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## A Little-Known Missionary Field

The Story of Faithful Labors Among the Children of Colorado

By MISS HARRIET Z. TEAL

**H**OW would you like to have a part in organizing an Orthodox Presbyterian church in west Denver? This question was asked of me by my pastor in the early fall of 1940.

A young minister of The Orthodox Presbyterian Church, at that time without a charge, was then in Denver, and the Rev. W. Benson Male had suggested to him, as a possible field of service, a neighborhood where a federal and city housing project was being built.

One afternoon shortly after this, the three of us drove over to the west side to "spy out the land". Somewhat like Nehemiah of old, we rode 'round about the walls to study the situation—of course with the difference in the kind of steed, in sunlight instead of moonlight, and with the hope of building up the walls rather than tearing them down, but the purpose was nevertheless the same: the upbuilding of God's kingdom, the edification of His people through His Word and the glorifying of His Name among the heathen.

### The Need

At that time the Lincoln Park Housing Project, covering an area two blocks by three, was in the early stages of construction and would not be ready for occupancy for about six months. When completed it was to provide homes for between three and four hundred families. Also there was quite a large number of people

on the streets near the project.

A survey of the neighborhood showed four Roman Catholic churches, a Methodist mission for Mexicans, a Mormon (Spanish language) church and a Seventh Day Adventist church. The nearest church giving evangelical teaching to English-speaking people was a Baptist church six blocks away and out of the immediate neighborhood.

Mr. Male pointed out a large church building which he considered an ideal place for the proposed Orthodox Presbyterian Church mission on account of its strategic location on a corner directly facing the housing project and central to the whole neighborhood. Formerly the first and largest Methodist church in Denver, the building is now given over to a Spanish mission of the Methodist Episcopal Church. However, the mission uses only the ground floor of the large building. The main auditorium and a smaller auditorium or chapel are upstairs, and the mission rents out the upper floor.

We visited the pastor of the Spanish mission to learn the possibilities of obtaining a meeting place, and were courteously received and shown through the building. For about a year the second floor had been occupied by one of those "revival campaigns" of the decidedly sensational type, under the name "Evangel Temple". As the space was already rented, there was nothing further that we could do. There seemed to be no other place near enough to the project to be of

much use, and as the Lincoln Park Homes would not be occupied for some months the matter was dropped, at least temporarily. Then, when the young minister departed to another field of service, the subject seemed to have been brought to a permanent conclusion. Yet from time to time, as the memory of that afternoon came to mind, prayer was made to God asking whether or not He really *did* have a work for us to do over in the west side of Denver.

### An Answer to Prayer

Shortly after the beginning of 1941, Mr. Male had some correspondence with the Rev. Clarence W. Duff, returned missionary from Ethiopia. Mr. Duff was in Colorado in the hope of doing some home missionary work, probably in the unchurched rural communities, and Mr. Male invited him to come to Denver to look over possible fields in or near the city.

In the middle of February, Mr. and Mrs. Duff and their two little children arrived in Denver with the trailer-house which had been their home since December, and in which they continued to live until the end of the following summer. After considering the prospects for missionary work both near a new government munitions plant and in and around the Lincoln Park housing project, Mr. Duff decided to test the possibilities of the latter field.

One remarkable and providential circumstance which influenced Mr. Duff in arriving at a decision was the fact that, while he was still weighing the problems, word came from the Rev. Seneca B. Garcia, Superintendent of the Spanish Methodist Mission, that the second floor of the church would be vacant on March first. It seems that the former tenants had given notice of their intention to leave the premises the day after the Duffs arrived in Denver and at the very time when Mr. Duff and Mr. Male were looking at the church from the outside!

Mr. Duff decided to engage the chapel on the second floor for his work. This room, which is lighted by one of the large stained glass windows of the church, was furnished with a platform and pulpit, a piano and pews, making a complete and churchly meeting place.

The next thing was to find a congregation for the church. By this time most of the Lincoln Park homes were completed and about a hundred and fifty families had moved in, with more coming every day.

Mr. Duff, with the help of one or two others, spent some time during the latter part of February in canvassing the homes in the housing project, as well as those on the adjoining streets, and delivering to the people printed notices of the opening services of the new Orthodox Presbyterian mission.

The people in the new homes were friendly, and rich in promises to attend services "sometime after we get settled". The residents in the older houses were largely Roman Catholic, and those who were not Romanists seemed to be non-church-goers, though usually defensively claiming connection with some church. However, some interest was apparent and some definite promises to attend the services were obtained. Any who seemed at all interested were revisited, some several times, by Mr. Duff and his assistants.

### The Work Begins

On Sunday, March 2, 1941, the mission held its first services, with Sunday school at 9.45, morning worship at 11, and the evening worship service at 7.45. The mission was called the Grace Orthodox Presbyterian Chapel.

The response during the next few

months was rather disappointing, since only small numbers attended the services. Mr. Duff spent much time visiting the people in their homes, and seed was sown and contacts made which, in some cases, have since borne fruit.

The Sunday school was better attended than the church service itself. During several months an average of sixteen at Sunday school was maintained—but considering the fact there are about eight hundred children in the project, this number was very small.

A few adults came to church on Sunday mornings, most of them very irregularly, except for one dear, faithful old lady, Mrs. Freed, who, though she was not well, scarcely ever failed to be present and tried to bring others with her. One fine piece of work done by this good Christian woman was to open her little home for a week-day Bible school, which was held every Tuesday afternoon, after school hours, for the children in the neighborhood. Her home was outside the project, but directly across the street. There was always a crowd at this class—more than forty several times, never less than twenty. Boards, laid across chairs and boxes, were used for seats, as there were never enough chairs to go 'round. This weekly Bible school ended with the close of the public school term and was followed immediately by two weeks of Daily Vacation Bible School, held in the Grace Orthodox Presbyterian Chapel. The numbers were not as large as had been hoped for; between thirty and forty were enrolled, and there was an average daily attendance of nineteen. But on the whole quite a satisfactory Bible school was held, with three classes and three teachers. The courses included Bible stories from Creation to the Call of Abraham, memory lessons from the Westminster Shorter Catechism with Scripture verses, and, for the primary class, the Catechism for Young Children. The children also learned hymns and choruses and, for handwork, made books illustrating their Bible stories.

Two boys and two girls in the junior group professed to accept the Lord Jesus Christ as their Saviour. One boy moved away shortly after and was lost track of, but the other three

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## Stony Brook—A Christian School

By the REV. EARL B. ROBINSON, JR.

Instructor in Science and Bible at Stony Brook School for Boys

**T**HERE are several Christian schools in the country. I want to introduce you to The Stony Brook School for Boys, located at picturesque Stony Brook, Long Island, since I am most familiar with this one through three years' experience there. It is my purpose to give the facts as I see them, and not to gloss over any of them. This might be considered poor advertising in the business world, but I believe that truth is the best advertisement, especially in the Christian realm. In fulfilling this purpose, I hope to set forth the Christian program of the school and some of the problems that confront such a school and its students. In short, I hope to show what is being done for young people in a Christian school, and what young people are doing about it.

The purpose of the school first commands our attention. It appears to be twofold, since it tries to strengthen Christian boys and to lead non-Christian boys to a saving faith in Christ. This is not as easy as it sounds, especially in a boarding school where both groups in large numbers live within the same walls.

This raises the question of a school's selection of students. In some Christian schools only covenant children are accepted, and this seems ideal. I believe that this policy is followed in the majority of cases at Stony Brook, but I also believe that there are several boys who do not come under this category. In either case a school is faced with the problem of mixing Christians with non-Christians. Of course this is a typical life situation, and we could discuss the pros and cons at great length; but that is not my purpose here. Let me describe truthfully what happens in our own school where this mixture occurs.

The Christian activity of a typical day begins with the rising bell at 6:45 A.M. At that time small groups of boys gather in the various dormitories for a fifteen-minute devotional period of Bible reading and prayer. This is known as "Morning Watch" and is voluntary. Perhaps this period tests one's Christian ambition and zeal more than any other activity, for even

some of the zealous Christian boys find the flesh weak at that early hour and succumb to a warm bed. We are often reminded of the disciples, who also fell asleep at the post of duty. Although this is by no means a true measure of one's Christianity, it does reveal to us our most earnest Christian boys. I have found these morning prayer times very encouraging both to the boys and myself, and it is hoped that a life-time habit may be formed through it. I have known some cases of this. I have also seen boys grow in prayer-life and self-expression through this period. In the younger boys' dormitory, the groups are led by a master on each floor, but the older boys usually lead themselves. I have come to regard the Morning Watch as one of the most effective Christian activities on the campus.

The next scheduled religious event of the day is the chapel service at 10 A.M. The masters lead chapel in turn. This means that a master leads in the singing of a hymn and then gives a brief, pointed message on a portion of Scripture. I learned something from the boys at this point: They are not nearly as much impressed with a mere reading of a Scripture portion as with a direct message based on a short portion. Some have told me that they regard the master as too lazy to prepare a message, if he "lets it go" with merely a Bible-reading. Whatever may be our own opinion of this situation, it is a fact to be faced.

