

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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*The centre of the Bible, and the centre
of Christianity, is found in the grace of
God; and the necessary corollary of the
grace of God is salvation through faith
alone.*

—J. Gresham Machen



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Your FAMILY ALTAR

Daily Bible Readings

Week of November 28 (Continued)

Thursday *I Samuel 12:1-10*
 Friday *I Samuel 12:11-25*
 Saturday *I Samuel 13:1-9*
 Sunday *I Samuel 13:10-23*

Questions for Sabbath Meditation

1. What good qualities did Saul exhibit when he was chosen to be king of Israel?
2. To what facts did Samuel call Israel to witness when he retired?
3. Of what sin was Saul guilty at Gilgal? Why did Saul do it?

Week of December 5

Monday *I Samuel 14:1-14*
 Tuesday *I Samuel 14:15-23*
 Wednesday *I Samuel 14:24-35*
 Thursday *I Samuel 14:36-52*
 Friday *I Samuel 15:1-9*
 Saturday *I Samuel 15:10-23*
 Sunday *I Samuel 15:24-35*

Questions for Sabbath Meditation

1. What command of Saul was unwittingly disobeyed by Jonathan? Was it a wise command?
2. Did Saul obey God's command concerning the people of Amalek? What was his excuse? Samuel's answer?
3. What attribute of God is mentioned by Samuel in his rebuke of Saul?

Week of December 12

Monday *I Samuel 16:1-13*
 Tuesday *I Samuel 16:14-23*
 Wednesday *I Samuel 17:1-11*
 Thursday *I Samuel 17:12-27*
 Friday *I Samuel 17:28-40*
 Saturday *I Samuel 17:41-54*
 Sunday *I Samuel 17:55-18:9*

Questions for Sabbath Meditation

1. According to what plan did Samuel come to Bethlehem? Why?
2. What were David's defense and offense against Goliath?
3. What was the effect of David's victory on his relations with Saul?

Week of December 19

Monday *Matthew 1*
 Tuesday *Matthew 2:1-12*
 Wednesday *Matthew 2:13-23*
 Thursday *Isaiah 7:10-25*
 Friday *Isaiah 9:1-12*
 Saturday *Psalms 110, 111*
 Sunday *Luke 2:1-20*

Questions for Sabbath Meditation

1. What name was to be given to the Saviour when He was born to Mary? Why?
2. What sort of men sought to find the Messiah?
3. To what people was the Messiah to reveal Himself according to Isaiah?

Week of December 26

Monday *I Samuel 18:10-30*
 Tuesday *I Samuel 19:1-12*
 Wednesday *I Samuel 19:13-24*
 Thursday *I Samuel 20:1-11*
 Friday *I Samuel 20:12-23*
 Saturday *I Samuel 20:24-42*

God Manifest in the Flesh

WHEN the world feasts at this time of the year, what does the Christian do about it? He can lose himself in the whirl, or he can use the time in communion with Christ. The miracle of the Incarnation is worthy of meditation at any time of the year, but when the Babe of Bethlehem is placed in the limelight by His enemies, there is greater reason for the believer's proclamation of Jesus' deity. Distortion of the true picture of Christ's person is seen by men at this season. Let us

make sure that we witness of the God-man.

Only the Almighty can come into this world to be born of a Virgin. He was God—this child of Mary—existing before time, the Creator of time, before the angels announced his humble appearance among men in the form of man. Only when that is forgotten does sentimentality rule in the observance of Christmas. We may as well face the fact that the adoration of a merely human Jesus is idolatry. Only the Bible-believer can sing:

"Veiled in flesh the God-head see,
 Hail the Incarnate Deity."

The first advent of Jesus Christ was the coming of a Saviour, whose human nature was taken into union with the Divine nature for the purpose of working salvation for sinful men. Christmas does not exalt man. It does not speak of man's dignity but of his degradation. He came "to redeem them that were under the law." It took the second Person of the Trinity to lift fallen man from the abyss of sin. Let us not hear exhortations to man to lift himself. God has come to do the work which only He could do.

There are many temptations put before the Christian at this season to forget Calvary. "There is so much kindness and good-will in the air," it is said. Sin seems to take a back seat when so many give to help the unfortunate. Be not deceived. Greater is the sin of failing to render praise to Immanuel at Bethlehem now than at any other time. Christ would say again, "Why callest thou me good? There is none good but one; that is God." He again calls men to recognize Him for His worth.

"Then let us adore, and give Him His
 right
 All glory and power, and wisdom and
 might,
 All honor and blessing, with angels
 above,
 And thanks never ceasing, and infinite
 love."

Some prayer suggestions

1. Pray for the GUARDIAN in its witness to the Reformed Faith throughout the world.
2. Pray for the Christian Education Committee as it seeks to provide true-to-the-Bible study material for church schools and Y. P. groups.

LEROY B. OLIVER.

Late News

AT a meeting held November 1, the Committee on Foreign Missions decided to send Mr. Andrews to the mission field as soon as transportation and other matters can be arranged. Appointed to work among the Chinese, Mr. Andrews will go either to Hong Kong or to Formosa.

The Rev. and Mrs. Francis Mahaffy and family were scheduled to leave for Eritrea on November 17.

The Presbyterian
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Calling a Minister

IT is one of the essential geniuses of the Presbyterian system that the minister is "called" by the people. As a matter of fact, no one becomes a minister in a Presbyterian church except through a call, directly or indirectly, from the people. If a man is ordained to be a pastor he is ordained by a presbytery only after a congregation of God's church has called him. If a minister is ordained to be an evangelist or a teacher he is ordained by a presbytery which itself is composed of those who have been called and of ruling elders who have been elected by the people. The Presbyterian system is, therefore, a thoroughly democratic system of government.

There was a time when, if a church were vacant, it looked over the whole list of eligible candidates and selected the candidate whom it thought would be most acceptable in that particular situation. The congregation did not normally consider so much the availability of a candidate as his desirability for that place. It realized that it could not make the decision concerning a minister's availability since that decision rested with him, with his present obligations, and with the presbytery. They realized that the decision concerning a minister's availability did not really rest within the province of the church that wanted to call him.

It is most refreshing to see that this policy still prevails in very large measure in the Christian Reformed Church. It is not unusual to find in *The Banner* the record that a certain man has

accepted a call and that he was the fifth person called by that particular congregation. The congregations simply vote for a man who is eligible, with the primary consideration of his desirability for that congregation. Sometimes a half dozen calls are extended before a man is found who is willing and able to accept the call. This makes for a certain amount of delay, to be sure, and a certain amount of disappointment, but it does preserve the very important principle that underlies the whole "calling" process.

In most Presbyterian churches, including The Orthodox Presbyterian Church, the process has been somewhat reversed. It is customary to try to determine whether a man is available and then to extend him a call. Frequently churches rob themselves of the very best candidates since they have no real way of knowing whether a man is available or not. Frequently, also, a man indicates in some informal or, perhaps, some surreptitious manner, that he is available and then the congregation doesn't call him. In that event it appears to his present congregation that he is trying to leave, or at least that he is willing to leave and that makes it very difficult for him to stay in his old post. Very frequently calls are not extended until the man has indicated, at least informally, that he will accept the call. Receiving a call is usually tantamount to saying, "I probably will accept" instead of its being simply an expression of a congregation's wishes.

This also has the effect of taking out of the hands of the presbytery, which properly shares such a decision, the decision of a man's desirability for a particular place. It very frequently presents the presbytery with a *fait accompli* and presbytery can do nothing but go through the motion of passing on a call which has already been "accepted." Frequently ministers have been so heedless of proper Presbyterian procedure that they have even moved to a field before they actually received the call through the presbytery. There is nothing much more calculated to do despite to the authority of the presbytery than such action. Presbytery is placed under the great pressure of acting favorably on the call lest all kinds of unpleasant consequences result. There were times when travel was difficult and when it was almost impossible to hold a special presbytery meeting, but these times are now very infrequent and there is little

justification for being unwilling to delay the beginning of a new work until the presbytery has had opportunity to act upon the call.

Is not The Orthodox Presbyterian Church now sufficiently mature to go back to the original system of calling? Would it not be well for churches that are vacant simply to consider the whole list of those who may conceivably be satisfactory for that particular church and then to call the man they really want irrespective of his present situation? It then rests with him and his presbytery to determine whether he shall accept a call. He can consider it carefully in prayer and with the knowledge that the people really want him. A good man is thus not passed over simply because someone unqualified to make the decision decided that he is not available, and a man is not placed in the embarrassing position of saying that he will accept a call when he hasn't yet received it. The proper rights of a presbytery which are set, not to restrict churches, but simply to guard the purity, unity and peace of the church are preserved. Let's call the best man in each church. If he doesn't accept, let's try the man the congregation considers next best, and so forth, until just the right man is called who finds it possible to accept.

R. S. M.

Unprogressive Education

NEWSPAPERS and magazines, not only in this country but throughout the world, have recently been paying tribute to a man who was celebrating his goth birthday. Perhaps you have never heard of the man, but you have undoubtedly been affected or influenced by him in some way. His name is John Dewey.

John Dewey is a philosopher. His main lifetime business has been dealing with ideas, trying to answer questions about the world in which we live, to discover truth.

A sideline and by-product of this philosophical interest has been a concern with the principles and methods of education. If you have ever heard the term "progressive education," you have heard, at least indirectly, of John Dewey.

If you have heard of progressive education, you have quite possibly heard

it ill spoken of. The program of progressive education is based on the idea that experience is not only the means of learning truth, but is the ultimate source and authority of truth. Hence in progressive education the child learns through experience and self-expression. Truth, in terms of tradition and dogma, is not "taught" to him, or imposed upon him by some heavy hand of authority, but he learns by what he experiences. Carried to its logical extreme, this program even does away with discipline.

The reason John Dewey promoted this type of education is that in his philosophy he had declared war on the idea of an external and ultimate authority. The *New York Times* describes his philosophy as being a system of thought "based on experience as the ultimate authority in knowledge and conduct." It adds, "Thus he broke completely with the prophets of the absolute. Or one might say that his absolutes were principles and methods with the aid of which one could attack the whirling chaos of observable existence. Emphatically he has conceived of man as no victim of circumstances, but as the master of his fate."

