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## Education Today and Tomorrow

By **RULING ELDER GORDON H. CLARK, Ph.D.**  
Of Wheaton, Illinois

**I**N COLONIAL times the staunch Puritans of New England and the other Calvinists of the Middle Atlantic states early turned their attention to higher education. They believed that the faithful presentation of the gospel, as well as its adequate defense, required an educated ministry. And in the examinations of candidates for the ministry by the presbyteries and by the synod, academic attainments were insisted upon as strictly as theological soundness. Nearly all the colleges founded before 1776 and many of those founded afterward, while they were not theological institutions, were established by Christian people for the advancement of Christianity.

Neither the American Calvinists nor the great reformers of Europe ever believed that ministers alone should be well educated. Wherever the Reformation went, schools flourished. But of course the aim was to provide a Christian education; it was not for the purpose of producing behaviorists, communists, and atheists. Today, also, Christian people ought to be equally interested in understanding the universe in the light of God's revealed Word; they ought to be equally zealous in maintaining an educational system based on Christian principles; but the disquieting thought intrudes that perhaps the force of the Reformation is spent.

The past may teach us a lesson. For long periods of time, human history moves placidly along troubled only

by minor disturbances. Then in a short span of years, everything seems to happen at once. A storm overtakes the race, breaking up all the fountains of the great deep; and when the waters subside, the course of history has been set for the next epoch. The sixteenth century was such an age of storm. By the preaching of Luther, Calvin, and Knox, by the Romish Inquisition and massacres, the prevailing religion of nations was fixed for three hundred years. Not only did the sixteenth century witness the Reformation; it also saw in the Renaissance the birth of the modern scientific mind. While inventions and detailed scientific applications have been multiplied more recently, the general scientific world-view, based on the application of mathematics to the problems of physics, was defined for the coming centuries even before Descartes was born.

The twentieth century bids fair to rival the sixteenth. Two world wars have already occurred, and, even without the third scheduled for 1975, this will be a century of upheaval. Hitler wished to set the direction of history for the next thousand years. He may well succeed—generously aided of course by Roosevelt, Churchill, and Stalin. Now, while the political situation that makes newspaper headlines occupies the popular attention, the use which dictators have made of the means of education shows clearly that the role of schools and universities is of more profound significance. Educational policy in the new society, whether for good or

evil, will be a basic factor. And if Christian people wish to discharge their obligation to God in this crucial century, one thing they must do is seriously to consider the problems of education. If orthodox Protestantism has no voice in educational circles, or if it has so feeble a voice as to be technically incompetent in comparison with the secular universities, the growing forces of humanism will easily establish a godless society. In addition to reexamining our personal adherence to Biblical Christianity, it is important also to know what are the recent trends in American universities and to anticipate, so far as is possible, at least the immediate future.

First, let us examine the educational interests of American colleges before December 7, 1941. If a generalization be permitted—a generalization, however, with happy though infrequent exceptions—educational discussion was bogged down in a morass of triviality. Primary educators discussed whether grammar schools should end at the sixth grade instead of the eighth and whether a junior high school should be inserted before the senior high school. College educators repeated the same theme with respect to junior colleges. Faculties spent hours discussing comprehensive examinations, junior-senior hours, and one-half grade point for some extra-curricular activity. They gave earnest attention to how they were doing things, but little reflection was given to the things they were doing. Perhaps the faculties thought they knew what an education was, but, pressed by commercialized administrators, their lowering of graduation requirements gave little evidence of it.

The liberal arts requirements were altered to cater to a group of students who, having found German and mathematics too difficult for them, thought they were competent to reform economics and sociology. On the other hand, the requirements for students intending to enter professional schools were raised so far as their technical subjects were concerned. There were pre-law, pre-medical, pre-engineering, pre-dental courses. These courses on the whole provided excellent technical training, and with the crowding out of the liberal arts they produced expert ignoramuses, efficient cogs in some-

body's machine. William Clyde Devane in the Autumn, 1943, issue of *The Yale Review* repeats once again what a few clear-sighted people have been saying recently. Students, he says, now graduate from high school—he might have said college—unable to write, read, or speak English, unable to cope with mathematical problems which require algebra and trigonometry, unable to use any foreign language, and at a time when all these things are very much needed.

Some educators glorified this condition. One of the crassest statements, too crass to require comment, is that of Edward Lee Thorndike in an address, "Human Resources", published in *The University and the Future of America*, by the Stanford University Press in 1941. "The welfare of a community, that is, the goodness of life for good people in that community, can be measured by a composite index made up of thirty-seven items of fact, such as the infrequency of death in infancy, the infrequency of death from typhoid, . . . the frequency of ownership of homes, of automobiles, and of radios, the frequency of domestic installations of telephones, electricity, and gas, . . ."

It is true that our best trained men can invent radios and radar; it is true that they can reduce typhoid and infant mortality—more power to them; it is true that they can produce bigger submarines and better bombs; but it ought to be as clear as a flare and as emphatic as a block-buster that *who*

uses these for *what* is a tremendously more important matter than their invention. In fact, the impact of Pearl Harbor, Stalingrad, and the Solomons has focused educational attention on this basic question. Thorndike's telephones will multiply, but their wires may carry commands to massacre the Jews; radio will be greatly developed, but it may be used for totalitarian propaganda; and young men who have not died of typhoid may make excellent Gestapo agents. Every mechanical aid, by which Thorndike judges that a society is good, can be used by bureaucrat or dictator to make his society bad. How can the people of the United States become competent to judge and therefore withstand the coming barrage of propaganda? Is the expert ignoramus a competent judge? Is a pre-engineering course the best defense against totalitarian ideas?

These questions are far more basic than those of extra-curricular grade points and the length in hours of a comprehensive examination. Though unanimity is not achieved among the educators, it is fortunate that their attention is somewhat withdrawn from trivialities to really important problems. Unanimity is too much to expect—far too much when the questions are so essential. Instead of reaching unanimity, educational discussion seems to be developing two radically antagonistic positions.

On the one side, there are possibly only a few university men. Perhaps the president of Antioch College, Algo D. Henderson, is not altogether in this camp, but his article in *The American Scholar* of Autumn, 1943, calls for more rather than less vocational instruction and practice for the regular college student; he looks for the extinction of the American middle class and foresees a nation of workers and of government clerks. In such a society a rigid or common curriculum must be abolished, and education must be geared into the work of the world by a system of apprenticeships at jobs.

This does not seem to be the view of most university men; it accentuates the defects of the previous educational set-up; but it has the backing of communistic bureaucrats and is aided, perhaps unintentionally, by the Army and

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# Lutherans Move Toward Union

By DR. THEODORE GRAEBNER

Of the Faculty of Concordia Theological Seminary, St. Louis

**W**HEN a group of sixty-five pastors, professors, and laymen of the Lutheran churches of Rock Island met in the fall of 1943, the item did not bulk large in the press, but it marked a significant turn in the relationship of the four Lutheran bodies which represent more than eighty per cent. of the membership of that denomination in the United States.

The meeting included representatives of the United Lutheran Church, the American Lutheran Church, the Augustana Synod, and the Missouri Synod, and it was held in the hall of a Missouri Synod parochial school. The assembly heard a lecture on Lutheran Hymnology by Dr. E. E. Ryden of the Augustana Synod. It appointed a committee for the purpose of laying down principles for a federation of Lutherans in the Quad Cities (Davenport, Rock Island, Moline, East Moline). The purposes of the federation include such projects as the obtaining of released time for religious instruction; finding employment for Lutherans after the war, and discussion of those doctrinal differences which are still keeping Lutherans apart.

For some time conferences have been held between the clergy of the Missouri Synod and of the American Lutheran Conference. At these meetings matters of doctrine and practice have been discussed and it is reported that of one hundred and twenty such meetings, held in New York and California and points between, less than five per cent. were unsatisfactory in their results, all others showing that on the points discussed the pastors of these two bodies found themselves in complete agreement.

The first impulse for this revival of union efforts among Lutherans was given by the synodical resolutions of 1938 in which the Missouri Synod and the American Lutheran Church declared their agreement on doctrinal points which had been in controversy for more than half a century. Fellowship relations have not yet been declared. They await the result of a more complete record of inter-synodical meetings.

The movement has the active support of *The Lutheran Witness*, organ of the Missouri Synod, a paper which, with its 225,000 subscribers, ranks among the most influential religious magazines of the country. Its pages contain frequent editorials stressing the need of closer fellowship relations among Lutherans and commending efforts being made in that direction.

Highly significant for closer relationships between the various Lutheran bodies was the publication of an Overture for Lutheran Unity which appeared in the January issue of *The Lutheran Outlook*. The proposal consists of a preamble which cites the various doctrinal statements recently adopted by Lutherans of this country as being in essential harmony, and submits a series of fourteen paragraphs setting forth the teachings regarding many doctrines which have, during the last half century, been in controversy.

In this overture, all the Lutheran confessional writings are subscribed to; the Bible is declared to be inspired and inerrant; the deity of Jesus Christ, substitutionary atonement, justification by faith, election of grace, all are there. The fact that hopes are entertained for uniting Lutherans on what amounts to the traditional doctrinal stand of the communion emphasizes the conservative position which this denomination has retained while a liberal trend has been evident in many of the leading Protestant denominations.

