

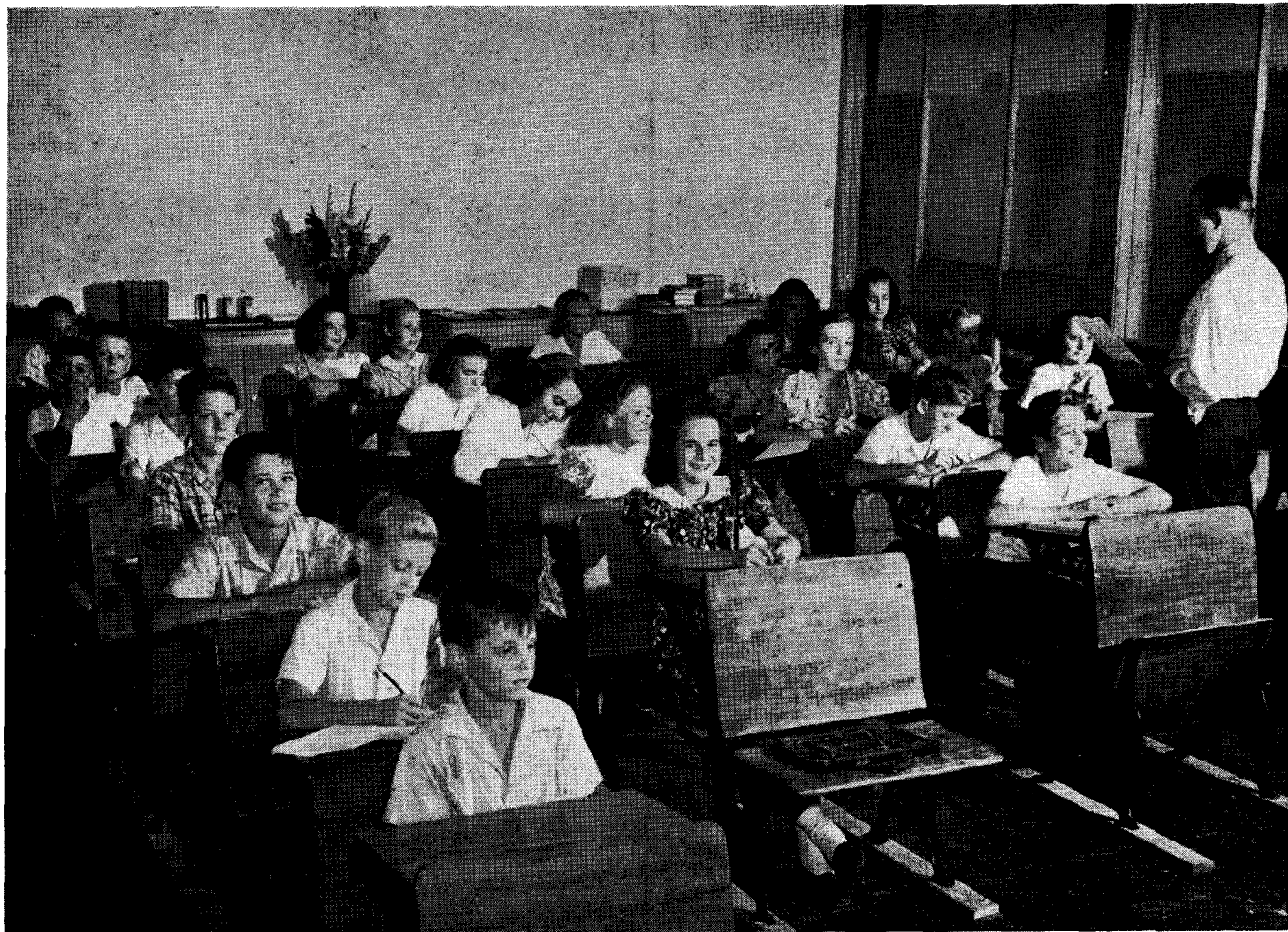
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The Presbyterian **GUARDIAN**

J. GRESHAM MACHEN • EDITOR 1936-1937



OOSTBURG CHRISTIAN SCHOOL

One of the classrooms in the new school building at Oostburg, Wisconsin. Teacher is Mr. Emery Blanke, Principal of the school and instructor of 6th, 7th and 8th grades.

November 25, 1947

VOL. 16, NO. 21



Your FAMILY ALTAR

Daily Bible Readings

Week of December 1

Monday	Proverbs 23:1-12
Tuesday	Proverbs 23:13-22
Wednesday	Proverbs 23:23-25
Thursday	Isaiah 5:11-25
Friday	Daniel 5:1-12
Saturday	Daniel 5:13-20
Sunday	Daniel 5:21-31

Questions for Sabbath Meditation

1. Should a Christian be careful in his choice of companions and friends?
2. Among what kinds of persons should he not associate? Why not?
3. What are some of the consequences of tarrying long at wine?
4. For what reasons did God send judgment upon Belshazzar? List the sins of Belshazzar mentioned in Daniel 5:22 and 23.

Drunkenness

No one may fail to see the effects of man's sin in the condition of the world today. On every hand there is the transgression of the moral law with the dread consequences following. One of the greatest sins of our own land is drunkenness. Homes are ruined, bodies broken, and hearts torn by this abuse of the gifts of God.

And this condition, though recognized by some to be quite serious and attacked by Alcoholics Anonymous and psychiatrists, is laughed at by the general public until intoxication occurs in the home of a particular member of the community and there takes its toll in sorrow and heartache. Is it surprising that men take so lightly this sin and make it the subject of cartoons and glorify it in moving pictures? It is not at all strange when you consider that drunkenness is not chiefly an illness of the body but evidence of the sickness of the soul. It is primarily a moral problem. God commands that we love him with all our heart, soul, strength and mind. He requires that we use all our powers for His glory, including physical appetites with which He has endowed us. He has said that we should eat and drink to His glory, not for self-grati-

fication. He has said that drunkards shall not inherit the kingdom of God. (I Cor. 6:10) So if men look upon this sin in a light manner they are doing what is their custom with every commandment of God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Romans 8:7)

How may Christian people battle this evil? First, by becoming aware of the sinfulness of human nature. Noah was uncircumspect, became drunken, gave occasion to his son to sin, and weakly fell prey to Satan's temptation. Let no one say that he is too strong to fall into sin. Recognize that snake coiled within your bosom ready to strike at an opportune moment; subdue and control appetites by that power which alone is effective, God's Spirit and Word. Secondly, refuse to join in mockery of God's law, refuse to laugh at sin, refuse to listen to that which disdains Christian conduct. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11)

Week of December 8

Monday	Exodus 16:1-9
Tuesday	Matthew 8:23-34
Wednesday	Luke 23:13-25
Thursday	Revelation 17:1-9
Friday	Revelation 17:10-18
Saturday	Psalms 64
Sunday	Matthew 12:14-30

Questions for Sabbath Meditation

1. Why did the children of Israel murmur in the wilderness of Sin? Did they have reason to?
2. Why did the people in the country of the Gergesenes ask Jesus to leave their city? Was this a good reason?
3. Which persons in Jerusalem were responsible for the release of Barabbas and the condemnation of Jesus?
4. How is the kingdom of Satan destroyed?

Unity

It is said that a common foe often unites those who would otherwise not agree. So during World War II democratic United States found in communistic Russia an ally against Germany and Japan though Stalin was no less a dictator than Hitler. The forces of evil in this world are found to be united against God and His people, though among the wicked there is

self-seeking and greed. The common foe of evil is God. Pilate and Herod were united when Jesus was the object of their hatred and scorn. Compromise with each other is possible but not with their common foe. Let them be together on this ground, for if Jesus is to triumph it will mean the end of their power.

In unity is strength. We sing and thrill to the words,

"Like a mighty army moves the church of God.

Brothers, we are treading where the saints have trod;

We are not divided, all one body we,
One in hope and doctrine, one in charity."

We hope for the day when the visible church will truly reflect the unity of the invisible church. For the unity of the evil one's hosts will only be matched by the unity of Christ's people. But as David, Israel's champion, met and bested Goliath of the Philistines and led God's people in triumph, so Christ in whom believers are one has met and conquered Satan, binding him as a strong man is bound, and has spoiled his house. The strength of the unity of God's people is the power of their Head and King.

At Babel men were confounded in the carrying out of their purposes. Herod and Pilate were revealed to be instruments in the hand of God for redemption of His people, and in our day church union which suppresses truth in the interest of unity will not receive the blessing of God. Even political union based upon the belief that man is capable without God's help of solving problems of the world will at Christ's coming receive a stunning blow. God's purpose is that in the dispensation of the fullness of times all things might be gathered together in Christ. (Ephesians 1:10) For in that unity is salvation from sin which at first placed man in communion with man against God.

Prayer Suggestions

Pray for the Sabbath schools of the Orthodox Presbyterian churches in their efforts to evangelize their communities.

Pray for the Westminster Seminary Gospel quartets as they visit churches with the ministry of song.

—LEROY B. OLIVER

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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**Thanksgiving and
Grace**

THOSE who originated the traditional American Thanksgiving were theists of more than ordinary consistency. They believed in a sovereign God who is holy and who gives to mankind everything that mankind possesses, and who gives all these gifts solely by His grace. They likewise believed that mankind is sinful and deserves nothing from a holy God save His wrath and curse. They knew that all God's gifts to sinful mankind were gifts of grace. Apart from this recognition of divine grace in all gifts the whole idea of Thanksgiving is a mockery, for if the gifts of life are given to us in any way other than by grace we owe no one thanks for them!

