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Needed: An American Christian University

By the REV. EDWIN H. RIAN

President of the Board of Trustees of Westminster Theological Seminary

ALL who have meditated on the art of governing mankind", wrote Aristotle, "have been convinced that the fate of empires depends on the education of youth". When we witness the world-shaking forces under Hitler and Hirohito and the way that they have employed the education of youth for vicious ends, we are shocked by the inescapable truth of Aristotle's assertion. And unless every American parent appreciates that obvious truth and sees the imperative need of examining and altering the kind of education most of our youth are receiving in this country, America's destiny may be dimmed. In this hour of crisis and world revolution, what could be more important than a study of that part of our culture which has far more potentialities for evil than have foreign enemies and which, in its present state, is so destructive of Christian civilization? It is alarmingly true that the real fate of this nation depends upon the kind of education we are giving our youth.

When we examine American education, it is evident that the very foundation upon which it is built and the underlying principles which gird it are secularism or naturalism. Simply stated, this means that education in this country by and large leaves out God. There is almost complete divorcement between the pursuit of knowledge and the God who has created the stuff of which knowledge consists. The attempt is made, and with success as far as the public school system is con-

cerned, to convey the impression that God and religion may be necessary or helpful in the same way that oil in machinery is helpful, but God really has little or nothing to do with the machine. It is perfectly possible to become a well-educated person through graduation from a large and respected institution of higher learning in America and yet to live as though the physical world were all-embracing. Leaders and teachers in most schools believe that the universe can be studied and understood entirely apart from God so that truth exists in separate compartments, one natural and the other spiritual, with no unifying conception of God as the source of all truth. If this is the basic principle of American education, the fate of our nation is indeed in jeopardy.

In *The New Republic* for November 17, 1941, Bruce Bliven, writing on "The Eight Greatest Mysteries of Science", stated that the origin of life is a mystery and then asked the question, "What incredible concatenation of circumstances brought the first cell into being among the atoms of such substances as hydrogen and oxygen?" Not so much as an intimation is given that God created life and brought man into being.

If one were to enroll in the average university course in biology, listen to the lectures, and experiment in the laboratory under the guidance of professors, it is altogether likely that he would never hear God mentioned as the origin of life nor even as the first cause. The

professor would, no doubt, begin his series of lectures on the amœba proteus, the one-celled animal usually cited, and from there on throughout the course continue his exposition of life on this planet until he reached the complex animal man, without even referring to God. How the amœba happened to be here, or where it came from, no hint is given.

In the sciences, the secular basis of the American educational system is apparent. This universe as we observe it, and life on the planet as it now exists, are the result of the evolutionary process of force and matter, and blind force and matter at that. God, the creator of the universe, the One from whom all life springs and upon which this planet and its life are dependent every second, is not so much as named. The creator is bowed off the stage of His creation as unnecessary and as scientifically untenable. The heavens do not declare the glory of God and the firmament does not show His handiwork. The world is here; how it started, where it is going and why we human beings are on the planet are questions never discussed.

Psychology was supposed to be the science of the human spirit, the soul, but now it has come to mean the study of human behavior. As Robert S. Woodworth puts it, "First psychology lost its soul, then it lost its mind, then it lost consciousness, but it still has behavior of a kind".

Modern psychology as taught in most of the schools today maintains that man is the result of his environment and heredity. If one's ancestral heritage is known and the sum total of his environment is revealed, his behavior can be understood and even predicted.

In all of this study, no allowance is made for man's corrupt and sinful nature and man's spiritual separation from God, without which man can never be analyzed. The miracle of grace which God performs in the heart of a believer and that can transcend all heredity and environment is never considered. The very thought of an infinite God interrupting the natural processes and redeeming individual men from sin is unthinkable in psychology. Conversion, if it is treated at all, is treated as an emo-

tional experience, for man has no soul, since it has never been isolated in the laboratory. Man is a creature of the dust and, as for immortality, that is discarded with the rest of the outmoded relics of medievalism. With such an antichristian philosophy dominating this so-called science, how can students really know man or understand his relation to the world or to God? How can they believe that man was created in God's image?

It would be interesting and informing to enter a university history classroom twenty years from now to hear the professor's explanation of World War II. The answer, however, is already here, because we know World War I's causes according to college historians. Economic, social and physical forces collided and the big explosion resulted. When the forces played themselves out, the war ended. The moral wrongs and spiritual apostasy are brushed aside and the judgment of God for the sins of men is never mentioned. The idea that a personal God rules over the universe by His sovereign power, that He is working out His plan and purpose and that events do not just happen will not be presented. It is plain that the basis for all study of history is naturalism.

This same fundamental principle of naturalism permeates every subject in the curriculum. And what we have said about America is equally true of education in foreign lands. Is there

any wonder, then, that the world is in catastrophic upheaval and that we have no statesman today to point the way for nations? Is there any wonder that moral chaos is everywhere?

The curriculum in our universities is basically naturalistic because the entire philosophy of education in America is naturalism. Four outstanding leaders in this field who exert a tremendous influence on school principals and educators are John Dewey, William Heard Kilpatrick, Harold Rugg and Edward Lee Thorndike. While their theory of education is described as naturalism, it is, nevertheless, unadulterated paganism.

John Dewey, by common consent among educators, is the most influential thinker and leader in educational theory and practice. His book *Democracy and Education* is widely used in America in the field of educational philosophy, and practically all college libraries have it on hand.

Dewey's philosophy of life is also his philosophy of education. It is known as "pragmatism", which can be popularly stated as "What works is true". Everything effective in education must be tested and made real and lasting in the crucible of experience. "There is the danger that the material of formal instruction will be merely the subject matter of the schools isolated from the subject matter of life experience".

