

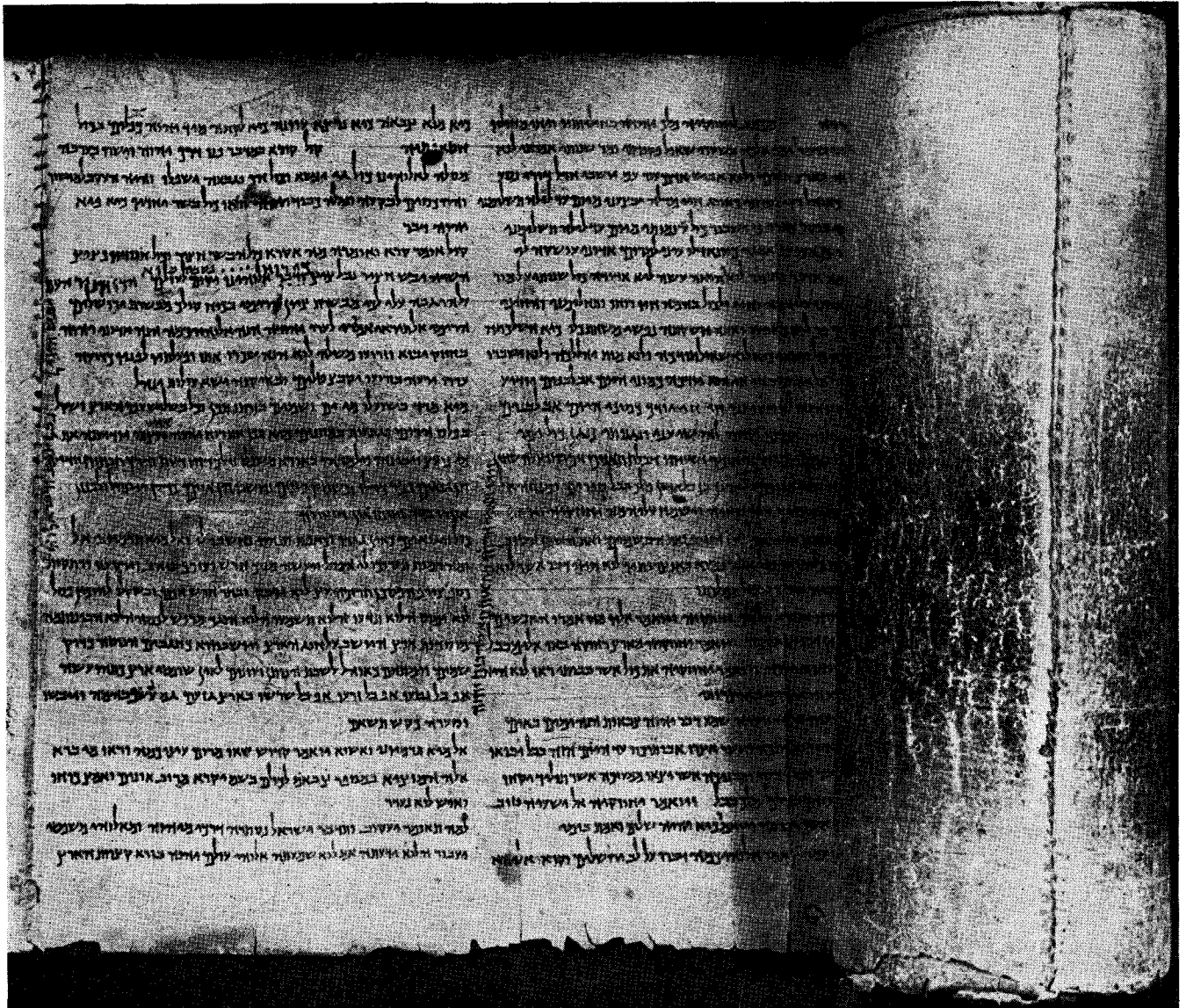
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OLDEST BIBLE MANUSCRIPT?

Found in a cave in Palestine, this manuscript is thought by many to date from before the time of Christ. It contains the prophecy of Isaiah, and is here opened at Isaiah 40, which begins with last line of column at right, and continues in column at left. (See page 167.)

September, 1949

VOL. 18, NO. 9



Your FAMILY ALTAR

Daily Bible Readings

Week of September 26 (cont'd)

Saturday I John 4:1-10
 Sunday I John 4:11-21

Questions for Sabbath Meditation

1. What comfort does John give to sinners in 2:1, 2?
2. When will Christians be made like unto Christ? What should this hope result in?
3. What is one of the marks of being a true Christian?

Week of October 3

Monday I John 5:1-10
 Tuesday I John 5:11-21
 Wednesday II John
 Thursday III John
 Friday Jude 1-9
 Saturday Jude 10-25
 Sunday Revelation 1:1-8

Questions for Sabbath Meditation

1. Why did John write his epistles? Find the answer in I John 5.
2. Who were the deceivers and anti-christs spoken of in the second epistle of John?
3. What exhortation did Jude give to his readers? What does this involve today?

Week of October 10

Monday Revelation 1:9-20
 Tuesday Revelation 2:1-11
 Wednesday Revelation 2:12-29
 Thursday Revelation 3:1-13
 Friday Revelation 3:14-22
 Saturday Revelation 4:1-11
 Sunday Revelation 5:1-14

Questions for Sabbath Meditation

1. Where was John when he received the revelation of Jesus Christ? Why was he there?
2. What good things does the Lord find in the seven churches of Asia? What bad?
3. Why do the twenty-four elders ascribe praise to Him who sits upon the throne?

Week of October 17

Monday Revelation 6:1-8
 Tuesday Revelation 6:9-17
 Wednesday Revelation 7
 Thursday Revelation 8:1-13

Friday Revelation 9:1-11
 Saturday Revelation 9:12-21
 Sunday Revelation 10:1-11

Questions for Sabbath Meditation

1. What do the four horsemen of Revelation 6 represent?
2. What blessings await those who came through great tribulation?
3. Did the judgments recorded in Revelation 9 produce repentance in the hearts of men?

Week of October 24

Monday Revelation 11:1-12
 Tuesday Revelation 11:13-19
 Wednesday Revelation 12:1-8
 Thursday Revelation 12:9-17
 Friday Revelation 13:1-9
 Saturday Revelation 13:10-18
 Sunday Revelation 14:1-8

Questions for Sabbath Meditation

1. What is the declaration voiced following the sounding of the seventh angel?
2. To whom does Revelation 12:5 refer? Can you think of some events in the Bible which speak of the dragon's attempt to devour this child?
3. Who are those who worship the Beast?

The Conqueror of Death

A most magnificent vision is seen by John on Patmos. The exalted Son of man appears in His glory. John is prostrated with fear. But the Lord lays His hand upon him and reassures him with the words, "Fear not, I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

No mere man could have made this

Opening Exercises At Westminster

THE annual Opening Exercises of Westminster Seminary will be held in the auditorium on Wednesday, September 21, at 3 p.m. The Rev. Egbert W. Andrews, missionary to China, will be the principal speaker, and his topic will be "School of the Prophets for our Day."

The public is cordially invited to attend these exercises.

statement. He who has no beginning and no end, who is Alpha and Omega is the eternal Son of God. He is the One who gives Life, for He is the Way, the Truth, and the Life. "He that hath the Son hath life, and he that hath not the Son of God hath not life." Well has the poet spoken:

"Our little systems have their day,
 They have their day, and cease to be;
 They are but broken lights of thee,
 But thou, O Lord, art more than they."
 Death is overwhelmed by Life, life that is eternal.

But consider the paradox that this giver of life was dead. In dying He forever took the sting out of death. For He removed the curse of sin by the sacrifice of Himself. He fought death with death. His offering satisfied forever the demands of the law upon His people. They need not die and suffer the pangs of hell forever, for He conquered the last enemy of the souls of men.

But this Living One did not remain dead. He arose a "victor o'er the dark domain, and he lives forever with His saints to reign." Death could not hold Him. Nor can death hold sway over those who are in Him. He holds the keys of Hades and death. He is our Saviour here and in the life to come. It is not to an endless sleep that we look when this life ends, but to blissful communion with Christ. Since Christ holds the authority over death we must not fear that realm beyond.

"So long thy pow'r has blest me, sure
 it still

Will lead me on o'er moor and fen,
 o'er crag and torrent, till
 The night is gone;

And with the morn those angel faces
 smile,

Which I have loved long since, and lost
 awhile."

The assuring hand of Christ is upon us through His Word. For He would have us realize that He is the Overcomer of death. No one who trusts in Him need fear.

A prayer suggestion

Pray daily for the November offering for Missions.

Pray for safe journeys for our returning missionaries, the Stantons and Mr. Gaffin, and for the Mahaffys as they leave for the field.

LEROY B. OLIVER.

The Presbyterian
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**Federal Aid to
Education**

THE astonishing and somewhat bewildering spectacle of the wife of a former president of the United States being publicly denounced as an "unworthy American Mother" by the senior American Cardinal of the Roman church has done more than anything else, perhaps, to attract attention to the present battle in Congress over the subject of Federal aid to schools.

The story is really quite simple. For a number of years efforts have been made in Congress to secure federal aid generally for the schools of the land. Previously, and again this year, the Senate passed such a bill. But the House has consistently rejected the idea.

This year, while the Senate approved bill was before the House Committee, a substitute bill was introduced by Representative Barden. This substitute bill, to sum up briefly, provided for some 314 million in aid to the schools of the states and territories, the aid to be used for "current expenses" only (not for buildings, transportation, meals etc.), and to be used only in tax-supported public schools.

It was this latter point which raised the howl, for the Senate bill did not specify that only public schools would be benefited, indicating that parochial and private schools would be getting some of the money. When Barden's bill was introduced, Cardinal Spellman immediately denounced it and all who supported the idea as bigots, and used other language that, to say the

least, sounded strange coming from the lips of one who is supposedly a Christian minister, and a prince of the church. Mrs. Roosevelt became involved when she casually supported Barden in her "column." In a planned campaign Catholics all over the country showered congressmen with letters and telegrams against the Barden bill. Protestants in sizeable numbers passed resolutions supporting the Barden bill. In due time Spellman climbed down a peg and admitted that using federal funds to pay the salaries of teachers in Catholic schools would be unconstitutional (which Mrs. Roosevelt had claimed) and said that all Catholics were asking for was such things as transportation, meals and similar help (for which the Barden bill made no provision at all for anybody!) and Mrs. Roosevelt said there might be a good argument for this on terms of children as children, rather than through school channels. And so everybody was happy, and the Barden bill was still bottled up in the Committee, and the House went on vacation.

We are opposed to federal aid to private and parochial schools. We are also opposed, though on somewhat different grounds, to federal aid to schools, *period*. (Though we know that both of these already exist, in many indirect ways.)

We are opposed to federal aid to private and parochial religious schools because it means the use of the federal power of taxation for the benefit of specific religious groups in the exercise of religious functions. Neither the Catholic schools, nor Christian schools under parent control, are intended to provide the substantial equivalent of the education given in public schools, but both are religiously motivated and controlled.