In the Scripture the underlying idea of grace is that of undeserved favor. If God gave to mankind what it deserves, long since would it have been removed from the presence of God. It is only if we admit such grace that Thanksgiving becomes comprehensible and a high privilege and duty. If God owes us anything by reason of His having created us, or because of our goodness, or for any other reason, then He owes us everything. If God owes us anything then we have a right to demand of Him all that He owes, and we cannot sincerely give Him thanks for such gifts as He does give us. Except out of gracious politeness, one does not thank a debtor who pays what he owes. Certainly one does not genuinely thank a debtor who pays only a small fraction of what he owes. If God is somehow in debt to us we not only should not thank

Him for the gifts in this life; we should accept those gifts as our due and demand more.

In the last analysis, it is only a Calvinist who has any proper basis for his thanksgiving. It is he alone who consistently preaches the undeserved favor—the grace—of God. In all other systems of Christian theology there is at least some place left for the merit of man—in Calvinism alone there is absolutely no such place. The Calvinist's Thanksgiving then will posit the grace of God. He will contemplate what he deserved of the Lord, and measure against his just desert the blessings of God. He will count as the highest blessing of all God's gift of Himself, and all other gifts will fade into insignificance before this Gift. Then he will contemplate the other gifts which are of lesser, but yet, real value, in their proper perspective. He who does this will sincerely give thanks in every circumstance of life. No poverty, no woe, no sorrow, no hardship will rob him of his sincere thanksgiving, for sorrow and joy alike will be received as gifts of the grace of a loving God. The greatest as well as the least of the blessings of this life will add little to the infinite Gift of Himself. For that Gift, and then for all others, let us give thanks.

—R. S. M.

**Should the Church
Fight Communism?**

COMMUNISM is anti-Christian. Christianity teaches that God is the Lord of the universe. Communism denies that He exists. Christianity declares that the saved man has an inheritance, "reserved in heaven." Communism ridicules this as "pie in the sky." Christianity exalts the Moral Law as binding on all men. Communism recognizes no moral code and holds that any means is justified to attain Communist ends. Christianity is a religion of love. Communism is a religion of hate. It is clear enough that the Christian must oppose and hate and fight Communism.

Does it follow that the Church should fight Communism? Our first answer to this is yes. The Church is to preach the gospel of truth and in so doing she is to oppose error where she finds it. She should point out to her own members and to all who will

listen wherein Christianity is true and Communism is false. Our Leader had pierced hands, not a clenched fist. There can be no truce between the Christ of God and the anti-christ of Communism.

However, the Church should fight Communism only with spiritual weapons. No sword has been given to her but the Sword of the Spirit which is the Word of God. It is at this point we believe the American Council of Christian Churches made a mistake in its recent convention at Detroit. The American Council is very alive to the anti-christian character and the threat of Communism. In sounding the alarm she may well be doing a great service to the Church and the nation. But when the Council passes resolutions urging aid to the Nationalist government of China and the maintenance of troops of democratic powers in Greece on the ground that these are effective ways of fighting Communism, she is fighting Communism in the wrong way. We do not mean to say that our government should not fight the expansionist policies of the Soviet Union. Personally we hope the government of the United States will continue to use political means to thwart and contain the Communist threat. But we do not believe that this is the way for the Church to fight Communism. When the Church begins to exert political influence to attain her ends she is beginning to substitute coercion for persuasion. The state indeed uses coercion. The state fights Communism with loans and warships and soldiers. This is right for God has given the sword to the magistrate. But He has given no other sword to the Church than that of the Spirit. The American Council ought to ponder long and earnestly on this and stop trying to make our Federal Government an instrument for the propagation of Christianity.

—J. P. C.

**From the Editor's
MAILBAG**

Dear Editor:

THE rise in living costs is requiring many to make drastic adjustments. Among these are pastors. Since such adjustments affect the work of most of our congregations, generally adversely, we do well to consider them.

What should a pastor do when his

expenses threaten to exceed his salary? He may take part-time secular employment. His wife may augment the family income by work outside the home. The family may deprive themselves, to the endangerment of health and to the decrease of the pastor's efficiency. Sometimes one or the other of these expedients may be imperative. But it should be recognized that they are all and always very undesirable.

There is an alternative that, if adopted soon enough, would make them unnecessary. It is that the pastor put extra effort and energy and time that might otherwise go into

secular employment into the work of the parish, and the wife do the same with regard to the work in the home, so that the pastor may cease to be a sort of assistant housewife and well-trained (?) nursemaid. Then, it may be confidently expected, the congregation will feel that the laborer is worthy of his hire and, what is more, will be able to provide it for him.

Though I would not be so immodest as to insist that vox populi is always vox dei, I do insist that this idea is worth considering, even though I am only

Sincerely yours,
HOI PAUL OI

Archeology Supports Historicity of Biblical Records

Dr. Heidel Shows that Ancient Writings often confirm Old Testament

A Report by the REV. LESLIE W. SLOAT

ON Monday afternoon and evening, October 13th, the students and faculty of Westminster Theological Seminary with a number of visitors were treated to an interesting and instructive lecture on archeology. The speaker was Dr. Alexander Heidel of the Oriental Institute of the University of Chicago. Dr. Heidel, a member of the Missouri Synod Lutheran Church, is the author of two books, *The Babylonian Genesis*, and *The Gilgamesh Epic and Old Testament Parallels*, in each of which he upholds the trustworthiness of the Biblical record.

In his two-part lecture at Westminster, Dr. Heidel spoke on the subject, "Mesopotamian Monuments and the Old Testament." Without attempting to summarize the whole discourse, parts of which were technical but all of which was highly instructive, we shall note some of the main points of the discussion.

Sargon and Moses

Sargon was a king of Accad who, about 2300 BC, conquered the region of Sumer, the southern part of Babylonia. In the library of Ashurbanipal, recorded on two tablets, there has been found an interesting legend concerning Sargon. This legend states that as a tiny infant he had been

placed in a basket, and had floated down the river to Accad. There he was rescued. He first became a gardener, but later rose to be the ruler of the country.

The similarity between this legend and the account of Moses' birth immediately suggests itself. Since Sargon lived before Moses, it has often been claimed that the Moses story is not historical, but is founded on the Sargon legend. Dr. Heidel emphasized two points in this connection. In the first place there is no actual historical evidence of a relationship between the two stories. We must therefore rely on conjecture, and conjecture is often unreliable. In the second place, there are good reasons for considering the Biblical narrative as historical.

Dr. Heidel suggested that the mother of Moses may even have known the Sargon legend, and that this may have suggested to her the method she used in delivering Moses. Secondly, the very commandment of the Pharaoh called for casting the child into the Nile, which is just what the mother did, though for safety, not for destruction. Then too, the details of her daring plan may have been suggested by her knowledge of the account of Noah's ark. It is significant that the term "ark" in the original is applied both to Noah's

vessel and to that in which Moses floated on the river, and is used nowhere else in the Old Testament.

A more serious objection to the accuracy of the Biblical record might seem to be the reference to bitumen and pitch. But Dr. Heidel showed that both of these materials were available in Egypt at this time, through commercial import if in no other way. He pointed out some reasons for believing that the family of Moses may have been relatively well-to-do, and so quite able to purchase these materials for the little ark.

Thus, in view of the facts we do know, there is every good reason to accept the Biblical record as historical, and no good foundation for the claim that it derives from the Sargon legend.

Hammurabi and the Mosaic Law

Much interest was aroused a few years back by the discovery of the Code of Hammurabi, a series of business and social laws which in many ways appear similar to the laws Moses gave to the Israelites.

The Code of Hammurabi was found on a stone pillar some eight feet high, which was discovered in 1901. It had originally been in the temple of Mar-duk, but had been carried away to Susa. At the top of the monument there is a picture representing the god Shamash (the sun-god), with a human figure before him. The human figure is taken to be Hammurabi.

Dr. Heidel pointed out that there is nothing on the monument that necessarily indicates that Shamash was supposed to have given the laws to Hammurabi, in the sense that God gave the Decalogue to Moses. The picture may well only represent a dream of Hammurabi, and the idea it suggests is comparable thus to the idea of a general inspiration. There is a great difference between this and the insistent claim of Moses that God actually wrote the laws which Moses gave the people.

Dr. Heidel also discussed particular instances of the comparison between the two sets of laws, in the law of retaliation. This law is found in Exodus, chapter 21, and Leviticus, chapter 24. But this law, said Dr. Heidel, is universal among men, and in a sense still prevails throughout the world today. Moreover the Israelites had a similar language and many similar (See "Archeology," page 330)

Handling Aright the Word of Truth

Workmen in the Word must be God-approved, exact, diligent

By the REV. GEORGE W. MARSTON
Home Missionary of The Orthodox Presbyterian Church

PERSIAN metal workers are not willing to use alloy with their gold. They regard as unworthy of the name of gold the metal alloyed with silver employed by European and American jewelers, even though it be eighteen carats fine.

I speak this afternoon to those who work with metal far more pure and precious than the perishable gold of the Persian craftsmen.

My text is found in II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". My subject is "A Charge to Workmen in the Word".

Though this charge is addressed primarily to those of us who are ordained ministers of the gospel, it should also be of interest to all Christian laymen who realize their responsibilities and strive to fulfill the prophetic office of the believer. I refer, for example, to Christian parents whose task it is to instruct their covenant youth; to Sabbath school teachers who labor also to sow the gospel seed in the hearts of the children of the community; and to each individual Christian as he seeks to witness to those of the world with whom he comes in contact.