"Philosophy of education' is not an external application of ready-made ideas to a system of practise having a radically different origin and purpose: it is only an explicit formulation of the problems of the formation of right mental and moral habitudes in respect to the difficulties of contemporary social life" (p. 386).

Experience changes from time to time and from place to place, so that education must teach the pupils to fit into their particular group. This, says Dewey, is the true end of education.

What does this philosophy do to the whole structure of life? It makes truth, morality and goodness all relative, depending upon the country and the time of history. There is no absolute and final standard of truth, morality and goodness obtaining in all places and ages, because what

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The Christian in His Home

"The Christian in the Twentieth Century World"—PART 2

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

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

"THIS country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation.

"I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of teen-age boys and girls all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable—prostitution, murder, rape. These are ugly words. But it is an ugly situation. If we are to correct it, we must face it.

"You read of the most flagrant cases in the news columns. The sordid movie-theater gang-assault in New York. The vicious railroad track murder in Houston. The tragic case of the fifteen-year-old boy in Michigan who killed his little sister after unmentionable cruelties.

"These are not isolated horrors from another world. They are danger signals which every parent—every responsible American—should heed. These are symptoms of a condition which threatens to develop a new 'lost generation', more hopelessly lost than any that has gone before.

"Consider: In the last year seventeen per cent. more boys under twenty-one were arrested for assault than the year before; twenty-six per cent. more for disorderly conduct; thirty per cent. more for drunkenness; ten per cent. more for rape. And that despite the fact that many of this age group had already gone to war or were productively employed. For girls, the figures are even more startling; thirty-nine per cent. more for drunkenness; sixty-four per cent. more for prostitution; sixty-nine per cent. more for disorderly conduct; one hundred twenty-four per cent. more for vagrancy.

"And these were only the ones who were arrested, the advanced cases.

"The other day a friend of mine, who is a police chief, saw a fifteen-year-old girl coming out of a tavern. She had obviously been drinking. The chief knew her, and knew her family

—respectable, serious-minded people. Shocked, he took the girl home to her mother. He told me about it as an example of how even the best homes are being hit.

"But even more significant. He had expected the child's mother to be upset, and she was—but not in the way that he had expected. She was upset because of the indignity he had inflicted on the girl by bringing her home. Of course, the girl had done wrong, she admitted; but she should have been allowed to look out for herself. That, the mother insisted, was the way to develop a child's character.

"And that, I insist, is the kind of crackpot theory which has laid the groundwork for our present surge of teen-age trouble. For years, we have listened to some quack theorists and pseudo-psychologists who have preached that discipline and control were bad for children—that they should be left uninhibited to work out their own life patterns, their own self-discipline. But you don't acquire self-discipline if you never learn what discipline is; neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others."

The foregoing remarks of J. Edgar Hoover, Chief of the Federal Bureau of Investigation, ought to come under the eye of every citizen. They underline such a topic as is ours to discuss and help us to see the key significance of the home in times like these. The trend toward lawlessness must be resisted. The only sure center of resistance is the Christian home. The greatest contribution that we can make toward the national welfare is to see to it that our homes are truly Christian homes. Let us think together about the making of a Christian home.

It does not need to be argued that the home is a divine institution. The Bible discloses that the Creator founded the home on the principle

that only death was to sever the marriage relationship. (Withal adultery is recognized as a valid ground for divorce, with the innocent member of the union entitled to marry again. See Matt. 19:9.)

Now the New Testament makes it plain that a Christian is to marry in the Lord (I Cor. 7:39). A believer in Christ should be scrupulously careful that friendship be not permitted to ripen into love when the other is not a Christian. It is better to forego at the outset the companionship of someone attractive than later on to face the dilemma of disobeying the Word of God or refusing to marry an unsaved person who has become very dear. God was not being arbitrary when He gave through Paul the commandment against mixed marriages. How can two walk together through life except they be agreed upon the most fundamental issue of all—the Lordship of Jesus Christ?

There are, of course, other important preliminary considerations to marriage. The engagement period presents peculiar problems. The proprieties are to be strictly observed. A couple should be sure of their essential compatibility. It is sometimes wise to have an understanding about the relation that will obtain with the family of one beloved, so that no "in-law" problem may be permitted to arise.

Among the decisions that early must be arrived at in the newly-established home is the apportioning of the family income. To live within that income must be the resolve. But even before that, husband and wife should agree upon a program of Christian stewardship. This might well be the reasoning: God who has created all things owns all things. He owns us. He owns our money and our possessions; these we hold as a trust from Him. Since the earliest days of His covenanting with men, His servants have acknowledged His ownership by giving to Him the tithe. We surely cannot do less. Therefore, a tenth of our income will be given to the Lord,

that His cause and kingdom may be advanced.

It is but incidental to remark that it is advantageous to the Christian home to tithe. I have heard too many testimonies from tithers to doubt this: how they have been spiritually blessed through steadfast adherence to the principle of proportionate giving; how the nine-tenths remaining for family use has somehow proved enough to meet all needs; how increase of substance has been granted, traceable, so it is often felt, to the decision to tithe; how it has brought joy to go even beyond the tithe in giving. Every Christian home should for its own sake be a tithing home at the least.

There will be children in the Christian home except in rare instances. They will be wanted and joyfully welcomed. With what earnestness of heart will the father and mother claim the promise of God to be not only the God of the parents but the God of their children also! How sincerely will they respond to the baptismal questions: "Do you promise to instruct your child in the principles of our holy religion as revealed in the Scriptures of the Old and New Testaments; and do you promise to pray with and for your child, to set an example of piety and godliness before him, and to endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord?" Through the years it will be their faithful effort to live up to their covenant obligations. Let us think of what might well be considered to be involved.