The large Norwegian and Swedish bodies of Lutherans are also participating in a program of closer fellowship relations with the other Lutheran bodies.

During the month of February, 1944, international pastoral seminars were arranged by a committee of the American Lutheran Conference. The program of these meetings called for a discussion of Post-war Readjustments, Race Relations, and Laymen's Work. The seminars were programmed for Lutheran centers throughout the United States, twenty in all.

A more sensational move was that of the 1941 convention of the Ameri-

can Lutheran Church, which offered fellowship relations to the United Lutheran Church if certain obstacles were removed and a joint statement, adopted at Pittsburgh in 1939, were "wholeheartedly" accepted. The United Lutheran Church went a step farther and, ignoring existing differences in theological position and church practice, affirmed its readiness to enter into relations of altar and pulpit fellowship.

## No Organic Union

No organic union is projected in these various efforts. There is a striving chiefly for relations of comity in the mission fields and for the recognition by each body of spiritual union with the other. At an inter-synodical conference held in New York City, the Rev. F. Meyer struck the keynote when, in his address of welcome, he stated the purpose in view was not a merger of synods, but fellowship and love in place of mistrust and misunderstanding among Lutheran pastors of all synods, so that as a great body of kindred minds the Lutheran Church might exhibit the faith that overcomes the world.

The movement is not continuing without a certain amount of opposition in the various bodies. The United Lutheran Church at its convention in 1940 rather reluctantly adopted resolutions of unity because of the fear, expressed by many delegates, that the resolutions might hamper freedom of practice regarding other denominations and secret fraternal orders. In the Missouri Synod, on the other hand, some fears are expressed that a straight confessional stand of that body would be weakened by fraternal relations with others. However, the Union Committee of that body has declared its adherence to the resolution of Synod which "encourages our meeting men of other Synods for a friendly discussion of those things for which we stand and to make amends for any offense or mistakes of which we may have become guilty".

The most comprehensive literary contribution to the movement of rapprochement between these bodies is

a work of two hundred forty pages entitled "Toward Lutheran Union", written under the joint authorship of two professors of Concordia Seminary, the leading theological seminary of the Missouri Synod. The book is a reëxamination of the doctrinal background of Lutheran union and, while rigid in its theological position, stresses the need of recognizing what is essential and nonessential in the field of dogma, and suggests many possibilities of coöperation in the field of externals. The book has had a large sale in all Lutheran bodies.

### Coördination of War Effort

A number of significant arrangements have resulted from the religious implications of the war effort. The National Lutheran Council, which represents the United Lutheran Church and the church bodies of the American Lutheran Conference, has been able to coördinate its work for the spiritual care of the armed forces with similar efforts of the Missouri Synod. For the first time, the Missouri Synod has entered into coördination with other Lutherans in a joint task. Service centers similar to the USO but emphasizing religion as well as recreation have been established in fifty-eight cities, and of these twenty-seven are under joint National Lutheran Council-Missouri Synod management. The work in behalf of the armed forces, done by the Lutheran bodies, totals more than two million dollars a year. In the Lutheran centers, service pastors from all Lutheran bodies labor in comity side by side.

More recently a commission has been established jointly by the National Lutheran Council and the Missouri Synod for the spiritual care of German prisoners distributed over a large number of camps in the United States. About forty-five per cent. of the prisoners are being served by chaplains of the various Lutheran bodies under a board of which Professor P. E. Kretzmann of St. Louis is chairman.

Conferences are being held at this writing for the inauguration of an all-Lutheran effort for post-war work in Europe and in the mission fields once administered by German and Scandinavian Lutherans.

For the care of Lutheran youth in the nation's capital, a joint National Lutheran Council and Missouri Synod office has been established in Washington.

### Joint Educational Efforts

Among the tokens of a much closer approach between Lutherans of every synodical connection are the various joint efforts in the educational field.

For some time theologians of the various synods have conducted a seminar, the Lutheran Academy, at Dubuque, Iowa.

During the summer of 1943, the first general meeting of theological professors was held at Rock Island, Ill. All major bodies except the Wisconsin Synod were represented by their theologians. The Wisconsin Synod, affiliated with Missouri, is the only one of the larger bodies which is definitely out of harmony with present union negotiations.

During the opening days of February, at the invitation of Hartwick Seminary, New York, more than fifty men, representing all Lutheran bodies, were gathered at Princeton, N. J., for the discussion of a tentative program of the Lutheran Church in Social Action.

Among the larger joint projects of Lutheran theologians are a scientific commentary on the New Testament and a symposium entitled "Introduction to Lutheran Theology".

The meeting of professors at Rock Island has appointed a committee to study the feasibility of establishing a postgraduate Lutheran theological school, where graduates of the present seminaries might pursue advanced studies and earn higher theological degrees.

At Parkland, Wash., Pacific Lutheran College, owned by the Norwegian Lutheran Church, is to be operated jointly with the American Lutheran Church and the Augustana Synod.

Straws which point the way the wind is blowing have been the visit of Missouri Synod representatives at the convention of the American Lutheran Church and of the United Lutheran Church, and the greetings received by the United Lutheran Church from the president of the Missouri Synod at its recent twenty-fifth anniversary.

New encouragement has been given the cause of Lutheran unity by a significant meeting held at Springfield, Ill., in January, which was attended by national district officers of the Missouri Synod and which accepted doctrinal propositions to be discussed with the ministers of other Lutheran bodies in a series of meetings to be

held throughout the United States before the pre-Easter season.

The following statistical data are of interest in this connection:

The Lutheran churches of the United States and Canada have a baptized membership of 5,116,807. This is an increase of nearly 65,000 over last year. Of this total, 3,635,588 are confirmed members of 15,909 organized congregations belonging to seventeen different general bodies national in scope. The three largest groups are the United Lutheran Church with 1,731,059 members, the Synodical Conference with 1,683,128 members, comprising the Missouri Synod and four smaller bodies, and the American Lutheran Conference with 1,521,608 members, comprising five general bodies, including the American Lutheran Church, the Norwegian Lutheran Church, and (Swedish) Augustana Synod. Six smaller independent bodies total 72,467.

## CHRISTIAN SCHOOL PLANS FOR EXPANDED ACTIVITIES

THE Christian School Society of Willow Grove, Pa., held a public rally in the interests of its work at the Calvary Orthodox Presbyterian Church, Willow Grove, on Friday evening, March 24th. The speaker was Dr. Cornelius Van Til, who presented the work of Christian schools in relation to the second coming of Christ. Dr. Van Til pointed out that Christian schools are a definite element in the work of advancing the kingdom of God, and therefore of hastening the day of the Lord's return.

The Society has recently negotiated for the purchase of a property in Willow Grove. The first report of the building fund was made at the rally, and showed cash donations or pledges of approximately eight hundred dollars, besides low interest loans in considerably larger amounts. The Society has reason to be greatly encouraged by this support.

The School Board is definitely planning to open three additional grades next fall, thereby operating a complete elementary school. Efforts are already under way toward securing a second teacher.

The property in Willow Grove will

need some remodeling during the summer to put it in condition to accommodate the classes. It is hoped that much of the work can be done at a minimum of cost by members or friends of the Society.

Persons who may be interested in the Christian school movement, but who have no direct contact with it because there are no schools in their communities, may become members of the Willow Grove Society. Mrs.

Edward J. Young, Box 4038, Philadelphia 18, Pa., is the secretary of the Board and will gladly supply information concerning membership. The Society would also be glad to receive contributions to its building fund or regular work from those who wish to put their support of the Christian school program in a more concrete form. The treasurer of the building fund is Mrs. Ward Heckler, 25 E. Mt. Pleasant Ave., Philadelphia 19.

same thing in different ways and there are many roads to heaven, but we'll all get there some day".

### Pastoral Calls

When your pastor calls on you, be sure to inform him that he would come just when the house was a mess, but he knows just how busy everyone is right now, what with the war and all, and you bet his house never looks like this but then you do have more to do with your time than to keep the house clean.

Bear in mind that your pastor is too busy with visiting to have much time to listen to the radio, so when he comes to call don't turn off your favorite program. The chances are he too is interested in Joyce Jordan's Second Husband's Right to Happiness on the Road of Life.

When the time comes for the minister to leave the house and he suggests that he will read the Scripture and pray if you wish him to, answer in an off-hand way, "Oh, I guess it would be OK". This will keep him from overconfidence about your spiritual well-being.

### Other Contacts

Calling the pastor up on the telephone during the morning hours keeps him from being too bookish in his preaching. If you ask him if he is busy when you call, you will give him an opportunity to realize how fortunate he is to have someone concerned over him. If you call before ten-thirty a good opener is, "I'll bet I got you out of bed!"

When away from home, write your pastor glowing accounts of the sermon preached by the minister whose fifty thousand dollar endowed church you attended. After listing all the good points of the church, be sure to add, "But of course, Dr. Stiggetts is a hard worker".

If you have children, train them to take their part in this broad educational and cultural business of keeping the pastor in his place by informing the minister's children that if it were not for your big-heartedness in putting a dime a week in the collection plate their father would be a pauper.

