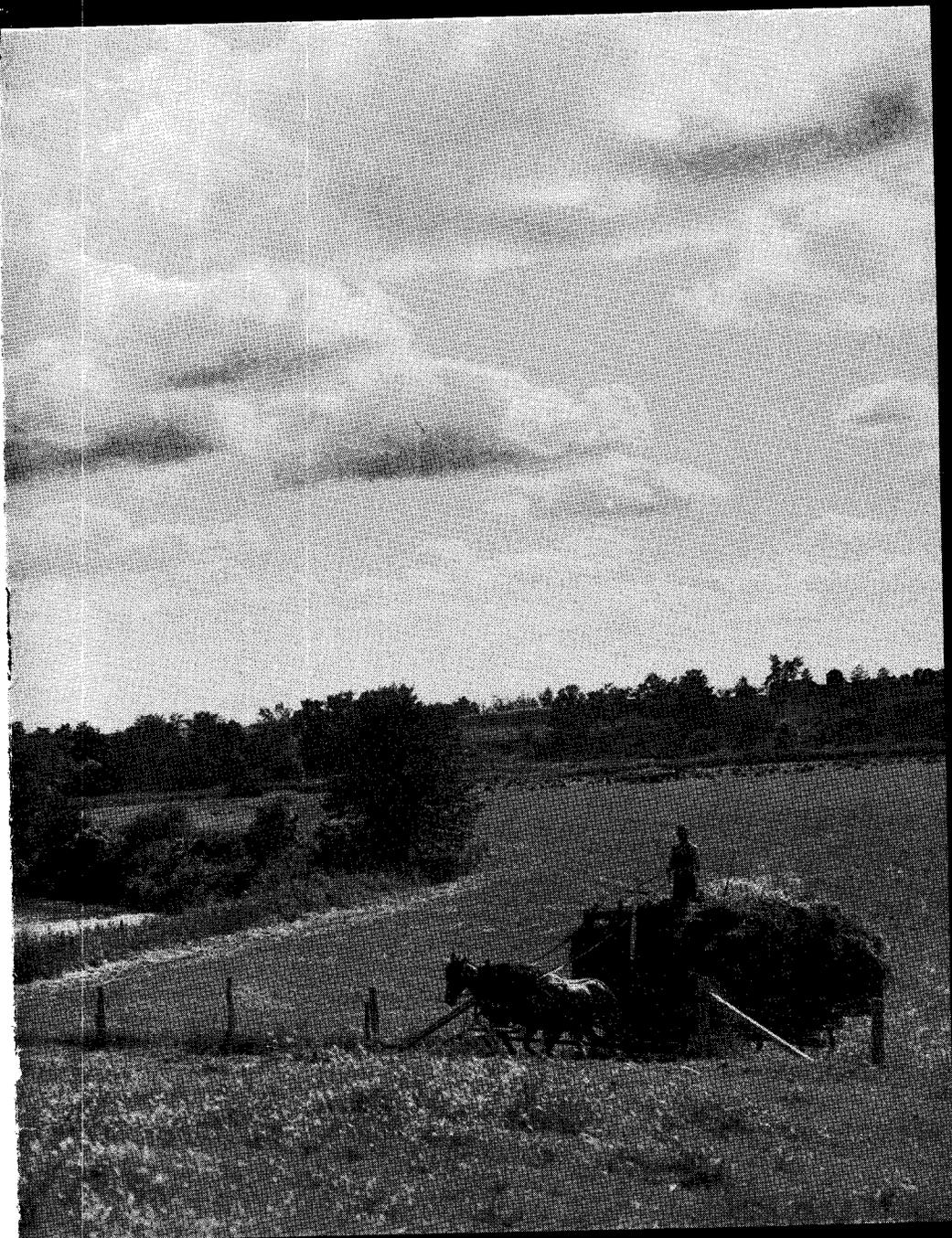


GUARDIAN



Four Kinds of Soil

Edward Wybenga

The Parable of the Sower

Luke 8:4-18

As the crowd pressed about Jesus, he spoke to them one of his most familiar and instructive parables, the parable of the sower. Parables were stories taken from everyday life and experience. They were intended to teach important spiritual truths, truths that were hidden in the parable until Jesus made it plain.

"A sower went out to sow his seed." This was a familiar scene in Palestine — a man carrying a sack of seed and scattering it here and there as he walked back and forth across the field. Naturally the precious seed fell on different kinds of soil that happened to be in the area: hard soil that was trodden down by human feet or beasts of burden; stony soil with a thin layer of earth on top of a hard sheet of rock; thorny soil in which there were roots of thorns embedded; and good soil that was soft and clean and rich and deep.

Having given the parable Jesus cried, "He that hath ears to hear, let him hear" — as if he would say, Listen very carefully for there is a very important truth in this parable; search the parable to find its meaning and to gain possession of its saving truth.

Later the disciples asked Jesus to explain the parable to them. He answered by saying that "the mysteries of the kingdom of God" are those gospel-truths once hidden in the mind of God and partially revealed in Old Testament times but now fully come to light. These precious truths were clothed in parables to make the truth more vivid and effectual to the minds of discerning hearers, while at the same time making the truth more obscure to profane and vulgar minds which neither understand nor appreciate spiritual things. To the latter the use of parables was a divine judgment.

Loving darkness rather than light because their hearts were evil, they were left to perish in that darkness.

The meaning of the parable, then, is this: the seed is the Word of God. Christ is the great sower of the seed; his disciples and all who teach and preach the Word are his helpers in the work of sowing. The four kinds of soil represent different kinds of hearers. The lesson is this: however good the seed may be, however faithful the sower, the result will depend upon the condition of the heart of those who hear.

The hard soil is like the hardened hearts of sinners, unreceptive and indifferent to saving truth. They are so hardened by the constant traffic of earthly interests and worldly ambitions that they cannot respond to that which is high and holy and good. The precious seed cannot penetrate those hearts. It lies on the surface, and is at once snatched away by the devil, who, sending forth his evil spirits like birds of the air, quickly removes the seed so that it may not be given the slightest chance to take root.

The stony soil is the limestone rock, so common in Palestine, often concealed by a thin layer of earth. Such soil heats rapidly from the sun, and promotes the quick growth of the seed; but the same sun soon scorches the plant because it has no depth of root. It cannot penetrate the rock nor go around it, and so it dies. The stony soil is like the shallow heart. It quickly receives the Word with gladness but that joy soon fades away. It endures only as long as everything is sweet and lovely, as long as the novelty and excitement and enthusiasm have not worn off. But there is no depth of understanding or conviction. When trials, afflictions, and persecutions put faith to the test, that person finds the going too hard, and falls away from his profession.

The thorny soil has the roots of thorns in it. They grow faster and are stronger than the tender wheat — and the wheat is choked to death. The thorny soil is like the crowded heart, crowded with the cares of this world, the deceitfulness of riches, and the pleasures of life. The cares and anxieties of life can so dominate the heart that there is no room left to cultivate a life for God. Riches can be like thorns that pierce and pain the soul, and give it no rest. Pleasures can make the soul numb to every pure feeling or godly thought. These are the thorns that strangle the wheat so that it cannot come to maturity.

Fruit of Good Soil

There is still a fourth kind of soil, the good soil. This soil is soft and deep and clean and rich. The seeds are not stolen away, the tender plants are not withered, the growing grain is not crowded out. In due time it reaches maturity, and a golden harvest is produced. The good soil is like a good and honest heart which receives the seed of the Word, understands it, keeps it, and "brings forth fruit with patience." What is this fruit? It is faith, love, joy, peace, self-control, and other fruit of the same Spirit who prepares the soil. These are the things that enrich human life and glorify God.

That is the meaning of the parable. Now note vv. 16-17. Jesus is saying here that parables are intended to reveal truth, and that truth must be taught to others — just as a lamp or candle gives light, and that light is to shine all around. Truth shall come to light, and shall prove itself to be true. It is our duty publicly to proclaim God's truth to men.

Then follows a serious warning (v. 18). "Whosoever hath" — that is, keeps as a valuable possession and makes use of what he has — that person shall be given more. "Whosoever hath not" — that is, neither values nor makes use of what he has or seems to have — that person shall lose all in the end. Therefore, it is so important that we not only hear what Jesus says but also understand and do what he teaches. "Be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).

MEN OF VISION

Robert K. Churchill

What flint of fact, what kindling light of hope on far horizons ignites the fire of man's vision?

From the promontory of our Twenty-fifth Anniversary, let us look backward and forward with the far-seeing eye of faith. Let us join the society of the "leaping heart." That is the term which our Editor uses in his editorial to describe his feelings on contemplating the arrival of that 'mission million.' In a letter to me he also wrote these significant words: "I think it (the million) will come, if it comes at all, by a vision, not of dollars — but of needs and opportunities, of souls and men, of an urgency . . ."