Ignoring the caricature, we may remark that John Dewey's own test of truth, the test of pragmatism, of experience, has proved him wrong. Attempts to put his educational program into effect have brought chaos to the schools. Children are no longer taught, they are supposed to learn by experience and self-expression. High school principals and teachers are often heard to complain that their pupils don't know things they should have been taught years previously. And the breakdown of discipline has in many places reached tragic proportions.

Dewey's position, of course, denies the existence of the absolute God. It denies the authority of Holy Scripture, the reality of human depravity, and consequently the need of a Saviour or salvation.

Dr. Machen took issue with John Dewey at the heart of the matter. Machen repeatedly insisted that Christianity was not merely a way of life, but that it was rather a new life, wrought by God in man by His Word and Spirit on the ground of Christ's atonement. And Machen denounced the idea that the Christian's creed was just the expression for one generation and one group of people of ideas de-

rived from a common human experience, so that other creeds, whether supposedly Christian or actually pagan, might be equally true, being equally an attempt to express in language the fruits of experience.

In the beginning God created the heavens and the earth. He has given man a revelation, contained in Scripture, which has absolute authority. When we break loose from God and

His Word, we have only chaos left. The twentieth century bears abundant witness to this fact. Let us be devoutly thankful that in this day of grace we are privileged to hold membership in the family of God. And let us diligently preach that gospel of His sovereign grace, by which alone others will also come to enjoy the blessings of that heavenly communion.

L. W. S.

The Maine Plan

A Proposal to Put the Gospel on Wheels

By KELLY G. TUCKER

SAUL of Tarsus was the human founder of the Christian missionary enterprise. Antioch Church called Paul and commissioned him to take Christ to the world. In simple obedience to the "great commission" Paul went forth taking Christ to the world.

Pause here a moment, please. Antioch Church set the precedent for us and for all evangelical missionary practice. A precedent rooted in the very nature of the Kingdom. A correct precedent born of the Christ appointed principle, namely that the Christian was commanded to take the Gospel to the world. But those who take the Gospel to the world do so by the enabling and

BEING a missionary in rural Maine has its problems. Here the Rev. Kelly G. Tucker, a missionary serving under the Presbytery of New York and New England, tells of a program to make mission work more effective. Mr. Tucker lives at Skowhegan, and holds services in several neighboring communities.

constraining Spirit who was sent from Heaven to give efficacy to the preached Word.

The enabling and constraining Holy Spirit witnesses to the Truth. He witnesses to Christ, for He is Truth. So you ponder, what's new about that?—In reply we recall the observation of a renowned evangelical minister of Boston, for whom Gordon College is named—said he: "Our task is not to bring the world to Christ, but to take Christ to the world." Paul's task was not to bring men to Antioch to hear the Gospel, but to extend "Christ" to

"all Asia" and Europe, and all the world, and locally in Antioch, yet not apart from the effort of the elders and other believers in Antioch.

A torch bearer who lights other torches and sends bearers out to do likewise, that was the practical principle of the Apostolic missionary enterprise.

In Maine we have endeavoured to apply the Antioch principle. A region of scattered population and difficult roads itself helps dictate the practice of going abroad. Few villages have regular Christian services, and most country churches are closed the greater part of the year. Again, there are scattered communities where no suitable building is available; or if available it is difficult to make warm enough on winter days. An additional discouraging fact affecting country church buildings, is township or community ownership or jurisdiction over them. In Wellington village at this moment we are confronted with that problem. Wellington had a law-suit over ownership of the church building, and now one family claims title while townsmen dispute that claim. A similar set of circumstances in Canaan town forced us to give up entirely the use of the church building. Our supporters were literally locked out of the building, so we conducted services in a private home. That could not continue indefinitely, with the result that at present we have no station in Canaan. But Canaan was the town where our work had its beginning. In Canaan Church was Mr. Charles Stanton ordained.

Despite discouragements and failures, (See "Maine Plan," p. 217)

Doors Still Open In China

By EGBERT W. ANDREWS

"IT is my considered opinion that in the future it will be impossible for missionaries to continue evangelistic work in China," declared a missionary statesman. "Educationalists and other specialists may be permitted to work, but not you ordinary missionaries."

This statement has quite a modern sound about it, but it was actually made in 1927 to a group of students, some of whom were preparing for service in China. Within one year of his pronouncement some of the young people he addressed were in China and have continued to see great progress in the Chinese church for just over twenty years!

It is true that in 1926-1927 practically all missionaries were driven from inland China to the safety of the treaty ports by communist forces which overran the country. But it is equally true that in the goodness of God the missionaries were soon able, in face of many difficulties, to return to their work. At that time many missionaries left China, a large number of them never to return. The result was that the missionary force in China has never to this day reached its pre-evacuation strength—and this during a period when unparalleled opportunities seemed to demand an increased rather than a decreased number of missionaries. Those who rode out the storm were ready, when the way re-opened, to go right back to work without delay.

* * * * *

"Once again missions are facing a crisis in China. On the whole, friends of China in the homeland are loyally backing those who are getting on with the job, but one Christian leader wrote recently: 'The fact is, we must expect the closing of doors in communist China to all missionary work carried on by occidentals. The day of the white man, unless he is a Russian, is drawing to a close in China. South of the Yangtze he may have a moment of uneasy peace, but we believe for better or worse, the future of missions in China is now in the hands of believers who are Chinese.' This conclusion may prove to be true, but had missionary societies in China accepted such a dictum and withdrawn all foreign mis-

sionaries when the first scare came a few months ago, the church would have been denied these months of help and multitudes would not have had the opportunity of hearing the gospel. Large numbers of missionaries are so sure of the fact that the Great Commission still applies to them that they are continuing their work in the face of great difficulties and not a little danger. They are prepared to do so until they are prevented from taking the gospel to China's millions. They are unwilling to abandon a work committed to them by the Lord on the grounds of

MANY people are wondering what the future holds for mission work in Communist dominated China. The Rev. Egbert W. Andrews, Orthodox Presbyterian missionary to that land, surveys the situation and finds cause for optimism. And he notes that the Great Commission has not been abrogated.

their own fears or the frightening prophecies of others. Communism is opposed to Christianity; conditions in China are difficult and sometimes dangerous, and the world picture is dark—but in vast areas of China the door for preaching the gospel is wide open, the churches are clamoring for missionaries to teach them, and there is a constant demand for men and women of the right type to share in the training of groups of Chinese young people who have consecrated themselves to the Lord's work." ("Modern Prophets Seem to Forget that God does the Impossible," by R. J. R. Butler, in *China's Millions*, November, 1949, p. 169.)

The Present Situation

In the missions with which we have been most closely associated over the years, the following situation has prevailed in recent months:

In the China Inland Mission fields, regular church services have been held in most places, though in some instances church auditoriums are only available for use on Sundays; in the past summer a number of Vacation

Bible Schools were held, with good attendances reported; at the headquarters compound Bible classes for students and young people are carried on throughout the day and into the evening; Bible institutes and seminaries have not been interfered with and have carried on as usual; in student centers in the North, Northwest and East, CIM missionaries have been invited this Fall to serve on university faculties as instructors in English. Conferences for college students were held during the summer both in Peiping and in Shanghai with attendances of 200 and 150 respectively. A missionary who has been to many such conferences described the Shanghai conference as the best he has ever attended.

In the Christian Reformed field just north of Shanghai, that Church's sole missionary in China reports that the new regime is much more friendly than was the Nationalist regime when it first took over more than twenty years ago. The Rev. A. H. Smit is not permitted to preach in the church but he has many opportunities for personal contact and witness.

In the Covenanter field in South China, encouraging results have come in the churches following the withdrawal of the missionaries ahead of the communist advance. The only remaining missionaries of the Reformed Presbyterian Church, the Rev. Samuel E. Boyle and his family together with some single ladies, are now located in Hongkong where the calvinistic monthly, "The Reformed Faith," is being published regularly. The little magazine reaches many Chinese both at home and abroad. Mr. Boyle is determined with the help of God to try to win their South China field to truly Reformed faith and doctrine.

What Is Now Required

In the light of the situation presented above, what seems to be required? To quote Bishop Frank Houghton, the General Director of the CIM, "Nothing is inevitable but the will of God. . . . It has yet to be proved that we cannot continue co-operation with Chinese churches under the new regime." "The whole future—every day and every

hour of it—is in God's hands, and I do not believe He has finished either with China or with us." (*China's Millions*, November, 1949, p. 162.) These are truths which we as Calvinists should constantly bear in mind.

In the second place there is need for a quickened sense of the urgency of carrying out the Great Commission as it concerns China, not only in support of our representatives but as a matter of personal responsibility.

This includes our engaging in fervent prayer to the Lord of harvest that He will thrust forth laborers into His harvest.

These laborers should approach the Chinese not as a people with a culture different and perhaps inferior to our own but as members of the sinful human race, all the nations of which God has made of one blood.

They should have some understanding of Chinese history and culture and of the new ideology whose representatives have gotten control over the greater part of the land, and this understanding should be to the end that they might be able to apply the Gospel to the need of the individual Chinese in the complex situation in which he has been enmeshed.

They should sever all connections with such methods of missionary work as would involve them in even apparent control of the local church and they must be willing to work with and under the direction of Chinese Christian leaders.

There is especial need for those who are qualified to answer objections to the Gospel raised by the educated who for the first time have in great numbers been willing to listen, and for those who are qualified to help in the training of an educated ministry.

There must be developed "a new type of missionary for China. It is not really a new type. Our Lord was a carpenter, St. Paul a tentmaker, Luke a physician, Robert Morrison an interpreter to a business firm. Let us then seek out men and women who will be able to earn their living and win a place for themselves in an antagonistic society by their technical skill: agriculturalists who can introduce better farming methods and help solve the eternal problem of food; engineers who can build roads and bridges and harness turbulent rivers; men who can repair motorcars and aeroplanes; doctors and nurses who will concentrate on public

health and preventive medicine; skilled craftsmen who can develop small-scale or home industries; veterinary surgeons; plant biologists; interpreters to foreign business firms. There is infinite scope." (From *Four Streams*, September, 1949, "The Road Ahead," by H. A. Wittenbach.)

