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The Everlasting Seal of Our Faith

An Easter Meditation by the REV. BURTON L. GODDARD

IN THE year 29 A.D. the state records of Pontius Pilate, Roman procurator of Judæa, perhaps contained some such notation as this: "A certain Jesus called the Nazarene was crucified with other malefactors on the hill of Golgotha". All contemporary records of the crucifixion, with the exception of those found in the Bible, have been lost, but you may be sure of one thing—*had the story of Jesus ended with the cross*, history would have contained no other information than that the carpenter's son was put to death at the request of a hostile element among his fellow Jews.

He had claimed to be the Son of God. He had ostensibly performed many wonderful miracles. He had pronounced forgiveness of sins. He had upbraided men as their Lord, not as a mere fellow-man. He had declared that He would leave this world to sit down at the right hand of the throne of the Father. He had promised to go and prepare a place for His people, that where He was they might be also. He had declared that, though men should kill Him, He would rise again from the dead on the third day.

Yet the hour of death had come, and gone. Passers-by, remembering His extravagant claims to be equal with God, mocked Him by inviting Him to come down from the cross, if He were indeed the Son of God. Instead of vindicating His claims, He hung helplessly between heaven and earth, and cried out in agony of soul as the end came. His own lips testified that He

had been forsaken by God. Messianic deceivers had risen before and would rise again. This Jesus quite fitted such a role. The centurion might cry out, "Truly, this was the Son of God", but history would not and could not agree with him. All it could say was that a man named Jesus had been put to death.

He had left behind Him a high moral teaching. He had lived a noble life. He had had a large following, though His band of disciples had rapidly diminished in number toward the last. The close circle of loyal followers had every one failed in the hour of crisis. There is no record that even one man or woman in all the world had any hope that he would see Jesus again alive or that His teaching would be perpetuated among men. He had founded no new religion. He had left no church or organization behind Him. He had not at all performed the expected work of the Messiah. He left no gospel, no faith. His enemies had triumphed over Him. His passing left His disciples in darkness and dismal hopelessness. He had failed. The confidence of His followers had been misplaced.

So it seemed. And so it must have remained, except for one thing. That one thing was the most wonderful event ever recorded among men, the mightiest of miracles. It was the resurrection on the morning of the third day. Little wonder that Bishop Westcott, the great English divine, is bold to declare that belief in the resurrection is essential to Christian faith and that

one cannot be a Christian unless he accepts the fact as altogether true! Little wonder that the apostle Paul said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"! The resurrection is at one and the same time the foundation and seal of Christian faith. It established the truth to which history could not otherwise bear witness. History could only have said, "Jesus died". But because of the resurrection, and only by virtue of this fact, have men been able to say, "Christ died".

What a tremendous difference the resurrection makes! It seals once and forever the fact that Jesus was what He claimed to be. He was not a deluded moralist. He was not an impostor. He was not a mere enthusiast. He was not just a good man. He was not just a teacher. He was the Christ of God. He was the Good Shepherd by whom His people could be saved. He was indeed able to forgive sins. He could heal the brokenhearted and bring deliverance to the captives. Peter had been right when he had called Him the Christ, the Son of the living God.

But that is not all. The world needed to know more than that Christ died. It needed to know why He died. There must have been a reason why God's Son should suffer untold agony upon the cross instead of coming down from it as He was bidden. His own lips had declared that no man could take His life from Him. The resurrection proved beyond the shadow of a doubt that that claim was true. The Lord of glory need not have been humbled and His body broken, except He, of His own volition, willed it.

Apart from the resurrection there would be no gospel, no tidings of salvation and provision for general forgiveness of sin. The Nazarene had imparted a glorious moral teaching, but no one except Himself could live in complete accordance with it. There was no hope of salvation in it or through it. By following it, men might live better lives in this world, but beyond the grave there was no hope whatsoever. It made no provision for justification from past sins.

It suggested no way of diverting the penalty for present and future sins.

What, then, was the significance of Calvary? Why did Christ allow Himself to be delivered over into the hands of sinful men to be crucified? While yet living, He had suggested the answer. Hear His words: "And I, if I be lifted up, will draw all men unto me". "Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit". "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many". Hence the death on the cross was declared to be a divinely-appointed means of reconciling God and man. The Lamb of God was plainly not sacrificed for any benefit accruing to Himself, but unto the end that sinners beloved of God might be saved from their sins. The suffering Saviour took the sins upon Himself, that His people might go free. Paul had good grounds for telling the Ephesian elders at Miletus that they had been purchased of God by Christ's dying in their stead.

The prophetic words of Jesus, however, would have remained unremembered and unauthenticated but for the resurrection. Had they recurred to the mind at all they would have been lightly dismissed, together with His claims to deity. But no! Christ's rising from the dead not only verified His Messianic claims, it also established

the truth of the words He had spoken in explanation of His death, for if He was indeed the Christ, then His words were the words of God. God is not a man that He should lie. The Son of God could not have uttered that which was false. Thus the resurrection provided a double seal to Christian faith. History might have said that Jesus died, but the resurrection changed the record to read that Christ died. Beyond that, it fulfilled and so confirmed the Scriptures which tell why He died. Christ died for our sins. Christ died to redeem His people. Only the resurrection could offer such proof. Only the resurrection could bring such assurance. It is the everlasting seal of our faith.

Easter 1943 dawns. The Christian awakens, only to face on every hand the grim realities of the most awful of wars. He knows how famine, that greedy monster, is ruthlessly devouring whole populations. He is concerned for loved ones. Perhaps already the star in his window has tragically changed to gold. The world is so dark! But into the darkness streams a glorious light from on high. It is the everlasting seal of our faith, "Christ is risen"! How this flood of radiance alters the picture. Like Job in all his anguish, the Christian finds a song of rejoicing in his heart—"I know that my Redeemer liveth".

Christian friends, be comforted by that sure knowledge. Take new courage and hope. You have a faith more precious and sure than anything the world can either offer or take away. War, hunger, bereavement—none of these can rob you of this pearl of greatest price. God has set His seal upon it. It is genuine. It cannot fail. That our blessed Lord burst the bonds of death is an eternal guarantee for your faith. Rejoice and be exceeding glad. "Christ is risen"!

I dare not close. I have been sent by my God as an ambassador to the lost. It may be that in the providence of God you who read these lines have no song in your heart. Your heart is heavy. You fear much. You vainly hope against hope, for you know not the Saviour as your Saviour. Time was when you found satisfaction in attiring yourself in "Easter" garb and walking along the boardwalk of At-

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lantic City or down the streets of your own quiet village. Perhaps you experienced a feeling of righteousness by going to church—for a change. But this year the accustomed Easter observances have a hollow ring to them and you honestly see them as they actually are—phantoms of nothing-

ness. Your heart yearns for something that will really satisfy.

Oh unsaved friend, behold the suffering Christ dying upon the cross for sinners. He is your only hope. Behold Him risen and triumphant. God has set His seal to the truth of the gospel of forgiveness and pardon and prom-

ise and hope. Call upon this crucified, risen Saviour to help you in your need, to banish all fear from your heart, and to save your soul. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved".

Wheaton College Today

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Theological Seminary

THE resignation of Ruling Elder Gordon H. Clark, Ph.D., as Associate Professor of Philosophy at Wheaton College, Wheaton, Illinois,* raises serious questions with respect to that institution and its policies. Has Wheaton College changed? Are its academic standards lower? Has there been a shifting of doctrinal emphasis? These and other queries enter one's mind as Dr. Clark's resignation is considered.

In 1936 Dr. Clark was invited by Wheaton College to become Visiting Professor of Philosophy. His theological beliefs were discussed thoroughly and the authorities found them such as not to disqualify him for a position on the staff. After a year's scrutiny of Dr. Clark as a teacher, he was elected Associate Professor of Philosophy in 1937 and made a permanent member of the faculty. Since that time, as far as one can judge, he has been a most successful pedagogue.

In June, 1942, a committee of the Board of Trustees was appointed to investigate certain questions which had arisen regarding Dr. Clark's teaching. It appears that a member of the faculty made accusations against him in a meeting of the Administration Committee in the spring of 1942. At this same session, Dr. Clark immediately denied and challenged these false statements of his beliefs. In addition some students and parents of students complained to the Board of Trustees about Dr. Clark's views. Subsequently the committee of the board met with him and discussed the matter.