Are visions a thing of the past? Yes, and No. Here as in all vital areas is the counterfeit and the real. The canon of Scripture is closed and any vision which adds to or attempts to by-pass the Word of God is false and deadly. The mark of false vision is that it tends to suspend or obscure reason and judgment. True vision on the other hand furnishes new material for the understanding and moral judgment to feed upon.

"Your young men shall see visions and your old men shall dream dreams," cried Peter on that memorable day of Pentecost. The vision and the dream are the indispensable marks of the copious outpouring of God's Spirit on all flesh.

"So near is grandeur to our dust."

When God wants to give the church and the world some new extension of his Empire, some new advance of Faith, he sets men to dreaming after it. But when does this new enlargement, this new lease on life, this creativity come to men? One thing is certain: such visitations of the Spirit, such awakenings do not come to that church which is rich and increased with goods; it comes not to that body which is saying, "We have need of nothing." Neither vision, nor worthwhile achievement, comes to the supine, the secure, the replete, the successful.

True vision comes in facing the impossible situation with an urgency and burden which cannot be denied: It is William Carey urging the church "to expect great things from God; attempt

great things for God." It is John Knox falling on his face in the heather, crying "Give me Scotland, or I die." It is Jesus, saying "Lift up your eyes and look on the fields."

Out of stern challenge, in sharp excitement, with a fusion of despair and burning faith, vision is born.

A foot print in the wet sand on a lone island; Robinson Crusoe gazed at it in unbelief. Was it fear, or joy, that caused his excitement? Regaining a measure of calm he carefully placed his own foot into that impression and found the footprint to be much larger than his own. He was not alone on that island. Another larger than himself had been here — was still here!

Footprints have crossed our path also, and these footprints are so large — infinitely larger than our own.

Back to the Beginning

What was it that brought the Orthodox Presbyterian Church into being? Was it a difference and long debate over how much water should be used in baptism? Was it some difference over a disputed point in church government? Was it an argument about the meaning of the Lord's Supper?



Mr. Churchill is missionary-pastor of one of the newest congregations in the Orthodox Presbyterian Church, in Sonora, California.

Was it a quarrel of personalities or speaking in tongues, or whether we should have pope or bishop? Was it any of the differences which brought into existence the churches and denominations around us? No, it was not. It was something large, much larger than all these issues. The thing which brought the Orthodox Presbyterian Church to birth was none other than the Whole Counsel of God and the supreme authority thereof in all human affairs.

An advertising executive asked us this question: What one image really sets forth your church? What would you want people to think of when your church is mentioned?

That is not an easy question to answer. Looking at our new church in the light of today's needs several images spring to mind. The church itself wouldn't be a bad image. Yet movements such as liberalism, fundamentalism, dispensationalism — cult and ism — have destroyed the church image. The church is terribly down graded and we cannot accomplish outside of the church what the church itself fails to do. We must rebuild the church itself.

Then there is the idea of Wholeness; that is missing everywhere today. There is fragmentation in the family, in men's thinking, and in doctrine, in education, in views secular and religious. There is also the concept of the Sovereignty of God. How light, how small and inconsequential is man's view of God today. He is a kind of pious pulp that cannot do evil, neither can he do good. O that the awe and fear of God would be reborn. There is also the idea of the Greatness of Revelation, both special and general: Heaven and earth, O Lord, are full of thy glory. There is no circle of space, no atom of matter, no movement of history, no reaction of man's mind which does not reveal God. The concealing agent is the revealing agent.

But we must ever bear in mind amid the welter of erroneous views that Christianity is more than a mere corrective. Our main job is not to start pendulums swinging in another direction. We have a whole message

*The negativism of the Word is positive:
it serves the advance, it pioneers for God.*

to proclaim which will bring new life and reorientation toward all things.

The Open Bible

What one image should set forth the church? Well, since we must choose one, let it be the *open* Bible. What about the teaching and preaching in the Orthodox Presbyterian Church? It is above the average, as anyone will discover who takes the trouble to visit other churches. But let us make no mistake about this. This superiority exists only because of The Book. The answers we have for the problems and ills of the world are superior to all others, but why? Is it because we ourselves are in some way superior? Far from it. Did not Christ say, "I thank thee, Father, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes?"

All right then, we are the babes — others are the wise. We stand before the world's Pharaohs who ever demand the right interpretation and, like Joseph, we must always confess, "It is not in me." There is a God in heaven who reveals, and we have his revelation. We are not originators but the custodians of revelation.

I have often asked other ministers how to improve our preaching, for admittedly it is not what it should be. The answers of mature men could be summed up thus — more expository preaching. In despair men have had to lay aside their little three-point sermons and just open the Word and tell the people what God is saying there. This usually starts the fire — especially if there has been hard study beforehand. Often we seek to be bright and become trite. I am prejudiced of course, but I think the men on this little globe best equipped to open the Bible and expound it are the men trained in Westminster Seminary.

But I have another admission to make which I don't like to make. There are men trained in seminaries of less stature or even in Bible institutes who are doing successfully, in part, what we are not doing. We have been given a great theology but too often we do not let it come forth out of the mouth of the Lord. We too

often expound a system rather than the Word. We appear to be more efficient in theology than in the Word. Not yet have we begun to preach the Word as it should be preached. When we do, the God-given vision will find a home. When we do, the ages will be dissolved, men will not come to a meeting but there will be a panting after God. Christ will walk in and out among the people and touch lives again. We have been bound to our learning, to our foreign terminology, but the Word of God is not bound.

Scriptural Negativism

There are other confessions which I must make. Some of us may have developed a negativism that is not the negativism of the Scriptures. We may be experts at taking pot-shots at the engulfing paganism around us and neglect to carry the fight to the Gates of Hell. When negativism becomes a thing unto itself, feeding on its own activity, it is no longer the negativism

of the Word. True negativism is positive: it serves the advance, it wins and develops new territory, it pioneers for God. The territory we mark off for the City of God is often too small — much too small. It takes faith and vision to act on the Word which says the earth is the Lord's and the fullness thereof.

Jeremiah in prison with the enemy troops surrounding Jerusalem entered into a strange business transaction. This doomed man in a doomed city bought the very land on which the enemy was entrenched. He had the title deed drawn up and the whole deal duly notarized there in the prison. That's faith — that's the man of vision; that's the man who believes the Word he preached. That is the forward - moving positivism of the Word of God even in the darkest day of the church and nation.

And here is another confession which I'm sure does something to our vision for the future. I am still talking about that *open* Bible. We belong to the very few today who are preaching the sovereignty of God, especially as it is revealed in his decrees of election. Few indeed are the people who dare to read certain passages of the

CONTENT OF A CHURCH'S VISION

There is more that makes up the content of a church's vision than doctrinal debate. It is the daily growth of the pastor, the church and its families, and the all-out giving of each. It is the committee meeting, and the leadership and resourcefulness of general secretaries. It is a seminary whose professors light up the whole spectrum of theology.

It is congregations taking hold of the right hand of God, and refusing to be discouraged. It is the determination to go to the next house when you have just been given the 'brush-off.' It's the hymn of praise which must continue when after months of winning and instruction people go off to a (big) church.

It's young people staying to evening service. It's the light breaking on faces when the glory of the Reformed Faith is seen. It's the multitudes hearing, not in word only, but in power, in much assurance, and in the Holy Ghost.

Twenty-five years have left scars. We have practiced enough sins, both of commission and omission, to have our candlestick removed. Nevertheless this much we have written: we would transmit to our age the whole counsel of God, the glorious system of the Reformed Faith streaming light from all its facets, and reaching to life's full dimension.

We will do anything to win the world to Christ. We will do anything. But there is one thing we cannot do. We cannot allow any diminution to come to that deposit of truth entrusted to us.

"If what we've fought for seems not worth the fighting,
And if to fight seems in the end to fail;
Know that the vision lives beyond all blighting,
And every struggle rends another veil."

*Let the Word of God paint the picture —
and build the frame also.*

holy Scriptures, sections such as the first chapter of Ephesians. But to us has been given an *open* Bible. Every chapter, every page is to send forth its light supernal. We have said that wholeness, a whole Christianity, will stand up again in our fallen world. I need not tell my readers that this intention has cost us dearly: there are scars and they will continue to come. Men have left us simply because they cannot receive a God-sized faith any more. Men have been brought up on riding spiritual hobbies and the over-emphasis of tangential truths. True universality makes them uncomfortable, and men must have a comfortable religion.

Logicians and Lecturers

But just a minute; I was making a confession. It is this. We sometimes preach the sovereignty of God in man's salvation in a way which offends even sincere souls. We may do this in two ways. We may get away from the Word of God, and try to demonstrate the decrees of election by our own wisdom. It will soon appear that the ways of the Lord simply do not fit into human logic. At this point our wretched little logic is left standing or falling and the Word of God remains silent. The result? Men leave the church with a human word rather than the divine Word.

