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MIDDLETOWN CHRISTIAN EDUCATION BUILDING

Grades 4-7, with an enrollment of 26 pupils, occupy this classroom in the new building in Middletown, Pa. The building, owned by Calvary Orthodox Presbyterian Church and used for its Sunday school work, is loaned to the Christian Day School Association for week-day classes.

October, 1949

VOL. 18, NO. 10



Your FAMILY ALTAR

Daily Bible Readings

Week of October 31

- Monday Revelation 14:9-20
- Tuesday Revelation 15
- Wednesday Revelation 16:1-11
- Thursday Revelation 16:12-21
- Friday Revelation 17:1-8
- Saturday Revelation 17:9-18
- Sunday Revelation 18:1-8

Questions for Sabbath Meditation

1. Who are they who drink of the wine of the wrath of God? Why?
2. How do the followers of the beast react to the plagues which God sends upon them by His angels?
3. What is the result of war between the ten kings and the Lamb?

Week of November 7

- Monday Revelation 18:9-24
- Tuesday Revelation 19:1-10
- Wednesday Revelation 19:11-21
- Thursday Revelation 20:1-15
- Friday Revelation 21:1-9
- Saturday Revelation 21:10-27
- Sunday Revelation 22:1-9

Questions for Sabbath Meditation

1. What is the complaint of those who trade with the city of Babylon when judgment falls?
2. What does the robe of white linen with which the saints are clothed represent?
3. Who is He that sits upon the white horse spoken of in Rev. 19?

Week of November 14

- Monday Revelation 22:10-21
- Tuesday I Samuel 2:11-26
- Wednesday I Samuel 2:27-36
- Thursday I Samuel 3:1-10
- Friday I Samuel 3:11-21
- Saturday I Samuel 4:1-11
- Sunday I Samuel 4:12-22

Questions for Sabbath Meditation

1. What warning is given concerning adding to or subtracting from what is written in the Bible?
2. Of what sins were Hophni and Phineas, sons of Eli, guilty?
3. Was Eli in any way responsible for the actions of his sons? How?

Week of November 21

- Monday I Samuel 6:16-21; 7:1-2

- Tuesday I Samuel 7:3-9
- Wednesday I Samuel 7:10-17
- Thursday I Samuel 8:1-9
- Friday I Samuel 8:10-22
- Saturday I Samuel 9:1-10
- Sunday I Samuel 9:11-24

Questions for Sabbath Meditation

1. Why were the men of Bethshemesh smitten?
2. What was Samuel's advice to Israel concerning battle with the Philistines?
3. What did Samuel warn Israel of concerning a king?

Week of November 28

- Monday I Samuel 10:9-19
- Tuesday I Samuel 10:20-27
- Wednesday I Samuel 11:1-15

Ambition

"Ambition has but one reward for all: A little power, a little transient fame, A grave to rest in, and a fading name!" (W. Winter)

Israel was desirous of a king "that we might also be like all the nations." But God did not want His people to be like all the nations. Their idols were an abomination in His sight. Their lustful practices He abhorred. Israel was to keep herself unspotted. But Israel was not content to be what God wanted her to be.

What is your ambition in life? Does worldly success make you impatient with Christian methods and standards? Does the prospect of unpopularity make your Christian life dull? Do you have ambitions to be like those who fly in the face of God's law? Then you have need to consider your ways.

Ambition as such has its place in

our lives. Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14). He wanted to get ahead. No Christian can be satisfied with mediocrity. But advance has its danger. The air is more difficult to breathe as we go higher up the mountain.

Unless greater usefulness in God's kingdom results from higher position we must beware of aspiration for that higher place. Israel's desire for a king was rooted in worldly considerations. As Israel beheld the Philistines and others she did not consider how she might serve her covenant God. She thought of her own material prosperity and power. Her goal was a low one. And consequently her usefulness as an instrument to reveal the holiness and righteousness of God was impaired. Zeal for worldly pomp had eaten her up. But God in His grace would continue to teach her lessons from her sin.

Churches sometimes are swallowed up by the hungry mouth of ambition to be like others. They want to be big instead of faithful. They want to be served instead of serving. They want applause from others instead of giving praise to their God through steadfast witnessing. But how bitter will be the taste of success if worldly ambition is realized! How hollow is the reward which fades with time. But eternal is the blessing upon those who are content to be the instruments of God in the manifestation of His glory to the world.

For the follower of Jesus Christ no other aim but that of John is worthy of pursuit, "He must increase, but I must decrease" (John 3:30). In the presence of the glorified Christ there is fullness of joy and satisfaction.

Some prayer suggestions

Pray that the Missions and Christian Education Committees may use wisely the funds received through the special November offering.

Pray that a residence for foreign missionaries home on furlough may be made available to the Foreign Missions Committee.

LEROY B. OLIVER.

Women's Presbyterial of Philadelphia

THE Fall meeting of the Women's Presbyterial Society of Philadelphia Presbytery will be held on October 27th at the Orthodox Presbyterian Church in Kirkwood, Penna. The morning session will begin at 10.30 A. M.

The Presbyterian
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Fuller Seminary

WE wish the best for the three-year old Fuller Theological Seminary at Pasadena, California. There are many Christian people, especially those who follow Mr. Fuller's broadcasts closely, who have very high hopes for the institution. Evangelical Bible-believers with zeal for the gospel are likely to regard it as one of the brighter spots in the religious scene. Its faculty is well-known, publicity is wide, and students throng its classrooms.

It has already been pointed out to GUARDIAN readers that Fuller Seminary has a real handicap in its lack of an explicit doctrinal platform. It is committed to no theological position beyond "the fundamentals of the faith as believed by Christians through the ages and as taught in the Holy Scriptures." Its catalog also protests that "independent seminaries are too often associated with a particular doctrinal emphasis which limits their appeal and usefulness." This leaves Fuller with even less in the way of a creed than most Christian colleges. Surely a seminary needs a clear statement of Christian doctrine if it is to stand for the truth before the world.

This weakness has now come to a focus in the case of a new professor at Fuller. He is the able and eminent Dr. Bela Vasady, who begins this fall his professorship of Biblical Theology and Ecumenics. After the war he left his position in his native Hungary, at the University of Debrecen, and has been a guest professor of theology at Princeton Seminary. And now in the

current issue of *Religion in Life* he has an article entitled, "Through Ecumenical Glasses." It is a warm, enthusiastic appeal for international Christian unity on the basis of the recent formation at Amsterdam of the World Council of Churches. Dr. Vasady would have us all foster a "one-church-consciousness," and make our way from the "false" church to the "true" ecumenical church. He does not inquire as to the real doctrinal views of the participating bodies. He says nothing of Modernism at Amsterdam or of the propriety of joining with Modernists in a union movement.

We feel that for the sake of its own future Fuller Seminary cannot now leave Dr. Vasady's point of view unchallenged. And yet we also believe that Fuller has come to this event in its brief life by a logical process. From the start its policy has been to oppose so-called "come-outer movements" and to refuse to object to liberal connections. It has sought to serve all denominations, while asking no questions about fellowship in liberal bodies.

This same policy has come to another test in a recent action of Los Angeles Presbytery of the Presbyterian Church in the U.S.A. Liberals within that presbytery apparently do not appreciate the mild, co-operative attitude of Fuller Seminary, and object to the fact that four ministers of their denomination are teaching at Fuller, an independent seminary which lies within the bounds of Los Angeles Presbytery. Their objection seems to be that Fuller is not a denominational seminary. (We wonder, incidentally, why Presbyterian liberals do not show the same alarm about Union Seminary in New York, which like Fuller is independent but which unlike Fuller has no quiet conservatives on its faculty.) Apparently liberals are now as much concerned over the presence of conservatives in the church as conservatives have been about the presence of liberals. At any rate Los Angeles Presbytery took action on September 14 to debar ministers of the church from teaching at independent seminaries within the presbytery's bounds. The four eastern presbyteries, to which the four Fuller professors belong, were also requested to withdraw these men from the Los Angeles area.

Fuller Seminary would be somewhat less popular, in an outward way, if it should take a more open stand for

the truth and against error. But it would gain in spiritual riches. We hope that Fuller will emerge from its current trials in a firmer position.

A. W. K.

**Disciples of the
Reformation**

IN Protestant circles throughout the world the date, October 31, is widely remembered as Reformation Day. That was the date, in 1517, when Martin Luther nailed to the cathedral door in Wittenberg his 95 theses, which presented in concrete fashion his opposition to Romanist faith and practice and started the public revolt against Medieval Catholicism.

Reformation, as it followed Luther's act through the years, did not, however, bring about either the destruction of Romanism or the sanctification of the church. Today the Romanist communion, while persecuted in certain areas of the world, prospers in other areas and has, for example, become the largest, numerically, of any religious communion in the United States. On the other hand Protestantism, if we can speak of such a phenomenon, has often been weak, vacillating, unfaithful to its heritage, a movement retaining the forms of godliness but lacking the power thereof.

The most powerful segment of Protestantism, as the world marks power, comprises that area of the church which has been content to allow its leaders to associate in an international organization known as the World Council of Churches, an organization without a positive faith of its own, united in nothing more, perhaps, than its opposition to the historic Christian truths, willing to compromise with Eastern Orthodoxy and even, should the way be cleared, with Romanism itself, yet professing to speak for millions upon millions of those who in some fashion or other have named the name of Christ.

The genius of Protestantism, however, does not lie in organization or in organizations. It lies in an authority, and a message. The authority is the God of the whole earth, Creator, Ruler, Redeemer, who has spoken to man and caused to be written in a Book that which man is to believe concerning Him and that which He requires of man. The message is the record,

interpretation and application in that Book, of those redemptive acts which God wrought out, chiefly in the person of His own Son become incarnate, whereby the salvation of sinners was accomplished, the forgiveness of their sins assured, and an eternal home in heaven promised. In its full application this message enters every niche and cranny of human life and conduct, and when accepted brings with it the peace which passeth understanding, as the soul of man is translated from death to life, and from the kingdom of Satan to the kingdom of God's dear Son.

The strength of the Protestant church, and of that portion of the Protestant church with which you or I are associated, and of that particular local congregation in which we hold our individual membership, lies not in ourselves, nor our church, nor some other organization. It lies in God alone, and in the blessing which He chooses to bestow upon the faithful presentation of His message.

If we will but go through this world in the deep conviction that God is our God, that we are His people, having been called by His choice and grace through His Word and the work of His Spirit to membership in His family and an eternal inheritance among them that are His, and if we will in consequence serve Him in faithfully proclaiming the word of His grace, we will be true disciples of the Reformation. But not of the Reformation only. We will be disciples of the Lord of that and of every Reformation. And that is the important thing.