The first necessity will be the maintenance of a strong and vital family devotional life. This will mean more than saying grace at meals. (What a reproach it is that some professing Christian homes do not even observe this most obviously to be expected custom!) It will mean that father and mother both be faithful in private prayer. It will mean the establishment of a family altar; there will be family worship daily.

A question arises at this point. Someone asks, "How shall we conduct our family devotions?" Some homes use the moments following breakfast; some prefer to wait until evening. Some will sing a hymn. Some will recite a psalm in unison from memory. The Scripture will always be read and prayer offered. It is a helpful practice for each one in

the family circle to have his own Bible and follow the day's lesson. It is good also for each member of the household to take part in prayer. Some families like to conclude their devotions with the use of the Lord's Prayer. Let there be an occasional variation in the order followed. Let real attention be given to the planning of the devotional period, so that interest may be sustained and participation by all gladly given. Blessed memories will cluster around such a family altar.

A guest was much impressed with the devotions in a certain home. At the breakfast table, each of the family, even the four-year-old, repeated a verse from the Bible. Then, joining hands as they stood around the table, they repeated the Lord's Prayer, and were led in a brief prayer by the father. A few months later this guest was in a university town where the eldest son of the family was attending college. He talked with the boy of his pleasant visit with his family and then asked, "Would you mind telling me what you miss most, now that you are away from home?" After a moment the young man said, "I miss most the handclasp at the breakfast table. If I could feel the close grasp of my father's hand, and repeat with them all the Lord's Prayer, it would begin the day all right, and nothing would matter then. The remembrance of those breakfast scenes at home has stood between me and more than one temptation".

The Lord's Day is the great ally of Christian parents. The whole family in Bible school and church should be the rule. Attendance at the evening service ought to be a habit also. Sunday trips can have no place in the program of the earnest Christian family. It is the Lord's Day and is to be used for Him.

Agreement on the foregoing points is fairly easy to gain. The real problem arises when the hours not spent in the house of worship come to be dealt with. What shall be done with Sunday afternoons? Here is the difficult place in Sabbath observance, but here is also the opportunity of the Christian home. Let the effort be directed toward making Sunday afternoon a true family time. Various kinds of Bible games can be used. There may be the reading aloud from the Bible story book. One of the best practices of all is to gather around

the piano and have a family "sing". Let the children by turn choose a favorite hymn. Father and mother will be able to introduce the grand hymns that childhood too will come in time to appreciate and love. The "sing" will help to fix the great truths of Scripture in the children's minds. It will be, moreover, a testimony to all the neighborhood. I still carry the impression caused through hearing in boyhood days the singing of sacred songs by a family living a few doors away. It was a sound beautiful to hear, and the heart was touched and softened. Let psalms, and hymns, and spiritual songs frequently ring out in the Christian home. The hymnal far better adorns the piano rack than do the songs made popular by radio personalities. Make the hymnal the true index of the family's taste in vocal music. Use it every Lord's Day afternoon, and it will pay gratifying dividends in a better home atmosphere, in Bible truth imparted, in the solid satisfaction that comes from keeping the commandments of God.

What careful attention should the Christian parent also give to the intellectual life of his children! If at all possible he will send them to a Christian day school, so that the habit will early be formed of referring every fact of existence to the Creator, of learning to think in terms not of the laws of impersonal nature but of the will of the all-wise, all-ruling God. The gifts of common grace will be appreciated in the kind of home of which we speak. There will be good books and worthwhile magazines. There will be good music. I know of families in our denomination that are learning to enjoy and understand the music of the masters by listening to recordings—an excellent family activity. There will be the effort to guide the table conversation into thought-stimulating channels. There will be a wise guidance given in the choice of radio programs.

The constant longing of Christian fathers and mothers will be that their young folk come into a warmly vital Christian experience. No training effort will be spared. Precept will be laid upon precept. Yet it will always be remembered that the special or saving grace of God is not the automatic outcome of sacrament, instruction, and training. These are means through which the Lord has been pleased to work, which He Himself

has indeed commanded us to use faithfully. But our reliance is to be, let us ever and again remind ourselves, upon Him. His is the saving work. He must do it. There is no substitute for the mighty, resistless working in the heart by the blessed Holy Spirit. For this the Christian father and mother, even before the birth of the child, will long and fervently pray.

The home where these things are believed and where covenant duties are fulfilled will be—does it need to be said?—a happy home indeed. Mutual love and kindness will be the very breath of it. Tower of refuge, source of comforting, it will be Heaven's ante-chamber.

There was a time in Principal Rainy's life when he was the best-hated man in Scotland. Hardly a week passed in which the newspapers had not some malicious attack upon him. And all the time, neither in face nor temper did Rainy show a trace of irritation, but carried himself with

a beautiful serenity. One day Dr. Alexander Whyte met him and said, "Rainy, I cannot understand you! How do you manage to keep serene like this, exposed to all these venomous attacks?" Came the reply, "Whyte, I'm very happy at home!"

This too is a day of attack upon the Lord's servants. The honor of their Master is being violently assailed and they must take their stand with Him. Blessed are those whose base of operations, the home, is a place of pleasantness and trust and covenant-keeping. They shall be strong for the day of conflict. Their children shall go forth also and play a noble part and do them credit. The name of their God and Redeemer will thus be glorified in them and in theirs. The ideal is very high, it is true. But the end is worth the striving.

(EDITOR'S NOTE: In the next issue, the Rev. John H. Skilton will discuss "The Christian on Main Street.")