The chapel service is one of the great opportunities of the school. It is there that boys may be instructed, invited and challenged in a special way and as a whole group. Not that this is not done in Bible classes, but nowhere else does one master have an opportunity to address the entire student body. Elsewhere he is confined to his own Bible class. Then too, just as a church service differs from Sunday school, so does chapel differ from a Bible class. I have found that the chapel service has a profound influence on the boys.

Some time during the day every form from the first to the sixth

(seventh grade to senior) has a Bible class. This is a required course for all boys. Beginning with the Old Testament in the first form, the courses cover the entire Bible, including, in the upper forms, some introductory work in evidences, apologetics and exegesis. Emphasis upon memory work is one of the phases of each course, but attention is given to the meaning of each verse so that it will not become mere rote.

It is in these classes that most boys are introduced for the first time to intensive and systematic Bible study. I have found in my own classes that, no matter how much Sunday school training a boy has had, he knows very little about the Bible in a systematic way. The boy remembers a little memory work and a few Bible stories, but knows nothing as to a connected story of the Scripture. Another appalling lack in the boy's mind is a sense of sin. But this is unfortunately not confined to a boy. We need more sin teaching and sin preaching. No one feels a need of Christ's saving work until he sees himself as a sinner who is lost without Christ. Since I teach the first form, I have an excellent opportunity to put each boy in his place because I start with the beginning of the Bible. This sets him straight on the origin of the world and man; on the condition of every individual; on the provision of a Saviour. Then the New Testament makes sense.

Classes other than Bible classes are constantly using the Christian approach and method. I know most about the science classes, for I teach those courses. Some science courses lend themselves more abundantly than others to a Christian interpretation and application. Biology is one of these. Constantly I have an opportunity to glorify God as the creator and sustainer of a wonderful organic world. Evolution is constantly contrasted, both openly and subtly, with Biblical creation. By "subtly" I mean that if a boy is trained to see the utter dependence of his own life and the rest of creation upon God, he will not be able to adhere to evolution. One does not have to be a biologist, archaeolo-

gist or anthropologist in order to decide for or against creation. It is my belief that creation can be established in a very simple, everyday manner. But I shall not take space here to expand this point.

Not only biology, but also chemistry, physics and general science call for the same method of approach and application. All learning that is true reveals the nature of God. We can see some of His attributes in any learning, whether it be science, mathematics, history or any other subject. One of the English teachers told me recently that he could get farther in spiritual application and discussion in his English class than he could in his Bible class. Does that sound strange and even contradictory? He meant that some of the boys who are purposely uninterested because a given point is discussed in a Bible class, will be interested in the same point in English class merely because it seems "sugar-coated". Perhaps it is the inconsistency of human nature that causes some boys to be influenced more in a class other than Bible, but that only goes to demonstrate more than ever the importance of taking Christianity into the classroom.

The other Christian activities of the school are not daily affairs. There is the Sunday church service which brings a new preacher each week. The boys are interested in this variety and I have learned that variety is a characteristic of youth. Profound impressions have been made upon many boys through these Sunday preachers. One might think that a variety of preachers would cause a considerable overlapping of topics, but this has been avoided in some way so that the variety of preachers have also brought a variety of messages.

On Sunday evenings the Christian Association conducts a meeting for the students. This is compulsory, as are all other chapel services. The success of these meetings depends largely upon the leaders. Some boys have developed into leaders during their stay at the school. In any event, it gives them experience in leading a gospel meeting under the handicap of the critical but usually sympathetic eye of their fellow-students.

Then there are the deputations. Both teams and individuals go out on deputation. The quartet made a number of trips this year. Several boys are sent out alone or in groups to give

their witness of Christ to other young people. Gas rationing has made inroads on this work, but it still goes on. Let us pray that the gospel work may not be rationed. I have seen several boys develop into speakers through the deputation work, and so they, as well as others, have been helped. Right here I learned another characteristic of youth. The boys must give out in order to take in; otherwise they become "fed up". The more they can give out, the more they will want to take in. Are we not the same? Yes, I am a firm believer in the deputation work, and wish we had even more of it.

Once a week there is the "Fellowship Meeting". This is a sort of super "morning-watch". It is voluntary for any boy in the school and the headmaster's living room is well-filled each Tuesday night. Again I learned more of human nature at this point, for I saw some boys attend from my building who never get up for morning watch. Is it that they cannot wake up in the morning, or is it that they can stay up later by going to Fellowship? It is easy to jump to conclusions and I suppose this is one of those spiritual enigmas that we must leave prayerfully with God.

Although this is the total of the organized Christian activities of the school, perhaps as much if not more is accomplished by individual masters and boys in personal work. I have had much of my time occupied in just such work, and so have the others. The boys are away from home and every boy wants to confide in his father or mother or someone *in loco parentis*. The master at Stony Brook is the foster father to the boys and has a great opportunity, and the boys a great privilege. Are you parents or teachers who are reading this article doing your duty to the young people who seek your help? I wonder, at times, when I see some of the boys arrive at Stony Brook. Even some of the Christian boys show a lack of proper Christian care at home. Are we laying our rightful burden as parents on the church or Christian school instead? My experience both in church and school has convinced me of the great responsibility and opportunity which confronts Christian parents. Certainly Christianity begins at home.

I have tried thus far in my discussion to show what Stony Brook is doing and what the boys are doing

about it. It is like the church or any Christian organization. Some results are visible and immediate; others are invisible or delayed. It is encouraging to have letters come back to the school after many years, telling of the conversion of some boy who pushed the matter aside while at Stony Brook but who received his start there and laid that foundation which the Holy Spirit later used. It is even more encouraging to see a boy changed from an unbeliever to a vigorous Christian right before one's eyes, and this occurs too in some cases.

On the other hand, it is discouraging to see some boys enter the school as ardent Christians and gradually slip. I lay the blame for this either upon the boy himself or upon the body of nonchristian boys whose influence is too tempting. Perhaps ultimately it lies within the boy himself, for he should keep his eyes on the Lord instead of on others, whether they be Christians, nonchristians or other backsliding Christians. But it does present the very real problem that faces such a school every year, where Christians and nonchristians live together: How to achieve the right proportion of each, so that the nonchristians will be influenced by the Christians and yet at the same time the Christians will not be weakened? We are putting a heavy responsibility upon the Christian boys at an age when they may not be ready for it. How much can we expect of a teen-age Christian? I am still looking for the answer, but I think we sometimes expect too much of them. Should we give young Christians a life situation by making them live with nonchristians, or are they unprepared and in need of more years of growth and protection before facing such a situation? Can a Christian nucleus hold up against the rest of the group and lead them or is the force of evil too great? Can even a majority of Christians carry on an effective work? How many tares can grow along with the wheat, without choking the wheat? These are some of the questions that confront the Christian school when it forms its policy.

Yes, I have learned about youth at Stony Brook. I left a church and went to Stony Brook for this very purpose, and I think my purpose has been largely achieved. I learned that most young people do not know what the message of the gospel really is unless

a daily, thorough drive is made on them to instruct and impress them with their sinfulness, God's provision of Christ as Saviour, their need of salvation through faith, and their responsibility to live a Christian life. I learned that often the parents of young people are not living up to the vows taken when their children were baptized. I learned that boys must constantly be instructed and persuaded in Christian living. Our chapel talks very often stress this point, not as a gospel of works, but as Paul emphasizes it. I also learned that even Christian boys, when taken from a small home and placed in a large and heterogeneous group, that usually acts and thinks far differently, undergo more temptations and testing. I have seen some weaken through this. Then other Christians weaken as they see these Christians compromise and weaken. So

a vicious circle begins. It is up to us to bend every effort to prevent or check such decline.

I learned about group psychology as applied to Christianity. I learned that a Christian boy is put to more of a test by living with a mixed group twenty-four hours a day than he is when he merely goes to a day-school and can return home at night. On the other hand, some boys are better off in boarding school, if otherwise they would run the streets at night.

I also learned the effectiveness of daily Bible teaching. Our boys go from the school with a knowledge of the Bible that enables them to withstand attacks in college; that enables them to go faster and farther in advanced Bible study; and that is often recalled in later years unto salvation. I am glad I have experienced a Christian school.

Now that gospel is a definite body of historical facts, concerning events that happened in the past at a definite place on this earth, at a definite time in the world's history, which have a very definite meaning concerning our salvation. As every Sunday school scholar knows (or at least ought to know), the word "gospel" means "good news", and news concerns historical events, things which have happened. It is at just this point that Christianity differs from every other religion. It rests on the truth of certain historical events, not on the truth of philosophical ideas, nor merely on the particular mode of life of its followers. Certainly Christianity has the very deepest philosophical ideas in its teaching, and certainly it cannot be divorced from the particular type of life lived by its followers, but those features are not the "gospel", and must never be confused with the "gospel of salvation".

Other religions, like Buddhism, are concerned with philosophical ideas. Buddhism deals with an idea which Gautama Buddha had concerning the meaning of life and the way to escape from its pain and sorrow. His solution was an alleged method of getting rid of all desire, good or bad, and so entering a condition of complete lack of all feeling, which he called "Nirvana". We can discuss the teachings of Buddhism, therefore, quite independently of the historical background of the ideas involved. In the same way, in Mohammedanism the teaching of Mohammed that God is one can be discussed without reference to the historical events of the life of Mohammed. Modern religions, such as Christian Science, Theosophy, Unity, New Thought or "I Am", concern new philosophical theories (though most of them are concerned with very old and out-moded errors, exploded long ago in the history of philosophy).