Our Church and China

What then can the Orthodox Presbyterian Church do now? In thankfulness to God for keeping us free of

the twin encumbrances of property and payroll and the power of control that they imply, we should enter with vigor the three virgin fields open to us: Student Evangelism; Theological Training, and the translation and publication of Reformed Literature. For the immediate future, perhaps literary work is our greatest opportunity. We should, however, constantly pray that the Lord will once again open wide these other two doors. And if they open, may we not again fail to enter them.

Problems and Procedures in Circuit Missions

Suggestions for Reaching People in Unchurched Areas of Our Country

THE Biblical basis for circuit missions is found in the Book of Acts, particularly in Paul's missionary journeys.

Types of Circuit Missions

In this type of work a number of fields may be reached from a common center, or a circuit may be made embracing a number of communities. We might illustrate these two types of circuit missionary activity by the figure of a wheel. The first type is illustrated by the hub and spokes of the wheel, and the second by the rim. In either case the work is done by one man.

The circuit missionary may be em-

confine ourselves to the work of a circuit missionary in bringing the gospel to unchurched communities. Much of that which we have to say on this subject will also apply to the first mentioned type of circuit missionary activity which must also be concerned with the problem of reaching the unchurched.

The itinerant missionary will labor most effectively in areas where there are no established congregations meeting in church buildings. In the valley of the blind, the one-eyed man is king. In such areas there will be greater appreciation of and response to the intermittent type of service which he must of necessity render.

In the establishment of a mission circuit, the missionary will face certain basic problems in every new area.

Choosing the Field

Of prime importance is the selection of a field in which to establish mission work. (In this connection, attention is called to the guiding principles for establishing new churches set forth in the Committee's report on Extensive Survey Work. The principles enunciated here apply likewise to the establishment of a mission work.) We believe that the church could well give more thought to ways of securing prompt and accurate information concerning migrations of people to different areas of the country, and concerning the growth of new developments in various areas of the country.

THIS is the second report the Committee on Local Evangelism submitted to the 16th General Assembly of the Orthodox Presbyterian Church. Its information is not only for ministers, but for every individual who is interested in doing something about the unchurched people in his own community.

played in different types of activity. He may be used to minister to small groups of Christians or congregations not large enough to support a full-time pastor, or in bringing the gospel to unchurched communities. If circumstances warrant, the same man could be engaged in both types of activity in a given region.

In this article, however, we shall

Meeting Place

A meeting place must be found. A search should be made for a vacant church, hall or store building which could be used for this purpose. In some sections of our nation, especially in rural areas, school houses may be available. If no other meeting place can be found, it may be necessary to begin the work in the home of some Christian family or families.

There are advantages and disadvantages which should be carefully weighed before the place of meeting is finally selected. Such factors as accessibility, suitability, acceptability and heating should be considered.

The Mennonites have introduced the idea of using a mobile trailer chapel in circuit mission work. This unit provides living quarters for the missionary, a meeting place for small groups, and a public address system which may be used in the summer time for open air meetings outside of factories, at bathing beaches, and other places where large groups of people may congregate.

How to Reach the People

Another task is to interest the people of the community. This may be done by posters, newspaper articles and advertisements designed to acquaint the public with the program being conducted. The basic operation, however, is visitation. This work may be conducted in one or both of the following ways:

The missionary may go from door to door throughout the community acquainting the people with the various activities which are being conducted and inviting them to attend. Tracts may also be distributed in this connection. This method of visitation should not only bring some people to the various meetings, but in time open doors for personal work with those who lack sufficient interest to attend the meetings.

Whenever possible, however, an effort should be made to secure in advance a list of individuals or families in the new area that might be interested in attending services. These should be visited first, and those among them who prove to be interested should be asked for the names of friends or neighbors whom they think might be interested. The person giving the name should be asked for permission to use his name as a point of contact in approaching those whom he has

suggested. In visiting these new contacts, the missionary might introduce himself in the following manner, "I am Mr. ——. Your neighbor, Mrs. — suggested that I call on you. She thought that you might be interested in . . . etc."

(At this point we would refer you to the report on Intensive Survey Work previously published by this committee, and to the survey questions which may be obtained from the Committee on Home Missions of the Orthodox Presbyterian Church, both of which should be carefully studied and employed in the work of establishing a new center of missionary activity.)

Aim of Circuit Missionary

The aim of the circuit missionary is to sow the seed of the Word, to present the claims of Christ, and to invite men to receive and acknowledge Him as their prophet, priest and king, to seek out those who have strayed from their profession of faith, to feed the babes in Christ upon the milk of the Word, and those who are more mature in the faith upon the meat and manna which is contained in the Word, and to organize, in God's good time, a church of Jesus Christ.

The realization of these objectives calls for systematic effort on the part of the missionary. The nature of circuit missions makes the attainment of these objectives more difficult, but the difficulties simply emphasize the need for a systematic program.

There must be a systematic teaching of the Word of God designed to give the mission subjects a working knowledge of the Bible and a thorough instruction in the system of truth contained in the Word. Our Westminster Standards should be the basis and pattern for this instruction.

Program

The program of the circuit missionary must be varied. He should endeavor to reach as many different groups in the various communities to which he ministers in as effective a manner as possible.

Preaching services may be held at some points on the Lord's Day and at other points during the week. It may be advisable to rotate these services so that each preaching point will have services periodically on the Lord's Day.

Sabbath schools and/or week day Bible classes for children and/or adults

should also be held periodically. If the missionary can plan to spend a day in each community, he might find it profitable to devote the early afternoon to calling, the period immediately after school to a weekday Bible Class, or classes for the children, and the evening to a class for the adults.

Numerous pastors have found seasons of special Gospel services effective means of reaching communities with the truth. The extensive advertising, continuous preaching and sustained personal visitation entailed in such services have proven an effective means of reaching people who were not reached by the regular Sabbath services.

A Daily Vacation Bible school should be conducted annually in as many fields as possible, that is, where adequate meeting places are available and where a sufficient number of qualified teachers can be obtained.

Using Christian Laymen

If and when there are Christian laymen in these fields, they should be used to supplement the labors of the circuit missionary. Indeed, the expansion of the work in such fields will depend in no small degree upon the measure of help given by Christian laymen.

Laymen should be enlisted in the task of bringing children to the Sabbath school and the Daily Vacation Bible school. Routes for this purpose should be systematically organized. Christians should also be encouraged to bring their friends and neighbors to preaching services and to week-night Bible study classes. If this evening meeting rotates among a number of Christian homes, the family in whose home the meeting is being held should be encouraged to invite the neighbors. The missionary might also make some calls that afternoon on families in the immediate area, to invite them to attend.

When it is not possible for the missionary to conduct services on the Lord's Day or every Lord's Day, a serious effort should be made to encourage and prepare the Christian laymen to conduct a Sabbath school. Indeed, this should be done in any case, but the need is more imperative where no preaching services are held at all. Where there is an organized congregation, an elder should conduct a worship service at which, in the place of the formal preaching of the Word, he

should read a sermon or give an exhortation from the Scriptures.

Where the missionary is able to minister to the spiritual needs of a community only once or twice a month, and then only on the Lord's Day, if there is a Christian layman available who is Reformed in doctrine and qualified to teach, living either in the community or close at hand, it would be advisable to have him conduct a week-night Bible study class.

Use the Right Materials

The effectiveness of any teaching program, however, will depend in a large measure upon the materials which are used by the teachers and placed in the hands of the pupils, whether children or adults. The Christian Reformed Publishing House provides lessons designed especially for use in mission work.

Good text books and work books should be secured for each pupil from 4th grade and up, enrolled in the week-day Bible class. Some of our ministers who are engaged in this type of work have found the combined textbooks and work books published by the National Union of Christian Schools to be very satisfactory. The tear-out work books of the Rev. D. H. Walters, published by Zondervan, have also been used with success.

The Daily Vacation Bible School materials prepared by our Committee on Christian Education, both textbooks and work books, have been found most adequate and satisfactory for this type work. Their quality is also attested by those of other denominations who use them.

The use of good teaching materials, textbooks, work books and Sunday school papers, serves another useful purpose in the overall program of the circuit missionary. They extend the teaching program into the interim period between classes and also project that teaching into the homes from which the pupils come.

Supplementary Aids

The teaching materials already suggested may from time to time both in the case of adults and children, be supplemented by the use of visual aids. By this means the truth makes a two-fold impact, being presented both to and through the eye and ear gates.

We would also suggest that children

be encouraged to attend classes regularly by the use of inexpensive attendance awards. Many children receive no encouragement to attend such classes from their parents. Indeed sometimes

the parents actually discourage them. Every effort must be made to sustain their interest and secure their continued attendance until the Word is sown in their hearts.

The Significance of the Ancient Manuscripts

By EDWARD J. YOUNG

IN the two preceding articles in this brief series we sought to give an account of the remarkable finds of Hebrew and Aramaic manuscripts which have recently been made in Palestine. These manuscripts and fragments are already being designated the Ain Fashkha scrolls, since the cave in which the Arabs found them is at Ain Fashkha, near the northwestern end of the Dead Sea. It now remains for us to discuss the value of the finds and in particular of the Isaiah manuscript.

The Date of the Scrolls

Almost immediately scholars began to assign these manuscripts to a period of great antiquity. The manuscript of the book of Isaiah, for example, was declared to have come from the second century B.C. How could scholars know that the scrolls were so ancient? What means were existent for determining their age? The principal means for discovering this age is the Nash

IN two previous articles Dr. Young has described certain ancient Biblical manuscripts recently discovered in Palestine. Here he considers the significance these manuscripts have for the study of the Bible and Christian faith.

Papyrus, which is now in Cambridge, and not in Manchester, as has so often been erroneously asserted in discussions of these scrolls.

The Nash Papyrus is a small fragment, containing in Hebrew the Ten Commandments and the verse, "Hear, oh! Israel, the Lord our God is one Lord." It is dated at present by Dr. W. F. Albright as about 50 B.C., although others would place the date later. It is, of course, a small fragment, but the script is said to be sufficient for purposes of comparison.

Comparison with this Nash Papyrus is the principal criterion being used for dating the new finds. Dr. Trever suggests the following dates: the Isaiah scroll, c. 125-100 B.C.; the Sectarian document, c. 75 B.C.; the Habakkuk Commentary and the Aramaic scroll about 25 B.C.—25 A.D. One who reads these dates is likely to be astounded when he realizes their significance.