War Students

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Theological Seminary

WAR turns many human affairs quite upside down. There were reputed to be, before the war, colleges and universities which resembled country clubs more than anything else. If they existed then, they exist no longer. There are probably few institutions in the country where young men and women work more assiduously now than in the universities.

Many of these hard-working students are Christians, but the war offers two new difficulties to the Christian. The stepped-up tempo of the curriculum allows little time for Christian nurture or Christian testimony; and that curriculum is usually based, more exclusively than ever before, upon the evolutionary scientific techniques of the pre-war period. Thus the attack upon the citadel of the Christian heart is strengthened from both quarters—less time for Christianity, more time for evolutionary science. This means that Christian students need more comradely instruction, sympathy and fel-

lowship than ever before.

Some years ago student meetings were held in the open air in front of the great Low Memorial Library which dominates the campus of Columbia University on Morningside Heights in New York City. The leading spirit in these meetings was L. Craig Long, a graduate of the University of Pittsburgh and of the old Princeton Theological Seminary. He had been a pastor for some years in New Haven, and knew Yale student problems inside and out. As a result of these meetings at Columbia and elsewhere, Christian student groups came into being in increasing numbers in the other institutions in greater New York and the Inter-Collegiate Gospel Fellowship was formed. A student at New York University walked past an outdoor meeting which Mr. Long was holding there, stopped, talked to the leader, and as a result a branch of the I.G.F., as it is usually called, was formed at New York University. That student is now studying for the ministry.

Through practical experience, guided by sound principle, the I.G.F. has become one of the most useful and successful Christian student movements in the country. Student groups, led by Mr. Long, meet in all of the principal colleges and universities in greater New York except those operated under Roman Catholic auspices. I.G.F. activities are centered in a headquarters building at 334 West 55th Street, provided by the generosity of the LeTourneau Foundation, Inc., and devoted entirely to the interests of the I.G.F. Mr. Long, who holds a master's degree from Columbia, acts as counselor to the organization and devotes all of his time to student work.

The I.G.F. is not a church. It does not attempt to substitute for a church or to do the work of a church. It is an educational organization, and its purpose and function are to provide a center for the gathering and diffusion of information about every kind of problem that faces the Christian student in a modern institution of higher learning—in short, to give just as much help as possible to the exceedingly busy student of today, about whom I spoke at the beginning of this article. Students do not now have time for a lot of extracurricular research. Hard pressed, they want answers to problems from somebody who knows. Mr. Long can give them these answers. He has, through years of experience, made himself an expert on the needs of students. Every week a general meeting of the I.G.F. members is held at headquarters in New York. Bible studies are undertaken and student problems are discussed. Thus the individual groups in each institution are strengthened. Many students, quite ignorant of all but the barest minimum of Christian truth, have found their lives enriched and been brought into fruitful knowledge by this service.

Now the work of the I.G.F. is being extended to the Albany district and, in the fullest and heartiest cooperation with the League of Evangelical Students, to the Philadelphia metropolitan area. Pray for God's blessing upon this growing work, and if you know of a Christian student in these areas who is not in touch with the Inter-Collegiate Gospel Fellowship, send his or her name to the Rev. L. Craig Long, 334 West 55th Street, New York 19, N. Y.

The Church in South Dakota

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

THE Orthodox Presbyterian Church is a truly missionary church, and not the least important of its missionary work is conducted in this country. The work which is being carried on in South Dakota, for example, is remarkable. It was my privilege during the past summer to visit South Dakota and I would share with you in a personal narrative my impressions of the unusually splendid witness which our church is making to the truth in this mid-western state.

For an eastern visitor the gateway to South Dakota seems to be Omaha. And if the visitor is a minister, the visit usually involves considerable preaching. It was nine o'clock at night when the Midwest Hiawatha arrived at Omaha, and the Rev. Robert B. Brown was on hand to meet the train.

On the following day, which was Sunday, Mr. Brown asked me to preach for him. He conducts a work in downtown Omaha which is known as the Logan Fontenelle Chapel. Here a regular Sunday school and service of worship is held, and also a weekday catechism class for the young people. I came to know some of these young people who attended the Swan Lake Conference and among them are some of the future leaders of our church. On their part, there is a real interest in the gospel and the Scriptures. And here is evidence of the faithful labors of the minister and of his devoted helpers.

The church of which Mr. Brown is the pastor, the Jennings Memorial Church, is located in a different section of Omaha from that of the chapel. A church building is owned and there seems to be steady progress in the work. It was a privilege to preach here both morning and evening, and later to visit the summer Bible schools which both the church and the chapel were conducting.

One of the most important features of the work of the Presbytery of the Dakotas is the annual Bible conference it conducts and which was held this year at Swan Lake, South Dakota. Over eighty-five people, including a few children, were in attendance. The meetings were held in a railroad car

which had been converted into a chapel. Several Bible study courses were taught, and there was manifest on the part of the delegates a genuine interest in the doctrines of the faith. It is a blessed experience to proclaim the doctrines of Calvinism in their fullness without being expected to "tone down" the message.

The week following the conference a visit was made to each of our South Dakota churches and, for good measure, to a Hutterite colony as well. On Monday evening, services were to be held in Rutland, a day's journey from the conference. We started out in a large truck, the back of which was filled with conference delegates. This truck lays claim to fame in that the Rev. Professor John Murray once rode in it, but on this particular day it forgot its earlier prestige, became stuck in the mud, and also broke down. However, we reached Rutland in time for the evening service.