If, for some reason, you soon find yourself without a pastor be sure to specify just what type of a man you want to succeed him. Ideally, he should be between the ages of thirty

## The Care and Feeding of a Pastor

### A Satire on Congregational Conduct

By the REV. WILLIAM A. MUIR

Pastor of the Clarion (Iowa) United Presbyterian Church

CODGER GABSON, statistician for the National Confederate Council of the Association of United Congregations for Immediate Reaction, a non-profitable organization, has startled the church world by announcing that the available supply of pastors is dwindling. A conference has been called to discuss the problem of the basis for a just and durable pastor, and a report will be issued as soon as a Committee on Dwindling can be formed.

For those who cannot wait, the following suggestions on the care and feeding of a pastor may prove valuable.

### The Gauntlet

The old Indian pastime of making a victim run the gauntlet to the accompaniment of sundry blows on vulnerable portions of the anatomy has today been replaced by a more efficient system in which the gauntlet runs the victim. This takes place in all churches immediately after the service, when the pastor exposes himself to the cold air of the street door and the hot air of his parishioners. For the pastor this exercise takes the place of the old-fashioned hair shirt as a humility inducer.

As a church member your part in the program is to make one or more of the following remarks to the pastor as you pass by. The frequency with which they are used should be in indirect proportion to your offering of the morning. When the plate was

passed, you did your part to keep your pastor poor; now finish the job and keep him humble.

1. "Well, pastor, through for another week, I see". This should be accompanied by a huge sigh, indicating that your line of work will not allow you to contemplate a similar week free from all burdens.

2. If you can manage to speak a paragraph without pausing for breath, try this one. "That was certainly a wonderful sermon you gave THEM this morning and I am sure I don't know when I ever heard you preach so well and it reminded me of the sermons that your predecessor used to preach every Sunday only his were more scholarly which isn't a criticism of you at all only we don't all have the same talents do we?"

3. Or, in equally breathless tone: "I heard Fosdick over the radio last week and he preached a marvelous sermon on the same text and made it so clear just what the real meaning was deep down underneath all the superstition of those Old Testament people and when I listened to you I thought how much you had in common with Fosdick".

4. A good approach after an evangelistic sermon is: "Good message this morning, Doctor. What I always say is, we need more of that type of stuff in our pulpits today. Nothing but that can save the country. Of course, we are all going to heaven, but we need your emphasis too. I always say all the churches are all teaching the

and thirty-five and be able to stay at that age for ten years, have a wife who can sing solos, serve church suppers, manage on a limited budget, be the assistant pastor, and make up the salary deficit by spot-welding. If the minister has had practical training in janitor work and carpentry, advertising and publicity, and can raise his

own salary by solicitation, so much the better.

When candidates arrive, explain to them that you have someone else in mind, but are willing to let them try. When they depart, hand them their carfare with a philanthropic flourish, adding, "You were worth every penny of it".

that Henry Kaiser makes. The sea was beautiful, the weather not too hot for that part of the world, and we were all happy.

Then, about two o'clock one morning, Captain Foley came to my cabin door. He said word had just been received that a submarine was dead on our track quite a way ahead of us. He didn't think we could have any trouble from it before daylight, but said we should get dressed, keep our life-belts ready, and be prepared for whatever might happen. He suggested that I come up to his lounge to give a little moral support to the ladies. They were already dressed and we had some prayer together. They lay down again, and I sat in the lounge with the chief steward for awhile, listening to his stories of his former experiences of being torpedoed. The captain changed the ship's course in toward land, and by morning we were within a few miles of the coast. We never heard any more about the submarine, although later we heard that a ship had been torpedoed farther to the east, at a point which the submarine on our track might have reached. All this made us realize more than ever how much God's care means to us, and we were very thankful to Him for keeping us safe.

I am so glad to hear that you are all well. Mother writes that you are doing very well in school, Don, and that Dorothy is learning many things too, at home. I am so glad that you pray for me every night. I pray for you too, and know that God is keeping you. I am very lonesome sometimes, without you and Mother, but I know that before so very long, God will bring you all to me.

I am sorry that I have not been able to go into the country that I wanted to reach, but I believe God will yet take me there. It may be, of course, that He has some other place for us. I wish I could be busy getting a place ready for you to come to. But anyway, I am busy here, and am very well and happy. I have good friends here. God bless you all and keep you. I wonder if you and Grandma go up into the attic much these winter days. I suppose it is too cold. I'm so glad you have a nice home in which to live.

I'll have to write you another time about my ride in the airplane. Goodbye for now.

With lots of love,  
DADDY

## Dear Donald and Dorothy

Portions of a Letter From the REV. CLARENCE W. DUFF

(EDITOR'S NOTE: Although we think the grown-ups will be equally interested in this letter from Mr. Duff to his two children, it is here published particularly for the youngsters in the GUARDIAN family.)

DEAR Donald and Dorothy Ann: I've been promising you a letter to tell you more about parts of my journey. I believe I have written pretty fully about my trip as far as Lourenço Marques, for that far I traveled on Portuguese ships and was in neutral countries, that is, countries that are not fighting in the war.

I think Lourenço Marques was the cleanest, most beautiful city that I saw on the whole trip. It isn't a very big city, but the Portuguese have planted beautiful trees and flowers everywhere, and have built many very nice buildings too.

We were there just twelve days. We were told that there was little hope of getting a ship from there but, in less than a week after we arrived, a ship came whose captain agreed to take us on board. Of course, since the ship was a British ship under government orders, it might or might not touch the harbor we wanted to reach. We found out later that it had been on the way to Durban and suddenly got orders to put in at Lourenço Marques instead. The captain and the other officers didn't know why, and of course we don't either, only we are sure that God was thinking of us and, in answer to our prayers and yours and those of many other people, He brought the ship there to help us, as well as for other good purposes that we do not know about.

All our baggage except a suitcase or two each was put on the ship, and then we waited, ready to go at short notice. We paid for our passage, but

were "signed on" as members of the crew, the ladies as stewardesses and I as honorary purser—and received a shilling (about 20c) per month.

The officers and men were all most friendly, and they were a fine group of men, too. A number of them were very much pleased to have Christian services on Sundays, and the captain himself suggested a special Christmas service, which was well attended. I had good talks with several of the men. I used to like to go up on the "bridge", which is the place where one of the officers watches and directs the ship, and sometimes I went up on the lookout above the bridge to talk with one of the gunners who was watching for anything that might come in sight. Especially I liked to go up at night, and often they told me about the stars.

There were a number of ships in our convoy, with several little escort ships which went back and forth and back and forth across our path, in front and behind the big ships. Our captain was the commodore of the convoy and gave orders to the other ships. We had to go slowly, because one or two of the other ships could make only eight or nine knots an hour.

Before daybreak one morning I was awakened by the ship's sudden turning about. The other ships seemed to be going on, while we went back between them. I heard the captain shouting a message through his megaphone to each ship in turn as he drew up alongside it. He told me afterward that we almost hit one of the ships as we turned away from it. The reason why he had to deliver messages to each ship was that he had received word by radio to disperse the convoy.

We began to make good time after that. Our ship was almost new, made in Vancouver, Canada, about the size and general shape of the Liberty ships

# The Presbyterian Guardian

## EDITORIAL

### Last Laugh

(With apologies to C. S. Lewis, whose most interesting volume, *The Screwtape Letters*, inspired the form, if not the content, of these lines. In Mr. Lewis' book, *Screwtape* is one of Satan's archangels, and *Wormwood* is a demon of lower rank who is active on the earth. The book thus provides an excellent form in which to present a severe but thoroughly popular critique of current liberal interpretations of the Christian religion.)

**D**EAR Nephew Wormwood, First and most important of all, I want to congratulate you on your outstanding success in a case that has recently come to my attention. I received just today a special delivery copy of the letter that Irvin S. Cobb wrote and gave to some friends, to be opened and read after his departure.\* I can't wait a single day to let you know how pleased I am with you. I have already sent in a recommendation for your promotion.

It was especially good that you persuaded him to get a minister—a Presbyterian at that—to conduct the funeral service, as they call it. That was a stroke of genius. If we can only get more of those Presbyterian and other ministers to read nice solemn religious services over the corpses of some of our best subscribers, we will soon have very little to worry about from the churches. And then to have the twenty-third psalm read! Of course, you and I know that the twenty-third is pretty strong medicine. Some of those we thought were coming to make their home with us got pulled over the line with that bit of poetry. And it has been a lot of comfort to a great many of our enemy. But it wasn't that sort of comfort to Brother Cobb, and I don't think it will affect many of his friends in a way we don't want it to. It doesn't say anything directly about that little episode of the cross and, when carelessly used by our pals, it often comes in right handy.

\* See Page 111.

A lot of people will think they are at a real religious service when they inter Cobb's ashes, and we won't say a word that will let the cat out of the bag.

And then to get Cobb to publish those remarks about his idea of an ideal religion—a combination of some Romanism, Unitarianism, Episcopalianism, Judaism, Mormonism and Quakerism, with even some Salvation Army traits thrown in! Even I myself never thought of putting all those together in one religion. You have really outdone yourself there. Be careful, though, that the Salvationists don't get too upset about being included in such company. It is good to go a bit slow at times.

