

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Good Book!**

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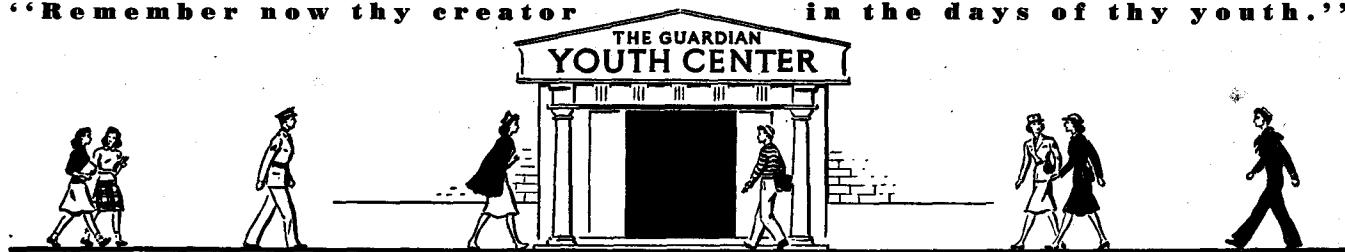
*"What a privilege to proclaim not some partial system of truth but the full, glorious system which God has revealed in His Word, and which is summarized in the wonderful Standards of our Faith! What a privilege to get those hallowed instruments, in which that truth is summarized, down from the shelf and write them in patient instruction, by the blessing of the Holy Spirit, upon the tablets of the children's hearts! What a privilege to proclaim that same system of divine truth to the unsaved!"*

—J. Gresham Machen

**March 25, 1946**

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"Remember now thy creator in the days of thy youth."



BY THE time you receive this GUARDIAN, it will be March 25th, the deadline for mailing your poem for the contest! I wonder who will be the ones to receive those fine prizes and have their poems published next month.

With spring now here, our conferences will be opening before very long. The Quarryvillian, published in the interests of the Quarryville Bible Conference, Quarryville, Pa., recently arrived in the mail. I thought I'd pass on a few of the highlights for the sake of those of you who did not see it. The Winter Rally of the Conference, held in Willow Grove, set a record with 185 served at the dinner. At least fifteen churches sent delegates to this rally. Good news for the boys—no more sleeping in the church basement; a property including a building which will be converted into a boys' dormitory has been purchased! And there will be a new dormitory for the girls, too, to relieve the very chummy conditions in the old one. By the way, Quarryville started in 1937 with only ninety-eight delegates. Last summer there were 294. That's progress!

Begin saving your pennies now to attend the Bible conference nearest your home. You'll never forget the time of Christian fellowship and the spiritual help, along with the hilarious good time.

From my window I see boys playing baseball. I wonder, do you have a team in your church? Get some fellows together and ask someone to coach you—the pastor, perhaps. Then, when you are really good, challenge one of the churches near you! That's a good way to get acquainted with the young people in other churches as well as a good way to have some fun.

Spring is a dangerous time, though. It's so easy to let important things slip, like our daily Bible reading and study and prayer. Paul has a word for us now, "Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things."

*Norma R. Ellis*  
Director, GUARDIAN Youth Center

### Intimate Glimpses

SOME of us are welcoming the robins and forsythia, but in Cornville, Maine, they may very well be having snow like this! Here is a group from the Cornville church traveling in a distinctly different way. On the sled are Mr. and Mrs. Myron Moody, Kelly Tucker, Jr., son of the pastor, and Allen, Willis, Ruth and Amy Moody. The two gentlemen doing the work are Don and Tom!

These young people are writers and helpers in the publishing of a paper, "Christian Student". All of them have been to Deerwander Bible Conference.



### Cedar Grove Writes . . .

"On Sunday evening, February 3rd, Calvary Machen League had a profitable meeting on the topic 'A Joyful Noise' (THE PRESBYTERIAN GUARDIAN, December 25, 1945, page 354). Your page is very helpful. May the Machen League soon become officially the young people's organization of our denomination. . . .

Am I correct that you have prepared sort of a model constitution for a local Machen League? If so, I would like much to see a copy."—D. W. A., Cedar Grove, Wis.

No, I do not have a model constitution for the local Machen League, but thanks for the idea. There surely should be one. I here and now most earnestly and beseechingly request all Machen Leagues that have constitutions to send them in to me.

### "The Beauty of Holiness"

IF YOU were to tour the churches of New York, you would find that the order of the service, the contents of the service and the physical environment in each church was different from that in every other church. In the Friends' meeting there would be no minister to take charge. In the Roman Catholic church there would be images before which the people would bow as they said prayers and fingered their rosaries. The Baptist church would have very little form and ritual. The Episcopal church would have a great deal of form and ritual.

Is this not as it should be? Is not God pleased with any type of worship as long as it is sincere? No! God has left us a certain amount of freedom, but there are certain principles in His Word which we must observe.

We must worship the Lord in the beauty of holiness. Our singing, our preaching, our whole attitude in the worship service must, like the garments of the priests of old, proclaim "Holiness to the Lord!"

We must worship the Lord "in spirit and in truth." The second commandment rules out the use of images before which men bow in the Roman Catholic churches.

We must worship the Lord "with thanksgiving," making "a joyful noise to the rock of our salvation." Our worship service, while maintaining always the atmosphere of dignity and solemnity, must never become a service of gloom.

We must worship God through Jesus Christ. "No man cometh unto the Father but by me," Jesus said.

### THINK ON THESE THINGS

1. Does the second commandment prohibit the portrayal of Christ in art?
2. Is it all right to bow down before an image when we are well aware that it is merely a representation of God and that it is really God whom we are seeking to honor, not the image?
3. Do you think there is anything wrong in a Christian's kneeling before a Shinto shrine?

# \$5,000 for a Good Book!

By the REV. ROBERT L. ATWELL

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

THE William B. Eerdmans Publishing Company is offering a prize of \$5,000 for the novel "most successfully depicting Christian faith and Christian living." This is a most commendable and needed effort to provide good literature.

### Present Day Books

Solomon's words, "of making many books there is no end," are certainly true today. Moreover the reading of many of them is even worse than "a weariness of the flesh." While I was preparing this article the mail brought a circular from the "Book-of-the-Month Club" soliciting my subscription, to begin with any one of five recent selections including Sinclair Lewis' *Cass Timberlane* and James R. Ullman's *The White Tower*. I mention them because they are typical of current best sellers and because I've read reviews of them and enough chapters from them to be certain of my evaluation. Aside from the morals involved, these books are good fiction, *The White Tower* being especially ably written. While, however, "filthy" is altogether too weak a word to describe them, this feature is so common that non-Christians, and probably a majority of Christians, especially among our youth, hardly notice it. James Street's *The Gauntlet* is another current best seller but of a somewhat different type, for while it is not so clearly a perversion of morals it is an attack upon the very basis of morals—the idea of a sovereign God to whom man is responsible. Time magazine's book editor (Dec. 24, 1945) showed rare discernment in describing the devil as exceedingly well pleased with this book.

Among recent popular books *The Robe* and *The Apostle* are remarkable in being completely free from filth and lewdness but, to put it mildly, while dealing with Biblical scenes and characters, they quite fail to present the gospel of Christ. Moreover, to the extent that they reflect a life- and world-view, they specifically are not Christian.

Do these "many books" in the field of fiction, then, contain none that

may properly be called Christian? That is far from true. However, less than a year ago Roger Heidelberg, in the pages of *Moody Monthly*, all too accurately characterized the current type of Christian fiction as "book-length tracts." In contrast to the best-sellers mentioned above, these Christian novels are poorly written. Because in them so little consideration is given to the story, in other words, because they are such poor fiction, they make no serious bid for the attention of our discerning young people or of the unsaved.

Excellent books of sound Christian doctrine exist but are not read. More than two centuries ago, so it is said, the one book which was found and read in every Christian home in Scotland was the Bible and it was not uncommon for a Scottish fisherman to spend the wages of several months for the purchase of Calvin's *Institutes of the Christian Religion*. We may be sure that when a Scot spent that much, he made good use of his purchase. And therein lies the glory and the strength of men whom some of us rejoice to acknowledge as remote ancestors. My point here will be clear if I inquire how many persons you know (including yourself) who have read Calvin's *Institutes* or any part of them.

### Responsibility

Wherein lies the responsibility for this situation—on the one hand, for the dearth of good Christian fiction, and on the other hand, for the poor reading habits of Christians? A partial explanation may be found in each of three factors. First is the anti-intellectualism of our day which has put its stamp so emphatically on current "Christianity." Doctrinal indifference is the most marked, and perhaps the saddest, result of Schleiermacher's decree that the intellect is unfit for use in the religious domain, that it does not fulfill the requirements of a religious organ. But a corollary, also sad, is that Christianity has no place in any intellectual pursuit, and that the Christian, as such, is not concerned with literature. That perhaps

no one would phrase it in so many words does not alter the fact that such an attitude is dominant.