It must not be thought, however, that these dates have gone unchallenged. Dr. Solomon Zeitlin, who is a foremost authority upon Rabbinical literature, has not hesitated to call the discovery of the manuscripts a hoax. By this word "hoax" he does not mean that the manuscripts are a forgery. What he means is that they are not as old as has been claimed. They are not pre-Christian, but post-Christian. While Dr. Zeitlin has not as yet given a particular date for the manuscripts, he does frequently use the term, Middle Ages. It is evident, therefore, that he would not subscribe to the early date which others have advocated.

Dr. Zeitlin advances many cogent arguments for his position, and some of them, in this writer's opinion, have not been satisfactorily answered. Most important among these arguments, it seems to the present writer, is Dr. Zeitlin's insistence that in judging the age of the new manuscripts we must take into consideration not only the character of the handwriting (palaeography) but also the spelling of the words (orthography). It is obvious that a writer might use archaic spelling in order to make his manuscript appear early, but how could a writer use late spelling, if his writing were as a matter of fact early? Now the spelling in the manuscripts seems to be late. Whether or not it actually is late is a question which in the present writer's mind, has not yet been sufficiently studied. We must remember that to

date very little of the manuscripts has been published. We must wait until the remainder has been published and opportunity is given for careful study. This study must include not only the new manuscripts, but also all other available material which will throw light upon the subject. Above all, there should be a complete reinvestigation of the Nash Papyrus itself. At the same time, it must be acknowledged that the case for the antiquity of these scrolls seems strong.

The Isaiah Manuscript

Among these remarkable finds possibly the most important and the one which will seem to arouse the most interest is the long roll of the Biblical book of Isaiah. The first thing that can be said about this roll is that it is a marvelous witness to the accuracy and trustworthiness of the present text of Isaiah. Without using technical terms, this means that when we read the book of Isaiah we may be sure that we are reading what the prophet really wrote. The Hebrew text of the book which has come down to us, in other words, is remarkably trustworthy.

Another point of interest is the fact that chapter forty follows chapter thirty nine without a break. This fact will be appreciated by those who are aware that many scholars insist that the book of Isaiah proper ends with chapter thirty nine and that chapter forty begins the work of someone who lived long after the time of Isaiah and who has been designated by the term "The Second Isaiah." Now, if chapter forty is the beginning of a new book we must ask how did the ancient Jews ever come to attach it to the Biblical book of Isaiah (i.e., chapters one to thirty nine). No satisfactory answer to this question has ever been advanced. Indeed, there is no evidence whatsoever that the book of Isaiah was ever separated, as some critics now declare. Here on the new manuscript is further evidence that the book was not separated, at least in the second century B.C., if that be the time of the writing of this manuscript.

Chapter forty begins on the last line of the column (column 32). Chapter thirty nine concludes on the next to the last line and does not completely fill out the line. Apart then, from the fact that chapter forty begins a new paragraph, there is no evidence of any break. This is indeed remarkable. If

chapter forty were really part of a different book, we should expect it to begin, not on the last line of a column, but at the head of a new column. If chapter forty really were the beginning of a new book, as the critics are wont to declare, all evidence of that fact was apparently lost when this manuscript of Isaiah was made. This is a point that cannot lightly be dismissed.

Very interesting are some of the readings of the new scroll. In Isaiah 52:15 we read "So shall he sprinkle many nations." This is a reference to the atoning work of the Servant of the Lord. If there is any one thing that some critics think they are sure of, it is that this reading is incorrect. Hence, they have sought to change the text to obtain other readings. Several suggestions have been offered, all of them unsatisfactory. The new manuscript has no change of text. It reads "So shall he sprinkle many nations." Here is a cogent witness to the accuracy of the text and to this clear teaching of the Servant as an expiatory sufferer.

If the reader will open his Bible and compare it with the following discussion he will be able to appreciate somewhat some of the minor variants that are found in the new manuscript. For example, Isaiah 1:15 reads exactly as does our present text except that at the end it adds the word "your fingers with iniquity." These words are taken from Isaiah 59:3, and show that the copyist was well acquainted with the book of Isaiah. If the reader will turn to 59:3 he will note the similarity between that verse and 1:15.

One of the longest omissions is to be found in chapter two. Verse nine reads, "And the mean man is brought down and the haughty man is brought low." The new manuscript stops at that point and omits the remainder of the verse as well as all of verse ten. In chapter six, verse three, the word "Holy" appears only twice instead of three times.

There are some minor omissions in the scroll, and, as we have seen from the above, there are also some minor additions. Sometimes a single letter is omitted, and sometimes the manuscript is more in agreement with the ancient Greek translation of the Old Testament (the Septuagint) than with the Hebrew. At other times, and far more frequently, the Hebrew is supported as against the Greek. The

work of classifying and elucidating all these variations has already begun.

One who loves the Bible as the Word of God can only rejoice that this early witness to the text has been discovered. In these three articles the writer has simply sought to set forth his own conclusions based upon a preliminary study of the manuscripts. It will be noted that so far we have been hesitant to speak with positiveness upon the date. That is because we are not entirely convinced of the early date. The arguments which Dr. Zeitlin and others have advanced require more thorough consideration than they have heretofore received. Furthermore, the present writer feels the need for further study of the Nash Papyrus and the other relevant documents.

That the discovery is important, however, cannot be doubted. It is simply another support for the accuracy of the text of our Bibles. As further discoveries may be made and as further progress in the study of these scrolls is made the writer hopes to be able to present this material to readers of THE PRESBYTERIAN GUARDIAN. We are living in days of remarkable discovery. The earth is more and more yielding up her store of archeological treasure. It is but another evidence of God's goodness to His people.

Brief News Items

The Rev. Leslie A. Dunn of Calvary Church, Wildwood, was guest preacher for a series of evangelistic services at Bethany Church, Nottingham, the week of October 24.

The Rev. Edward L. Kellogg was the speaker for a similar series of services at Knox Church, Silver Spring, Md., the week of October 17.

A son, Robert Wallace, was born to **the Rev. and Mrs. Robert H. Graham** of Berkeley, Calif., on September 30.

Mr. Francis Wanjon and **Miss Lois Garrison** of Covenant Church, Rochester, were united in marriage on September 17.

Valley Orthodox Presbyterian Church of Santee, Calif., has called **the Rev. James B. Brown**, of San Diego, to be its pastor. Dr. Brown has been serving as Home Missionary of the California Presbytery.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXVI

ITS TWO-FOLD TASK

It is not at all unusual for human beings mistakenly to regard certain matters as absolute opposites. The technical name for that sort of thing is false antithesis. Every once in a while Christians err in that way in matters of religion. For instance, there are those who teach that the people of God in the old dispensation were under law whereas we today live under grace, and that law and grace are mutually exclusive. But in reality the Old Testament saints were saved by grace as we are, and we are in sacred duty bound to obey the moral law of God as were they. Again, how often the distinction is made between saints and sinners with the implication that each individual is one or the other. The truth is that, while not nearly all sinners are saints, all saints are sinners.

In like manner when the question arises whether the task of the church is to build up its members in the faith or to bring the gospel to those who are outside the church, some choose for one of these to the practical exclusion of the other. But that betrays a serious lack of balance. Fact is that the church must do both.

Its Task to the Inside

Some time ago the wife of a minister said in the hearing of the writer of this article that in her opinion the sole task of the church is to preach the gospel to those who are outside the fold in order that they may be brought in. An elder in one of the churches which he has served once told him that he attended the Sunday services of worship, not because of any need of his own, but merely to give a good example to those without the church. There are whole denominations, some of them large, which have impressive missionary programs but do next to nothing for the building up of their own membership in the faith.

Not only is this view of the church's task extremely one-sided, it is decidedly pernicious. At least two serious errors

underlie it. It fails to take into account the children of the covenant, who are members of the visible church and beyond all doubt are in need of Christian nurture, an important phase of which is their indoctrination by the church. And it loses sight of the significant truth that salvation is not merely a momentary occurrence but also a continuous process. It is true that a person who has been born again is saved and is certain to persevere to the end of his earthly life, but it is also true that every saved person is still in need of salvation and will be to his last breath. Sanctification, which is a most important aspect of salvation, is a tedious process which is completed only at death. Therefore the church must ever labor to build up its members in faith, hope and love, and it may never forget that this task is to be accomplished by the teaching and preaching of the Word of God. Jesus prayed for His followers: "Sanctify them through thy truth;" and He added: "Thy word is truth" (John 17:17).

Those who would evangelize those without the church while neglecting the building up of those within the church are a good deal like the head of a family who is moved with deep compassion for the emaciated children of his neighbor but neglects to feed his own, forgetting the startling warning of the inspired apostle: "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (I Tim. 5:8).

To change the simile, he is like a general who leads his army forth to conquer other lands but fails to keep strong the base of operations in his own land. The danger is far from imaginary that after a little that general will no longer have an army. The church that neglects the teaching of the Word of God to its members cannot long have a constituency that is zealous for Biblical missions. And the church that fails to indoctrinate its youth will soon have no missionaries to send out, most assuredly no missionaries that proclaim the only true gospel.

Its Task to the Outside

It has often been said that the churches of the Protestant Reformation were not interested in missions. But that is a gross misrepresentation. They were zealous for the evangelization of Europe, which is a way of saying that they engaged actively in home missions. And let it never be forgotten that home missions are no less worthy than foreign missions. The churches of the Reformation had a genuine interest in foreign missions too. To name but a few facts, as early as 1555 there was a French Reformed mission in Brazil; the Dutch East India Company, which was founded in 1602, was bound by its charter "to help convert the heathen in the countries with which it traded;" and in 1622 there was founded at the University of Leyden a seminary for the training of missionaries.

Nevertheless it must be admitted that there have been churches in the past which were considerably less zealous for missions than for the edification of their own members. As late as 1790 a certain church is said to have adopted the resolution that "to spread abroad the knowledge of the gospel amongst barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that, while there remains a single individual at home without the means of religious knowledge, to propagate it abroad would be improper and absurd." Nor is that altogether as strange as it might seem. Not until the close of the eighteenth century and the beginning of the nineteenth did Protestantism as a whole wax truly enthusiastic about missions. Sad to say, even today there are sporadic instances of churches that are lukewarm toward that great cause.