Usually in teaching or preaching on such an important subject we become lecturers rather than pastors. The job of a lecturer is to put a doctrine straight and true, addressing the understanding. The shepherd of souls, however, has a further task, a much harder one. He must make the people love the truth; people must want it, reach out for it, eat it and grow thereby.

What do you think of a pastor who says or writes the truth that God in choosing his people passed over others, leaving them to their just deserts — and then just stops at that? This has been done and then we wonder why we fail. Once again we have departed from the Word and we have become as weak as Samson with shorn locks. What about these reprobates whom God passed by? Does this statement,

as true as it is, leave men with high and right views of God? Has it brought to men the God of the Bible? Why should we think that when we have made a true statement we have discharged our whole duty and the Holy Spirit will take over from there?

Preaching with Compassion

No, my friends, if we have the heart of the shepherd, of the evangelist, we will keep that Bible opened a little longer. We will show where these men once had God in their knowledge but did not like to retain him . . . We will tell of God bearing with much long-suffering the vessels of wrath — fitted, fitting themselves, for destruction. Men will hear God saying, All day long have I stretched out my hands unto a disobedient and gainsaying people. And they will stand a moment with the weeping Savior as he sobs, How often would I have gathered you . . . but ye would not.

Teach election? the wondrous choice of men before the foundation

of the world? O yes, for men must feel again the tide of eternity in their most vital choices. But let the Word of God paint the picture; yea, and build the frame also. Let it not stand in the wisdom of men, but in the power and heartbeat of a loving God.

The great composer Brahms with his friend Liszt once attended a concert of a then popular composer. As they left the concert hall, Liszt said to his friend, "What did you think of the concert?" "Oh," said Brahms, "this music is very popular now, but it will not last. This man's name and his composition will all be forgotten in a very few years." He was right. The work is never played today and the composer's name is forgotten. "But why," asked Liszt, "why do you say such a thing?" The great Brahms replied thoughtfully, "Because that music is only cerebral, it doesn't surge from the depth of emotions which reach back to God."

What a vision for our world: a church with an *open* Bible. But vision is never static. It is the place in the human drama where — enter God. It brings to fruition a life and worship which is more than cerebral.

(To be continued)

**The Bible is God's infallible
Word ♦♦♦**

**Jesus Christ is the only Saviour
from sin ♦♦♦**

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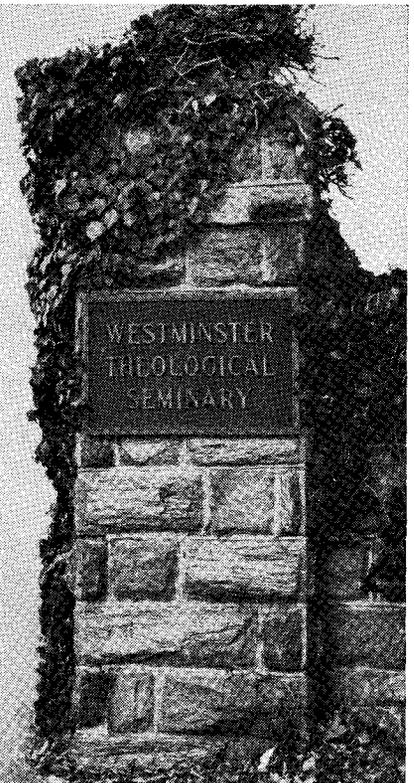
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From a Translator's Diary

Edwin C. Urban

Taipei, Formosa
Saturday, August 19, 1961

Once long ago, a Man sitting in a boat at the edge of a quiet lake began to speak to a great number of people gathered along the shore. He began saying, "Listen! A sower went out to sow. And as he sowed, some seed fell . . ." As He continued the crowd sat listening quietly. Only the sound of His voice could be heard and the gentle lapping of the small waves against the shore.

On another day, in another place, the salt spray shot high into the air as the great waves broke against the huge rocks with tremendous force. Massive emerald mountains protruded almost vertically out of the blue sea and shot up high into the clouds. In a clearing squeezed between the mountains and the sea an old aboriginal woman, her face lined with many wrinkles and marked with indigo tattoos, sat on the *tatami* floor of her airy house speaking to some of her fellow tribesmen.

The woman's name was Chi-oang and one who sat listening to the story of the Christ with peculiar intensity was a sturdily built Taroko Tyal whose name was Wi-ran. After some time, as he lowered his head to hide the tears, the old, experienced soul-winner knew that a seed had fallen on good ground. As the shadows of the mountains lengthened and crept over the house only the sound of her voice could be heard and the pounding below of the waves against the shore.

After his conversion Wi-ran was a frequent visitor at the house of Chi-oang, but always he brought some of his friends from far back in the mountains to hear the gospel. One day in April of 1941 the Japanese police came to the house and took the names of everyone present. Some days later they were all summoned to the police station for examination. There the tribesmen were bullied and, as they were forced to sing hymns, mocked and ridiculed. Finally Wi-ran was singled out for a good beating with a bamboo stick. After that the be-

lievers held their meetings after the midnight hour to avoid detection.

It wasn't until 1943 that Wi-ran became involved with the police again. One night some police broke in on a meeting being led by Wi-ran in a place called Sakura. They confiscated all their Japanese Bibles and the next day all who attended the meeting were taken to the police station for a grueling cross-examination. The believers were reviled for believing in "the American God" and warned against continuing with their meetings.

In spite of this opposition, the number of believers grew. On Sundays, to allay suspicion, they would put on their work clothes and go off, not as the police thought, to work in their fields, but to gather for worship on the mountain side.

Later in the year, Wi-ran was summoned again to the police station and charged with making subversive statements to the effect that America would defeat and liberate the believers. That night, trying to extort a confession from him, two policemen beat him until he almost died. Pausing for a rest, one of the policemen asked him if he was ready to renounce Christ. When he refused, the enraged officer hit him so hard that he appeared to be dead. Cast out into the street, he was discovered and carried home by a young Christian. There his family prayed earnestly for his recovery and on the third day he was able to get up. Persisting in his faith, he was apprehended again by the police on his way to church.

This time the police wanted to know what Wi-ran knew about the Americans' plan to land troops on Formosa! When he replied that he knew nothing about it, the sergeant said, "Very well then, you will not be allowed to sleep for a week." What followed was a nightmare. Forced to do hard labor all day in the hot sun, he was kept awake all night. At the end of the week, utterly exhausted, he went out of his mind. But now the police were frightened for they had

a raving madman on their hands. In a rage he demanded of the police that they return his Bible. Seeking to quiet him, they returned his Bible and escorted him home. Fearing that he would do someone bodily harm, the police had a large cage made with wooden bars. Wi-ran was kept in this cage in his own home for a whole year.

As reason returned he was released. After a period of waiting on the Lord in prayer he began again to witness and teach boldly. And again his activities attracted the attention of the police. One Sunday in 1944, he was arrested and taken to the Sakura police station. "Here you are again," the angry sergeant said. "You won't obey orders, so we will kill you."

He ordered one of his men to dig a grave and shouted to another, "Bring me my sword!" Unsheathing it to see if the blade was sharp, the sergeant inquired of Wi-ran why he was such an earnest believer in Christianity. In a steady voice he replied, "Because, whosoever believes shall have eternal life." "Then are you ready to die?" the sergeant asked. As Wi-ran bowed his neck to the sword he replied, "Yes, ready." Confounded, the sergeant turned and exclaimed to the others, "What a faith! Nothing will shake him." And he was released.

At war's end, the restrictions were removed and the believers could build places of worship for themselves and travel freely anywhere in the mountains. At that time Wi-ran and some of his friends planned their first "foreign" missionary journey beyond the tribal boundaries. They wanted to reach the Amis, a large tribe that inhabits a long stretch of narrow coastline along the storm-battered east coast of Formosa. As they went forth to sow the seed, it fell on good ground and brought forth abundant fruit.

When the first census of believers were taken a few years after the war there were about 30,000 professing tribal Christians. When in 1960 another was taken there were about 60,000 recorded. What will a third census reveal? Perhaps it will be even as the Man sitting in the boat said long ago as He finished His parable, ". . . other seeds fell into good soil and brought forth grain, growing up and increasing and yielding *thirtyfold* and *sixtyfold* and a *hundredfold*." May God grant that it will be so.

Value of the Kingdom

Raymond O. Zorn

An all too common failing of ours is to misjudge value. Either we overestimate and are cheated, or we underestimate and miss what turns out to be a once-in-a-lifetime opportunity. It is bad to overestimate. But it is just as bad to underestimate.