Before making a statement about the doctrines involved, it is well to

note that the committee commended Dr. Clark's scholarly attainments and the intellectual quality of his teaching. What is more—and this is of prime importance—the committee stated, "We do not find that Dr. Clark's opinions differ materially from those which he frankly stated, and which were freely discussed, when he was employed six years ago". Since Dr. Clark is no longer satisfactory to the board, it is clear that Wheaton College has now changed its attitude.

The committee also suggested:

"1. That to the largest extent possible he confine his teaching to the stated subjects, without advocating any theological beliefs which are controversial among orthodox Christians;

"2. That if asked his personal opinion as to the group of doctrines in question, he be frank but state the belief rather than expounding his reasons,—being equally frank in admitting his susceptibility to error and that his views in this respect have not been those of most Christian leaders;

"3. That he add that he by no means endorses deductions from such doctrines which have been made on such questions as personal responsibility for sin, the duty of missionary effort and evangelization, and the duty of seeking the guidance of the Spirit as to problems both of conduct and doctrine."

These three recommendations, later adopted by the Board of Trustees, concern the question of academic freedom for a professor.

How any educational institution can have an estimate of academic freedom for professors so low as to

restrict them to stating beliefs without expounding reasons for holding such convictions is difficult to understand. Wheaton College employs teachers on the basis of belief in a few evangelical doctrines, it being understood that these men and women from several denominations often differ on other doctrines. Does Wheaton College expect all of these teachers to refrain from stating reasons for their varying convictions, when those doctrines arise for discussion in the courses of study? If it does, we shall be compelled to record our great surprise at such academic standards and at such leveling of the pursuit of knowledge.

The 1943 catalogue of Wheaton College states as part of Wheaton's general scholastic aims:

"To offer a liberal education in the arts and the sciences—whereby doors are opened for the student into the main fields of learning, in which he may view and taste for himself the best that is known and thought in the world.

"To encourage the search for truth, and beauty, and righteousness—and to foster an enduring delight in these things.

"To encourage every student to establish for himself a Christian system of values—values which will give him the assurance and calmness of mind that come from studying both sides of a question, which will give him the power to detect sophistry, which will guide him through waves of popular enthusiasm, and which will give him stability when all about him is changing and in apparent confusion".

If these aims mean anything they certainly include full and free discus-

* See THE PRESBYTERIAN GUARDIAN, March 25, 1943, page 86.

sion, and especially is this true of a course like philosophy. How can students study both sides of a question without hearing arguments for a certain position? The rules established by the Board of Trustees for the conduct of Dr. Clark's classes make those scholastic aims theoretical and a mockery.

We come now to the doctrines concerned. The committee accuses Dr. Clark of holding the following beliefs which are actually distortions of his creed:

"However, he holds certain views, originating with John Calvin or with imitators of Calvin, which go beyond what we could endorse. He carries the truth that God is the original Being to the point where he frankly states that God is the originator even of evil; and he identifies the sins which are committed with God's plan, to the point, as we understand him, of saying that God purposed that they should be committed. To his mind these views neither alleviate the guilt of the sinner nor the need and duty of preaching righteousness and salvation. This situation may be better understood if we quote a few particular beliefs which he holds:

God decrees one man to be a murderer, or adulterer, or idiot.

God decrees some to heaven and some to hell.

God is emotionless, unmoved.

God's love is a manifestation of His will only, not of His affections (if any).

God never loved the non-elect".

These charges concern foreordination, election, reprobation and the character of God. We shall discuss the first three.

It is important to remember that Dr. Clark denied categorically in a letter to the president of the college that God is the author of evil, meaning, no doubt, sin as quoted from the Confession of Faith. Since the accusations are inadequate particularizations of his beliefs, Dr. Clark referred the president to the Westminster Confession of Faith for adequate statements of his convictions on the doctrines involved. Chapter III of the Westminster Confession of Faith expresses these dogmas of foreordination, election and reprobation so well that we quote certain sections:

"I. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

"II. Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.

"III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. . .

"VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice".

From the action of the Board of Trustees in laying down restrictions upon Dr. Clark, we must conclude that Wheaton College is opposed to these tenets of faith and in so doing sets itself against practically every Reformed and Presbyterian church body in the world, for all of the Calvinistic confessions contain similar teachings. Certain students of Dr. Clark may have distorted these truths and his discussions of them, but every professor will testify to the prevalence of that practice. Surely no teacher can be held responsible for the misrepresentations of his views by students.

When such doctrines of the Word of God expressed so accurately in the historic Reformed confessions are called into question and even called harmful to the eternal interests of students, it is time for those of Calvinistic persuasion to reexamine Wheaton College. In other words, it is not so much Dr. Clark who is under scrutiny as it is Wheaton College and its stand

for the truth. When the new president, Dr. V. R. Edman, was elected two years ago, we were warned that Wheaton College would have a different emphasis. Dr. Clark's forced resignation is evidence of the truthfulness of that warning.

EVANGELICAL LEAGUE HOLDS INTERSEMINARY CONFERENCE

AN Interseminary Conference of the League of Evangelical Students was held on Tuesday evening, April 13th, at Westminster Theological Seminary. "The Practical Use of Church History in the Ministry" was the subject of an address by Bishop Howard D. Higgins, Professor of Church History at the Reformed Episcopal Seminary. Bishop Higgins' address was followed by an informal discussion.

At eight-thirty Dr. Cornelius Van Til, Professor of Apologetics at Westminster Seminary, addressed the group on "The Practical Use of Apologetics in the Ministry", and his talk likewise was followed by a discussion.

This conference represents the beginning of an evangelical interseminary program in the Philadelphia area.

NEW JERSEY MACHEN LEAGUE HOLDS RALLY AT VINELAND

SEVENTY-THREE delegates from Wildwood, Bridgeton, Vineland and Pittsgrove gathered on Friday evening, March 26th, at the Covenant Orthodox Presbyterian Church of Vineland for a rally of the New Jersey Machen League. The largest delegation came from the Faith Church of Pittsgrove.

Supper at six o'clock was followed by pictures of the 1942 Quarryville Bible Conference. After games and group recreation under the direction of the Rev. Clifford S. Smith of Bridgeton, the delegates adjourned to the church auditorium. The meeting was in charge of Miss Clara Van Culin of the Faith Church of Pittsgrove, and the address of the evening, on "The Importance of the Church", was delivered by the Rev. Samuel J. Allen of Philadelphia.

The Sovereign God and the Subject Spirit (II)

The Christian Faith and Mental Health: Part VI

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, N. J.

"Thy Will Be Done"

THE neatly dressed woman sitting in the lawn swing is a new patient. I go to talk to her. Her dress and bearing are those of a lady. Her talk is lucid and pleasant. Plainly there are no psychotic manifestations. If experience had not taught me what to expect in disarming cases like this, I would say to myself, "What is this perfectly good woman doing in a hospital for the mentally and nervously ill?" But there really is something wrong. She has done what almost all of the functionally disturbed have done—she has retreated from life. She has been unable to face some stark reality. How has she retreated? By drinking, drinking, drinking.

What a pity! What is wrong? Listen to her story. She was married to a lawyer. They were happy, but they were not blessed with the children they longed for. Finally, after eight years of marriage, a child was born. It was a lovely child. No child ever received better medical and home attention. At the age of three the little one developed an incurable ailment, and the child was carried to the grave. The mother could find no solace. The long-awaited child, the lovingly cared for child, was no longer there. In desperation she sought refuge in the forgetfulness that alcohol brings. More and more she retreated there, till she had to be removed from the scene of temptation and defeat. I asked her, "Do you want to overcome your drinking?" Her reply was a ready affirmative. "Do you think you know how to conquer it?" To that the only reply was a rather helpless shrug of the shoulders. Then a final question was put to her as directly and clearly as possible: "Have you ever been able to come to the conclusion that God was perfectly just in taking away your child?" She hesitated a moment and replied, "No, I haven't". "When you come to that conclusion, honestly and sincerely", I continued, "I think you will stop your drinking". "I think you are right", she said quietly.