The Word of God puts tremendous emphasis on the duty of the church to preach the gospel to those beyond the fold. It is not at all true, as some suppose, that the missionary note is lacking in the Old Testament. At the very time when God called Abraham

in order that he might become the father of His peculiar people Israel, God told him: "In thee shall all families of the earth be blessed" (Gen. 12:3). The Old Testament fairly teems with such predictions of coming universalism as: "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (Ps. 86:9). God commanded Jonah to preach the gospel of repentance to the wicked inhabitants of Nineveh, capital of the Assyrian empire. Such persons as Ruth the Moabitess and Rahab of Jericho were taken into the church of the old dispensation. In the New Testament the missionary command rings out clear and loud. In the appearances of the risen Christ to His disciples missions was the chief subject of conversation. The great commission of Matthew 28:18-20 falls in this period. The last words that the Lord spoke to His apostles before He ascended into heaven were these: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

On Pentecost and immediately thereafter the church began to discharge the missionary task in earnest. It did not postpone this task until the mother churches at Jerusalem and Antioch in Syria had grown large and strong, but it undertook missions when these churches were still relatively small and weak. The most highly educated of the apostles was set aside by God Himself as missionary to the gentile world. His name of course was Paul. He was the greatest missionary the church has ever had, but countless missionaries have followed in his train, and this will continue until the earth is full of the knowledge of the Lord as the waters cover the sea (Isa. 11:9).

There is an old illustration which drives home rather well the importance for the church itself of the faithful performance of its evangelistic task. In Palestine are two large lakes, the Sea of Galilee in the north and the Dead Sea in the south. Water flows from the mountainous region of Hermon and Lebanon into the Sea of Galilee and out of it through the river Jordan into the Dead Sea. The Sea of Galilee is a fresh-water lake and has much life in it. The Dead Sea is said to be so

dead that no living creature can possibly survive in its briny waters. Why this difference? The answer is that the Sea of Galilee gives as well as takes, while the Dead Sea only takes. The question aside whether this is the sole cause of the difference, the point illustrated is an excellent one. The church that only takes and never gives is sure to die in short order. In order truly to live a church must give as well as take. The church that does nothing for missions does not deserve to be called a church of Jesus Christ. On the other hand, here too the words of Scripture apply: "The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. 11:25).

* * * * *

The church must maintain a proper balance between its task to the inside and its task to the outside. But this does not mean that it should do a little of each. It means that it must do much of both.

As proper balance is essential for architectural beauty, so this particular balance will greatly enhance the glory of Christ's church. Each of these tasks is glorious; combined in proper balance they are glorious indeed.

Correspondence

WE present a paper from the Rev. Edwards E. Elliott, of Baltimore. Professor Kuiper, to whom this paper was submitted, indicated that he did not desire to make any comment upon it. The matter has been discussed periodically in the history of Presbyterianism.

Who is "First in the Church"?

"The office of minister is first in the church, both for dignity and usefulness." By "first" the Orthodox Presbyterian Form of Government means plainly that the ruling elder is *second*, for another chapter is devoted to the ruling elder.

Imagine then the astonishment of the careful reader to discover in Professor R. B. Kuiper's September article on *The Glory of the Christian Church* that "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." This is a paradox. But Prof. Kuiper stays with it, for a while. He finds New Testament duties for the rul-

ing elder which "are nothing short of momentous," such as guarding the door to church membership, and exercising judicial discipline, as well as supervising all the boards of the church. Prof. Kuiper also finds that the New Testament qualifications for an elder are very high—so high that few can measure up to them. He says that if a teaching elder should be a theologian, so should the ruling elder. If the teaching elder should not be a novice, neither should the ruling elder. But in listing the qualifications for a ruling elder, Professor Kuiper omits three words in quoting I Tim. 3: 2, 3. Perhaps these three words were not relevant to his main heading which concerned the godliness of the elder. But they nevertheless are pertinent. The words are, "Apt to teach."

COMPARTMENTS

These words should be a spike to derail our constitutional pullman car, and cause us to build anew. For built into this car are three compartments: First class (minister), second class (ruling elder), and deacon.

In Chapter V of our Form of Government we find a distortion of I Timothy 5:17. This verse reads, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." The Form of Government says of the office of ruling elder, "This office has been understood, by a great part of the protestant reformed churches, to be designated in the holy Scriptures by the title of governments and of those who rule well but do *not* labor in the word and doctrine."

The point at issue is this: Can some men be called as elders who are not called to labor in the word and teaching? The fact that some in Paul's day did not give their whole labor and life to teaching the word can be rightly considered today as a reason why some elders may not feel constrained to devote their whole time to this function. But is there such a thing in the New Testament as an elder who is not qualified to handle or teach the Word of God? To ask it is to answer it. "Apt to teach" is applied without reserve to *all* elders. There is no such thing in the New Testament as a non-teaching elder. An elder can teach by example, he can teach by correcting a sermon, he can teach when he exercises discipline, as well as by occupying a pulpit.

(See "Correspondence," p. 218)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

THE MISSIONARY ACTIVITY OF GOD
Read Gen. 12-23

IT was God's plan to make the human race and its redemption the means of glorifying His Son, that His name should be exalted above every name, "that at the name of Jesus every knee should bow" (Phil. 2:9-11). We have seen that from the beginning man did not desire this, but desired his own glory. "Let us make us a name" was his thought. So God scattered man abroad upon the face of the earth. This scattering was to frustrate man's efforts to work against His plan.

Next we see God calling out a man, a family, and saying to the head, "In thee shall all the families of the earth be blessed." This is the tremendous significance of the call of Abraham. Study the call and promises to Abraham: Gen. 12:1-3; 17:5-8; 18:18; 22:17, 18. Note that God called Abram, elected him. Note the promises, the key-note of which is not what Abraham has to do for God, but what God will do for Abraham. The promises were strictly, supernaturally fulfilled. This explains why in the life of Abraham so many things proceed contrary to nature. This contrariness-to-nature is the most convenient and practical way of showing that God's power is over all power. Abraham was not permitted to do one thing in his own strength and resources to realize that which the promises set before him. Examine the promises in the light of the above statements of fact:

1.) The called family should be a great nation. Divine power is the evident source of Isaac's birth. Gen. 21:1-7; Rom. 4:19-21; Heb. 11:11, 12. "I called him and I blessed him, and made him many."

2.) The land of Canaan would be their possession. But Abraham was not allowed to acquire any possession in the land save the cave where he might bury his dead. Yet he was rich and might easily have done so. The explanation lies in the fact that no one was to say, "I have made Abraham

rich." Gen. 14:21-23. [cf Vos., *Biblical Theology*, pp. 89-95.]

3.) The family was to be a blessing to all people. The promises were re-asserted to Isaac, Gen. 26:2-4, and to Jacob, Gen. 28:12-14. Compare with promises made to Abraham. Study Gal. 3:16 with commentary. This third promise is still in the process of being fulfilled and will be to the end of time. It matters not how frustrated the plan of God may seem to us, we have His promise that in Christ all the earth shall be blessed. The word of the Lord endureth forever. We must trust God even as Abraham, who when he was commanded to offer up Isaac, the only apparent seed through whom blessing might come, obeyed. Heb. 6:13-15. Consult Calvin's Commentary.

Planning the Program

"A light to lighten the Gentiles," —these are the words of the saintly Simeon, as he held the "Babe of Bethlehem" in his arms. Christmas brings to our minds this and other thoughts concerning the light that Christ shed abroad at His coming. Several Christmas seasons ago we made an air journey from the east to the mid-west by night. It was beautiful to look up to the cold, starry lights of the firmament and down to the electric lights of the snow covered earth. The myriads of stars in the heavens were no new sight but it was an entirely new impression of our great land we received as we looked down upon its millions of lights. Neither to the right nor to the left was there complete darkness at any time, but always a few lights could be seen. Our minds turned to spiritual comparisons. In those far off farm houses and cross road neighborhoods where only a few electric lights shed forth their rays, might there be spiritual darkness? We pass over a great city with its millions of lights. Might there be darkness there? Alas! we know that there is. Much darkness, there and everywhere in our blessed land.

It was said of Him, "This is the true light that lighteth every man that cometh into the world." But this is a day when very few in our land present Him as the true Light of the world. While we deplore this fact we can give thanks for the testimony of our own group. Here and there we are holding forth the true light. At the Christmas season when it is easy to extend invitations to religious meetings let's have a special meeting presenting again in some attractive way the meaning of His coming. As we prepare to make our Christmas gifts let us remember our needy land through our Home Missions Committee. We suggest that you give a gift to that building project of your presbytery, where our missionary is seeking to hold forth the True Light in a desperately dark and heathen American neighborhood.

Tales from Eritrea

Johnny's and Jimmie's Food

AROUND Thanksgiving we think a great deal about good things to eat: turkey, cranberry sauce and pie. While we are all thinking about these things, I shall tell you a story about John and James Mahaffy's food.

John and James have to have milk to drink, just as you do. Now in Eritrea there is no milkman who comes each morning leaving clean, cold bottles of milk at the door. In Assab there aren't any cows to get milk from. There are only goats to give milk for babies. Sometimes even this milk is sour when it reaches baby's home, because the weather is terribly hot. (You remember that I told you how hot it was, when I told you the story about Johnny's bed.) And that goat milk is always dirty. Those who milk the goats do not wash their hands. They milk into bowls that are not much better than a flower pot. Then they pour the milk into bottles made of skins that are worse than dirty. It is not surprising that sometimes the Mahaffy's must get tinned or powdered milk from

across the ocean in America to give to the boys.

I must tell you that there are reasons why the people of Eritrea are not as clean as we are. Water is very hard to get. The natives do not have spigots in their houses with plenty of running water, as we do. Water must be drawn from a well or deep hole in the ground. Often it must be carried long distances in a jar or goatskin bag. Getting water to your home in Eritrea is hard work. So the people just don't worry too much about keeping clean. They have no doctors and nurses who might have made them understand how necessary it is to be clean in order to keep from getting sick. Many little children die because they don't have a clean place to live.

John and James must not only have milk to drink, they must also have fresh fruit and vegetables. These, likewise, are not easy to get. And most of them are very expensive, because they come a long way by boat. Carrots and other vegetables are wilted when they arrive. There are no refrigerators on the ships that bring fresh foods from the highlands of Eritrea.