What is true of practical everyday affairs of life is also true in the spiritual realm. Our Lord Jesus, consequently, one day made the value of the kingdom of God clear to his listeners by means of twin parables. In Matthew 13:44-46 we read, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

In these parables our Lord reminds us, on the one hand, of the immense value of the kingdom of God; and on the other, of the reaction of those who find it.

Immense Value

In both parables its value is illustrated by comparing the kingdom to something of great price. It is like a treasure hidden in a field, or a pearl of great price. That a treasure might be buried in a field for safekeeping by its owner was not too uncommon a practice in those days of inadequate banking facilities. But then the owner might unexpectedly die and with him would perish the secret of the buried treasure. One day, a hired plowman of the new owner of the field would notice that the ground had given way under his plow. Upon closer investigation he would discover the cache of great treasure. What should he do? Obviously, the treasure would be legitimately his only if he were the owner of the land. So, reburying his find, he eagerly sells all that he has in order to have sufficient means whereby to buy the field and make the treasure his legal possession.

Our Lord says that the kingdom of

heaven is like that. It is like a great treasure for which man will willingly give all in exchange. Or, it is like a pearl merchant seeking to make the best possible investment in precious gems. Coming across one of priceless value he eagerly gives up all that he owns in order to acquire it. And, says our Lord, that's what a man will do to become a possessor of the kingdom, because he realizes that there's nothing that he may be required to give up in exchange that can be compared to what he receives of kingdom blessings in return.

Both parables are illustrations of practical, concrete situations, the value of which in the everyday affairs of life all would recognize and quickly exploit. Would that all were as acute in spiritual matters as they are in practical affairs of everyday life!

Hidden Value?

That this is not the case Jesus also teaches from the fact that the kingdom may be compared to a *hidden* treasure, or an *undiscovered* pearl of great price. It is not that the Lord has hidden the kingdom or its worth from the eyes of man. He himself may be likened to the pearl of great price (cf. Col. 2:3). And his ministry among men was one of making clear where the true treasure of the kingdom was to be found (cf. Mark 10:29-30). But the natural man is spiritually blind (I Cor. 2:14). He has no eyes with which to discern the truth of spiritual realities. Moreover, he deliberately fails to plow in that field where the true treasure is to be found — in the house of God, in the study of his Word, in the exercise of the means of grace. Furthermore, he seeks for and is satisfied with cheap substitutes — the things of time and sense that bring neither satisfaction to the soul nor eternal gain.

What is true of the worldling too often applies equally well, in part at least, to the so-called disciple of Christ. Many would consider themselves the Lord's people. But have they discovered the true value of king-



The Rev. Raymond Zorn, formerly of Pennsylvania, is now the pastor of the Reformed Church of Hamilton, New Zealand.

dom membership so long as they regard lesser things as more preferable treasure than they do the kingdom? They still put in first place the acquisition of houses and lands, personal ambitions and self-interests instead of the kingdom of God and his righteousness (Matt. 6:33). How hardly shall such who make these things their riches enter into the kingdom! (Mark 10:23). Yes, "It is easier for a camel to go through the eye of a needle, than (for such) to enter into the kingdom of God" (Mark 10:25). In fact, it is only because of God's omnipotence, as well as his mercy and grace, that any at all discover the true treasure of the kingdom, for with God all things are possible (Mark 10:27).

The Reaction of Joy

But what is the reaction of one whose eyes have been opened to discover the true value of the kingdom? Our Lord teaches that, first of all, the reaction is one of great joy (vs. 44). Joy at what one finds and experiences to be true about the transformation which possession of the kingdom effects in his life. Beforetime, like any

other typical sinner, one held back, as far as the demands of the kingdom were concerned, because of the feeling that one would certainly be obliged to give up much more than he would ever receive in exchange. And there is that sinful habit which is dearly loved, that circle of worldly associations which is preferred, those time and energy consuming self-interests whose indulgence is regularly, though only temporarily and incompletely, satisfied.

But what, actually, does the person experience who has found the Pearl of Great Price? In Christ he has full forgiveness of his sins and access to God who now cares for him and provides for his needs as a loving heavenly Father. God gives him a peace of conscience which no longer accuses him of unforgiven sins with the haunting fearful reminder of coming judgment. He is freed from enslaving habits which kept him chained in the bondage of sin. He has all-sufficient enablement by means of God's grace so as victoriously to surmount all of life's circumstances, with a quiet and trusting confidence in the Lord who does all things well.

Does one find that he has lost anything in exchange? No, rather the Christian finds that he has gained infinitely more. In fact, the former things no longer hold interest, having dropped from one's life as dead leaves before the bursting vigor of new life. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Yes, he has already been transformed by the new life of the coming age which will be his to experience to the full at the triumphal return of Christ. Hence, there can be no thought of loss; only that of gain. And instead of gloom and sadness, there is joy! (Rom. 14:17). With the poet one can now testify:

"Things are different now, something happened to me,
 When I gave my heart to Jesus.
 Things are different now, I was changed, it must be,
 When I gave my heart to Him.
 Things I loved before have passed away,
 Things I love far more have come to stay.
 Things are different now, something happened that day,
 When I gave my heart to Him."
 (— Stanton W. Gavitt)

Yes, great joy must, and will be the reaction of one finding the treasure of the kingdom.

Finally, however, our Lord makes clear from the parables the fact that full surrender is demanded from those who would be possessors of the kingdom and its benefits. The plowman sold all that he had in order to buy the field and make the treasure his own. The merchant sold all that he had so that he might buy the pearl of great price and make it his own.

This is not to suggest that the benefits of the kingdom are acquired by purchase or individual merit on our part. We who are morally and spiritually bankrupt sinners can neither give anything in exchange for the kingdom nor earn its merits in any way. Hence the necessity that Another earn the treasure of the kingdom for us. This Christ did when he fulfilled our righteousness by his full and active obedience to all the demands of the law (Matt. 3:15, Rom. 5:19). And this he did when he satisfied the claims of the broken law against us by his substitutionary death on the cross on our behalf (Gal. 3:13). So kingdom membership with all of its eternal benefits is extended to us freely as a gift. For we are "justified freely by (God's) grace through the redemption that is in Christ Jesus" (Rom. 3:24).

A Full Surrender

But becoming a beneficiary of the treasure of the kingdom requires the giving of our all because kingdom membership is basically a question of allegiance. We are either in it or out of it, on the side of right or on the side of wrong, children of light or children of darkness, exponents of good or perpetrators of iniquity, for God or yet on the side of the devil, in the kingdom or still of the world. There is no middle ground as though one might have a foot in both, for Christ declared, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

Discipleship for Christ with its high privileges and noble prospects demands our all. And everyone who has experienced the reward which the treasure of the kingdom brings is a full-time worker in that kingdom. For, as our Lord assures us, "There is no man that hath left house . . . or lands, for my sake and the gospel's, but he

shall receive an hundredfold now in this time . . . and in the world to come eternal life" (Mark 10:29-30).

Christian Education Month

Considering the fact that June is already the month of perfect days for brides, commencement, and vacations, it hardly seems possible that it should have any added significance. Yet in recent years Orthodox Presbyterians have come to look on June as Christian education month. At least, that is the hope of the Committee on Christian Education in announcing this year's June Offering for Christian Education.

Following the precedent set in the Children's Day Offering of 1960 and the 25th Anniversary Offering of last year, the Committee on Christian Education has requested the sessions of the Orthodox Presbyterian Church to designate a Sunday in June for receiving a special offering for this increasingly vital ministry of the church. A goal of \$20,000 has been set (an average of \$3 per communicant) to carry out the Committee's expanding program.

Chief among the current needs of the Committee are the funds necessary to hire writers for the Sunday school program. Publication of the Sunday course is now scheduled for January, 1963, and samples of these materials are already in the process of preparation. Two additional writers are needed this year to guarantee continuous publication of this course and also to prepare for publication of materials for other departments in the near future.

As a corollary to the June Offering, the Committee on Christian Education has established a Sunday School Publication Loan Fund to assist in financing the Sunday school program. For loans of \$100 or more the Committee will pay interest at 4% on demand notes, 4½% on 5 year notes and 5% on 10 year notes. Approximately \$15,000 in loans has been received since early in May and an additional \$10,000 will be required this year to provide for early publication of a complete Sunday school curriculum. Applications and further information concerning the Loan Fund may be had by addressing the Committee on Christian Education, 7401 Old York Road, Phila. 26, Pa.

The Presbyterian
GUARDIAN

EDITOR

Robert E. Nicholas

EDITORIAL COUNCIL

Ned B. Stonehouse

Edmund P. Clowney

Robley J. Johnston

All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

General Assembly

Every General Assembly of the church is important, and the 29th of the Orthodox Presbyterian Church which convenes the last week in May will doubtless engage in serious and fruitful debate. Commissioners anticipate with pleasure the return to the delightful countryside of Wisconsin in the spring.