God-Approved Workmen

The charge before us is three-fold. In the first place we are charged to be God-approved workmen. Paul wrote to Timothy, "Show thyself approved unto God, a workman that needeth not to be ashamed". In the Greek this portion of our text reads, "Thyself approved present to God, a workman having no cause for shame".

Notice please the word "Thyself". We who spend much of our time instructing others concerning their obligations to God and to man are here brought face to face with our own peculiar obligations. We are charged to present ourselves to God as approved workmen.

Now that which is approved is that which has been tried or tested and found to be satisfactory. The Christian is tested time and again. The Chris-

IN THIS address, delivered at the opening this fall of Westminster Theological Seminary, Mr. Marston stresses the need for careful and exact handling of the Scriptures, by those who would be approved of God in the work of the ministry. For the purposes of publication, the address has been somewhat abbreviated.

tian life is full of testings. We might dwell on this matter at great length, but our text has reference particularly to the examinations which are peculiar to workmen in the Word. The workman in the Word is tested every time he preaches or teaches that Word. Parents are tested by their children, Sabbath school teachers by their pupils, pastors by their congregations, and Seminary professors by their students.

Our workmanship, however, is not only tested by men, every time we present to them the fruit of our labors, but also by God. He, whose workmen we are, is ever present and is constantly testing our stewardship of time, of talents, and of the material of Holy Scripture, by His standards. And His standards set a goal of absolute perfection in every stage and aspect of our labors.

Now if we would present ourselves to God as approved workmen, our primary objective cannot be anything less than just this approval by God Himself. Our goal cannot be the attainment of social standing, or economic security, or the commendation of men. It cannot be a position on the faculty of the leading seminary in America, or the pastorate of a church with a thousand members, a salary of \$5,000 per year, an assistant pastor, a private secretary, a packed auditorium at every service, and a radio broadcast with a national hook-up. Our primary objective must not even be to win souls for Christ or to influence men with the truth. Do not misunderstand me. These things are not sinful. They are not to be shunned. Reaching men with the truth and winning souls to Christ are vital aspects of our minis-

try. Positions of great prominence and responsibility are God-given trusts. But none of these things must be the primary objective of our ministry.

No, our primary objective as workmen in the Word must ever be so to labor that God Himself will approve our workmanship. Only with this goal before us can we fulfill the divine purpose in our creation, redemption and calling. Man's chief end is to glorify God. This must also be the chief end of our ministry. If our workmanship has the approval of God, then God is glorified, for that which God approves will surely be to His glory.

Furthermore only that which is in accord with the Word can be termed "approved". In II Corinthians 10:18 we read, "Not he that commendeth himself is approved, but whom the Lord commendeth". The standard of divine commendation or approval is the Word of God. The Psalmist said, "I shall not be ashamed when I have respect unto all thy commandments". The Lord Jesus prayed, "Sanctify them through thy truth; thy word is truth". Paul also charged Timothy, "Preach the word". If we would present ourselves to God as "approved", then we must strive to bring our lives and our labors into ever closer conformity to the Word of God. This presentation is not an act, but a process. It is not the work of a moment, but the labor of a lifetime.

This first charge also has an incentive attached to it. In the words of our text the apostle Paul assures us that the workman in the Word who fulfills this charge is one having "no cause for shame". We hear much today of incentive bonuses. This is the incentive bonus which God offers to those who strive to present themselves to Him as approved workmen.

The day is coming when we "must all appear before the judgment seat of Christ, that everyone may receive the things done in the body, according to that which he has done, whether it be good or bad." The God-approved workman will not be ashamed in that day. If we have as the foundation of

our ministry a saving knowledge of Jesus Christ, if we have built upon that foundation a structure not of wood, hay or stubble, but one of gold, silver and precious stones,—in other words a ministry which is true to the Word—then we may rest assured that our labors will stand the scrutiny of the great Judge, and we shall hear Him say to us, "Well done, thou good and faithful servant".

Seminary students, unless you take this charge to heart and keep this incentive constantly before you, it is not likely that you will weather the disappointments and temptations which beset the workman in the Word. Very few ministers preach to overflow crowds, especially in the early days of their ministry. Your audience may be small, or unappreciative, or indifferent, or hostile. Many will promise to attend your services, but will never come. Others will profess conversion, but refuse to live a Christian life, or forsake their profession after a time. Satan will whisper that you are wasting your talents in so barren a field, or that you really haven't the ability for such a task. You will be tempted to forsake the gospel ministry for social service, or more remunerative secular vocations. Only the fact that your goal in the ministry is not the commendation of men, but the approval of God, only the assurance that God does approve of your labors and will indicate that approval on the last day, can stay you in the dark hours through which you must pass.

Exact Workmen

The charge before us is three-fold. In the first place we are charged to be God-approved workmen. In the second place we are charged to be exact workmen. At this point our attention is centered upon that portion of our text which reads, "Rightly dividing", or, as the Revised version has it, "Handling aright" the Word of truth.

As we said before, it is the duty of workmen in the Word to present themselves to God as approved workmen. But perhaps some of you are wondering what we must do to qualify as approved workmen. Here is the answer,—we must handle aright the Word of truth.

Notice please the material with which we are to work. It is the Word of truth. The primary source of our material is not to be found in textbooks on psychology, or sociology or other secular sciences. We do not

despise these subjects. We do not belittle the work of common grace in these realms. We would urge Christian laymen to enter these fields and to apply diligently the principles of Christianity in the development of these sciences. From time to time we ourselves must explore the realm of common grace through the telescope of saving grace, the Bible. We must, however, never lose sight of the fact that the primary field of our study and the only textbook from which we are to preach is the Word of truth.

In the Holy Scriptures we have a revelation from the Source of all truth, a complete revelation of those things which God would have us believe concerning Him, and of those duties which He requires of us. In this blessed Book we have a revelation of the Person and work of His Son, our Savior the Lord Jesus Christ, a revelation of God's glorious plan of salvation, a revelation of the principles which God has given to guide men in every sphere of life—the state, the home and the church.

Let us further observe the nature of our task. We must handle aright the Word of truth.

In the introduction to his little book, *Rightly Dividing the Word of Truth*, Dr. C. I. Scofield concludes from these words that the Word of truth has right divisions and that any study of the Word which ignores these divisions must in a large measure be profitless and confusing.

It is true that there are divisions in the Bible, true that the workman who handles aright the Word of truth will discover and make known these divisions, true that a knowledge of these divisions is quite essential to a thorough understanding of the Scriptures. It is not true, however, that these divisions are either in extent or kind those espoused by Dr. Scofield and *Modern Dispensationalism*. This is made abundantly clear in the book, *Prophecy and the Church*, by Dr. Oswald T. Allis. The teaching of *Modern Dispensationalism*, for instance, on the distinctions between law and grace, is an example of wrongly dividing the Word, for it obscures and perverts the teaching of the Word of God on these subjects.

Now the Greek word which is translated "rightly dividing" or "handling aright" is a metaphor used nowhere else in the New Testament. It is therefore not surprising that authorities differ slightly as to its exact meaning.

We shall be content to quote from Alfred Plummer, "The idea of rightness seems to be the dominant one, that of cutting quite secondary". The basic idea of the metaphor is that of rightness or exactness in handling the Word.

And our task is just to handle the Word with exactness. This means that we must be careful neither to add to nor take from the Word. It means we must proclaim the doctrines of the Word both accurately and fully. This calls for an exact statement of the content of these doctrines and a careful setting forth of the distinctions between them,—such doctrines for instance as law and grace, the covenant of works and the covenant of grace, justification and sanctification.

Our task is to give our hearers the exact meaning of the passage we are teaching. It is unfortunately true that there are some preachers and teachers of the Word who have hobby horses which they ride to death. Whatever the subject or passage of Scripture, they generally say about the same thing. But our task is to set before our listeners in as far as we can the exact and particular truth the Holy Spirit teaches in the passage under consideration.

In order to fulfill this task, there are certain rules which the workman who would handle aright the Word of truth, must follow. In the first place, we must become thoroughly acquainted with, and make diligent use of, the doctrinal standards of our church. These standards are designed to set forth the system of truth contained in Holy Scripture, giving that interpretation of the Word which has been officially accepted by our denomination. The workman in the Word should seek to interpret each passage of Scripture in harmony with these standards. If it should happen that a certain passage cannot be so interpreted properly, then steps must be taken to change the standards so as to bring them into harmony with the Word of God which is always the supreme Standard.

In the second place, we must be guided in our study of Scripture by these principles. First, words must be taken in their plain historical sense. Words have a definite meaning. We are not at liberty to change that meaning, or to impose our own meaning on words. So-called Modernists often engage in this practice, and are thereby guilty of intellectual dishonesty. Per-

mit me to illustrate. We are not at liberty to say that red is brown, or black yellow. Neither is the Modernist at liberty to say that the word "resurrection" means the immortality of the soul, or that the word "atone-

ment" means a vicarious example of suffering. We must have respect for the historical meaning of words, and so must seek to ascertain the sense in which a writer of Scripture has used (See "Marston," page 333)

At these meetings prominent speakers, thoroughly acquainted with the problem of Christian schools, were engaged. We had the privilege of hearing such speakers as Dr. Harry Hager, Professor R. B. Kuiper, Mark Fakkema and others.