This case illustrates the third ele-

ment in the dynamic relationship between a sovereign God and a subject spirit, namely, that only a sovereign God can validate the circumstances of life, be those circumstances desirable, perplexing or devastating. In other words, a person who knows and adores God as truly God can believe in providence. What do we mean by the providence of God? We mean God's "most holy, wise and powerful preserving and governing [of] all his creatures, and all their actions".¹ We mean that the death of the child mentioned above, so fraught with painful things, was an act of an utterly wise and holy God. We mean that every event that takes place in the world, in our community, or in our own lives is ordained and directed by a God who is at once impeccable in righteousness and tender in love. We mean that in the highest court of appeal, that is, in the wisdom of God, every circumstance of our lives is adjudged as *holy, right, just*. We mean what Joseph said when his brothers stood before him, brothers guilty of a perfidious crime that brought unspeakable sorrow to a loving father: "Ye thought evil against me, but God meant it unto good . . . to save many people alive".

That faith, the vital breath of a soul subject to the sovereign God, is the victory that overcomes the world. It is the faith that had not been born in the heart of the distracted mother. Ah, we sympathize with her. We know her loss. But she could not stand up under the blow. Why? God had said "Yes". She had said "No". Her soul had not been schooled in life's greatest university to say "Yes" when God says "Yes" and to say "No" when God says "No". We do not mean to claim that the sufferings endured by those schooled in this faith are borne without intense pain. Decidedly not. But a soul that has had this conviction of God's righteous and sovereign providence burned into its every fibre and strand carries a

¹ Answer to question 11 of the Westminster Shorter Catechism.

dynamic that it cannot elude, even in the darkest hour. Even when life's heaviest storms crash upon the soul, even when the scorching winds of adverse circumstance burn our life's garden into a bleak desert, still a song will rise from the inmost heart:

"Have thine own way, Lord, have thine own way;
Thou art the potter, I am the clay.
Mold me and make me, after thy will,
While I am waiting, yielded and still".

On the bed before me lies a patient whom I have learned to love. She is blind. She is terribly crippled with arthritis. At times she has great pain. But never does a word of bitter complaint pass her lips. Never does she question the Lord's doings. We talk about many things. We have often talked about a certain well-known hoodlum in Germany and have expressed ourselves about his ghastly atrocities. She will always add, "But God will use even him for some good purpose". She is a true subject of the sovereign God. In her heart is a constant, silent prayer, "Thy will be done".

In dealing with another patient, the whole approach was that of seeking to persuade the middle-aged man to see his problem in the perspective of true faith in the providence of a holy and wise God. His wife had never been well. That had always been a heavy burden on him. He could not accept the unpleasant truth. In his heart there had always rankled a rebellious feeling because of this problem. And his home training had definitely not fostered a spirit of acquiescence in the will of the Almighty. He had made many trips to the hospital. Always that problem lay at the bottom of the heap of troubles. He had talked a good deal about suicide, and had shown some determination to carry out his threats. Since he professed to be a Christian after a fashion, I made a constant attack on his problem with the thrust that God had been just in

sending him that grievous problem and that God, whose love and wisdom are faultless, had sent that problem into his life for some good purpose. Therefore the thing for him to do was to develop an entirely different attitude toward the problem. First of all, he must yield to God's way. Then he must stop his fuming and worrying about it, leaving the problem with the God who gave it. One day, after many talks and prayers in that vein, I handed him a slip of paper with the words of Philippians 4:13 on it: "I can do all things through Christ which strengtheneth me".

That seemed to drive the point home. In God's providence that text became a lifeline for this troubled spirit. He clung to it. Then he read and reread many other precious portions of Scripture. More talks about Christ as our mediator followed. Other personal problems were discussed. A new light came into his eye. A new interest in his responsibilities broke upon him. His friends said he was his old self. He went home and has not returned to the hospital. Inquiries since his discharge indicate he has remained well. From his troubled heart had gone forth a cry: "Lord, why hast thou done this to me?" From his renewed heart rises a silent prayer, "Thy will be done".

God's Treasures

In considering the fourth element in this dynamic relationship between the sovereign God and the subject spirit, we think especially of the neurotic individual who is "tense, restless and unable to find satisfaction in available values".² That brief description aptly portrays the character of the psychoneurotic personality. There is no dynamic strong enough to galvanize his sagging spirit into great activity. The home with its needs and challenge of devoted labor for dear ones is not enough. Society's disproportions and sins are not enough to quicken him into self-forgetting labor. There is no drive to self-improvement. Love, labor, ambition, family, culture—no value such as these can call forth his bottled-up drives. He prefers to retreat into an infantile, inglorious inertia where the call to service cannot be heard and the soul stagnates in its own listlessness.

² Hamilton, *An Introduction to Objective Psychopathology*, 1925, p. 209.

"I have nothing to live for" is the tragic refrain that rises vocally or inarticulately from the heart of the average mentally ill patient (functionally ill), but especially from the psychoneurotic individual. At these words the normal person is nonplussed. "Nothing to live for!" he echoes. "How about your family? your job? How about the crying needs of the downtrodden? How about the needs of the sick?" But one need not recite any more challenges to the stagnant spirit. Such recitals are quite useless. There is no "satisfaction in available values".

What makes anything worth living for? Why should I direct my energies to the accomplishment of any good, or to the realization and adornment of any value? Here lies one of the fatal flaws in much of modern thinking and living. Modern man has not been taught to see in values any compelling power, any imperative that will call forth his best efforts to great achievement or to noble sacrifice. Values to the average person have the anemic quality of a hothouse plant. There is no dynamic in them. They are regarded in much the same way that one regards vitamin capsules—you may take them or leave them, though they are admittedly good for you.

Take a look at the picture of moral irresponsibility and retreat that marks so many divorces in our day. What happens in a divorce? One of life's greatest values is ground to dust. I mean the home, the family—a value ordained by God from the beginning of time. Yes, the parties to the divorce know a good home is fine, and they know a broken home is most harmful to the children's future. But, they just can't make a go of it. Why is there not a rigorous self-discipline directed toward the maintenance of the home? Why is it put on a "take it or leave it" basis? It is because the value that we call home is not looked upon as one of God's treasures. It is because those who destroy this great treasure do not see this value as authorized and underwritten by the sovereign God who entrusted this treasure to Adam and Eve in the first place, the God who pronounced the fifth commandment and who likened the marriage relationship to the blessed union of Christ and His Church. Where is the constant spirit of forgiveness that is necessary to the maintenance and beautifying of a

home? It is lacking because the natural, biological, untransformed self has not bowed to the sovereign God and so does not hear the voice of the Almighty say by the lips of His Son: Thou shalt forgive "until seventy times seven" times.

Love is one of the greatest values—love for God, love for others, love for self. What gives meaning and dynamic to that value? Why should love alone make life worthwhile? Shall love be but the expression of our natural wishing and willing self? Such love may soon turn to apathy and to hate. What can guarantee and underwrite this value as a true, an eternal value? Certainly not our vacillating self. Only God can give to such a value the solidarity and validity it needs to be dynamic. Yes, only God who "so loved the world that he gave" heaven's most priceless treasure for us can write the meaning of love. (See I John 4:10.) Even more deeply and certainly is this value engraved in the fact that the gracious saving love which God grants to His children is an eternal, unchanging, electing love. All of that takes this great value out of the uncertain twilight of human vanity and foible and places it in the clear, steady light of eternal, divine appointment. Love is a value because God has made it so. Love is a value that man ought to seek and adorn because wisdom that is eternal and faultless has so established it. And so labor is such a value, the day of rest is such a value, respect for authority is such a value, marriage is such a value, the home is such a value, the child's education is such a value, the national commonwealth is such a value. Every precept of the Lord establishes a value, and in the keeping of these precepts is "great reward". Values so regarded do not merely invite our window-shopping interest. Underwritten and guaranteed by the sovereign God as they are, they command our devotion and the full drive of our souls to realize and to adorn them. Yes, then any proper and legitimate interest of man becomes a true value because He who is utterly wise and holy has decreed that we can conduct all of life to the glory of God—our eating and drinking, our work and our play, our laughter and our tears. And only a God who is truly sovereign can establish and command that greatest value—the glory of the eternal God.

It is far from the writer's mind to claim that a mentally ill patient will suddenly address himself to a realization of some great value once he sees the point here aimed at. The soul of man is not usually given to such drastic revolutions—from the utter inertia of the sick soul to the noble energy of the healthy spirit. But my claim is that it is immeasurably harder for a soul into whose very fabric has been woven a healthy and solid knowledge of the sovereign God than it is for one not so conditioned to utter that feeble cry of the defeated: "I have nothing to live for". His life is not geared to the idea: What do I want to do. Rather, it is geared to the dynamic thought: "What wilt thou have me to do?" By the very laws that govern his spiritual being, he may not, he dare not,

and he does not want to fail and retreat into listlessness. The God of heaven and earth is the Captain of his soul and has given him marching orders. He is in quest of God's treasures. His soul may not stand still. God has filled the world with pearls of great price. His children must love, want to love, yes, will love to seek those pearls and to possess them. The heart that has learned to say, "Less of self and more of Thee", cannot soon reverse itself and say, "Less of Thee and more of self". His heart has been tuned by God to the sovereign command: "Ask . . . seek . . . knock". At the same time his soul rejoices in the assuring words of an unchangeable love: "Ye shall receive . . . he shall find . . . it shall be opened unto you".