And finally I want to congratulate you on getting across so well that idea that the Jehovah of the Old Testament is a pretty terrible party. Those paragraphs where Cobb compares that Jehovah to Hitler at his worst, and to Joe Stalin—they are really classic. Thanks to your efforts, a lot of people have gotten so they think that way, but this is the first time you have actually gotten anyone to say it out loud, so that it will be heard. I appreciate, too, the little touch by which you get him to make these remarks about Jehovah, just after you have persuaded him to have them read the twenty-third psalm over him. Jehovah his shepherd! Ha! Ha!

Boy, I want to congratulate you again. The more I think about it, the better a job I think you have done. That fellow Cobb always liked laughs. This time he surely gave us one.

And now for another matter that needs our attention. You remember that the day they call Easter is coming soon. You wrote and told me you were a bit worried over it, because you have been told that there are always a lot of people at the churches on that day. That is true, but if you work it right, there is really nothing to worry about.

Here's what you do. First of all, be sure and persuade all the stores and shops to bring out a lot of spring clothes and fashions, with crazy hats and such like for the women. People have so much money this year they will all go crazy trying to get something better than their neighbors have. If that campaign is successful, half your trouble will be over. All the people that go to the churches will be so interested in seeing what everyone else is wearing that they won't be able to keep their minds on the serv-

ice, and the minister won't be able to think much about his sermon, either.

Then be sure and put a bug in all the ministers' ears—the ones where you have the inside track, you know—and get them to talk about rabbits and eggs and spring flowers and green grass and so on. If you can get them to talk along that line enough, they won't have time for some of the other things that occasionally and unfortunately crop up.

I had a swell success along that line a few years ago. I happened to be up in Princeton, and got close to one of the professors in the seminary there. That place used to be an awful nuisance to us, but we're really making some progress there of late. Anyway, this professor I was speaking about had to give one of those Easter sunrise talks over on the green by the graduate school. Well, I got him so fixed up that he talked about rabbits and eggs and very vaguely about some sort of a mysterious new life, but, boy oh boy, he got through without ever once mentioning that story they tell about the resurrection of our Arch-Enemy. Well, that's an illustration of the thing you ought to work for.

And finally, be sure to have some of the big churches put on a grand musical program in the evening of Easter day. Usually the sermons that get preached in the evening are more satisfying to the enemy than those in the morning. But if you can get some church in the neighborhood to have a lot of grand singing, you can generally get most of the people to leave their own churches and go there. This idea that they get a great spiritual uplift from listening to music is a swell one to foster. But the thing that is important to us, of course, is that there is not any preaching at all. Sometimes you can even get them to go through the whole service without any reading from the Bible.

Well, that is the way you can overcome the influence of their Easter church services. That was the kind of Easter that Cobb liked, I'm sure. And though they don't know it yet, it is the only kind of "Easter" any of those who come to live with us will ever know. Again, we get the last laugh.

Yours for the glory of

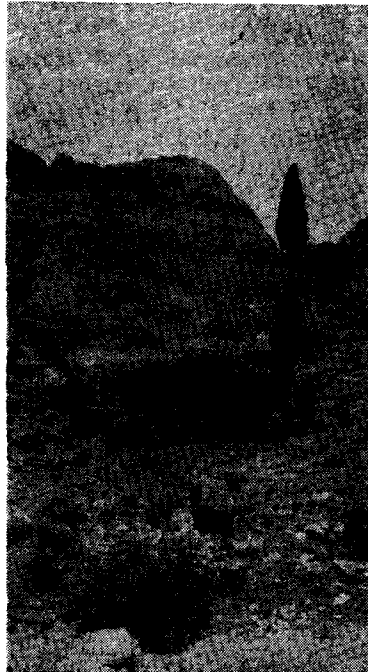
Our Father Below,

SCREWTAPE

—L. W. S.

# Through the Sinai Desert

A Personally Conducted Tour by the REV. EDWARD J. YOUNG, Ph.D.  
Assistant Professor of Old Testament in Westminster Theological Seminary



Elijah's Well at Sinai

## PART 5

### The Mount of the Law

IT IS difficult to leave the friendliness of an oasis and enter again the vastness and loneliness of a desolate wilderness. However, the ruggedness of the country proved to possess an attractiveness all its own. The cliffs took on fantastic shapes, and great rocks stood up like creatures suddenly grown rigid as human beings approached. As the sun began to decline, its setting rays gave to the rocks a peculiar beauty. About us all was quiet. Here and there grew a few thorn bushes, the only visible form of vegetation.

The sky was blue with that clearness of color which is seen so frequently above the desert. Near a great rock we made camp for the night. Here the country was more open and we began to feel somewhat the vastness of the wilderness. It had been a difficult day. The flies had been nearly unbearable; the camel had groaned almost continuously; the sun had beat upon us mercilessly; the Arabs had tried to cheat us; my friend's shoes

had broken open, and our feet were beginning to blister. Night, therefore, had been more than welcome. We fell immediately into a deep sleep which was not interrupted until four o'clock the next morning, when we broke camp.

That morning Ali pointed out a range of mountains far in the distance. "Do you see that central peak?" he asked. "That is *Jebel Musa*".

I can remember his words distinctly. "*Hadha Jebel Musa*". This was the mountain of Moses, the mount upon which, according to tradition, God gave His Law to Moses. This was the first distant view of the object of our journey. After a time it disappeared from view, but at last we had seen that for which we had come so far.

We were now on the very track of the Israelites. In the near vicinity was *Ain Hudherah*, which is probably the *Hazeroth* of the Bible. *Hazeroth* is mentioned as the third station distant from Sinai (Num. 33:17). Here it was that God gave a remarkable revelation to mankind. Miriam and Aaron had complained against Moses, and the motive of their complaint had been unworthy. Hence the Lord came down and rebuked them, and Miriam was punished with leprosy. Then God spake concerning the high position of Moses. Moses is "my servant", and "in all my house he is faithful" (Num. 12:7).

Thus, it was in this wild and desolate land that God revealed the high position of him who was over the entire Old Testament economy and who was later to be contrasted with Christ the Son (Heb. 3:1-6).

The way was sandy and, during the morning, we passed a high sandbank. Our trail climbed steadily and we found ourselves in a region where the mountains were higher than any we had yet encountered. Once we stopped by a skeleton-like seyal tree (a form of acacia). Ali told me that six months before he had camped under this same tree. The tree gave little shade. Ali explained that it exuded a gum. Looking at this tree, almost alone in the desert and without foliage, I could not help thinking of the *Anchar* or Poison

Tree so beautifully described in Pushkin's famous poem.

Whether or not a gum could be extracted from this particular tree I do not know. It is true, however, that there are in the peninsula trees which do exude gum. Indeed, there are those who believe that in this phenomenon is to be found the explanation of the manna. The manna, however, was provided in a miraculous manner. Whatever the exact nature of manna may have been, it is perfectly obvious that the Sinai peninsula under ordinary conditions could not supply sufficient to meet the needs of the Israelites. Whatever its exact nature may have been, the manna was miraculously provided by God to meet the needs of His people at a particular time.

During the afternoon we ran out of water. Aid took the goatskin bag and set out to discover water. We watched him walk eastward until he disappeared from view. While he was gone, we ate bread and dates, and rested. After a time Aid returned and we started again. That evening it became very cold. We were nearing the heart of the peninsula.



Stone Steps of Mt. Sinai





The Monastery of St. Catharine

This was a glorious country. The crags assumed fantastic shapes, and each turn in the way brought new and weird vistas. In one ravine where we paused to rest, the camel strayed away and soon was lost to sight. Ali went after him and insisted that the rest of us remain where we were. This we were not at all loath to do, and by the time Ali returned with the camel we were rested and ready to continue the journey.

At one point, we passed, on the left, a weli, or tomb of a saint. The weli was a small stone hut, and was supposed to contain the tomb of Sheik Salih, about whom we could learn little. The hut seemed out of place in this desolate wilderness and we regarded it with great interest.

That night was exceedingly cold. Long before dawn I arose and built a small fire. As soon as it was built, the others came to life and for a time we sat about the fire. Soon, however, we set out, our course following the Wady Sheik until we approached the Wady ed-Deir. Up this wady we proceeded for a few moments until we came to the monastery of St. Catharine.

During the early centuries of the church, men came to the desert in order to seek solitude and to flee from the world. Admirably adapted to their purposes were the desolate fastnesses of Sinai. Here they lived as anchórites, dwelling often in caves, and in cells. A church was early erected, and also a monastery.

The present monastery is said by tradition to have been built by the emperor Justinian in the year 527 A. D. Apparently a fortress was also erected to protect the monks from marauders. At times large Christian communities have existed in the pen-

insula.

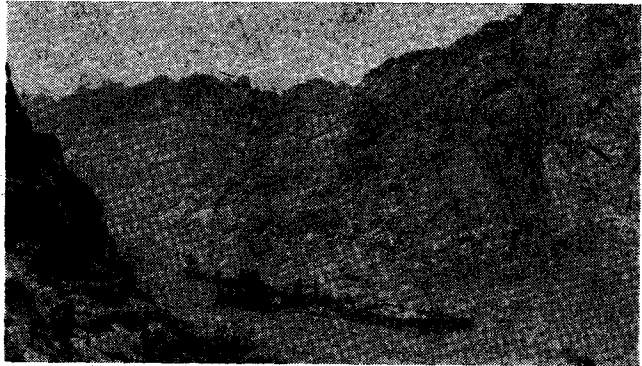
Today, however, only a few monks live in the monastery. Their life is simple. They care for the gardens and faithfully attend mass in the church.