Second, even in fundamentalist circles (to which, by grace, I belong) there is a poverty-stricken conception of Christianity which surrenders the whole realm of nature to the world in the mistaken conviction that it is Satan's domain. Actually our God is the God of nature as well as the God of grace. Christ's work has cosmic significance as surely as it has soteriological significance. He died to save the world even as He died to save the individual souls of His own. The Christian not only sinfully impoverishes himself but does dishonor to Christ and robs God of much of His glory when he does not interpret the gospel in the light of Psalms 24 and 148. And this means that the Christian has a legitimate interest in the realm of literature, yea, an even greater interest than does the worldling, for this realm also belongs to his God and here he may manifest God's glory.

Third, Christians have mistakenly adopted a defeatist attitude. This is illustrated by Heidelberg's quotation from a review: "The Robe, for all its good qualities, fails to present the true Gospel of Christ. But, of course if it had done so, it would not be a best seller." That writer is right in asserting that fiction is rarely read for any reason other than that of entertainment. Though good fiction can and should enlighten and inspire, it will succeed in these only because it first entertains and so holds the reader's attention. That the defeatist attitude is unnecessary is indicated by the fact that the Bible continues to be yearly the best-seller and, over any long period of time, the second best-seller is Bunyan's *Pilgrim's Progress*. *Ben Hur* continues to be read. And Shakespeare, while by no means consistently Christian, suffers not a whit in popularity from Biblical quotation and from large elements of Christian morality.

### Solution

It is not enough to point out responsibility. A solution is needed.

Actually progress is indicated in the announcement of the Eerdmans prize. Recognition of the problem must come first. As Editor H. J. Kuiper of *The Banner* says, "Books of fiction exert a strong influence on their readers because they present in concrete fashion a life and world view. This influence is good or bad, depending on the nature of the attitudes which the characters embody." His warning is also timely: "Lovers of fiction must be on their guard against two evils. They should not confine their reading to this type of literature lest they spoil their taste or make it hard to develop a taste for more solid reading. They should eschew the typically modern novel with its stark realism, its glorification of the animal passion, and its presentation of a pagan view of life."

Let us then, first of all, face the fact that filthy literature is presented to our people, that there is a dearth of Christian fiction, and that it is the Christian's responsibility to correct the situation.

Second, let us never tire in presenting those Scriptural principles which call upon the Christian to claim every realm for his God and to labor to the glory of his God in every realm in which God grants him any talent.

Third, let us avoid defeatism. Literature, including fiction, is an instrument both for grounding the faith and nourishing the zeal of the Christian, and for presenting gospel truth to the non-Christian. Let us then claim it for our God. Is He not sovereign?

Finally, let us encourage the production of good literature. If Doubleday Doran will award a \$20,000 prize to Elizabeth M. Howard for her corrupt and corrupting *Before the Sun Goes Down*, it is high time for Christian publishers to offer greater incentives for Christian novels. It is an encouragement that Eerdmans has done this and that already several of my acquaintances have expressed the intention of competing. Let us also encourage the use of the Christian literature which is available. We who are pastors simply have not done this. Last November I, for the first time, placed some selected books on a "for sale" table. The response was more than double my highest anticipation. The other evening I mentioned to a group of twelve of our older young people that they ought to read

Kuyper's Stone Lectures on Calvinism. Despite the fact that four in the group already owned the volume, four more copies were immediately ordered. By all means let us encourage the use of good books. As a start, I present here-with very brief reviews of six works of fiction. These are all published by the William B. Eerdmans Publishing Company of Grand Rapids, Michigan, and may also be purchased from THE PRESBYTERIAN GUARDIAN.

*Roofs Over Strawtown*, by Sara Elizabeth Gosselink (\$3): Here is a rarity indeed, a thoroughly Christian novel that is good fiction. Heidelberg set a proper goal when he wrote, "The story is the thing. If this key principle would be observed, we could begin to expect works by sound Christian writers comparable to the best that Lloyd C. Douglas or Sholem Asch has ever produced. And then—and not till then—can the truth of Christ go home to the hearts of men through virile, dynamic, Christian novels." Miss Gosselink has attained this goal. The book is fully as well written as *The Robe*. She has the same marked descriptive power as Douglas, and like him she sometimes allows her narrative to drag a bit while she over indulges the gift. Given the publicity that the best-sellers have, this novel would certainly be on these lists for, from the standpoint of literary merit, it excels many of them. The work acquaints us with its characters from their childhood in Holland through their golden wedding anniversary near Pella, Iowa. As befits an historical novel, it is noteworthy for its remarkable accuracy. The whole narrative is true to life and one never has the feeling that this is "only a story." The book is thoroughly permeated by a Christian philosophy of life, and the reader perforce sees this as infinitely superior to any other life- and world-view. From the Christian standpoint, I consider it a weakness that in the prologue the author takes it for granted that the third and fourth generations will depart from the ways, and presumably from the faith, of their godly progenitors. I am however comforted by the fact that obviously covenant training did not prove so sterile in the work and faith of the author herself. This book has my enthusiastic recommendation.

*When Glory Departs*, by Dorothy E. Stromberg (\$2.50): This is described as a "spiritual-psychological

novel." It is better than the average of "Christian novels" though it shares their common weaknesses. Although it is an unhappy contrast to the book reviewed above, Christians may well enjoy it and profit from it. One could hardly expect a non-Christian to read beyond the first few pages. Sue, the heroine, adopted daughter of zealous and able pastor James Thorneon, and other leading characters are constantly and obviously preaching, often doing it quite well. However, a good book of sermons would better accomplish this purpose. There is little that is realistic about the work, and the reader always feels that things never happened that way. The "psychological" novel provides a new vehicle for the standard "Christian novel" ideas and is not without merit in this author's hands. This reviewer deplores the unwholesome mysticism which permeates the work: for example, the oft repeated, "Pray more, think less" and, "God's great purpose for us is not work, but growth" (p. 165). Moreover, the theology is Arminian. At the same time, it is certainly a profitable, if not altogether pleasant, experience for a minister to read this book—recognizing himself in James Thorneon who identifies God's will, ways and work with his own and unconsciously seeks power and glory for himself, dominating and controlling all within his reach.

*The Royal Inn*, *Lucius the Centurion*, *The Physician of Galilee*, *The Captive's Return* (*The Story of Onesimus*), by Sara Elizabeth Gosselink (\$.75 each): These are "Juveniles" by the author of *Roofs Over Strawtown*. They are all based upon New Testament incidents and are remarkable for their faithfulness to the letter and spirit of the New Testament account and for the unusual story-telling ability which is adapted to make these truths real to the mind of the child. Perhaps *The Captive's Return* is slightly the best of the group. It also contains one expression which might be understood to indicate that Paul is inimical to particularism in the atonement. All in all, however, it remains true that Miss Gosselink is one, and perhaps the only, writer of fiction that this reviewer would unreservedly recommend. Emphatically, these are books to read to your eight-year-olds and to place in the hands of those somewhat, or even considerably, older.

# Eternal Punishment

By the REV. ROBERT K. CHURCHILL

Pastor of Covenant Orthodox Presbyterian Church, Berkeley, California

**L**AST night I could not sleep: our church forced out; forced to buy; two large loans; didn't look as though we could pay; surely the church would die if we could not remodel. But this morning, the Lord rebuked me. I am writing this article on eternal punishment. The possible loss of financial face disturbed me, but the unquenchable fire and the worm which dieth not have not kept me awake yet.

Every messenger of God, from Noah to Paul has set before men the two ways: the Way of Life and the Way of Death. The godliest men have borrowed fire from heaven to plead with men and to warn them of eternal death. Moses cried regarding God's holy law: "For it is not a vain thing for you, because it is your life" (Deut. 32:47).

How clearly the gentle Jesus speaks: "Enter ye in at the strait gate for wide is the gate and broad is the way which leadeth to destruction" (Matt. 7:13). The gospel of Jesus Christ was designed in heaven and sent to earth to save men from eternal loss. The same Bible which tells of heaven and its glory tells of hell and its terrors. Our Lord came into this world to tell us how to escape the damnation of hell. If there is no hell we can forget about Jesus, destroy the Bible and never bother about church. "And the Lord God commanded man, saying . . . 'for in the day that thou eatest thereof thou shalt surely die.'" (Gen. 2:16, 17). The Hebrew verb is in the perfect and could be translated: Dying thou shalt die, and dying thou shalt die, and dying thou shalt die, on and on in unending sequence, a death which is the fruit of sin. What a terrible thing is sin in the sight of God. Just one sin opened the floodgates of all evil, death and misery forever. Who can understand his errors? how unspeakably precious is the shed blood of Christ?

The boy Spurgeon caught this sentence in the reading of the Bible at family altar: "And they cast him into the bottomless pit" (Rev. 20:3). Later when he asked his mother why the pit was called bottomless, she explained that there was no depth of sin into which men might descend but

that they could go still further. He never forgot this lesson of the awfulness of the plague within us.

How our Lord loved the preaching of John the Baptist, "the greatest preacher born of women"! The trumpet of John gave no uncertain sound: The axe is laid at the root of the tree—every tree that bringeth not forth good fruit is hewn down and cast into the fire (Matt. 3:16). His hearers were quite modern; they wanted a religion that would break off a few branches or twigs of evil here and there—a slight healing. But John declared their Messiah to be of another kind. John sees forests of men falling and fires burning. Why? Take note, all who haven't done anything really bad. This tragedy fell on men because the absence of good fruit was as fatal as the presence of corrupt fruit. John speaks again: "whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:12). Christ is to be a divider of men; chaff-like people are blown away to a place where a fire is burning and they are consumed in a strange fire that can never be put out—in John's words "unquenchable."