(To Be Continued)

The Methods of God

A Meditation on Isaiah 28:23-29

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

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati, Ohio

IT IS very important for us in this life to learn all we can of the ways of God. The universe is dark and mysterious to us, and the movements of history and the events of individual experience seem often cruel and irrational, that is, until we understand something of God's methods of dealing with men.

In the parable of the farmer's sowing and threshing, Isaiah, writing by divine inspiration, does what John Milton, a writer not divinely inspired, seeks to do, as he prays at the beginning of *Paradise Lost*:

"What in me is dark,
Illumine; what is low, raise and
support;
That to the height of this great
argument
I may assert Eternal Providence,
And justify the ways of God to
men."

The Historical Setting

In the time of Isaiah, the great threatening military power was Assyria, an empire which finally overran Israel, and well-nigh engulfed Judah. Isaiah, in chapters 28 through 33, gives prophecies pronouncing weal and woe concerning Judah and Sa-

maria. The first verse of chapter 28, beginning "Woe to the crown of pride of the drunkards of Ephraim", indicates that this chapter must be assigned to a time previous to the capture of Samaria by the Assyrians and the fall of the northern kingdom, Israel, in 722 B.C.

Here Isaiah is asserting that Samaria's luxury and self-indulgence will bring her ruin. But Judah is given up to the same sins, and will not regard the prophet's warning. God will therefore teach the people by the hard way of foreign invasion and bitter

calamity. Judah's safety lies not in diplomatic intrigue that puts trust in Egypt, but only in reliance on God. The scornful attitude of God's chosen people will lead only to heavier foreign oppression. God has a decree of destruction already declared against the evil-doers. The parable that follows this prophecy shows that God has appropriate methods of dealing with His people, whether in mercy or in judgment, and so serves at the same time to rebuke the mockers and comfort the faithful.

The Parable of Sowing and Threshing

The importance of the parable is shown by the prophet's appeal for an attentive audience: "Give ye ear, and hear my voice; hearken, and hear my speech".

The parable begins by pointing out that the plowman does not plow every day; he has other work to do in addition to plowing. Nor does he work every day at loosening and harrowing the soil. When he has the ground properly prepared, he plants the small seeds, such as the fitches and cummin, by scattering them. He also puts the wheat in rows, the barley in a selected place, and the spelt in the border. All these things he does with regard to time and place. He works this way because God has so instructed him (Genesis 3:23).

The farmer's same judicious choice of methods is seen in his threshing. The small and delicate seeds of the fitches and cummin are not threshed by the heavy threshing-sledge but, like all such plants that easily yield their seeds, are beaten out with rods. The contrast between the stouter staff for the fitches and the lighter rod for the cummin is the more striking when the greater similarity of the two seeds is observed. Further, bread-grain, though threshed by the threshing-wagon and horses, is not so treated to the extent of harmfully crushing it. This discrimination in threshing also comes as teaching from God.

An Observation by John Calvin

Before studying further the meaning of the parable, we should note a side-comment by John Calvin: "A passing observation on the twenty-sixth verse may be made, and indeed ought to be made, that not only agriculture, but likewise all the arts which contribute to the advantage of man-

Extra Copies

ADDITIONAL copies of the special Christian Education number of *The Presbyterian Guardian* issued on April 10th may be secured free upon request to the Committee on Christian Education of The Orthodox Presbyterian Church, 728 Schaff Building, Philadelphia.

kind, are the gifts of God, and that all that belongs to skilful invention has been imparted by him to the minds of men. . . . If we ought to form such an opinion about agriculture and mechanical arts, what shall we think of the learned and exalted sciences, such as Medicine, Jurisprudence, Astronomy, Geometry, Logic, and such like? Shall we not much more consider them to have proceeded from God? Shall we not in them also behold and acknowledge his goodness, that his praise and glory may be celebrated both in the smallest and in the greatest affairs?"

The Meaning of the Parable

The meaning of the parable is drawn from two processes of agriculture, namely, the preparation of the soil for the sowing of the crop, and the threshing of the crop after it is harvested. The farmer does not plow all year. He plows only with reference to seed-sowing and harvesting. God teaches him so to do. God therefore must have wisdom sufficient to arrange His own processes of dealing with human hearts by discipline and judgment, processes something like the work of the plow and the harrow. Hosea speaks in the same strain, but emphasizes man's need to yield to God's working: "Judah shall plow, Jacob shall break his clods. Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek Jehovah, till he come and reap righteousness upon you" (10:12).

The explanation of the second part of the parable is much like that of the first. The farmer threshes out his crops with instruments suited to the seeds in hand. Thus God adapts His chastenings and judgments to suit particular situations. Evil-doers therefore must not mock the Lord, else they will bring on themselves more rigorous punishments. The humble faithful, furthermore, must not despair as they meet God's heavy chastisements. For, since it is God who gives the farmer wisdom to adapt means to ends, He Himself must be regarded as having wisdom rightly to deal with sinful man in this world of moral trial.

New Testament Teaching

The church is God's husbandry, His tilled land, as the Apostle Paul teaches us (I Cor. 3:9). The Lord Jesus calls His heavenly Father the husbandman

(John 15:1). God treats His people as the farmer does his field. God uses means for making His people fruitful. He employs not only the plowings and threshings of His severity, but the rain and sunshine of His Holy Spirit's gracious working. If those who are called by His Name prove fruitless and apostate, it shows that they were never born again, and were never numbered among the elect. "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned" (Heb. 6:7, 8). In this line of thought we have a combination of Isaiah's

parables of the vineyard and of the plowing and threshing husbandman.

The Lessons for Us

From all this, we should learn:

(1) God has a plan and purpose in all His activities. He is working for a harvest. He is calling an innumerable multitude into redemption to the praise of the glory of His grace. He directs His providence to this end.

(2) In carrying out His plan, God works by judiciously varied methods. As plowing leads to sowing, so God follows His judgments with mercy. As threshing requires various tools, God causes the fruits of His dealings to come to complete harvest according to their kind and their strength.

(3) Since God is wiser than the ingenious men whose ability is His gift, we may know that His methods with man are ordained by His wisdom. As Calvin points out, the farmer's methods oftentimes look irrational to the uninitiated, but closer knowledge shows their wisdom. So God's ways are higher than our ways. The prophet accordingly utters the admiring confession of God's wisdom (verse 29) that finds a more elaborate repetition in Romans 11:33-36: "O the depths of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things".

(4) We must learn to trust God to deal rightly with the faithful and with the wicked. Isaiah's parable is a great comfort as we contemplate God's mysterious ways. To quote Calvin again: "We draw from it the delightful consolation, that the Lord regulates his threshing in such a manner that he does not crush or bruise his people. The wicked are indeed reduced by him to nothing and destroyed; but he chastises his own people, in order that, having been subdued and cleansed, they may be gathered into the barn".

Our meditation may appropriately close with Cowper's lines:

"Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter
And He will make it plain".

Book Bargains For April and May

SUBSCRIBERS to THE PRESBYTERIAN GUARDIAN may purchase any or all of the following five books at special savings during April and May:

MORE THAN CONQUERORS, by W. Hendriksen. By popular request we again offer this excellent and Reformed treatment of the book of Revelation. Price to subscribers during April and May, \$1.20 (list price, \$1.50).

WOMEN OF THE NEW TESTAMENT, by Abraham Kuyper. The companion volume of the book offered in the preceding list. Price to subscribers during April and May, 80c (list price, \$1).

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The Presbyterian Guardian

EDITORIAL

The Hope of a Christian World Order

IT IS generally assumed that the present world conflict is sure to result in great changes in the political, social and economic order, and the hope is rather widespread that these changes will be in the direction of a Christian world order. William Temple, the present Archbishop of Canterbury, for example, has expressed that hope in his recent book, *The Hope of a New World*.