The eggs that John and James eat are usually bought from Eritrean neighbors. The neighbors do not bring the eggs as soon as they are laid. And because eggs spoil very easily where it is hot, some of the eggs brought the Mahaffys may have begun to spoil. So when the neighbors come with eggs, Mrs. Mahaffy has to test them. She takes a blanket and makes a tent that is as dark as possible inside. Then she goes into this blanket tent with her flashlight. She holds up each egg before the light, and looks at it. If it is cloudy-looking or has specks showing inside, she knows that it is not good, and she lays it to one side. The good eggs she puts in her egg box. When she has looked them all over, she gives the egg-man money for all the good ones, but gives him back the bad ones.

John and James have cereal every morning. It does not come in boxes as yours does. Grain must be bought from a man who sells it. Then Mrs. Mahaffy washes the grain many times because there is much sand and dirt in it. After that she puts it out in the sun to dry. Later a woman grinds it. Then Mrs. Mahaffy cooks the grain over a charcoal fire, and the children have cereal for breakfast.

Perhaps you remember that about a

year ago we were all praying for Johnny. He was sick with a very unusual disease. Now we are thanking God because He has made Johnny well again. And John, with his parents and his brother James is on his way back to Eritrea. The Mahaffys do not mind leaving this country and their friends and going back to teach the Bible to people in Eritrea, even though they don't have the nice food we have here. I wonder if you mind giving up some of the good things that you have, but don't really need, like candy and soda water, so that you can give money to help them live more comfortably over there.

You see, the Mahaffys have gone to Eritrea to tell people about Jesus and His love, so that those people may trust in Jesus and be saved from their sins, too. And anything you and I can do to help them, is also missionary work.

Our Work in China

LET us not conclude that since our China missionaries are both at home, our work there is ceasing. God forbid that we should be so frail in understanding His purposes. Many have accepted Christ as a result of our testimony there in the recent post-Japanese war years. We want to introduce you to some of these. We request that you pray for them with the same fervor and faith that you have prayed for your missionaries who led them to Christ. Today we will present Samuel Yang. Sam is now a Senior in Chi Nan University in Shanghai. He is taking a bachelor of arts degree, and majoring in Journalism. During the past year the Lord has been leading him to hear the call to full time service in some kind of Christian work. He is the oldest in his family. He has two sisters and a younger brother. His father is now serving as an official in the Chinese Maritime Customs in Shanghai. Samuel is an unusually gifted and intelligent young man. He is particularly gifted as a linguist, being able to speak four Chinese dialects, Japanese, and English, fluently. He rendered invaluable assistance to Mr. Gaffin as he translated Marston's *Communicant Church Membership*, several tracts, and Berkhof's *Manual of Reformed Doctrine*. As a result he has been brought into direct contact with the Reformed faith. He now sees that his Christian

faith finds its highest expression in that faith. May we pray that he will be kept through the present dangers that surround him and that after graduation he may be able to come to America and enter Westminster Seminary for which he is so well prepared.

Philadelphia Presbyterial

THE Fall meeting of the Philadelphia Presbyterial was held on Thursday, October 24, at the Kirkwood Orthodox Presbyterian Church. Over 80 ladies attended. Mrs. R. B. Kuiper presided, and members of the host church group participated by conducting devotions, providing special music, and giving a welcome to the guests.

After a brief business meeting, the speaker of the morning, Mrs. John P. Galbraith, was introduced. She gave a very interesting and enlightening talk entitled, "A Visit to Our Churches." With a map of the country marked to show the location of the churches, she took those present on a journey with her. She also distributed mimeographed copies of a study of the particular needs of each field.

Luncheon was served at the church.

The afternoon session opened with a devotional period, which was followed by news reports and prayer for all the missionaries. Then, following some special music, the Rev. Richard B. Gaffin, missionary to China but recently returned to this country, spoke concerning the present and the future in China. He told of the work he had been able to do, and of certain individuals for whom he asked special prayer. He told of his parting with one young man to whom he had become greatly attached.

Without professing to be a prophet, he noted that China has a long history of internal warfare, yet God has ever opened or re-opened the door to mission work. When he left China the question asked him was, "When are you coming back?" He made a plea that the women return to their churches and urge young people to be ready to go, when the door once again is open. "When God opens that door," he said, "can we refuse to be ready?"

Those attending the meeting left with a deeper appreciation of the church's missionary work, and a desire to uphold the missionaries in every way possible.

Orthodox Presbyterian Church News

Rochester, N. Y.: The cornerstone of the new building of Covenant Church was laid at ceremonies on September 28. The Rev. John J. De-Waard of Memorial Church was present and took part with the Rev. Herbert DuMont, Pastor, in the service. Following the ceremony, the group went to the manse for a buffet supper, after which a special prayer meeting was held for the local work as well as for the other churches of the denomination.

Waterloo, Ia.: Three adults and four infants were recently added to the roll of First Church. They are Mr. and Mrs. Rudolf Tonjes and four baptized children, who came by letter, and Mr. Eugene Williams who came by confession of faith and was baptized with his infant son. Sunday school attendance has recently averaged 60. A girl's chorus has been organized under the direction of Mrs. Clarence Roskamp. The pastor, the Rev. Oscar Holkeboer, with Elder Ontjes attended the fall meeting of Wisconsin Presbytery in Oostburg.

Crescent Park, N. J.: The Immanuel Men's Club at its meeting on October 6 had as guests men from Immanuel Church of West Collingswood. The message of the evening was brought by the Rev. John P. Galbraith, who told of the home missions work of the denomination.

Fair Lawn, N. J.: On Rally Day, October 2, Grace Chapel had practically 100% attendance at its Sunday school. Average attendance since then has been over 40. An attendance increase campaign begins on November 13. The goal is an average of 60 by Christmas and of 75 by Easter. Grace Chapel has recently been encouraged through the addition of Mrs. Alice and Miss Harriet Hunsberger, formerly members of Covenant Church in Vine-land. Cornerstone for the new building was laid on November 6.

Pittsburgh, Pa.: Four adults and one covenant child have been received into Covenant Church. Fifty-nine persons attended the recent Family Fellowship Night gathering. A Junior Machen League is being organized.

Eleven young people were present at the first meeting.

Cedar Grove, Wis.: The Rev. Francis Mahaffy visited the Calvary Church on October 20, and showed slides of the mission work in Eritrea. . . The annual Harvest Home Dinner was held November 9 at the church. The Rev. John P. Galbraith was guest for the occasion, and showed motion pictures of the beginnings and growth of the Orthodox Presbyterian congregations in various localities.

Middletown, Penna.: A special series of evangelistic services was held at Calvary Church the week of November 7, with the Rev. Edward L. Kellogg, former pastor of the church, as preacher. The Mission Sunday school at Olmstead Homes, under the direction of Elder T. G. Kay, appears to be flourishing. Attendance is running close to 150, and the morning church services are also well attended. Plans are under way for a covered dish supper in the Community Building on November 23, at which time the special thank offering for the Missions and Education committees will be received.

Oostburg, Wis.: Bethel church was privileged to entertain the Presbytery of Wisconsin on October 10 and 11. On October 12 the Christian School Circle sponsored a fine musical program at the church, given by a joint choir of the Bethel Church and the Oostburg Christian Reformed Church. On October 19, the Rev. Francis Mahaffy showed slides of the work in Eritrea. The annual program of family visitation was begun early in October.

Schenectady, N. Y.: The Rev. Raymond Meiners, pastor of Calvary Church, was speaker at the National Home Missions Fellowship Conference at Southland Bible Institute, Wolfpit, Kentucky, and at Calvary Presbyterian Church in Davidson, S. C., in October. Services at Calvary were conducted by Mr. G. Travers Sloyer and Elder Robert McCullough. Renovations to the church basement, heating system and nursery have been made. The church is engaged in a Sunday school Attendance Contest with the Sunday school of the Franklin Square church

for the months of November, December and January.

Portland, Oregon: The Rev. Henry W. Coray of Long Beach, Calif., was guest speaker for a series of evangelistic services at First Church recently. On October 16 another family was added to the church, bringing total membership to 50 communicants and 39 covenant children. The parents of the church have started a new activities program for children of the church and Sunday school, to offset the program of various youth groups using Sunday for their activities. Junior Machen League now has some 15 members, and the Senior Machen League has 12 members.

Berkeley, Calif.: Calvin Bible Institute began its classes at Covenant Church on October 13, with 8 persons in attendance and more expected. Classes in N.T. Greek, Bible Doctrine and Apologetics are being given. The pastor, the Rev. Robert Graham, preached at the early service in the Alameda Christian Reformed Church on October 9. The monthly book club of the Covenant Home Builders held a meeting recently at the home of Preston Barr. A review of a book on the life of Handel was given, and the group then listened to some recordings of Handel's music.

San Francisco, Calif.: The Presbytery of California met October 19 and 20 in the First Church of San Francisco and Covenant Church of Berkeley. Dr. David Calderwood of Grace Church, Los Angeles, conducted a joint devotional meeting of the presbytery and the presbyterial. Much of the first day was devoted to prayer. The Rev. Lawrence Eyres of Portland spoke to the presbyterial on the subject of the Christian day school. A popular service in the evening was addressed by the Rev. H. Wilson Albright of Manhattan Beach, Calif.

Evergreen Park, Ill.: Plans are under way for the dedication of the new building of Westminster Chapel, which is scheduled for November 17-20. The Rev. John Verhage, of Oostburg; the Rev. Edmund Clowney, of La Grange, and the Rev. Robert Churchill and the Calvary Church choir of Cedar Grove have been asked to participate in the special services. The Chapel is seeking \$2,000 for church furniture during 1950. The Rev. George W. Marston is pastor.

Denver Church Dedicates New Building

ON November 8, the Park Hill Orthodox Presbyterian Church of Denver dedicated the first unit of its new building project, located at E. 34th Avenue and Albion Street. First services in the new building were to be held on Sunday, November 13, with Sunday school, young people's meeting, and two gatherings for worship.

Up to the present, the church has been worshipping in its building at 31st and Downing Street. Some time ago the congregation united with the Colorado Boulevard Mission, and land was secured in the new area. For several years the building formerly used had been considered unsatisfactory, and a new structure was desired.