Although the suggestion is heard that there are no 'burning issues' at stake, this may prove salutary in the consideration of the continuing work of the church in connection with the reports of the several committees. One would be foolish indeed to suppose that there will not be times of 'great debate' — perhaps on unforeseen matters. There is satisfaction in knowing that every commissioner may be counted on to seek to maintain only such views as are in accord with the Scriptures.

Three minor suggestions may prove helpful in the conduct of business within a reasonable time: agreement to eliminate the reading of reports which are available in print for commissioners by the opening of the Assembly (though this will require suspension of a standing rule); putting motions in writing before presenting them from the floor; and a conscious effort to avoid needless debate on trivial matters or when it seems apparent that everyone has made up his mind.

Let there be prayer for journeying mercies and for health and good judgment during the sessions, throughout the church. May this Assembly bring a renewed determination to go forward in faith and with boldness.

Hope Thou in God

Tragedy in one form or another comes close to every life. There are times when it seems that the burden is beyond endurance. Sooner or later comes an hour when the age-old question, Why? can scarcely be stifled. A day dawns when the sense of aloneness is overwhelming.

One may experience moments when the mind cannot understand nor the heart feel what is all too plainly true. Sorrow, pain, affliction, death are never far from us. What has happened to others may come our way too.

What then? There is the release that comes with tears. There are the little acts of thoughtful love from neighbors. There are the expressions, perhaps wordless, of friends who help just by being near.

But there is more. There is a sense of utter dependence upon God. One realizes afresh that the bitter cup is also within the all-embracing providence of our heavenly Father. Faith acquires a new submissiveness. The Holy Spirit is found to be a Comforter indeed.

Sovereign are the ways of the Lord, who changes not, and underneath are the everlasting arms. One has not been forsaken. And at the Father's right hand is that Friend who is touched with the feeling of our infirmities, and who loves us to the very end.

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God (Psalm 42:11).

R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

Thank you for the good article in the March issue of the *Guardian*. You welcomed comments. I would like to offer one. I believe that if the O.P.C. is to succeed in its Home Mission program, it will have to rid itself of the idea that the indigenous plan works in the foreign field but not in the home field. Paul expected the churches he established to govern, propagate, and support themselves.

I would like to see our more seasoned men on the Home Mission fields, paid with as large a salary as they would receive in our best churches, with some provisions made

for their children in college. Let these men be placed in an area for a short time, from six months to two years. As soon as the groups are established into churches, let them move on to start new ones. These newly established churches would then be on their own and no longer a drain on the already limited Home Mission fund.

Sincerely in Christ,

JONATHAN MALE
Denver, Colorado

Dear Sir:

Thank you for your Open Letter. I think it is a stimulant we have needed for a long time. We accepted your suggestion and had some dinner table discussion on the subject one Sunday, and since then I've had some thoughts of my own.

I've been impressed over the years with our ministers and missionaries who have a gift for writing exceptionally readable material — the kind that a person feels compelled to finish once he starts to read. I've been wondering if we've been using this resource as fully as we might. I'm thinking especially of the opportunity presented by periodicals such as *Christianity Today*, *The Sunday School Times*, *Moody Monthly* and others that are read by many who may never even have heard of the O.P.C. Might not articles by some of our men published in these magazines be a means of acquainting many with the fact of our existence and perhaps bring inquiries that would give us openings?

Sincerely,

FRANCES L. POUNDSTONE
Lakewood, California

Dear Sir:

We heard two sermons yesterday directly related to your article as to the future of our beloved church. (Our situation is peculiar for we attend one OP Church in the morning and another in the evening).

As I meditated on these sermons, a question kept returning to me — Where are the men in our churches? Does your church have a men's missionary society? Who holds the purse strings in the church families? Who exerts the more direct influence on the sons in your church families? And why, in a church where it is considered unscriptural for women to hold

ordained offices, is the church's most important program of missionary work designated to the women?

Personally, and maybe this is just from a woman's point of view, I doubt if our church will go very far or very fast until the men in the church wake up and stand up to be counted for Christ. Is missionary work 'sissy'? Is there someone who could organize a missionary fellowship for our men?

Yours truly,
(Mrs.) DOROTHY F. STUKEY
Denver, Colorado

Dear Sir:

The editorial asks "What about the missing half (of the tithe)?"

It appears that the editor has considered the question in too narrow a context. Is not that portion of one's income which is given to such Christian works as 'faith' missionary societies (like Wycliffe Translators); educational institutions (like Westminster Seminary); or charities, to be considered as . . . part of one's tithe? Jesus seems to count gifts to his needy brethren as having been given unto Him (Matt. 25:31-46).

If then we are justified in extending the field of our Christian giving beyond the 'local church' level, at least two questions arise: What are the limits of this principle? How should one's giving be divided between the local church and the other groups? . . . It may be that with the field of Christian giving enlarged to a more Biblical viewpoint, considerably less is "missing" than one million dollars.

Yours sincerely,
IRVIN A. KUNZMAN, JR.
Norristown, Pennsylvania

Ground Breaking in Chula Vista

Sunday, April 23, is a day long to be remembered in the short life of the Bayview Orthodox Presbyterian Church. A group of approximately seventy gathered at 3 o'clock in the afternoon on the future site to take part in the ground-breaking exercises. "It was a joyous occasion for the members and friends in Chula Vista, for it was the first public act which will set us on our way to our much needed building and it was the first service of worship on this land," indicated the

Rev. Robert H. Graham, home missionary and pastor.

Singing was accompanied by recorded organ music by Mrs. Hiram Bellis, organist at the Paradise Hills Orthodox Presbyterian Church. This was followed by prayer by the Rev. Herman T. Petersen. The pastor then read from I Kings 5-6 and noted three things in Solomon's building which the members of the Bayview Orthodox Presbyterian Church would do well to take seriously: a holy purpose, a holy condition, and a holy promise.

"We too may enjoy the three-fold fulfillment of this promise so richly poured out in Solomon's day," declared Mr. Graham. "God still says, (1) I will perform my word, (2) I will dwell among you, and (3) I will not forsake my people."

The Honorable Peter De Graaf, Chula Vista Councilman and two-time Mayor, brought greetings and best wishes and the Rev. Paul Veenstra, pastor of the local Christian Reformed Church, also brought words for our encouragement.

Then amidst the flashing of cameras by the public press and others there was the turning over of the first dirt by the pastor and trustees and the organization presidents. Those taking part were: Mr. Graham, Mr. Spring, Mr. Weston, Mr. Petersen, Mr. Bawcum, Mr. Roskamp, Mrs. Petersen and Eddie Spring.

The Rev. Edward L. Kellogg, pastor of the Paradise Hills Orthodox Presbyterian Church in San Diego brought greetings and led in prayer.

Presbytery Plans Mental Health Clinic for Pastors at Selinsgrove School

The Presbytery of Philadelphia is holding a Pastor's Mental Health Clinic at Selinsgrove State School and Hospital, Selinsgrove, Pa., on Tuesday, June 12, 1962.

The schedule is as follows:
9:00 a.m. — Devotions by the Moderator.

9:30 a.m. — Tour of State School and Hospital, planned and conducted by the Rev. L. Craig Long, Ph.D., a minister of the Presbytery who is Director of the Department of Psychology at Selinsgrove.

12:00 noon — Dinner in the Staff Dining Room, free of charge.

1:00 p.m. — Continuation of tour.

3:00 p.m. — Discussion of "A Christian Approach to the Subject of Mental Retardation and Mental Illness," led by the Rev. Kenneth Meilahn with Dr. Long assisting.

5:00 p.m. — Buffet supper as guests of Dr. and Mrs. Long.

The committee for the Clinic consists of the Rev. Messrs. Long, Meilahn, and Robert W. Eckardt.

Accommodations are being arranged at the Hotel Governor Snyder, Selinsgrove, for those arriving Monday night. Cost is from \$2.50 to \$4.00 depending upon accommodations desired. Any minister desiring to come may send for a registration blank to Dr. L. Craig Long, 406 University Avenue, Selinsgrove, Pa.

THY HANDS ON ME

Lord, when I think of all the men
Whom Thou couldst choose
To tell this sinful world about
Thy love and grace,
Why didst Thou place Thy hands on me?

Couldst Thou not find a better tongue
Than mine to use?
Couldst Thou not find a foot more fair
The tidings bring,
That Thou shouldst place Thy hands on me?

Or didst Thou plan by using me,
No eloquence
Of man or earthly wisdom would
Conceal Thy Name,
And thus, Thou placed Thy hands on me?

CALVIN A. BUSCH

Missions on my Mind

John P. Galbraith



The Rev. John P. Galbraith is the General Secretary of the Committee on Foreign Missions of the Orthodox Presbyterian Church.