Gradually the society gained membership until in 1945 a drive for funds was undertaken among the people of the two congregations. The canvassers held a short prayer meeting that night to invoke God's blessing upon the effort and His blessing manifested itself when later that same night the final tally was in. We had collected \$10,621.

Driven now with renewed enthusiasm, we immediately engaged an architect's services and at a public meeting on October 17, 1945, plans for a three room school were presented and accepted. Building and Finance committees were appointed and ground was broken for the new building that same fall.

We were constantly encouraged by the fact that the society grew in numbers and that our people were heeding the admonition of the Lord to "train up a child in the way he should go and when he is old he will not depart from it". God's guiding hand was visible among us. It could be sensed. The

(See "Oostburg," page 332)

Oostburg Christian School Dedicated

Ninety-seven pupils enrolled in three grades

By **MR. AUDLEY HOLLE**
President, Oostburg Christian School Society

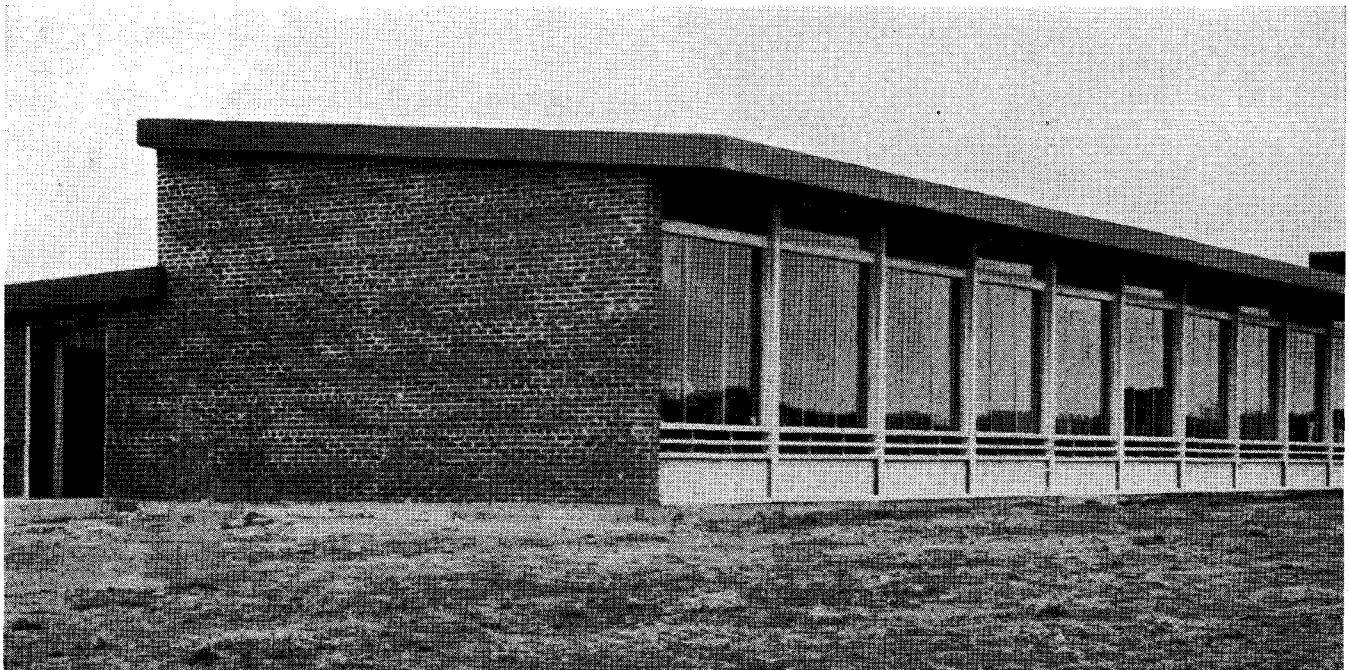
THE need for Christian instruction in Oostburg has long been an established fact, but the necessary impetus and enthusiasm for the cause has always been the problem. This is due to the fact that the village of Oostburg has four churches which unfortunately do not agree on the feasibility of a Christian school.

Prior to 1920 the local Christian Reformed Church started a society for the promotion of this very cause, but after several years it disbanded because interest was lacking.

In 1941 interest in the cause of Christian instruction was revived

through the effort of the consistory of the above church. Invitations were extended by this church to the other churches of the village to participate in this worthy undertaking. This time the newly organized Bethel Orthodox Presbyterian Church responded with a delegation of three men chosen from the session.

From this point on, the board, consisting of three men from each of the two churches, met prayerfully each month and promoted public meetings to build up a society of God's people and instill in their minds the need for Christian instruction.



Oostburg Christian School, complete, cost approximately \$35,000. Over half

of this sum has already been raised or pledged. Annual operating expense is

estimated at about \$7,700. There are three well equipped class rooms.

So You Know Your Bible

Young and Old can enjoy testing their knowledge of Scripture by this quiz

By the REV. JOHN P. GALBRAITH

Pastor, Kirkwood Orthodox Presbyterian Church, Kirkwood, Penna.

INSTRUCTIONS:

On a separate sheet of paper, number from 1 to 141. Then write after each number the correct answer, or the letter or number indicating the correct answer. Answers will be published in the next issue of the GUARDIAN.

WHO WROTE?

1. Acts.
2. Five different books in the Old Testament.
3. Philemon.
4. Revelation and another book of the Bible.
5. Song of Songs.
6. Lamentations.
7. Hebrews.
8. Most of the Psalms.
9. Most of the Proverbs.

WHICH BOOK IS IT IN?

10. The Flood.
11. The Love Chapter.
12. David and Goliath.
13. Paul's Shipwreck.
14. The Valley of Dry Bones.
15. The Ten Commandments.
16. The Fiery Furnace.
17. The Good Samaritan.
18. The Golden Calf.
19. The Wise-men.
20. Samson.
21. The Judgment Scene.
22. The Runaway Slave.
23. The Witch of Endor.
24. The Rich Young Ruler.
25. Fall of Jericho.
26. The Story of the Baby Moses.
27. The Feast of Belshazzar.
28. Vashti.
29. The Story of Gideon's Three Hundred.

BIBLE GEOGRAPHY

30. What is another name for Palestine?
31. Where is Palestine located?
32. What is the capital of Palestine?
33. What is the longest river in Palestine?

34. Where was the center of the fishing trade?
35. Where did Moses obtain the Ten Commandments?
36. Where were many of the Egyptians drowned?
37. Where did Jesus feed the 5,000?
38. What is another name for Bethlehem?
39. Where did the Christian Church begin?
40. Where was Jesus crucified?
41. Where did Moses die?

WHO SAID?

42. "Is not this great Babylon, that I have built."
43. That in the judgment day a man shall give account of every idle word he has spoken.
44. "If I perish, I perish."
45. "I have planted, Apollos watered; but God gave the increase."
46. "My punishment is greater than I can bear."
47. "Woe unto him that striveth with his Maker."
48. "There is none righteous, no, not one." "There is none that doeth good, no, not one."
49. "Ye ask, and receive not, because ye ask amiss."
50. "It is not in man that walketh to direct his steps."
51. "My God hath sent his angel, and hath shut the lions' mouths."
52. "Blessed are your eyes, for they see: and your ears, for they hear."
53. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."
54. "When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."
55. "With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men."
56. "Hear now, ye rebels; must we fetch you water out of this rock?"

COMPLETE THESE QUOTATIONS

57. "These ought ye to have done, and not—."
58. "The natural man receiveth not—."
59. "In that he himself hath suffered being tempted—."
60. "One day is with the Lord as a thousand years—."
61. "Trust in the Lord with all thy heart; and—."
62. "The earth shall be filled with the knowledge of the glory of the Lord—."
63. "Be not drunk with wine, wherein is excess; but—."
64. "Seek ye first the kingdom of God, and his righteousness—."
65. "Whosoever hath, to him shall be given, and he shall have more abundance: but—."
66. "The Lord is in his holy temple—."
67. "The mercy of the Lord is from everlasting to everlasting—."
68. "I am the good shepherd—."
69. "The heavens declare the glory of God—."
70. "Let your light so shine before men—."
71. "Open thou mine eyes that—."

GUESS WHO

72. Was blessed by Jehovah.
A very righteous man.
Suffered much bodily affliction.
73. Was a heathen king.
Had a bed thirteen feet long.
Was defeated by Israel.
74. Was very wise.
Had too many wives and horses.
Became an idolater.
75. Was carried away captive as a boy.
Prayed thrice daily to Jehovah, his God.
Received a high place in a heathen kingdom.
76. Was a secret believer.
Asked Pilate for the body of Jesus.
Buried Jesus in his own tomb.

77. Was a devout man.
Prayed to God daily.
Was the first Gentile to receive the gospel.
78. Was known for her good deeds to others.
Was mourned at her death by those she helped.
Peter restored her to life.
79. Was one of an original seven.
Became a successful preacher.
Had four daughters who prophesied.
80. Was a noted man among the Jews.
Was a teacher of Paul.
Advised against persecuting the Christians.
81. Was a Syrian general.
Listened to the advice of a little girl.
Was cured by dipping in the river Jordan.