The speaker at the dedicatory service was the Rev. Edward Wybenga, pastor of the Westminster Orthodox Presbyterian Church of Hamill, S. D. Members of the Presbytery of the Dakotas, of the Calvinistic Workers Conference, and ministers of other churches were guests for the service. A covered dish supper was served at the former church building prior to the dedication.

The Rev. W. Benson Male is pastor of the Park Hill Church.

New Jersey Presbyterial

THE New Jersey Presbyterial Society met at Immanuel Church of Crescent Park on Tuesday, October 11, with 53 ladies attending.

The day's program had three chief features. First the Westfield Society presented sketches of Chinese individuals, giving a glimpse of their lives and problems, so that societies might more intelligently pray for Christian friends in China.

Then Mrs. John P. Galbraith, in a stimulating talk illustrated by a map and kodachrome slides, presented the work of Home Missionaries and needy churches. Suggestions were given as to specific ways in which missionary societies might help the missionaries. Reports as to what societies have done along this line are to be received at the next meeting.

The final feature was an address by the Rev. Francis Mahaffy, missionary to Assab, Eritrea, whose plea was for his hearers to be busy about building the true Church of God upon the one

foundation, the Lord Jesus Christ, as revealed to us in the Word of God.

Devotional services were led by Mrs. Jean Keller of Crescent Park and Mrs. J. L. Bryan of Trenton. A trumpet solo by Mr. Eric Crowe was appreciated. An offering in the amount of \$60 was forwarded to the Missions Committees.

This was the first time the Presbyterial has met in the Crescent Park Chapel. The hospitality of the new group there was sincerely enjoyed.

Elders' Association Meets at Nottingham

THE Elders' Association of Philadelphia held its fall meeting at the Post House, Nottingham, on Friday, October 21, with over fifty persons, including ministers and elders and their wives, in attendance.

Following the dinner, an address was delivered by Professor R. B. Kuiper, of Westminster Seminary, dealing with the place of both elders and their wives in the work of the church.

Elder Walter Oliver, of Gethsemane Church in Philadelphia, was elected President of the Association for the coming year.

Machen League Rally at French Creek

THE Machen League of Philadelphia Presbytery held its fall rally on October 20 at French Creek Park, near Reading, Penna. The park, which is government owned, has facilities for summer camps, and it was announced at the Rally that plans are under way for the holding of a summer camp, under the direction of ministers of The Orthodox Presbyterian Church, next year, probably the week before and including Labor Day.

Over 110 persons were present for the Rally. Meetings were held in the lodge, before a fire burning brightly on the open hearth. For their supper many of the delegates cooked "hot dogs" over the fire.

In the afternoon, following a prayer and praise service led by the Rev. Raymond Commeret and Miss Charlotte Milling, there was an address by Professor Paul Woolley on the subject,

"What Luther Did for Us." Mr. Woolley pointed out that the sort of thing against which Luther protested in 1517 is still going on today, in that Roman Catholicism is still claiming and trying to exercise a totalitarian government over the souls of men.

In the evening, Dr. Ned B. Stonehouse spoke informally about some of the Christian friends he had met on his recent trip to Europe, and indicated the encouragement that we should receive from the knowledge that there are many others of like precious faith.

Pipers Remembered on Birthdays

MORE than 60 persons gathered in the basement hall of Trinity Church in Bridgewater, S. D. on Friday evening, September 30, for a surprise party for the Rev. and Mrs. Russell D. Piper, who were having birthdays but a few days apart. The program of the evening included an appropriate talk by the Rev. Jacob I. Walter, a number of musical selections, and greetings from representatives of each church organization. A delicious lunch was served at the close of the program, and a "Love Offering" of \$148 was presented to the couple.

Preaches in Historic Church

THE Rev. Edward E. Elliott, pastor of St. Andrews Orthodox Presbyterian Church of Baltimore, has started holding services on Sunday afternoons in historic Taylor's M. E. Church in the Mount Pleasant area.

This church, with its old, quaint churchyard, is now an island surrounded by Baltimore's Mt. Pleasant golf course. The original log one-window building was erected on this site in 1690. Charles Wesley and Francis Asbury used that building, as did also the Quakers and the Romanists. In 1770 the present masonry structure was built with ample windows. A slave gallery was also added, and the present ceiling and roof were put on in 1853. The artist who was two years painting the capitol dome in Washington would take a day off every couple of weeks to paint the interior of this church, for he liked to spend time hunt-

ing on this estate. His work is still much in evidence, with panels giving an illusion of depth.

At the turn of the century the congregation was aroused at the prospect of reunion with the Northern Methodist church, and declared itself independent. It also stipulated in its articles of incorporation that it never could belong to the Northern Methodist denomination. Ownership therefore resides in the congregation of which there are three surviving members, all in one family. Services have been held monthly, weather permitting, on Sunday afternoons, conducted by Methodist clergymen.

Two members of St. Andrews church, out for a stroll one day, saw

this building and wondered if it was used. One Sunday they saw the doors open and went in. Further investigation has produced the desired answer. The owners have consented to regular weekly services conducted by Pastor Elliott. The first service was held on October 16.

New housing has been erected within three blocks of this historic building. New families are moving in, and more housing is being planned. Two families of St. Andrews Church live in the area, and an elder of a Southern Presbyterian Church, who is sympathetic to the new work, lives nearby.

Mr. Elliott asks that the new missionary endeavour be remembered in prayer.

Missionary Conference in West Collingswood

By WILLARD NEEL

THE Ninth Annual Missionary Conference of Immanuel Church of W. Collingswood, N. J., was held October 7, 8 and 9, 1949. Although eight such conferences have preceded this one, the 1949 conference was the first in which all speakers were connected with the Orthodox Presbyterian Church.

The initial service of the conference, on Friday evening, featured an address by the Rev. Egbert Andrews, missionary to China. Mr. Andrews' message, which made very plain the great need for the Gospel which exists in that unhappy land, was pointed up by testimonies from several students from the Orient who are studying at Westminster Theological Seminary.

Saturday morning Mrs. Richard Gaffin, also a missionary to China, gave a challenging talk on "Presenting Missions to our Children," after which the Rev. John Galbraith, General Secretary of the Home and Foreign Missions Committees of the Orthodox Presbyterian Church, very ably conducted a forum on the needs and problems of foreign mission work. Those participating in the discussion were: Rev. and Mrs. Francis Mahaffy, missionaries to Eritrea; Mr. Andrews; Mrs. Gaffin, and two of the Seminary students from the Orient. Following the forum there was a season of prayer, with the general

subject of foreign missions, and the particular needs of our own missionaries, in mind.

At noon an excellent luncheon was served by the ladies of Immanuel Church.

The afternoon was devoted to Home Missions, with Rev. George W. Marston, pastor of the Westminster Chapel at Evergreen Park, Ill., bringing a message on "Establishing a Home Mission Church." Following this, there was another forum, this time on the subject of home mission work, also led by Mr. Galbraith. Those who participated were the Rev. Robert Eckardt, pastor of our home mission church at Crescent Park, N. J.; Mr. Marston; the Rev. Bruce Coie, pastor of the home mission chapel at Warren Point, N. J.; the Rev. Robert Vining, pastor of the Franklin Square Church; the Rev. Henry Tavares, pastor of Community Church of Center Square, Pa., and the Rev. Ralph Clough, home missionary at Hamden, Conn. After the forum there was a prayer meeting devoted to this work.

At 5.30 P. M. there was a Missionary Fellowship Dinner at a local restaurant, after which there was a Missionary Christmas Party, complete with decorated Christmas tree. The members of Immanuel Church and Sunday school presented gifts to be sent to our mis-

sionaries and their children. Miss Marjorie Pascoe, president of the Women's Missionary Society of Immanuel, was in charge.

The concluding message of the day was brought by Mrs. Leslie Dunn, who spoke on the work being done in Korea. Mrs. Dunn illustrated her message by the use of slides which recently arrived from her brother, the Rev. Bruce Hunt, missionary to Korea.

On Sunday the Conference continued with several of the missionaries addressing the various departments of the local Sunday school. At morning worship, Mr. Galbraith preached at W. Collingswood and Mr. Andrews at Crescent Park. At 3.00 P. M. there was a gathering for prayer at the church. The Junior and Senior Machen Leagues combined to hear a message by Mr. Huang, professor in a seminary on Formosa, who is currently studying at Westminster.

The final service of the conference brought messages by the Rev. Leslie Dunn, Executive Director of the Boardwalk Chapel at Wildwood, N. J., and Mr. Mahaffy. Both addresses were illustrated by colored slides of the respective works.

On Tuesday, Wednesday and Thursday of the week before the conference, Mr. Marston, Mr. Eckardt and the Rev. Edward L. Kellogg, pastor of Immanuel Church of West Collingswood, conducted an exhaustive survey of two recently-developed areas in the vicinity with an eye to the possible establishment of home mission activity in one or both locations. Approximately 400 homes were contacted, and those concerned are much in prayer that the mind of the Lord may be known in this matter.

Delegations came from churches at Morristown, White Horse, Ringoes, Wildwood and Crescent Park, N. J.; Silver Spring, Md., and Franklin Square, L. I. Although God alone knows how far-reaching the influence of such a conference may be, it can be safely said that the occasion was one of soul-searching for many who attended; and it is devoutly hoped that the hearts of some may have been stirred to offer themselves as "living sacrifices, holy, acceptable unto God," and that through the prayers that were offered the hand of God may be moved toward the extension of the kingdom of Christ in the earth.

Wildwood Church Obtains Historic Bell

THE Calvary Church of Wildwood has purchased a bell which formerly hung in the fire house in Cape May, and it will be installed in the church tower as soon as necessary remodeling can be completed. Mrs. Miriam Kennedy and the Teaz family made the purchase possible, and the bell will be hung in memory of Mrs. Teaz, who died several years ago.

Calvary Church has been made the beneficiary of part of the estate of Mr. Albert Taubel, who died recently. Mr. Taubel faithfully attended Calvary Church during summer months when he vacationed in Wildwood. The church will not receive any immediate cash, but will have an annual income from the estate.

Membership of Philadelphia Presbytery

INFORMATION from the Stated Clerk of Philadelphia Presbytery indicates that there are 1,467 communicant members in its churches, and 540 covenant children.