L. W. S.

As Unto the Lord . . .

HAVE you ever had friends stop unexpectedly at your home? You found it necessary to make some extra expenditures for food and other things in order to show a decent measure of hospitality.

Have you ever been out with friends and acquaintances when some suggestion was made as to something to be done? You joined in, though it cost you a little more than you expected.

Has your car ever gone back on you and required extensive repairs? It wasn't easy to pay the bill, but the thing had to be done and you managed somehow.

In one way or another we all man-

age to handle those extra incidental expenses that constantly crop up from time to time. The needs of our friends, or our own needs, do not go unmet.

Certainly if we have a proper love for our God—a love that embraces our whole soul and mind and strength—we will also be able to handle an extra expense for His kingdom work.

By special plan of the Home and Foreign and Christian education committees of the Orthodox Presbyterian Church, extra offerings, are to be received in her churches during November for their work. A goal of \$15 per communicant member has been set.

This is planned to be something over and above our regular benevolence giving. The funds are urgently needed. We can meet the goal. The only question is whether we will. It is up to each one of us.

We need only to remember that we are not giving to men, or rather, that we are not giving as unto men. It is the Lord's work. We are to give as unto Him. If our Lord in visible flesh were standing in our churches, would we give any differently from the way in which we ordinarily give? Should we?

L. W. S.

Orthodox Presbyterian Church News

Gresham, Wis.: The pastor of Old Stockbridge Church, the Rev. John Davies, was speaker on the morning devotions program of radio station WTCH, Shawano, during the week of September 12-17. A ten minute message was followed by a presentation of the gospel in song by members of the church choir. On Saturday of that week the children of the Sunday school provided the music, and the message was specially for children . . . Average attendance at evening church services recently has been 28.

Franklin Square, N. Y.: The Franklin Square church is looking forward to evangelistic services to be held October 9-16, with the Rev. Charles H. Ellis of Covenant Church, East Orange, as guest preacher. The Bible school has purchased an S.V.E. projector. The first picture shown was a film on "The Life of Joseph." Rally Day and Promotion Day were observed September 18.

Wildwood, N. J.: Calvary Church is expecting to build a manse sometime during the fall and winter. . . . The Boardwalk Chapel has completed the best season of its history. An average of 75 persons attended the chapel nightly during the 89 evenings it was open. Some decisions were made for Christ. Offerings were better than the previous year. Elder Bert Roeber of Grace Church, Westfield, assisted in making improvements at the Chapel, and in closing it for the winter season.

Rochester, N. Y.: Workmen are

making steady progress on the new structure of Covenant Church. It is hoped the building will be completed by November 1. Attendance at Sunday school has picked up considerably following a Vacation Bible school attended by 45 children from the neighborhood.

San Francisco, Calif.: From August 29 to September 4 First Church of San Francisco and Covenant Church of Berkeley joined with the local Christian Reformed Church for the Annual Conference at Mt. Hermon. Speakers were Dr. J. Daane, and the Rev. John Verbrugge. The Wednesday evening service of First Church consists of a prayer period, a study in first Corinthians conducted by the pastor, and then a fifteen minute open discussion of the passage studied.

Portland, Me.: Second Parish Church has substantially completed the \$4,031 redecoration fund project started last January 11th. . . . Four members of the church were delegates to Camp Deerwander. . . . Recent preachers at the church have been Professor R. B. Kuiper, Rev. Charles Schaufele and Rev. Bruce Coie.

Crescent Park, N. J.: A series of evangelistic services was held at Immanuel Church the week of September 12. Preacher was Professor Edward J. Young of Westminster Seminary. Attendance at the services averaged 32 for the week.

Nottingham, Pa.: During the vaca-
(See "Church News" page 197)

What Mean These Stones?

An Address Delivered at the Dedication of the Christian Education Building in Middletown, Pa.

By **ROBERT L. ATWELL**

"That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever." Joshua 4:24.

FOUR times in the fourth chapter of Joshua we are told of the twelve stones which Joshua, at the command of the Lord, set up for a memorial. This four-fold narration no doubt stresses the fact that the setting up of those stones was a matter of importance. Why? Because in days to come the very existence of those stones would call forth the question, "What mean these stones?" and the question would constitute an occasion for relating the deliverance which God had wrought for Israel when He brought them across the Jordan on dry land. Now, that memorial of stones, together with the questions and answers they were to invoke, was, according to the last verse of the chapter, to serve a twofold purpose: 1) "that all the people of the earth might know the hand of the Lord, that it is mighty", 2) "that ye might fear the Lord your God forever." We might say the first purpose was evangelistic—that the people of the earth might come to know the Lord and His wonderful works in behalf of the children of men. The second purpose on the other hand we might speak of as covenantal—that God's own people might in love and holy awe remain faithful to Him forever.

Evangelism and Nurture

Today we are here to dedicate this building—these stones, or, if you prefer, these bricks. More than once as we have been working out front I have heard passers-by inquire of one another as to the purpose of this building. May we answer with clarity both today and through the years ahead and may our answer always be essentially that given by Joshua. We have erected this building that the glory of God might be made manifest to those about us and to our children. And just as in the days of Joshua that glory of God is to be made manifest in two ways: by evangelism and by covenant nurture.

It is explicitly for these two purposes that we have erected this building. It is to be used by our Sunday School; that is an evangelistic agency. It is

IN the previous issue we reported the dedication of a new building by Calvary Orthodox Presbyterian Church in Middletown. The building is to be used both for Sunday school and day school classes. Here is the address delivered by the pastor of the church on this happy occasion.

also to be loaned to the Middletown Christian Day School Association; that is an institution for the nurture of covenant children.

The church in Joshua's day and in ours had and has just one task. That task is the proclamation and defense of the truth. The church however accomplishes two things in performing that task: she testifies to the world

"that all the people of the earth might know the hand of the Lord, that it is mighty"; she instructs her own people "that ye might fear the Lord your God for ever."

The evangelization of the world is the specific task of the church. The instruction of the covenant child is the specific task of Christian parents. Nevertheless in this realm also the church has a legitimate interest and a teaching of God's Word. The church ought not trespass in a sphere which is not its own the church ought to aid and encourage the home in accomplishing its task in accordance with the teaching of God's word. The church in the services of divine worship and by catechetical instruction is obligated to further the work of the parents in providing Christian nurture for their children. In addition to this, while the church itself may not, if it restricts itself to its divinely assigned task, operate a Day School, it certainly may and ought to do all in its power to encour-



Front view of Christian Education Building in Middletown, Pa. There are two classrooms, and other necessary auxiliary equipment. Arrangement is such that an addition, with two more classrooms, can be built on with a minimum of change to this unit. Calvary church, which faces on another street, can be seen at the left.

age and enable Christian parents to operate a Christian Day School.

Sunday School Evangelism

What mean these stones? Why have we built this building? To what end do we in this service dedicate it? First for the use of our Sunday school. When Robert Raikes in England organized the first Sunday schools they were intended and they were actually used for the evangelization of those who had little or no knowledge of the saving Gospel of our Lord Jesus Christ. To the church had been intrusted the oracles of God that it might make known those truths to those who knew them not. To the church had been intrusted inexhaustible riches of grace that it might share that grace with those who were spiritually destitute. Robert Raikes realized that all about the churches were homes where the parents neither instructed their children in the truths of the Scriptures nor brought them under the hearing of its teaching. The Sunday schools were an effective attempt to discharge the church's obligation to those children.

Let it be remembered that the church does have such an obligation. You and I, who are called Christian, have such an obligation. Recall the figure which Paul used in Romans 1:14, "I am a debtor, both to the Greeks and to the Barbarians; both to the wise and to the unwise." He was a debtor to them, that is he owed them something. Why? Because God had intrusted him, even as He has intrusted us, with limitless riches which he might indeed use for himself to the full of his needs but which were committed to him for others also. It was as though I had been given two hundred million dollars, one million for myself and a million apiece for each of you. I would be in debt to you—I would owe each of you a million dollars and I might rightly be charged with grave criminality if I failed to deliver to you your million. However, if I did so fail I might with a show of reason excuse myself if the situation were as I have outlined it. I might defend my failure by declaring that you did not as a matter of fact need a million dollars. I would probably be correct in insisting that you would be better off without a million than with it. Even so I could not be excused for failure to discharge my obligations. Actually at this point my



Grades 1-3, with an enrollment of 33 pupils

illustration breaks down. We have been intrusted with that which is precious beyond all the world's millions but also we have been intrusted with it in behalf of those who are in desperate need. If I owed you ten dollars and you were already a millionaire I might conceivably be careless about paying that debt though my carelessness were not, even so, to be excused. But if I had ten dollars which I owed you and knew that your family were actually on the verge of starvation for lack of that ten dollars, hard-hearted and sinful as I am, I could hardly refrain from discharging my debt.

Exactly that is the situation which has led to our erecting this building for Sunday school use. We have been intrusted with Gospel riches and there are those all about us who are perishing for want of Gospel truth. There are in this community thousands of children who are totally ignorant of the Gospel, thousands of children who are perishing eternally unless we discharge our debt to them. It is to enable us better to discharge this indebtedness that we have erected this building. Sometimes I am appalled at the indifference of the churches to the souls of the unevangelized children about them. By God's grace this church is, to an extent, an exception. There are upon the rolls of our Sunday school, including the branch School at Olmstead, almost exactly 3 times as many names as we have communicant members in our

church. It is to be hoped that the existence of this building will both increase and implement the zeal of every member of the congregation for reaching those about us with the Gospel of Jesus Christ.

Christian Day School

What mean these stones? Why have we built this building? To what end do we in this service dedicate it? To the end indeed that the church might better discharge her missionary task, specifically by bringing the Gospel to the children of the community through the Sunday school. That is the first reason. I have already indicated that there is a second reason. It is that the building might be lent to the Middletown Christian Day School Association for the use of their Day School. I feel bound to seize this opportunity to emphasize that Calvary Orthodox Presbyterian Church does not conduct a Day School. That is not a function of the church and the church should not engage in matters which are not ecclesiastical. There is no more scriptural support for assigning the conduct of a day school to the church than there is for assigning it to the state. That responsibility God has relegated to parents. It is, however, the sphere of the church to aid and encourage parents in the discharge of their task. It is exactly that, that this church would do in loaning this building to the Day School Association. I

confess to some misgivings at this point. It does seem to me that at times even members of the School Board fall into the error of expecting the church to assume a responsibility that does not belong to her. Day School use of this building will doubtless encourage the widely held error that the Christian Day School is a sort of parochial school. Nevertheless it is but sanctified common sense that a building which is in use only one day a week for Sunday school should be available other days of the week for other right purposes.

