons gathered in the West Avenue Methodist Church.

Memorial Church, Rochester, N. Y.: On Sunday, January 3rd, Mr. Frank Remein was ordained a ruling elder and Mr. Peter Geldof a deacon.

Presbytery of California

WESTMINSTER Church, San Francisco: During the recent Eastern trip of the pastor, the Rev. Robert L. Atwell, the pulpit was supplied by Dr. Harry Dykstra of the Christian Reformed Church, V. V. Morgan of the University of California Bible League, and Col. Scott of the Salvation Army. . . . A Christmas Day service was attended by fifty-four persons and featured special Christmas music. . . . Missionary giving during December exceeded \$100 and was the highest in the history of the church. Attendance during the past two months at both Sunday worship services has been higher than ever before in the history of the congregation, and the effectiveness of the evening service has been enhanced by a young people's choir of a dozen voices.

First Church, Long Beach: Thirty young people attended the annual winter Blue Ridge Bible Conference

at Wrightwood from December 28th to 31st. Six professed faith in Christ as Saviour. . . . Mrs. J. B. Griggs, who has recently arrived in Long Beach, has started a women's Bible class in the new chapel.

Presbytery of Ohio

TRINITY Chapel, Newport, Ky.: The Rev. J. Lyle Shaw, pastor of Trinity Chapel, was suddenly stricken with pneumonia at Christmas time and rushed to Bethesda Hospital in Cincinnati, where he responded well to treatment. He is now recuperating and reports that, despite his illness, the chapel celebrated the best Christmas of its history, giving evidence of true and worthwhile growth. Mr. Shaw would enjoy hearing from his many friends in the denomination.

Presbytery of the Dakotas

MURDOCK Memorial Church, Bancroft, S. D.: The Rev. Melvin B. Nonhof, pastor of the church, writes that the congregation has now obtained full possession of the church and manse. . . . At Yale, S. D., a congregation was organized and admitted to the presbytery at a recent meeting. On December 15th and 16th, the presbytery installed Mr. Nonhof as pastor of the churches at Bancroft, Manchester and Yale. The installation sermon was preached by the Rev. Walter J. Magee, and the Rev. Charles L. Shook presided. . . . The Christmas program at Bancroft was abandoned due to an epidemic of scarlet fever.

Aurora Church, Aurora, Nebraska: On December 20th the guest of the church was the Rev. Clarence W. Duff, who spoke at the annual Christmas program of the Sunday school. The congregation responded with an offering for Mr. Duff's missionary work in Colorado. . . . The Rev. Calvin A. Busch is preaching a series of Sunday morning sermons based on the Shorter Catechism. The Book of Revelation is being studied on Sunday evenings.

Jennings Church, Omaha, Nebraska: The Christmas program at Jennings Church was attended by more than one hundred persons; at Goff Terrace Mission by fifty-five; and at Logan Fontenelle Chapel by more than a hundred. Several children in East Omaha made public confession of their faith in Christ just before Christmas.

Presbytery of Wisconsin

DECEMBER was a busy month for the Rev. and Mrs. John Davies of the Orthodox Presbyterian Indian Mission. About a half a ton of clothes was received, sorted and distributed. For about two weeks the saloon church at Morgan Siding was turned into a haberdasher's shop. Three Christmas programs added to the general excitement. An honor roll for ten service men was unveiled on Christmas night at Morgan Siding. Mr. Davies has corresponded with about twenty-five service men and testaments sent out are being read, according to letters received from all over the world.

Presbytery of New Jersey

COVENANT Church, Orange: The December communion service brought the largest attendance on record for any regular service of the church. Four new communicant members and one baptized child were received during the month. One of the new communicant members is Mr. William Anderson, a senior at Wheaton College, who expects to come under care of presbytery with a view to licensure for the gospel ministry. . . . Despite severe cold weather, a large audience enjoyed the Candlelight White Gift Service on Christmas Sunday. The special "white gift" offering amounted to \$48.

Faith Church, Pittsgrrove: The church hopes to reduce by half its mortgage of \$1,000 before the first Sunday in March and is making a determined effort toward that goal. . . . A weekday Bible school conducted

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in the Monroeville Methodist Church has been discontinued due to the shortage of fuel oil for heating the building.

In the Service

WORD has been received that Chaplain E. Lynne Wade has reached his destination, somewhere in the southwest Pacific. . . . The Rev. Malcolm C. Frehn is now a Captain in the United States Army, and is engaged in teaching and studying the Japanese language. He is located in Minneapolis.

GIFTS TO MISSIONS SHOW GAIN OVER PREVIOUS YEAR

THE office of the missions committees of The Orthodox Presbyterian Church has announced that, since the beginning of the current fiscal year, there has been an increase in gifts to the committees of 1.1c a week per communicant member. In a letter dated January 15th and mailed to pastors, treasurers and sessions, the Rev. Robert S. Marsden, general secretary, writes:

"The following statistics relative to the progress of the campaign to have every member of the church contribute to the work of the missions committees so that the average contribution will reach 15c per communicant member, will, I believe, be interesting to you and to your people.

"During the first thirty-nine weeks of the fiscal year, which began April 1, 1942, seventy-four churches contributed to the work of the committees, as follows:

"15 contributed an average of more than 15c a week per member

"16 contributed an average of more than 10c a week per member
"14 contributed an average of more than 5c a week per member
"21 contributed an average of less than 5c a week per member
"8 which do not report their membership cannot be classified

"74 total
"The churches have increased their giving by 1.1c a week per communicant member since the beginning of this fiscal year."

HAMILTON AVAILABLE FOR SUMMER CONFERENCE WORK

THE Rev. Floyd E. Hamilton, executive secretary-elect of the Committee on Christian Education of The Orthodox Presbyterian Church, hopes to be active in conference work this summer. Mr. Hamilton, who is widely known as an author and teacher, has also had a great deal of experience on the conference platform and has consented to speak not only within The Orthodox Presbyterian Church but also at other sound Bible conferences.

He is prepared to give the following courses: (1) A course of five or six popular lectures on Calvinism; (2) a course exposing the false theory of evolution; (3) a course along apologetic lines, in defense of the Bible as the Word of God and Christianity as the only true religion; (4) a course dealing with the first chapters of Genesis and their relation to science; (5) a course in the doctrine of sanctification; and (6) studies in the Book of Romans.

Those interested in securing Mr. Hamilton's services for conference work may address him at Post Office Box 4038, Chestnut Hill, Philadelphia, Pa.

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