However, when we consider Christianity, we are dealing with something entirely different. The philosophical teachings of Christianity and the type of Christian life lived by genuine Christians are either derived from or center about historical events which occurred in Palestine in the first century A. D. If it were possible to destroy belief in the truth of those historical facts and the meaning which they have for us, all the other philosophical teachings of Christianity would lose their peculiar meaning, and

## The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

### The Blessing of Sealing

**I**N whom ye also, having heard the word of truth, the gospel of your salvation, in whom, having also believed, ye were sealed with the Holy Spirit of promise" (1:13). The Jewish Christians were to live "unto the praise of his glory", but the Gentiles who have become Christians are not to feel that that is not their chief end in life. Paul here includes them with the Jewish Christians among those who are to live "unto the praise of his glory". In the Greek, the construction of this verse is peculiar, for the verb in the first clause is omitted and must be supplied in thought. But what verb is to be supplied? Some think that the verb of the last clause in verse 12 is to be supplied, so that the thought would be, "we (Jewish Christians) who before you hoped (or trusted) in Christ; in whom ye also have trusted", thus contrasting the trusting in Christ of the two classes of Christians, Jews and Gentiles. The difficulty with this is that the real antithesis is between the "we" of verse 11, and the "ye" of verse 13, not between the subordinate clause at the end of verse 12 and the clause at the beginning of verse 13.

Others think that the verb is the verb "sealed" at the end of verse 13, but such a construction would make the second of the two "in whoms" redundant. The best construction seems to be to carry out the antithesis between the "in whom we have obtained an inheritance" of verse 11, and the "in whom ye also have obtained an inheritance" in verse 13. In other words, both Jews and Gentiles who are united to Christ by faith are joint-heirs with Jesus Christ on an equal standing. Both have obtained all the blessings of the divine inheritance.

"Having heard the word of truth, the gospel of your salvation". The only way of obtaining the inheritance Paul is talking about is through hearing the word of truth, that is, the gospel of salvation, believing it, and then being sealed by the Holy Spirit which is an important part of our inheritance. The gospel is "the word of truth". The gospel of our salvation is not a guess, nor is it something that is partly true and partly fiction. It is not a myth, a pleasing story with no foundation in fact or truth. It is truth, only truth, with no mixture of falsehood or error or imagination in it.

the peculiar type of life which we call the "Christian life" would either disappear or change into something entirely different.

What, then, is this "gospel" or "good news" of our salvation? Well, it starts with what is very bad news—with the bringing to the attention of each individual of what may be called a philosophical truth concerning the character of man. Man is declared to be a sinner, dead in sin, helpless under the control of sin and resting under the wrath and curse of almighty God. We know these facts concerning ourselves from personal consciousness, and particularly from the testimony of the Word of God concerning God's attitude toward the sinner. That is not good news, however, but its opposite. The "good news" of salvation comes to us when we understand and accept the facts of our situation before God, as lost and facing eternal punishment for our sin.

Now to one who accepts those facts we bring the message, the "good news", that God Himself has done something about our hopeless situation. What He has done concerns historical events. The gospel declares that God the Son, the Second Person of the Triune God, came to earth, was born of the Virgin Mary, assumed the true form of a man; that He lived for about thirty-three years in Palestine at the beginning of our Christian era, that He healed the sick, and performed many other mighty miracles to prove His deity and the truth of His message, that He came to earth for the purpose of dying on the cross in the place of those whom God planned to save, and that He actually died on the cross to save them. The fact that it was truly the divine and unique Son of God who died on the cross, and that He was indeed the Saviour of all those who put their trust in Him, was attested as true by the fact that He rose from the dead on the third day, presented Himself as alive from the dead by many infallible proofs to His disciples over a space of forty days, and finally ascended to heaven where He is now seated in power at the right hand of God the Father, clothed with "all power in heaven and on earth". The gospel, then, asserts on His testimony as recorded in the Word of God, that Christ is coming again on the clouds of heaven, to judge the world and receive the church into glory.

### July-August Book List

**M**EMBERS of the Christian Book-of-the-Month Club are offered their choice of five more worth-while books at special discounts during July and August

**THE WESTMINSTER ASSEMBLY AND ITS WORKS**, by B. B. Warfield. An invaluable source-book for all who are interested in the fascinating story of the Westminster Assembly. Price to members, \$2.40 (retail list price, \$3; members save 20%).

\***CALVINISM**, by H. Henry Meeter. Clearly and convincingly this book sets forth the basic ideas and implications of the Calvinistic system of doctrine. Price to members, \$1.60 (retail list price, \$2; members save 20%).

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**AFTER ITS KIND**, by Byron C. Nelson. A series of convincing arguments against the fallacies of the evolution theory, written in popular style. Price to members, \$1.20 (retail list price, \$1.50; members save 20%).

**STUDY YOUR BIBLE**, by Edward J. Young. Thorough-going expositions of the opening chapters of the Bible, by the Assistant Professor of Old Testament at Westminster Seminary. Price to members, 60c (retail list price, 75c; members save 20%).

\* This book has been substituted for *Calvinism*, by Abraham Kuyper, which is now out of print and no longer available.

We see at a glance that, if this is the gospel and if belief in these facts and their meaning makes the difference between eternal life and eternal death to us, then we want to know whether those historical facts are true or false. The historical Christ is the only Christ we can know anything about, and if He certainly rose from the dead in power, He thereby proved that He was the Son of God and was what He claimed to be: the Saviour whose death was planned from all eternity in order to bear the sins of His people on the cross. We find that our faith rests on the truth of those

historical facts with their meaning. If we rest it on anything else, then it is not Christian faith and will never stand the test of eternity when we come before our Saviour as our Judge. He saves only those who definitely put their trust in Him as their atoning Saviour. We will never do that unless we believe that the facts recorded in God's Word about Him are true. When the Gentiles heard "the word of truth", therefore, they believed it because they were convinced that it was true. No one ever believes in the gospel of salvation unless he is convinced that it is true, the very "word of truth".

When we believe this "gospel of salvation", a tremendously important thing happens to us. We are "sealed with the Holy Spirit of promise". Just what is this sealing? To understand this we must understand the meaning of a "seal". A seal in New Testament times was the signet ring or engraved piece of metal used to attest the genuineness of an article or a paper or an individual. Thus a messenger of a king carried the king's ring which was recognized as giving him the authority of the king. So with a paper or an article. Pictures are signed by the artist to attest their authenticity. In our day trademarks, which no one has a right to copy, attest the maker of an article.

Now when we are "sealed with the Holy Spirit of promise", or by the "promised Holy Spirit", as the meaning probably is, it means that the Holy Spirit places certain definite marks on us which cannot be counterfeited, and which set us apart as belonging to Christ for time and eternity. Those marks are not to be counterfeited and those marks definitely prove to ourselves and to others that we are the property of the Saviour whom we trust. What are those marks? Many well-meaning Christians today insist that those marks are the ability to speak with tongues, sinless perfection, and so forth. With regard to the latter, the trouble is that no one who understands the nature of sin and the perfection God demands dares to claim that he has it. In fact, the First Epistle of John says: "If we say that we have no sin we deceive ourselves, and the truth is not in us" (I John 1:8). With regard to the "gift of tongues", or the gift of healing, even were we to admit the genuineness of the "gifts", those who claim them to



be genuine must themselves admit that there are those who indubitably are saved children of God but who do not have these so-called gifts. No, we must look for some other marks which every true child of God must show, as the "sealing of the Holy Spirit". The fruit of the Spirit, according to the Apostle Paul, is "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). In these marks we have exactly what we are looking for, marks which every Christian must show in his character to attest the genuineness of his Christian profession. They are marks which the Holy Spirit gives us as His seal, setting us apart as belonging to Christ. Every time we see these marks in an individual we know that the Holy Spirit has placed them there, and that they cannot be counterfeited. There are other marks of the Spirit. John says: "He that doeth sin is of the devil" (I John 3:8); that is, he that *habitually* keeps living in sin with no marks of victory or hatred of sin and struggle against it. He goes on to say that habitual doing of righteousness is the mark of a Christian (I John 3:10), and that hatred of the world is another mark, that is, hatred of the selfish materialism that marks those who live for pleasure and their own selfish ends.

Now it is time to ask ourselves whether we are showing these marks of the sealing of the Holy Spirit. Is there habitual hatred in our hearts towards some individual? Do we cherish some secret sin that we refuse to give up for anyone or anything in the world? Is there lack of self-control in our own private life, *habitual* lack of self-control? Are we always quarreling with others and holding a grudge against them? Do we show that we are quick to believe teachings contrary to the Word of God (for that is what the word "heresies" in Galatians 5:20 means)? Are we living a sensual life, perhaps in secret, undiscovered by even our closest friends? If so, those are the *devil's* seals, not the seals of the Holy Spirit! God forgive us if neither we nor our friends can recognize the blessed seals which only the Holy Spirit can put on our lives, setting us apart unto Him as His property. Let us humbly praise God, if in all humility we can see the imprint of His marvelous seal on our own lives growing more clear and definite day by day as we grow in grace and the

knowledge of our Lord and Master, and are transformed into His glorious image with the passing of years!