Moreover, this church is bound to aid and encourage the School. Why? For many reasons of which I now mention but two. First, one of the most distinctive and most emphatic teachings of this church is the insistence that Christianity is not exclusively a matter of public worship and of the Sabbath day but that it ought to determine one's conduct all of the time and in every realm. There is perhaps no nearer or more necessary application of this teaching than that involved in the

maintenance of a Christian Day School. Secondly this church has endeavored to make its parents aware of their privileges and responsibilities as Christian parents. There has been a conscious and persistent effort to prevent the baptismal ceremony from falling into the category of things superstitious. In the administration of that sacrament parents solemnly promise to instruct their children in the principles of the Christian faith; to pray for and with their children; to set before them an example of piety and godliness and to endeavor by all the means of God's appointment to bring them up in the nurture and admonition of the Lord. It is my personal conviction that in nothing have the Protestant churches of our generation been more wicked than in the manner in which they have generally allowed parents to have children baptized without making those parents aware of the meaning of the vows which they then take. Actually it is not an unusual thing for parents, (See "Atwell" page 199)

Twenty in Entering Class at Westminster

THE entering class at Westminster Seminary this fall has twenty members, the largest entering class at the Seminary for at least ten years. The men are from various colleges, and from various denominations.

The opening exercises of the Seminary were held on Wednesday, September 21. Participating were the Rev. Eugene Bradford of Calvary Orthodox Presbyterian Church, Philadelphia, the Rev. Edwards E. Elliott of St. Andrews Orthodox Presbyterian Church, Baltimore, the Rev. J. Herbert Fretz of the Deep Run Mennonite Church of Bedminster, Pa., Professor R. B. Kuiper of the Seminary faculty, and the Rev. Egbert W. Andrews who delivered the address for the occasion. Mr. Andrews is a missionary to China of The Orthodox Presbyterian Church, and hopes to return to work in the Orient some time this fall. The Seminary auditorium was filled to capacity for the exercises.

Professor Kuiper delivered a brief

address for the incoming students, designed as he said to introduce them to the institution. He pointed out that the Seminary was a militant institution, militant in opposing error wherever error might be found, taking its stand on the infallible Word of God, recognizing that there were some areas of Biblical teaching in which certainty had not yet been reached in the church, but that there were other and important areas in which the teaching of Scripture was clear and must be maintained. The Seminary, said Professor Kuiper, while opposing errors people hold, should not be thought of as opposing the people themselves, but rather it sincerely seeks peace with all men. Moreover the Seminary believes that purity of doctrine promotes purity of life, and it is zealous for both.

The address of Mr. Andrews was entitled, "School of the Prophets for our Day." He dealt with various problems which have arisen in the modern world, and showed that the

teaching of Westminster Seminary, founded as it was in the whole Bible, provided the only true solution to these problems. Himself a graduate of the Seminary, he took the opportunity to pay tribute to the men who have made it the institution it is today.

Other activities of the opening day were a meeting of the Board of Trustees and a meeting of the executive committee of the Alumni Association. The chief business of the latter group was consideration of plans for a second Reformed Ministerial Institute to be held in the spring of 1950. The Committee in charge of planning for this Institute is J. P. Galbraith, G. J. Willis, L. W. Sloat and E. L. Kellogg. The Institute is to be held, circumstances permitting, the week following Seminary Commencement for four full days, May 16-19 inclusive. Classes, discussion groups and a preaching clinic will form part of the full Institute schedule. The Alumni Association Committee also appointed a committee to plan for the annual Alumni Homecoming, held each year at the Seminary during the month of February.

In addition to the 20 Juniors, there are two new graduate students. The total enrollment is 50, with eight Middlers, 11 Seniors, eight graduate students, one special and two partial students. Of the Juniors, eight are graduates of Wheaton College in Illinois, and there is one from each of these schools: Harvard University, Yale University, Princeton University, Hardin-Simmons College, University of Washington, Northwestern College in Minneapolis, Sterling College, St. Johns in Shanghai, Union College in Schenectady, University of Toronto, University of Western Ontario and Calvin College.

Correction

DR. N. B. STONEHOUSE has asked us to make two corrections in the article, "A Concluding Visit to Cambridge," which appeared in the September issue. The reference to the Missionary College in column 2, p. 175, should be to the "Bible Churchmen's Missionary Society College." And the statement concerning Oxford near the bottom of column 3 on the same page should be, "Oxford has about twice as many colleges as Cambridge."

Reaching People with the Gospel

Concluding part of the report on "Group Evangelism" presented to the Sixteenth General Assembly.

Ages nine to eleven. This is the age when children abound in physical energy and mental ability. The mind is very inquiring and the memory is keen. It is at this age that Sabbath school and Summer Bible School are most popular. Bible memorization should be emphasized and the mind saturated with Bible stories exemplifying Christian faith and life.

One of the most fruitful fields of youth training is that among juniors (4th-6th graders). This is the time to reach them for, or in anticipation of, the intermediate and senior young people's groups. Often where it is very difficult to gather in for a young people's group either intermediates (junior high age) or seniors (senior high age), a junior group (Junior Machen Leagues, as many of them are called) can be organized. If extracurricular activities or outside interests prevent an after school meeting once a week, it is often highly successful to have the junior group meet simultaneously with the intermediate and senior Machen League groups during the hours preceding the Sunday evening service.

In this group memory work should occupy a large part of the children's time. The group should also be used as a training school to prepare the boys and girls in leadership and in the organizational functioning of a group. Train them as juniors for their later work as intermediates and seniors. Here too, they will learn to pray, to participate, and to lead their own meetings. Juniors enjoy assuming some responsibility, and can be reached often in that way. Thus a Junior Machen League becomes an effective "feeder" for the older young people's groups.

This is also an age when friendships begin to be made, but the boys will seek boy companions and the girls will seek girl companions. If possible, there should be separate classes in the Sabbath school for girls and boys of this age group. This is the age when the "gang" spirit gets hold of both boys and girls. They want to belong to a "gang" of their own sex. This "gang" spirit can be utilized to evangelize these young people. They will just

naturally take to a boys' club or a girls' club that is organized for them. This accounts, in part, for the success of the Boy Scout movement. While this particular movement is not to be recommended because it is not distinctly Christian, the question might well be asked whether those of Reformed persuasion have properly considered the merits of some Christian counterpart to the Boy Scouts. It should be recognized, however, that such work should be conducted and directed by individuals, or a group of individuals, and not by the church. The merits of "The Christian Service Brigade" and "Pioneer Girls" movement should be carefully weighed. These organizations represent a thorough effort to seize upon the native desires of boys and girls at this age to lead them to a knowledge of Christ as Saviour and Lord. Many worthwhile crafts are taught, but the ultimate objective is always to know Christ and to make Him known. Full information about these organizations may be secured from Christian Service Brigade Headquarters, 53 W. Jackson Blvd., Chicago 4, Ill. We should be aware, however, that the doctrinal statement required of all sponsors of these organizations is one which is not in every respect in accord with the standards of the Reformed Faith. Faith, for instance, is placed before regeneration. We should also be advised that one who has the training and the time necessary for the teaching of various crafts would have to be available if the programs of these organizations are to be properly executed. It would appear inadvisable for a pastor to contemplate taking on any responsibilities with respect to these organizations beyond that of Christian instruction. While it may seem impractical to become a part of these national organizations as such, some have found that the crafts materials could very well be used in a girls' club or a boys' club.

Junior-Senior High Age Groups

Youth in junior and senior high school are as conspicuous for their growing interest in those of the opposite sex as the previous age group was

conspicuous for its complete disinterest in those of the opposite sex. Evangelistic efforts to reach those of this age group should recognize the natural attraction that those of opposite sex experience toward each other and plan accordingly. Meetings for this age group should include both sexes. Those of senior high age should have a separate meeting or organization. In the providence of God this human interest may be used to bring many within the sound of the gospel who would not otherwise come. As a general rule, however, young personal workers should deal with those of the same sex, rather than with those of the opposite sex. The employment of "sex appeal" in the presentation of the gospel is to be avoided. This was one of the errors of Buchmanism and helps explain why the results it achieved proved to be of man rather than of God.

Teachers of Sabbath school classes and leaders of young peoples' societies for this age group may find that an occasional social gathering can be used as a means of interesting other young people in the gospel of Christ. The young people should be encouraged to bring their non-Christian friends and acquaintances to these gatherings. Before or after a season of social fellowship, the meeting could very appropriately include the singing of hymns, the testimony of the Word of God, and prayer. It is understood, of course, that any such social or recreational activities may not be considered as the proper functions of the church.

At this age youth will have a growing interest in and ability for Bible study. Some schools permit Bible clubs to meet on the premises of the school. Other schools have a "released time" program of religious education whereby pupils are released an hour a week for religious instruction in the church of their choice, and for which they are given proper credit. Churches situated near junior and senior high schools might very profitably explore the possibilities of a Bible club to reach these students with the gospel. The discussion method is the most effective way of teaching young people at this age. Their minds are full of questions and they have a desire to express themselves.

How effective are the modern "Youth for Christ" meetings in reaching the youth of our generation with the gospel? The purpose of these meetings

is to be commended, and we cannot but rejoice in those who have found Christ as their Saviour and Lord through these meetings. We should be reminded, however, that the evangelization of youth is the task and responsibility of the organized church. At best, the present "Youth for Christ" meetings may be regarded as only temporary expedients due to the failure of the church to fulfill its mission. Let the church arise to fulfill its high calling!

The church will do well to maintain a good Christian library for all ages, but especially for those of early and later adolescence. One church has built up a fine Christian library, listed its books, and mailed these lists to the families of the community having young people. The parents have expressed real appreciation of this effort to provide good Christian literature in a day when so much that is degrading is quite accessible to young people.

The Adult

A highly successful medium for the evangelization of adults, both young and old, is a brief Bible study course conducted by the pastor. The class can be conducted in the church but preferably in the homes of those being instructed. The number of lessons should be not less than four and not more than eight. The instruction should present such fundamental teachings of Christianity as the Christian doctrine of the Bible, the person and work of Christ, faith and repentance, the Christian life, the church, and the means of grace. Many pastors have found that the idea of a class like this in the home really takes with many adults today. Abundant and abiding results have come from these instruction classes. The parents of children sent to Sabbath school and visitors at the church services are excellent prospects for this type of instruction.

Wherever possible, a young married couples' class should be established in the Sabbath school so that unsaved parents may be encouraged to attend this Bible class with profit during the Sabbath school hour, instead of (as many do) merely bringing their young children to the Sabbath school and returning to call for them at the close of the school. One of our pastors at least has found this an exceedingly fruitful field by which to win these parents to Christ and, subsequently,

to bring them into the church.