Admission to the monastery is refused to anyone who does not possess an official letter from Cairo. This letter we were unable to obtain, and although the priest graciously examined every official document which we possessed, from passport to a California driver's license, he finally decided that we should not enter the monastery. However, he saw to it that we were provided with a sack of bread and dried fish, and this in sufficient supply to last until we reached the Red Sea.

Thus we joined the list of notables who have been refused admission to the Monastery of St. Catharine. We were permitted, however, to walk about the pleasant garden among the trees and to remain there as long as we desired.

It was a disappointment not to enter the monastery, for it contains a remarkable library in which a very ancient Biblical manuscript was discovered, the now famous Codex Sinaiticus, written in Greek and dating from about the fourth century.

Situated in a ravine between two high mountains, the monastery appears to be utterly shut off from the outside world. On one side there rises the great piece of rock known as Jebel ed-Deir, or Mount of the Monastery, while on the other is the traditional Mount Sinai, or Jebel Musa. The monastery is said to be about five thousand feet above sea level, whereas Jebel ed-Deir is over sixty-five hundred feet and Jebel Musa about seventy-five hundred. The climb to the summit of Jebel Musa, or Mount Sinai,



The Monastery from Jebel Musa

therefore, involves an ascent of some twenty-five hundred feet.

There are two ways of reaching the summit of Jebel Musa. One is to take a steep trail, climbing up some three thousand stone steps supposedly erected by pilgrims. However, there is another trail to the summit, not so steep. We decided to make the ascent of the mount by this latter means, and set out, following for some time the valley in which the monastery was situated.

The trail soon began to zig-zag up the mountainside and the ascent became quite steep. To the south rose great peaks and before our eyes, as we continued to climb, there gradually spread out a view of savage beauty.

To the southwest arose the great Mt. Catharine, at least a thousand feet higher than Jebel Musa. All about were wild and rugged peaks. From far down in the ravine came the sound of camel bells. Deep down in a corner of the mountains grew a few trees. About us a gentle breeze blew. The whole scene with its rugged grandeur formed a fitting background for the revelation of the Law.

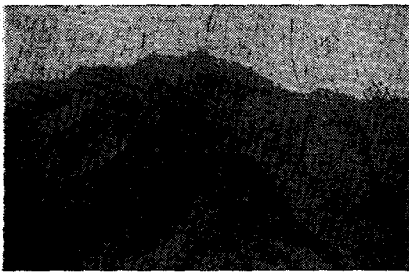
On the summit of the mountain stood a small chapel, and near it was a Moslem mosque of similar size. Both buildings seemed to be wholly out of place.

According to tradition, the mount upon which we were standing was the actual Sinai of the Bible. Whether this is in fact the case, however, cannot be proven. An article of this nature is not the place in which to discuss the question in any great detail. I would, however, like to express my conviction that the Biblical Mount of the Law was situated in the southern part of Sinai and that it might have been one peak, the Ras Es-

Sufsafseh, of the group whose highest summit is the Jebel Musa.

There are those who say that the mount is not to be found in Sinai at all, but rather is to be looked for to the east, in the Arabian peninsula proper. The principal reason for this is that such people believe that Mount Sinai was a volcano. Moses, they tell us in effect, was tending his flock near a volcano, and it was some volcanic activity which caused him to believe that he was beholding a bush that was burning and yet was not consumed.

It is obvious that a view such as this really does away with the miracle of the burning bush. But it is surprising to learn how many there are who really deny any objective revelation to Moses at Mount Sinai. Rather they seek to account for Moses' con-



Mount of the Monastery

viction that God had spoken to him as in reality due to a subjective psychological experience. If, however, one accepts the Bible as trustworthy, he will come to the conclusion that God did indeed speak to Moses, and that the mount upon which the Lord revealed Himself is probably to be located somewhere in the southern part of the Sinai Peninsula.

It is perhaps understandable that those who have never been in the desert of Sinai should scoff at the historicity of the narrative in the Book of Exodus. But one who has been in this region knows that the narratives bear the air of reality. It is almost impossible to think that they were written by anyone who did not know the desert. It is fitting to close this article with the well-chosen words of a devout Presbyterian missionary, Dr. Franklin E. Hoskins, who has written a delightful book about his trip across the Sinai Peninsula. Dr. Hoskins says, "Critics seated thousands of miles away in distance and three thousand years later in time have formulated

doubts and queries, have raised imaginary difficulties, which vanish into thin air when the observant traveller enters the almost changeless peninsula of Sinai with his Bible in his hand. Some have gone so far as to deny that the inspired writers had the Sinai region in mind. Nothing could be more grotesque and farther from the truth. The Bible writers plainly knew that country as well as George

Washington ever knew the country between Boston and Yorktown, and the writer, after twenty-six years in Bible lands and many journeys into these more remote portions, would record his conviction that the geography of the Bible fits the land as the key fits the lock, and each succeeding generation of men will realize this more clearly".

(To be concluded)

## The Parable of the Mustard Seed

A Meditation on Matthew 13:31, 32

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

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

THE parable of the mustard seed, as well as that of its companion-piece, the parable of the leaven, sounds a note of encouragement. The preceding parables had dealt mainly with the obstacles the kingdom had to meet in men and in Satan, but in those of the mustard seed and the leaven, our Lord teaches the vast expansion of that same kingdom. Here He shows the well-considered and sober optimism of divine foreknowledge.

### The Parable Itself

"Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof" (Matt. 13:31, 32. See also Mark 4:30-32; Luke 13:18, 19).

### Some Old Testament Parallels

Since our Saviour's mind was marvelously familiar with and, in fact, immersed in the teaching of the Old Testament, the Word of God thus far revealed, it is important for us to observe the following Old Testament parallels to our parable. Two of these concern pagan kingdoms, and two speak of God's kingdom.

In Ezekiel 31:1-18, Egypt, like Assyria, is compared to a stately cedar, thick, tall, and wide-spreading. This great cedar sheltered all the fowls and beasts (the nations) in its branches and under its shadow. It was the envy

of all the other trees, that is, the other great empires, in Eden, the garden of God. But because of its pride Egypt would be given into the hands of a mighty one (Nebuchadnezzar), who would cut it down. This would be a warning to all trees, that is, empires, against pride, for God would bring all the haughty down to the nether parts of the earth.

In Daniel 4:1-27 we see Nebuchadnezzar anxious about a dream which none of his wise men could interpret. Then he called Daniel, and told him the dream. In this dream the king had seen a tree, lofty and wide-spreading. Its fruit was food for all flesh. The beasts of the field rested in its shade, and the birds of the air dwelt in its branches. At the bidding of an angel the tree is hewn down, and its stump is bound with brass and iron among the grass for "seven times". Hearing this dream, Daniel explained that the tree meant Nebuchadnezzar and his great dominion, and foretold that the king would lose his reason and eat grass as the beasts for seven years, and then be restored to his throne.

In Psalm 80:8-10 God brings a vine out of Egypt. This vine grows until it fills the land like a lofty cedar. It sends its branches out to the Great Sea and its roots to the River Euphrates. Then it is broken down by enemies. This portrays the calamitous judgments brought upon Israel through sin.

Ezekiel 17:22-24 portrays the action of God following Judah's fall under Zedekiah's rule. God Himself

will take another twig of the cedar (the royal house of Judah), and will plant it on a high mountain of Israel. It will become a great spreading tree, very fruitful. Under it and in its branches shall dwell birds of every wing. Then all the trees, that is, the nations, will see that it is God who directs their destinies. This is a prophecy of the restoration of the Jewish royal line which was fulfilled in the coming and kingdom of the Messiah, the Lord Jesus Christ.

### The Mustard Tree

But when the Lord Jesus used a tree to illustrate His kingdom, He did not select the stately cedar, the wide-spreading vine, or a large fruit tree. He chose the mustard tree with its tiny seed and unusual growth.

The common mustard of Palestine is *Sinapsis nigra*, or black mustard, which is found abundant in a wild state, and is also grown in gardens for its seed. It is a familiar sight on the shores of Gennesaret. In gardens it reaches a great size, often as high as ten or twelve feet. It is an annual growing from seed. The seeds are exceedingly small. The birds are fond of them, and are found sitting, "lodging" (not building nests, however), on the branches as they eat.

Because of the expression "great tree" in Luke 13:19, some writers have thought that an arboreal plant is meant in our parable. *Salvadora persica* has been suggested, for it is sometimes called *khardal*, mustard, by the Arabs. But this plant is a shrub, not an herb. Besides, its seeds are never sown in gardens (Luke 13:19). It is a perennial shrub, furthermore, and so not a plant notable for rapid propagation from seed, a point of great importance in the parable.