### News From Wisconsin

By the REV. JOHN DAVIES

**T**HE month of June was a busy one, even though many of the people were gone from this territory. The first week we had a Bible school for five days, morning and afternoon, at the saloon church. We had about fifteen enrolled there. Many of the children had gone away before we started, and we had a concentrated week of study on a two weeks' course. We did this to avoid losing nearly all of our students, who have now gone to the strawberry fields and cherry orchards at Sturgeon Bay.

The next two weeks of June we had a Bible school at the Stockbridge Community School, eight miles from the saloon church. Here we had thirty-five children enrolled. The attendance was very good, with an average of about twenty-seven a day. A fourteen-year-old boy helped teach, when one of the other teachers had to leave the second week. He is a very serious young fellow, and above the average in intelligence. Above all, he is an earnest, consecrated Christian. He lives very near a Stockbridge man who is a skeptic, and it is quite interesting to hear Ellsworth Richards tell of the apologies he uses against the skeptic's assaults on the faith.

On June 13th Helen Wilma Davies was born into this world. Jack, five and a half, would have preferred a little brother, but he tolerates Helen as he does his two older sisters (that is, older than Helen, but younger than Jack).

Next Sunday morning the Davies family will rise very early and try to find their congregation of the Old Stockbridge Church about one hundred miles away before noon. Then, with the portable organ and song books and, above all, the Word, a service will be conducted in one of the many large cherry orchards in Sturgeon Bay. We usually have about seventy-five people out to these services. In the afternoon we will go on to Oostburg and Cedar Grove, Wisconsin, where our relatives live. Then, when the people start coming back from the cherry orchards in the first

part of August, we will return to start excavation on our church basement. As I have told some of you before this, the work on the church has been at a standstill because everybody went away.

We trust you will pray for us in this undertaking, that it may be carried to completion.

### DAKOTA BIBLE CONFERENCE FEATURES PROFESSOR MURRAY

**T**HE Elim Camp and Bible Conference was held from June 15th to 22nd at the Niobrara State Park, Niobrara, Nebraska. This conference is sponsored by the Presbytery of the Dakotas through its Christian Education Committee.

Although the attendance of sixty-six persons was not as large as in other years, due to transportation difficulties and increased working opportunities, the interest and coöperation shown by the young people lifted the spirit of the camp as a whole above that of former years. Groups were present from Carson and Leith, North Dakota, traveling 470 miles to reach the camp. Delegates were present also from Bancroft, Yale, Volga, Rutland, Bridgewater, Hamill, Omaha, and Lincoln.

The conference speaker was the Rev. Professor John Murray of Westminster Seminary, who taught the morning assembly class, expounding the first three chapters of Genesis, and preached at the evening and Sunday services. Other speakers and their topics were: Dr. Daniel Van Houte on "The Perfections of God"; the Rev. T. C. Van Kooten on "Sects, Isms and Cults"; Dr. James B. Brown on "The Grace of God"; and the Rev. Calvin A. Busch on "Church Membership, Its Responsibilities and Privileges".

The morning devotions were under the direction of the Rev. Walter J. Magee, and the Rev. John Gray conducted the campfire services in the evenings. The recreation and music was in charge of the Rev. Robert B. Brown, and the Rev. Melvin Nonhof acted as dean and steward.

Despite the many difficulties in transportation, and the world crisis and uncertainty, most of the campers expressed their desire to attend the conference again next year.

## Christ's Example of Humility

A Meditation on Philippians 2:1-11

By the REV. BURTON L. GODDARD

**A** BRILLIANT gem may look almost commonplace in a bejeweled crown; the same stone, set in a simple pendant, rests against a woman's breast and the dark velvet of her gown lends a contrast which gives it superb lustre and beauty. So it is with truth. There is no more effective way of displaying truth than by the use of contrasts.

In the second chapter of Philippians the Apostle Paul is eager to impress upon his readers the imperative need for Christian humility. How can he best do so? Is there some illustration potent enough to move heart and mind so as to produce humbleness of life before God and the world? Is there some contrast which will cause Christians to understand how much God wants them to look not on their own things but on the things of others? There is! It is the remembrance of how the Lord Jesus left His home in glory, took upon Himself the lowly form of a servant, and finally surrendered Himself to the utter humiliation of dying in criminal fashion upon the cross.

It was well enough for Paul, as the prophet of God, to exhort the church at Philippi to be guided by Christian humility, but how much more weight his precept would have if he could only point out how truly Christian humbleness actually was. What better way than to call attention to the voluntary humiliation of the Lord Christ? Could one, face to face with the humility of the Master, be other than humble himself?

### "In the Form of God"

Consider the remarkable exaltation of Christ before He came into this world as a man. We are told that He was "in the form of God". One's form is the visible manifestation by which others are able to recognize him. How do you know a friend before he speaks? The answer is simple: By his form. His features, his build, his walk, his eccentricities all identify him. But those external appearances are quite inseparable from the personal being which they represent. They are not like a disguise which

can be freely changed. The passing of many years and the suffering of harrowing experiences is seldom able to obliterate the marks of identity. Think, then, of the preëxistent Christ in the form of God, robed in the splendor of God, all-glorious in appearance! Then realize that He could be thus only if He actually were God! The Christ you love and serve was not merely like God, He was in the form of God, and having that form meant that He actually was God. This is the teaching of John 1:1, "The Word [that is, Christ] was God". It is the thought of Jesus in John 10:30, "I and my Father are one".

It is hardly necessary to speak of the supreme exaltation of the one true, glorious God with whom Christ identified Himself. Those who know Him do not need to be told of His sovereign might. Heaven is His throne; the earth is His footstool. By the word of His power the worlds were framed. He stretches His bow across the heavens. He sends the hoar frost, the dew and the rain. He works all things after the counsel of His will. He is King of kings and Lord of lords. And the preincarnate Christ, as God, shared all the divine majesty!

### "Of No Reputation"

But how did Christ regard the form of glory which adorned His divine nature? If called upon to cast it aside and don in its place the garments of humiliation, in order to save sinful men from their sins, would He indignantly refuse and grasp it tenaciously lest it be lost to Him? Not the divine Christ! He looked "not on his own things, but on the things of others".

The necessity of divesting Himself of the form of God actually did arise, and the Son of God willingly submitted to the operation which took away all His glory and substituted for it the menial form of a servant. In the words of Paul, He "became of no reputation", an expression which in its literal translation is this: "He emptied himself". You ask, "Of what?" Of the glorious form of God. When He came into the world as a man, He laid aside not His divine nature, to be

sure, but the form of God. The essence of deity was still His, but the attendant splendor of His divine form was taken away. He was still God, but robed as a slave rather than a king. What a degradation! "He who might have been served upon the throne, stood before it serving". His form had ceased to be that of the Creator, and had become that of the creature. He was now "in the likeness of men". As such, He was subject to the same infirmities, the same labors, the same trials, the same temptations which men have to face.

### "Obedient unto Death"

For the divine Christ to become man was humiliation. For Him to become the humblest of men was the extreme degree of humiliation, and truly Christ went to the lowest depth in being obedient unto the Father all the way up to and including death, even the death of the cross.

The Jews abhorred death of this kind because their law declared such a victim accursed of God. Romans shrank from death by crucifixion. But Christ, as a living sacrifice, humble and unresisting, suffered the pain and shame and soul agony, bearing the sins of His elect people in His own body and enduring the awful separation from the Father which this act required.

This is Paul's illustration of supreme humility. This is the greatest contrast ever known to man. This is God's chosen means of emphasizing the fact that we as Christians should be humble, meek, lowly in spirit, not factious, not selfish, not puffed up, not vain in our own conceit. This is God's way of saying, "Look not every man on his own things, but on the things of others".

Truly, if we are God's children, we will listen to His voice. We will remember Jesus Christ, "who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross". And like our blessed Lord, we, too, will be humble. We will follow His example. We will esteem our fellow Christians better than ourselves, and will dwell with them in one accord, being of one mind.



# The Presbyterian Guardian

## EDITORIAL

### War and Christianity

**T**HE Christian religion should be a part of the equipment of every man who joins the fighting forces of our country, as well as of those who stay at home.

There are some who think that Christianity makes people "soft", and prevents them from being good soldiers. It emphasizes such virtues as love, meekness, purity, honesty and truth. And these, we are informed, have little place in the lives of men whose business it is to deal with and if possible destroy enemy soldiers.

A review of history, however, serves to put this erroneous idea in its proper place. Bible-believing Christians are frequently found in armies. In our own time, for example, the Chinese generalissimo is reported to have daily family devotions at his home. He could hardly be called soft, however. The commander who, until recently, was in charge of the most bombed island in the world, Malta, was likewise a man of prayer and Bible study. It is reported again that marines on the Philippine Islands were often observed sitting alone reading the New Testament. Marines are not noted for being soft. And, according to the American Bible Society, the demand for Testaments for men in the armed forces is constantly increasing.

This is, of course, only what we would expect. In time of war, men are brought face to face with those inescapably basic matters of life, death, and immortality. Christianity speaks with authority here. And the Christian who is at peace with God will be more ready to answer the call of duty—even though it be at certain risk to life itself—than the man who does not know what the future may hold for him.