The question is pertinent whether the advocates of a Christian world order are employing the right means to that end. An answer to that query should give some idea of the prospects for a Christian world order in the near future.

Christianization by War

History tells of repeated attempts to Christianize society by means of the sword. To name but one instance, Charlemagne, who was crowned emperor of the Holy Roman Empire on Christmas day of the year 800, is said to have forced whole tribes at the point of the sword to receive Christian baptism. One would think that by this time that method would be thoroughly discredited. It so obviously contravenes the very genius of Christianity, which is a religion, not of compulsion, but of persuasion.

Yet, strange to say, there are those who tell us that the present war is one of Christianity versus antichristianity, and that the reason why it is our solemn duty to aid with might and main the cause of the United Nations is that in so doing we will be making a positive contribution to the establishment of a Christian world order.

It is indeed true that German Nazism and Japanese National Shintoism are violently opposed to Christianity and that the war may well result in their being thwarted or even overthrown. If that should occur, Chris-

tian missions would likely find a wide-open door in the Far East and one serious hindrance to the Christianization of society in Europe, and elsewhere as well, would be removed. However, at this point a supremely important distinction must needs be made. The negative use of the sword by governments for the punishment of

evil-doers is thoroughly Biblical, but the use of the sword for the positive furtherance of the cause of Christ is emphatically condemned by Holy Scripture.

Then too, the possibility should not be overlooked that in the wake of the war may come a super-state and perhaps a super-church. Both have influential advocates. If these super-organizations should not be Christian—and the rapid dechristianization of society in recent decades, as well as the prevalence of liberalism in almost every church, renders it well-nigh unthinkable that they would be Christian—they would without doubt prove extremely detrimental to Christianity. It is more than likely that a pagan super-state would crush the Christian church to earth and that a liberal super-church would make the going extremely hard for non-cooperating orthodox denominations.

Whatever the war's consequences may be, God has given His people only one means for the spread of Christianity, and that means is the gospel. To substitute the sword of steel for the sword of the Spirit is a colossal blunder. It is sure to defeat its own purpose. And, however Christian the end, to employ this means to that end is antichristian.

Christianization by Law

Any number of politicians, sociologists and economists are busily engaged in the framing of laws to regulate the lives of men in the post-war era. At least a few of them are hoping that their proposals will help to establish a Christian world order. Leading churchmen too have suggested laws to that end. So have some of the idealists in our New Deal government.

Now Christianity does not render law superfluous. The contention, so often made in our day, that Christianity and law are mutually exclusive is false. In a Christian society, law, far from being superfluous, would still be necessary.

However, it may not be supposed that good laws will usher in a good world order. A good world order presupposes good men. Law does indeed serve the negative purpose of holding sin in check, but it is utterly unable to perform the positive function of making men good. Those who would create a Christian world order by law ascribe to law a power which it does not in the least possess. Our late eight-

Westminster Commencement

THE Fourteenth Annual Commencement Exercises of Westminster Theological Seminary will be held on Wednesday afternoon, May 12th, at three o'clock on the seminary campus at Willow Grove Avenue and Church Road near suburban Chestnut Hill, Philadelphia.

Westminster Seminary is extremely fortunate this year in having as its speaker at the commencement exercises the Rev. William Crowe, D.D., Pastor of the First Presbyterian Church of Talladega, Alabama, and a former moderator of the General Assembly of the Presbyterian Church in the U.S. Tall, thin, genially disposed, Dr. Crowe was formerly pastor of one of the largest Southern Presbyterian churches in St. Louis and now, although supposedly retired, preaches in one of the old historic churches of the South. The subject of his Westminster address is tentatively announced as "When Evangelism Becomes Central".

The baccalaureate service is also open to the public and everyone is invited. It will be held Sunday afternoon, May 9th, at three-thirty, in the library auditorium. The preacher will be the Rev. John H. Skilton, Assistant Professor of New Testament.

eenth amendment, however noble an experiment it may have represented, could not turn drunkards into Nazirites. The best law ever made by the wisest of human legislators never made a single man—to say nothing of a nation—one whit better.

Christianization by law does not differ essentially from Christianization by war. The advocates of either would Christianize men by force.

Instead of producing a Christian society, good laws are its products. To write the name of Jesus Christ as King of kings and Lord of lords into the constitution of these United States would, of course, not convert a single American to Christianity. The proponents of this reform, no doubt, are aware of that. But if and when the citizenry of this nation is thoroughly Christianized, the basic law of the land might well be thus amended.

Let it be said again, God has given His people but one means for the spread of Christianity, and that means is the gospel. To substitute law for the gospel is to put the cart before the horse. It spells utter futility.

Christianization by the Social Gospel

For some scores of years the social gospel has been proclaimed from liberal pulpits. It has combated social evils and recommended social uplift. The regeneration of society is its central theme. The Federal Council of the Churches of Christ in America has labored to put this message into practice. Dr. Hocking of Harvard and others have applied it to missions. Preachers of the social gospel promised us a Christian world order.

Was this promise kept? Did the social gospel prove effective? The world is shouting out the answer. No sooner had the social gospel recommended a cure for poverty when the great depression came along. Hardly had the preachers of the social gospel finished denouncing all war as sin and vowing that they would never again lend support to any war whatever, when the present holocaust broke in all its fury. For a while only subdued voices issued from the liberal camp and occasionally even an apologetic note was heard. But let no one think that the liberal preacher will admit that his message is exploded. Now that post-war plans are in the making, his former boldness is returning. He confesses to past mistakes but confidently affirms that he has learned

his lesson and this time knows precisely how a Christian world order must be ushered in.

What ails the social gospel? Much in every way. But its most serious defect is that it substitutes the regeneration of society by natural means for the regeneration of the individual by the supernatural power of the gospel of Christ. Only by the latter are Christians made. And Christian men and women are the indispensable prerequisite of a Christian world order.

Let it be said once more, God has given His people just one means for the spread of Christianity, and that means is the gospel. Liberalism has substituted for the true gospel another gospel which really is no gospel at all. Therefore its contribution to a Christian world order cannot but be nil. Worse than that, pagan itself, it can produce only a pagan world order.

Christianization by the Supernatural Gospel

A church can be Christian only if its members are. A nation can be Christian only if its people are. And the world can be Christian only if its inhabitants are. These are truisms. It follows that without a preponderance of Christians a Christian world order is out of the question.

But what is a Christian? On that there is a wide difference of opinion. Few words are wont to be used as loosely as the term *Christian*. And yet the answer of the Bible to this question is perfectly clear.

He is a Christian, and only he, who believes in the Lord Jesus Christ. And to believe in Christ is to despair utterly of saving oneself from sin and death, whether by works or by character, and to abandon oneself for salvation wholly to the Son of God, who, though He knew no sin, yet became sin for His own and paid for them the penalty of sin by dying in their stead on the accursed cross.

A sure concomitant of faith in Christ is obedience to Him. What fruit is to the fruit-tree, that obedience is to faith. It is impossible to receive Christ as Saviour without at once accepting Him as Lord. Not only must the believer keep Christ's commandments, in principle he does.

This faith and obedience, which are of the essence of Christianity, are wrought by the Holy Spirit. The Holy Spirit makes Christians. And in doing that He employs but one means. His

one and only means is the gospel, the gospel of salvation from sin and unto holiness, the gospel of full and free salvation with its ethical implications.

Would we have a Christian world order? Then let us proclaim the gospel to a lost world. Our work will not be in vain in the Lord. God the Holy Spirit will apply His Word to the hearts of many. In consequence they will believe in Christ as Redeemer and Saviour and honor Him in their lives as Lord and King.

No one makes a more direct contribution to the establishment of a Christian world order than the preacher—no matter how obscure he may be—who proclaims the gospel of Christ in its Scriptural purity and fullness. Christian educators of the rising generation also make an extremely valuable contribution to this end.

Do we disparage the efforts of the statesman, the economist, the sociologist? Yes and No. If their statesmanship, their economics, their sociology be pagan, they cannot contribute to a Christian world order. But there is Christian statesmanship, Christian economics, Christian sociology. They are rooted in the gospel. Their exponents are specialists in the social implications of the gospel. They can contribute much. Today they are few in number. May God raise up many more. The world needs them.

The conclusion of the whole matter lies at hand. The one hope of a Christian world order lies in the supernatural gospel. Scripture tells us that a perfect Christian world order will be realized only on the new earth of the future. But any approximation in this age to a Christian world order is wholly dependent on the proclamation of the gospel of Christ crucified, risen, and enthroned at the right hand of God as Head over all things.