TRUE OR FALSE

82. Paul wrote the four Gospels.
83. Jesus jumped from the pinnacle of the temple.
84. The first miracle of Jesus was performed at Nazareth.
85. Jesus called James and John "sons of thunder."
86. Mary and Martha were sisters of Jesus.
87. Jesus spent most of His time in Jerusalem.
88. The devil is not a real person.
89. The Wise men found Jesus in the manger.
90. Paul wrote most of the books of the New Testament.
91. The church at Corinth was one of the strongest of all.
92. Gentiles were looked upon as being outside God's favor.
93. The Levites did not count as one of the twelve tribes.
94. Jacob had twelve children.
95. Gideon won a battle without striking a blow.
96. Hezekiah's life was lengthened fifteen years because of prayer.

IN WHAT PSALMS ARE THESE?

97. "I shall dwell in the house of the Lord . . ."
98. "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."
99. "Have mercy upon me, O God, according to thy lovingkindness: . . ."

100. "Know ye that the Lord he is God: it is he that hath made us, . . ."
101. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."
102. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."
103. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."
104. "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off."
105. "In God have I put my trust: I will not be afraid what man can do unto me."
106. "Serve the Lord with fear, and rejoice with trembling."

MATCH THEM UP

Select from the list after Question 131 the answer to each of these.

WHERE

107. Was Jesus born?
108. Did Moses die?
109. Did Abram locate in Palestine?
110. Was the home of a witch?
111. Did the ark rest at the close of the flood?
112. Was the temple located?
113. Did Saul meet his death?
114. Was the law given?
115. Did Jesus have His headquarters?
116. Did Moses take his first boat ride?
117. Was the Roman capital of Palestine?
118. Were the "wells of Abraham"?
119. Did Jesus live as a boy?
120. Did the "good confession" take place?
121. Was the home of Mary and Martha?
122. Was the home of Goliath?
123. Was the tabernacle located?
124. Did "Simon, the tanner" live?
125. Did the walls of what city fall down?
126. Did Joseph find his brothers and the sheep?
127. Is the capital of Syria?
128. Was the home of Judas?
129. Did the Philistines hang the body of Saul?
130. Did David fight Goliath?
131. Was the home of Philip?

1. Cæsarea; 2. Gath; 3. Jericho; 4. Dothan; 5. Damascus; 6. Keriath; 7. Bethlehem; 8. Endor; 9. Gilboa; 10. Nebo; 11. Capernaum; 12. Nile; 13. Bethshean; 14. Hebron; 15. Ararat; 16. Elah; 17. Beersheba; 18. Jerusalem; 19. Sinai; 20. Nazareth; 21. Cæsarea Philippi; 22. Bethany; 23. Shiloh; 24. Joppa; 25. Bethsaida.

DOCTRINAL TEASERS

132. Eternal Security means (a. we feel assured of salvation; b. once saved always saved; c. secure only in eternity).
133. Total Depravity means (a. man is as corrupt as he can be; b. all men are equally corrupt; c. all men are corrupt in all their parts).
134. Irresistible Grace means (a. God saves us against our will; b. God's saving grace is sovereign over all things; c. grace so appeals to all men that all will finally give in and be saved).
135. Unconditional Election means (a. man votes for God; b. elections should be without regard for citizenship; c. God chooses man to salvation without regard for merit).
136. Limited Atonement means (a. Christ's atonement was designed to save specific persons; b. Christ's atonement had only enough merit to save some of humanity; c. Christ's atonement was limited so the church could complete it).
137. Justifications means (a. God declares the sinner to be righteous; b. God makes the sinner righteous; c. man justifies himself before God).
138. Sanctification means (a. God gradually makes us more holy; b. God makes us holy all at once; c. man reforms himself).
139. Regeneration means (a. man changes his ways; b. God gives man a new heart; c. God forgives man's sins).
140. Providence means (a. all things happen by chance; b. man determines the destiny of all things; c. God controls all things).
141. Free will means (a. evil men are able to do good; b. good men can do good without the help of God; c. all men can act freely according to their natures).

Archeology

(Continued from page 324)

customs as the Babylonians. A similarity such as this between these codes in no way destroys the historicity of the Mosaic record.

On the other hand there is significance in the differences that exist. The Code of Hammurabi is purely secular, not religious. The summary of the Mosaic Law, that man's obedience to man or the state must be rooted in obedience to God, finds no parallel in Hammurabi. This basic religious element in the Mosaic code sets it off as far as the antipodes from that of Hammurabi. And it is the differences, not the similarities, which are significant in a case of this sort.

Shalmaneser III and Jehu

Coming from about the year 840 BC we have a monument in the form of an obelisk, with an inscription mentioning Jehu the son of Omri. And there is a picture showing an Israelite standing before Shalmaneser and bringing tribute to the Assyrian monarch.

But according to the Bible Jehu was not the son of Omri. Rather he was the king who overthrew the dynasty of Omri. However, Dr. Heidel pointed out that the expression used on the monument really had no reference to Jehu's actual parentage. In conformity to Assyrian practice, the kingdom of Israel with its seat of government at Samaria was known as the House of Omri, its founder. Jehu, a member of the kingdom, was designated a son of Omri, meaning simply that he was an Israelite. Jehu, as a matter of protection and precaution, but not as the result of a battle, sent tribute to Shalmaneser. The figure on the monument may represent either Jehu himself, or an ambassador of his.

The Fall of Samaria

The conquest of Israel by the Assyrians was one of the tragic events of history. The Israelites, as the people of God, had been given a great opportunity to bear witness to Him and His truth. They had failed, and they were swallowed up among the nations of the earth.

Samaria, as the northern kingdom is commonly called, surrendered to Assyria in 722 BC. Shalmaneser V ruled until 722, and Sargon followed him and ruled from 721 to 705.

Which of these kings actually took Israel? The Bible seems to say Shalmaneser. But in the Assyrian records Sargon insists on taking the credit.

Dr. Heidel pointed out that the Biblical record is not clear. Although in II Kings 17:3-6 and 18:9ff it is said that Shalmaneser came up and began the final three year siege, it is not said that he took the city. Rather the language in 18:10 is that "they" took it, and Shalmaneser is not mentioned again. In 17:6 the expression "the kings of Assyria" may have to be taken in the generic sense.

On the other side of the picture is clear evidence, from the monuments themselves, that Sargon is unreliable as a historian. But it is also possible that he was the head of the army which Shalmaneser sent, and so he claims the credit, though not being the actual ruler of the land. There is no necessary conflict between the sacred and secular historians.

Sennacherib and Hezekiah

Sennacherib ruled from 704 to 681 BC. During this time he came up and made war against Hezekiah, king of Judah. Hezekiah sent tribute, but refused to surrender Jerusalem. God intervened and destroyed the army of Sennacherib, who returned in disgrace to his own country. So goes the Biblical record.

But on certain inscriptions Sennacherib has tried to make it appear that he was victorious. At least he does not report any defeat. He asserts that Hezekiah submitted to him, asked terms, surrendered 30 talents of gold and 800 talents of silver, and delivered them to Nineveh. The Bible tells only of 30 talents of gold and 300 talents of silver being sent to Lachish.

Dr. Heidel showed in the first place that the difference in the amounts of silver is incidental. Records on the monuments are not at all reliable in reporting numbers and amounts. The real problem is the assertion of Sennacherib that Hezekiah submitted to Assyrian overlordship, apparently at the end of the war. Yet the answer is obvious. During the first part of the war Hezekiah did submit. He undoubtedly sent tribute to Lachish, and was told to deliver it to Nineveh. Sennacherib did take many of the lesser cities of Judah. But Sennacherib does not claim to have taken Jerusalem, and he does not tell of his final defeat and disgrace. The reason the

records seem to conflict is that they don't tell the whole story of what actually happened.

Daniel and the Third Ruler

A final point brought out by Dr. Heidel related to Daniel. The last Babylonian ruler to be crowned king was Nabonidus, during the course of the Jewish captivity. But after he became king, he went to Arabia, and entrusted the kingdom to Belshazzar. Belshazzar thus became co-regent, the second ruler in the kingdom.

When therefore, as the Biblical record indicates, after the handwriting on the wall, Belshazzar was ready to give the highest honor he had to the man who would interpret it, he offered to make the successful person the "third ruler" in the kingdom. This he offered Daniel. Belshazzar himself was the second ruler. And so again, when the facts of secular history became known, the Bible is seen to be strictly accurate, even in its most disputed books.

Throughout the lectures, Dr. Heidel was careful to keep on a solid footing, and not to make extravagant claims. Students of archeology have often gone to extremes, in one direction or the other. They have jumped at discoveries as either "proving" or "disproving" the Bible. But if the "disproofs" have not been supported on more careful study, so also often the "proofs" have failed to be as convincing as some might wish.

Dr. Heidel showed on the one hand that the claims frequently made—that archeology disproves the Bible—are simply not true when all the facts in the case are known. On the other hand, there are many points in which the secular record so clearly confirms the Biblical account, as to provide real encouragement to the Christian in his conviction that the Bible is the Word of God, and true in all that it says.

IN the final portion of his study of "The Visible Church," the Rev. Johannes G. Vos treats of the testimony to be borne by the church and its members. These significant studies will begin in an early issue of the Guardian. They deserve careful attention and earnest consideration.

Orthodox Presbyterian Church News

A SERIES of evangelistic services was held at the Calvary Orthodox Presbyterian Church of Middletown, Pa., during the period November 2-9, with the Rev. Calvin K. Cummings of Pittsburgh as preacher for the occasion. Miss Charlotte Milling of Kirkwood was present as soloist for some of the meetings. The Westminster Seminary Quartet, consisting of Messrs. Callender, Englund, Elwood and Meilahn, was present on Sunday, November 10th and took part not only in the services of worship, but also at the Sunday school and at the branch Sunday school at Olmstead. It was necessary to place additional chairs in the aisles of the auditorium on the final Sunday evening to accommodate the large number of persons in attendance. In preparation for the meetings, the entire city of Middletown was canvassed, and each family was invited to attend.