It is interesting to note that while this discussion was going on in America, Belgian Catholics were warned by their official Council of Bishops against using the public schools of that country. And the reason given was specifically that the only type of school which Catholics could properly support was one "directed by a Christian spirit in such a way that religion be the foundation and coronation of all education," or "a place where the formation of the soul goes along with the development of the intellectual faculties." This, according to the Catholic interpretation of Christianity, is what Catholic schools

are. And in much the same way it is what, in terms of the Reformed interpretation of Christianity (which we believe is true Christianity) our parent controlled Christian schools are.

We believe it is wrong for the Government to use its tax powers to take money from people of one religious conviction (or none) and use that money for the religious benefit of people of an altogether different conviction. We also believe it would be wrong for the Government to tax people for their own religious benefit (i.e. Catholics for Catholic schools). That would be setting up a religious "establishment." It is forbidden in our Constitution. It is contrary to Scripture, for the support of the church and religious work is there declared to rest on a voluntary basis, every one giving "as he purposeth in his heart."

And there are many practical reasons why we oppose federal aid to parochial schools, among which are the facts that such aid would necessarily involve a measure (liable to constant increase) of federal control, and would also be excessively expensive. Our opposition to federal aid to public schools is more in terms of opposition to federal bureaucracy and to an expansion of present socialistic and paternalistic patterns of government.

We believe it will be a sad day for Christian education in this country if the boards of our Christian schools start depending on the federal government for funds to carry on their work. Any seeming enlargement of service that might result would be at the expense of yielding up an increasing measure of control over the educational program, and would open the way for the complete destruction of that educational program in the hands of an unfriendly government. Let's keep, and keep supporting, our Christian schools!

L. W. S.

Rattling the Bones!

THE Roman Catholic Church claims to trace its origin from the apostle Peter, the "chief" of the apostles. The Catholics claimed that Peter came to Rome, during his lifetime, started the church there, was its first "bishop," and thus established the primacy of the Roman See for the Christian church throughout the world. The present Pope claims to occupy

the office in true succession from Peter.

However, there is little positive evidence to show that Peter ever was in Rome, much less that he started the church or was a bishop there. It seems very strange, for example, that Paul, writing to the church at Rome, never mentions Peter, if Peter had founded the church or was in Rome at the time. And it seems strange that Peter in his letters doesn't mention being in Rome, and that elsewhere in the New Testament there is no suggestion of a connection between Peter and the church at Rome. Argument from silence though this may be, it is still a strong argument.

Romanism has long claimed that Peter died and was buried in Rome, and that the present Cathedral of St. Peter is located over that burial place. For some years excavations have been going on below the cathedral, supposedly to make room for the graves of future popes, but largely also to see if the tomb of Peter could be found. The whole thing, however, has been on a hush-hush basis.

Finally on August 22 the New York *Times* carried a front page story to the effect that the tomb had presumably been found. The workmen had all been sworn to secrecy. The report was being set up in type and the printers were sworn to secrecy. The Pope was going to make the announcement in connection with the start of his "jubilee" year, 1950. But the *Times* reporter had been able, by putting two and two together, to reach the conclusion that the tomb had been found, right where it was supposed to be, exactly under the main altar of St. Peter's.

The fact that some bones were found is not strange, for the whole area is known to be a burial ground. That they are Peter's bones we may be permitted to doubt. It is said that coins from the time when Peter supposedly preached in Rome were found scattered in the same tomb. But this proves nothing at all. Even Catholics admit that Peter was not buried in this spot originally, but was buried elsewhere and later moved here—several centuries later at that—so if this is an original first century grave that would argue against rather than for the bones being Peter's.

But supposing they are Peter's bones? They prove one thing and one

Please Note!

MAYBE the fact that it was August, and that a three week trip to California is no vacation, provides an explanation. But we were grieved to discover a couple of errors in the August *GUARDIAN*, after it had been published.

So please note, that the birthday of the youngest Stanton child should be given as July 2, not June 1. Some day, when the young lady grows up, that may be important. Her name is Cornelia Ruth.

And then a single line of type in Dr. Stonehouse's article got misplaced. On page 154, near the bottom of the first column, the line "involved. But I am clear in judging," now 21 lines up from the bottom, should be just five lines from the bottom, so that the conclusion of that last sentence would read, ". . . and I do not claim to be in a position to judge on the merits of all that is involved. But I am clear in judging that while unity must be sought *in the truth*, unity in the truth *must be sought* if one is to be true to the King of the Church." This makes sense. It didn't before.

Sorry.

only. They prove that Peter was a man, that he died, and was buried, and that his body—in sharp contrast to that of our Lord—saw corruption. Neither our religion nor our church is founded on one who died and whose body saw corruption. It is founded on One who died and who rose again, and who is the only Mediator between God and man, even Jesus Christ our Lord.

True, the meaning of His person and work was interpreted for us by the apostles, including Peter but chiefly Paul. But their interpretation, as given in Scripture, is accepted not because of their inherent authority, but because they, like the prophets of old, were borne along by the Holy Spirit. Paul assured us that his apostleship was "not from men, neither through a man." And Peter termed Scripture a "more sure word of prophecy" than even his remembrance of the voice he had heard on the Mount of Transfiguration.

The Catholic church will, as only the Catholic church knows how, rattle the bones of "Peter" and call on all the world to listen. Many people will

undoubtedly be impressed. We may expect to hear of new converts to Catholicism. Meanwhile the true church of Jesus Christ, proclaiming the faith set forth in Holy Scripture, will continue its triumphant march through the centuries under the leadership of Him whose name is "The Word of God," and whose robe is "dipped in blood."

L. W. S.

Geerhardus Vos

ON August 13, 1949, Dr. Geerhardus Vos, formerly Professor of Biblical Theology in Princeton Theological Seminary, died. He was 87 years of age.

Born in Holland in 1862, Dr. Vos came to this country when his father accepted a call to a church in Grand Rapids in 1881. He took two years at the Christian Reformed Seminary there, and two years at Princeton Seminary. Granted a scholarship, he studied abroad at the universities of Berlin and Strassburg. In 1888 he began his teaching career at the Seminary in Grand Rapids.

It was five years later, in 1893, that he accepted the call to the newly established chair of Biblical Theology in Princeton, and he remained there until retirement in 1932, when he was 70 years old. At Princeton he was a distinguished member of a distinguished faculty which, during his period there, included such names as B. B. Warfield, C. W. Hodge, Robert Dick Wilson, W. Brenton Greene, William Henry Green, Oswald T. Allis and J. Gresham Machen.

When Princeton was reorganized in 1929 Dr. Vos, then within three years of retirement, chose to remain, though his theological convictions were those of historic Calvinism. When he retired in 1932, he left a large part of his valuable library to Westminster Seminary.

His scholarly Biblical writings have made the Christian world his debtor. Among the best known are *The Teaching of Jesus Concerning the Kingdom of God and the Church*, *The Self Disclosure of Jesus*, *Biblical Theology*, and *Pauline Eschatology* (long out of print but soon to be republished).

His wife, Mrs. Catherine Vos, author of the well-known *Child's Story Bible*, died a number of years ago.

Reaching People with the Gospel

A Study in Methods of Evangelism

THE term "group" evangelism is used in contradistinction from "mass" evangelism. "Mass" evangelism may be defined as the effort to bring the gospel to a large gathering of all types of people, young and old, men and women, educated and uneducated, rich and poor. "Group" evangelism is more specialized in its objective. It aims to bring the gospel to small groups, organized or assembled according to interest, ability and age levels.

Neither one of these methods should be used to the exclusion of the other. The cause of evangelism is best served, we believe, when "mass" and "group" evangelism are used to supplement each other. There is a work to be accomplished by each that cannot be most effectively accomplished by the other.

"Group" evangelism is based upon both the revelation of Scripture and of nature. Christ spoke to a small group of mothers and children as well as to the multitudes. Paul sought out Lydia with her group of praying women by a riverside at Philippi, as well as larger gatherings. Paul encountered and evangelized a specific class, the Epicurean and Stoic philosophers at Athens, as well as the more general type of audience which gathered in the synagogues of that day. It is evident that the Apostles were indeed quite zealous that the gospel be carried into every stratum of society. By seeking out specific classes of people and addressing themselves to the particular needs of these people, the Apostles were able not only to reach more people, but to reach them more effectively with the gospel. One of the distinct advantages of "group" evangelism is that it enables the evangelist to reach certain classes of people more effectively on their own level.

This type of evangelism is also based on sound psychology. It is a spiritual law in the natural world that people gravitate to each other according to age, interest and ability levels. Children take naturally to children, young people to young people, elderly people to elderly people. For example, when we call with our family upon another family, it is observed how readily the

younger children of one family gravitate to the younger children of the other family, and how the older children from these respective families soon pair off together. It is this law at work in the natural world that breaks society down into countless groups according to social, educational and interest levels. The intelligent Christian worker will recognize that this law is at work in the world. He

THE Committee on Local Evangelism of The Orthodox Presbyterian Church presented to the recent General Assembly two studies, one dealing with "Group Evangelism" and the other with "Circuit Missions." Believing both of these reports to be of special interest and value, we have arranged for their publication in the GUARDIAN. We present herewith the first of these reports, dealing with "Group Evangelism."

will seek to capitalize upon this phenomenon in the physical world and use it for the furtherance of the Kingdom of God. He will seek through study and observation to discover how this law operates and how it can be most effectively employed to implement the teaching of the gospel of Jesus Christ.

The Pre-school Age Group

Too long have many Christians minimized the potentialities of the pre-school age child in learning the truth of the gospel. For years Rome has boastfully operated on the principle: "Give us a child until he is seven years old and we don't care who has him after that." Undeniably they have made good their boast. This period constitutes the most impressionable period of the child's life. During no period of a child's life can and does a child learn more than during this period. This fact should be reckoned with not only in the teaching of the covenant youth but also in the evangelistic efforts of the church. Nowhere in the field of evangelistic endeavor may we expect to be more richly rewarded for our efforts than among

these young children.

The process of evangelizing these small children begins at birth. Every Sabbath school should have a strong cradle roll department. It is one of the most effective fields of labor in building a strong church. The one placed in charge of this department should not only love very small children but should qualify as a personal worker with mothers. The task of this person is to visit the homes where babies have been born recently. The purpose of this visitation is to gain the parents' consent to enroll the child as a member of the cradle roll department of the Sabbath school. This contact with the mothers of small children affords abundant opportunity for counsel concerning the spiritual welfare of the child's soul. It frequently affords opportunity for personal work by an alert pastor or cradle roll superintendent with the parents. As a rule, young parents are much more receptive to the gospel than later when the children are grown. They have witnessed the wonder of the little new life God has given them. Their hearts are tender, and frequently they respond to the worker's appeal to them to make sure that provision is made not only for the child's physical and educational well-being, but for that which is of infinitely more importance, its spiritual welfare. Remembrance of the child's birthday, provision of helpful Christian booklets for mothers of small children, and occasional gatherings for the mothers with their children will help to cement their interest in attending the Sabbath school when the child is older. As soon as the child can talk well, the parent should be encouraged to bring (not send) the child to the Sabbath school. Normally a child should be promoted from the cradle roll to the beginners' department when four years old.