### Some Details of the Parable

The kingdom is compared to a mustard seed, which a man took and sowed, that is, it was not sowed by chance. The seed is less than all seeds, that is, it is less than all those ordinarily sown, although the seed of poppy and rue, and the spores of fungi are smaller than mustard seed. The Talmud as well as Scripture (Matt. 17:20) uses mustard seed proverbially to express something exceedingly small. But when the seed is grown, it forms a plant bigger than other herbs. It does not become as big as an oak or a cedar tree, but yet is so large that birds can

sit in its branches. In Palestine, we are told, the goldfinches and linnets settle in flocks on the mustard plants. So the mustard plant has a small seed and large growth, thus illustrating small beginning and great result.

### The Meaning of the Parable

We should stress this one point of small beginning and great result, and not seek additional meanings in the field in which the seed was planted, the man who planted it, the pungency of the mustard, or the birds that rested on its branches.

It has been observed, however, that here we see the kingdom as a small beginning; with a center of life a seed, not a pebble; with great development and size; and finally, with beneficial result. It is not the deadly Upas tree, poisoning those it touches, but a wholesome tree, giving shelter, repose, and sustenance to those who seek its refuge.

Some writers, past and present, try to make us believe that the birds in the parable indicate only Satan and his emissaries, just as in the first parable Jesus said the birds of the air, that plucked up the seed, represented Satan. But it is more natural, and more in accord with the Old Testament parallels, to think that both good and bad individuals seek the benefits of the external growth of the church. "This was verified in the ecclesiastical establishment which Constantine founded, in the mediæval Church, and indeed applies to the visible Church generally. Not only sweet songsters, but even birds of prey, seek to build their nests on this heavenly tree" (Lange).

### Lessons for Us

As we meditate on this wonderful parable of our Saviour, we may well ponder these things:

(1) God often works with small beginnings. He began the creation with light. He began humanity with the creation of the first pair. He began His covenant people with the family of Abraham. He began the Christian church with the small band of Christ's disciples. Therefore we should not despise the day of small things (Zech. 4:10).

(2) We should not disparage the external growth of the kingdom as seen in the visible church. There is a tendency today to do this in the interest of an undenominational, un-

sacramentarian, ostensibly Biblical Christian work. But there is nothing to be feared or slighted in the visible manifestation of the kingdom, so long as God's people are alert to oppose heresy and worldliness in the visible church.

(3) We should guard against discouragement. Our Saviour, though facing the cross, showed a serene and sober optimism. He ordained the Lord's Supper as a perpetual memorial. He prayed His high-priestly prayer including a multitude of believers distant in time and space. After His resurrection He gave the Great Commission. He saw the vast expansion and ultimate triumph of His kingdom. The glorious apostles, confessors and martyrs followed in His train. Remembering all this, should we not evidence a holy joy and courage in the face of all obstacles as we conduct our Christian work and testimony?

(4) Finally, we should pray that the kingdom may grow in our own hearts from a small beginning to a great expansion, so that everyone can see visibly manifested the rule of Christ in our lives, and so also that we can give shelter and help in Christ's name to the many needy ones who seek our aid. Then He will use us to spread His kingdom of grace, till by and by, through the divine catastrophic consummation, it shall be transformed into the kingdom of glory.

### Cobb on Religion

(See editorial, "Last Laugh", on Page 107)

**W**IDE publicity was given to a letter written by famed humorist Irvin Shrewsbury Cobb, penned three months before his death on March 10th and outlining, among other matters, his opinion of religion. Portions of the letter are here published, beginning with a request concerning the funeral service:

In deference to the faith of our dear mother, who was through her lifetime a loyal though never a bigoted communicant of that congregation, perhaps the current pastor of the First Presbyterian Church would consent to read the Twenty-Third Psalm, which was her favorite passage in the Scriptures and is mine, since it contains no charnel words, no morbid mouthings about corruption and decay and, being

mercifully without creed or dogma, carries no threat of eternal hell fire for those parties we do not like, no direct promise of a heaven which, if one may judge by the people who are surest of going there, must be a powerfully dull place. . . . Hell may have a worse climate but undoubtedly the company is sprightlier. . . .

My notion of an ideal religion would combine the dignity and the beauty of the Romanist ritual with certain other ingredients; the good taste and the ability of the Unitarians and Episcopalians—a trait not too common to some of the evangelical groups—to mind their own business. . . .

To these add the noble ethics and the splendid tolerance expressed in Reformed Judaism; the study in independence and the good business principles of the Mormons; the gentle humility and ordered humanity of the Quakers, plus the militant zeal and unselfish devotion of those shock troops of the Lord—the Salvation Army, who fight in the trenches of sin's no man's land to reclaim the tortured souls and clothe the naked bodies of those whom the rest of a snobbish world forgot.

If, based on this combination, there was a determination to practice the sectless preachments and the teachings of Jesus Christ, who was the first true gentleman of recorded history and the greatest gentleman that ever lived, I might not have joined the fold but certainly I'd have stood on the sidelines and cheered for it.

By the way, have you ever noticed that in time of war not the most passionate partisan dares to ask the Prince of Peace to bless his bloody arms and forward his bloody deeds? He invokes the aid of the God of unjustified battles as created by the ancient Hebrews.

All Hitler needed to do was to let his whiskers sprout and sit on a nest of thunderbolts and naked swords, thinking of plague and pestilence and rapine and slaughter and slavery for the vanquished, to be a fit understudy for the vengeful, murderous Jehovah of the forepart of the Old Testament.

For Brother Joe Stalin, our present beloved ally and, secretly, the everlasting enemy of our institutions, the job would be easier. He already has the whiskers.

At the checker's stand, Jeannie watched with awe as the numbers jumped up to look out of the little window at the top of the cash-register. Then at last a little bell rang, Mamma paid for her groceries and the clerk carried the big package over to put in the go-cart at Baby Brother's feet. They found the dear little fellow sound asleep, his head drooping to one side and one arm hanging down. Mamma quickly let down the back of the go-cart a little so Baby could rest more comfortably, and tucked his little blanket around him, while the man carefully set the package of groceries in the foot of the cart.

On the way home, Mamma pushed the go-cart herself because of the sleeping baby and the heavier load. Mamma let Jeannie put her hand into the big paper bag and take one of those fat bananas. How Jeannie enjoyed peeling down the yellow skin and taking one little bite after another, until the banana was all gone! It tasted so good because it was weeks and weeks since they had been able to find any bananas in the stores.

"Mamma, why can't we get all the bananas we want, the way we used to?" the little girl asked.

"Well, dear, it's because of the war. The boats that used to bring us bananas from South America are now carrying oil and other supplies to help win the war".

"Oh", answered Jeannie, vaguely—she didn't understand that very well.

But now Mamma stopped suddenly and looked back. "Jeannie, what have you done with the banana skin? Look, you dropped it right in the middle of the pavement! Go right back and pick it up, and put it in that trash can". Her mother looked and spoke so sternly that Jeannie, after one little grumble, ran back to pick up the banana skin.

"Why did I have to do it, Mamma? What difference did it make?—Well, I s'pose", she added, answering her own question, "it didn't look very neat, right in the middle of the sidewalk".

"Jeannie", said her mother, "how would you like to be a member of a very important secret society? It is called 'The Society for the Prevention of Falling on a Banana Peel' and your Mamma is the original, charter (and perhaps the only) member of it". Jeannie looked very much impressed

## The Society for the Prevention of Falling on a Banana Peel

A Story for the Children's Hour

By HARRIET Z. TEAL

**J**EANNIE, her Mamma and Baby Brother were starting out for a shopping trip to the Super-Market. Baby Brother was riding in his go-cart. Mamma let Jeannie push the go-cart along the pavement, with some help from her when they had to cross a street. Jeannie said she was Baby Brother's "Big Sister", for she was six years old and in the first grade at school and Brother was only a year and a half old.

Soon they turned in at the doorway of the big Market, and Mamma wheeled Baby Brother over to a quiet place by the front window of the store where he could look out into the street and see the "car-cars" go by, and watch for some doggies, which he called "goggies", to come trotting along the pavement.

Jeannie thought a visit to the Super-Market was the best fun. First they went through the little turnstile. Then Jeannie took one of those wire-baskets-on-wheels from the row that stood along the wall, and pushed it through the store for Mamma to put her

groceries in. "It's something like Baby's go-cart, isn't it, Mamma? Only", Jeannie added, with a little giggle, "this is a double-decker". Mamma went from one row of shelves to another, selecting boxes and packages and cans—only not too many cans because of the ration points. "Oh, buy that big can of peaches, please do!" begged Jeannie. But Mamma shook her head, "No, dear, I'm sorry, but that takes too many points".

Now, at the meat counter, the little girl looked at all the queer, interesting things in the lighted glass case. Jeannie liked to put her hand against the glass to feel how icy-cold it was.

Their last stop was at the fruit and vegetable section. "Oh, Mamma, look! Bananas!" cried Jeannie. Sure enough, there was a pile of big, fat, yellow bananas—a very unusual sight in these days when they are so scarce. "Only Two Pounds to a Customer", the sign said, so Mamma bought two pounds while her little daughter clapped her hands in delight—she did so love bananas.

and rather puzzled by the name of this "important" society, as her mother went on to ask, "Shall I tell you a story about when Mamma was a little girl?"