—R. B. K.

CHURCH GIFTS TO MISSIONS INCREASED IN PAST YEAR

THE Committee on Home Missions and Church Extension and the Committee on Foreign Missions, both of the Orthodox Presbyterian Church, have announced that contributions to the work of the committees have been greater than in any previous year. Of particular note is the increase in con-

tributions from churches and church organizations. The gain from this source was six thousand dollars, and the average for the communicant membership was boosted from 8.0c for the preceding year to 9.9c for the year just ended.

There has been a gain of more than fifty per cent. in contributions from the churches since the inauguration of the campaign to have each member

contribute regularly to the committees so that the denominational average might reach 15c a week per communicant member. Eighteen churches have reached at least the 15c goal, based upon the communicant membership reported as of April 1, 1942. Another large group of churches has averaged more than 10c, and almost every church in the denomination has increased its contribution over the pre-

ceding year.

"The committees rejoice greatly in this remarkable showing", said the Rev. Robert S. Marsden, general secretary. "They give praise to the Lord for supplying all the needs of both committees during the year".

Statistics concerning the gifts of each church are being sent by the office of the committees to the pastors, treasurers and sessions.

The Rev. George W. Marston, Field Missionary

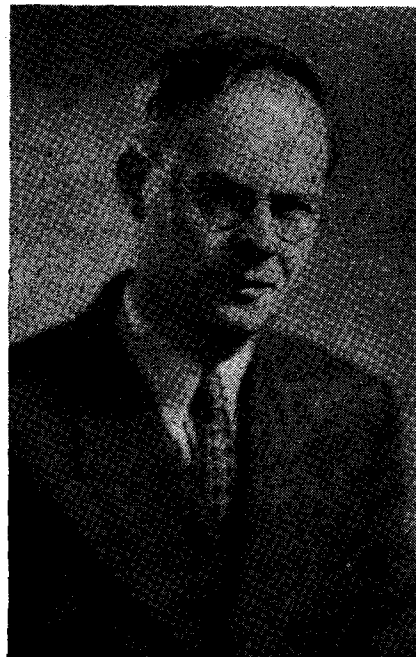
By the REV. ROBERT S. MARSDEN

General Secretary of the Committee on Home Missions and Church Extension of The Orthodox Presbyterian Church

MEETING a need which has long been felt in The Orthodox Presbyterian Church, the Committee on Home Missions and Church Extension has appointed the Rev. George W. Marston to become Field Missionary for the period of one year ending April, 1944. Mr. Marston's activities will be of a twofold character. He will investigate new fields in which there is good reason to believe that an Orthodox Presbyterian church may be organized, and he will be available to assist established churches. In the cases of some new fields which are suggested to the committee, a very cursory investigation may reveal that a particular field is not the best place for the organization of a church. In some other field, a brief investigation will reveal a strong likelihood that that is the place where the organization of a church should be attempted. In that event, Mr. Marston will remain on the field for some time, making a house-to-house canvass of likely neighborhoods and securing a place for the opening of meetings—probably in someone's home. Should further investigation indicate the likelihood that a church can be established which will become self-sustaining within a reasonable time, the field will be recommended to the committee and an attempt will be made to associate with Mr. Marston a man who can remain there permanently, while Mr. Marston will plan then to move to another field.

Mr. Marston will also be available to pastors and churches which feel the need of assistance in their work. Ex-

perience has proved that many times when a church seems to be getting into a rut someone from the outside, knowing nothing of local prejudices or conditions, can approach the problem in a fresh way and give valuable assistance and suggestions. Sometimes



The Rev. George W. Marston

it will be only advice or a bit of friendly counsel of which the session will feel the need; other times a more or less extended series of special meetings in the nature of a Bible conference or evangelistic effort will prove of invaluable assistance to the church.

Naturally Mr. Marston will not assume any authority over any churches in which his services may be used, and he will come only at the express invitation of the session.

Mr. Marston's qualifications for such a position are well known to everyone acquainted with him. With a background of Wheaton College and Westminster Theological Seminary, followed by two successful pastorates—one in a sizeable country church and the other in building up a city church, Mr. Marston comes to the position with the requisite experience. Mr. Marston organized the Kirkwood Orthodox Presbyterian Church at Kirkwood, Pa., and during his pastorate a fine building was erected, an excellent Sunday school was established and one of the strongest of Orthodox Presbyterian churches was built up. He went from there to the Knox Church of Philadelphia, and in an active pastorate of just under three years the attendance at that church more than doubled and a building was purchased which is well on the way to being cleared of debt. During this time he has taken an active part in the affairs of the denomination and has served on numerous important committees; he has been a member of the Committee on Foreign Missions since its organization. He has conducted a number of series of special meetings both in this country and in Canada and has been active as a personal worker who has been the means of bringing numerous souls to Christ. He is the author of a number of tracts and pamphlets, including "A

Communicant Church Membership Course"—a tract which will be invaluable to pastors in the important work of training applicants for communicant church membership.

In January Mr. Marston went to the Presbytery of California at the invitation of the presbytery and under temporary appointment by the committee. He has conducted six series of special meetings within that presbytery and has investigated several localities where churches may be formed. The reports of this activity have been truly excellent. The pastors whom he has aided have been most enthusiastic concerning his work. The following testimonies were entirely unsolicited, and were not intended for publication:

"Our two weeks of services with Mr. Marston are over and I want to write you a brief report to supplement whatever he may write. Let me say in beginning that I am greatly encouraged by the apparent results and believe that, all things considered, this was the best series of services in which I ever participated. I am consequently very grateful to the committee for making them possible.

"Before going any further I should like to say that ten days of services which George held with us in Harrisville in August of 1937 have made my pastoral work much more effective ever since and enabled me to prepare much more adequately for the series here. For this reason, among others, I am greatly pleased that he has been asked to do the work of a field missionary for the next year. There is no question in my mind but that his being in a given field for a period of two weeks will greatly augment any of our men's ability to do the work of a pastor—not only ability but particularly zeal.

"... There were about fifty people at the meeting who had never been in the church before and some of them attended several times. There were possibly a hundred people there who had attended only a time or two before and there is reason to expect that we'll really reach some of these. I have never known a group of Christians to be so manifestly strengthened in so short a time. In our Machen League (Senior) meeting this past Sunday evening [after Mr. Marston had left for Berkeley] almost everyone who spoke illustrated his talk by something that he had received from the

meetings" (The Rev. Robert L. Atwell).

"We had sixteen meetings in all with an average attendance of 46.7. There were many who could and would have come regularly to the meetings but because of the demands of war work were kept away. One of the most encouraging things about the meetings was the number of new people who came to the services. Eighty persons who had never been to a service in the church attended one or more meetings of the conference. There were three professions of faith made during the meetings. Everyone who attended the meetings seemed to enjoy them. I'm sure that our own membership was built up in the faith. I personally was greatly benefited by the helpful suggestions that George gave me, especially along the line of pastoral work. I'm sure that every young minister in our church would be helped by watching him in action. I cannot speak too highly of the ministry of Mr. Marston

in our church and community. I thank God that we were privileged to have him here" (The Rev. Dwight H. Poundstone).

"Mr. Marston just finished a fine campaign in our church. I am sure that it has done much for the work here—the results were solid and the nature of the work such that growth and long-time progress will come of it. This is just what we have been needing for many moons. I am glad the committee has undertaken to employ him in such work. No doubt this is one of the greatest forward steps we've taken as a church" (The Rev. Robert K. Churchill).

Arrangements for the services of Mr. Marston can be made through the Committee on Home Missions and Church Extension. It may not be possible for all requests to be granted, since consideration must be given to geographical location. It is suggested that sessions requesting Mr. Marston's services offer alternate dates in the order of their preference.