The Summer Bible School, as well as the Sabbath school, is a most effective means of reaching children of pre-school age. The advantage of the Summer Bible School is that attractive elements, such as games at recess, can be included which cannot be employed on the Lord's Day. It is the usual

experience of those who conduct daily vacation Bible schools that they can always reach a considerable number of children through this means whom they had not been able to reach through the Sabbath school. The new contacts afforded through the Summer Bible School should be visited in an effort to interest them in the Sabbath school. Not a few ministers in the Orthodox Presbyterian Church testify that the Summer Bible School has been one of the most effective means of building up not only their Sabbath school but also the church. Many parents have become interested in the gospel and the church of Christ through the contacts afforded by the Summer Bible School.

It is essential that materials be used in both the Sabbath school and Summer Bible School which are sound pedagogically as well as doctrinally. The Committee on Christian Education of the Orthodox Presbyterian Church has made a careful study of the methods of teaching children. The beginners' lessons, published by this Committee, combine the most effective methods of teaching with truly evangelical and Reformed content. There is a series of lessons for the Sabbath school and another series of lessons for Summer Bible School.

Grade School Children

Ages six to eight. At this age the child has a vivid imagination, learns more readily through the eye, and is quite active. Sabbath school and Summer Bible School materials for this age group should emphasize the telling of Bible stories, the employment of word pictures and flannelgraph pictures, and provide some helpful activity such as the coloring of Bible story pictures. The materials published by our Christian Education Committee for this age group include these important features and should prove most helpful in reaching and holding children at this age.

Conducting "child evangelism" classes in private homes is also an effective way of reaching children at this age. These classes can most profitably be held in homes located in unchurched neighborhoods or where parents have a strong prejudice against permitting their children to go to a church. These child evangelism classes, however, should never be permitted

to become an end in themselves apart from the church of Christ. They should be used not as a substitute for the church, but as a feeder for the church. Care should be taken to use materials that are truly Reformed in content and method.

Another very effective means of reaching a child of this age with the gospel is by the placing of such books as Miss Marian Schooland's and Mrs. Catherine Vos's Bible story books in homes. Some of our ministers are finding parents eager to know about a good Bible story book for their child. One minister has sold some twenty-four copies of Bible story books to parents. This method has the advantage of reaching the parents along with the children.

Probably the most thorough and satisfactory way of evangelizing children when they reach school age is by means of the Christian day school. While these schools exist primarily for the covenant youth, they have great potentialities for reaching non-Christian children. A large Lutheran church in Pittsburgh uses its Christian school in large measure as a missionary enterprise, and quite successfully so. Christian day schools should be started for evangelistic as well as educational purposes and where these schools already exist, more thought might well be given to ways and means of interesting America's many nominal Christian parents in the advantages of a Christian day school.

(To be continued)

More New Modernism At Old Princeton

New Theology Professor Is Adherent of Barthian Position

By C. VAN TIL

THE developments at Princeton Theological Seminary since its reorganization in 1929 no doubt continue to interest all those who love the Christian faith. These developments have been not merely in the direction of Lutheranism or Arminianism. They have not been merely in the way of unsoundness at one or another point of doctrine. They have rather been destructive of the foundation of the Christian faith itself. It is, to be sure, not the old liberalism that has invaded the ivy-covered halls. It is the new liberalism, the liberalism connected with the names of Karl Barth and Emil Brunner, that has found entrance there.

Fresh evidence of this appears in the recent appointment of the Rev. George S. Hendry, B.D., of Bridge of Allan, Stirlingshire, to the Charles Hodge Chair of Systematic Theology.

Charles Hodge was one of the greatest systematic theologians of modern times. The man about to occupy the chair named after him does not believe in systematic theology at all. He is not merely indifferent to systematic theology, but rejects it with vigour. He hails with enthusiasm the movement of thought associated with the names of Barth and Brunner, and says:

"The principle feature of this new direction of thought by which it is most definitely distinguished from all philosophy and metaphysical speculation is that it cannot and does not seek to become a completed system" (*God the Creator*, Nashville, 1938, p. 144).

Hendry does not merely disapprove of *philosophical* systems. *Theological* system is for him no better than philosophical system. Hendry does not merely mean that non-Christian systems are evil. Christian *systems* of theology are for him a contradiction in terms: Christianity and the idea of system, he asserts, are mutually exclusive. Hendry does not merely mean that systems which seek to be *comprehensive* are bad; for him every system must, in the nature of the case, seek to be comprehensive, and therefore bad.

The reason for rejecting system, argues Hendry, is that it is destructive of the idea of revelation. Revelation itself presents no system. "It is impossible to seek a unified, systematic conception of reality in view of the revelation of God" (*Idem* p. 146). Revelation does not even furnish the building blocks with which a system

of theology might be built. "In Christian faith revelation bears its strict and essential meaning, a drawing back of the veil to disclose something which could not otherwise be known to all. It is not a category or mode of viewing reality, but an event, single, unique, once for all" (*Idem* p. 24f).

What then will Professor Hendry teach? Will he tell his students that the Bible is merely the record of human experience? Not at all. He will assure them that the liberal view of the Bible, taken by itself, is quite wrong. He will even tell them that there is an element of truth in "dogmatic orthodoxy," albeit in a perverted form (*Idem* p. 20). "Thus it is proper to say that the Bible is the Word of God" ("The Rediscovery of the Bible," in *Reformation Old and New*, ed. by F. W. Camfield, London, 1947, p. 150). But the "perverted form" of the "elements of truth" in a theology such as that of Hodge must be rejected. We must have no doctrines of verbal or plenary inspiration of Scripture. We must have no finished canon of Scripture. We must have no doctrine of a direct revelation of God in Scripture. "For the unity of Scripture is not that of logical consistency, inherent in the text and capable of being presented in the form of a Scriptural systematic. It is rather a unity of direction or perspective, because the unifying centre of Scripture is outside of Scripture itself; it stands at the 'vanishing point of the Biblical perspectives'" ("The Exposition of Holy Scripture" in *Scottish Journal of Theology*, Vol. 1, No. 1, p. 43). "The Scripture belongs to the realm of flesh and blood, and flesh and blood cannot reveal that Jesus is the Christ: 'no man can say that Jesus is the Lord but by the Holy Ghost' (I Cor. 12:3)" (*Idem* p. 43). The reality of the revelation of God is not contained in the Bible. "It is present in the Bible only as the centre round which the testimony of the Bible turns; it stands at the vanishing point of the Biblical perspectives" (*The Rediscovery of the Bible*, p. 154).

Of two things we may be quite sure. The new incumbent of the chair of systematic theology in Princeton will in effect utterly reject the system of theology as taught by Hodge. He will also reject the view of Scripture as the source of that system of theology.

Of course this does not preclude the

possibility of his claiming a kinship with his great predecessor. Dialectical theologians are wont to speak of themselves as working in the Reformed tradition. Hendry himself speaks as though his teaching and that of Calvin about the Holy Spirit and His internal testimony were identical in content (*Idem* p. 147). Nothing could be further from the truth. When Calvin speaks of the internal testimony of the Spirit to the truth of God's Word, he does not lead us to the "vanishing point of the Biblical perspectives." On the

contrary according to Calvin the Spirit testifies to a direct and finished revelation of God that is contained in Scripture. The difference is basic. The theology of Calvin and of Hodge is truly a "theology of the Word." The theology of Hendry, as well as of Barth and Brunner, is that of Mysticism. Hodge led his students into the fullness of the revelation of God and Christ as found in nature and Scripture. Hendry will lead his students to the vanishing point of all intelligent speech, peering into "Chaos and old Night."

Ancient Manuscripts Shed Light on Bible

Scrolls of 2,000 Years Ago Discovered in Cave by Arabs

By EDWARD J. YOUNG

THOSE who love the Bible as the Word of God are always interested when they hear of new discoveries which bear upon the Scriptures. At present there is considerable discussion in certain magazines and journals about a number of ancient manuscripts which have recently been brought to the attention of the religious world. Some who have examined these manuscripts assert that they are very old, some of them even belonging to the second century before Christ. Others are not convinced that they are pre-Christian in origin. What are these manuscripts and what is their importance?

The Manuscript Find

The account of the discovery of these

The Christian World was aroused a number of months ago by reports that some very ancient Bible manuscripts had been dug up in a cave near the Dead Sea in Palestine. Although published information continues to be scanty, enough has appeared to form the basis for cautious judgments concerning this discovery.

The material in the accompanying article is taken by Professor Young largely from the *Bulletin of the American Schools of Oriental Research* and *The Biblical Archeologist*. The report on this find will be continued in a later issue of the GUARDIAN.

manuscripts makes fascinating reading. During the month of February 1948, the director of the American School of Oriental Research in Jerusalem, Dr. Millar Burrows, left the school for a two-week trip to Iraq. On Wednesday afternoon, February 18, Dr. John C. Trever, a Fellow at the school, whom Dr. Burrows had left in temporary charge, was informed that a priest of the Syrian Orthodox Convent of St. Marks, Father Butros Sowmy, was on the telephone and wanted to talk about some ancient scrolls which were in the library of the convent. At two-thirty the next afternoon Father Sowmy came to the school and produced five scrolls and a small fragment. Among these the most important and significant was a copy of the entire book of Isaiah. The story of the discovery of these treasures is as follows:

During 1947 some Bedouin found the manuscript in a cave in the wilderness by the Dead Sea, a place known as Ain Faschkha. Thinking that the scrolls were Syriac, they took them to a merchant in Bethlehem who belonged to the Syrian community. The Bethlehem merchant told a Jerusalem merchant, also a member of the Syrian community, about the find. This latter, during the Holy Week festivals (April 1947) told the Syrian Archbishop of Jerusalem and Transjordan, Mar Athanasius Y. Samuel, about the find, stating that the scrolls had been wrapped like mummies. The Arch-

bishop was interested and endeavored to see the scrolls.

A few days later both merchants appeared before the Archbishop with one of the scrolls. He recognized that the writing was not Syriac, but Hebrew. It was some weeks later, however, before the Bedouin finally brought the scrolls to the convent. However, when three of the Bedouin did finally appear, they were so rough looking, and the scrolls which they had were so dirty that the gatekeeper refused them entrance into the convent. The Bedouin later became separated with the result that some of the scrolls found their way ultimately to the Hebrew University at Jerusalem rather than to the American School of Oriental Research. One of the Bedouin took the scrolls which he had to the Moslem Sheikh at Bethlehem, and thus they were lost to the American School.

Two weeks later, however, two of the Bedouin returned, and the Archbishop purchased five scrolls and a few fragments which they had with them. At the direction of the Archbishop a priest was sent with the Jerusalem merchant to investigate the cave in which the manuscripts had been found. He brought back the report that the floor of the cave was strewn with pieces of manuscripts and cloth beside broken jars.

In September 1947 the Rev. J. van der Ploeg, a Roman Catholic scholar and author of a very worthwhile book upon the subject of the Servant of the Lord in the prophecy of Isaiah, examined the scrolls and declared that the largest was the book of Isaiah. Apparently, then, van der Ploeg was the first to identify the Isaiah manuscript. When he later mentioned the find at the Dominican School in Jerusalem, however, he was told that the scrolls could not be as old as he had dared to think.

The Archbishop continued to believe that the discoveries were very old. A friend sought to dissuade him, but he adhered to his convictions, and finally, at the suggestion of the Rev. Butros Sowmy, a Syrian priest who was killed in May 1948 when the convent was shelled, decided to approach the American School in Jerusalem.