How tragic it is, then, that so many of the young men going to the nation's service have been taught a modernist social-gospel substitute for the truth of God! They have been

prepared neither to meet their God nor to serve their country well. And what a responsibility rests upon the church at this time, as at all times, to impart the truth to its hearers. May our church and all churches take this responsibility to heart, and endeavor to send forth men trained to meet the responsibilities of life, and even the demands of death, in the living hope of the Christian faith!

—L. W. S.

### Bad Language

**P**RACTICALLY all parents look forward with a certain dislike to that day when their children will start regular trips to school. They know that sooner or later the child will come home and begin thoughtlessly using some of the bad language he will almost inevitably hear there. Various methods are used to correct this situation. Soap and water vigorously applied to the inside of the mouth is not always as effective as a quiet and unimpassioned explanation that "we don't use those expressions because they are not good or nice".

When, however, bad language enters our environment in an offensive manner, where we cannot so easily control it, stronger measures are called for. One of the reasons (just one, notice) why the undersigned seldom attends that modern institution known as the movies, is that, however good the picture, it is rarely that one leaves the theater without somewhat of a bad taste in the mouth.

Recently, bad language has been

entering increasingly the public press. References have already been made to this in the pages of the GUARDIAN. Elsewhere in this issue is a protest addressed to the editor of the "family magazine" with the largest circulation in the country. And this current journalistic practice is reaching the stage where something more than a silent—or even a verbal—protest is needed. The use of such language is allegedly justified as a war-time phenomenon; in war, the ropes are let down somewhat. But while we rejoice in the fighting qualities of a good soldier, we don't have to rejoice in his ability to use foul language; and while we want to imitate him in the one sphere, there is no point in imitating him in the other. It was said of Colin Kelly by his buddies that he was never known to use foul language. Why can't we try to emphasize that as one type of desirable quality in a fighting man, a fighting country, and a fighting press?

—L. W. S.

### Tracts for Today

**T**HE Christian Education Committee of The Orthodox Presbyterian Church has issued the fifth in its series of "Tracts for Today". This one is entitled "The Sovereignty of God" and was prepared by Professor John Murray.

So far as this particular tract is concerned, it is a timely consideration of a precious and timeless truth of Scripture. What interests us at the moment, however, is the Committee's plan in issuing these tracts. They are known as the "long tracts", and are being issued in uniform size and style so that a number of them may be bound together to form a miniature library for their owner. Certainly it is most worthwhile to make these materials available in this fashion. Some of the tracts are reprints of valuable articles that have been written some time ago. Others are new. But in all there is the effort to set forth the teachings of Scripture and to apply them to the particular circumstances in which we today are living. We can think of nothing finer than just this type of educational activity.

These materials are not only of service within our own immediate circle. They can also tell others of that

### Only One Issue in August

**F**OLLOWING the custom started last year, there will be only one issue of the Guardian in August. It will be dated August 15th and mailed in Philadelphia on the 12th. Since all mails are delayed because of the war emergency, please allow ample time before complaining of non-delivery.

which we believe and are seeking to accomplish. They represent tract evangelism at its best.

We think the Committee should have the cordial support of the church as a whole in thus endeavoring to

build up believers in the knowledge of the things of God.

—L. W. S.

## An Open Letter to Mr. Ben Hibbs

Mr. Ben Hibbs, Editor,  
The Saturday Evening Post,  
Philadelphia, Pa.

Dear Mr. Hibbs:

**T**HE Saturday Evening Post is no longer a welcomed visitor in our home. We believe that most true Christians will share our lack of cordiality, since the reasons for our unfriendliness toward the time-honored American institution of which you are the new editor should be apparent to every one of them.

There are two closely-related causes for our present attitude toward the Post. The first is that profanity and loose language is offensive to us, and should be to every other Christian. The second is that the doctrines and tenets of historic Biblical Christianity may not properly be an object for mild but sophisticated ridicule by any mass publication bidding for general public approval.

We hold these truths, Mr. Hibbs, to be self-evident. You do not, and since our ways must part we want first to point out to you just how serious a mistake we think you are making. Let us take two consecutive issues of the Post as the basis for our analysis—the issues of June 27th and July 4th. In the June 27th number appeared these items:

1. A short story on Page 30, entitled "Hell on Wheels".

2. An advertisement of the Stewart-Warner Corporation on Page 43, the first paragraph of which is: "He'll be in uniform tomorrow. And God knows where six months from now. But I was proud to see him go."

3. The concluding paragraph, on Page 50, of an article entitled "The Case for the Minorities" by Wendell L. Willkie: "For God's sake, let us not tear it [the American way of life] asunder. For no man knows, once it is destroyed, where or when man will find its protective warmth again."

4. The headline of an advertisement of Willys-Overland Motors, on the inside of the back cover: "Hell Bent for Victory".

The issue of *The Saturday Evening Post* for July 4th adds the following

exhibits to our collection:

5. A short story on Page 13, entitled "Sin", designed to be a very sweet and heartrending bit of proof that sin is a complicated and difficult thing to understand, and that undoubtedly the Ten Commandments are entirely too strict for the five-year-old daughter of a minister.

6. The following Grade F poetry on Page 47, entitled "Essay on Prayer":

"I used to give the Lord advice

On how to run the world much better,  
But my instructions, though precise,  
Were seldom followed to the letter.

"And all the folks whom I loved best—

Though in my prayers each one was listed—

Were not spectacularly blessed  
Or even visibly assisted.

"So now at night I simply say,

"Thank You, God, for a pleasant day.'"

7. The headline of an advertisement, on Page 69, of another Curtis publication, *The Ladies' Home Journal*. This headline is reportedly a quotation from "Navy Dept. Official, Washington". The line is: "By God, sir, they've attacked us!"

We haven't read either of these two issues very thoroughly. The items listed here were simply those that caught our eye as we wandered leisurely through the pages of the magazines. We shan't conjecture about what might have been disclosed by a more exhaustive reading. The point here is just this: Your magazine is essentially a family magazine. It goes into the homes of thousands upon thousands of Christian parents. Those parents took certain Christian vows when their children were baptized. Those vows constitute what is known as "covenant obligations". That means something very real and vital and binding to those Christian parents. The plain fact is that they cannot be true to those obligations if, on their library tables, they expose their children to the profane and unchristian propaganda of the *Post*. And no true Christian, be he a parent or not, dares countenance such irreverent flippancies, such careless sacrilege, in the magazines he reads.

The man who uses profanity, Mr. Hibbs, is usually the man with a limited vocabulary, who doesn't know how to speak or write forcefully without the artificial and hopped-up stimulus of gutter language. The educated man is able to bend words to his will, to build great symphonies of eloquence out of the glory of our sweet English tongue. *And the man who in addition to education possesses that elusive thing we call culture remembers that some people have convictions and sensibilities which he should be careful not to offend, though he may not share those convictions and sensibilities or even sympathize with them.* In the magazines that we read, we like to find both education and culture.

No doubt this seems to you, Mr. Hibbs, like the flea attacking the elephant. You probably receive more subscriptions in a day than we do in a couple of years. But that doesn't change the principles—it just makes us a minority, and thus the principles you published in Mr. Willkie's "The Case for the Minorities" apply to us too. Won't you, on those principles and in the interests of common gentlemanliness, give friendly consideration to our appeal? Perhaps there are really more of us than you think.

Your magazine is not, of course, the only one that is guilty of this flagrant disregard of the Christian ideals on which our country was founded. We do not expect to confine our protests to the *Post*. We hope to be able to rally the Christian forces of the nation to an effective protest—and by "effective" we mean one that will, if necessary, hit all such journals right in the middle of their circulation departments—against the current wave of profanity and the popular desecration of those Christian truths which we hold more dear than life itself and for which the blood of countless Christians has been spilt. How about it, Mr. Hibbs? It's your move next.

Cordially yours,

(Signed) THOMAS R. BIRCH

# Three Interpretations of Revelation Twenty

Amillennialism in the New Testament: Part XIV

By the REV. ROBERT STRONG, S.T.D.

Pastor of Calvary Orthodox Presbyterian Church, Willow Grove, Pa.

IN THE two immediately preceding articles I have sought to lead up to the study of Revelation 20 by presenting what I deem sound principles of interpretation of the Apocalypse. Attention is now to be given to several of the more important views of Revelation 20 that have been offered.

## The Premillennial Interpretation

Premillennialists claim that theirs is a literal interpretation of Revelation 20. In my judgment, this claim cannot be granted, for the chiliastic view of the passage is not a truly literal interpretation, but an inconsistent one, part literal and part spiritual. The binding of Satan is of course insisted upon as literal, but often without due recognition of the fact that a figure of speech is obviously being used in the narration. Satan is a spiritual being, and therefore the key, the chain, and the seal carry spiritual significance, and are not, in the interpretation, to be regarded as material objects. Then it is insisted that the thrones John sees are literal thrones upon the earth. But where is the warrant for locating these thrones upon the earth? Elsewhere in the Book of Revelation thrones of righteous authority occupied by created beings are located in heaven (Revelation 4:4). The passage, Revelation 20, gives no permission to place the thrones of which it speaks on the earth. In attempting so to place them, premillennialists depart from a strictly literal interpretation of John's words.