But are the flames of hell literal? many ask. There is much debate about the material reality of such teachings in the Bible. Such speculation is to no purpose. We must realize that these terms are forms of speech. They denote, in a way suited to our feeble capacity, a dreadful torment, which no man can comprehend and no language can fully express.

The teaching of Jesus in Luke 16 brings this out clearly. Both the rich man and Lazarus died. Lazarus went to heaven, which Jesus here names Abraham's bosom. The rich man went to hell. Some say this passage is history, others insist it is a parable. It makes little difference. Let us attend to the doctrine which Jesus here sets forth. The plea of the rich man in hell is eloquent. In agony he cries for a drop of cold water to cool his tongue. For, said he, "I am tormented in this flame." Next he prays. He prays that Lazarus be sent to his

brothers that he may testify unto them lest they also come to the place of torment. Surely we speak too lightly of hell. If we could hear that fervent prayer from the chambers of the damned—and Jesus means that we should hear it—how differently we would talk. Abraham answered by, "Son, remember," and there is the second point Jesus makes. Did someone say the Bible was vague about this subject? Those in hell remember the good things of this life, the goodness of God which should have led them to repentance. They no doubt remember the times when God spoke to their souls and they heeded not; they remember the wasted years of sinning; they remember that they always wanted to go to heaven and never intended ever to be in hell. They will think, according to this lesson, how they might have spent eternity in the world of light. Memory keeps the record of our lives and, in that day, it will condemn us and we will be speechless before God. The "great gulf" is the third point. Between you and heaven, said Father Abraham, there is a great gulf fixed, so that they who would pass from thence to you cannot, neither can they pass to us, that would come from thence. The doctrine is clear. Between heaven and hell there is fixed an impassable gulf. As death takes us, eternity finds us. There is no second chance. Both abodes are eternal. What a solemn fact! There is a time of separation coming. In hell there will be no godly preacher; no Sunday school teacher can help; mother's prayers cannot avail; in hell there is no Bible, no wooings of the Holy Spirit—ever. Beloved, let me speak clearly. If our sins are not covered by the blood of Christ, we will be suffering untold agonies while eternal ages roll. "Oh, earth, earth, earth, hear the word of the Lord."

There is a school of thought which says that the sufferings of the lost are not eternal; they are for an age only and will come to an end. They base their theory on the word "eternal." They say the Greek word simply means "age," or a temporary duration. Well, it is true that the Greek word (See "Churchill," Page 96)

## From the Editors' Mailbag

**T**O the Editors of  
THE PRESBYTERIAN GUARDIAN:

Dear Editors:

Greetings in Christ.

It was a delight to me to read among other excellent articles in the recent issue of your paper, the article by Miss Frances Poundstone on "Released Time Evangelism". I have lived for several years but a city block from an elementary school with a sizable enrollment, and from a Junior High School with the largest enrollment in this section of the United States—over 1700 students. Our church, conveniently located, has attempted various ways of contacting this host of boys and girls with the gospel. We have had Bible schools after regular school hours and on Saturday morning, as well as our regular daily vacation Bible school, Sunday school and young people's meetings. Our work has shown progress, and has been blessed of God, but as yet we have made no real impression on the large number of children, and the district has a reputation for juvenile delinquency and godlessness that is anything but enviable. A fairly large Baptist church has stood with us in our efforts to win the children, but it is reported that this church is soon to change its location, leaving us the only strong Bible-believing church in the area. What can we do?

Obviously, we should have a Christian school, and steps are being taken in this direction. Prayers for its beginning this fall would be appreciated. But is this enough? We would reach but a small fraction of the boys and girls for many of whom (even in strictest adherence to Calvinistic principles) Christ died, and for all of whom we stand responsible before God. The children attending the Christian school would be cut off from contact with their non-Christian friends, a contact which has hitherto been blessed to the salvation of several. In other words, the Christian school will meet the Christian parents' obligation to their own children for a Christian education, but how shall our church meet its obligation to get the gospel to the boys and girls outside the church and outside the Christian school?

There is a tendency for those convinced of the idea of the Christian

school to treat the public school as a bad institution that must be condemned, fought against, and permitted to go to the dogs. This is very wrong. Every Christian should give humble thanks to God for our great American institution, the public school. Especially should Calvinists give thanks. Some religions may thrive on ignorance, and some sections of the professed Christian church may do so, but Calvinism has ever encouraged learning. The Apostle Paul, trained in false Pharisaism, made an infinitely more useful Christian than a converted savage. The training Augustine received in false philosophy served him immeasurably as a Christian. There is more hope of winning a person with wrong ideas, who has ability to read the Bible and reason logically, than there is for winning a complete illiterate. Yes, let us thank God we live in a country where we can converse intelligently with almost everyone about the gospel, instead of having to spend precious days and years teaching them the A B C's before the gospel can be presented.

It is right that there be public schools. It is right that large numbers of our American parents send their children to the public schools rather than to no school at all, as would be the case if the public school did not exist. What then shall we Christians do about the pupils in the public schools?

The easiest way is to do nothing. But their blood will be on our hands. The better way is to do what we can. Released time is, I believe, the most effective method. Other methods will do something, but this will do much more.

Its big advantage is found in the fact that the children assigned to the classes must attend. This makes regular, systematic instruction possible. The children of parents only mildly interested, and who would not take time to prepare them specially for extra-curricular classes, must come, once assent is given. Thus the plan has a potential for reaching steadily large numbers whose attendance at Sunday school is desultory or nil.

I confess amazement at the editorial comments that appeared in the same issue of the GUARDIAN as Miss Poundstone's article. The whole force of her plea is blunted by your warnings. And such warnings!

You fear the forces of the gospel

may not be strong enough to hold their own against others. On that basis, Christ would never have started His church, and the apostles would have kept on with their fishing and what not. Is not God with us?

You fear the children will get wrong teaching, and you say that wrong teaching is worse than none. The fact is that the Liberals, the Roman Catholics and others are going to have released time programs. The history of the movement has shown that the first group to canvass a given district has a distinct advantage in getting pupils. The question before us is: Are we Orthodox Presbyterians going to allow all the children to get false teaching or no religious teaching at all? Or, are we going into the Evangelical Released Time Program, take places of leadership and influence in it so that it can be made and kept truly evangelical, and thus get every boy and girl we can under the sound of the gospel? If we do nothing, and the forces antagonistic to the gospel gain the upper hand, it will be due to the fact that we have followed your advice that "There need be no rush for Christians to promote 'released time'! But when it is offered, let us try our best to capture some of it for genuine Christianity." Such advice, if followed, will leave evangelical Christians, as usual, with a beautiful, but empty, sack! The time to act is now while the field is yet open. Start by organizing, as Dr. Paul Andreason (the former California Executive Director, and now Colorado Executive Director) rightly urges, uncompromising Bible-believing chapters of Evangelical Released Time everywhere, and thus storming the heights win the victory for Christ and His gospel!

Those interested in this great work and in establishing chapters of this national organization should contact:

Paul J. Andreason, M.A., Ph.D.  
3104 N. Speer Blvd.  
Denver 11, Colorado

I am the Vice-President of the Colorado State Organization and am on the local governing committee. I will be glad to send literature, and answer questions.

Sincerely in Christ,

W. BENSON MALE

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**EDITORIAL**

**The President's Plea  
For Spiritual  
Awakening**

THE March 6th address of President Truman to the Federal Council of Churches is an utterance that Christians will do well to ponder. One may take heart at the idealism and humanitarianism manifested in it. As a plea for the application of the Golden Rule in social and political life, it cannot help but win applause. Taken as a whole, however, the address must prove disquieting and discouraging to those who love the gospel of Jesus Christ.

If only the speech had not been so pervasively concerned with religion, there would not be so much reason to be downcast. It is a sad state of affairs, however, when the president becomes an apostle of Modernism, a religion other than Christianity. The religious point of view enunciated in the address was so basically that of the Federal Council itself that it might have been formulated by one of its official spokesmen. Using the characteristic language of Modernism, the president stated that "both religion and democracy are founded on one basic principle, the worth and dignity of the individual man and woman." The "essence of religion" was said to have been written in the charter of the United Nations. What he meant by "religious principles" at this point is indicated by his enumeration of "the end of aggression, the maintenance of peace, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak

nations."

However splendid these principles and goals may be, they clearly cannot be said to express the "essence of religion." The president evidently shares the delusion of our day which holds that the essence of religion is to be found where men strive to live by the Golden Rule. But this at best is a vague morality, for God is left entirely out of account. Since it does not bring men face to face with God, it also does not measure sin in its essential character as "any want of conformity unto, or transgression of, the law of God." And because it deals superficially or not at all with the fact of sin, it does not point to Christ as the bringer of salvation through His sacrifice "to satisfy divine justice and reconcile us to God."