Another series of evangelistic services was held during the same week at the Harrisville Orthodox Presbyterian Church, Harrisville, Pa. The Rev. Edward L. Kellogg of West Collingswood was the preacher for these meetings. Pastor of the Harrisville church is the Rev. LeRoy B. Oliver.

Interest in the missionary program of the denomination has increased greatly at the Bancroft, S. D., Orthodox Presbyterian Church, as the result of a missionary rally held October 12th. Speakers for the occasion were the Rev. George W. Marston of Evergreen Park, Ill., Home Missionary of the denomination, and Mrs. Richard B. Gaffin, whose husband is serving as a missionary in China. Following the meetings, the session decided to canvass the entire congregation, and practically every person in the church made a contribution for the mission work. A check for over \$600 was sent to the missions committees from this congregation listing an adult membership of 40 persons.

At the congregational meeting of the Bancroft Church, James Currier and Donald Thaden were elected to serve as elders and Clarence Rabenburg was elected as trustee, taking the place of men who retired from these positions. These three are among the younger men of the congregation.

The congregation determined to increase the salary of the pastor, the Rev. Melvin B. Nonhof, and also gave him a "bonus" of \$300 for the past year. Plans are being made currently for a series of evangelistic services.

On October 29th the Rev. Robert S. Marsden, General Secretary of the Committee on Home Missions, visited the new construction area of Westchester, Ill., and gave approval for the purchase of a strategically located lot which had been selected by the Rev. Edmund Clowney and the Rev. George Marston as the location for the Westchester Chapel. It is a corner lot with a 120 foot frontage. The month of October saw an increase in Sunday school attendance each Sunday, with a record attendance of 47.

The large attendance at the Sunday school of the Westminster Chapel in Evergreen Park may necessitate securing a larger meeting place, if it continues to increase as it has recently. On October 23rd nine persons constituting a newly organized Sunday school teachers association met at the home of the Rev. George W. Marston. A number of persons from the church attended the Seventh Annual Chicagoland Sunday School Convention held at the Chicago Christian High School on Friday, November 7th.

A joint Bible school is being conducted each Wednesday evening by the Kirkwood and Bethany Orthodox Presbyterian Churches. The Rev. John P. Galbraith of Kirkwood is teaching a course in the Confession of Faith, and the Rev. Henry D. Phillips one in Bible Geography. The young people of Bethany, Kirkwood, and of the Calvary Church of Middletown, Pa., have planned monthly joint meetings of a combined sacred and social nature, to stimulate Christian fellowship. (Note: Mr. Phillips calls our attention to the fact that the Nottingham Church's name is "Bethany," not Bethel as stated in the last GUARDIAN. Sorry, our error.)

The Presbytery of Wisconsin at its fall meeting gave considerable attention to the work of Grace Orthodox Presbyterian Church in Milwaukee. As a result on October 21 and 22 the

Presbytery's Home Missions Committee visited and surveyed the area. The congregation held a meeting on the evening of October 22nd, and heard the report of the committee. The congregation then, acting on the recommendations of the committee, authorized the Board of Trustees to sell its present lot with a view of relocating in a more promising area. During September the congregation of Grace church shipped 112 pounds of clothing and food to the Rev. Bruce Hunt for needy Koreans.

The Rev. Robert S. Marsden visited First Orthodox Presbyterian Church of Omaha, Nebraska on October 19th. Mr. Marsden preached at the morning service, and in the evening showed motion pictures of the work of the Orthodox Presbyterian Church in other communities. The pastor, the Rev. Reginald Voorhees, attended the fall meeting of the Presbytery of the Dakotas, and on October 23rd, took part in the service installing the Rev. Arthur Olsen as pastor of the church at Volga, S. D.

Plans have been made for the ordination on November 21st of Licentiate Robert W. Eckardt, which is to take place at the Immanuel Orthodox Presbyterian Church of West Collingswood, N. J. Mr. Eckardt will be ordained as evangelist, in consequence of a call to serve as assistant pastor of Immanuel Church, in charge of the branch work at Crescent Park. Those taking part in the service will be the Rev. Herbert Hoeflinger and the Rev. James Price, both former pastors of Mr. Eckardt, and the Rev. Robert S. Marsden, an uncle of the candidate.

A gospel team from Westminster Seminary, including Messrs. Meiners, Georgian, Malefyt and DuMont conducted the services at Immanuel Church on November 9th.

The Rev. Eugene Bradford of Calvary Church, Philadelphia and the Rev. John Clelland of Eastlake Church, Wilmington, Del., exchanged pulpits on Sunday, November 9th. Mr. Bradford had been conducting a special series of Bible studies during the preceding week in Wilmington, and remained for the services on Sunday.

The Rev. and Mrs. C. Alan Tichenor of Knox Church, Philadelphia, are receiving congratulations on the birth, November 14th, of a son, Samuel Keith.

Oostburg

(Continued from page 327)

only real disappointment was the fact that we could not open our school for the 1946 season. This was due to wartime restrictions and scarcity of materials.

Our school opened Sept. 8, 1947, with three teachers and ninety-seven pupils. As many of these pupils are from the surrounding rural areas, a bus was needed and the women's organization of the society bought and donated this bus. It travels seventy miles daily bringing in these children and returning them to their homes.

On Oct. 14, 1947, our school was dedicated with the Rev. Oscar Holkeboer of Waterloo, Iowa, and Rev. J. C. Schaap of Muskegon, Michigan as guest speakers. Both delivered inspiring messages, Rev. Holkeboer using as his theme, "The Word of God the Center of Christian Instruction" and Rev. Schaap using the words of Balaam, "What Hath God Wrought" as his theme.

Mr. Holkeboer and Mr. Schaap were the pastors of the Bethel and Christian Reformed Churches respectively, at the time the society was formed. After the services, refreshments were served in the church basement and the opportunity was extended to all to inspect the new school.

Our school is now an established fact, and as we look back at our humble beginning six years ago, we marvel how rapidly and effectively God has answered our prayers, and the words of the Rev. Mr. Schaap return to us again—"What Hath God Wrought."

Announce Stanton Eritrea Fund

IN THE current issue of *The Christian Student*, publication of the young people of the Orthodox Presbyterian Church in Cornville, Maine, the Rev. Kelly G. Tucker announces the establishment of the Stanton-Eritrea Fund.

The Rev. and Mrs. Charles E. Stanton, now missionaries in Eritrea, formerly served the Cornville area. The purpose of this Fund is to raise money enough to meet the estimated needs of the four Stanton children during

the current year. The Committee on Foreign Missions makes an allowance of \$240 per year for each child of a missionary family on the field. The Cornville Church has taken on itself the responsibility of raising the \$960 needed for the Stantons. Already some \$200 has been contributed to the Fund.

Any persons wishing to contribute to this Fund are urged to send their gift to Blendon B. Brown, Star Route, Showhegan, Maine, and designate it for the Stanton Eritrea Fund.

Ruth B. McDowell

CALVARY Orthodox Presbyterian Church of Schenectady sustained a great loss on September 15th when Miss Ruth B. McDowell passed on to be with her Lord, after an illness of almost two years. Before her illness, Miss McDowell had been very active in the work of the Church, serving as Superintendent of the Sunday school, and taking a large part of the responsibility connected with the Summer Bible school.

Substitutes for Superman

Let's give the children something better to read

By the REV. LESLIE A. DUNN

Pastor, Calvary Orthodox Presbyterian Church, Wildwood, N. J.

WHAT shall we provide for our children's reading? Left to themselves many youngsters will be found curled up in a comfortable chair with their noses in the "comics", or lying in bed reading them when the lights are supposed to be out. It needs only a hurried glimpse at the average comic book to see that some alternative should be provided. This article is not designed to point out the unhealthy influence of many comics. It is designed to help parents in making available for their children a better type of reading.

For the pre-school child *Marian's Book of Bible Stories* (Eerdmans, \$3.50) by Marian Schooland is unexcelled. The sentences are short, the statements direct and easily understood. The illustrations are more modern than those in most Bible story books, and are a delightful improvement. The author says in her introduction, "In this book, Bible stories have been selected and simplified for the very young child. But in each story the author has earnestly sought to be true to the purpose of the Bible, to keep God at the center, to show Him to the child". We think she has admirably succeeded. This volume supplements rather than supplants Mrs. Vos' *Child's Story Bible*.

Enough cannot be said for this book by Mrs. Catherine Vos. Described as being for children from "seven to seventy", the *Child's Story Bible* has proved to be highly popular. Although it has been on the market but a few years, it is now used in more than

100,000 American homes. Containing 36 full color illustrations, and 584 pages, it sells for \$3.95. In the writer's opinion there is simply no other Bible story book that can compare with it. By all means let every Christian home, Sunday School and Christian school library secure and use it.

There is an increasing number of good books for boys and girls now available. Our homes should have a number of them on hand, especially for Sunday afternoon reading.

For the girls Betha B. Moore's books are excellent. The "Triplet" series, beginning with *The Three Baers*, now numbers 10 volumes (Eerdmans, 75c ea.). Iona, Iva and Ted are children of Christian parents. The story of their adventures is pervaded by a definitely Christian atmosphere, and is of a wholesome nature. While the theology in the author's *Tomorrow Begins Today* is definitely objectionable, a careful examination of the ten "Triplet" books still permits us to recommend them unreservedly. Children from seven to 14 read these books eagerly.