A Second Front in Long Beach

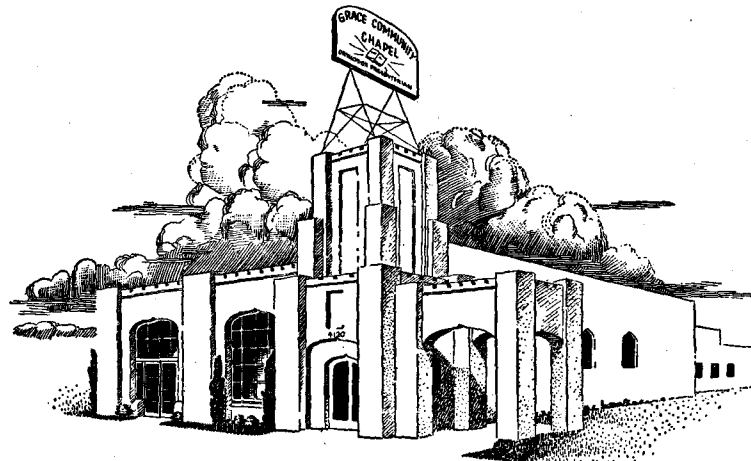
By the REV. HENRY W. CORAY

Pastor of the First Orthodox Presbyterian Church and Grace Community Chapel, Long Beach, California

ON JULY 3, 1942, the spacious office building located at 4120 Long Beach Boulevard, the main artery running from Los Angeles to Long Beach, was vacated by its owners. Representatives of the First Orthodox Presbyterian Church of Long Beach asked the owners about the possibility of renting. The quarters were

available at \$125 a month. We inquired if the owners would sell. They said Yes. And the price? \$9,000 with perhaps a down payment of \$1,500 and the rest to be paid off in ten years on an amortization plan. They said they would send us a formal proposition the following week.

I called a congregational meeting to



Grace Community Chapel, Orthodox Presbyterian

discuss the project. Two days later, however, the owners called up to report that meanwhile another church had come into the picture, had raised the price to \$10,000 and would give a down payment of half that amount. (Later we discovered that it was the Foursquare Church.) I confess that my heart sank. Nevertheless I requested more time for consideration. The owners said that, since we had approached them first, we could have the option, but that the price was now \$10,000 with a \$5,000 down payment. We went to prayer and work. Our total membership was thirty-one, of whom five had moved away. Of the remaining group over twenty-five per cent. were non-wage-earning young people. There were no wealthy members. On Wednesday evening, July 8th, we met in a business session and a straw pledge was taken. When all the figures were in, to our amazement the total pledge, including gifts and one loan, was \$4,998. One member immediately added two dollars. We called the owners and said, "We'll take the building!"

The name selected for the new church was "Grace Community Chapel, Orthodox Presbyterian". The location is in many ways ideal. It is in the choice residential section of the city, about four miles from the business district. The nearest Protestant church is over a mile away. Also the timing for establishing the work was perfect. Soon after we began to hold services, gasoline was rationed. This has decreased the attendance at downtown churches and thrown a number of people our way.

The building proper is spacious and attractive. It was not originally designed by the architect for a house of worship, but there was another Architect who had other plans and in His providence it is so constructed without and within that we have had to make virtually no alterations. A fine, large room in front, excellently adapted for public worship, serves as the auditorium. Seven smaller rooms, three of them glass-enclosed, are being used for Sunday school classrooms. I understand that the building has variously functioned as a restaurant, a saloon, an auction house, a furniture store, a night club and an office building. Thus far nothing has for any length of time succeeded, so we are buffeting tradition as well as error. Venetian blinds adorn the front and

side windows. The structure is sound-proof. Our lot runs back one hundred and fifty feet to another street at the rear. In time a few improvements should be made, but for the present both foundation and superstructure are in remarkably good condition.

That we are engaged in real missionary work becomes increasingly evident. People who dabble in Modernism, Christian Science, Unitarianism, and other forms of unbelief dressed up in fig leaves, are reached regularly. The Sunday school is well attended by sons and daughters of cultists. Two Bible conferences in the mountains have been twin springs of blessing and the Machen League has been numerically and spiritually fortified as a result of these. The Sunday school has trebled since September. A ten-piece orchestra, which gives promise of developing into a talented aggregation of players, is under the direction of Richard Dickinson, a Wheaton College graduate living in the community. With strong encouragement on the one hand, there are also pressing and peculiar needs before us; there is still much land to be possessed.

I cannot think of the local program without profound thanksgiving to God for the consecration of some of our people who have chosen to remain with the faithful little band still meeting in our original and less commodious First Church in the east city. It is a conviction that the witness there must continue, in spite of the stoical indifference of that neighborhood, that keeps them in this labor of love. Our schedule calls for two church services on the Sabbath mornings, one at 9.30 at the First Church, the other at 11.00 at the chapel. Union services are held Sunday and Wednesday evenings. Thanks to the spirit of sacrifice and devotion on the part of my little flock, the program appears to be running smoothly.

On February 7th our service of dedication was held in the new church. Over a hundred were in attendance. There was special music by the Junior Chapel Choir, robed and resplendent and directed by one of our members. The Rev. George W. Marston delivered a stirring message on "The Kingship of Christ". The solemn and beautiful dedicatory service found in our Form of Government melted and moved our hearts as with gratitude we consecrated to our great God the property which of

His goodness He has granted to serve as a house of prayer, praise and preaching of His matchless Word.

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Orthodox Presbyterian Church News

Presbytery of New Jersey

CALVARY Church, Ringoes: April was designated as a month of special evangelistic effort, and at each morning and evening service the pastor, the Rev. Bruce Wideman, sounded the evangelistic message. The members of the congregation cooperated with the program by their prayers and by the bringing of strangers to the services. . . . The annual congregational meeting and fellowship supper was held on the evening of April 9th. . . . On March 17th a son, David Bruce, was born to Mr. and Mrs. Wideman.

Covenant Church, East Orange: A series of evangelistic services, with the Rev. Edward L. Kellogg of Middletown, Pa., as guest preacher, were conducted from April 11th to 18th. As a special feature of the program, meetings for boys and girls were held on two afternoons, with songs, Bible verses, flannelgraph pictures and an object talk designed to bring the gospel message home to the children.

Covenant Church, Vineland: On two Sunday evenings during the past winter, the church has held special services under the name of "Friendship Night", in which an effort was made to reach newcomers and the unchurched in the community. In each instance, the auditorium was filled and the audience included about twenty-five visitors. A large number of the visitors have continued to attend, and a few have received Christ as their Saviour. Many are prospective members of the church.

Faith Church, Pittsgrove: Dr. Cornelius Van Til of Westminster Seminary was the guest preacher on March 21st, and his subject "Christian Training in Our Day". Tracts on the need for Christian schools were distributed. In the evening Dr. Van Til preached on "Creation or Evolution". . . . In three months the congregation has contributed \$500 to reduce the \$1000 mortgage.

Immanuel Church, West Collingswood: Mr. Charles H. Ellis, who was graduated from Westminster Seminary in 1942, has accepted a call to be stated supply during the leave of absence of the pastor, the Rev. William T. Strong, who is now a chaplain in the United States Navy.

The Rev. Donald C. Graham re-

ports that Emmanuel Independent Church of Morristown has just completed an unusually successful week of services with Dr. Robert Strong of Willow Grove, Pa. Mrs. Strong was violin soloist at the meetings. The church was well filled for every service and a total of two hundred and fifty persons crowded the chapel for the two closing services. Several people professed conversion and dozens of residents of the community came to the church for the first time.

Presbytery of Philadelphia

FAITH Church, Harrisville: In the church year just closed, \$1098.45 was given to the missions committees, marking the largest year of missionary giving in the life of the church. . . . The choir and the young people are preparing "A Pageant of the Resurrection" for Easter presentation. . . . The young women of the church and community have formed a group which meets once a month for study, spiritual fellowship, and sociability. . . . The Junior Machen League has begun a course of "Doctrinal Bible Stories from the Old Testament".

New Hope Church, Branchton: New rugs for the church have been purchased. . . . At a recent meeting, the Women's Missionary Society reviewed the tracts of the Committee on Christian Education.

Covenant Church, Pittsburgh: Despite the decimation of student ranks by the war, more than twenty students in the Pittsburgh area gathered to hear Dr. Cornelius Van Til of Westminster Seminary at a Regional Conference of the League of Evangelical Students, held at the Carnegie Union of the Carnegie Institute of Technology. Two students, studying under Westinghouse scholarships, lingered until midnight asking questions concerning a sound Christian apologetic. Following the conference, Dr. Van Til was the guest preacher at the Sabbath services of Covenant Church.

Calvary Church, Middletown: The Rev. Clarence W. Duff gave missionary addresses at the morning and evening services on March 21st. . . . The Rev. Franklin S. Dyrness of Quarryville will be the guest speaker at the Easter sunrise service. Several neighboring congregations plan to attend.