The Rutland group is not associated with The Orthodox Presbyterian Church, although the Rev. Charles L. Shook, a minister of the denomination, now serves as its minister. On this particular evening the meeting was held in a farmhouse, and a fair-sized group was in attendance. Following the service a discussion period took place, and an opportunity was offered to present the doctrinal position of our church.

On the next night services were held in Volga, in the church of which Mr. Shook is pastor. This group possesses an exceptionally attractive building. Mr. Shook spoke enthusiastically of his interest in Christian education and in catechism classes for his young people. Under God he has had the privilege of building up a devout, self-supporting church.

On Wednesday evening I was to preach the installation sermon at Hamill for the Rev. Dean W. Adair. The drive to Hamill, which is just west of the Missouri River, occupied most of the day. The country was literally overrun with pheasants, but the hunting season was not on. Toward evening we arrived at Hamill and a heavy rainstorm set in, which

greatly diminished attendance at the service. Mr. Adair's enthusiasm for and devotion to the Reformed Faith would put many to shame. He is a truly faithful servant of the Lord. This work has become self-supporting during the summer.

From Hamill, a number of us drove to Alexandria, where a special afternoon service was held. Several were in attendance who were not members of the church and, among them, three marines, brothers who had returned home on furlough from service overseas. It was a splendid opportunity to preach the gospel.

In the evening a meeting was held in the Bridgewater church, to which the Rev. Walter J. Magee ministers as well as to the group at Alexandria. There were fine attendances at Bridgewater. Much could be said about this work, the fine building, the young people and so on. But probably one can obtain an idea of the sterling quality of the work of Mr. Magee from the following thoughts which were uttered by a member of the Bridgewater church. The speaker said that when she was a member of the "old" church, she knew nothing about doctrine, nothing about the catechism. Now, however, through the preaching which had been given in "our little church", she had received a firm knowledge of the Reformed Faith. And this faith was written deeply upon her heart. She loved it and she loved that church which was proclaiming it.

Lastly I preached in the three churches, Manchester, Bancroft and Yale, of which the Rev. Melvin B. Nonhof is the pastor. The services were all well attended. Mr. Nonhof spoke with enthusiasm about the work. "The day is coming", he said, "when we who have been in The Orthodox Presbyterian Church while she was yet small will be thankful that we have been permitted to have part in such a movement". He also spoke about the necessity of expanding the work and opening new fields.

One who thus visits the churches cannot but be impressed with the fact that here is a group of men who thor-

oughly believe in that for which our denomination stands. My only regret was that it was impossible for me to visit the other churches of this presbytery.

These men are preaching to good audiences and are slowly and patiently building their people up in the Christian faith. South Dakota is a bright spot in our movement. When one thinks of the widespread unbelief

and indifference of the day, it is heartening to know that in one state there are so many churches in which may be heard a militant, vigorous presentation of the whole counsel of God. And this should spur us all on to support to the best of our ability not only the work in South Dakota but also the entire program of the denomination's Committee on Home Missions and Church Extension.

The Promised Land

A Story for the Children's Hour

By HARRIET Z. TEAL

JONATHAN Weston was having his first ride on a railroad train. Always before they had made their trips in Daddy's car, but now on account of gas and tire rationing there were no more long rides, and even little ones, like over to Aunt Grace's in Uniontown or out to Shady Hill for a picnic, were few and far between.

Jonathan's daddy was a minister in a western town and was just now on his way to an important missionary conference in the East. Jonathan was going along for a visit to his Grandma who lived in the town where the conference was being held.

It was fun riding on the train. Jonathan liked to look out of the windows and see the towns and fields and woods go flying by. And he liked to watch the people inside the coach too. There were a lot of soldiers and sailors, and some were officers and had bars and eagles and oak leaves on their shoulders. There were men and women from different parts of the country, and even a few children in the car. Across the aisle from Jonathan and his daddy sat a foreign-looking young man and a little boy who looked so like him it seemed they must be father and son. The boy had dark curly hair and the most beautiful large dark eyes that Jonathan had ever seen. And both the man and the boy looked sad, as though they were remembering something very sorrowful.

Jonathan walked back to the end of the car for a drink of water and, while he was shooting the water into his mouth, the other boy, who was about his own age, came up and stood watching him and waiting for a drink

Jonathan turned round and said, "Hello, want a drink?"

"Hello—yes, please", the little boy replied timidly.

So Jonathan showed him how to work the water-shooter (as he called it) and then the two walked back to their seats together.

Jonathan was tired of looking out the windows and of watching the other passengers, so he got out his big Bible story book. As he turned the pages he kept talking to his father about the Bible stories that the pictures represented, "Look, Daddy, here's where the Lord led the children of Israel through the wilderness by a pillar of fire and cloud—and here they are at Mt. Sinai where He gave Moses the Ten Commandments. And look, here they are at the River Jordan, just before they went over into the Promised Land—Daddy, God took the Israelites into the Land of Canaan because He promised it to Abraham, Isaac and Jacob and their children after them, didn't He?"

"Yes, my son, He did; you know our God always keeps His promises".

Just then Jonathan looked up to find the little boy from across the aisle standing beside him, looking eagerly at the pictures, while his father from his seat opposite was watching and listening too with a very intent, earnest look on his face.

When Mr. Weston, Jonathan's daddy, saw how interested the little boy was, he said, "Here, sonny, you sit with Jonathan and I'll go visit your dad".

"What's your name?" Jonathan asked, as the other boy got up into the seat beside him.

"David", was the reply.

"Mine's Jonathan. Why, that's like David and Jonathan in the Bible! —Wait, I'll show you the story about them". But it seemed that David was very familiar with that story too, and soon the two boys had their heads together over pictures of David tending his father's sheep, David killing the lion and the bear, and slaying the giant Goliath. Then the picture of Jonathan and David making their covenant of enduring friendship.