The American School Manuscripts—Isaiah

Dr. Trever relates that when he first saw the long scroll, he compared it

with a slide of the Nash Papyrus, and thus was convinced of its antiquity. Most important of these scrolls which were brought to the American School is this long manuscript of the book of Isaiah. This is a parchment consisting of fifty-four columns and containing, apart from a few minor exceptions, the entire Biblical book of Isaiah. It is about ten and one-quarter inches in height and consists of seventeen sheets sewn together. The material is said to be either rough parchment or animal skins carefully prepared so as to approach the refinement of parchment. These sheets vary in their length and consequently in the number of columns which are written upon them. Two of these sheets have only two columns of writing, whereas ten sheets have three columns and five have four columns. The columns also vary in their width, the narrowest being but a little under four inches and the widest about six and one half inches.

When Dr. Trever first saw the scroll, the last two columns, *i. e.*, 54 and 53, had separated from the remainder. The thread which held them together had disintegrated, and since these two columns were on the outside, column 54 was particularly worn as a result of handling. However, from column 52 to column 9 the scroll was intact, but columns 8 to 1 were fragile and in fragmentary condition. At one time there was a cover sewn over the manuscript, for the needle holes and even pieces of thread on the first sheet bear witness to this fact. Needless to say, the cover is now lost.

To date very little of this precious manuscript has been published. The present writer has seen only the photographs which have been printed in the *Bulletin of the American Schools of Oriental Research*. One of these is particularly striking. It is a photograph of column 33 and on this column there is written the text of Isaiah 40:2b-28a. The top line reads as follows: "—that her warfare is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all—." This will give the reader an idea of how long a line is. This first line actually contains twelve Hebrew words. In the present writer's opinion, the handwriting upon the scroll—at least upon that portion of the scroll which he has seen—is beautifully done. The letters are clear and easy to read and only occasionally

does there appear to be crowding or error of spacing. It is interesting to note that the scribe used a line by which to measure the tops of the letters. We write "on the line," and use the line to guide the bottom of our letters, but the scribe of this manuscript did the opposite. He used his guiding line to regulate the tops of the letters. Only one letter, the Hebrew "L," called lamedth, extends above the line. The result is quite a pleasing effect. The lines are well spaced, and there are twenty-nine of them in column 33.

The words are also well spaced so that in reading one has no difficulty. Chapter and verse divisions are not indicated, but there is a system of paragraphs. A paragraph begins, however, not by indenting a new line, but simply by not filling out completely the last line of the preceding paragraph. The new paragraph begins right at the edge of the margin, without any indenting whatsoever. There are some exceptions to this rule, but they occur usually where the line of the previous paragraph is full. Those of us who have followed the news of this discovery from the beginning are eagerly awaiting the time when this entire manuscript will be photographed and published. Apparently it is the oldest copy of the book of Isaiah in existence, and its value for the study of the Bible is indeed great. In a subsequent article we shall consider that value more fully.

The Remaining Manuscripts

The next scroll is considerably smaller in size than the large Isaiah manuscript. It contains only eleven columns, and is written in a beautiful Hebrew script upon five sheets of parchment. When first seen at the American School, it was in two pieces and required considerable repairing. There appears, however, to have been no evidences of repair in ancient times, and apparently this shorter scroll received far less handling than did that of Isaiah. The scribe was not the same as the one who wrote the Isaiah scroll, but it has been suggested that the two are from the same general period.

At present this scroll is known as "The Sectarian Document," and it is thought to be a manual of discipline of some group within Judaism, possibly containing the oath of initiation. In a subsequent article we shall have more to say about the content of the "Sec-

tarian Document."

The third scroll is identified as a commentary upon the book of Habakkuk. Through the ages, this scroll has been badly damaged, the damage, however, being due more to worms than to age. The handwriting is said to be the most beautifully preserved of any. The total length is five feet, and there are now thirteen columns of writing.

The fourth scroll which was brought to the American School was in a bad state of preservation and at first was not unrolled. I have read, however, that it has been examined and that it is written in Aramaic, resembling the Apocryphal book of Enoch in its contents.

In addition to these four scrolls there was a tiny fragment of leather, approximately two and one-half inches by one and two-thirds inches in size. Two words in Aramaic have been made out, but whether this fragment is actually a part of the fourth scroll or not, seems at present difficult to determine.

So much, then for a description of

the manuscripts which were brought to the American School in Jerusalem. When the reader learns that competent scholars are asserting that the manuscript of Isaiah belongs to the second century B. C., he will immediately perceive how important these scrolls are. Is this judgment, however, correct? It has been challenged, and the challenge has come from men who are expertly qualified to pronounce a judgment.

In a subsequent article we shall first seek to describe the manuscripts which found their way into the Hebrew University of Jerusalem. Then we shall endeavor to acquaint the reader with the discussion and controversy which has been carried on with respect to these remarkable manuscripts. Lastly, we shall endeavor, in a cautious manner, to indicate what we believe the importance of these scrolls to be. In doing this, we shall speak more particularly of the Isaiah manuscript.

(To Be Continued.)

When the Communists Took Shanghai

By RICHARD B. GAFFIN

I begin this record on the evening of the day in which the Communists entered this great city of over five million persons. It has indeed been one of the most eventful days since I came back to China almost two years ago.

For the past three weeks the Communists have been drawing closer and closer. Over a week ago we began to hear the sound of artillery fire to the south and west, and up to yesterday it increased in intensity as each day passed. To this background of cannonading was added the frequent sound of the bombing planes of the Chinese air force. Curfew was moved up from eleven to ten and then to nine and finally last night to eight p. m. In spite of all this confusion and uncertainty we carried on our daily meetings with the students from eight in the morning until just before curfew time at night. We have had some wonderful times with the students and have seen the Lord working in their hearts and out into their lives as we

have taught and read the Word with them.

Last night we went to bed with the sound of shelling punctured with bursts of machine gun fire but still some two or three miles away. We felt that this might be the time when the Communists would break through, even though during the day the authorities were trying vainly to bolster up the morale of the people with a parade and false reports about crack troops having come from Formosa to defend the city "to the last man." At two a. m. I was suddenly awakened by the noise of machine gun and rifle fire which I knew to be less than a mile away, so I knew the Communists had broken through and the street fighting had started. Of course I expected the fighting to get closer, but it did not come our way, and after about an hour it died away, but the rumble of firing to the northeast continued on as I dozed and woke intermittently until daylight.

Now the streets were very quiet yet

not deserted for there were some vegetable and produce sellers to be seen, and I was told the Communists had come in during the early hours of the morning, and the Nationalists had retreated to the north. I was not able to go out until late in the afternoon, for in spite of the conditions students came for Bible classes. One of my students from Comluck Restaurant came to see how I was and another from the Shanghai Medical College. We were all thankful that the inevitable turnover took place without any great damage and as far as we know without any loss of civilian life. Now we shall have the chance to see Chinese Communism in action at close range. I went out in the afternoon and found the streets filled with people, and things looked like it was a special holiday. Slogans castigating Chiang Kai Shek and The Four Families (Chiang, Soong, Kung and Chen) had been pasted up and more were being put up by a gang of high school boys who were having a great time. I went out on my bike, and it was not long before I had my first look at Communist soldiers. They looked pretty tired and dirty, not any different from the Nationalists except that their uniforms were a lighter green and their caps were plain without any insignia. I stopped and talked with one who was standing guard at an intersection. He was quite friendly and told me he was from Shantung. He too was tired looking with eyes which were very bloodshot. The most pitiful sight was a group of Nationalists who had been relieved of their weapons and were wandering around aimlessly. Some were wounded.

At one place an armoured car was standing in the middle of the street. Communist slogans had been pasted on it and children were having a grand time playing in and on it. It is quiet now, but the rumble of guns can be heard in the distance as the Nationalists are covering up their retreat to Woosung where as many as can will try to escape by ship. The sky is reflecting the fires which are raging out there, and we are praying for the safety of those we know who live out there.

The Communists have promised freedom to all and protection to all foreigners. They have told the workers to carry on their work and the students to return to their classes. This is just the beginning of the new order.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXIV

THE OFFICE OF THE RULING ELDER

All three of the special offices in the church represent Christ the Head of the church. The teaching elder represents Him as prophet, the deacon represents Him as priest, and the ruling elder represents Him as king. Nations that have a king customarily speak of him as "His Majesty". And anybody at all familiar with Holy Scripture knows that it too associates much majesty, dignity, honor and glory with kingship. Small wonder that the glory of the Christian church is reflected brightly in the office of the ruling elder.

Its Momentous Duties

The New Testament has two names for ruling elders. Sometimes they are called presbyters, which simply means older men or elders; at other times they are called bishops, which means overseers. It is significant that these are two names for the same men. Nowadays the term bishop is ordinarily used to denominate a clergyman who stands above other clergymen in both dignity and authority. But such is not at all the Biblical usage of that term. When Paul, on his way to Jerusalem at the conclusion of his third missionary journey, arrived at Miletus, he "sent to Ephesus and called the *presbyters* of the church." When they had come he spoke to them, and among other things he said: "Take heed therefore unto yourselves and unto the flock, over which the Holy Ghost hath made you *bishops*" (Acts 20:17,28). It is clear that according to Scripture every elder is a bishop. And that is a way of saying that the work of the elder is to oversee the church.

Usually church members regard ruling elders less highly than ministers. In doing so they are not altogether mistaken, for it is true that a special dignity attaches to the ministerial office in virtue of the fact that the minister, being both a teaching and a ruling elder, holds two offices in one, which two offices take up, or ought to take up, all his time. On the other hand,

there is great danger that the dignity of the ruling elder's office in comparison with that of the minister's office will be underestimated.

Frequently the work of the ruling elder and that of the minister overlap. The ruling elder may not leave the comforting of the distressed and the correcting of the erring exclusively to the minister, for he himself too is a shepherd or pastor. When, in Acts 20:28, Paul exhorted the Ephesian elders to take heed to the "flock," he evidently thought of the members of the church as sheep and of the elders as shepherds. The ruling elder is also a teacher. When, in the same verse, Paul enjoined the Ephesian elders to "feed" the church he undoubtedly had reference to the Word of God, for it is the only spiritual food that God has provided for His people. Therefore, when the minister is absent, it is highly proper for a ruling elder to read a sermon in a service of public worship or even to "exhort" the congregation with a discourse of his own making.

In a very real sense the ruling elder even stands above the teaching elder. One of his most solemn duties is to oversee the life and work of the minister. If the minister fails to lead an exemplary life, the ruling elders of the church must correct him. If he is not as diligent in his pastoral work as he ought to be, they should spur him on to greater zeal. If his preaching is lacking in that passion which must characterize all preaching of the Word of God, they should take steps to overcome that defect. And if his preaching in any respect, whether great or small, is not according to the Scriptures, they may not rest until that evil has been remedied.

If that makes the work of the ruling elder both important and difficult—and it most certainly does—he has other duties that are nothing short of momentous. It is his task either to accept or to reject applicants for church membership and to exercise judicial discipline upon the erring members of the church.