Some churches have found it quite rewarding to sponsor meetings centered around some specialized interest. One large church is known to attract mothers from all over the city by sponsoring a monthly "mother's meeting" and adapting their program to meet the particular needs of mothers. This same church can readily get some four hundred men out to a mid-day meeting by calling it a "Business men's meeting" and arranging a program of particular interest to men. Other churches have young couples' meetings, usually monthly or semi-monthly, which have proved successful in reaching young couples for Christ. What marvelous opportunities meetings like these present for bringing Christ to people on their own particular level.

Each church must study the peculiar needs and opportunities for evangelism presented by its particular community. A church, for instance, that is situated near a college or university would do well to provide something in the nature of a student Bible club at the church, or, preferably, on the campus.

Essential to the success of all these specialized efforts to evangelize the community is constant, intensive house-to-house visitation on the part of the pastor, together with whatever auxiliary visitation he may be able to secure from the younger members of the church. Without intensive house-to-house visitation these various evangelistic efforts cannot hope to be fed with the raw material with which to work. The "come-to-me" attitude is doomed to dismal failure. Even when there is faithful house-to-house visitation, the specialized projects of the church at times may appear to be bearing little fruit. Without such visitation all of our specialized efforts can only be aptly termed "much ado about nothing."

With mass evangelism having become less effective in our day than generations ago, the responsibility for engaging in the more specialized type of evangelism becomes the greater. It is a time and energy consuming type of evangelism, but anything less is inadequate. Let us pray for the will and the strength to do —*solī deo gloria*— for the glory of God alone.

(In an early issue we plan to publish a second report of the Committee on Local Evangelism, entitled "Circuit Missions.")

National Union Convention

THE Annual Convention of the National Union of Christian Schools was held in Denver August 16-18. Delegates were present from many states and in large numbers, making this the best attended convention in the history of the Union.

The Convention program included reports on the progress of the movement, discussion of particular problems of Christian school education, "clinics" for particular groups interested in the work, and a round table discussion of the question, "Should our Christian Schools Accept Federal Aid?"

Among resolutions presented to the Convention from discussion groups two were of special significance. The administrator's group recommended that School Boards insist upon a higher standard of teacher qualifications, meeting and if possible surpassing minimum state requirements for public schools. The Union frowned upon the hiring of teachers without certificates. The School Board group recommended adherence to the distinctive Reformed basis for the schools, rather than broadening that base to cooperate with non-Reformed organizations.

The discussion on Federal Aid was inconclusive, and a committee was appointed to give extended study to the matter and bring in a report next year.

The final address of the meeting was given by the Rev. Arnold Brink, Educational Secretary of Calvin College. Mr. Brink spoke on "The Fifth Freedom," which he described as freedom from ignorance, and which he pictured as basic to all other freedoms. Taking such words of Jesus as "Ye shall know the truth and the truth shall make you free," Mr. Brink held that true education had to be *Christian* education throughout, and that only through such education was there real freedom from ignorance, fear and superstition.

An interesting feature of the program was the reading of an essay entitled, "Why I choose Christian School Teaching as my Life's Vocation." The author, Miss Lucille Scholten, received for her essay an award of \$100 toward tuition at Calvin College, since the essay won first prize in a competition sponsored by the Union among students in Christian high schools.

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXV.

THE OFFICE OF THE DEACON

Of the three special offices in the Christian church that of the deacon usually commands the least respect. The average church member holds the ruling elder in lower esteem than the minister, and the deacon in lower esteem than the ruling elder. Some churches do not even bother to have deacons. They feel they can get along very well without them.

Of all possible reasons for that unhealthy attitude two stand out prominently. On the one hand, from the fact that it is the task of deacons to care for the poor it appears that their office directly concerns the natural and it is a common fault among Christians to underrate the importance of the natural. On the other hand, the fact is often overlooked that the work of deacons has important spiritual aspects. The consideration of the natural and the spiritual aspects of this office should, therefore, be conducive to upholding its honor.

Its Natural Aspect

The sixth chapter of the Book of Acts tells of the origination of the deaconate in the apostolic church. It was instituted early in the church's history, practically at the very beginning.

The members of the church at Jerusalem had all material things in common. It hardly needs to be said that this communism was something quite different from the communism for which so many clamor today. It was communism among Christians only. It was local in its scope, there being no evidence in the New Testament that it was practiced in any other church than that at Jerusalem. Even in the Jerusalem church it was a temporary arrangement. There was nothing compulsory about it, for when Ananias and his wife Sapphira, members of the church, sold a possession and pretended to give the whole price to the church although actually they gave but part, Peter said to them: "Whiles it remained, was it not thine own and

after it was sold, was it not in thine own power?" (Acts 5:4). And the spirit behind this communism was radically different from that which often comes to expression in present-day communism. Some one has aptly said: "The Christians at Jerusalem said, 'All mine is Thine'; communists today say, 'All thine is mine'."

At first the distribution of material things among the members of the Jerusalem church according to their several needs was made by the apostles. As there were many poor this task was burdensome. And when the number of the disciples was multiplied it became so onerous that the apostles, busy as they already were with preaching, could no longer discharge it properly. A murmuring arose of the Grecians, Hellenistic Jews who had the Greek national character and spoke Greek as their native language, against the Hebrews, Palestinian Jews who had the Jewish national character and spoke the Hebrew language, because the widows of the former were neglected in the daily ministrations. The apostles called a congregational meeting. Addressing this meeting they said: "It is not reason that we should leave the Word of God and serve tables. Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word." This saying pleased the congregation. Seven men were chosen to serve as deacons. They were set before the apostles, who ordained them with prayer and the laying on of hands (Acts 6:1-6).

How clear that the office of the deacon concerns the physical, the temporal, the material, the natural.

Throughout the history of the Christian church there have been those—many of them pious souls—who took an unhealthy view of the relation of the natural and the spiritual, and in their exaltation of the spiritual belittled the natural. This has ever been one of the outstanding characteristics and, it must be added, one of the basic

errors of Rome. Hence its insistence on the perpetual virginity of Mary, its teaching that there is special merit in taking the vows of celibacy and poverty, and its prescription of fasting on Fridays and during Lent. But the Anabaptists of the Reformation period and subsequent times went even further in their disparagement of the natural. While Rome taught that the natural is sure to become evil unless it is held in check by the spiritual as a bridle, the Anabaptists taught that there is something inherently wrong about the natural. Therefore they virtually denounced as sin all physical pleasure. They frowned upon such pleasure as is afforded, for instance, by the playing of games, the wearing of ornaments, and the attraction of boy and girl to each other. Let no one think that by this time the leaven of Roman Catholicism and Anabaptism has been purged from Protestantism. The truth is that it is still working in practically every Protestant church. It is no exaggeration to assert that there exists a decided strain of Anabaptism in American Fundamentalism. The prevalent powerful prejudice against certain things the use of which should be left to the individual conscience, and the too strong insistence sometimes at young people's Bible conferences that they devote themselves to "full-time" Christian service rather than engage in so-called secular vocations, are just two bits of evidence.

Scripture teaches that the natural was created by God no less than the spiritual and that as a divine creature it is entitled to the Christian's high regard. It also tells us that the natural constitutes the background of the spiritual. Before God established the covenant of grace with Abraham He made the covenant of nature with Noah. Inseparable from, and in a sense previous to, the spiritual blessings which God promised to Abraham and his spiritual seed was the natural blessing of the promised land for his natural descendants. Jesus first asked the Samaritan woman for a drink of ordinary water and then shifted the con-

versation to the water of life. He opened the physical eyes of the man born blind before opening the eyes of his soul. Many of Jesus' sermons were parables, natural or earthly stories with a spiritual or heavenly meaning. Somewhat as the woof of a rug is woven into the warp, so the spiritual is woven into the natural. The natural is no doubt patterned after the spiritual, not *vice versa*, but it is also true that in this present world the spiritual needs the natural.

The fact then that the deaconate concerns itself primarily with the natural is no good reason for disparaging that office. The Directory for the Public Worship of God of the Orthodox Presbyterian Church says: "The office of deacon is based upon the solicitude and love of Christ for His own people. So tender is our Lord's interest in their temporal needs that He considers what is done unto one of the least of His brethren as done unto Him. For He will say to those who have ministered to His little ones: 'I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.'" In the light of those words of the Lord, who will dare to say that the office of the deacon is relatively unimportant? It is supremely honorable.

Its Spiritual Aspects

Let no one think that the deacons of a church have done their full duty when they have gathered from the members of the church gifts for the poor among them and have distributed these gifts to the poor. The directory for public worship which was just quoted tells us that their duty extends also to such spiritual activities as praying with the distressed and reminding them of the consolations of the Scripture. There is abundant ground for that statement. Deacons represent Christ in His office of mercy, and the exercise of mercy certainly entails the consoling of the distressed. It is not unusual for charity so-called to be administered in a cold and even haughty manner. Then it is merciless. How often Jesus Himself coupled words of comfort with deeds of mercy. When He was about to raise from the dead the young man of Nain, He looked at his heart-broken mother, had com-

passion on her and said: "Weep not" (Luke 7:13). And to the woman with an issue of blood He said: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:34).

It is sometimes said that, while both the minister and ruling elder have considerable authority, the office of the deacon is not one of authority but of service and when it is said it usually represents an attempt to belittle the dignity of the deaconate. As a matter of fact that statement is not precise, and whatever truth it does contain is not by Christian standards disparaging. There is a measure of authority bound up with this office. By Christ's authority the deacons are to remind the members of the church of their duty to help the needy. And in Christ's name the deacons are to give aid to those who need it, for which reason this aid should be accepted humbly as well as gratefully. Nevertheless the aspect of service is most prominent in this office. The primary meaning of the Greek word from which the English *deacon* is derived is *servant*, and repeatedly that word occurs in the New Testament in the simple sense of servant without any reference to an office in the church. But surely the fact that the deaconate is preeminently the office of service does not detract from its dignity. Contrariwise, that fact may truthfully be said to enhance its dignity. Did not Jesus say to the twelve: "Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matth. 20:25-28).

The whole moral law of God can be summed up in the one demand of love. "Love is the fulfilling of the law" (Rom. 13:10). When Jesus was about to return to the Father, He commanded His disciples above all else to love one another. He said: "A new commandment I give unto you: that ye love one another; as I have loved you, that ye love also one another" (John 13:34). And the apostle Paul climaxed his famous eulogy on love with the words: "And now abideth faith, hope,

love, these three; but the greatest of these is love" (I Cor. 13:13). The deaconate is accurately described as the office of love, the greatest of Christian virtues. This is not to say that love does not play an important role in the other offices in the church. It certainly does. But Christian love comes to its most tangible expression in the office of the deacon. This office is preeminently that of love. Love is its beginning and its end.