Let it be observed also that the identity of those who sit and judge upon the thrones is not revealed. How can a literal interpretation satisfactorily determine who sit on these thrones? Another difficulty arises when the immediately following words are considered: "[And I saw] the souls of them that were beheaded for the witness of Jesus . . . and they lived and reigned with Christ a thousand years". Several questions may be asked of the chiliasts here: "What right have you to say that this refers to the resurrection of the righteous, when only martyrs and those who refused to sub-

mit to the Beast are spoken of? Where, on the literal interpretation, are the vast numbers of the righteous dead who died a natural death? They are certainly not in view here if your method of interpretation is to be followed. What right have you to say that these living, martyred souls reigned on the earth? The passage does not say so".

Further, when John is so careful to state that he saw "souls", souls that can only be understood to be in the disembodied state, how can the chiliast prove his point that their living means their resurrection to physical life?

Now it may be urged that verse 9 speaks of the camp of the saints on the earth and that this shows that the "souls" of verse 4 were restored to physical life. It is evident that in verse 9 the reference is clearly to the earth. But even on the premillennialist view of things, the saints in verse 9 cannot be the same as the living souls in verse 4, inasmuch as the sons of the resurrection in the full enjoyment of their glorified bodies are hardly to be conceived of as the objects of human attack. And, furthermore, the sons of the resurrection are to be so numerous and mighty a host—to realize this, one has but to stop and calculate, if he indeed can, how many thousands of millions of Christ's followers there have been during the past nineteen centuries—that they could hardly be described in terms of a mere "camp", and that even Gog and Magog, with their army like the sand of the sea in number, would not be likely to daunt them. To escape this difficulty some premillennialists hold that the resurrected saints do not live on the earth during the millennium but somehow above it in the air, and thus the saints of verse 9 are those won to true loyalty to the rule of Christ during the millennium. This view, of course, concedes, without even the pretense of a struggle, the point I am trying to make: that the souls of verse 4 are not to be identified with the saints of verse 9. Thus any

indication from Revelation 20 itself that the martyred souls seen by John in his vision are to reign upon the earth is found to be lacking.

It is my feeling that the more one examines the premillennial interpretation the more clear it will become that it cannot satisfy the requirements of Revelation 20. Not only is there lacking a true consistency in the application of the avowed method of interpretation, but there is also an ignoring of elements in the passage that will not fit into the chiliastic scheme. I think it fair to say that the one passage to which premillennialists feel safe in appealing involves them in most serious difficulties. A truly literal interpretation of Revelation 20 raises problems with which premillennialism simply cannot cope. The passage cannot be understood in terms of premillennialism.

The foregoing conclusion is independent of that line of argument followed out in preceding articles, a line of argument which I contended to be conclusive in settling the millennial question. In those articles I sought to show that the didactic teaching of the New Testament clearly rules out premillennialism as a possible interpretation of the doctrine of the Lord's return. The didactic sections of the New Testament show that the wicked will receive their final judgment when Christ comes again and that the everlasting kingdom of righteousness to be enjoyed by the saints alone will be ushered in. Premillennialism, with its concept of an earthly age of blessing under the personal rule of Christ, in which unregenerate men will share with glorified saints the Saviour's benefactions, is thus negated. And even in its asserted stronghold, Revelation 20, premillennialism, as has been just seen, is without a certain place to stand. Thus Gospel, Epistle, and Apocalypse are seen to be at one.

## Augustinian Interpretations

Augustine's interpretation of Revelation 20 has had great influence upon theologians and may well be the view

next to consider.

Augustine held that the binding of Satan is to be understood in the light of Mark 3:27, where Christ in a figure treats of His having bound Satan the strong man. The thousand years thus represent the gospel age, when the church of Christ more and more brings under the sway of the Lord Jesus the dwellers among the nations, now no longer deceived by Satan into rejecting the Word of God. Those who reign with Christ are His saints. Their reign is upon the earth and is a spiritual sovereignty; the martyrs are to be understood in the sense of a part for the whole. The resurrection spoken of is that unto life in Christ.

Augustine's interpretation is very thoroughly worked out, but the same objection may be leveled against it as against the premillennial view, namely, that it is not recognized that the reigning spoken of is a heavenly reigning. Realizing the difficulty that is imposed by the reference to martyrs, Augustine says that they too reign upon the earth, inasmuch as "the souls of the pious dead are not separated from the Church, which even now is the kingdom of Christ". A confusion of thought is thus introduced which militates against his brilliantly conceived interpretation. I cannot forbear expressing, however, my admiration of the penetration and acumen revealed in Augustine's expression of his view. Well is he hailed the greatest light of the church in the centuries between Paul and Calvin.

The interpretation of B. B. Warfield is a modification of Augustine's view. Briefly outlined, Warfield's exposition is as follows: Chapter 19 of the Book of Revelation is a symbolical description of the triumphant progress of the gospel of Jesus Christ. The gospel is at last completely victorious. Chapter 20 is also concerned with the period between the two advents of Christ. Its major concern, however, is with the intermediate state of the blessed dead. The thousand years are a symbol of "a completeness of exaltation, security and blessedness beyond expression by ordinary language". Satan is not literally bound; the meaning of the figure of the binding of Satan is that the saints in heaven are absolutely removed from his sphere of operation. Yet they are not viewed altogether out of relation to the church on earth. As the thousand years represent the complete blessedness of the saints in

heaven, the little season represents the struggles of the church militant on earth. Warfield says:

It is as if the seer had said, Look on this picture and on that: neither alone, but the two in combination supply the true picture of the course of events between the first and second advents. The Church toiling and struggling here below is but half the story: the Church gathering above is the other half. And both speed them to the end. For the one it is a period of conflict advancing to victory. For the other it is a period of restful security, nay of royal ruling. It is the conjunction of the two that constitutes this inter-adventual period.

Warfield's view is an advance on Augustine's in that it recognizes that Revelation 20 is concerned in part with the heavenly scene. It must be said, however, that Warfield leaves himself open to a fatal objection. He all but admits this when he says that verse 3, with its reference to Satan's deceiving the nations no more, "remains a dark spot in an otherwise lucid paragraph". He is thus without real warrant for saying that the thousand years and the little season are two different aspects of the one inter-adventual period.

Warfield is the ablest representative of the postmillennial school. As he interprets Revelation 19, the triumph of the gospel is complete. As he interprets the little season of Revelation 20, he is faced with the difficult task of explaining how the church can be said to triumph and yet at the end of the age be so compassed about by the hosts of Gog and Magog that only fire from heaven can save the feeble, embattled "camp of the saints". According to John's vision, the struggles of the church become more intense as the age advances, instead of less intense. It is impossible to find here justification for the common post-millennial conception of a converted world. As in the teaching of Jesus, the final victory of the kingdom of Christ comes not through the progress of the gospel, great though that is through the centuries, but through the cataclysmic intervention of the ascended and almighty Lord, returning in glory to the scene of His humiliation at the hands of sinful men.

Also related to the view of Augustine is that propounded by William Milligan. To Milligan the twentieth chapter of Revelation presents "simply an ideal picture of what was effected

by the Redeemer for His people, when for them He lived and suffered and died and rose again". The passion of Christ wrought the binding of Satan, so that he could not from henceforth harm the saints of the Lord. True, he can persecute them physically, but their essential life is hid with Christ in God. The reign of a thousand years is this hidden life of the spirit. Milligan interprets the loosing of Satan as immediately subsequent to his defeat at the cross. He is loosed to deceive the Christ-rejecting nations. Bound with respect to the saints, he is loosed as regards the world. But he is doomed to certain defeat.

Milligan, like Warfield, admits that verse 3 is an obstacle in the way of his interpretation. That Satan is bound in order that he may not be able to deceive the nations is definitely a contradiction to Milligan's view. He tries to reason that the explanation may be that Satan is only bound for the thousand years that are necessary to secure the deliverance of the saints. The thousand years, as a symbol of the time required for Christ to perform His perfect work in behalf of His people, are, in terms of Milligan's interpretation, finished immediately after Christ's death and resurrection. Thus Satan is free to go about deceiving the nations during the gospel age.

With all due respect to Milligan's great scholarship and remarkable insight into the meaning of the Apocalypse, one must feel that his view at this point is decidedly unacceptable. There patently is a connection between the passion of Christ and the reigning of the saints, but the condensation of "a thousand years" into a few days, and the expansion of "a little season" into the whole church era do not appeal to the mind as sound interpretations at all.

### The Preterist Interpretation

The latest view of the preterist school is given by Dr. Albertus Pieters in his recent book, *The Lamb, The Woman, and The Dragon*. He thus outlines the interpretation:

1. The Battle of Armageddon, in the nineteenth chapter, means the victory of Christianity over the Roman paganism, in the first three centuries of our era.
2. The binding of Satan is the divine restraint put upon the devil, so that he was unable any longer to "deceive the nations", that is, to bring about a restoration of that paganism.

3. The "first resurrection" and the "reigning with Christ" symbolize the triumph of Christianity, as if the ancient martyrs had come back to life and were in power.