The Committee is commemorating its 25th year of service this June.

GOVERNMENT INTERFERENCE is the latest danger on the Korean church scene. With the endeavor of the new Korean government to right many wrongs in the country, there is danger that it may attempt to go too far, and break down the previously accepted barriers between the church and the state. Two incidents in recent months highlight this danger.

Church Registration

Last spring, after the military junta took over, the government ordered all denominations to register. Immediately the question of whether or not this was interference in the freedom of religion was raised. Many felt that merely being required to tell the government that such-and-such churches existed was not an infringement of freedom.

But as it turns out the matter is not that simple. When the two largest Presbyterian denominations registered

— (1) the church allied with the World Council of Churches, and (2) the anti-WCC church formed by the union of the Koryu Pah, with which the OPC has worked for years, and the Sung Dong Pah, which had not long been separated from the WCC church—the government at first rejected the registration of the latter on the grounds that their name "Korean Presbyterian Church" was the same as the other's and that the other had registered first. Later, however, after the WCC meeting in New Delhi late last year, the government reversed its decision reportedly because the WCC church was allegedly pro-Communist. The government has thus seemingly given itself the task of deciding which is, and which is not, a worthy church.

The WCC church of course has protested that it is not pro-Communist. The government has now again changed course, rejected both registrations and ordered that the two churches either unite or one change its name. As might be expected, both claim the right to the name and neither is willing to change. There the matter now stands.

One observer has expressed the opinion that the government will find it hard to allow one church to register in the name they both insist on holding, without passing judgment on the nature of the churches themselves—a matter which, since the coming of a free society to Korea, the government has not believed it was its province to do.

From the benefit of our own church's history, when a law-suit led to the adoption of "Orthodox" Presbyterian as our name, we think that the anti-WCC church has a golden opportunity to appropriate what this corner believes is the best possible name for a church which wants to be Reformed in its doctrine and Presbyterian in its government: Reformed Presbyterian. Such a name would alleviate some of the confusion in Korea and everywhere else. And if the government would agree to withdraw its order, a voluntary change of name would remove the difficulty.

Removing a Pastor

The other danger of interference by the government of Korea in the affairs of the church arises with the proposed removal of a pastor from a large Presbyterian church in a leper colony.

The government owns the leper colony property and operates it with a Director in charge. The Director has forbidden the pastor to visit the flock, has ordered him to leave the island where the colony is located, has forbidden the lepers to take up collections, and has expropriated six church buildings and a Bible institute building. A large 3,000-seat auditorium which had been built as a church by the Japanese during their occupation of Korea in order to help maintain order in the colony, is not being taken.

Five of the seven expropriated buildings were government-built for other purposes in earlier days and their expropriation now may, perhaps, not be without some justification, though the suddenness of the action unquestionably works a hardship on the nearly destitute lepers. The Bible institute building and one of the six churches, however, had been built with Christian funds. Their loss, together with the other restrictions imposed by the Director, seems to be interference with the church.

In fairness to the government we want to point out that by no means does all the fault lie at their door. Among other elements in the picture are the Roman Catholic Church—which has nuns teaching the school for all the clean children of lepers in the colony (Protestants included), and has plans which would give them a privileged position in rehabilitating those whose leprosy has been arrested; and the Ecumenicists who have a scheme for abolishing all pastors in the leper colonies and replacing them with chaplains whom they presumably would have a large hand in appointing.

We believe that we should have every sympathy for the government of war-torn and afflicted Korea and that we should pray that God will give it such wisdom that it will be able to solve the many vexatious problems before it without destroying the individual and collective liberty which we believe and trust is its aim.

Whose Authority Am I to Accept ?

The following letter (somewhat condensed) was addressed earlier this year to certain officials of his church by a member of the United Presbyterian Church. It indicates the concern of a discerning collegian for the type of material which his denomination publishes as a guide for Sunday school teachers.

GENTLEMEN:

I hesitate to take your valuable time, for I know that you are busily engaged in the Master's work, but certain matters cause me such concern that I feel compelled to write you. I am 19 and a sophomore at _____ State College. I teach a Junior High Class at _____ United Presbyterian Church. I am vitally concerned with the work of our church in teaching the gospel of our Savior. I have found college to be a time of challenge, particularly for believing Christians.

In our state of partial enlightenment, the obscurity of the total vision has caused some students to break with the Christian faith, and has taken the savor from the salt of many another. By a long margin I have not completed my course, but thus far I have kept the faith which I thought was once delivered unto the saints. The shield that has prevented the darts of doubt from dealing a mortal wound to my faith, is the assurance given by Scripture and (until recently) I thought held by our denomination, that the Bible is the Word of God. In my college world, where everything is relative, I have often turned to this Book of books, for renewed faith and a positive outlook.

I fully realize that some of Scripture is poetry, some prophecy, some teaching applicable primarily to a particular dispensation, and that I must keep in mind who said it, to whom it was said, for what purpose and under what conditions, when I interpret. With acute awareness of the dangers of misinterpretation due to my ignorance or hasty reading, I accept the Bible as my ultimate authority in matters of faith, doctrine and conduct. If I believed this book merely

contained the Word of God, I fear it would offer me no more "Blessed assurance . . ." than my philosophy text and would have no more authority over my conduct than any other book of ethical teachings. For how would I know what to regard as truth and what to regard as falsehood?

Why am I writing this to you? Because, gentlemen, I am faced with a conflict that challenges the very foundation of my faith. I ask you to resolve the conflict since you are responsible for it. When I united with the Presbyterian Church, in all sincerity, I recognized the authority of Scripture in accord with chapter 1, section 4, of the Confession of Faith.

The authority of Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received because it is the Word of God.

What is the conflict? The Sunday school teachers' guide, *Counsel Magazine*, according to the notation at the bottom of page 2 of the January - March quarterly, is published by the Board of Christian Education of the United Presbyterian Church in the United States of America. Since it is obviously an official publication of the Presbyterian Church, I assumed it would tend to express the stated theological views of the same. On the surface there should be no reason for me to doubt the orthodoxy of this obviously well written publication.

When I first started teaching Sunday school two years ago, we were studying the history and beliefs of the Presbyterian Church. At the time, I told my class that one of the characteristics that, since its inception, had distinguished our denomination from more liberal groups (notably Unitarians), was its belief that the Bible

was the Word of God instead of a book which merely contained the word of God. Clearly, the understanding I have of our church's outlook on Scripture, and the views currently expressed by your magazine, leave me somewhat up in the air as to how I should regard the Bible.

In the article "If Not, Then Not" by Fred J. Denbeaux, we are told that the prayers commonly attributed to Solomon probably were added by some later editor. The longest of these prayers appears in I Kings 8:12-53. In my Bible the following three words introduce the prayer: "Then spake Solomon . . ." Whose authority am I to accept? According to Mr. Denbeaux the Bible, in this instance, doesn't mean what it says!

The reign of Solomon, Mr. Denbeaux agrees, is clearly referred to in I Sam 8:10-18. As the Bible places chronology, this Scripture appears before the time of Solomon. At one time this verse was regarded as prophecy since it was a prediction of events yet to come. Nevertheless, Mr. Denbeaux claims that this section of Scripture was added to the book of Samuel after its fulfillment to make it *look* like a prophecy. Again, whose authority am I to accept?

In "Religion Versus the Living God" Denbeaux gives a highly interesting interpretation of the events on Mt. Carmel recorded in I Kings 18:20-40. He tells us Elisha probably made the whole story up to explain how Elijah won the confidence of the people. I was not there; I don't know what, if anything, happened on Mt. Carmel and unless Mr. Denbeaux was there neither does he! Clearly our only record of the event is that given by Scripture.

I humbly ask on the basis of what authority the author takes the liberty of going beyond what our church has traditionally accepted as the written Word of God, and why such heresy

The question recurs: Is the Bible the Word of God, or does it merely contain it ?

should appear in a magazine written for the enlightenment of theologically unschooled teachers such as myself. If the Bible is the Word of God, and I am a confessing member of the Presbyterian Church, I *must* accept its teaching as having greater authority than the teaching of Mr. Denbeaux.

However, the most obvious difference with what I was taught to be the truth is found in Denbeaux's article "To Be a Broken Man." His first statement completely throws me: "The second Isaiah . . ." Search as I may, gentlemen, there is only one Isaiah in my Bible. Clearly from his statements that follow he must be using a different Isaiah. The author asserts, "Christianity has been wrong in assuming that the second Isaiah had Jesus in mind" (Isaiah 53). Who, may I ask, was ". . . smitten of God and afflicted, wounded for our transgressions, bruised for our iniquities?" Even my Orthodox Jewish friends tell me this portion refers to the Messiah.