Because of its spiritual character the office of the deacon draws a sharp line of demarcation between the church and the world. It stresses the antithesis of the two. By virtue of the common grace of God the world exercises a sort of charity. Many philanthropists are worldly persons. Many charitable organizations and institutions are not at all Christian but of the world. Often the state extends aid to the needy, but not in the name of Christ. The Christian church, however, has a benevolence all its own. This benevolence is in a class entirely by itself and differs qualitatively from the charity of the world. In the name of Christ and actuated by the love of Christ the church of Christ dispenses mercy to Christ's very own. It does this through the office of the deacon.

If a particular church has no poor of its own, it should by all means through its deacons come to the assistance of other churches that have many. In such cases churches of the same denomination will naturally receive first consideration but they need not be the only ones that are aided. Particularly in these days the Christian churches of America should contribute generously to the relief of countless suffering saints in many churches and many lands. In that way the deaconate will give expression to a beautiful Biblical ecumenicity.

Does it follow that deacons should never extend aid to needy persons outside the fold of the church? The answer must be negative. Did not the merciful Christ once heal the daughter of a Syrophenician woman and thus permit a Greek to eat the crumbs that fell from the table of God's covenant people? (Mark 7:24-30). By following that example deacons may sometimes engage in effective evangelism. Will the reader pardon a brief personal reference? The head of a poor family living within a city block
(See "Deacon" page 199)

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

THE MISSIONARY ACTIVITY OF GOD
Read Genesis chapters 1-12

THE Gospel teaches us that to know God aright is eternal life. This is not just an intellectual knowing. When we know God the reality of Him is interwoven with the inner experiences of life. "To know" God in Biblical language is "to love" or "to single out in love." Because God desires to be known in this fashion He has revealed Himself in the environment of His people in the Bible, revealed Himself as a God of love. And thus may we respond to Him in love. I John 4:19. (cf. *Old and New Testament Biblical Theology*, G. Vos, p. 4).

Let us now consider how God was reaching out in love to His children in His dealings with Adam and Eve, the progenitors of the human race. Note a) The magnificent environment prepared for them, Gen. 1 and 2; b) They were created in God's image, Gen. 1:26; Eccl. 3:21; 12:7; c) The position of honor given them, Gen. 1:26; Ps. 8. After all these blessings that God had bestowed, Eve allowed Satan to shake her confidence in God's love. She yielded to the persuasion that God was withholding from her something that was a positive advantage, Gen. 3:5. After the fall, in matchless grace, God came seeking these lost children, asking, "Where art thou?" What was the reply of these sinners to the faithful and gracious inquiry of the Blessed God? Gen. 3:12. Adam lays the blame upon the circumstances in which God had placed him, and thus, indirectly upon God. His reply reveals the awful depths into which they had fallen. Despite this fact, God graciously took the entire matter into His hands. Although the man and woman were to reap bitter fruits of their sin, the serpent was to meet his total ruin from the seed of the woman. She became the source of redemption, Gen. 3:14-20. Thanks be unto God for we are more than conquerors through Christ Jesus. (Lesson may be continued through the *Tower of Babel as given in THE BIBLE*

BASIS OF MISSIONS, *Glover*, pp. 15 and 16.)

Planning the Program

NOVEMBER is a good month to have a praise service. Aside from the Bible lesson we may give all our time to it. Let us count the blessings that have been bestowed on our mission fields at home and abroad this year:

Eritrea

- a. Gavri Hewit, the first convert.
- b. Johannes, Duff's language informant who was faithful in witnessing to him.
- c. Miss Healy and mission in healing.
- d. Two school teachers who have come to Mr. Stanton.
- e. Healing of Johnny Mahaffy.
- f. Time Mahaffys were able to spend with Wycliffe Translators and other benefits.

China

- a. The consecrated life of David Chu and others who have helped with the translation work.
- b. Unprecedented interest in the gospel on the part of the student class.
- c. Keeping our missionary in Shanghai and protecting him.
- d. For many who have accepted Christ.

Korea

- a. Wonderful open door everywhere.
- b. The Korea Seminary where ministers of the Word may train.
- c. That the sin of idolatry is being faced in the shrine issue.
- d. The Hunts have been given great vitality and strength to meet many of the vast opportunities open to them.
- e. High School and other youth movements are spreading the truth.
- f. A Bible School has been started.

United States

- a. Indian work has greatly profited by their new building.
- b. New building at Evergreen Park.
- c. The Westchester and Fair Lawn building projects are receiving substantial support.
- d. The home mission churches in Pittsburgh, Pa., Schenectady, N.Y., and Omaha, Nebraska have become self-supporting.
- e. The Boardwalk chapel at Wild-

wood, N. J. has passed the best year of its five year life.

f. Christian Day school education has been made available for an increasing number of our children.

g. The Christian Education Committee has become clear of debt.

Count your local blessings!

William Tyndale

(A Story for Reformation Day)

OCTOBER thirty-first is Reformation Day, a day that should be remembered in a very special way, for the Reformation gave the plain, common people like us the printed Bible. The coming of Christ was the most important thing that ever happened. And I think that we can say that the Reformation was the next most important thing that ever happened. When the common people began to read the Bible and know the truth, that we are saved by grace, a new light came into the world, a light that changed everything, even governments and the getting and spending of money.

Do you know that your Bible is a very old book. Parts of it are more than three thousand years old. Think of the accidents that might have happened to your Bible in all those years. But God has been most faithful. Through all those years he has kept it from being lost or destroyed by enemies or fire. The Bible means so much to us. How thankful we should be for it. I think that a good way to celebrate this Reformation Day is to try to be more thankful for our Bibles.

Just now I want you to try to think with me of all the people that God used to prepare the Bible that you hold in your hand. There are the forty or more holy men whom God used to write it. There were many, many scribes who copied it, so carefully, before the days of printing presses. There are those who translated it from the Hebrew and Greek into the English that you can read. There are the printers who printed it. Through all the three thousand years there are so many whom God used to bring the

Bible down to us. We may say it took a world of people.

I am going to tell you the story of William Tyndale. I am sure it will help you to understand better how God worked to give you the Bible, and help you to understand the Reformation too.

Tyndale was born in 1484, just one year after Martin Luther. He went to college at Oxford and took a degree from Cambridge University. He studied very hard with the wonderful mind that God had given him. He became a truly great student. It was said that he "was so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English and French, that whichever he spoke you would suppose it was his native tongue." In college Tyndale had studied the Greek New Testament over and over. As he did so he came to know and love well the truth as it is in Jesus. It made him very happy and brought great peace to his soul. So he wanted other people to know it too. He talked about the Bible and its wonderful truths. He preached about it. He thought very much about translating the Bible from the Hebrew and Greek into the English that could be well understood by the common people of his time. One day he was arguing with a priest. The priest said, "It is better to be without God's law than the pope's." This wicked sentence provoked Tyndale very much. He replied, "If God spares my life, I will make it so in England, that the ploughboys will know more of the Bible than most of the priests do now."

Soon after this Tyndale finished his schooling. He went to be a teacher for the family of an English nobleman, Sir John Walsh, near Bristol. He taught every day but preached in the neighborhood on Sunday. The Romish priests did not care to have him do this for he preached the truth as it is in the Scriptures. They argued with him and their hatred of him grew so strong that after two years of teaching for Sir John he went to London.

When he arrived in London he tried to see the bishop, for he was thinking more and more of translating the Bible. The bishop would not as much as speak with him. But Mr. Monmouth, a good man and a city alderman, took him into his home. Here he set to work translating the Greek New Testament into English. Mr. Monmouth wrote in his diary that Tyndale worked all day

and much of the night. Also that he ate very plain food. He received a little money from Mr. Monmouth to say prayers for the family. Soon, however, the news of what he was doing reached the Romanists. After just six months he felt that it would be best to leave England and go to Germany to get away from them. Mr. Monmouth helped him to get away and sent him money secretly. Later the Romanists had Monmouth put in prison in London Tower for helping Tyndale.

In Germany everything went fine. Only a year or more had passed when 3,000 English New Testaments began rolling through the press in Cologne. But alas! The Roman Catholics of Cologne who did business with the printer persuaded him not to finish the Testaments. Poor Tyndale had to get the sheets which were done and flee quickly down the Rhine river in a small boat to Worms. There he was received by the followers of Luther. They were very kind to him.

A printer in Worms finished printing the Testaments. The Romanists were going to make it very troublesome to get them into England. But the people wanted them so very much that they were willing to pay most any price to get them. So the merchants took them in secretly. The first two printings were placed in bags of grain and bales of cotton and taken into London, about 6,000 of them. How angry this made the priests. They could not stop the Testaments from coming. Finally the bishop of London sent a merchant to buy all the Testaments at a very fine price. Tyndale let him have them though he knew that the bishop was going to burn them. If you and I had been present at the bonfire of the Bibles which this bishop made by St. Paul's cross in London, and seen cartloads of these precious books burned, we should have been very sad. But God was working all things for good. Over in Germany the big sum of money was being used to print ten times as many Testaments as were burned. How wonderfully God brought good out of this evil. Within the next five years the Testaments had found their way into every part of England.

Tyndale was so happy. He set to work on the Old Testament. This displeased his enemies more than ever. They determined to get him and stop the work. They sent a man who acted as though he was Tyndale's friend.

Gaffin Arrives October 13

BY the time you read this, the Rev. Richard B. Gaffin will probably be in this country. His ship was scheduled to dock in San Francisco on October 13. Some fifty missionaries are reported to be on board the ship, all returning from China.

After he found out all his plans he told the emperor's soldiers and they came and took this good man to a dungeon. Yet in this dark and dreary place he worked right on. "The joy of the Lord was his strength." The priests often came to the dungeon to argue with him. They tried to tell him that he should give up this work and come back into their bad church. He would always tell them what the Bible said. After they saw that they could not get him to stop believing as he did they decided to kill him. They tied him to a stake. A rope was put around his neck and drawn tighter and tighter till it strangled him. Then they burned his body. But it did not matter for his soul was with Jesus.

Just before he died Tyndale was heard to pray, "O, Lord, open the king of England's eyes." God heard this prayer. In less than one year God changed the king so that he made a law that a Bible should be placed in every church in order that the people might read it.