4. The three and a half years stand for the period of struggle with paganism, and the thousand years for the succeeding period of uninterrupted triumph of Christianity over it.

5. The "rest of the dead" are the rest of the dead in the generations of the struggle. These will revive, in the same symbolical manner as the martyrs, when the last conflict comes.

6. The war with Gog and Magog is a renewal, in some form or other, of the ancient conflict with paganism, either through missionary work in pagan countries, as at present, or through some movement in opposition to the gospel that is essentially or openly the same as the ancient heathenism.

Dr. Pieters quotes Professors Greijdanus and Swete and shows them to be in practical agreement with his view.

Now it cannot be denied that the view espoused by Dr. Pieters is a self-consistent interpretation. All the elements fit together very neatly. His whole argument depends, of course, on the identification of the Battle of Armageddon with the overthrow of the persecuting Roman power in the time of Constantine. In the chapter in which he deals with the subject, he reasons well that a literal battle between Christ and the literal armies of the Beast is not to be understood. The picture in Revelation is too obviously symbolical. (Let any futurist who would take issue with Dr. Pieters on that point consider his ground well before joining debate with him.) That is another matter from saying that the prophecy was essentially fulfilled in the fourth century. On the basis of the principle of recapitulation, I feel it necessary to hold that the nineteenth chapter of Revelation depicts the coming of Christ in glory. The series of the seven bowls has directly led up to this great event, and it does not seem in the least satisfactory to understand the magnificent scene of the Rider on the white horse in any lesser sense. Dr. Pieters urges that the sword going out of Christ's mouth could well represent the word of the gospel. This is true enough. But it could even better represent, in the connection in which it appears, such an idea as that of the Lord slaying His enemies with the breath of His mouth, or by the word of His power

and judgment beating down to destruction all human opposition.

So then we cannot accept the interpretation of Dr. Pieters. The principle of recapitulation, as it was expounded in my last preceding article, requires us to understand Revelation 19 in terms of the absolute consummation, in terms of the glorious appearing of Christ. The foundation of Dr. Pieter's interpretation of Revelation 20 being removed, his view of the chapter's meaning falls. In justice to Dr. Pieters it must be said that he has achieved an interpretation of Revelation 20 that is much more self-consistent than either the premillennial view of the passage or the Augustinian views.

In the next and concluding article of the series I shall try to outline the view of Revelation 20 that appeals to me as having more in its favor than any other view I have encountered.

### A Little-Known Missionary Field

(Concluded From Page 210)

children, by their interest and their lives since then, seem to be giving a true testimony to their faith.

#### New Problems

At the end of July, Mr. Duff planned to leave Denver to attend two weeks of Bible conferences at Camp Chief Yahmonite, which is conducted by Mr. Male each summer on the western slope of the Rockies. At that time Mr. Duff decided that, in view of the slight interest and response on the part of the adults in the Lincoln Park neighborhood, he should not return to the work there but should seek another field of service, probably among the neglected mountain communities.

It was felt, however, that the work of Grace Chapel should not be entirely discontinued, as there was a faithful little group of children who attended Sunday school regularly. Three who showed special interest and a real love for learning God's Word were those who had confessed their faith in Christ in Bible school: Duane Marston, his sister Della, and Shirley Nichols. Later two older Marston brothers began to attend, and continued to come regularly. Other

children, mostly friends of this little group, also came more or less regularly.

It was necessary to find someone to take charge of the mission Sunday school, as the one who had been helping there was to be absent from the city until fall. The help of a fine young Christian, Miss Iris Sterling, a member of Mr. Male's church, was enlisted. For the most part entirely unaided, she conducted the little Sunday school for the next two months and has continued as a faithful teacher, secretary-treasurer and pianist ever since. During the summer period two little girls of the Sunday school memorized several Scripture passages and received as rewards fine zipper Bibles, the gift of their young teacher. The girls are proud of those Bibles, and make good use of them.

The Sunday school has changed its time of meeting from morning to afternoon, since both the teachers are members of Mr. Male's church and teach in the Sunday school there in the mornings. In the past month, a third teacher, Miss Dorothy Hippman, has been added to the staff of the mission Sunday school. Another faithful helper has been John Alexander, a young boy from Mr. Male's church who comes to assist with the music. Attendance at Sunday school is still small, and the highest number since Mr. Duff left has been eighteen. Lesson material of the Christian Reformed Publishing House is being used and has proved very satisfactory.

On the afternoon of Easter Sunday, a program of Scripture and music presenting the Easter story was given by the children of the Sunday school. At the conclusion a brief message was brought by Mr. Male. The parents of some of the children and other friends were present.

Since Easter Mr. Male has come to the mission a number of times, at the close of the Sunday school session, to hold a short preaching service. Some parents and other adults from the neighborhood, as well as most of the Sunday school children attend. Notable among those who have shown interest is the Marston family. Father, mother, and five children attend regularly and seek to interest their friends and neighbors.

This family during the past winter has opened its home for Tuesday afternoon Bible school throughout the public school term. The numbers have

not been as large as last year in Mrs. Freed's home, but the children have shown interest and attention to the Bible lessons and some seem really to lay hold upon the truths which they have been taught. The Tuesday Bible school has now closed, and the children are looking forward to Daily Vacation Bible School which will begin about the middle of June.

### Other Mission Work

Work among colored children in the East side of Denver was started in the summer of 1940 with a two weeks' Daily Vacation Bible School. The first request for use of a church in which to hold the school resulted in disappointment. But in a very remarkable way an open door was found at another negro church. When the Bible school teachers, perfect strangers to the members of the church, asked permission for the use of their building, the pastor, together with his wife and the board of the church, graciously put every facility of the church at their disposal and encouraged them in every way possible.

The blessing of God was evident upon this little school, though the teaching staff was small and, except for one member, almost entirely inexperienced. One was a new Christian, though a very earnest one, who proved to be a most excellent teacher. Others who helped were three young school girls and a colored woman from the local church.

The daily average attendance for the two weeks was about twenty-five. The lessons taught included Bible stories covering the first twelve chapters of Genesis, the memorizing of portions of the Westminster Catechism, Scripture, the books of the Bible, and various hymns and choruses.

A large and enthusiastic audience attended the closing program of the Bible school, where the children displayed the lessons they had learned and several received rewards for memory work and for perfect attendance. The people of the church thanked the teachers and invited—indeed, urged—they to continue the work among the children.

The following autumn, 1940, this invitation was accepted and a week-day Bible school was started, which continued to meet in the home of the negro pastor every Thursday after school during the public school term.

This class was small and required only one teacher.

At about the same time in the autumn of 1940, a similar class was formed for Mexican children. This met at first in the home of a Protestant Mexican family but, as the weather grew colder, other quarters had to be found. Request was made of the directors of the "Way of Life Gospel Center", a neighborhood mission conducted by the Christian Reformed Church, for the use of their mission hall for an hour every Friday afternoon. Permission was granted and the class for Mexican children continued to meet there until May, 1941.

### Bible Schools

In the summer of 1941, Daily Vacation Bible Schools were held for these two groups, and as some of the same teachers worked also in Mr. Duff's school at Grace Chapel and in Mr. Male's at the Second Congregational Church of Denver a very busy seven weeks was spent as follows:

Grace Mission, June 9-20, afternoons; Second Congregational, June 16-28, mornings; Mexican, June 30-July 11, mornings; and Negro, July 14-25, mornings.

During the past winter weekly after-school classes were held:

Tuesdays: Lincoln Park Housing project.

Wednesdays: Mr. Male's church.

Thursdays: For Negro children.

Fridays: For Mexican children.

The attendance at the two last-named classes is usually small and irregular, and it is necessary that the teacher be constantly visiting and reminding the children, or most of them would forget to come at all. Often the work would be discouraging if we did not keep in mind the commands and promises of God's Word.

During the past season the four groups have been brought together in two rallies, one just before Christmas, at which seventy were present, and another on a stormy evening in the middle of May, at the close of the winter Bible schools, when fifty-five attended.

Now plans are again being made for Daily Vacation Bible Schools for these four groups. Many difficulties, even seeming impossibilities, must be faced—but we know on the authority of the Bible and from experience that "with God nothing shall be impossible", and we are trusting Him to

supply all our needs.

We ask your prayers. Please pray that we may have the needed teachers for the three mission Bible schools, that all material needs of each school may be supplied, that children may respond to the invitations to attend, and that the teaching in each school may be such as will be pleasing to the Lord.

### Erratum

IT has been called to our attention that, in our report of the Ninth General Assembly of The Orthodox Presbyterian Church, we mentioned the existence of a defeated minority report of the Committee on Christian Education, without giving any hint of the substance or purpose of the report. In so doing, we unintentionally worked an injustice.

The minority report, submitted by the then chairman of the committee, the Rev. Calvin K. Cummings, was in the form of, an additional recommendation to the assembly. It asked the assembly to support the committee in its request to Covenant House to cease functioning as a publishing house and to become a printing concern. Covenant House is an independent tract-publishing society, organized by the Rev. Clifford S. Smith in association with a number of other ministers of the church, several of whom are also members of the Christian Education Committee. Mr. Cummings felt strongly that Covenant House was in competition with the committee and that in a church as small as ours it must inevitably work a hardship upon the assembly's committee, impairing the interest in and support of the important work that the Committee on Christian Education is accomplishing.