Stantons Arrive

THE Rev. and Mrs. Charles E. Stanton and their family of five children arrived in Philadelphia from Eritrea on October 15. The family left Eritrea in August, spent some time in Genoa and came across the ocean by way of a cargo ship. First reports were that they would land in Baltimore, but the ship was delayed several days by rough weather, and came directly to Philadelphia.

Upon arrival the family was given temporary residence in quarters of the China Inland Mission in Germantown, and then moved to a furnished house in Honey Brook, near Downingtown, Penna.

Despite their long trip, the Stantons were all in good health upon their arrival.

Gaffin in Wildwood

THE Rev. Richard B. Gaffin arrived in San Francisco aboard the General Gordon, along with some 50 other missionaries and a passenger listing largely from Shanghai, on October 14. He came east by plane, stopping off in

Milwaukee for a short visit with his parents, and arriving in Philadelphia on Monday, the 17th. He was met by his wife and by the Rev. and Mrs. Leslie A. Dunn and returned with them to Wildwood, where the Gaffin family is at present residing.

Maine Plan

(Continued from p. 204)

the task confronts us. An area one hundred miles square, Skowhegan to the White Mountains, and Skowhegan to Quebec border and the Saint Lawrence River watershed. Straggling communities, desolated townships, uninviting and inhospitable, without the Gospel and not wanting it. Besides, in this region there are numerous small towns where the whole counsel of God is needed, especially where Canadian Romanism is dominant.


The Lord's little ones are out in the by-ways. An area one hundred miles square confronts us with its need, besides those immediately at hand. We cannot possibly bring these scores of people to Antioch. We would not be able to reach them by radio. There is no substitute for the personal presence of the evangelist eye to eye in preaching the Gospel to the unsaved. There is no substitute for the informal naturalness of a "preachin'" service where the entire audience is almost at arm's length from the speaker. The writer knows of no more dependable inspiring influence than he gets from speaking to little groups of boys and

girls, men and women, in the by-ways of this region.

In the desire to extend this effort while at the same time making it more constructive, we have envisaged a plan which, "If it could succeed, would be of great usefulness," to quote an Orthodox Presbyterian minister who has recently made this additional observation also, "I don't see why the plan could not be used elsewhere than in the Maine area."

The "plan" is to purchase a Gospel-Mobile. We saw a Romanist vehicle of the sort in Waterville, Maine, three years ago. It has two units, the trailer and the truck or tractor to convey it, similar in specification to those of the large transport motor vans used on the highways. The trailer is to be the "meeting house." It is about 34 feet long and 11 feet high, 9 feet wide, clearing the road-way at about 18 inches. Besides an emergency exit rear, there are to be two doors, one on each side, entered by folding steps. Four frosted and clear glass air-space windows on each side will afford daylight. Ventilation will be built in. It will be insulated throughout, with oil heat and a stainless steel exterior, with fibre ceiling and walls and heavy linoleum flooring suitably decorated inside. The interior will provide two rooms, the main lecture room with its folding chairs and permanent piano and public address set—a Christian literature table and shop will be housed in this room—; and a traveling apartmentette for the evangelist to provide the bare necessities for eating and sleeping while on itin-

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eration. Fruchauf engineers are now preparing an estimate on the trailer unit itself.

On the road, the Gospel-Mobile would be used for village and town and cross-roads evangelism week-days and on the Lord's Day, during the fall and winter seasons. Bible Conferences in the by-ways, as well as in the vicinity of certain popular lake resorts, would occupy the summer schedule. Where necessary the tractor would be detached from the trailer and used to convey the people to and from the services. Since we do not minister to big towns, we do not need to consider parking laws as there are no parking meters or traffic lines on the back-roads.

Briefly let us outline the program in general. The main emphasis will be as at present, the preaching of the whole counsel of God. This must include Bible and Catechism instruction. To augment this, we plan to have some instrumental music both by piano accompaniment and by sacred records. We are anxious to obtain recordings of sermons and special music by our Orthodox Presbyterian ministers and choirs. These would be employed inside as well as with the use of a public address system. In this connection, we propose to enlist through recordings, the aid of our Orthodox Presbyterian men in Summer Bible Classes, and in special lectures for high school and college campus groups. A few of our ministers have given their hearty endorsement to this particular proposal as well as to the plan as a whole. The distribution of Christian literature would be undertaken both by means of selling and by giving out tracts. In this way also we hope to

extend the influence of the *Christian Student*, which the young people of Cornville Church publish occasionally.

With home and foreign missionary experience extending over a period of thirty-three years, having been drawn into the fellowship of the missionary minded founders of the Orthodox Presbyterian Church, we trust and pray that this proposal might receive your earnest and prayerful consideration; as we seek to acquire equipment and inaugurate a method of evangelization, in some small measure proportionate to the task which confronts us and the Message which we are charged to propagate.

Correspondence

(Continued from p. 211)

Is the New Testament office twofold? Is it to be compartmentalized in a church constitution? It may be possible for a hair-splitting exegete to find at least three compartments in I Tim. 5:17: 1) elders who rule, but not particularly well, 2) elders who rule well, 3) elders who rule well and teach (according to John Owen). But nobody wants three kinds of elders.

The analogy with which Prof. Kuiper begins his article on the ruling elder is, I believe, without warrant in the Bible. He draws the analogy between the three offices of Christ and the three special offices in the church. The casual reader would take this as positive Biblical evidence for our present constitutional set-up. The elder represents Christ as King. It can be flattering and possibly dangerous. The minister is no less a kingly representa-

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tive than the elder, nor is there a shred of evidence to say otherwise.

PRACTICALITY

It may be objected that it isn't practical henceforth to refuse to ordain unqualified men for the office of elder. Practical or not, the word "must" is used in I Tim. 3:2. What the Spirit of God emphasizes in Scripture is not to be de-emphasized in any presbyterian church. For Presbyterians insist that they derive not only their doctrine, but their form of government, from Scripture.

Leadership in the church which is not accompanied by great ability to handle the Word, can yet be given certain avenues, on special committees, on the trustees, or even on the board of deacons. But it is practical to obey the Bible.

The question has come before the Presbytery of Philadelphia in the cases of LeRoy Oliver, Alan Tichenor, and soon in the case of Thomas Kay: Should an elder be permitted to take ordination vows? The very fact that this has been debated is an indication that the earlier ordination vows have not been taken very seriously. The step is regarded as a great one, from layman to clergyman, from low grade elder to high grade elder. It would perhaps be more honest for the advocates of this constitutional order to argue that the clergyman is of the order of the sub-apostle, such as Timothy or Titus. But this is not a standard Presbyterian argument. We at least must do lip service to the parity of the elders.

The vows of an elder should be taken seriously. If they are not, then what meaning has the eldership? The ruling elder is put very much in a second class (lay) compartment. His vows are the same, verbally, but he is not supposed to be as adept or as dangerous as a minister. His ordination ceremony is not nearly so elaborate as that of the minister, for even the laying on of hands can be dispensed with. He may even rotate in and out of office, and be ordained afresh each time he is installed.

Let us take the office of elder as it lies on the face of Scripture, and desist from ordaining second class elders. First class elders (not necessarily full time elders) can be secured, with care and prayer. Some of our churches are already blessed with more than one or two.

E. E. ELLIOTT.

"My father has been called the pioneer of Christian day-school education in America. In consequence I was reared in an atmosphere charged with enthusiasm for that cause. I recall that fifty years ago there was much talk of the need of Christian textbooks for our Christian schools. Now a concerted effort is being put forth by a strong organization to produce a complete set of such textbooks. It is of utmost importance that this task be performed well. Then the greatest present need of our schools will have been met."

PROF. R. B. KUIPER
Westminster Theological Seminary

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1949—a year of blessed activities

Under God, considerable headway was made this year. The service building is completed. The picture-songbook is in its second printing. The publishing of textbooks for American History and Church History, and an Eighth Grade Reader is advancing. Work on teaching aids and guides is progressing.

1950—a year of accelerated progress

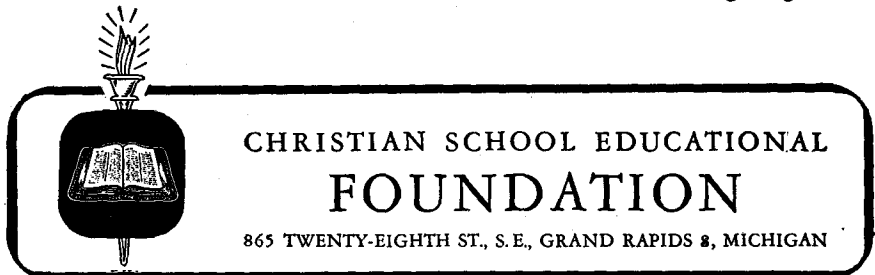
But the pernicious character of today's textbooks—prepared for another system of schools—demand that we expand our activities. Plans to publish textbooks on the sciences must materialize shortly. God-centered textbooks will help our children to stand strong for those truths we hold so precious—truths to develop a wholesome, well rounded view of life. Here's a challenge God has definitely assigned to us.

Let's meet this challenge!

Many of you will receive a folder containing a report of our activities and plans. As a friend of Christian education, you'll want to do your bit for this program as God has blessed you. Kindly send your contribution directly to our office . . . it will be truly appreciated and promptly acknowledged.

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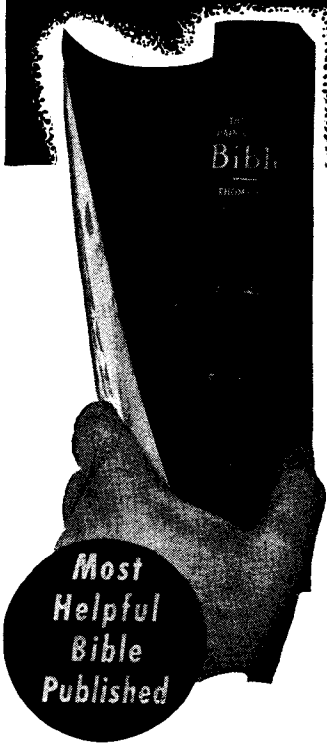
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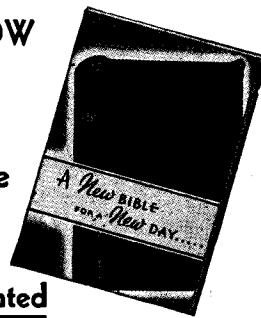
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