What a responsibility, when someone expresses the desire to become a communicant member of Christ's church, to accept him as such. Likewise, what a responsibility it is to reject him. Well may these tasks be performed with fear and trembling. Because the elders cannot look into the hearts of men, they can never be altogether certain of the proper course. The applicant who uses pious terminology glibly may be a hypocrite, whereas the applicant who has to be "pumped" to say anything at all may be a true child of God. Because of this difficulty, which is truly insuperable, it is not unusual for elders to let the matter go at taking the applicant's word for it that he believes in the Lord Jesus Christ. But obviously that will never do. Almost any Modernist will vow that he believes in Jesus, and even among self-styled Fundamentalists there is no perfect unanimity as to what is saving faith. The applicant should be closely questioned concerning three matters. First, the elders must find out whether he possesses the doctrinal knowledge that is prerequisite to saving faith. For but one example, if he does not know that Jesus is God, he must certainly be rejected. In the second place, the elders must seek to discover whether the faith which he claims to have is truly saving faith. For instance, if he trusts at all in his own works or character for salvation, he must be refused. Thirdly, the elders must ascertain whether he brings forth the fruits of faith in his life; in other words, whether he honors Christ not only as Saviour but also as Lord. In brief, the elders must do all that is humanly possible to determine whether or not the applicant is a Christian.

No less heavy is the responsibility of exercising judicial discipline. Also in this matter the elders do not dare to claim infallibility. Therefore many neglect this duty altogether and save their consciences by referring to the well known but little understood parable of the tares. The truth is that this parable is not at all meant to discourage the exercise of discipline but

is a warning against *excesses* in discipline. Scripture teaches most emphatically that church members who err in either doctrine or life must be disciplined. Paul sharply commanded the church at Corinth to put away an incestuous member from its midst (I Cor. 5:13), and the same apostle enjoined Titus to reject a man that is a heretic, after the first and second admonition (Titus 3:10). How unpleasant, how onerous a task! Is it altogether certain that the member who is charged with an offense is guilty? If that is certain, who can determine the precise degree of his guilt? And who possesses the wisdom to choose the most just and appropriate mode of censure? Sometimes the elders must resort to excommunication. Then they not only exclude the person concerned from the particular church or congregation, or for that matter from the denomination, but they solemnly declare that they can no longer regard him as a child of God. Seldom, if ever, can elders resort to such action without some slight misgiving, unless indeed they mistakenly believe in an infallible church. And every time they do take such action they do it with bleeding hearts.

It might be thought that the elders are kept so busy with spiritual matters that they have neither time nor energy left for the material interests of the church. For that reason a number of churches have trustees to attend to the church's finances. Perhaps it is for the same reason that many churches have charged their deacons, not only with caring for the poor, but also with managing all the other financial aspects of the church's work. The latter is a mistake, and it may never be forgotten that the trustees are responsible to the session, consisting of the elders, for all they do. It is simply impossible to sever from each other the spiritual and the material affairs of the church. The finances of the church must always be managed in business-like fashion, to be sure, but also in a spiritual way and to a spiritual end. And so this matter too falls under the overseeing of the church with which Scripture charges the elders.

Well may any ruling elder exclaim: "Who is sufficient for these things?" (2 Cor. 2:16).

Its Exacting Requisites

As one might expect, the qualifications for the office of the ruling elder

are commensurate with the duties of this office. If its duties are truly momentous, its requisites must be truly exacting. That this is actually the case will appear as a few of these requisites are named.

It is a great American fallacy that a man who is successful in business or a profession is qualified for pretty nearly any position of responsibility. That accounts for it that so many churches have a decided preference for men of that type for the eldership. Seldom is a relatively poor day-laborer elected to this office. And yet he may possess the qualifications for this office in a higher degree than the president of a bank or a college.

A prime requisite for the office of ruling elder, as well as for that of teaching elder, is godliness. That should go without saying but it is sometimes forgotten. In choosing elders church members often have more regard to popularity than to godliness. In his first letter to Timothy, and also in his letter to Titus, the apostle Paul enumerated several requisites for this office, and most of them fall under the head of godliness. He said, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality . . . , not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous" (1 Tim. 3:2,3). Incidentally, the word "striker" denotes the passionate man who is inclined to come to blows at once over anything. It may also be remarked that there is some difference of opinion as to the meaning of the expression "the husband of one wife." There are those who think that in the apostolic church polygamy was in some instances and for the time being tolerated, although never approved of, in recent converts from paganism. If that was the case, Paul says significantly that to have a polygamist serve as elder in the church is entirely out of the question even under the most unusual circumstances.

A Christian virtue on which Scripture puts special emphasis as a requisite for the office of elder is humility. This special emphasis is not difficult to account for. Just because the office is so exalted and honorable, only the humble man is fit to hold it. Any other man, if chosen to this high office, will almost certainly be overcome by pride. For that reason Paul admon-

ished Timothy that no "novice" should be made an elder, "lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. 3:6). For the same reason Peter admonished the elders in the churches for which his first epistle was intended to do their work not "as being lords over God's heritage" (1 Pet. 5:3). There is an old saying that in the church there are two kinds of elders: those who rule, namely the ruling elders, and those who are ruled, the ministers. It is intended as a jest, but in some instances it is sad reality. In many sessions there is a so-called leading elder. Almost invariably he is a serious detriment to the church.

That every teaching elder should be a theologian is a matter of course, but that every ruling elder should be a theologian is just as true. How can a ruling elder do his duty in checking up on the soundness of the minister's preaching unless he is himself well versed in theology? How will he be "able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9) unless he knows his Bible? Every ruling elder should be a diligent student of the Word of God, have and frequently use a reliable commentary on Holy Scripture, Calvin's for example, possess an intimate acquaintance with the doctrinal standards of his church, and own and often consult some sound book setting forth the salient points of Christian theology. How many elders meet that requirement? Rather, how few!

It was for good reason that James said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him" (Jas. 1:5). For wisdom is exceedingly rare. Not only is it better than rubies but also far more scarce. Yet it is indispensable for the ruling elder. It presupposes knowledge but it is much more than knowledge. It is the ability to make the proper use of knowledge, to employ the best means to the best end. It is sanctified common sense which is a gift of God and far from common. Because it grows through experience, older men usually possess it in greater measure than the young, and that is one reason why Scripture ordinarily commits the rule of the church to its older members. One way in which it manifests itself is in good judgment in

(See "Elder" page 179)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

GOD—THE SOURCE OF MISSIONS

“THE missionary enterprise is no human conception or undertaking, no modern scheme or invention, no mere philanthropy even of the finest kind. It did not originate in the brain or heart of any man.” Not even in the heart of that great missionary of all time, Paul. In II Cor. 5:20 Paul says, “Now then we are ambassadors for Christ as though God did beseech you by us.” It is God, Himself who is the source of the missionary enterprise. God planned it. Eph. 1:4; II Thess. 2:13; Rev. 13:8. And the accomplishment of it is the supreme event toward which the whole creation moves. “God be merciful unto us and bless us. That Thy way may be known upon earth, Thy saving health among all nations.” Psalm 67:1, 2.

The Scriptures not only tell us that the missionary enterprise originated in the councils of God but they tell us why. “For God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.” Jn. 3:16; I Jn. 4:9,10; Rom. 5:8; 8:32. “O the love that drew salvation’s plan. O the grace that brought it down to man.”

Jesus, the Christ, was the expression of God’s great love for this lost world. Christ was God’s great missionary. Nay, more, He came Himself in the person of His Son. “God was in Christ reconciling the world unto Himself.” II Cor. 5:19; Luke 19:10; Jn. 3:17; 1:29; I Jn. 2:2. One writer has aptly set forth the missionary character of the Bible by describing it as God’s search for man. “This divine search of the Creator for his child begins with the first chapter of Genesis, and does not end till the closing words of Revelation. God, Himself is thus seen as the first and greatest missionary, and the whole Bible as the revelation of his successive outreaches into the soul of man.”

The above facts concerning the missionary enterprise have the most profound meaning for all. To the unsaved

they say, “God is seeking you!” The voice that speaks forth God’s Word from the pulpit, in the Sunday School class, over the microphone or from the printed page is no idle tale of a “silly narrow minded Christian.” It is God beseeching you by human instrument to come to Him. If you do not respond to His loving call His wrath abides upon you through an everlasting eternity. And, “it is a fearful thing to fall into the hands of an angry God.” To those of you who bring the missionary message it says, “You are speaking in Christ’s stead.” “We pray you in Christ’s stead, be ye reconciled to God.” We are ambassadors for Christ. When we speak it should be as though God did beseech by us. What humility should adorn us! What earnestness should attend our effort! How we should pray that the love of God and the communion of the Holy Spirit abide with us. How wonderfully God would carry out His missionary enterprise in your church if the minister, the elders, deacons, Sunday school teachers and missionary people were instant in season and out. Our efforts are so meager, so wavering. I fear we have not begun to perceive the profundity of the missionary enterprise. May God help us!

(This study may be enlarged through use of Bible commentaries and THE BIBLE BASIS OF MISSIONS, Glover, pages 13-55).

Planning the Program

OCTOBER is the month in which we celebrate Reformation Day. Although the movement was spread over many years, hundreds of them, and was effected through the work of hundreds of men we celebrate it on October 31. For on that day Luther affixed his celebrated “Ninety Five Theses” to the gates of the church of Wittenburg. These *Theses* gave a new impetus to the movement that fanned the smouldering fires for reform into a blaze that lighted all Europe.

Never in our lives have we approached a Reformation Day when the need for uplifting the Reformation

blaze was as great as today. Paul Blanshard in his book, *American Freedom and Catholic Power*, published this year, supports the truth of this statement. He says, “In a very real sense the Catholic Church is the clergy. . . . The Pope and the Pope only has the final right of approval. . . . The Pope in fact is the commander-in-chief of the Catholic army, and more than a million clerical soldiers throughout the world—priests, nuns, and brothers—follow him with unquestioning obedience. . . . What would happen to America if our alleged twenty six million Catholics grew to be a majority in the population and followed the direction of the priests?” Read the answer given by the Catholic hierarchy in chapter 12, “The Catholic Plan for America.”

Blanchard quotes Ignatius Loyola, “Therefore, if anything shall appear white to our eyes which the church has defined as black, we likewise must declare it to be black.” It’s (the Catholic church’s) rigidity of doctrine and discipline is as unmistakable today as it was when the Reformation split the Christian world in the sixteenth century.” Knowing this and knowing that we possess the light that can penetrate Catholic darkness as it did in Luther’s day we are planning the program: Reaching our Catholic Neighbors.

The first step is to collect material that will acquaint your members with the situation of their Catholic neighbors. Below is a list with a good deal of variety. Weeks before your meeting try to get every member of your society to take something to read. This will be a discussion meeting but let’s have it based upon fact. If you may buy or borrow the books suggested assign chapters. Make an all-out effort to get everyone to read something. Try to order or buy sufficient copies of *The Converted Catholic Magazine* that every member may have one, also *The Trek from Rome*. Advertise your meeting at least two weeks ahead. Enclose with a neat announcement of the topic and meeting a copy of the tract,

"Which will you believe?" (Good News Pub. Co., 322 W. Washington, Chicago 6.) Mail one to everybody. If they are not able to attend, the tract will give them something to think about, and it pays to advertise.