Hence, too, the president's plea for a moral and spiritual awakening is shallow and unrealistic. Religious fervor is acknowledged as a need of the times, but apparently it can be achieved, on the president's view, through the united efforts of Protestant and Roman Catholic and Jew. For he says: "The Protestant church, the Catholic church, the Jewish synagogue—bound together in the American unity of brotherhood—must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it." If Protestants and Roman Catholics and Jews are to unite in producing spiritual revival, that revival will not be a return to the Scriptures nor to the message of salvation from sin and the wrath to come, by faith in the crucified Son of God.

One could wish, therefore, that the president, having decided to make a pronouncement in terms of religion, had challenged Christendom to return to its charter, the Holy Scriptures. Instead, the Federal Council was in effect encouraged to continue its program of social action on the basis of little more than moral idealism. Common efforts toward a better world are imperative. But the church has ceased to be the church of Christ when it defines its task as essentially that of moral reform and when it affirms as its basic message the dignity and worth of man.

Christians, then, should take to heart the president's concern for spiritual awakening. But it must not be measured in his terms or in those of the Federal Council. Nor can it be

attained as they propose. A true spiritual awakening must be the work of the Spirit of God. Hence, Christians must be fervent in prayer that such an awakening may come. Meanwhile, there remains the solemn responsibility of faithfulness to the God of the Word and to the Word of God. If there is to be a spiritual awakening through the churches, they must be committed without reservation to the proclamation of the truth of God.

**What Interests the  
Federal Council?**

IT WOULD be hard to deny that right now "religion" is a front page item even in the secular press. During the past month we have had such voluminous coverage of the events accompanying the creation of new cardinals that we could almost outfit a cardinal ourselves. At the same time we were treated to a number of items about the World Council of Churches. It even appears that the recent "Town Meeting of the Air" that dealt with the subject, "Are We Losing Our Religion?" brought in one of the largest mail responses in the history of the "Town Meeting".

We were hardly out of the woods with the cardinals before the Columbus meeting of the Federal Council of the Churches of Christ in America descended upon us. The president's address is discussed elsewhere on this page, but there are other features of the meeting which, we confess, are also discouraging—not only discouraging but saddening.

The reports of the Columbus sessions do not stand out from the pages of the newspapers as glowing columns of Christian truth in contrast to the worldly affairs about them. Rather they seem to be part and parcel of the worldly affairs of the great secular press. Spiritual matters are mentioned occasionally but only in vague terms. The topics which appear include: the loan to Britain; the jurisdiction of the World Court; the trusteeship over former enemy possessions; reparations; atomic bombs; and the usual matters of common political discourse today.

We believe, indeed, in an all-embracing Christian life-and-world view. Christianity has something to say about everything. But did it ever occur to the Federal Council leaders

that the church of Jesus Christ is not a debating society, it is not a political club, it is not charged with the administration of affairs of state? The church of Jesus Christ is the body of God's elect charged with the proclamation of the gospel—making known the offer of salvation to sinners, building up the saints of God in the life of the spirit. The church teaches the principles of the Word, the state puts them into practice in the political realm. It is not the church which tells the UNO how to function. When it purports to do so, it is no longer the church. It is playing politics.

Sin is a weighty and important subject in the Bible. It appears on rare occasions, as a sort of after-thought, in Federal Council documents. The Council adopted a report on "The Churches and World Order". We are told that "the people of the earth now have a new opportunity, under the

providence of God, to bring in an order of brotherhood." Is it "the people of the earth" in general, as distinct from Christians, that can do any such thing? It is for the churches, they say, to make "the power of God . . . decisive for the regeneration of mankind." Do the churches turn the power of God on and off as though it were a kitchen spigot? We are told of "the dignity and worth of man." A sinful, fallen, condemned man has very little dignity until the Spirit of God has performed His saving office.

The Federal Council has been known to urge that the church be the church. It has shown at Columbus very little understanding of what the church is. Let those who honor the Scriptures forget the vain imaginations of men and pray God to endue His church again with power from on high. Then will the earth be refreshed by the preaching of the Word.

### The Method

As a general rule the better established a community is the more difficult it will be to reach it through the medium of the open-air service. In established areas it will prove helpful to have a stated place of meeting, to advertise the meeting in the local paper, and to hand out announcements of the meetings prior to the beginning of the meetings.

Care should be taken to get a permit from the local civic authorities. If difficulty is encountered, as may well be expected in areas dominated by Roman Catholic influence, it is recommended that contact be made with the American Civil Liberties Union, 170 Fifth Avenue, New York, N. Y. We should be ready and anxious to carry through to the final court of appeal any infringement upon the right of preaching the gospel.

In the conduct of the service it must be understood that the open-air service is not a worship service. There is no Biblical precedent for choosing to worship God before the gaze of an unbelieving mob. Those elements which are distinctly elements of worship such as prayer should be eliminated. The more informal the service is the more apt people are to listen.

Many testify to the assistance that good Christian music has rendered to the open-air service. The purpose of the music is two-fold, namely, to attract the people and to bring them a message. Good music attracts. The singing of a familiar song such as "What a Friend We Have in Jesus" brings a real message and may bring to the surface a memory of home or Sabbath school that may cause them to pause and listen. One method that has been employed is the use of an amplifying system (c. \$75.00 complete) on which good gospel records can be played. This has the effect of the ringing of a church bell; it calls the people in and announces that there is going to be a religious meeting. Another method that has been employed is the use of a good instrumentalist, preferably of the horn variety accompanied by a folding organ. A fine soloist or a quartet has also been used. All preliminaries preceding the preaching of the Word should be entirely consonant with the proclamation of the gospel. All trickery and deceit for the sake of drawing a crowd

## The Open-Air Meeting

### A Report of the COMMITTEE ON LOCAL EVANGELISM Of The Orthodox Presbyterian Church

#### PART TWO

**A** FULL exposition of the message of evangelism will be found in the first portion of the Committee's report that has been submitted to the General Assembly. In the open-air meeting as in all evangelistic meetings the full-orbed gospel of the Reformed Faith must be proclaimed if we are to experience the richest blessing of the Lord. There are, however, some important elements that should characterize the message of an open-air service that are not mentioned in the Committee's previous section on the message of evangelism. These are the elements which are peculiar to a service of this character.

In this day of widespread doubt and skepticism with regard to Christian truth we need to preface our message by a Christian apologetic. Moody toward the end of his evangelistic work found that he could no longer begin with just the preaching of the gospel but that he must preface his message with a presentation of evidence to convince the listeners that this message was true. If this was true in Moody's day it is even more true in our day.

Simplicity should mark the presentation of the gospel in the out-of-doors. Our Lord spoke in parables. We can well use His parables or their modern counterpart, namely, pointed illustrations.

The message should be very pointed. It should be applied to the personal life of the listener. The world condition, the social and moral background of the individual, and the education and intelligence of the listeners must be borne in mind.

The general purpose of the message should be to convict of sin and to show them their need of the Saviour. The subjects selected should be calculated to bring conviction of sin and misery, to cause a realization of the dreadful consequences of sin for time and for eternity, and to convince them of the saving power of Jesus Christ, God's Son. Such themes as the ten commandments, man's depravity, God's holiness, death, and the judgment afford an important background for the presentation of the gospel. Where there is a stated place of meeting, care should be taken to have variety and continuity of subject matter.

is to be shunned. It must be borne in mind, too, that the emphasis should be on the preaching rather than on the music. God can bless much a service where there is much preaching of the Word with little or no music, but He can bless little the service where there is much music but little preaching of the Word.

Care should be taken to see that the Christian workers who accompany the minister do not detract from the effectiveness of the preaching by passing out literature and talking to listeners while the preaching is in progress. Christian helpers can be of great service, however, by assisting the minister in watching for and speaking to

those who have been attentive to the message. This can most fittingly be done immediately after the conclusion of the service. The minister in charge should always encourage any listener to come to him after the service to ask any questions that may be on his mind or heart. The minister and his helpers should have ready at hand a good variety of tracts to meet particular needs that arise in dealing with individuals.

Throughout the meeting the minister should try to maintain a direct contact with his audience by speaking to them eye to eye without notes.

"Go ye therefore, and teach all nations."

tain fossils which have attained a corresponding stage in evolution. What is really being done is to assume at the outset the truth of the evolutionary theory and to assert that the simplest forms must be earliest and the more complex forms later. The fossil remains, in other words, are sometimes being used to tell the age of the rocks in which they are found. But can this be done? Is it possible, upon the basis of mere fossil remains, to tell how old the rock layers are in which these remains are found?

This question must be answered with a negative. Upon the basis of fossil remains alone, it is impossible to date the age of the rocks in which the remains are found. The subject simply bristles with difficulty. Suppose that, upon the basis of fossil remains, scientists should assign a certain layer to a period 500,000 years ago! Do you think that, because a man discovers a piece of bone embedded in rock, he has any possible right, upon that evidence alone, to say that the rock is 500,000 years old? Most of these huge figures which the textbooks employ are merely speculations. This does not mean that the scientists who employ such figures are not sincere men. No doubt they are sincere, but in this instance they are surely mistaken. Possibly the world is as old as these men claim, but if it is, we know that fact from other considerations, and not from the finding of fossil remains.