Now my dear friends, Tyndale and others have worked so hard and suffered so much for us to have our English Bible. And it does mean so much to us. Don't you think that we ought to pray more and work harder to get the word to those who are still without it. I am often thinking of the Dankalia, Saho and Tigre speaking peoples in Eritrea who have no Bible. God has given to us the task of translating one for them. We certainly should have many more missionaries working at this task. Let us show our thanks for our own Bible and give to send more workers to this needy field.

Baptism by Sprinkling

Twenty-page booklet sent postpaid at ten cents per copy or one dollar per dozen.

THE SOUTHERN PRESBYTERIAN JOURNAL
WEAVERVILLE
North Carolina

Ancient Manuscripts and the Bible

Non-Biblical Works Included Among Recent Discoveries

By EDWARD J. YOUNG

IT will be remembered that three Bedouin appeared at the door of the Syrian convent in Jerusalem, claiming that they had some ancient scrolls in their possession, but that they were turned away. Father Boulos, who refused them admittance, says that they were rough looking, and that the scrolls which they possessed were dirty and were not written in Syriac, hence he did not permit them entrance into the convent to see the Archbishop.

When these Bedouin left the convent they went into the market place behind the Jaffa Gate at Jerusalem, where a Jewish merchant met them. He offered a large sum of money for the scrolls and asked to be shown where the cave was in which the documents had been found. However, he said that they would have to come to his office to receive the money. It will be remembered that with these Bedouin there was also a Syrian merchant. He advised them not to go with the Jewish merchant for he felt that the offer was a trick which would lead to the arrest of the Bedouin. Two of the Bedouin followed the Syrian merchant back to Bethlehem and left their scrolls in his shop. In the last issue of THE PRESBYTERIAN GUARDIAN we saw that these scrolls ultimately found their way into the hands of the American School of Oriental Research in Jerusalem.

The Hebrew University Scrolls

One of the Bedouin, however, separated from the other two, taking with him his share of the scrolls. It is said that he took them to the Moslem Sheikh in Bethlehem. At any rate, they finally came into the hands of the Hebrew University of Jerusalem.

It was in July 1947 that the three Bedouin had appeared at the Syrian convent in Jerusalem, only to be refused admittance. In November 1947, Dr. Eleazar Lipa Sukenik, the distinguished archaeologist of the Hebrew University, first learned of the existence of the manuscripts. During this month

a Christian merchant from Bethlehem came to the barbed wire barricade at the Hebrew University and showed the fragment of a scroll. Through this man Dr. Sukenik was able to negotiate for the purchase of five scrolls and a bundle of fragments.

The scrolls which Dr. Sukenik was able to obtain comprise three literary works. One of these has apparently not yet been identified. A second work is a collection of hymns of thanksgiving. The third has been entitled by Dr. Sukenik "The War of the Children of Light Against the Children of Darkness."

After he had been working on these scrolls for some time Dr. Sukenik

HERE Professor Young continues the account of the discovery in Palestine of some very ancient manuscripts which will doubtless shed much light on the early Biblical text.

learned of the five scrolls which were in the possession of the Syrian Archbishop, and by February 1949 he had made arrangements to examine them at the Y.M.C.A. in Jerusalem. Three of these scrolls he took to his home and, apparently against the wishes of the Archbishop, copied out several columns of the Isaiah manuscript, and published the scrolls. To Dr. Sukenik's credit, however, it may be said, he began work immediately and labored under most trying circumstances. His findings were published in a book written in Hebrew, bearing the title *Megillot Genuzot*. He thought that the cave in which the Arabs had found the scrolls was a Genizah, i.e., a place of storage for old rolls which were no longer in use. Hence, the name of his book. *Megillot* is a Hebrew word meaning scrolls, and *Genuzot* is a Hebrew word which implies that these scrolls had been placed in a Genizah. This conclusion of Sukenik's, however, is probably not correct.

The Thanksgiving Songs

The document which is now identified as a collection of songs of thanksgiving was written on three sheets of parchment and comprised twelve columns. Much of the writing had been covered by black wax which was evidently used to protect the documents for storage. The columns are sometimes thirteen inches in height and contain as many as thirty-nine lines.

As the heading indicates, the contents of this scroll consist of hymns of thanksgiving to God. Heretofore this work had not been known at all, and even yet, we do not know enough about it to speak with assurance as to its identity. The hymns of which it consists are replete, however, with Biblical thoughts and phrases. The reader may receive an idea of the nature of the work from the following translation, which is given by Dr. Frank M. Cross Jr. in *The Biblical Archaeologist*.

"I shall praise Thee, my Lord,

For Thou hast redeemed my soul from the Pit,

And from Sheol, the place of perishing

Thou hast lifted me up to the height of eternity,

And I walk to and fro in an unsearchable plain,

And I know that there is hope for him whom Thou didst create from dust For the eternal assembly.

And the spirit guilty of iniquity Thou didst cleanse from great transgression,

To be stationed with the host of the holy ones.

And to enter into fellowship with the congregation of the children of heaven,

And Thou hast apportioned to each an eternal destiny with the spirits of knowledge,

To praise Thy Name in unison with them,

And to relate Thy wondrous acts in the presence of all Thy works.

And I, a creature of clay, what am I?

Clay treaded in water, for what am I esteemed?

And what strength do I have?"

Dr. Sukenik's work is difficult to obtain, and the present writer as yet has not been able to procure a copy. A great debt of gratitude, therefore, is due to Dr. Cross for providing this and other tentative translations.

The War Between the Children of Light and the Children of Darkness

At the time of its discovery this scroll, nearly nine and one half inches in length and six and one quarter inches in height, was intact. It deals with the account of a war between the children of light (these are thought to be the Jews) and the children of darkness (the troops of Edom, Moab, Ammon, Philistia and the Kittites of Assyria.)

The scroll contains a detailed description of the army and the battle formation and also says much about the battle flags. One interesting statement is that on the banner which is to go before all the people there shall be written the words "The People of God," together with the names of Israel and Aaron and the twelve tribes.

Dr. Cross gives a translation of the priest's prayer for the people. It reads as follows:

"Arise, O Warrior,
Take thy captives, O Glorious Man,
And gather thy spoil, Doer of
Mighty Deeds.

Put forth thy hand on the neck of
thy enemies,

And thy standard on the heaps of
the slain.

Smite the nations thy adversaries,
And may thy sword devour guilty
flesh.

Fill thy land with glory
And thine inheritance with blessing,
A multitude of cattle in thy fields,
Silver and gold and precious stones
in thy palaces.

O Zion, rejoice greatly,
And break forth with joyful song, O
Jerusalem,

And let the cities of Judah exult.
Open thy gates forever
That (men) may bring into thee
the might of nations,

And their kings serve thee.
All thy oppressors will do obeisance
to thee,

And the dust of thy feet shall they
lick.

O daughters of my people
Shout aloud with a voice of rejoicing
Deck yourselves with glorious orna-
ments . . ."

The reader will not fail to notice how filled with Biblical expressions this prayer is. We await with eagerness a copy of the text of this scroll in the original language.

Other Fragments

In addition to the various scrolls which came into the hands of the Syrian convent and the Hebrew University at Palestine there are several fragments, the importance of which is more and more being recognized. We shall seek briefly to describe these.

Père de Vaux, of the French School of Archaeology at Jerusalem, has examined the cave during February and March of this present year and has announced further discoveries. About these it is as yet impossible to say much, since, I have not yet seen a discussion of his findings. (They were to have appeared in the April number of the *Revue Biblique*, which I have not yet seen).

At any rate, it appears that there is a fragment of Leviticus among the group, and the script of this fragment is so ancient that some have even suggested it may come from the sixth century B.C. If this were actually the case, it would be such a remarkable discovery that it would tower above almost everything else in significance. The writing of Leviticus is done, not on parchment, but upon leather.

In addition to Leviticus, deVaux claims to have identified parts of Genesis, Deuteronomy, Judges and the book of Jubilees. The present writer has also received the information in a private letter that a second roll of Isaiah (comprising apparently chapters 48-58) is thought to have been found. This, however, as far as I know, has not yet been substantiated.

Important, too, is the fact that among the fragments which found their way into the Syrian Convent there are portions of the book of Daniel. There are three of these portions. Two of them are from the same column and contain the Aramaic text of Daniel 3:23-30. The third has parts of two columns and includes Daniel 1:10-16 and 2:2-6. It thus includes the verse which announces the change of language, i.e., verse four. The names of Daniel, Abed-nego, Shadrach and Meshach all appear upon the fragments.

Conclusions

The reader who has followed the discussion thus far will realize that these manuscript finds are of tremendous importance. But it is as yet too early to speak with positiveness upon the dates to which the various scrolls and fragments should be assigned. There are

very competent scholars, most notable of whom is Dr. Solomon Zeitlin, who have termed the scrolls a "hoax," and who refuse to admit that they come from pre-Christian times. The question of the date of these manuscripts is being discussed vigorously. In our third and last article we shall have more to say upon this question of date and also we shall seek to evaluate more fully than we have heretofore been able the importance and significance of these remarkable finds for the study of the Bible.

(For the information contained in this article I am indebted to the discussions found in *The Biblical Archaeologist* and the *Bulletin of the American Schools of Oriental Research*. E.J.Y.)

Second Congress of International Council

A CALL has been issued from Amsterdam to "all Christian Churches and to all who love our Lord Jesus Christ in sincerity and truth," for the second plenary Congress of the International Council of Christian Churches to meet in Geneva, Switzerland, on August 16, 1950.

The purpose of the meeting is stated in the call in the following paragraph:

"In accordance with the constitution adopted and the appointment of the Council, the executive committee hereby issues the formal call for the Second Plenary Congress of the International Council of Christian Churches to convene in Geneva, Switzerland, August 16-23, 1950. This meeting shall be for the purpose of strengthening the testimony of the Faith once delivered unto the saints, enjoying fellowship with those of like precious Faith, furthering the Gospel of Our Lord Jesus Christ, witnessing against the apostasy in the present world and promoting the work of the International Council of Christian Churches in its ministry to our Lord Jesus Christ."

At its General Assembly this summer, The Orthodox Presbyterian Church applied for admission as a constituent member of the International Council, and chose Professor R. B. Kuiper to represent it at the next meeting in Geneva, with the Rev. John P. Galbraith and Dr. N. B. Stonehouse as alternates.

Education Committee Adopts Forward-looking Program

*Recommends C. R. Lessons,
To Employ Full-time Writer*

THE Christian Education Committee of The Orthodox Presbyterian Church has announced that it plans to employ the Rev. Edmund P. Clowney on a full-time basis to write and edit its Summer Bible School and other materials. It has asked the Committee on Home Missions to release him from his present work in La Grange, Ill. in order to accept this education appointment.