Open your meeting in a worshipful manner so as to prepare hearts for the Bible Study which may replace devotions. The Bible Study is very important. The Word is above all the most powerful instrument for arousing men to action. The response to the question, Why must we reach our Catholic neighbors?, will center around two main facts. First, that the truth is obscured for them by dogma; and secondly, the hierarchy are an enemy to freedom to teach the truth. The second question is, How may we reach them? Several illustrations are given on this page. There may be a converted priest or person in your vicinity who would be able to help in answering this. Invite them to the meeting. Personal interest, bringing them under the influence of the Word, and patient persistence are factors to take into account.

Suggested Program

Hymn

Bible Study—God, the source of missions

News of Mission Fields

Prayer Circle

Topic—Reaching our Catholic neighbors

Leader's Introductory Remarks

Discussion:

- a. Why must we reach our Catholic neighbors?
- b. How may we reach our Catholic neighbors?

Hymn

Dismissal of Guests

Business Meeting

Some Reading Material

The Converted Catholic Magazine, published by Christ's Mission, 160 Fifth Avenue, New York. Also, *The Trek from Rome*, by the same publisher.

American Freedom and Catholic Power, by Paul Blanshard.

Truth vs. Dogma, by J. C. Macauley.

The Monk Who Lived Again, by B. H. Pearson.

Religious Liberty in Latin America, by G. P. Howard.

A Word to the Wise

"He that winneth souls is wise."

Prov. 11:30

ABOUT six months ago a group of students was gathered in a dormitory room discussing with our

Shanghai missionary the doctrines of Christianity. A friend of one of the fellows dropped in. He listened attentively for sometime. Finally he disclosed the fact that he had been born and reared a Catholic. And that frequently he had questions such as were being answered here. On several occasions he had gone to his priest with them to be told, "You must accept these things without question as they are the teaching of the church." The young man was very happy to hear the explanation of such questions and to know that he might read them at will in the Bible. When the way of salvation was explained and he was invited to accept Christ he did so. He became a faithful attendant at Bible class and church.

About the same time two ladies moved into the same apartment in an American city. The one, a Christian, had no machine for doing her wash. The other, a young Catholic, discovered this and though they were barely acquainted offered the use of her machine. The first day they washed the conversation was about their common interests, including their husbands, who were far from home. The Catholic lady lamented the fact that her husband did not come home as frequently as he might. She commented upon the peace of mind that Mrs. Christian had about her husband though he had been away from home a long while, and in a very dangerous place. Then Mrs. Christian said, "When we are in God's will and called according to his purpose we know that only that which is for our good can happen."

A few days later the way of salvation was presented for Mrs. Catholic. She said that she believed it but she just did not have peace. She wanted God to straighten out things with her husband, but He did not and so she did not feel she was a child of God. They agreed to pray about this and Mrs. Christian told her that she should read the Bible and see what wonderful things God promises to those who trust Him in the way He has planned. "I have no Bible," she said, "but I have often thought that I should have one. Where can I buy one?" The matter was discussed and a very good Bible was ordered. In the meantime Mrs. Catholic was loaned a Bible, and instructed in its use.

From time to time Mrs. Christian would take her mending and spend the

evening in Mrs. Catholic's apartment. They would end their time together by reading a chapter in John and praying. Mrs. Catholic thought it was wonderful to be able to talk to God. When her Bible arrived she had to be warned against reading the prayers in it more than the Word, itself. Soon she was reading ahead to see what came next and asking questions that Mrs. Christian had to seek aid from her pastor to answer. On several occasions the lessons lasted past midnight. Mrs. Catholic began to accompany her friend to Sunday School and church. She commented upon the fact that so many people did not come to church that were at Sunday School. She loved the singing.

For three Sundays she walked boldly to the church with her Bible in hand with no apparent fear of her Catholic friends. The fourth Sunday she did not appear. Her husband had come home and he did not approve. When Mrs. Christian called for the next lesson in John Mr. Catholic was fairly nice but went out very abruptly. The pretty young wife was disturbed but indicated that she did not mean to give up what she had gained in Spiritual things but to go on. However, time after time the lesson was interfered with. When Mrs. Christian would go for it he was always at home and many times with friends. They would drink beer. Mrs. Christian refused the beer but entered into the conversations. Before too long Mr. Catholic was greeting her on the street and in the grocery.

Mrs. Christian was aware of the genuine desire of the young mother to have domestic tranquility so she did not press the matter of church attendance, but being sure that it was necessary for Mrs. Catholic to be under the influence of the Word she invited her to attend Bible School to see the teacher present the lesson to the small children. This had a double blessing. She was learning to teach her own child and also becoming well acquainted with the truth as she watched it illustrated on the flannelgraph. She learned the memory verses assigned and how to find passages in her Bible.

Vacation activities prevented the ladies from seeing one another for a month. During this time Mrs. Christian was regular in prayer and several friends joined in prayer with her for Mrs. Catholic. One morning Mrs. Cath-

olic called on Mrs. Christian. It was the first time that she had made a call upon her own courage. She said that she had missed Mrs. Christian's calls. She also volunteered to say that every time she had passed the door of a building in the community where the gospel was being preached she had invited her husband to come in but he always refused. However, she had secured his consent to allow her to attend church on Sunday morning when her mother was free to take care of the baby. When Mrs. Christian discovered that Mr. Catholic was leaving town for a week she suggested that Mrs. Catholic go along with her to the evangelistic services and she gladly accepted.

Here are two widely differing cases but in both the Word was the instrument that brought conviction. In the case of Mrs. Catholic it was very noticeable that courage and poise in the problem of her husband's attitude was

gained only after she began to study for herself. One of the first questions that Mrs. Catholic had asked was if she would go to purgatory for a certain thing that the church taught was a sin. Mrs. Christian avoided this question, purposely, and replied that we should look into the Bible about this matter. "For the Bible is God's message for us. It tells us everything that we need to know for this life as well as the next." Although Mrs. Catholic was critical of her church and the parochial school she was graduated from, her teacher never entered into a discussion of these things unless they appeared on the Scripture before them. Then she emphasized the fact that God's Word says this. Although Mrs. Christian's experiences in soul winning are not many she feels that until the carnal mind has been washed in the blood it cannot perceive the truth. The thing that brings the best results is contact with the Word of God.

sorbent personality of the child into the many fascinating areas of life and interest in such a way as to leave the inevitable impression either that God does not exist or that He is not very important. A virile God-centered Christianity cannot be fostered when there is such a sharp contradiction at the very vital center of the nurturing process.

"The National Union of Christian Schools is dedicated to an aggressive, forward looking program of advancing the cause of Christian education both intensively and extensively. The education in the schools existing today must ever be improved, must become more positively and effectively Christian. To this end a program of publishing truly Christian textbooks has been launched. This ambitious undertaking is to be carried on through grants from the recently established Christian School Educational Foundation. Also, the National Union wishes to spread these convictions regarding the Christian school to other Christian groups where the blessings of such a school have not been recognized and experienced.

"This aggressive program the National Union wishes to carry out in faithfulness to those basic doctrinal conceptions which bred the Christian school in the first place, the doctrines of covenant-conscious Calvinism. The National Union has no desire, I am sure, to weaken or broaden its doctrinal

Christian School Essential As Kingdom Builder

National Union Dedicated to Aggressive Policy in Education

"The Christian School is the very best Kingdom builder we have," declared the Rev. Edward Heerema, in a statement to the GUARDIAN telling of his recent acceptance of a position with the National Union of Christian Schools. The full statement follows:

"The Christian School is the very best Kingdom builder we have. That may sound like an extravagant statement. I believe, however, that it is precisely true. My reasons for making that statement are:—*one*, the training and experiences of childhood are the forces that mold our personalities and characters; *two*, the Christian school, as the National Union believes in and propagates it, is an extension of the Christian home. It thus carries on the development of the essential unit of divinely ordered covenant life, the home in its essential spiritual components; *three*, the Christian school is utterly necessary to mold the developing personalities of our children in the all-important conviction that the Christian faith encompasses all of life—

that the Kingdom of God claims every proper interest and concern of men unto the end that God may be glorified.

"My experience of the past period of almost ten years in dealing intimately with the inner being of men and women has enhanced for me the force of the psychological fact that it is the conditioning of experiences in younger years that determines so largely what a personality will be throughout life. If God is to be the all-in-all of human life, if He is to be the soul's first love in every aspect of experience, and therefore also the soul's abiding fortress, and if the Kingdom of God in its sweeping command of all of life is to be man's persistent objective, then God and His Kingdom must become that through the God-centered nurture of younger years.

"The Christian home alone cannot accomplish this. Certainly the Christian home cannot accomplish this in collaboration with the modern public school. This is true because the public school, even at its best, leads the growing ab-



The Rev. Edward Heerema

basis. That was made clear once more at its recent convention held in Denver.

"It is this complex of convictions and facts that has prompted me to join this great Kingdom-building movement. One senses a certain inadequacy as he faces so momentous a challenge, and he realizes with new vividness that to do effective work for God and His Kingdom we wait upon His sustaining grace. As Mrs. Heerema and I with our four children move to Grand Rapids to carry on this new work, we would ask our GUARDIAN-reading

friends to give thought in prayer to the Christian Sanatorium where we have spent almost ten fruitful years, to the Christian school movement in this country, and to the needs of your humble servant as he addresses himself to his new duties."

Mr. Heerema is a graduate of Calvin College and Westminster Theological Seminary. He has also taken graduate work at the University of Pennsylvania and at Columbia University. He assumes his position with the National Union on October 1.

A Concluding Visit to Cambridge

By NED B. STONEHOUSE

Amsterdam
August 8, 1949.

Since the Reformed Ecumenical Synod is to occupy a large part of my attention during the next ten days or more, leaving only a few days before we are scheduled to sail for home, it appears that I shall have to take measures at once if I am to meet the September dead-line. The Synod, where I am to serve as a delegate of the Orthodox Presbyterian Church, forms a chapter of its own, and you will perhaps be interested in a report concerning it later on. At any rate with this letter I plan to conclude my little series of stories of my travels as a representative of Westminster.

England was again the scene of activity for most of this period, and it was delightful to return so soon again, now with Mrs. Stonehouse, to solidify friendships established on the earlier visit as well as to make many new ones. London, Oxford and Cambridge were revisited, and had lost none of their fascination. But there were also some new stops, including Reading, Stratford, Malvern, Bristol, Bath and Wells. Though this is not a travelogue, I cannot fail to express my delight at all that we were able to see of the beauties of England. In Malvern we were the guests of Mr. E. K. Simpson, a charming gentleman and scholar, who is contributing an exposition of Ephesians to the International Commentary. We shall never forget the hours spent in his company, whether in his home or as we rode about and through the rugged Malvern hills. In Bristol we had the opportunity of

visiting the British Churchmen's Missionary Society College, a training school for clergymen established by a significant missionary and reform movement which dates back a little more than twenty-five years. This movement reminds one of similar action in the States in the twenties and thirties, largely under the leadership of Dr. Machen. One profound difference is that the Church of England is evidently more tolerant of a definite evangelical program within the Church than the Presbyterian Church in the U.S.A. Our hosts, the Rev. and Mrs. P. E. Hughes (Mr. Hughes, a member of the Bristol faculty, was an associate in the Oxford Course referred to in my first letter) gave us a happy time and particularly put us in their debt

This is the final letter in the series of accounts of Professor Stonehouse's travels in Europe, though we hope to have from him a report on the meetings of the Reformed Ecumenical Synod, held the week of August 8.