Paul Hutchens' "Sugar Creek Gang" books are also recommended without reservation, although the same criticism is made of his theology as is leveled against Mrs. Moore. Hutchens has a way of telling a story and weaving into it lessons from nature and the Bible that is natural and thoroughly unobjectionable. Any boy would be fascinated by these books, and would come back for more.

One reason for Hutchens' popular-

ity is that he tells the story just as a boy would tell it. Consequently the English would not always pass muster in a school room.

The first eleven volumes of the series are published by Eerdmans. The twelfth is now sent out by the Van Kampen press, and is titled *The Sugar Creek Gang Goes North*. The story is excellent. The print is larger and easier to read than in the earlier books. But the story seems to be considerably shorter, perhaps because of the larger type. *The Sugar Creek Gang Goes North* would be better combined with the next in the series, which the author promises will appear shortly. The story stops abruptly and leaves one tantalizingly waiting for the next.

Readers of *Roof over Strawtown* by Sara Elizabeth Gosselink will need no further recommendation of her other books. She has eleven shorter novels on the market now. All of her books in this 75c series seem to have a definite Biblical background. Her characters are those familiar to the student of the Bible. Such stories provide a plausible and wholesome background for the Scripture narrative, and serve to increase the appreciation of the gospel account. Her books are of special interest to teen-agers. Her most recent book is *The King's Gardener*.

Also of interest to teen-agers are the books by Frank Vandenberg, *Rusty and Curly* (Eerdmans, 75c). In the background of these stories is the Christian day school movement. His style is very readable, and the plot is sufficiently alive to keep interest from lagging. These are ideal for the junior high school group.

If still more books are desired for home or school library, the Ken Anderson books should be considered. (Zondervan, 75c). Boys will especially like them, although girls seem to enjoy them about as much.

Books by Basil Miller are being widely read. His brief biographies are excellent for introducing great Christian men and women of history to the young people. In his dealing with these men and women in the history of the church, we believe Miller could have chosen more material of interest to the average young person. Some of the characters have a message more designed for the adult. His books *Ten Boys Who Became Famous* and *Ten Girls Who Became Famous* (Zondervan, \$1.) provide a good introduction to church history and are well written.

Some of the great missionaries are introduced to the youth in a very helpful manner. We cannot fully subscribe, however, to his evaluation of some of the characters, especially John Calvin.

We began this article talking about the comics. There is a cheap type of religious comic on the market today that is not recommended by this writer. However, the Standard Publishing Company has, in our opinion, done a good job of printing *The Life of Christ Visualized* (45c ea.). The art work is good and the script which accompanies the hundred or more pictures in each book does not do an injustice to the Scripture account. There are nine booklets on the life of Christ, two on the book of Acts, one on Esther and one on the life of Joseph. These full color pictures and the script are not designed to amuse, but to instruct. They do not moralize, but simply use the titles which accompany the pictures for presenting the historical narrative. And the quality of the paper used is excellent, which is something that cannot be said of many picture books and pamphlets currently being sold.

We have not of course exhausted the field of good reading for our youth. But we believe that these are some suggestions that will help parents to provide for their children literature that will be instructive in the Christian sense, as well as fascinatingly interesting.

(Books mentioned in this article, and all books of regular publishers, may be ordered through THE PRESBYTERIAN GUARDIAN, 1505 Race St., Phila. 2, Pa.)

Marston

(Continued from page 327)

a particular word. This principle also applies in the reading and use of the English version. Some words in the Authorized version were used in a different sense when it was made, than they are today.

Secondly, a text must be interpreted in the light of the context. The meaning of a word or phrase or passage may be ascertained by a study of the setting or context in which it is found. The word "fly" for instance has several different meanings, but when we see it used in a sentence, the context

enables us to determine which meaning the writer intended. So in the study of Holy Scripture, words and texts must be considered in the light of the context, and their interpretation must accord with the general sense of the whole passage.

Thirdly, Scripture is to be interpreted in the light of Scripture. The best commentary on the Bible is the Bible. If we seek light on a certain passage, we shall find it in other passages which deal with the same subject. All that God has to say on any one of the great themes with which He deals in Scripture, is not to be found in just one passage, but must be gathered from various parts of the Bible, and the whole fitted together. Since the Bible is the Word of God, teachings from its various parts will not contradict one another, but will supplement each other.

Again it is needful that we consult commentaries written by reformed theologians for their bearing on the interpretation of specific passages. There are some today who disdain creeds and commentaries. This is a lamentable attitude for it fails to recognize that the Holy Spirit has to a greater or less extent guided the church in the study of Scripture throughout the ages. No creed or commentary, of course, is perfect but they should be treasured and studied in the light of the Scriptures, for the help they give in the understanding of Scripture.

There are other points, also which could be mentioned in this connection. But we are confident that if the principles already laid down are followed, they will help you greatly to fulfill the second aspect of the charge before us, that you be exact workmen in your handling of the Word of truth.

Diligent Workmen

The charge contained in our text is a three-fold one. We are charged to be God-approved workmen. We are charged to be exact workmen. And now in the third place, we are charged to be diligent workmen.

Our attention now centers on the first word of the text. In the Authorized version this word is "study". But the meaning of the Greek is more accurately conveyed by the Revised version, which renders it "give diligence".

There are two closely related ideas contained in this term. They are the ideas of making haste, and of exerting oneself. As diligent workmen we are

charged to make haste to get at our labors. One of the besetting sins of many workmen in the Word, is the sin of putting off the work until the last possible moment. Seminary students are inclined to delay preparation for final exams until the day or night before. Parents, Sabbath school teachers, and even ministers often delay the preparation for their ministering on the Lord's Day until it is too late to do the work well. Last minute preparation often means incomplete preparation. Our labors as workmen in the Word require ample time and painstaking effort.

As diligent workmen also we are charged to exert ourselves. It should not be true, as is sometimes charged, that laymen work six days and rest one, while a pastor works one day and rests six. Our task calls for constant and intensive exertion. This exertion is, it is true, more mental than manual, but it is nevertheless real and calls for an exhaustive expenditure of our energies.

We must constantly exert ourselves to bring our lives and our ministry into ever closer conformity to the Word of God. We must exert ourselves to keep our tools sharp and shining. We must labor to increase our knowledge of the principles of exegesis, and our proficiency in the application of these principles.

This labor of the workman in the Word is most strenuous. We must wrestle with the hard texts as well as the easy ones. We must delve and dig into the Word until we have discovered the exact meaning of the passage under consideration. We must sweat and struggle to extract from the passage all the richness, fullness and variety of its message, and then strive to present that message in the language of the people to whom we minister.

My brethren, as workmen in the Word we are engaged in the erection, maintenance and defense of a superstructure, an edifice of granite with ramparts, towers, and spires. This superstructure is the knowledge of the Word of God possessed, enjoyed and employed by the church in the work of the kingdom of Christ. The foundation of this edifice is the Holy Scripture given by inspiration of God through the prophets and apostles. The task of erecting, maintaining and defending this superstructure God has committed, throughout the ages, to

faithful workmen in the Word. To discover, to systematize, to teach and to defend the truths contained in the Word of God—this has been their task, and today it is ours to carry on.

If we would faithfully perform our part in this colossal task, if we would add to the superstructure of the knowledge of the Word, or teach the truth

already discovered, or defend the faith once for all delivered to the saints, we must fulfill this charge to workmen in the Word. "Give diligence to present thyself approved unto God, a workman having no cause for shame, handling aright the word of truth". Be God-approved workmen! Be exact workmen! Be diligent workmen!

The Life of Jesus Christ

By the REV. LESLIE W. SLOAT

LESSON 26

Conflict in the Open

SCRIPTURE: *Matt. 21:23—23:29; Mark 11:27—12:44; Luke 20:1—21:4; John 12:20-50:*

AS WE might well expect, the opposition to Jesus on the part of the religious leaders came into the open and reached its climax during the days of the Passover week, between the triumphal entry and the crucifixion. Jesus appears to have entered daily into Jerusalem with boldness, publicly teaching the people who gathered to him, warning them against the hypocritical Scribes and Pharisees.

One day these leaders came to Him in solemn dignity and demanded to know by what authority He preached and performed His works. Instead of replying directly, He asked them what they thought concerning the authority of John the Baptist. Had they said that John's authority was only of this earth, they would have antagonized the people, who thought John a prophet. Had they said his authority was from heaven, they would have had to face the question of why they had not accepted him, and in particular why they had not accepted what he had said about Jesus. Being in this dilemma, they simply told Jesus they could not answer the question. They doubtless had their opinions, but weren't willing to let them be known here. And Jesus, indicating that His opposition to them is also now in the open, says that He will not tell them either whence His own authority comes.

Following this He told the crowd a parable of two sons. One son said he would do what his father asked, but did it not. The other said he would not do what was asked, but in the end went and did it. Which one, asked

Jesus, really did the will of the father? They answered that of course it was the one who had actually done the thing, regardless of what he might have said. Jesus turned the answer back upon the opposing leaders: "Verily I say unto you, that publicans and sinners go into the kingdom of God before you". Amidst a show of outward piety, the religious leaders were really opposing the work of God. But sinners and publicans were receiving and believing the message and work of grace.