Other decisions reached by the Committee at a meeting on September 21, were to cease publication of its own Beginners and Primary Sunday School material and to recommend in place of these materials the *Good News* series of lessons published by the Christian Reformed Church.

The background of these decisions was a realistic appraisal of the Committee's activities, embodied in a report of a sub-committee. Reviewing the program of previous years, the sub-committee found that relatively few churches were actually using the Sunday school materials prepared by the committee, so that the cost of publishing them was excessive. It was also felt that these materials had often been inadequately planned, insufficiently edited, and in other ways not too satisfactory.

The Christian Reformed Church publishes two series of Sunday school lessons. The series for its covenant children centers around the well-known "Key" manual. But a different series is prepared for use in mission schools. Since the Orthodox Presbyterian Committee is concerned to put out materials for non-covenant children, and since its teaching and that of the Christian Reformed church are substantially identical, the publishing of two parallel series by the two denominations was felt to be unwarranted. Hence the Committee decided to cease publishing its own costly Sunday school materials, and to recommend the mission series of the Christian Reformed Church. The Committee plans, however, to prepare its own Teachers' Manual to go

with these lessons.

On the other hand the Committee found that the Daily Vacation Bible School materials were meeting a real demand, had a wide circulation, and should be vigorously promoted. To this end the Committee determined to obtain the full time services of a qualified writer, who would both write and prepare the format for these materials, a new series of which is to be issued. Mr. Clowney, who has been directing much of the art work for the Committee, was chosen for this position. It is hoped that the D.V.B.S. materials for 1950 can be prepared in such form and content that there will be a call for them from many churches outside the denomination, as well as from within.

Another project the Committee has in mind, which would also be carried out by Mr. Clowney, is the preparation of a workbook for use with the Shorter Catechism. This is planned for the fall of 1950. The Committee will continue the publication, through a revolving fund, of special problem tracts and other tracts of various kinds, including the "Long Tracts" series.

The net result of this program should be to cut the overhead expenses of the Committee, and to concentrate its endeavors on actually producing better written, better edited, and more attractive appearing materials in an area where such materials are not being satisfactorily published by any other organization. "This concentration of effort and money should produce in a comparatively short time," concludes the report of the sub-committee, "materials which can be used with great profit in our own church, and have a wide influence on others also."

In carrying out its new program the Committee plans each year to hold committee conferences on particular aspects of its program. In December there will be a conference to formulate its policy with reference to the Summer Bible School material. Other conferences on covenant youth training

material, on tracts, and on young people's materials, will be held in the future.

An executive committee consisting of Mr. Bradford, Dr. Young, Mr. Elliott, and Committee Chairman Cummings was appointed to plan future Committee work. Arrangements for periodic conferences with the Christian Reformed publication committee are being made.

The present officers of the Committee on Christian Education are the Rev. Calvin Cummings, president, the Rev. Leslie A. Dunn, vice-president, and the Rev. Edwards E. Elliott, secretary-treasurer.

Supplement to the Assembly Report

COMPARING our report of the General Assembly, published in the August issue, with a preliminary text of the official Minutes, we have noted certain items of additional information in which our readers may be interested.

There should be some changes in the roll of delegates present. The Rev. Harlee Bordeaux was present from New Jersey Presbytery, the Rev. Louis Knowles from California Presbytery, and alternate elders W. Saumert, G. D. Moore, and Paul Walker from California Presbytery. Though Elder Carter took part in the opening communion service, his name does not appear on the list of official delegates. Chaplain Wade is listed with the Presbytery of California, but his membership is in the Presbytery of Philadelphia.

We did not mention the report of the Committee on Revisions to the Form of Government. Though the committee merely reported progress, and invited suggestions from ministers and sessions of the denomination, it is a matter of some interest that the Assembly has at the present time a committee officially engaged in reviewing our official Form of Government with the purpose of correcting, improving and clarifying its provisions.

The problem of an adequate travel fund for delegates to the Assembly has been under consideration for some time. The fund this year was relatively small and the committee apparently somewhat discouraged. The following motion was adopted in this connection:

"That in view of widespread lack of support of the General Assembly Travel Fund in recent years, the Sixteenth General Assembly ask the Presbyteries to seek to discover the attitude of sessions within their bounds as to future support of the General Assembly Travel Fund, and to inform the new Travel Fund Committee as soon as possible of their findings; and that the report and information of the present committee be made available to sessions."

Carrying out these provisions, the Assembly also set up a Travel Fund Committee to receive the findings of presbyteries on the requested information, and to inform churches of possible plans for the Travel Fund for the next Assembly, and also to solicit such funds.

Regarding the matter of a hymnal, the committee on the hymnal was authorized to solicit and expend funds for the publication of the hymnal if necessary, and the Committee on Christian Education was instructed to act as agent in the receiving and disbursing of these funds.

A statement of ours relative to an overture from Wisconsin Presbytery, appearing on page 158 of the August issue, was perhaps capable of misinterpretation. The overture from that Presbytery relative to doctrinal discussions was as follows: "The Presbytery of Wisconsin . . . has studied the doctrines in dispute in conjunction with relative papers committed to it by the 15th General Assembly: *Whereas* these doctrines have been studied and discussed at great length among us, and, *Whereas* the purity, peace and unity of our church would be better served at this time if any who desecrate heretical opinions in our midst would deal directly with the individuals concerned according to our constitutional procedure, *Now Therefore* Presbytery recommends that the official consideration of these matters by the legislative bodies of the church be now terminated." The Overture did not ask a termination on doctrinal discussion in general.

The overture from Ohio relative to these doctrines, on which no action was taken by the Assembly, was as follows: That the General Assembly be instructed to accept the Minority Reports on 1) the effect of regeneration on the intellectual activity of the soul, and 2) the free offer of the gospel.

Church News

(Continued from page 184)

tion of the pastor of Bethany Church, one of the trustees took on the job of stuccoing the rear portion of the manse. This generous gesture stimulated the Trustees to finish the front of the manse also. . . . Efforts are being made to interest a larger number of people in the church's missionary program. Mrs. Gaffin is to speak at a meeting in October.

Los Angeles, Calif.: During the pastor's vacation, services at Beverly Church were conducted by the Rev. Delbert Schowalter, Elder Malcor of the Manhattan Beach church, and the Rev. Harold V. McGee, director of Evangelical Released Time in Los Angeles. Sixteen young people from the church attended the Blue Ridge Bible Conference at Acorn Lodge. On September 6 Mr. Mahaffy spoke at the church and showed pictures of the Eritrean work. Beverly church is sending to Miss Frances Healy in Eritrea a Hallicrafter Short and Long Wave radio, which will enable her to hear broadcasts from England and the United States.

Harrisville, Pa.: Faith Church has purchased a house to be used as the manse. . . . September 4 was observed as Westminster Seminary day, with the Rev. Robert S. Marsden as guest preacher.

Branchton, Pa.: New Hope observed its annual Home Coming Day on September 4. Over 200 persons attended the service. Greetings were read from former pastors. The Rev. R. S. Marsden was guest speaker, and the Rev. Lester R. Bachman brought special music.

Cedar Grove, Wis.: Plans are under way for a congregational harvest home dinner in November of members of Calvary Church, and a goal of \$15 per communicant member has been set for the missions offering. Fifteen young people attended the Calvin Camp at Spencer Lake the week of August 21. The pastor, the Rev. Robert K. Churchill, is preaching a series of sermons on the Revelation of St. John.

Santee, Calif.: Two adults were received into membership of Valley Church on reaffirmation of faith, and five young people on confession, three of whom were baptized, on July 24. The church building has been re-decorated and a new floor laid in the

church and choir rooms. Also new hymn books have been purchased, thanks to the young people's society. All debts are paid. Dr. James B. Brown is serving as missionary in charge of the work in Santee.

Pittsburgh, Pa.: Eighty persons were present for the Sunday school of Covenant church on Rally Day. They set a new record. The first Wednesday of each month is being observed as Family Fellowship night. After a covered dish supper, and features of family interest, there is a discussion of Christian prayer, followed by prayer groups and hymn singing. Fifty persons attended the first fellowship meeting.

Philadelphia, Pa.: Calvary Church has lost one of its larger families, in the moving of the Kingmas to Grand Rapids. Mr. William Kingma was an elder in the church at one time, and the family have been with the church nearly since its beginning. On Sunday evening, September 25, following the evening service, a brief period of fellowship was held during which a book, signed by members of the church, was given to the Kingmas as a remembrance from Calvary.

Volga, S. D.: During the vacation of the pastor, the Rev. Arthur O. Olson, Calvary church had as guest preachers the Rev. Messrs. Leon H. Appel, Glenn R. Coie and M. Dornbush, and Messrs. Milton Amie and George O. Cotton. Mid-week services were led by members of the congregation. During the visit of the Coies, Mrs. Coie discovered that she had relatives in Calvary congregation, a fact unknown to her before the visit. . . . On September 22 the Rev. Francis Mahaffy visited the church and showed pictures of his mission work. On September 4, in the evening a program of Gospel songs and readings was presented by the choir under the direction of Mrs. Milton Amie, and an offering was received for the new hymn book fund. Four young people are away at college.

New Building at Evergreen Park

WESTMINSTER Orthodox Presbyterian Church of Evergreen Park, Illinois, has occupied the new building being erected for its use, though the structure is not yet com-

pleted. Volunteers are painting the woodwork, but the matter of adequate church furnishings still presents a real problem. The first service in the new church was held on September 11.

The Junior mission band of Westminster Church has sent over 60 pounds of bandages, food and incidentals to Miss Frances Healy, missionary in Eritrea.

Ground Broken for Fair Lawn Church

ON Sunday afternoon, September 18, ground was broken for the new church home of Grace Orthodox Presbyterian Chapel of Fair Lawn, N. J. The building is located at the corner of East Amsterdam and North Broadway.

The service was opened with Scripture reading by the Rev. James Price, and a hymn by the congregation. Dr. William Harllee Bordeaux delivered the invocation. The Rev. John P. Galbraith, General Secretary of the Home Missions Committee of the denomination, delivered the address for the occasion. The Rev. Charles H. Ellis led in prayer, an offering for the building fund was received, and following another hymn the benediction was pronounced by the Rev. H. C. Weber, pastor of the First Baptist Church of Fair Lawn.

The new building is expected to be finished by December 1. It will be of cinder block construction, faced with white stucco, and a colonial tower. The present building is the first unit of a construction program, which contemplates also a main auditorium unit, a manse, and possible additional education units. The building will be 26 x 42 feet in size, and will seat about 130 worshippers. Architects are S. E. and Neil Greydanus, and the contractor is William Vander Ems.

The Rev. Bruce A. Coie is pastor of Grace Chapel.