"They promised to be friends to one another till they died", little David remarked.

"Yes, and because they believed in Jesus, the Messiah who was coming to be their Saviour, they would be friends forever and ever, because they would go up to heaven".

David turned and looked at Jonathan with a strange startled expression. "We are Jews", he said. "We do not believe in your Jesus".

Across the aisle the two fathers were also deep in conversation. Mr. Weston had learned that Dr. Strauss and his little son were Jewish refugees. He was a doctor and had formerly enjoyed a good practice in his native land. But his property had been taken by the government and he, like other Jews in many parts of Europe, had been forbidden to practice his profession. The family became very poor and was near to starvation. Then David's mother and little sister and Dr. Strauss' own parents had died under the cruel hardship and persecution. After this, Dr. Strauss had escaped to America with his little son, then only four years old (David now was seven).

Dr. Strauss was saying, "Your son, just now, was speaking of the Promised Land—I believe that the Land of Promise for us Israelites is America. How wonderful it seems to move about freely, without fear! To have an equal opportunity, with others, to earn a living! To have food and shelter and rest! And that my son may have an education!"

Mr. Weston shook his head, "Dr. Strauss, I am so very glad that you have come to our country, and that you are enjoying comfort and rest here. But do you believe that God's promises have to do only with the things of this life, such as food, shelter and education? Do you remember that Jehovah told His people Israel through the prophet, "If ye be will-

ing and obedient ye shall eat the good of the land . . .", but if they disobeyed His Word and turned from Him to worship other gods, then they should no more enjoy His blessing, but should be cast out of the Promised Land! I believe that no one can be truly happy in our country, or any other country, unless he puts faith and obedience to the living God first in his life—that means, first of all, faith in the One whom He has sent, the Lord Jesus Christ the Messiah and Saviour".

Dr. Strauss turned and looked thoughtfully at Mr. Weston, "In my boyhood I was taught to hate that Name. Those who called themselves Christians had put to death or cruelly tortured many of our relatives and friends in the name of Christ. But since I have come to America, I have met with those who seem to love the Jew for Christ's sake, and who preach a gospel of love and mercy in His name, and I desire to hear more of this gospel".

"I am a minister of the gospel of Christ and I'll gladly try to teach you from His Word the message of grace and mercy in Him".

In the meantime the boys still had their heads together over the story book. They were now looking at pictures in the New Testament section. Jonathan was telling David of the loving Saviour who "went about doing good". They looked at pictures of the gentle Jesus laying His hands on the sick, and healing the lame and the blind, or taking little children in His arms to bless them, and forgiving the repentant sinner. Then they saw pictures of His death on the cross, and of His resurrection again from the dead. And finally of His going back to heaven again, caught up in a bright cloud to His Father's throne.

David was saying, "If Jesus could do all those wonderful things, why did He let those bad men kill Him? Why did He not come down from the cross?"

"Because", Jonathan answered, "He came to save His people from their sins, and He couldn't save us and Himself too".

While the two fathers and their sons had been talking, darkness had fallen outside the train windows and the lights inside had been turned on. Up at the other end of the coach a radio was telling the news and this was followed by a musical program.

It's Not Too Late!

YOU can still use the card in the binding of this issue to send to your Christian friends the entire series of articles on "The Christian in the Twentieth Century World". The first article appeared two weeks ago, but if you mail your list promptly, we'll make sure that copies of it reach your friends. The cost is only one dollar for the entire series. But don't delay. When our supply of these issues is exhausted, no more can be sent.

People were passing by on their way to the dining-car in the rear, and presently a negro porter in a white coat came through announcing, "Dinnah will be suhved you in youah seats, if yo' wish it".

Jonathan's daddy signaled the porter to stop, and he and Dr. Strauss ordered supper for the four of them.

Jonathan and David watched with interest while the man turned a key in a little hole in the back of the seat in front of each of them and pulled down little flaps to act as tables, and then spread their suppers on these. They had fresh-caught mountain trout, with rolls and vegetables and salad, and ice cream for dessert! David had never tasted ice cream before he came to America and he thought it too wonderful for words.

How good the food tasted as they shared it with their new friends, especially as before they ate Mr. Weston asked God's blessing on their meal, in the name of Jesus Christ!

It wasn't long after supper before the boys began to be sleepy, so the porter brought two pillows for them. But before Jonathan went to bed he knelt down in front of his seat to pray, as he always did by his bed at home, and as he asked God's blessing on his loved ones and friends he prayed too for David and his father and for those Jews who were still suffering in the countries across the

sea. Then they went to bed—that is, their daddies tipped back the backs of their seats, and the boys cuddled down side by side with Mr. Weston's big overcoat tucked snugly around both for a cover.

Before they went to sleep, David whispered, "Jonathan, let us be friends all our lives".

And Jonathan replied, "I wish you would love my Jesus and then we could be friends forever and ever".

"I want to love Him. Please teach me how".

And so the little boys went to sleep.

Now the two fathers settled down to talk. Mr. Weston, with his open Bible in his hand, read passages from the Old Testament in which Jehovah told His people Israel in old time of their Messiah and Saviour who was to come, and then many other passages from the New Testament proving that Jesus Christ is that Promised One, and Saviour of all who believe, both Jew and Gentile. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16).

While they talked, the hours passed by, and the lights in the car were turned off, except for a few that shone blue and green like pale moonlight. Most of the other passengers were asleep, but still the men talked on in low, earnest tones, Mr. Weston reading from his Bible now by the beam of his small pocket flashlight, Dr. Strauss interrupting now and then to comment or to ask a question.