Then Jesus told another parable. It was about a householder who planted a vineyard and placed it in the care of overseers, and went away. At harvest time he sent servants to receive the fruit of the vineyard, but the overseers refused to give up the fruit, and instead beat the servants and sent them away emptyhanded. Finally the owner sent his own son, thinking the overseers would respect a member of the family, the one who would inherit the vineyard. Instead however the wicked husbandmen killed the son, thinking that they might become sole possessors of the vineyard. What do you think the owner would do under such circumstances? The answer was obvious. He would come and punish those overseers, and place others in charge, trustworthy men who would yield up the fruits at the proper time.

The prophets of old had spoken of Israel as a vineyard. The figure was familiar to the rulers and to the people. The overseers were plainly those in positions of leadership and responsibility in Israel. The servants who had been sent were the prophets. The fruit expected was lives truly devoted to God. But the prophets had been killed, and God ruled out of His own nation. The intimation that the Son would be sent—or had been

sent—and would be killed, they might not understand plainly, but the idea is clear. The one whom the leaders are even now about to arrest and kill is the Son of Him who at first planted the vineyard, the Son of God Himself.

Lest anyone miss His meaning, Jesus added a clear word of warning. The Kingdom, He said, will be taken away from you, who heretofore have been the "chosen people", and will be given to a nation bringing forth the fruits. We can well imagine that at such an open rebuke the Scribes and priests were in a rage.

Following this we have in Matthew yet another parable about the marriage feast which a king made for his son, and to which various of those who had been invited refused to come, for senseless reasons. The invitation went out more and more widely, and the wedding was furnished with guests. But among those who were there was one without the wedding garment, a gift of the king to each properly received guest. And this man was therefore cast out.

As Israel rejected the benefits offered in the message of Christ, the invitation involved in that message went abroad more and more widely. There is the universal invitation of the gospel. But only those who enter the festive hall in the appointed way, through being clothed with the garment provided by the Sovereign Host—even the righteousness of Christ imputed to the believer—will find a welcome. Any seeking a place at the marriage feast of the Lamb while clothed in their own filthy rags of self-righteousness will be excluded, cast into the outer eternal darkness.

Sufficiently clear to be understood by those in His own time who understood spiritual things, this parable is even more clear in our time, when justification by faith is so clearly seen to be at the heart of the Christian gospel.

The authorities finally decided the only way they could "get" Jesus was to entangle Him in His public preaching, and make Him lose the respect of the people. So they came to Him one day primed with a series of "catch" questions. The first was proposed by the Herodians, a group somewhat sympathetic to the Roman rule over Israel. "Should Jews pay taxes to heathen Rome or not?" If Jesus said "Yes", the mass of the people who opposed Rome would turn from Him.

If He said "No", the Roman authorities would seize Him for treason. He asked for a penny and pointing to Caesar's inscription on it said, "Give to Caesar what is Caesar's, and to God that which is God's." Here Jesus establishes forever, in our opinion, the relationship between church and state. These are separate spheres, to each of which the individual has responsibilities. Each is to be served in its proper sphere, but it is not the sphere of one to exercise lordship over the other.

One question is successfully answered. Another is propounded. It concerned a resurrection of the dead. The real problem in the mind of the Sadducees was two-fold: would there be a resurrection, and how could there be a resurrection. Jesus answered that the first was established by the authority of Scripture, and the second by a proper understanding of the power of God.

Still a third question is submitted. What is the greatest law of the Old Testament? This, it was thought, would surely get Jesus in trouble. But without hesitation He replies. We ought not to think that some details of the Mosaic code are to be weighed

FOOLS FOR TRUTH

"Would you be willing to sing 'Night and Day'?" Ralph Edwards, announcer for the quiz show, "Truth or Consequences," asked this question of three participants. The three men said yes. "All right," he replied, "you will sing night and day—all night and all day until the Chicago Community Chest Fund reaches five and a half million dollars." Encouraged by the promise of rich rewards, the trio immediately began their song, and each day the network tuned in on their laborious dirge.

Would you be willing to be a fool for Christ? The Christian is called to be "always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain, in the Lord." A burdened prayer at midnight, a fervent testimony at noon, a serious and devoted study of the Word—these make sweet music in the listening ears of heaven. "Be instant, in season, out of season." The watchmen of Zion are never to hold their peace, day nor night. "Men heed thee, love thee, praise thee not. The Master praises; what are men?"

—EDWARDS E. ELLIOTT.

over against other details. The greatest command is to love the Lord God with all that is in us. The second is to love our neighbor as ourselves. In these all the law is comprehended.

So much for their questions. Jesus' prestige has, if anything, gone up rather than down. And now He will ask them a question. It concerns the Messiah. Whose son would the Messiah be? That was easy. Messiah would be David's son. Very good, says Jesus, but now explain that passage in the Psalms where David, speaking by the Holy Spirit, calls this future son of his "Lord" (Ps. 110:1). How can the Messiah be at the same time David's son and David's Lord? They have no answer to that. There is only one answer. It is that the Messiah is to be both divine and human, both God and man, and yet one individual Person. For the leaders to have admitted any such conception as this would have been for them to admit that Jesus, in being a man and yet claiming to be also Son of God, was simply claiming to be what the Scriptures had said the Messiah would be. The questioners kept silence.

Then Jesus turned to the people and made one of the most scathing denunciations of the Scribes and Pharisees ever heard. He denounced them as "hypocrites" and warned the people against them.

The conflict is indeed in the open. This battle has been His. The next would be theirs, ending at Calvary. But the final triumph would be His, on the glorious resurrection morning.

QUESTIONS ON LESSON 26

Detail Questions:

1. What answer did Jesus give when asked to state His authority?
2. What attempts were made to break down Jesus' reputation near the end of His ministry?
3. What illustration, taken from the Old Testament, did Jesus use to describe the unfaithfulness of the Jewish rulers?
4. What are the two great commandments of God? Can you find them stated in the Old Testament? Where?
5. What passage in the Old Testament does Jesus cite as proving the deity of the Messiah?

Discussion Questions:

1. Which is more important, saying we will do God's will, or doing it? Are we in danger of giving God only "lip service" today?

2. Is there anything in the passages we have studied today to suggest the unity of the Kingdom of God in the Old and New Testament periods? Discuss.

3. Discuss the relationship between church and state as involved in Jesus' words about Caesar.

4. In what way does Jesus establish, from the Old Testament, the fact of the resurrection? What are some problems and difficulties in the idea of a resurrection? What is your answer to them?

Philadelphia Presbyterial

THE Presbyterial Auxiliary of the Presbytery of Philadelphia of The Orthodox Presbyterian Church held its fall meeting on October 30th at the Calvary Orthodox Presbyterian Church of Middletown, Pa. Mrs. John P. Galbraith of Kirkwood, Pa., presided.

At the morning business session arrangements were made so that each missionary society would correspond with one of the missionaries on the foreign field every other month. In this way the missionaries will be kept in close contact with the work of the whole church.

The Rev. Robert L. Atwell, a member of the denomination's Committee on Home Missions and Church Extension, gave a report concerning churches receiving aid from the Committee, and also told of a number that had managed to become self-supporting. He stressed the point that the mission work of the denomination can only expand as each individual congregation enlarges its own work, and as each individual Christian fulfills his personal missionary responsibility.

At the afternoon session Mr. Spilker, a student at Westminster Theological Seminary, spoke on the effects of World War II on the churches and population of the Netherlands. Himself a Hollander, he told of the deepening of the spiritual life of many in that country during the war. He also told of the lessening of spiritual fervor on the part of some since the end of the conflict. There appears to be a revival in the church now, especially among the young people, which gives real hope for the future.

Mrs. Hope Jebb, Mrs. Lewis Rob-

erts and Miss Charlotte Milling contributed special music during the course of the meetings. Mrs. Robert L. Atwell and Mrs. Henry D. Phillips had charge of devotional periods. Mrs. Robert S. Marsden gave the message of welcome on behalf of Calvary church.

Plans were made to hold the next meeting at the Bethany church, Nottingham, provided the work of building an addition to the church is completed in time.

(Information in this report was supplied by Miss Hazel Williamson.)

"Abide With Me"

ON November 20th, 1847, at the age of 54, there died in Nice, France, the author of the well-known hymn, "Abide With Me." The Rev. Henry Francis Lyte—for that was his name—was on his way to Rome in the hope that the southern climate would grant him relief from the consumption and asthma with which for many years he had been afflicted.

At the completion of his academic studies, Mr. Lyte was settled in a Methodist parish on the eastern coast of Devonshire, England. It was upon the advice of his physician that he finally decided, in the fall of 1847, that he would undertake the trip to a milder climate. His last Sabbath in England was September 5. He determined on that Sunday to preach, despite the illness which, in his words, rendered him hardly able to "crawl." In the afternoon, rested from the morning's service, he took a walk in the beautiful autumn weather, and then returned to his study, where he wrote the eight stanzas of the famous hymn, closing with the words which suggest his awareness that his time was short.

Mr. Lyte also wrote music for the hymn, but it never gained general acceptance. The music ordinarily associated with it was composed by one William Monk, who for forty years was the organist of a church in England.

The hymn has always been precious to the church. It has been sung on many occasions, not least of which have been times of special trial. It is reported to have been sung when the *Titanic* was sinking, on the beaches of Dunkirk, and by a miner trapped in a collapsed mine. And it

will continue to be sung in the church for many years, we have no doubt.

Mr. Lyte also wrote other poems. One of them, *Praise My Soul the King of Heaven*, is to be used as the opening hymn at the wedding ceremonies of Princess Elizabeth of England, by her own request.

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