The difficulty of determining the age of fossils and of the rocks in which they are found has well been illustrated by certain acknowledged mistakes. For example, it was once claimed that the skull of a prehistoric panther had been found. The skull was placed in a museum in France. However, further examination disclosed that the skull had been pierced by a rifle bullet. What about the age of the rocks in which this skull was found?

In 1922 the famous "Nebraska tooth" was discovered. It was heralded by reputable scientists as the tooth of an ape-man. But again, further examination revealed that it was merely the tooth of a wild pig. I am simply stating these facts in order to show you that the judging of the age of the rocks, alone upon the basis of the fossils they contain, is a very difficult and uncertain procedure.

Sincerely,

UNCLE JOE

## Science and Evolution

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

### PART FIVE

DEAR TOM:

Why should anyone believe that things living today have developed or evolved from previously existing, more primitive forms of life? Let us examine the reasons for such belief. According to the textbook in biology which you are to use in high school, one of the principal reasons for such belief is the evidence presented by fossil remains. These fossil remains, it is asserted, are to be found all over the world, and they show that life has developed from simple to more complex forms. When we examine these remains, it is said, we find that the simplest forms are found in the deepest layers of rock. Consequently, since these layers are the deepest, it is thought that they must also be the earliest. You see, it is claimed that in each of these layers of rock there is a predominance of certain forms of life. So predominant, in fact, are these forms, that they may be said to characterize the layers of rock in which they are found. Hence, scientists assign these layers of rock to different periods and ages and assign names to these ages. For example, the term Cambrian is employed to designate certain strata or rock-layers, wherever they may appear upon earth. To sum up, since it is claimed that the simplest forms of life appear in the deepest and earliest strata and that more complex forms appear in later layers

of rock, it is thought to be evident that later or complex forms have developed from earlier, and more simple ones.

What shall we say to this? In the first place we may well ask, How does a geologist know that certain layers of rock are earlier than others? When all is said and done, there are really two principal considerations which help the geologist to determine the age of a given stratum. One consideration is the following: if a certain layer of rock is covered by other layers, it is likely to be earlier than those layers which cover it; if it is found on top of other layers, it is likely to be later than those layers which it covers. This would seem to be plain common sense. However, as I shall point out, even this consideration cannot always be depended upon. The other consideration is that the scientist assigns the age to a layer in accordance with his view of the fossil in his evolutionary scheme of living things. In other words, when the scientist discovers a certain type of fossil remains in a layer of rock, he assigns a definite age to that layer. Then he proceeds to say that because the fossil remains are found in a certain layer of rock or stratum, the remains must be as old as the rock layer in which they are found.

Now this is not very good reasoning. It assumes that the rocks must be of a certain age because they contain cer-

# The Reformed Presbyterians in America

## *Their Beginnings*

By the REV. SAMUEL E. BOYLE

Pastor of the Reformed Presbyterian Church, Topeka, Kansas

OCASSIONALLY one meets some person among Presbyterians who says with mild pride, "I come from good old Covenanter stock," or "I have Covenanter blood in my veins."

There is a temptation to answer such a remark, "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3:9).

We Reformed Presbyterians may be especially open to rebuke on this score, for it is our denominational boast that we are the true descendants of the Scottish Covenanters. One Reformed Presbyterian historian, the late W. M. Glasgow, open his history of the Reformed Presbyterians by saying:

"The Reformed Presbyterian Church in America is the lineal descendant and true representative of the Church of Scotland in her purest days, and embraces in her Testimony the principles of the Second Reformation as exhibited between the years 1638 and 1649."

Glasgow's high claim for the Reformed Presbyterians in America may be disputed on historical grounds, or denied on the basis of our actual performance today. So far as the doctrinal standards of this church are concerned, however, the Reformed Presbyterian Church does stand firmly on the attainments of the Second Reformation, that "Golden Age" of Scotch Presbyterianism between 1638 and 1649. In that sense, we are the American heirs of the Scotch Covenanters.

The "Golden Age" to which the Reformed Presbyterians look back was truly a mighty decade in Protestant history. The National Covenant of Scotland came in 1638. The free Assembly of 1638, under its dynamic Moderator, Alexander Henderson, successfully defied King Charles I to outlaw Prelacy and to restore Presbyterian government to the Church of Scotland.

In 1643 the Solemn League and

Covenant was signed by the representatives of England, Scotland and Ireland. The Westminster Assembly, between 1643 and 1648, produced the Westminster Confession of Faith and Catechisms.

This "covenanted uniformity," which was temporarily dominant in Scotland from 1638 to 1649, was certainly never without its foes. Many parties and men desired an easier yoke. The historical turning point from that Presbyterian decade came after the restoration of King Charles II. Giving an insincere pledge to support the Covenants, Charles was crowned King of Scotland in 1651. Following the passing of Oliver Cromwell and Cromwell's son, Richard, Charles II finally regained the Throne of England in 1660. Persecution of Presbyterianism began at once in Scotland.

The Rev. J. G. Vos says in his book, *The Scottish Covenanters*, "The Restoration of Charles II marks the end of the Church of Scotland as a covenanted Church, and the beginning of the history of the Covenanters as a dissenting group or party distinct from the judicatories of the Church of Scotland as by law established. The Church of Scotland became officially Episcopalian, and true Presbyterianism could be practiced only in dissenting conventicles and unofficial society meetings, until the Revolution of 1688" (p. 64).

After Charles II was restored to the throne of England in 1660, a prolonged period of persecution began, which lasted until William of Orange, in 1688, restored civil and religious toleration. The worst period of this persecution came between 1685 and 1688, under King James II of England, a Roman Catholic. During these bitter years of strife, the Church of Scotland suffered from many internal divisions, as well as from the sword of tyranny. The persecuting civil and religious authorities were very clever in using compromising offers to divide the Presbyterians. Many yielded rather

than suffer persecution. Consequently, after twenty-eight years of suffering came to an end in 1688, disloyalty and compromise among Presbyterians under persecution had already undermined the "covenanted uniformity" of Scotland.

The Revolution Settlement of 1690 failed to satisfy the consciences of the "Covenanters" who had suffered reproach for Christ's sake on the moors of Scotland. They felt that the human tendency to seek "peace at any price" had led the people of Scotland to accept the partial victory of the Revolution Settlement. The Covenanters easily saw its glaring inconsistencies in contrast to the high ideals of 1638-1649.

Against this Settlement the Covenanters were quick to protest. The United Societies, a non-ecclesiastical fellowship of the persecuted remnants, had been organized in 1681 and had renewed the Covenants in 1689. They now sent three Cameronian ministers, Shields, Boyd and Lanning, to protest to the General Assembly of the Revolution Church.

The Covenanter grievances were directed against the Revolution Church and also against the Constitution of the Revolution State. Religiously, the Revolution Settlement was held by the United Societies to be retrogressive, since it went back to the Great Charter of Presbytery of 1592, rather than to the attainments of 1638-1649.

The United Societies also criticized the silence of the Revolution Settlement regarding the binding obligations of the Covenants, and its failure to conform to those Covenants.

They objected, too, to the Erastianism of the Revolution Settlement "as contrary to the Scriptures and the past attainments of the Church of Scotland" (*Ibid.*, p. 148).

They objected to the persons placed in authority in both church and state, and even to the King and Queen themselves, "because they were for-

signers, former members of an Erastian Church, and not bound by the Scottish Covenants" (*Idem*).

This protest of the United Societies failed to produce any important changes in the General Assembly. Soon after this failure, the three Cameronian ministers who had presented the complaint to the General Assembly forsook the United Societies to join the Revolution Church. Though this declension of their leaders left the United Societies leaderless, they carried on. At no time did they unite with the Revolution Church in Scotland, nor did they flinch from their insistence on the abiding obligations of the Covenants of 1638 and 1643. Only one Cameronian minister, the Rev. David Houston of Ireland, remained faithful to the principles of the dissenting societies.

After sixteen years without a minister, the United Societies finally received a pastor in October, 1706, when the Rev. John McMillan left the Established Church to join the Covenanters. Later, a licensed preacher, Mr. John McNeil, also left the Established Church and joined McMillan in his labors among the scattered societies.

In 1733, the Rev. Ebenezer Erskine withdrew from the Established Church after a bitter controversy with the "Moderate" party leaders and an unjust censure by a Commission. He was soon joined by the Rev. Messrs. James Fisher, Alexander Moncrieff and William Wilson. These men organized the Associate Presbytery on December 6, 1733.

The United Societies, or the Covenanters who had never joined with the Revolution Church, did not organize themselves into a Presbytery until August 1, 1743. This organization was made possible by the accession of another minister, the Rev. Thomas Nairn, who had come over to the Covenanters from the Associate Presbytery. From this "Reformed Presbytery" descend the Reformed Presbyterian churches of Scotland, Ireland and North America. It is through this Reformed Presbytery of 1743 that American Reformed Presbyterians claim ecclesiastical descent from the Scottish Covenanters.