If the plain statements of the Old Testament cannot be taken at face value, and if the relatively simple above-mentioned miracles were merely invented by devoted followers to glorify a prophet, how do I know that the miracles of the New Testament are not equally fables? How do I know that John 1:1 was not invented by the apostle to influence people to pay more heed to his teachings? How can I believe in such a biological impossibility as the virgin birth? How can I accept any of the miracles of Christ as indeed miracles?

Shall I take this to its logical conclusion? Maybe "the penalty for sin" is only figurative. Maybe Christ was a figurative sin-bearer. And if the foregoing or even a portion be true, why can't I interpret the resurrection as a fable that should encourage me to overcome adversity and follow the ethics of the Great Galilean who was the figurative Son of God?

As I interpret the Constitution of our denomination, the truths of Scripture are not limited by our unwillingness to believe them. Our is taught as a reasonable faith, but a faith that rests ultimately not on the reason of man but upon the revelation of God. Is the Bible His revelation, or does it merely *contain* it? Gentlemen, where do you stand?

I prayerfully anticipate your reply.

Yours in Him,

JOHN A. C.—

How Is your Hearing ?

G. I. WILLIAMSON

It is a matter of the first importance that we hear the truth of God. A man may just as well hear no gospel at all, as to hear a false gospel. Paul said that even if an angel came down from heaven to "preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). And having said it once, he said it again (v. 9). It is only by hearing the truth that we may believe unto the saving of our souls.

But it is almost as important to take heed *how* we hear, as it is to take heed what we hear. "Take heed therefore how ye hear," said our Lord, "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke 8:18).

Those who are careful with respect to what they hear—who will not attend or belong to a church that does not uphold the truth of God—seem to have the true faith. Yet the words of Christ clearly disclose to us the fact that the soul's true welfare is not absolutely sure from this one fact alone. If we do not take heed how we hear, we may have taken from us even that which we now seem to have.

How then ought we to hear the Word of God? Certainly the first thing is to be sure that we hear it regularly. When the Bible speaks of "not forsaking the assembling of ourselves together, as the manner of some is," it indicates what our constant practice should be. The man who is not diligent and faithful in being present to hear the Word of God may be concerned about what he hears, but he is not concerned about how he hears. How faithfully do you hear God's Word?

Second only to this is the need for concentration. We must give God's Word the consideration it deserves. Much of the benefit that ought to be received from the preaching of the Word of God is lost because the mind is occupied with other thoughts. We read of the noble believers of Berea "that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things

were so" (Acts 17:11).

They did not go home from the service to bury the Word of God under that massive avalanche called the Sunday Paper. They gave the whole day to the due consideration of what they had heard. We ought to examine what we hear carefully. We ought to meditate upon it quietly and intently. And when we have compared what we have heard with other parts of Scripture that we know, we ought to strive to "take it to heart" and correct ourselves accordingly. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

Finally, we ought to hear the Word of God in the humble posture of prayer: asking God to convict and cleanse us, to renew and strengthen us according to his Word.

We hear much today about the weakness of the pulpit. We ought to hear more. May God speed the day when those who now sleep in the pews may awake, and demand the pure Word of God from every pulpit in the land. But meanwhile we venture to suggest that not a little of the cause for the spiritual weakness of our day is the fact that people—even in such churches as do still preach the pure Word of God—do not take heed *how* they hear.

Doubtless both pulpit and pew need more earnest prayer for each other. We need to pray most zealously that God will send forth from the pulpit of our church his Word with power and authority. And we need to pray that it may then be received "not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (1 Thes. 2:13).

If Jesus himself were to speak from the pulpit next Sunday, you would have no time for or interest in other things. His message would be on your mind all day, and in your conversation. May God grant that Jesus Christ may indeed speak to you next Sunday—as his servant proclaims his Word. Take heed, then, how you hear.

Trenton Building Bonds 60 Percent Subscribed

On the evening of Tuesday, May 1, the adult members and friends of the Grace Orthodox Presbyterian Church of White Horse, Trenton, New Jersey, met for a candle-lit Bond Kick-off Dinner in the congregation's meeting-house. The inadequate, unbecoming facilities supported the very purpose for which the dinner was held — to initiate the \$50,000 Bond Issue Program for the financing of a new church building to be erected early this fall.

Following the baked ham dinner Mr. Robert Cary, emcee, led a time of singing and "presenting of bouquets" to the individuals and committees who had "laid the foundation" for the two-week Bond Program.

The Rev. Donald M. Parker, pastor, challenged the group with the words of I Chron. 28:10, "Take heed now, for the Lord has chosen you to build a house for the sanctuary: be strong and do it."

Mr. Parker then presented Mr. Carey E. Bentley, executive director of the American Bond System for Church Finance, who set forth the Bond Program.

"The bonds, issued in four denominations, \$100, \$250, \$500 and \$1,000, earn 6% guaranteed interest," stated Mr. Bentley. He went on to explain that these bonds are recognized as of negotiable value, permitting re-sale, use as collateral for a loan, educational fund, etc.

Mr. Bentley pointed out that "the rate of interest is computed per annum, whereas the payment is made semi-annually or may be left to accumulate until the bond matures. All of the bonds do not mature at one time. They begin maturing eighteen months after the date of issue, July 1, 1962, and continue to mature every six months for the next twelve and one-half years. Thus a bond may be purchased to mature at any six-month interval during the maturity period to best suit the purchaser," he noted.

"The sum of \$16,000 in bond reservations was received at the close of the evening's activities," reported the pastor, "and in just one week our two sales divisions, led by Messrs. John Mundras and Robert Seefelt, were able to tally up a total of \$29,350 in bond reservations toward the financing of our new building!"

Mr. Parker announced that Grace Church was making available to O.P.C. members and friends throughout the country this investment opportunity paying double dividends—material and spiritual.

"We are anxious for you to share in this thrilling ministry, and the Bond Program is designed to enable you to have a vital part in the church's mission of presenting the whole Word to the whole world," said the pastor. "Your investment rests upon the integrity of God's people, but is also legally assured by a first lien upon the corporate income of the church, which in turn is backed by a fully insured church property," he concluded.

Boardwalk Chapel 1962 Summer Schedule

From June 25 through September 2 the gospel will be preached nightly at the Boardwalk Chapel in Wildwood, N. J. as in past summers for more than 15 years. Literature, slides and films, music, Bible study, and personal work will supplement the regular evening meetings.

Mr. David Moore, a May graduate of Westminster Seminary, Philadelphia, has been named Chapel manager for the summer. The project is an evangelistic effort of the Presbytery of New Jersey of the Orthodox Presbyterian Church.

One of the reasons for listing two speakers for most of the weeks during

the summer is that one of them will be charged with the conduct of meetings designed for Christians while the other, at the traditional evening hour, will conduct an evangelistic service. Visitors are urged to attend when in the area.

Speakers Listed

June 25-July 1 — Rev. Jack J. Peterson, Stratford, N. J.

July 2-8—Rev. Lewis J. Grotenhuis, Phillipsburg, N. J. and Rev. Arthur B. Spooner, Hatboro, Penna.

July 9-15 — Rev. Everett C. De Velde, Vineland, N. J. and Rev. Arthur B. Spooner, Hatboro, Penna.

July 16-22 — Rev. Calvin A. Busch, Morristown, N. J. and Rev. Arthur B. Spooner, Hatboro, Penna.

July 23-29 — Rev. John C. Hills, Franklin Square, N. Y. and Rev. Lester R. Bachman, Kirkwood, Penna.

July 30-August 5 — Rev. Wendell L. Rockey, Jr., Cranston, R. I. and Rev. Lester R. Bachman, Kirkwood, Penna.

August 6-12 — Rev. Robert W. Eckardt, Wilmington, Del. and Rev. William J. Rankin, Philadelphia, Penna.

August 13-19 — Rev. Bruce F. Hunt, Missionary to Korea.

August 20-26 — Rev. Edward L. Kellogg, National City, Calif. and Rev. Richard A. Reynolds, Wheaton, Ill.

August 27-September 2—Rev. John W. Betzold, Fort Dix, N. J. and Rev. Richard A. Reynolds, Wheaton, Ill.

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TRENTON, NEW JERSEY

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Assembly Overtures

The following overture from the Presbytery of California will be submitted to the forthcoming General Assembly of the Orthodox Presbyterian Church meeting in Cedar Grove, Wisconsin at 9:00 a.m. on Tuesday, May 29, 1962:

That the 29th General Assembly be requested to divide the Presbytery of California into two presbyteries by an east-west line at the northern boundaries of San Luis Obispo County, Kern County, and San Bernardino County; the names of which shall be "Southern California" and "West Coast."

The Presbytery requests that this division take place on January 1, 1964.

The Presbytery of New York and New England respectfully overtures the 29th General Assembly:

(1) to request the Committee on Revisions to the Form of Government, etc. to give further consideration to the proposed revision of Chapter 6, Section 4, of the Book of Discipline.