"Oh, yes, please do", cried Jeannie, giving a little skip, as she walked along beside the baby carriage.

"Well then, long ago when I was just a few years older than you are now, I read a story in my Sunday school paper about another little girl, and it taught me a lesson which I have never forgotten.

"I do not remember that Sunday school paper story very clearly now, so what I can't remember, I'll make up. It was something like this: A little girl—we will call her Sally—was skipping along the sidewalk one afternoon, eating a banana. When she finished it, she threw the peeling over her shoulder and started to run, for she was in a hurry to get to her little friend Mary Ann's house. Mary Ann had been given some new toys for her birthday and had asked Sally to come over to help her play with them. Sally's mother said she might stay till the courthouse clock struck five, so Sally did not want to waste a minute of her precious play-hour.

"But just as Sally threw the banana skin away, she thought of something—someone had told her, only last week, never to throw a banana skin where anyone could step on it, as it is very slippery and could cause a person to have a bad fall.

"Sally's Conscience said, 'Go back and pick it up', but Sally only shook her head impatiently and replied, 'I haven't time. Besides, let people look where they walk; I can't take care of everybody'.

"Then her Conscience answered back, 'Remember the lesson at Sunday school, about Cain who said, "Am I my brother's keeper?"'

"Sally remembered. The teacher had said we are our 'brothers' keepers' and must do whatever we can to help them. But Sally ran on without stopping, feeling rather angry with her Conscience for bothering her when she was in such a hurry.

"At Mary Ann's house, Sally had so much fun playing with the new toys, until the courthouse clock struck five, that she forgot all about the banana peel. She ran home the back way, and so she did not pass along the sidewalk where she had thrown the peel.

"As Sally went in the kitchen door of her home, she was surprised to see her mother putting on her coat to go out, though it was almost suppertime.

"Where are you going, Mother?"

"Sally's mother looked very grave, and said, 'I'm going over to Granny Danes'. I have just heard that she had a bad fall and is hurt. She slipped on something on the sidewalk in front of the Browns' house'.

"Sally caught her breath—it was in front of the Browns' that she had thrown the banana peel on the sidewalk, and dear old Granny Danes, who was lame from rheumatism and nearly blind, hadn't been able to see it or to keep from falling.

"The little girl was crying as she caught hold of her mother's hand and begged, 'Please let me go over to Granny's with you'.

"So side by side they walked into the old lady's house a few minutes later. A neighbor, who had come in to take care of Granny, said that she was resting in bed and that the doctor who had been called in to see her reported no bones broken. She was only bruised and shaken. Sally clung close to her mother as she went quietly to the old lady's bedside.

"Here are Mrs. Blake and Sally', said the nurse, bending over her.

"How are you, dear Mrs. Danes?' Sally's mother asked gently.

"Oh, I'm going to be all right soon', answered the weak old voice. 'My Heavenly Father took care of me so I wasn't hurt very badly'.

"Sally was almost crying again, but she knew she must confess. 'Granny', she said in a shaky voice, 'it was my fault you fell. I threw a banana peel on the sidewalk, and I wouldn't stop to pick it up when my Conscience said I was my brother's keeper. Please forgive me, Granny'.

"Granny's soft, old fingers closed weakly around Sally's little hand as she replied, smiling in her direction, 'I forgive you, dear, and I hope you will learn from this the lesson that the Bible teaches that "no man liveth unto himself . . ." When we think only of ourselves and not of the welfare of others, we sin against God and need to ask His forgiveness'.

"And that", said Jeannie's mother, "was the story that taught your Mamma a lesson when she was a little girl, and it is a lesson I have never forgotten. When I see a banana or orange peeling on the sidewalk, I must

## Sunday School Papers

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kick it into the gutter. A piece of loose wire, broken glass or anything someone might trip over, must be put out of the way, if possible, because my conscience will not let me go by without doing so".

\* \* \* \* \*

That evening after supper, as Jeannie climbed up onto her Daddy's knee (the other knee was already occupied by Baby Brother) she said, "Daddy, I belong to a secret s'ciety".

"Oh, my!" exclaimed Daddy, "this sounds exciting. Tell me about it. Can I join?"

"It's called the 'S'ciety for the 'vention'. . . . I can't say it. Tell him, Mamma".

So Mamma told Daddy about the "Society for the Prevention of Falling on a Banana Peel", how it started, and what it was for. When she finished, Daddy said, "That is a very good society to be a member of. It is good to be careful to keep others from falling and hurting their bodies, and it is still more important that we never do anything to cause our brothers and sisters to stumble and hurt their souls. The Bible says in Romans 14:13, 'that no man put a stumblingblock or an occasion to fall in his brother's way'.

"For instance, Jeannie, if you say words that you ought not to say, or do naughty things that you should not do, and Baby Brother learns from you to do those naughty things—or if Mother and I act in a way that Christians should not act, so our neighbors say, 'If that's the way Christians behave, then we don't want to be Christians', then we are putting stumbling blocks in the way of others, and bringing dishonor on the name of our blessed Saviour".

"I want to belong to that S'ciety", said Jeannie. "I want to help keep others from falling and hurting their bodies and their souls".

A Supplement to the

## Service Men's Directory

**F**IRST Church, San Francisco: Lt. Margaret Livingston entered the service on February 28, 1943, after having been a nurse at the University of California Hospital. She was stationed at Camp Adair for nearly a year and is now on a hospital ship. She has been to Australia, and is now somewhere in the New Guinea area.

Lt. Donald Duncan Robertson entered the service about nine months ago, after uniting with First Church in the fall of 1942.

In addition, Dr. Ralph Byron holds the rank of Lieutenant (j.g.) in the Naval Medical Reserves and anticipates active duty some time this summer. Dr. Dale Foster is now interning at the Los Angeles General Hospital as a member of the Army Medical Reserves.

Each Sunday afternoon members of the church go down to the Christian Business Men's Service Center and acquire as many service men as they can find. These are brought to the Machen League and, for the most part, stay for the evening service. At the conclusion of this meeting, there is a song service and an opportunity for personal work, and the church attempts to correspond with the men after they return to duty.

**Franklin Square Church, Franklin Square, N. Y.:** PFC Warren Dyckman enlisted in the Army in January, 1941, and was sent overseas in August, 1942. He participated in the invasion of North Africa, engaged in five major battles, and was awarded a Silver Star citation for bravery in action. He was wounded in Tunisia when a "half-track" he was driving was hit by a German shell, and he was unconscious for three days. He was returned to this country for convalescence, and honorably discharged last September.

**V. Allan Frappied,** a native of Canada, enlisted in the Canadian army in September, 1942, and received his basic training as a member of the First Canadian Parachute Battalion at Manitoba and at Fort Benning, Ga. He is now stationed at Camp Shilo, Manitoba.

**Calvary Church, Philadelphia:** PFC Mary-Carson Kuschke, WAC, is now stationed in England. Her detachment is assigned to the American Embassy in London.

**Westminster Church, Hamill, S. D.:**

Pvt. Alice Grace Tyburec, WAC, is receiving her basic training at Fort Des Moines, Iowa.

## Education Today and Tomorrow

(Continued from Page 102)

Navy programs. The Army and Navy are buying education on contract. Industry in peace time could conceivably do the same thing. But in both cases they pay for what they want and they want nothing else. While industry has ordinarily assigned specific problems to its research men and has been interested only in applied science, it is just possible that a very large corporation might support a little pure science; but it is less conceivable that it would support an archaeological expedition; and only if it could be turned into patronage, could one think of the Tammany delegation in Congress voting for research in Hellenistic philosophy. The question should be put pointedly and insistently, Who can best judge the content of an education—a bureaucrat, a labor racketeer, or (with all their failings) a college faculty?

The second group of educators, apparently including the majority of university people, rejects the vocational view. President Hutchins of Chicago University spoke earlier, but the war has brought others to his general position as they have seen the result of Germany's repudiation of the liberal arts in favor of government-propagandized technical education.

No one denies that applied science can be worthwhile; no one denies that great inventions have been made; but western civilization, as it became mechanically unified by telegraph, telephone, and radio, has disintegrated socially, morally, and religiously. Physi-

cal means of living have been multiplied, but the purpose and end of life, which alone makes the means worthwhile, has faded from view.

It is not only the factories that have inaugurated the piece-work system; the universities have done the same thing, and people in general have adopted the piece-work method of living. A chemical formula is valuable because it makes varnish; an animated cartoon is valuable because during the show one can forget something else; a job is a good thing because we like to eat. And these fragments of civilization are accepted as valuable in themselves alone, without a suspicion that a life of detached fragments has no value at all. Why not commit suicide and save so much bother? Seriously, why not?