At last as they looked out of the train windows faint streaks of dawn began to show beyond the hills and the trees that hurried by. Presently Dr. Strauss turned and, holding out his hand to Mr. Weston said, "My friend, I am convinced. I believe that your Lord Jesus Christ is my Messiah and Saviour, I believe He loved me and gave Himself for me". And as the two men clasped hands the sun rose slowly above the distant hills.

"Unto you that fear his name shall the Sun of righteousness arise with healing in his wings . . ." quoted Mr. Weston.

"Now, indeed, David and I have entered into our Promised Land", whispered Dr. Strauss, looking across at his sleeping boy, and then out at the plains and hills of his adopted land flooded with the glory of the sunrise.

The Presbyterian Guardian

EDITORIAL

Episcopal Coyness

THE general convention of the Protestant Episcopal Church, meeting in Cleveland, Ohio, has committed the question of union with the Presbyterian Church in the U.S.A. for "further study". This means that the decision on unity with the Presbyterians has been postponed for three years or until the next meeting of the general convention.

Since 1937, committees of the two churches have explored, discussed and resolved. The question of union has received a considerable amount of publicity in the religious press and influential leaders of both communions have brought much pressure to bear to consummate the union. Now after six years the whole problem is left unresolved for another three years.

Thus again the unity-wooing Presbyterian Church in the U.S.A. has been rebuffed, if not jilted. Almost a decade ago it proposed union to the United Presbyterian Church but the United Presbyterians said No. In recent years it has made gesture after gesture towards the Presbyterian Church in the U.S. (the Southern Church) despite a noticeable lack of enthusiasm south of the Mason and Dixon line. And now the latest object of its affections is showing marked coyness.

If the Presbyterian Church in the U.S.A. were seeking union with other churches on the basis of loyalty to and agreement upon the teachings of Scripture, it might well deserve our sympathy and commendation. Such however is not the case. This largest and most powerful of American Presbyterian churches in its zeal for union has shown a continued willingness to sacrifice principle and abandon conviction. Thus it displays its loss of the historic Presbyterian consciousness. Presbyterians have been a people who believed in their carefully formulated creeds and abhorred sacrifice of convictions for expediency's sake. But the Presbyterian Church in the U.S.A.

no longer believes in its creed and is therefore quite willing to indulge in promiscuous wooing of other church bodies.

The rock on which the attempt to unite the Presbyterian and Episcopal Churches has foundered is that of the Episcopal succession. Canon Wedel of the Washington Cathedral said in the general convention, "The great problem is, of course, that of winning any Protestant church to accept the Episcopal system of Bishops. All negotiations with other churches are based upon this assumption". Unity commissions with deft and ingenious formulations have tried to evade this basic question but the Episcopal Church is not yet ready to do so. There are many in the Episcopal Church who want to evade it, and perhaps eventually the Episcopal Church will evade it—but they did not evade it at Cleveland.

We Presbyterians do not believe Episcopal bishops are successors of the apostles. We hold the Episcopal Church to be in error in its doctrine of Episcopal succession but we respect the Episcopalians for holding, at least for three more years, to what they believe to be true.

—J. P. C.

Russia and Religion

AFTER a quarter of a century of religious persecution and suppression, Stalin has recognized the place of the Orthodox Church in Russian life and allowed that church to meet in Moscow and elect a Patriarch. Black-robed priests again walk the city streets and it appears that a great change has taken place in the official attitude toward the "opiate of the masses".

Christians everywhere will rejoice in this change. At least, there is a recognition on the part of the Russian government of the power of religion in the life of a people. Even though desire for a good press in the democracies may have been the dominant motive, we feel that a long step has been taken in the right direction. Albeit we may be permitted to wonder if the obscurantist and tyrannical church of the Czars has learned its lesson.

Let us, however, see clearly that true religious freedom has not yet been granted in Russia. We wait to

see whether similar toleration will be granted to the Roman Catholic and evangelical churches or whether Stalin will confine recognition to the Orthodox Church, using it as the tool of his political interests.

Also we note that the church has not yet been given permission to carry out her functions. Under the Soviet constitution, churches are allowed to meet for worship but they have not been allowed to maintain seminaries for the training of their ministers and priests or to establish schools for the education of their youth or to carry on propaganda for their faith. Without permission to do these things, the church is bound and there is no religious freedom. Only the old people of Russia have ever had religious instruction. The young have been trained up in atheistic materialism. If Stalin maintains this policy, though choirs chant the liturgy in the great cathedrals and Patriarch Sergius sits on his throne in Moscow, there will not be religious freedom in Russia. We pray for the day when it shall be clear beyond doubt that every kind of religious expression is permitted without interference by the Russian State. On that day we shall give thanks to God.

—J. P. C.

A Change in the Book Lists

BEGINNING with this issue, and effective November 1st, drastic revision of our book lists will be made. In the future there will usually be a smaller choice of titles and in many instances the savings to subscribers will be much less than formerly.

We have tried to avoid such a change, but the present situation in the book publishing business has forced us to curtail our earlier plan. Most publishers have reduced their discounts to retail outlets, and several of them have even added a "service" or "packaging" charge for each book purchased. The result is that the GUARDIAN's present margin of profit on many books is so small that it is impossible to offer any discount whatever to our subscribers.

The following books may be purchased at special prices from now until the end of the year. We believe that the publishers' stock is adequate and that the retail price will not be increased, but we cannot guarantee either of these matters. We trust that

our readers will understand the difficulties under which we are laboring and realize that we regret this change of plans as much as they.