Wisconsin Presbytery Conducts Camp

THE Young People's Bible Conference known as Camp Calvin, conducted by the Presbytery of Wisconsin, was held this year the week of August 22, at Spencer Lake near Wau-baca. The Rev. George Marston of

Evergreen Park, Ill. was Director of the camp. He was assisted by the Rev. John Verhage of Oostburg as Dean of men, Mrs. Clifford Jorgensen of Milwaukee as Dean of women, the Rev. Edmund P. Clowney of La Grange as Director of Athletics, the Rev. John Davies of Gresham, Wis., as steward, Mrs. Pearl Atchison of La Grange as camp cook, and by three ministers of the Christian Reformed Church, John Krominga of Des Plaines, John Piersma of Oostburg and Jack Zandstra of Chicago. The Rev. Robert K. Churchill of Cedar Grove brought an inspirational message each evening, and Mrs. Clowney assisted with choir and special music.

Eighty delegates were enrolled from Orthodox Presbyterian and Christian Reformed churches in the area.

Berkeley Church Reaches Community

THE Covenant Church of Berkeley recently sent a letter to over 500 Presbyterians of the area, telling of its faith and work. Response to the letter so far is reported to have been encouraging.

The letter reads in part:

"Dear friends, Did you ever hear of The Orthodox Presbyterian Church? The Covenant Presbyterian Church of Berkeley is the local congregation of that denomination.

"IF you are looking for a large church with a fine choir, a large young people's society with an up-to-date social program, a magnificent building with soft-cushioned pews, then the Covenant Presbyterian Church of Berkeley is not the one you're looking for.

"IF you are looking for a 'man-made religion,' one which is pleasing to this world, that's more interested in the outside of man than the inside, that's aesthetically beautiful and appealing to the natural man and sugar coats the sordid, then you are not looking for the Covenant Presbyterian Church of Berkeley.

"BUT IF you are looking for a church where you can worship and serve the living and true God, where you can grow in grace and in the knowledge of Jesus Christ, where you can bring your unsaved friends and

know they'll hear the Gospel, then you might try the Covenant Presbyterian Church of Berkeley.

"AND IF you are looking for a group of people who really take their religion seriously, who believe the Bible is indeed the very Word of God, the only infallible rule of faith and practice, who are ready always to give a reason for the hope that is in them, then try the Covenant Presbyterian Church of Berkeley. . . ."

The letter concluded with an invitation to the church, and also to a reception to be held on a Friday evening in the near future. Cards were enclosed with the letter, and a number of these were returned with requests for literature, additional information about the church, and similar comments.

Gray To Willow Grove

THE Rev. Richard W. Gray, formerly pastor of Calvary Orthodox Presbyterian Church of Bridgeton, N.J., has accepted a call to become pastor of the Calvary Presbyterian Church, unaffiliated, of Willow Grove, Penna. His pastoral relation with the Bridgeton church was dissolved at a special meeting of New Jersey Presbytery held September 27.

The following motion was approved by the presbytery: "The Presbytery, having received a request from the Rev. Richard W. Gray, concurred in by the Calvary Orthodox Presbyterian Church of Bridgeton, for the dissolution of the pastoral relation existing between Mr. Gray and the Calvary Church of Bridgeton, in order that he may accept the call of the Calvary Presbyterian Church of Willow Grove, Pa. which church was formerly a particular church of The Orthodox Presbyterian Church but which withdrew in February, 1949, and Mr. Gray having assured the Presbytery that in accepting the call of the Willow Grove church he desires to continue to fulfill his ordination vows, the Presbytery, therefore, grants the request for dissolution of said pastoral relation."

A second motion was then offered, that the Presbytery grant Mr. Gray leave to labor outside its bounds. After some discussion this motion was laid on the table until the next regular meeting of the presbytery.

Deacon

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from the church which the writer served as pastor was taken critically ill. Although this family did not belong to his church and never attended its services, he called repeatedly on the sick man. From the physician he learned that, humanly speaking, the patient's one hope for recovery lay in a very costly drug. The deacons of the church were persuaded to pay for the drug. The man recovered, and after a while he and his entire family confessed Christ and united with the church. Significantly Scripture tells us that of the seven deacons chosen by the church at Jerusalem two—Stephen and Philip—were active also as evangelists. Truly the office of the deacon is richly spiritual as well as exquisitely natural.

Atwell

(Continued from page 187)

after a baptismal ceremony to be unaware that they have taken any vows and it is an unusual thing for them to recall *what* promises they have made. Certainly our church has been right in so presenting the matter that parents have been aware of the implications of Deuteronomy 6:6,7 "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This is God's command to provide an all-around, all-day atmosphere which is thoroughly saturated with the presence and the Word of God. There must be no part of the day nor night which is detached from God. There may be no secularism, nothing in the training of children which does not have its center in God. The whole climate of their lives must be that of the Christian faith. Now for the major portion of their formative years our children spend, for nine months of the year, approximately one half of their waking hours in school. How is it possible for parents to fulfill their baptismal vows if that school is not positively Christian?

A Christian Obligation

A rather complete misunderstanding is involved in that most frequently raised objection: "But we can't afford to pay taxes supporting the public schools and maintain a Christian school also." This does not belong in the category of what we can or what we can not afford. I admit that I sometimes have a feeling of horror when young couples assert that they cannot afford to have children. But so far it has not been my misfortune to meet Christian parents who, having children, have placidly allowed them to starve and explained their conduct by declaring that they could not afford to feed them. Is the body more important than the soul? Is the physical welfare of our children of greater urgency than their spiritual good? Do their temporal needs outweigh their eternal needs, if such a distinction could be made? Then it is only by failure to recognize what is entailed that cost can be an objection. A Christian School does cost, and, in terms of money, it costs a great deal. It means perchance that other things must be given up. It means, in many instances, that our children themselves must be denied things that they would otherwise have. It involves, it may be, a radical change in the planning of the family budget. But actually this is not a loss—either for the parents or the children. Here are two children: one has everything for which he asks; the other is refused, by force of economic necessity (or perhaps because of parental wisdom), much of what he wants. Which child is the happiest and which child will most likely amount to something worthwhile when he becomes of age? Emphatically not that child who is unrestrained now. In addition to this our training of our children is carried out most effectively, not by precept, but by example. Among the great lessons we should teach these children are those of frugality and, even more important, that they set less store by the things of this world than they do by the things of the Kingdom of God. If money stands in the way of our fulfilling our covenant obligations our children are not likely to hold their covenant privileges to be very precious. If we live by the standards of the world should we not expect our children to adopt these same standards? If we have to deprive ourselves of many things and if our children have no

money for popsicles every time the ice cream man passes let us praise God for it. If they know that is true because we evaluate things in a different way from the world, that is good. There is no child in this congregation for whom I have any concern lest he be deprived of too many "things." There is more than one about whom I am concerned lest too much indulgence should have a ruinous influence upon him.

The last day of our Summer Bible School two of the Primary children, who had been in Christian Day School, brought a dollar each for the missionary offering. They had taken it voluntarily from their own money which at least one of them had been saving for a bicycle. Such incidents bring joy to Christian parents. Another child who had never had anything bigger than a nickel was visited by his uncle and given a half dollar. His joy seemingly knew no bounds and his parents asked him what he was going to do with it. After pondering a moment he replied, "I'm going to take it to church and put it in the offering. God never gets anything bigger than a nickel either." It is to be hoped that that was a lesson to his parents. We receive the best gifts from God. Let us rejoice to give our best to Him. It has been our privilege during the past five years to see our children receiving an education that, just from the standpoint of reading and writing and arithmetic, is incomparably better than they would have otherwise received. We have recognized a development in Christian character which otherwise we would have had no right to expect. Our gratitude that our children may have *Christian* education also in the Day School is but inadequately expressed in the erection of this building.

What mean these stones? May they say truthfully to this community that this congregation has, by God's grace, a zeal at once for evangelism and for covenant nurture: may they mean that each one of us increasingly desires that the Gospel may go forth to those who know it not; may they also mean that we experience increasing joy as we bring up our children in the nurture and admonition of the Lord; "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever."

Brief News Items

The Rev. David Freeman, a charter member of the Orthodox Presbyterian Church, who since 1946 has held membership in the Reformed Church of America, has returned to his former denomination, and was received by the Presbytery of Philadelphia at its meeting September 19. Mr. Freeman has accepted a call to be the pastor of Knox Church of Philadelphia.

The Rev. Edwards E. Elliott of Baltimore has declined the call issued to him to become pastor of the church at National City.

The congregation of **Gethsemane Church** of Philadelphia, at a congregation meeting in August, decided to hear more candidates before issuing a call for a pastor. **The Rev. Thayer A. Westlake** has been serving as stated supply at the church.

The Rev. John P. Clelland, a charter member of the denomination, who was at one time Moderator of the General Assembly and is President of the Board of Trustees of Westminster Seminary was elected Moderator of Philadelphia Presbytery at its meeting September 19.

The Rev. Jack Zandstra, formerly a minister of the O. P. denomination, who has been superintendent of the Jewish mission of the Christian Reformed Church in Chicago for a number of years has accepted a call to become pastor of the Christian Reformed Church in Sioux City, Iowa.

Miss Lois Hunt, eldest daughter of the Rev. and Mrs. Bruce Hunt, missionaries in Korea, has returned to this country in order to attend school. She arrived in Chicago on September 11, and is enrolled at Wheaton Academy, Wheaton, Ill.

Miss Elizabeth Ann Nicholas arrived at the home of the Rev. and Mrs. Robert Nicholas of Bend, Oregon, on September 19. She weighed seven pounds and 12 ounces, at birth. The Nicholas family has two other daughters.

Miss Ruth Garland and **Mr. Willard Warren**, both of the Covenant Church of Rochester, were united in marriage on June 25th.

New Fiction Contest

THE Zondervan Publishing House of Grand Rapids has announced a second International Christian Fiction Contest, to close on December 31, 1950. First prize in this new contest will be \$4,000, with two other smaller awards.

In September Zondervan announced the winner of the first contest. He was Guy Howard, and the prize-winning novel was entitled "Give Me Thy Vineyard." It is a story of the Ozark mountains.

Missions in Formosa

THE Rev. James Dickson, of the Canadian Presbyterian Mission in Taipeh, reports that missionary work on the island of Formosa is showing good promise. He recently visited Tokyo to purchase Japanese Bibles. Although Formosa is now China controlled, it was long a Japanese possession and that language is better understood than Chinese now.

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tains are now being given Christian instruction. Among the missionaries working with these people is the Rev. R. Heber McIlwaine, of The Orthodox Presbyterian Church, who is currently serving with the Canadian mission.

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