To remedy the defect of modern civilization, the defect of having no chief purpose and accomplishing it efficiently, this second group of educators points to the broader basis of judgment provided by a liberal arts education. An able exponent of this demand for a unifying life-purpose is Lewis Mumford in his *The Unified Approach to Knowledge and Life*, happily included with the resulting contrast in the same volume that contains Thorndike's vacuum-cleaner philosophy. The article is to be highly recommended. Mumford stresses the need of orientation, of seeing the relationships between chemistry and aesthetics, economics and Greek grammar, literature and mathematics. That is, he wants us to see life as one whole. He has a keen sense of the need of a criterion by which to judge the conflicting voices of radio, press, and movies. And if these voices, instead of conflicting, all speak a centrally-controlled ideology, there is a still more urgent need of calm criteria. A narrow technical training provides no safeguard against being deceived. Only a liberal arts education that uncovers three thousand years of human motives, foibles, reflections, and devices offers hope. Only a knowledge of how one science or one part of a science is related to all other knowledge can give one the needed perspective on life. Chemistry is undoubtedly important and worthwhile, but only if it is integrated with morality. Greek grammar has value, but only if it contributes to the chief end of man. Now the study of the relationships among chemistry, Greek, and anthropology is not just another subject among

## Two Dates

**T**WO important dates to remember are these:

**May 10th—Fifteenth Annual Commencement Exercises at Westminster Theological Seminary.**

**May 16th — Opening of the Eleventh General Assembly of The Orthodox Presbyterian Church, at Westminster Seminary.**

many. While it is so listed for convenience' sake in college catalogs, philosophy is rather the subject that underlies our approach to and use of all other subject matter. Philosophy is the study not of a part but of the whole. And for the lack of serious study of the whole, American education has lowered its standards, compromised with commercialism, and distinguished itself by mediocrity.

There are then two discernible trends in American education today: first, some want government-propagandized vocational training and aim to crush private institutions by high taxes and salary limitation; second, the large majority of university men desire free schools committed to the wisdom of the liberal arts. If the future were to be a matter of free choice and not political compulsion, education could look forward with optimism.

President Hutchins before the war was the first to gain public attention to the need of a basic metaphysics to unify education. Against the prevailing tide, he struggled to convict education of a fragmentary, disjointed approach and to urge a unified approach governed by basic principles. Now he has many educators to echo his demands. They have sounded a needed note and deserve our gratitude. But they seem to have failed in one very important point. And it will, I trust, not be construed as a lack of appreciation if a single criticism is offered in conclusion.

The one great flaw in the work of President Hutchins is that, while he emphasizes the need of a basic metaphysics to unify education, he fails to supply the metaphysics. For the contents of his ideal curriculum he proposes a series of great books. This program is one of considerable excellence, and some of his opponents would no doubt concede that these books have been too widely neglected in the past. But, note well, the books proposed do not present a single, unified metaphysical system, nor have I been able to discover that President Hutchins provides for their explication on the basis of a definite metaphysics. In other words, Hutchins has analyzed modern education, has diagnosed its disease, has said that a remedy is needed, but he has failed to write the prescription. Now, if someone wishes to unify education, it is not enough to say that a metaphysical basis is necessary. To accomplish such a result, it is essential to provide the metaphysics.

Mumford, too, it seems, has also failed at this crucial point. In fact, to speak my mind, his conclusion makes success impossible. There is only one metaphysics, one philosophy, that can really unify education and life. That philosophy is the philosophy of Christian theism; that metaphysics is the metaphysics of the Being of the Triune God. What is needed is an educational system based on the sovereignty of God, for in such a system man as well as chemistry will be given his proper place, neither too high nor too low. In such a system there will be a chief end of man to unify, and to serve as a criterion for, all his activities. What is needed therefore is a philosophy consonant with those greatest creeds of Christendom, the Westminster Confession, the Canons of the Synod of Dort, and the like. And in such a system, God, as well as man, will have His proper place. This alone will make education successful, for the social and moral disintegration of civilization is nothing other than the symptoms and results of a religious breakdown, and the abominations of war are the punishment of the crime, better the sin, of forgetting God.

But Mumford, excellent as his article is, aims to found the new City of Man. In opposition to his aim, let us long for the splendor of the City of God.

## AMERICAN COUNCIL REPLIES TO LIBERALISTS' MANIFESTO

THE American Council of Christian Churches has issued a reply to the widely circulated manifesto of twenty-eight liberal and pacifist churchmen who recently petitioned for the termination of all bombing of German cities by the United Nations, claiming that such bombing was unchristian. The reply of the American Council accuses the liberals of being "not merely against the bombing of cities. They are against this war". "Since Hitler has not yet been defeated", declared the American Council, "these clergymen ask us to let up and give Hitler a better chance of defeating us! The appeal means that American mothers and fathers must sacrifice their sons so that German boys can live".

The American Council statement

was signed by twenty-nine clergymen, not all of whom are members of the council. They are: Carl McIntire, W. O. H. Garman, Arthur F. Williams, John H. McComb, David Otis Fuller, Henry Grube, Harold S. Laird, Carl Sweazy, J. Gordon Holdcroft, Clarence E. Mason, Jr., Joseph C. Holbrook, Robert Strong, Robert Witty, Harold T. Commons, Earle Griffith, Merrill T. MacPherson, Fred R. Harper, Charles G. Bauer, W. C. Standridge, William E. Ashbrook, Roy T. Brumbaugh, J. J. D. Hall, Stephen B. Williams, Leonard S. Pitcher, Herbert J. Anderson, Thomas G. Lawrence, Walter S. Patrick, Ford Porter, and J. Oliver Buswell, Jr.

The text of the statement, which could have been improved by careful editing, follows:

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twenty-eight churchmen, characterizing the bombing of German cities as un-Christian. Our loyalty to the historic Christian faith, and to the cause of the United Nations, and our desire to see the war shortened by a complete victory, require this testimony.

No Christian can remain unmoved by human suffering, but nations have been forced to the awful recourse of war, and such suffering is inevitable. The only choice we can make is whether to have more suffering or less suffering. Tragic as is the decision to bomb cities, when such is of military value and will materially shorten the war, we have actually chosen less suffering and death rather than more.

The statement of the twenty-eight is essentially pacifist. It is issued by those who are confirmed pacifists. It is not a plea for less suffering. It is a plea for no suffering. The plea is a part of the whole pacifist structure.

We have listened to pacifism far too long. It is not for the pacifists to tell our Government how to conduct the war or to write the peace. Their subtle and popular propaganda brought us almost to the brink of disaster before the enemy. After World War I the pacifist music put us to sleep, while Germany built the Luftwaffe and Japan made her daggers from American steel. The effect of this plea is like asking Chamberlain with his umbrella and appeasement to come back and advise Churchill in the conduct of the war.

The German nation through its leaders is guilty of one of the greatest crimes of history. The pay day has come! "All they that take the sword shall perish with the sword." They who take to total war must suffer by total war. God's judgments are sure in time and eternity, and the sins of the fathers are visited upon the children of the third and fourth generations, say the Scriptures. There is no compromise with total war. Truth and justice, right and freedom, demand that we win and win speedily!

These clergymen, if they really want to help the German people, should address their plea to the German government on behalf of its people for whom they cry! Hitler can end this suffering tonight by surrendering, and thus spare these German lives. Why not ask Hitler to surrender instead of us to yield? The quicker he is forced to surrender, the better it will be for the German people and all of civilization. Since Hitler has not yet been defeated, these clergymen ask us to let up and give Hitler a better chance of defeating us! The appeal means that American mothers and fathers must sacrifice their sons so that German boys can live.

The twenty-eight are not merely against the bombing of cities. They are against this war. The only way their desire in this matter can be satisfied would be to break off the war exactly as it is now; but we believe that the enemy must be utterly

defeated. God has given us the weapons. Let us use them. To let up, as the twenty-eight request, would mean that we would land at the bottom of the sea, while Hitler would become the master of the waves. This is pacifism's poison and is contrary to the teaching of Scripture.

Human slavery is far worse than "this carnival of death," and every true Christian should put every ounce of his strength in back of the war for complete victory. Christians who have been confused or perplexed by this appeal in the name of Christianity, we trust, will turn to their Bibles, and remember that our Government in all honor does not wield the sword in vain, but for the punishment of these criminal nations, the speedy winning of real peace, and the protection of our own fighting men.

This episode ought to demonstrate to the American people the utter bankruptcy of liberal pacifism. Their dogmas would have left us limp before the enemy. This advice now would be costly, if followed. Let us be delivered from their influence in the making of the peace. A pacifist peace will not be worth the paper upon which it is written.

## STANTON TO JOIN DUFF IN MOSLEM FIELD OF ERITREA

THE Committee on Foreign Missions of The Orthodox Presbyterian Church is in receipt of good news from the Rev. Clarence W. Duff. In a cablegram which was received on March 15th, Mr. Duff reports that he has been authorized to open a mission field among the very needy Moslem tribes south of Massawa in Eritrea. These tribes have never before been evangelized, and the territory has never heard the gospel. Mr. Duff has tentatively been authorized to secure one additional missionary to assist him. He reports that he has not yet received permission to enter Ethiopia even as a visitor, but that the American Minister in Addis Ababa is still pressing for a visitor's permit for him.

The Committee on Foreign Missions is immediately making plans to send the Rev. Charles E. Stanton out to assist Mr. Duff in this work. Mr. Stanton lately moved from his field in Maine to the Philadelphia area, and he has begun language study under the Rev. William E. Welmers, Ph.D. The Committee believes that it will be at least two months before Mr. Stanton can secure the necessary passport, visas and passage to sail for Eritrea.