Persecution had already driven many Covenanters into exile and, by 1750, many others were voluntarily migrating from Scotland and Ireland

to the New World. Leaving the Scottish homeland, these Cameronians sought in America a home where religious, civil and economic freedom was promised to all. With these Cameronian pioneers came their stern consciences, their exclusiveness, and their faith that the Biblical truths which had been exhibited in the Scottish Second Reformation would again prevail in the British Isles, and even throughout the whole world. The influence of the Scotch Reformed Pres-

bytery reached America soon after its organization in 1743, but the first "Reformed Presbytery in America" was not constituted until the year 1774.

In the next and concluding article, a brief history of the Reformed Presbyterians in America will be given, together with a description of the Reformed Presbyterian Church as we find it today after its one hundred and seventy-two years of spiritual life in North America.

## As the Sparks Fly Upward

By CHAPLAIN GEORGE E. VANDERPOEL  
United States Navy

**M**AN that is born of a woman is of few days and full of trouble." So spake Job from his ash heap, and his words re-echo from the office of many a chaplain as between tears and hesitation another man pours out his grief and desperately seeks for aid. There the serviceman, rebuffed on every other hand and often the victim of circumstances beyond his control, is driven, confident that he is assured of a hearing if not of help.

This is not a condition at which to wonder. Are we not all men? Being men, are we not compassed with infirmity and heirs of sorrow? Well said the wise man in the Apocrypha, "Great travail is created for all men, and a heavy yoke on the sons of Adam, from the day that they go out of their mother's womb unto that day when they return to the mother of all things—namely, their thoughts and fear of their hearts, and their imagination of things they wail for, and the day of death. From him that sitteth on the glorious throne, to him that is clothed in simple linen—wrath, envy, trouble and unquietness, and fear of death and rigour, and such things come to both man and beast, but sevenfold to the ungodly."

It is interesting to observe that while much is written concerning the difficulties of men and answers to their problems, little is done to show that the solution is in God and in the gospel which we confess. The current theological ignorance and the false emphasis upon life rather than doctrine have removed the solid supports for men's lives. From the place of help they have turned to helpless remedies,

finding nothing but worthlessness and discouragement.

Let us then turn to God and to God commit our cause. Do we not acknowledge with all Christendom, "I believe in God the Father Almighty, Maker of heaven and earth"? As God is He not Almighty? As our Father is He not interested in us? As our Creator does not He know all about us from the cause of all our anxieties to the final solution of all things? How perverse and foolish is the heart that turns from the Fountain of all goodness and the Source of all wisdom to the feeble inventions of men! Yet such is the common practice, and it has been the sorrowful conclusion of many during the war that the church has failed to teach her people, and the parents have neglected to show their children, the fundamental doctrines and solemn truths necessary for the varying circumstances of our lives.

The knowledge of God our Creator is necessary in order that we may understand the proper relationship between us and God. He has made us. We, therefore, are responsible to Him. It is His law to which we must give obedience and it is before His judgment throne that we shall stand. Many men in difficulty because of drunkenness or adultery have acknowledged that they had given no thought to God in their activities and some have expressed regret concerning this neglect.

In this connection it should be remembered that we serve a God of truth. The Christian is one whose life is marked by truth. Deceit and falsehood are contrary to all that we be-

lieve. The psalmist describes the righteous man as "he that sweareth to his own hurt and changeth not." How much sorrow could have been avoided during the war if truth had not been cast aside. Wives broke their marriage vows. Men disregarded their most solemn promises. Faithfulness and trust disappeared in many homes and the sacredness of a man's word became a rarity. It is better not to vow than to vow and not to pay. If the women who have written for divorces could see the anguish, restlessness and dismay of their husbands when receiving such requests, they would see the beginning of the tragedy that accompanies the broken word.

The heroes of the reformation defended their position with the authority of the Word of God. Following in their footsteps we submit to the Scriptures as our only rule of faith and practice. Its pages tell us, "This book of the law shall not depart out of thy mouth; but thou shalt meditate in it day and night, that thou mayest observe to do according to all that is written therein . . . for then thou shalt make thy way prosperous, and then shalt thou have good success." Here is the answer for the discouraged, for the failure, for the sinner, for the man without hope.

What do we see on every hand? Is not the church ignorant of the Bible? The regular reading of the sacred book by families and individuals has become a custom of the past and children have not been trained in the nurture and admonition of the Lord. Churches sent men to war, putting testaments in their hands which they had not taught them to read, and tried to correct twenty years of neglect with a single gesture. In reality they sent men to death without the Word of life.

Written to be a lamp unto our way, the Bible has been a light for the path of many. It not only gives us a knowledge of God and His ways, but it contains much practical advice for our wise living. With servicemen so often in need of money, one easily thinks of the proverb, "He that loveth pleasure shall be a poor man and he that loveth wine and oil shall not be rich." Here is a lesson in economy and thrift. Written to give the young man knowledge and discretion, the book of Proverbs is a treasure, especially for those who have eyes to see and hearts to obey.

When we have read the history of God's dealing with men, we will have found much to aid us along the way. There is the fact of God's providence, a most helpful and encouraging doctrine. We are told, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." If, in our darkness we forget God's care for us in past days, we can remember the deliverance of Joseph from the dungeon and the patience of Job in his trial. The God who delivered David from the lion and the bear is the God whose lovingkindness is new every morning and whose faithfulness may be counted every night.

Every man has his moments in the slough of despond and his time in the valley of humiliation. The inward pains of loneliness, the sorrow of long separation from loved ones, the restless periods of waiting, the uncertainty of the future, the discouragements of the past, and the manifold trials and temptations which come our way contribute to periods of darkness when we are found, like Elijah under the juniper tree, praying for death to come upon us.

Here the heritage of our Christian training comes to light. We say with Paul, "And we know that all things work together for good to them that love God, to them that are the called according to his purpose." We call to mind the remembrance of God's help in other days. We hear the words of Joseph to his brethren, "Ye meant it for evil but God meant it for good." Or we remember Peter's words, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

The greatest difficulties that come to servicemen are those which come in consequence of their direct transgression of the law of God. A knowledge of the doctrines relating to the fall of man and his sinful nature should have been taught to our people. From it we learn of ourselves, of our rebellion against God and His righteous curse upon us. It is written, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Ignorance of this has led many

men in the service to seek the solution of their misery in wrong and unsatisfying ways.

Let it be said again. Sin always brings sorrow and misery in its train. Men in prison, receiving no pay, separated from their families for years, bearing the stigma of their crimes to their dying day, have expressed their amazement at the ruin one sin has wrought. What an awful and bitter thing it is to disobey the living God! Yet how carelessly men sin! Where have the heralds of the gospel been for the last twenty years with its warning against the deceitfulness of sin? Why did not thundering Elijahs proclaim to our generation the wages of sin which is death? The bedsides of dying men have been haunted as by sighs from Hell while they whisper their ignorance of sin, the poverty of their religion, the neglect of their churches, and the superficial teaching of their ministers. Let us take heed, for we shall all stand before the judgment seat of Christ.

One cannot mention the difficulties of service life without speaking of marriage and divorce. These are subjects which affect every circumstance of life. The increase of divorce during the last few years is known to all and its remedy is to be found in simple obedience to the law of God. It is not to be justified because of its prevalence nor overlooked when it has taken place. It is a cancer to be rooted out, and the sacredness of the marriage vow and the beauty of the Christian home need to be restored among us. Happy is that people whose God is the Lord. For all who have sinned, there is only one message: the gospel which tells of our Lord Jesus who bore our griefs and carried our sorrows, who died the just for the unjust, who rendered to God the obedience we failed to give and who paid the penalty of our sin, satisfying the justice of God. It is the good news which alone can support us all through this troublous life and bring us peace.

Out of the night of our adversity and the fire of our affliction the sparks of our misery ascend to Him whose eyes behold, whose eyelids try, the children of men. Until the day break and the shadows flee away, let us search and try our ways, and turn again to the Lord. Let us lift up our heart and our hands to God in the heavens, till the Lord look down and have mercy upon us.

## Orthodox Presbyterian Church News

### Presbytery of California

**F**IRST Church, San Francisco: On March 3rd Mr. Mark Fakkema, general secretary of the National Union of Christian Schools, spoke at the morning service. . . . An evening called "Family Night" will be observed shortly, when the work being done in the Sunday school, Young Mother's Group, and Bible Story Classes will be demonstrated for the parents of the community. . . . A door-to-door calling campaign is being conducted in the community, with encouraging coöperation by the members. . . . The congregation recently presented to the pastor a beautiful Hamilton watch for which he is more than grateful.

### Presbytery of New Jersey

**G**RACE Church, Trenton: On February 22nd the Senior Machen League entertained some young people from Calvary Church, Ringoes. Mr. Roy Lambert, a senior at Westminster Seminary, was guest soloist and speaker. . . . At the last communion service, three members were received by letter from Eastlake Church, Wilmington, Del. . . . The pastor, the Rev. H. Wilson Albright, has begun a series of studies in the Book of Revelation. . . . The Covenant Children's Catechumen Course, by the Rev. Everett C. DeVelle, is being put to use by the parents of the church's covenant children.