We wish to express our appreciation to Dr. Stonehouse for his kindness in writing these letters, and helping us, in an informal way, to become acquainted with Christian friends and activities in distant places.

by taking us to Bath and Wells, where the architectural charm of town, Abbey and Cathedral quite captivated us.

My principal reason for returning to England was a series of engagements in Cambridge, but brief mention may

be made of two or three others in the general area of London. A most interesting weekend was spent at the Rosehill Conference Centre near Reading, where I took part in a "Leaders' Conference" of the Crusaders' Union, with about 150 men in attendance from all parts of Britain. This organization, now slightly more than forty years old, links together hundreds of Bible classes for schoolboys throughout the country. A pleasing by-product of the Conference was that its host, Mr. F. D. Bacon, a retired business man whose hobby is English hymnody, took us for a tour of places of religious interest in London. In an area dreadfully devastated by German bombs some of these historical scenes remain wonderfully untouched. Of special interest is the non-conformist cemetery, Bunhill Fields, which became the refuge for the remains of John Bunyan, Isaac Watts, Daniel DaFoe and others. Near by is the Wesley Chapel and home and grave. And not too far away the ruins of the church where Milton was buried. But to return to my report of more formal appointments, I may recall visits to the Oak Hill Theological College, an evangelical Anglican institution in a suburb of London somewhat like the Bristol B. C. M. College, and to the All Nations Bible College, an interdenominational training school for missionaries located at Taplow in Berkshire.

Thus nearly two weeks passed swiftly by, and it was time to go to Cambridge. The final week in England, July 8-15, like my first, in Oxford, proved one of the most fascinating and busiest of all. The question often asked, Oxford or Cambridge?—on which most Englishmen appear to be quite partisan—I will continue to dodge by saying that they mutually excel one another. Oxford has about as many colleges as Cambridge, and they are perhaps on the whole architecturally superior to those in Cambridge. But Cambridge alone has King's Chapel! And in spite of its size Oxford tends to lose itself somewhat in the busy rush of a modern city, whereas Cambridge University is Cambridge, and the location of several colleges along the Cam is quite matchless. The historical significance of Cambridge, in the life of nation and church, is also comparable to that of Oxford. From the point of view of the history of evangelicalism it is surely

quite superior: one needs only to recall the Cambridge Reformers and the later Evangelical revival to bear out this point. And it is no accident that the I.V.F., as I observed in my first letter, owes its beginnings largely to developments in Cambridge.

How appropriate, therefore, that the I.V.F., through its Tyndale Fellowship for Biblical Research, should have established a residential library and research centre in Cambridge, known as Tyndale House. This charming house of three stories, with an attractive garden, is conveniently located near the University Library and the Colleges. A splendid research Library has been established and residential facilities are available to those who wish to engage in research. Its facilities are quite suitable for conferences, and it was a real pleasure to reside there for the week, in company with several who came up for the conferences. I had a small part in a "Reading Party for Potential Old Testament Scholars," held between the 8th and 11th, under the chairmanship of Mr. Donald Wiseman, Assistant Keeper of Assyrian and Babylonian Antiquities at the British Museum. The Summer School, under Mr. F. F. Bruce's leadership, followed from the 11th to the 16th, the main topic being "The Canon of Scripture." Concurrently there was a woman's theological conference at nearby Newnham College, where I addressed about twenty women theological students on certain aspects of New Testament study. One of the most useful features of these conferences was the periods given to discussion of problems related more or less closely to the topics treated in the lectures.

It was in the course of this week that the annual Tyndale lectures were delivered, the eighth in the series of lectures on Old and New Testament topics. The Old Testament Lecture for this year was given by Dr. W. J. Martin of Liverpool, whose theme was "Stylistic Interpretation of Sources." Dr. Martin has recently attracted considerable attention in Britain by his forthright criticism of the methods and conclusions of certain Old Testament scholars. My own lecture was on "The Areopagus Address," and like that of Dr. Martin was delivered in a hall of the Divinity School of the University. Since it was the invitation to deliver this single lecture which initiated my entire tour, it naturally had more than

incidental place in my own thoughts. It will be published in the near future by Tyndale Press, the publishing arm of the I.V.F., which has made a remarkable record for itself in a few years of activity as supplier of evangelical literature to the student world.

One feature of my stay in Cambridge remains to be mentioned. On Sunday evening, July 10, I preached the weekly C.I.C.C.U. sermon. This sermon is usually delivered in Holy Trinity church, and the thought of occupying the pulpit where Charles Simeon had reached hundreds of students made special appeal. I was somewhat disappointed, therefore, that this church became unavailable for a few weeks, and that the service had to be transferred to another church. However, there was considerable compensation in the fact that it was held in the "Round Church," really the Church of the Holy Sepulchre, but popularly called the Round Church because of its circular nave. It is one of four such churches in England, and dates from about 1130. The weekly C.I.C.C.U. sermon is the sermon which members of the Christian Union especially urge their fellow students to attend, and though it was the "Long Vac" term, when most students were taking summer holidays, there was a good attendance.

We left England for Holland with the night boat of July 15, several hours before the Summer School formally closed, because of an engagement to participate in a Student Conference in Holland beginning on the 18th. This four-day conference of the Chr. Geref. Studentenbond, an organization of University students of the Chr. Geref. denomination, was held in a somewhat isolated spot, at a place called Kerk

Avezaath, which is located in the Betuwe, the fruitbelt of Holland. About forty students took part. A solid program of papers and discussions had been arranged. A whole day, for example, was devoted to the discussion of the relation of Church and State, with two speakers representing two historically different positions which find expression in different political parties, introducing the subject. Other papers took up such subjects as "Christian Science" (Not Mary Baker Eddy's brand, but science from the Christian point of view), "Reformed Ecumenicity," "The Significance of the Canons of Dort for Ecclesiastical and Personal Life," and "Religious Life in America." The last named subject was my own. I had also been asked to lead morning devotions. At this conference I had been invited to speak in English, which I mention as a credit to the language facility of Dutch students. There was also present at the Conference an Oxford member of the I.V.F. who gave an informing and inspiring talk on the far-flung program of that organization. It was most encouraging to observe the earnest forward-looking attitude of this student organization, for there was manifest a solid commitment to the Faith of the Fathers in union with a progressive outlook upon the issues of the day. The spirited singing of the Dutch Psalms in a new translation and with rhythmic tunes was another aspect of the conference that was heartily enjoyed. And thus was brought to a happy conclusion many weeks of contacts with students in Britain and Holland. I am most thankful for the privilege.

Sincerely yours,
NED B. STONEHOUSE.

Keil and Delitzsch Republished

Valuable Commentary Again Available

By EDWARD J. YOUNG

FIVE years ago, on a visit to the West Coast, it was my privilege to spend two evenings in the home of one of the loveliest Christian families that I have ever met. This family belonged to the Orthodox Presbyterian Church, and they were loyal members of the church. More than that, they were true students of the Bible. On

the day of my departure the lady of the house asked me to tell her something about the book of Ezekiel and also to recommend to her a good commentary on that book. I told her that there was one good commentary that I should like to obtain for her.

That was five years ago. In the meantime I have not found a copy of

the commentary in question, for the work to which I had reference is the commentary of C. F. Keil, and his works have long been out of print and very difficult to obtain. It looks now, however, as though I shall be able to fulfill my promise, for the works of Keil and his companion writer, Delitzsch, are being reprinted.

Keil and Delitzsch were two devout Christian men who lived in Germany during the last century. During their life time they saw that the love of many was growing cold through the presence of a rationalistic attitude toward the Bible. And since they were devout Christian men, they determined to do something about it. They spent years in the production of a series of commentaries on the Old Testament, which, in the present writer's opinion, is second to none.

"Well and good," you may say. "Such commentaries ought to be in the minister's study. That goes without saying. But I am not a minister. I do not know a word of Greek and Hebrew, so why should I be interested in these commentaries?" The answer to that question is that it is not necessary to know Greek and Hebrew to benefit from a study of these works.

Of course, Keil and Delitzsch do discuss the Hebrew text. And their discussion should never be neglected by any minister who wishes to preach the Word of God. But there are also excellent remarks which set forth the thought of the Biblical passage, which can be grasped by any intelligent and educated person. For example, the Biblical books are analyzed in such a manner as to exhibit their inner structure and harmony. This is a feature which makes these works invaluable for anyone who wishes to do some real Bible study.

Keil and Delitzsch have long been out of print. And it has been extremely difficult to obtain copies of the works. Now, however, comes the most welcome news that these books are being reprinted. The reprints are a delight to the eye. They are beautifully and sturdily bound, and the printing is clear and easily legible. They are truly attractive volumes.

So far there have appeared the three volumes of Keil on the Pentateuch, and his two volumes on the Minor Prophets. The three volumes of Delitzsch on the Psalms and his two volumes on Isaiah have also been pub-

lished. These are books which can be read over and over again. Here is the very best that the Germany of last century had to offer in the exposition of God's Holy Word. These volumes are being reprinted by the Wm. B. Eerdmans Co., of Grand Rapids, Michigan.

Not only do these books contain valuable expositions of the Bible but they also contain cogent answers to

the attacks which have been made upon the Bible. If one would come truly to know the meaning of the Biblical Books of the Old Covenant, he cannot find a better guide than these splendid volumes. We hope that the books will have a wide sale and that they will be used of God in helping the men and women of our time to attain a more accurate understanding of the Old Testament.

Orthodox Presbyterian Church News

West Collingswood, N. J.: Two former members of Immanuel Church, both now ministers, were among the pulpit supplies of the church during the pastor's absence at General Assembly. They are the Rev. Peter Pascoe, now of Queens Village United Presbyterian Church on Long Island, and Chaplain John H. Betzold, currently stationed at Fort Knox, Ky.

Fair Lawn, N. J.: Bids for the proposed building of Grace Chapel were opened on August 4. None came within the \$20,000 limit, however, and the building committee is conferring with the architect on modification of the plans so that the expense can be kept under that figure. The bond drive to obtain funds for the building has been successful, owing to the help of local Christian Reformed friends, as well as members of The Orthodox Presbyterian Church in other localities. It is hoped that construction work can begin by early October at the latest.

Portland, Me.: The former pastor of Second Parish church, the Rev. Arthur O. Olsen, now of Volga, S. D., was guest preacher at the church on August 14. He and his family spent part of their vacation in the Portland area. On August 16 the congregation gave a reception for the Olson family.

Fort Lauderdale, Fla.: A friend of the Fort Lauderdale church, who lives in Chicago, has presented the church with three stained glass windows, which have been installed back of the pulpit. The church bell has been hung, and now peals forth the call to worship.

Pittsburgh, Pa.: Members of Covenant Church have been encouraged to set aside 50 cents a week, so they will be able to contribute to the special No-

ember offering at the suggested rate of \$15. per communicant member. Attendance at both morning and evening services of the congregation has been the best in the church's history.