The recommendation was defeated on the ground that anyone in the church was free to launch any such agency as Covenant House. While such a project might be considered unwise and inexpedient, the assembly felt that it had no right to express its objection or to interfere in any way.

THE PRESBYTERIAN GUARDIAN is glad to make this addition to its assembly report, and regrets that it unwittingly did an injustice in its original report.

The request for this clarification of the issue did not come from any of the parties to the case.



## Orthodox Presbyterian Church News

### Presbytery of California

**G**RACE Church, Los Angeles: On June 25th, the presbytery installed the Rev. Floyd E. Hamilton as pastor. The Rev. Robert S. Marsden preached the installation sermon; the charge to the pastor was given by the Rev. Graeme Smith, a Westminster Seminary graduate now serving as pastor of the Berean Congregational Church of Los Angeles; the charge to the congregation was delivered by the Rev. Henry W. Coray; and the installation prayer was offered by Dr. Ned B. Stonehouse of Westminster Seminary. Mr. Hamilton was, for twenty-one years, a missionary to Korea. Grace Church was started by Mr. Hamilton in February of this year, and now has a charter membership roll of twenty-seven, including five covenant children. The Sunday school attendance exceeds forty-five.

**First Church, Long Beach:** The Rev. Robert S. Marsden, general secretary of the missions committees of the denomination, preached at the evening services on the last two Sundays of June. . . . The second annual vacation Bible school was in charge of Mr. Louis Knowles, a student at Westminster Seminary. . . . The pastor, the Rev. Henry W. Coray, is preaching a series of sermons on the Holy Spirit.

**Beverly Church, Los Angeles:** At the morning worship service on June 7th, Dr. Ned B. Stonehouse baptized Donald Moote Poundstone, infant son of the pastor, the Rev. Dwight H. Poundstone, and Mrs. Poundstone. Dr. Stonehouse also spoke at a Westminster Seminary Rally sponsored by the Men's Fellowship Club. Mr. Marsden was the guest preacher on two recent occasions. . . . A three-weeks' vacation Bible school opened on June 29th, with an enrollment of fifty children.

**Westminster Church, Bend, Oregon:** The first vacation Bible school ever conducted by the church ended on June 19th with an enrollment of one hundred and fifty-two and an average attendance of a hundred and fifteen for the two weeks' session. Several of the pupils accepted Christ as their Saviour. . . . The annual young people's summer conference at Suttle Lake will be held from July 20th to 24th.

### Presbytery of New York and New England

**S**ECOND Parish Church, Portland, Maine: The Rev. John H. Skilton, former pastor of the church, spoke at both worship services on June 28th and addressed the Sunday school and young people's meetings. . . . The property suit brought against the Second Parish Church by the Presbyterian Church in the U.S.A. has now been brought to a successful conclusion, and on the last Sunday of June the church celebrated the sixth anniversary of its withdrawal from that denomination. It is hoped that the outstanding debt of about two thousand dollars, incurred in the prosecution of the case, may be defrayed by Thanksgiving Day, and pledges and contributions have been requested for that purpose. The Rev. Arthur O. Olson is the present pastor of the church.

**Covenant Church, Rochester:** The two-weeks' summer Bible school during July is using the materials of the Committee on Christian Education. . . . The radio broadcast of "The Good News Hour" is continuing every Sunday afternoon at 2.30. . . . An interchangeable-letter bulletin board has been purchased and will be installed in a prominent place on the church property.

**Franklin Square Church, Franklin Square, Long Island:** The Rev. Bruce Coie was installed as pastor on June 28th by the presbytery, through a committee appointed for the purpose. The Rev. Burton L. Goddard of Carlisle, Massachusetts, presided, propounded the constitutional questions, and delivered the charge to the congregation. The Rev. Professor Edward J. Young preached the installation sermon and gave the charge to the pastor. The closing prayer was offered by the Rev. L. Craig Long. A capacity audience filled the church for the service. . . . A two-weeks' summer Bible school closed on July 3rd.

The Rev. Burton L. Goddard, a member of the faculty of Gordon College of Theology and Missions, began preaching in the Stow (Maine) Church on Sunday, July 5th. In the summer of 1936 the now-defunct Committee for the Propagation of the Reformed Faith in New England reopened the Stow Church which had

been closed for some time. From 1936 until 1939, missionaries of that committee supplied the pulpit and carried on vigorous mission work.

### Presbytery of New Jersey

**G**RACE Church, Westfield: At a recent covered dish supper sponsored by the Women's Missionary Society, the guest speaker was the Rev. Arthur W. Kuschke, who also showed the motion picture, "Life at Westminster Seminary". Penny-a-meal banks for the building fund were opened after the dinner, and disclosed \$166.68. The total in the building fund is now almost \$1850, and contributions to that fund during the past eighteen months have averaged slightly less than one hundred dollars a month.

### Presbytery of the Dakotas

**T**HE Rev. C. A. Balcom reports that he traveled two thousand miles in the course of bringing and returning the children from the four summer Bible schools he conducted. A total of thirty-six pupils took a definite stand for Christ. At one of the schools, every pupil announced his acceptance of Christ and, on the way home in the car, a Roman Catholic girl said, "We all became Christians today".

At Volga, South Dakota, the Rev. Charles L. Shook reports a decline in summer Bible school attendance, due largely to the fact that trucks were not available to bring the children to the school. About a hundred and fifty persons attended the closing program and exhibition. . . . At Rutland forty-eight pupils were enrolled—an increase of ten over last year. The school was held in a country school-house and parents from a radius of twelve miles brought their children.

**Aurora Church, Aurora, Nebraska:** Due to circumstances which it could not control, the congregation has abandoned the attractive church building in which it has been worshiping for several years, and is now meeting temporarily in the Legion Hall.

### Presbytery of Philadelphia

**K**NOX Church, Philadelphia: The Rev. Professor Paul Woolley of Westminster Seminary spoke at both services on July 5th. . . . Several delegates attended the annual Quarryville Young People's Conference.

**Calvary Church, Willow Grove:** Seven new communicant members

were received into the church at a recent communion service. . . . Fifteen members attended all the sessions of the Quarryville conference, and several others were present on the weekends.

Calvary Church, Middletown: Sixth

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anniversary services were held on June 21st, with the Rev. Professor R. B. Kuiper as guest preacher. . . . About two hundred persons gathered in a Middletown park for the annual Sunday school picnic. . . . Twelve delegates attended the Quarryville conference.

## "We Should Consider . . ."

By the REV. SAMUEL J. ALLEN

### The Language of Diplomats

**A** FEW days ago I was talking with a Presbyterian minister on the subject of the war, and was lamenting the fact that the leaders of the United Nations, in their discussions of war aims, make it difficult for Bible-believing Christians to support them with their entire heart and soul.

He replied that I should remember that the language of diplomacy is never definitely Christian. The truthfulness of this observation struck me forcefully. Why is it that the language of diplomacy is never definitely Christian? Is it because our diplomats are not Christian, or is it a fear of offending those who are nonchristians? In either case, we should let them know that we are vigorously opposed to their nonchristian philosophy as expressed in the so-called language of diplomacy.

We believe Christians must think and speak and act in accord with Christian principles as derived from the Bible. Our diplomats in talking about war aims stress the fact that we are fighting for peace, prosperity and freedom for all, and assume that these blessings can be obtained by unregenerate and unaided man. We believe that this is absurd. The greedy, selfish, lustful, corrupt heart of man has always been opposed, and will al-

ways be opposed, to the Christian morality on which those blessings are based.

The heart of man must be changed by the grace of God through the preaching of the gospel of Christ before the time for making peace comes. If not, the blessings for which our diplomats say we are fighting will be blacked out.

Let us pray for our leaders, that they may be Christian and use Christian language whether it is considered diplomatic or not. Let us realize that the prayers and testimony of Christians will have a powerful influence on the future world order. We have a glorious privilege and responsibility, for unless we are revived there is little hope for the world.

## RECORD ATTENDANCE AT QUARRYVILLE CONFERENCE

**O**NE hundred and thirty-six delegates comprised a record attendance at the Sixth Annual Young People's Conference on the grounds of Faith Orthodox Presbyterian Church of Quarryville, Pa., from June 27th to July 5th. A number of the young people made confession of their faith in Christ as Saviour during the sessions of the conference.

The faculty of the conference was composed entirely of members of The Orthodox Presbyterian Church. Courses offered included "The ABC's of Bible Doctrine", by the Rev. Edward L. Kellogg; "God's Way of Holiness", by Dr. Robert Strong; "Christian Evidences", also by Dr. Strong; "The Providence of God in the World Today", by the Rev. John J. DeWaard; "Christian Missions", by the Rev. J. Lyle Shaw; "Hymns of the Church", by Mrs. Robert Strong; and a discussion of home and foreign mission fields by Mr. Shaw and the Rev. Richard B. Gaffin. Other ministers in charge of various phases of the conference were the Rev. Everett C. DeVelde and the Rev. James W. Price.

Afternoons were devoted to rest and recreation, including baseball, swimming, volley ball, games, and other contests. The evenings were taken up with vesper services and the camp fire social hour. Prayer groups in the dormitories ended the busy day.



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