**Covenant Church, East Orange:** A number of young people have shown interest in becoming communicant members of the church by joining the recently formed communicants' class, which meets each week prior to the prayer meeting. . . . At the February meeting of the Women's Missionary Society, Mrs. John F. Gray of Ringoes was the guest speaker, and at the March meeting, Mrs. Bruce A. Coie of Warren Point brought the evening message. . . . The Men's Bible Class had a 100% turn-out for its supper-fellowship meeting. . . . Dr. and Mrs. Alexander K. Davison are receiving congratulations upon the arrival of Alexander K., Jr., on February 27th.

**Calvary Church, Wildwood:** On Sunday, March 3rd, Calvary Church laid the cornerstone for its new struc-

ture which is expected to be completed in time for the tenth anniversary of the church on July 7th. . . . The "Bible Hour" on Wednesday evenings is proving quite popular. Each book of the Bible is studied synthetically with the use of the Bal-opticon picture machine. Two months have been spent on Genesis. . . . The Boardwalk Pavilion Committee met recently and made plans for a busy season on the boardwalk next summer. The pastor, the Rev. Leslie A. Dunn, is preaching a series of sermons on the Book of Revelation on Sunday mornings.

**Grace Chapel, Warren Point:** On January 20th, the Rev. Robert S. Marsden was the guest speaker. He spoke to an appreciative audience on "The Good Shepherd." . . . Since January 13th, the attendance of the Sunday school has doubled, the average for February being 45. High mark for the five months was reached on March 3rd with 63 present. . . . Several families have started attending worship service since the first of the year. . . . A Machen League is being organized, and meetings are held on Friday evenings, followed by a social hour. The North Jersey Societies were guests of the local group on February 15th. Dr. Alexander K. Davison was in charge of the meeting, and a quiz was won by the Morristown League.

### Presbytery of New York and New England

**C**OVENANT Church, Rochester: The vacation Bible school held last summer in Greece, a western suburb of Rochester, gave a definite challenge to Covenant Church. After due consideration, it was decided to continue the work there. There is no meeting place available. Due to the generosity of one of the members, a church building is being made possible. Lots have been purchased and a building will be erected as soon as possible. In the meantime, weekly religious instruction is given the children by the pastor's wife, Mrs. Charles L. Shook, in a basement of one of the homes. . . . The church suffered a great loss in the passing of Mr. John R. Armstrong on January 8th. Mr. Armstrong was a charter member of

the church and served faithfully as a trustee. Being an attorney, he gave much valuable legal service to Covenant Church as well as to a number of other churches of the denomination. . . . The young people are showing much interest in the Midweek Young People's Meeting which was started recently. The return of several service boys has proven quite an impetus.

**Calvary Church, Schenectady:** The pastor, the Rev. Raymond M. Meiners, is preaching a series of eight sermons in the morning services, based on the Lord's Prayer and using the Shorter Catechism as a basis for the studies. . . . Mr. William C. Goodrow, a member of the congregation who was graduated from Westminster Seminary last May, was married to Miss Margaret Sedivy of Johnstown, N. Y., on March 2nd in the United Presbyterian Church of West Charlton, N. Y., where Mr. Goodrow has been acting as supply pastor since November, 1945. Mr. Meiners performed the ceremony.

**Second Parish Church, Portland, Maine:** On February 22nd, thirty men attended a Men's Fellowship Supper in the vestry of the church. . . . On February 28th more than thirty women attended a Fellowship Tea at the pastor's home. The Rev. Otto Nielsen, Lutheran pastor, gave an inspirational message. . . . The pastor, the Rev. Arthur O. Olson, is having a part in the formation of the Greater Portland Association of Evangelical Churches. This organization is to represent the evangelical churches in this vicinity which cannot coöperate with the liberal Council of Churches.

**Memorial Church, Rochester:** A Men's Society has recently been organized. The purpose of this society is to study God's Word at every Thursday evening meeting. Some fine discussions are being held, based on prepared Bible discussion outlines. Mr. John Schumacher, who has had many years' experience in such work, has been chosen as leader and is in charge of the Bible discussion period. Along with regular business, the Men's Society has scheduled several and varied projects. They include topics presented by the members, round-table discussions on various subjects pertaining to life as viewed in the light of Scripture, outside speakers, studies of past and present religions, and extemporaneous speaking

by the members. In this way a well-rounded evening at each meeting is planned. The purpose of the organization is to gain a deeper insight into Scripture and to apply Calvinistic principles to every consideration of the varied aspects of life. The membership is steadily growing and interest is fine. The pastor, the Rev. John J. DeWaard, has been of assistance and encouragement. It is the Men's Society's desire to take its place among the active young people's and adult organizations in the church and to strengthen the members for Christian service.

#### Presbytery of Philadelphia

**C**OVENANT Church, Pittsburgh: The first services in the new building will be held on Easter Sunday. The service of dedication will be held as soon as the pews and pulpit furniture arrive—probably in July. Attendances in the new location are gradually increasing. . . . The church is rejoicing in the arrival of another child of the Covenant—Mary Grace Cummings.

#### Presbytery of Wisconsin

**B**ETHEL Church, Oostburg: The annual family-visitation program, begun in January, will be concluded during March. . . . On February 7th, the Rev. Robert S. Marsden showed moving pictures of home missions projects and was guest preacher on February 10th. . . . During March, the contractors will begin work on the new Christian school which is expected to be ready for the Fall opening.

**C**alvary Church, Cedar Grove: The Sunday school sponsored a Mission Fest on Friday evening, February 8th. The Rev. Robert S. Marsden showed motion pictures of some of the churches and chapels and conducted a question period on the missions' work of the denomination. Erwin Claerbout, superintendent, presided and Elmer Heuver led the devotions. A liberal offering was received. A social hour followed in charge of the women teachers. . . . On Sunday evening, February 10th, Mr. Marsden spoke to the Machen League on the Christian University. At the worship service, he preached on the topic "Sowing and Reaping". Elder A. J. Meinen assisted in the service. The pastor, the Rev. Dean W. Adair, presided. . . . At the annual meeting

on Monday evening, February 11th, Arthur Vruwink was elected president of the Men's Forum. The speaker was the Rev. John Verhage, pastor of Bethel Church, Oostburg. He spoke on the topic, "The Need of Moral and Spiritual Reconversion". A social hour followed. . . . The Rev. William P. Green, D.D., general secretary of the Forward Movement of the Reformed Presbyterian Church in North America, was guest speaker on Sunday, March 3rd. He preached at both services and spoke at the meeting of the Machen League. Dr. Green taught the young women's class of the Sunday school. In all his talks he stressed the necessity of every believer being a witness of the Lord Jesus.

**G**race Church, Milwaukee: Special speaker for the month of February was the Rev. Robert S. Marsden who preached at the evening service on February 3rd. On the 5th and 6th Mr. Marsden brought special missionary messages together with the motion pictures which he has taken of the different churches across the country. . . . With preliminary plans for the new church building drawn and with a partial loan already obtained, enthusiasm is running high as special effort is being made to raise the remaining funds to make it possible to start building within two months.



#### The Passion of Our Lord

APR. 5TH. ISAIAH 53 (6)

**W**HILE we as Presbyterians do not follow the church calendar closely, and while this devotional page has not failed to bring our thoughts often to the consideration of Christ's suffering and death in our behalf, it is our purpose for the remainder of the month to consider the passion of our Lord Jesus Christ. No other passage in all of Scripture emphasizes the substitutionary sufferings of Christ as does this. Thoughtfully re-read and consider the numerous expressions found that point to His assuming our sin-place that we might be forever redeemed from sin and reconciled unto the heavenly Father.

6TH. ISAIAH 50:4-11 (6)

Among the many prophecies of the

coming Messiah, we do not lack those that speak of His humiliation. The memory selection is very explicit. Other passages likewise clearly indicate this. With all of these Jesus was acquainted, as were the faithful Jews. In spite of this knowledge Jesus came forth to do the will of the Father in our behalf.

7TH. PHIL. 2:5-16 (5)

It was no little thing for the exalted Son of God, "equal with God," to take the form of a servant in the likeness of man. What a humble place Christ took! Into what suffering it led Him! He tasted of death that we might partake of life. The glorious Son suffered an inglorious and shameful death. But the Father hath highly exalted Him, and you and I are called upon to exalt Him in our hearts and lives, to bow our knee and confess with our tongue that He is our sovereign Lord.

8TH. ISAIAH 63 (3a)

Among the many ways Christ suffered, one of the most intense was the desertion of the disciples. Humanly speaking—and Christ suffered in His human nature acutely—there is nothing harder to bear than the loss of friends in our most needy moment. Yet, this too Christ faced for us! The desertion and denial must have been next to the last drop in Christ's bitter cup.

9TH. HEB. 9:1-14 (14)

The high priestly office of the Old Dispensation carried with it grave responsibility. Upon the shoulders of the priest rested the duty of ministering by the sacrificial blood in the holy of holies for the sins of the whole nation. But in this New Dispensation our High Priest offered His own blood for the elect from the whole world.