Knox Church, Philadelphia: A con-

gregational meeting will be held in April to act on the resignation of the Rev. George W. Marston, pastor, who has accepted the position of field missionary under the Home Missions Committee of the denomination. . . . The Rev. Jack Zandstra will continue as stated supply until the end of May.

Redeemer Church, Philadelphia: On March 17th the Rev. Clarence W. Duff was the guest of the Missionary Society, and told of his work in Ethiopia. Mr. Duff showed numerous examples of native costumes and curios, and the members of the society felt well acquainted with the field to which Mr. Duff will soon return.

Knox Church, Washington, D. C.: A recent visit of the Rev. Robert S. Marsden brought a new stimulus to the missionary zeal of the members. After his address, Mr. Marsden showed motion pictures of the home missions fields of the denominations. . . . The Rev. Henry D. Phillips, pastor of Knox Church, has been preaching a series of sermons based on the Larger Catechism, choosing his topics more by subject matter than by individual questions.

Calvary Church, Willow Grove: On March 14th the congregation celebrated the tenth anniversary of the pastorate of Dr. Robert Strong. The Rev. Robert S. Marsden was the guest preacher and at the conclusion of the service the clerk of session, Mr. Walter P. Smyth, gave a brief report of Dr. Strong's work in the past ten years and then, on behalf of the session, the board of trustees, the deacons, and the members, presented him with a watch and chain as a token of their affection and appreciation.

Presbytery of Wisconsin

GRACE Church, Milwaukee: After six months under the leadership of its new pastor, the Rev. Richard B. Gaffin, Grace Church is happy to report that the work is steadily growing. In addition to the regular Sunday and midweek services, special services have been held as a means of interesting those who were not regular attendants. Special visitation by the pastor and others has also produced tangible results. The church profited much from a recent visit of the Rev. Floyd E. Hamilton, and is now anticipating the visit of the Rev. Bruce F. Hunt for two days of special meetings.

First Church, Waterloo, Iowa: On

April 4th the congregation celebrated the first anniversary of its new church building. Ten new communicant members and three baptized children have been added to the roll during the past year. Further progress is shown by the fact that on April 1st the church became entirely self-supporting, and now owns its church building and manse, both free of debt. The Women's Missionary Society numbers fifteen, and the Sunday school enrollment is seventy.

Presbytery of New York and New England

FRANKLIN Square Church, Franklin Square, N. Y.: At the annual congregational meeting, the church was incorporated and voted to purchase property located at 38 Franklin Avenue, on a main artery connecting the northern and southern shores of Long Island, and one block from Hempstead Turnpike. The property includes a brick and concrete building with a full-length basement which will be renovated in the immediate future. Included in the contract are also four lots. The congregation and its friends have responded generously to the appeals for subscriptions. . . . The Rev. Floyd E. Hamilton was the guest preacher at both services on April 18th.

Calvary Church, Worcester, N. Y.: The congregation records with sorrow the death of Mrs. Viola Waterman, a faithful friend and valued member, in the ninety-fourth year of her life. Mrs. Waterman's sterling character and fruitful Christian life make her passing a severe loss to Calvary Church.

Second Parish Church, Portland, Maine: A highly successful missionary conference with the Rev. Bruce F. Hunt was held in the first week of April. During his brief stay, Mr. Hunt spoke on twelve separate occasions: He preached in the church on two week-day evenings and at both services on Sunday. He also addressed the Sunday school and young people's society on Sunday. On another occasion he addressed approximately two hundred young ladies in the chapel of Westbrook Junior College and, on the same day, spoke to a group of about thirty evangelical ministers and their wives. Among the other engagements of Mr. Hunt was a radio address over station WGAN. Through newspaper and other advertising, a number of

visitors were brought to the meetings, and attendance on Sunday evening was double the usual number. . . . Total benevolence giving for the year just ended was \$1148.78, representing an increase of more than sixty per cent. over last year.

During Mr. Hunt's New England trip, he also spoke at Steuben, Maine, at the field served by the Rev. Martin J. Bohn. Mr. Hunt was the guest of honor at the monthly missionary supper, after which he addressed a public meeting in the Henry D. Moore parish house.

Presbytery of California

COVENANT Church, Berkeley: An evangelistic campaign under the leadership of the Rev. George W. Marston was held during the latter part of March. Preceded by united prayer for the presence and working of the Holy Spirit, the services were abundantly blessed and God's people were refreshed. The pastor, the Rev. Robert K. Churchill, believes that the work has been of such a nature that the revival and blessing under God will continue. "A direction and impetus for solid growth has been given", said Mr. Churchill, "and the wonder-working grace of God has been remarkably manifest".

First Church, San Francisco: Similar blessing from two weeks of meetings with Mr. Marston is reported by the First Church. Attendance averaged more than fifty, there were five professions of faith, many strangers were reached, and the three weeks since the close of the meetings give indication

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that the blessings will be permanent. . . . The annual congregational meeting showed that contributions had increased sixty per cent. in the past year, and that more than four hundred dollars has been contributed to the mis-

sions committees. The congregation voted at this meeting to become self-supporting.

Westminster Church, Los Angeles: Three communicant members were received on the last Sunday of March, and the pastor, the Rev. Russell D. Piper, began a series of sermons on communicant church membership. A total of nine new communicant members have been received during the past year—the largest number received in any one year of Mr. Piper's pastorate. . . . A room has been rented next door to the church and is being used as a separate beginner-primary department of the Sunday school. It is expected that this move will help the Sunday school to grow. . . . The S.O.S. Club (a young people's organization which is a branch of the California Machen League) has divided into two groups, one for junior high school students and the other for those of senior high school age. They continue as one club, but separate for lesson study.

Beverly Church, Los Angeles: Seven new communicant members were received during the month of March—four on confession of faith and three on re-affirmation of faith. . . . During the past year, more than one thousand dollars was received for the building fund, and a goal of two thousand dollars has been set for the coming year. . . . The church's service flag now contains twenty stars. . . . The pastor, the Rev. Dwight H. Poundstone, has just completed a pre-Easter series of messages on "The Person and Work of Jesus Christ". At the evening services, he is preaching a series on the Sermon on the Mount.

Westminster Church, Bend, Oregon: At the annual congregational meeting, following a fellowship dinner, reports showed that the total receipts for the year were the largest in the history of the church, with a greater amount given to benevolences than ever before. . . . During the past year, the interior of the auditorium and basement has been redecorated, and a kitchen constructed and adequately equipped. . . . Three communicant members were received last month, bringing the total communicant church membership to one hundred and thirty-nine, the largest since the church's organization. . . . A series of evangelistic services was conducted during the first two weeks of this month by the Rev. George W. Marston.

Presbytery of the Dakotas

CALVARY Church, Volga, S. D.: Reports at the annual congregational meeting showed that the past year has been exceptionally fine. Contributions showed an average increase of nearly twenty-five per cent. above the previous year, and in the missionary society and building fund the increase exceeded one hundred per cent. The building committee reported that less than ten per cent. remains to be paid on the property, and even this amount is over-subscribed.

The Rev. C. A. Balcom, who is taking up new headquarters at 300 13th Street, Bismarck, North Dakota, was preparing to move from his former field when a blizzard paralyzed all North Dakota traffic. Faced with the necessity of moving when the storm broke or being isolated without heat or other necessary supplies, Mr. Balcom took a trailer and drove between the two homes until everything was moved. The last load was brought in by a friend with a tractor, and about the time the job was completed all trails were blocked. "We have had five days of it so far", wrote Mr. Balcom, "and I understand the winds will abate this afternoon, with a cold spell tonight. There must be lots of suffering and hardships, especially on the farms". . . . Mr. Balcom feels that, with his new headquarters, his work will be more effective and that he will be able to reach many more persons than before.

Westminster Church, Hamill, S. D.: The church conducts a Sunday school and preaching service in the Lindgren School, ten miles northeast of town, every other Sunday afternoon.

Faith Church, Lincoln, Nebr.: The Pioneer Orthodox Presbyterian Chapel has been organized under the care of Faith Church and now has thirteen communicant members. The first communion service was held on April 4th.

Jennings Church, Omaha, Nebr.: Two elders and two trustees were elected at the annual congregational meeting. Total receipts for the year were \$2169. and the communicant membership is sixty-four, with forty-six baptized children. Gifts to missions during the past year were \$328.08. . . . Logan Fontenelle Chapel receipts were \$658.09 for the year, and \$75.46 was contributed to benevolences. At the Sunday school services on the last Sunday of March, fifty-five persons were in attendance.

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