(2) to make further study of the position of the Peniel Bible Conference with regard to the doctrine of guidance in the light of the communications from the Peniel Bible Conference, dated October 9, 1961, and March 6, 1962, to the ministers and clerks of sessions of the Orthodox Presbyterian Church in reply to the actions of the 28th General Assembly.

Long Beach, Calif.—First Church welcomed the Rev. George Marston and the Rev. LeRoy Oliver to its pulpit during April, and enjoyed a sacred concert by the Covenant College Choir, of St. Louis, under the direction of Dr. Robert Rayburn, one Friday evening.

First Church was host to the spring meeting of Presbytery and Presbyterial on April 25, with Dr. William Welmars as speaker at the popular evening service. Greyfriars Church, of Torrance, was host church for the Thursday sessions.

West Collingswood, N. J.—William Cobb, a charter member of Immanuel Church, passed to his heavenly home on April 4th. He was secretary of the Trustees for many years, and was serving on the denominational Committee on Pensions. Although Mr. Cobb was over

HERE AND THERE IN THE ORTHODOX PRESBYTERIAN CHURCH

80, he and his wife were faithful in their attendance at both morning and evening worship and prayer meeting until his final illness.

The church's 22nd annual missionary conference was held April 6-8, with the Andrews', the Duffs, Mr. Ki-Bum Han of Westminster Seminary, and home missionary-pastor Jack Peterson as participants.

Mr. John Krimmel was elected a deacon at the annual meeting.

Baltimore, Md.—Twice during the year First Church plans special services with a speaker from Westminster Seminary and an offering for the Seminary, according to the Rev. Cromwell Roskamp, pastor. Dr. Edward J. Young was the first such speaker at an evening meeting on April 20. The local Reformed Episcopal congregation, whose pastor is the Rev. Karl Rudolph, was invited to attend. Professor John Sanderson has been asked to address a Reformation service in the fall.

South San Francisco, Calif.—Brentwood Church was host to a Teacher Training Institute May 7-10 for Orthodox Presbyterian and other Reformed churches in the area. The Rev. Lawrence Eyres, of Long Beach, was in charge.

Portland, Ore.—During March First Church received into its membership the John Scanzonis, of Eugene, affiliated with the mission work in that city; and the Laurence Bourlands and Mr. Harley Britt, associated with the Newberg work of this out-reaching congregation.

Neptune, N. J.—Growth in attendance at the Good Shepherd Chapel continues, reports licentiate Rollin Keller, with 89 in Sunday school and 88 in morning worship (plus 10 in the nursery) on a recent Sunday.

Nottingham, Pa.—Open House was held on April 7 at the new manse occupied by the Robert Vinnings. Sunday school attendance at Bethany Church soared to a record high of 196 in mid-April.

Silver Spring, Md.—At the request of Knox Church the Committee on Home Missions has extended a call to the Rev. Elmer Dortzbach, of Denver, Colo. to labor in northern Virginia, particularly in association with the branch work (Grace Chapel) in Vienna.

Professor John Skilton was guest speaker on the evening of April 20. Knox Church some time ago was given a Moller organ by a realty company that had acquired a downtown church property. The organ with its nearly 500 pipes was moved and installed by the Knox men under the direction of Mr. Goodrich. It was used for the first Lord's Day services on Easter, and an all-church hymn sing was held after the evening worship on the following Sunday.

Santa Cruz, Calif.—The Rev. R. J. Rushdoony has resigned as pastor of the Orthodox Presbyterian Church, reportedly to devote his time to writing and lecturing. A call has been extended for the pastoral services of the Rev. Arthur J. Riffel, pastor of the Brentwood Church, So. San Francisco.

Portland, Maine—Second Parish Church has voted to call the Rev. Leslie A. Dunn, of Grace Church, Westfield, N. J., as pastor. The Rev. Herbert DuMont, former pastor, resigned a few months ago to enter the Reformed Church in America.

Waterloo, Iowa—First Church is awaiting the arrival of the Rev. Salvador M. Solis, its pastor-elect. Mr. Solis has resigned his pastorate of First Church, San Francisco.

Harrisville, Pa.—Plans are being worked out for the ordination and installation of licentiate George Morton as pastor of Faith Church of this city, and of New Hope Church, Branchton, under the auspices of the Presbytery of Ohio.

Hamden, Conn.—The Rev. William Moreau, a minister in the Presbyterian Church U.S. (Southern) who has been taking graduate work

THE PRESBYTERIAN GUARDIAN

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at Westminster Seminary, has been issued a call by Westminster Church.

Wilmington, Del. — Emmanuel Church was host to the spring meeting of the Philadelphia Presbyterial on May 3, with Mrs. Samuel Reif presiding, and more than 50 women present.

Guest speaker Mrs. Egbert Andrews at the morning session related something of her husband's distinctive witness among university students and of her own work among the women, closing with a strong appeal for more personal and specific prayer for missions each day. Mrs. John Fluck presented missionary news before a period of prayer.

Mrs. Clarke Evans reported "an informative and lively discussion which communicated enthusiasm to the whole group" during the afternoon panel on the theme "Planning an Effective Annual Missionary Conference." Participants were Mrs. Ellis, Mrs. Eckardt, Mrs. Reif, and Mrs. Galbraith.

The offering was divided between two funds: one for sewing machines to be used by Mrs. Andrews in Taiwan classes for women, the other for the purchase of a tape recorder for the use of the Missions Committees.

Presbytery of New York and New England

Meeting in Franklin Square, L. I. on March 27-28, the Presbytery of New York and New England erected a committee "to confer with the Rev. Ray M. Meiners respecting the question raised by the Presbytery of California and respecting the implications of certain statements alleged to have been made by Mr. Meiners and incorporated in the report of the Committee of June 8, 1960." Two overtures were adopted (as reported in another article).

The proposed amendment to the Book of Discipline was not adopted, a decision influenced in part by a

communication from the Presbytery of New Jersey. Covenant Church of Albany, N. Y. was dissolved, and the clerk of Presbytery (the Rev. Theodore Georgian) was instructed to provide letters of dismissal to other Orthodox Presbyterian congregations for the members at their request.

LAURENCE C. SIBLEY, JR.
Clerk Pro Tem

Orthodox Presbyterian Seniors at Westminster

Licentiate Ivan DeMaster is to serve as summer assistant in Knox Church, Silver Spring, Md.

Mr. Kent Gordon, under care of the Presbytery of Philadelphia, will be laboring in Canada this summer.

Licentiate George Hall has received a call from Calvary Church, Middletown, Pa. He has declined a call received earlier from Center Square.

Licentiate Calvin Malcor expects to return to California for a June wedding and hopes to serve the denomination on the West coast.

Mr. David Moore is manager of the Boardwalk Chapel in Wildwood for the summer and plans to be married in August. He may serve a church in Mississippi after that if he has no call within the Orthodox Presbyterian Church.

Mr. William Shell will be assisting in the work of First Church, San Francisco during the coming summer.

Licentiate Michael Stingley has accepted a call to Westminster Church, Los Angeles, and will move there with his family immediately after graduation.

Mr. Bernard Stonehouse at present is making plans to pursue further studies as a graduate student at Westminster.

Mr. Paul Van Houte expects to teach in a Christian high school next fall.

Licentiate Richard Gaffin, a graduate student, plans to continue his graduate study. Licentiate Duncan Lowe, also a graduate student, is willing to

receive a call.

Graduate fellow Norman Shepherd will return from three years of study in the Netherlands in the late summer and hopes to serve a pastorate.

Retreat for Servicemen in Berchtesgaden

The annual retreat of Reformed and Christian Reformed servicemen and their families is to be held at the Army Retreat Center, Berchtesgaden (Bavaria), Germany, near Salzburg, Austria, from Monday to Friday, August 6 through 10, 1962. Readers of this paper are invited to inform their service personnel in Europe about this opportunity. The theme, "Christ, the Hope of Glory," will be presented in messages and used in discussion groups.

Retreat leaders will be Chaplains David Reardon (Reformed), Bruce Hemple and John Hoogland (Christian Reformed), Dr. Richard Ouder-sluis and Rev. Robert Geddes (Reformed), and Dr. Dick L. Van Halsema (Christian Reformed). For information and reservations, write directly to Chaplain (Capt.) John J. Hoogland, Hq. 3rd Inf. Div. Artillery, APO 36, New York, New York.

"Any of your servicemen who are able to attend will find the retreat a rich blessing, and we will be happy to meet any of them there," indicated Dr. Van Halsema, secretary of the Chaplain Committee of Christian Reformed Church, in extending the invitation.

WHEN IN WILDWOOD N. J.

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Services at Boardwalk Chapel

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