10TH. JOHN 8:46-59 (51)

What strange contrasts we behold in the Word of God! In the memory verse our Lord speaks of the way of life; in the last verse the Jews seek His death. While they were unable to fulfill their plans at the moment, they harbored their sinful desire to kill Jesus. Though Jesus avoided their presence on this occasion, He knew that He was facing the cross, even at their hands. Lord, help us to have as much zeal for Thee as these had against Thee.

11TH. LUKE 13:22-35 (34)

With what assurance and calmness the Lord Jesus pursued His way in the face of Herod's threats and the rising

opposition of the masses! Yes, in the face of His own knowledge of the things that were to come, He continued to do His Father's will. Let us never forget that the cross which lay across His pathway must have been an intolerable burden to His flesh. The heel of the Prince of Life would be bruised by the prince of death.

**12TH. JOHN 12:1-11 (7)**

Ever hovering before His eyes was the imminent episode on Calvary. That which had been the subject of His conversation with Moses and Elijah on the Mount of Transfiguration had now become the center of His thoughts. When Mary anointed His feet, Jesus acknowledged it as unto His burial. This was the only anointing which Jesus received, though it was the custom of the Jews to pour ointment upon their dead. The circumstances of Christ's death and burial precluded any such anointing.

**13TH. JOHN 11:47-57 (50)**

Among the prophecies which spoke of Jesus' death was that of Caiaphas, the high priest under whom these prophecies would be fulfilled. Little did he realize the meaning of his own words—words given by the Holy Spirit because he was high priest. Caiaphas thought that this One should die that the nation might not perish at the hand of Rome. But actually Christ died that more than the nation should not perish for their sins.

**14TH. LUKE 19:29-44 (38)**

The Triumphal Entry has always impressed me as the calm before the storm. The disciples hasten to do Christ's bidding now; at the cross they flee. Men freely give unto Him of their possessions; on Calvary they smite Him. Hosannas fall upon Christ's ears with a pleasing sound this day; but less than a week hence the awful cry ascends, Crucify Him, Crucify Him! Here the voice of rejoicing; there the curses and scoffs. Now the smiles and palms; then the scornful frowns and thorns.

**15TH. MATT. 21:12-17;**

**LUKE 19:47, 48**

Already we see the work of Satan. With the attempt on the life of Christ, the plotters come into the open with their malignant design. But years before, in fact, down through history, Satan had sought to destroy the gracious covenant promises of God by bringing short the royal line through which the Messiah (Christ) should come. Yes, and at

His birth Herod, as an instrument of Satan, endeavored to kill the Christ-child. God will bring all His purposes to fulfillment in His own time.

**16TH. MATT. 21:33-46 (42)**

From the passages which we have read, it is evident that Jesus was well aware of what lay before Him. But in this passage He lets the enemy know that He knows. In spite of that fact, they persist in their sinful course. It is no wonder that later Peter, speaking by the Holy Ghost, says that Christ have ye "taken, and by wicked hands have crucified and slain." Out of their own mouths they declared their wickedness, and they knew it. Was this not a gracious offer of the Lord to bring them to acknowledge their guilt and desist from their evil intent?

**17TH. MATT. 26:3-5; LUKE 22:1-6**

Not only did Christ have to bear the wrath of His own, who received Him not, but likewise betrayal by His friend. Judas Iscariot had walked and talked with the Lord; he had been especially called as one of the inner circle; he had very likely gone forth with the seventy who reported that even the demons were subject unto them. Yet for thirty pieces of silver he covenanted to betray his Master.

**18TH. LUKE 22:7-20 (1ST LESSON)\***

Think of the twelve gathered with their Lord in the upper room. The Passover was served; this was announced as the last time Christ should thus sit with them; even the fact that the betrayer was in the midst was told. Think of the tenseness of the situation. Then the Lord instituted His Supper to be kept in perpetual remembrance. It must have strengthened their hearts. But it also pointed to the Cross—"this cup is the new covenant in my blood which is shed for you."

**MATT. 26:36-46 (2ND LESSON)**

Dark was the night, solemn was the occasion, heartrending was the petition which ascended from Gethsemane. Our Lord wrestled in prayer as the bitter cup approached. The disciples slept. The Lord prayed on. The disciples, unable to understand the crisis of the hour, slept on. When the cause of Christ is in its Gethsemane hour, are you also among those who sleep? There is a crisis in Protestant Christianity today—Ro-

\* A morning and evening reading is provided for several days.

manism, Modernism and Indifferentism are three potent weapons Satan has loosed against us. Arouse yourself and pray; gird on your armor and fight!

**19TH. JOHN 19:1-16 (1ST LESSON)**

This is but one account of the trials which the Judge of all the world faced. "As a lamb before her shearers is dumb so He opened not His mouth" in His own defense. False witnesses wilfully gave their voice against Him. Soldiers made sport of Him. His enemies presumed to spit upon Him. Others scoffed. The chief priests instituted the cry, "Crucify Him." Thus was the Son of God treated by the children of men.

**MATT. 27:31-56 (2ND LESSON)**

The darkest hour in all of history occurred that afternoon of the crucifixion. Not only did the sun refuse to shine, but the Satan-filled people poured out the vials of hate and wrath upon the head of our Saviour. Not only did the earth quake but the hearts of the disciples quaked and they fled from their Master. It is hard for us to picture the scene as the three crosses were raised over Calvary and the crowd milled around the central one with their blasphemy and malignant rejoicing.

—HENRY D. PHILLIPS

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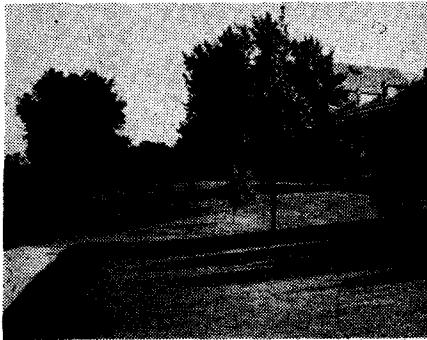
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### More Presbyterian, U. S. A., Tricks

WHEN the church building at Leith, N. D., was awarded by the District Court some years ago to The Orthodox Presbyterian Church, the Board of National Missions of the Presbyterian Church in the U.S.A. informed the congregation that the mortgage was then due. Arrangements were made to pay it off in annual installments. When the amount had been nearly paid, the congregation learned that the Presbytery of Bismarck (Presbyterian, U.S.A.), claiming not to be a party to the negotiations with the Board of National Missions, had appealed the District Court decision to the Supreme Court of North Dakota. Argument was heard on December 11th, but no decision has yet been rendered.

### Churchill

(Concluded from Page 85)

"aion" means age and that it is used sometimes in the Scripture to refer to a limited period of time. However in such places the word is qualified and the context holds it to refer to this present age or this world, which of course is not eternal. Such instances are Matt. 13:22, "the care of this world [age]"; Matt. 13:39, "the harvest is the end of the world [age]"; Matt. 24:3, "... what shall be the sign of thy coming and of the end of the world [age]?", Matt. 28:20, "... lo, I am with you always, even unto the end of the world [age]." It is not at all difficult to see when and where the word refers to this world or this present age, and when it refers to an endless existence. Such passages as Luke 1:33, "He shall reign . . . for ever [age]; and of his kingdom there shall be no end"; John 6:51, "if any man eat of this bread, he shall live forever [age]"; Rom. 1:25, "... the Creator, who is blessed forever [age]," clearly refer to endless duration.

If this word "age" (aion) signifies a possible end to the sufferings of the damned, then it also means that the safety and happiness of those in heaven shall come to an end, for the same word is used with reference to both heaven and hell. Matt. 25:46, "And these shall go away into everlasting punishment; but the righteous into life eternal"—exactly the same

form of the word is used to describe punishment and life. The plural forms are generally used to indicate endless duration: "the ages of the ages" or "into the ages of the ages"—what expressions! We can form no idea of eternity, except by an endless succession of ages, and how wonderfully God adapts His Word to our limitations.

Men may theorize about this all-important subject, but how clear the Word of God is! The thought of "eternity in hell" is too staggering; surely, we think, there must be another chance. But what saith the Scriptures? Prov. 29:1, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

II Thess. 1:9, "Who shall be punished with everlasting destruction . . ." Rev. 22:11, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still . . ." Mark 9:48, "Where their worm dieth not, and the fire is not quenched." Rev. 20:10, ". . . and shall be tormented day and night forever and ever."

It is the fact of sin and its consequences which makes the gospel such good news.

When we see things in the light of God's Word, we see that Jesus Christ is God's ultimatum to a sinful world. When men reject the Saviour, they reject everything. This whole world is moving to the grave in one vast funeral procession and there is none other name under heaven given among men whereby we must be saved. Heaven's greatest efforts to save men have been made. Infinite wisdom has done its best. Infinite love has wrought its utmost. For those who are not saved there can be nothing but a certain fearful looking for of judgment. "Behold, now is the accepted time, behold now is the day of salvation." "Today if ye will hear his voice, harden not your hearts."

A host of self-sufficient men heard Jesus. They were the wise and prudent, the leaders in state and church. But their hearts were not melted by His ministry. They clung to their preconceived ideas, their minds would not be changed, their own ways were right. What a sermon Jesus preached to them, and He reached the climax by crying: "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?" (Matt. 23:33).