Bend, Oregon: Since the first Sunday in July Westminster Church has been on the air with a broadcast of the last half of its evening service, from 8 to 8:30 p.m., over local station KBNB. The pastor's message is included in the portion of the service which is broadcast. . . . The annual Suttle Lake Conference was held August 5-12. Classes were taught by the Rev. and Mrs. Henry Coray of Long Beach, Calif., and by the Rev. Lawrence R. Eyres of Portland, Oregon. Other guests at the conference included the Rev. Russell Piper and the Rev. Glenn Coie with their families. Mr. Coie, former pastor of Westminster church, was guest preacher at the church August 7. Mr. David Coe was recently ordained an elder, and Mr. Fred Westlake a deacon, of Westminster.

Los Angeles, Calif.: At a meeting of California Presbytery, held during the sessions of the Assembly, a call from Grace Church to the Rev. David Calderwood was approved, and accepted by him. Plans were made for his installation in that church in September.

Los Angeles, Calif.: Mr. Wayne J. Stevenson has been elected clerk of session of the Westminster church.

National City, Calif.: The congregation has voted to extend a call to the Rev. Edwards E. Elliott of Baltimore to become its pastor. Mr. Elliott is pastor of St. Andrews church.

Community Church Has Three-Week Bible School

THE Community Orthodox Presbyterian Church of Center Square, Pa. has made a real impression on the local community through its success in teaching children. A three-week Summer Bible School had an average attendance of over 40, and the closing exercises of the school were attended by a very large audience. New pupils have been gained for the Sunday school. In July the first young person from the community was received into membership in the church, after twelve weeks of catechetical instruction by the pastor. Another family of six has completed a period of instruction, with a view to being received into membership in the fall. The session has recommended that the church contribute \$1.11 per communicant member per month to missions, and has set the first Sunday of each month for receiving the contribution.

Women of the church have been organizing a Women's Missionary Society, and are now in the process of writing a constitution for the organization. During the minister's vacation in August, the pulpit was supplied by Westminster students Meade Degges and Fred Colby.

Stantons, Gaffin on Way Home

WORD has been received at the Foreign Missions office that the Rev. and Mrs. Charles E. Stanton and family sailed from Massawa on August 26. The first leg of their journey will take them to Genoa, Italy, where they will have to secure passage the rest of the way home. They should arrive in this country for their furlough before the end of September. They have expressed the hope of being able to find a residence in the vicinity of Philadelphia, while here.

Though no word has been received, definite arrangements had been made for Mr. Gaffin to leave Shanghai on September 15. It is understood that both the Communists and the Nationalists had agreed to allow a single passenger vessel to dock at Shanghai for the purpose of picking up persons leaving that city, provided no one and nothing left the ship at the time. The Nationalists are maintaining a tight blockade of Communist occupied Shanghai.

Wierenga-Stonehouse

MR. JOHN R. WIERENGA, son of Mr. and Mrs. J. H. Wierenga of Lafayette, Indiana, and Miss Marilyn Stonehouse, daughter of Professor and Mrs. Ned B. Stonehouse of Glenside, Penna., were united in marriage on Thursday, September 8, in Grand Rapids, Michigan. The ceremony was performed by the bride's father.

Mr. Wierenga is in his senior year at Calvin college. The bride has completed two years at the same institution. The couple plan to make their home in Grand Rapids for the present.

Thomas R. Galbraith

ON Friday, September 2, Mr. Thomas R. Galbraith of Hatboro, Pennsylvania, died following an illness of less than two weeks.

Mr. Galbraith was the father of the Rev. John P. Galbraith, General Secretary of the Home and Foreign Missions Committees of The Orthodox Presbyterian Church. He himself was a charter member of the Orthodox Presbyterian denomination, and at the time of his death was a member of Mediator Chapel in Philadelphia.

Prior to his retirement in 1941, Mr. Galbraith had been for 44 years a teacher of history and civics in Central High School in Philadelphia. Many are the citizens of that city who recall having studied under him.

Surviving him, in addition to his son, are his wife and two daughters, Mrs. Dorothy G. Sawyer, D. O., and Miss Lois Galbraith, Ph. D.

Funeral services were held on September 6, and burial was in Westminster Cemetery.

Christian Education Building for Middletown Church

ON Sunday afternoon, September 4, the new Christian Education Building of Calvary Orthodox Presbyterian Church, Middletown, Pa. was officially dedicated. The building is to be used for the needs of the Calvary Sunday school, but is also to be used by the Christian Day School of Middletown, which up until now has been using facilities in the church.

The Middletown Christian Day School was started five years ago with four grades. For the past three years especially the accommodations available in the Calvary Church building have been inadequate. At the same time the Calvary Sunday school was growing and the limitation of accommodations hampered the congregation in its desire to reach additional children in the community.

These facts led to the decision to build a separate Christian education building. The building belongs to the church, and its primary function is to serve as a Sunday school building. However there was obvious economy in constructing a building which would be suitable also for the Christian Day School, and which could be lent to the Day School organization for use during the week. The building thus is used all week long, rather than only one day of the week.

When the decision to build was reached, an architect was employed to draw up plans for an addition to the church building itself, but bids for construction were so high that an entirely separate building was decided on as the answer to the problem. Building has been going on for over a year, but the people are happy that it is finally available. Sunday school classes used it first on September 11. The Day School started using it on September 6.

The building is of brick construction, with two floors and one large class room on each floor. Heating and plumbing facilities and hall arrangements are such that two similar rooms can be added on the north side at comparatively small expense. Eight Sunday school classes hold their sessions in the building, greatly relieving congestion in the church itself and increasing the church's opportunity to minister through the Sunday school to the people of the community.

The structure was erected without official architect or contractor, under the direction of a building committee headed by Elder Lewis Roberts. Raymond Risser of Elizabethtown was the builder. Actual cost was \$18,000 while skill and labor worth some \$2,000 more were donated. Deacon Ralph Clouser

supervised this labor and himself donated a good part of each week to the work. Two young men who, with their families, have recently united with the church, helped greatly by doing the electrical work and installing the flooring. Many others contributed their services in various ways.

The resultant building is in every way almost ideal for the purposes for which it is intended. The school rooms are of ample size, lighting is according to approved specifications, cupboards and blackboards are convenient and adequate, and tile flooring contributes both to the attractiveness and cleanliness of the rooms.

(Note: We hope to have pictures of this building, and the address delivered at the dedication, for our next GUARDIAN.)

Elder

(Continued from page 171)

dealing with men. Therefore Scripture stipulates that an elder must be "one that ruleth well his own house" and that he "must have a good report of them that are without" (1 Tim. 3:4,5,7). But that is not all. Sometimes church members for lack of good judgment do not rule their own houses well and do not have a good reputation with outsiders, but at least as often the underlying cause of these failures is a lack of godliness. "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Godliness is of the essence of wisdom. Ruling elders must needs possess it.

Westminster Expects Large Enrollment

MOST recent indications are that when Westminster Seminary begins its academic year on September 21, it will have a larger enrollment

than for many years. At least fifty and possibly more students have arranged to take work there this year. Of these eight will be taking graduate studies looking to advanced degrees. There will be eight oriental students, from China and Korea.

All members of the faculty are expected to be back for the new school year. The Rev. Meredith Kline of Ringoes will again assist in the Old Testament department.

Chinese Mission Situation

INFORMATION from China indicates that the picture for Christian missions in Communist dominated areas is anything but good. Though at first there seems to have been less friction than anticipated, it appears that in time the controlling forces push the missionaries into the background. There appears to be more difficulty in small communities, than in larger cities.

The specific difficulties seem to take this form. Authorities are in many instances occupying buildings formerly used by and belonging to missionaries. In some places church services have actually been forbidden. Religious freedom is being interpreted to mean the right of unbelievers to ridicule and challenge believers. There is a license fee of \$50. (American) per month for private cars, and the price of gasoline is several dollars a gallon.

On the other hand, various religious and Bible conferences have been conducted on University campuses in the Shanghai area. Travel restrictions pre-

vented outsiders from attending, but there was little local opposition.

The Nationalist blockade of Shanghai has been far more successful than was expected, with the result that outside trade has been cut off, and prices, especially of food, have soared. In general, it appears that, at least in the Communist dominated areas, the future of Christianity will be in the hands of the Chinese natives, rather than of missionaries from the outside.

Inter-American Evangelical Conference

LEADERS of the International Council of Christian Churches were refused admission to the so-called Inter-American Evangelical Conference which met in Buenos Aires the latter part of July. Although preliminary information about the conference had been sent out, and on the basis of its statements the I.C.C.C. leaders made plans to attend and wrote asking for accreditation, they were rejected. "It will be better," they were informed, "that nobody of your council trait to be present at the Conference. . . ."

However with their plans made, the Rev. Carl McIntire and others went to Buenos Aires. As promised, they were refused admission to the Conference, which met behind locked doors to discuss such subjects as "The Message and Mission of Protestantism to Latin America," and "Fundamental Strategy of Protestantism in Latin America."

Determined to reach the public with their criticisms of the World Council and the Federal Council, both of which

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were backing the Conference, the I.C.C.C. leaders after some difficulty managed to secure the use of a hall, and through addresses and a discussion period were able to inform the 125 persons who attended as to the nature and purposes of the Ecumenical Movement, or World Council.

Apparently the real aim of the Conference was to keep Latin American Protestants, whether Modernist or Fundamentalist, together, and to get them into the World Council. Many of the South American Conservatives are not particularly informed concerning the Modernist conflict. Nor are they aware that the World Council views the ecumenical movement as eventually embracing also the Romish and Eastern Churches. The I.C.C.C. leaders were able to provide information along both of these lines, and received considerable attention in the press.

The Problem of Education in Grand Rapids

EARLY in the summer a report was released concerning the problems faced by the public schools of Grand Rapids. A survey of the situation was made by a University of Chicago educational authority. The survey declared that the public schools were inadequate to meet the educational requirements, and suggested extensive reorganization.

The immediate cause of the situation was alleged to be that two other systems are active in the city, and take some 40% of the pupils. Over 7,000 pupils attend the Catholic schools, and over 5,000 others attend the schools of the Christian Reformed Church. In consequence, it was claimed, the indifference of a large percentage of the population to the needs of the public schools, even though they paid the taxes demanded for these schools, resulted in the public schools being of low standards and in financial need.

The Christian Century claimed that it was really a case of churches undermining the public schools, and that it would increase and in time destroy the public school system if parochial and Christian schools increased.

In reply it was pointed out that, for Christian schools at least, the education was under parent control as it should be, the parents were paying the

taxes levied for the public schools, and were in addition voluntarily providing funds for their own schools. It would appear that the parties responsible for the administration of the public school system, rather than the churches, are the cause of the present situation.

Bibles Are Propaganda

A TRUCK-LOAD of Bibles destined for Berlin was stopped by the Soviets near a border check point one day early in August. The Russians said the Scriptures were "propaganda material" which needed a special permit to enter the Soviet zone.

Federal Council Plans Evangelism

THE "most comprehensive and widely representative Protestant Crusade ever undertaken to evangelize the nation" is being planned by the modernist Federal Council for the next fifteen months. Scheduled to begin October 2, it is supposed to reach all the people of all the communities of the nation.

An examination of the announced program suggests that the Council hopes to get its hand into every local and community church, and in fact to

take over the direction of all religious work in the country. Some of the publicity sounds like a sales campaign, with various items being "offered," such as a "church attendance crusade," and a special "ten-day cooperative evangelistic crusade." Dr. Elmer G. Homrighausen of Princeton Theological Seminary is chairman of the committee planning this "evangelistic advance."

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