THE CHILD'S STORY BIBLE, by Catherine Vos. Unquestionably the finest story Bible for children of all ages. Price to subscribers, \$2.75 (list price, now \$3.50).

THE CHRISTIAN FAITH IN THE MODERN WORLD, by J. Gresham Machen. The 1935 radio addresses of Dr. Machen. Price to subscribers, \$1.60 (list price, \$2).

THE ORIGIN OF PAUL'S RELIGION,

by J. Gresham Machen. Not many copies of this unique work are still available. A prompt order will avoid disappointment. Price to subscribers, \$2 (list price, \$2.50).

CRITICAL REVIEWS, by B. B. Warfield. This is the last of the Warfield volumes to be offered in the book list. Price to subscribers, \$2.40 (list price, \$2.50).

CHRIST CRUCIFIED, by K. Schilder. The last volume in the famous trilogy by the noted Dutch theologian. Please note the new price to subscribers, \$2.75 (list price, now \$3.50).

The Gospel for New York Jews

By the **REV. DAVID FREEMAN**
Orthodox Presbyterian Missionary to the Jews

A JEW Should Be Able To Explain" is the title of a mimeographed circular which announced a series of three nightly meetings for the Jews of New York City. About 2700 of these were distributed to Jews on the streets by the Rev. William Young, a minister of The Orthodox Presbyterian Church now laboring in New York City, and the Rev. Robert Edgar, pastor of the Third Reformed Presbyterian Church in which church the services were held. These circulars were designed to arouse the interest of the Jews, and there were but few who did not accept and read them. What they read was this:

A JEW SHOULD BE ABLE TO EXPLAIN
Why Anti-Semitism is so prevalent today.

What he expects for his own people in the future.

Why his nation has been preserved, though scattered throughout the world for centuries.

What the Prophet Zechariah meant when he said: "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Why so many Gentiles in all nations have chosen for their Messiah-Saviour and God, a despised, rejected, and crucified member of a race which the Gentiles themselves have hated and persecuted.

* * * *

ON SEPTEMBER 15, 16 AND 17 AT 8 P. M. you may hear such questions as these discussed in the auditorium of the Third Reformed Presbyterian Church, 1932 Walton Avenue, one-half block south of

Tremont Avenue, the Bronx.

The Rev. Mr. David Freeman will speak on the following subjects:

Sept. 15th, "The Christian and the Jew; a Plea for an Understanding."

Sept. 16th, "The German Persecution of Christians and Jews."

Sept. 17th, "The Future of the Jews."

The Rev. Mr. Freeman is a Christian Minister, the Pastor of the New Covenant Orthodox Presbyterian Church of Philadelphia, Pennsylvania. He is engaged in helping Jewish refugees who have escaped from Nazi persecution.

In these days of anti-Semitic propaganda which has led to persecution in some lands, we feel the need of a better understanding between Jews and Christians. This is the purpose of these meetings.

ALL WILL BE WELCOME!

The church in which the meetings were held is located right in the heart of a very large Jewish population. It is a dignified and plain house of worship, one that cannot be offensive to the Jews, for they recoil from all images and pictures of anything representing the deity. Across the street is a Jewish synagogue and all about is Jewish life as it is found only in New York City.

One of the main tasks confronting those who wish to reach Jews with the gospel is that of securing a hearing. A great deal of effort must be spent by Jewish missions in making friendly contacts, so that barriers between them and the preacher of the gospel may be broken down. Once this is accomplished there is a more ready response to the invitation to come within the hearing of the mes-

sage. Considering the effort put forth to make the Jews aware of these meetings, and the absence of personal visitation which in the nature of the case could not very well be done, the number of Jews who came was quite remarkable and encouraging. The first night there were eighteen Jewish people present and on the second night there were twenty-two. Except for the third evening, which was the beginning of the Jewish Sabbath at which time eight were present, the Jews outnumbered the Gentiles. Some returned again and again.

The Jewish men and women who attended the meetings heard the gospel of saving grace and mercy—perhaps some heard it for the first time. In presenting the gospel to Jews, there is need for grace to be as wise as a serpent and harmless as a dove. Truly, the gospel is the same for all men. The Jews, like all Gentiles, are sinners and the gospel for sinners is the gospel of the grace of God. To both Jews and Gentiles, we must know nothing but Jesus Christ and Him crucified. To the Jew, that gospel is still a stumblingblock, but God forbid that we should ever remove the offense of the cross in presenting it to them. The gospel that is offensive is the very gospel that is the power of God unto salvation to the Jew first and also to the Greek. However, the Jews today labor under so many misunderstandings and differ so much in their knowledge of the Old Testament and in their degree of culture that what would be an appropriate message in one Jewish community would not be so in another. Not to give unnecessary offense and still to press home to them the claims of Christ as Messiah and Saviour is a task which calls for divine wisdom.

In the Bronx of New York City one is more apt to meet with orthodox Jews, or the nearly orthodox. They came to the meetings and it was a great joy to preach to them. The Christians who were present were most happy to see them listening and eager to catch every word. At the close of the service, it was announced that there were on hand gospel portions in English and Yiddish, which could be taken free of charge. At each service hardly one Jewish person left the church without taking one or more. The seed has been sown. Let us pray that it may be watered. Who knows what the results may be, for

they are with God, who alone gives the increase? It may not be for us to see it, but it is certain that God's Word never returns to Him void.

I met some of the Jewish men and women at the door on the way out and these, shaking my hand, expressed themselves cordially. One Jewish lady said to me, "I wish there were more people to speak like you".

This is indeed a great day in the providence of God to bring the gospel of Christ to the Jews. The fact that they will come into a Christian church to listen to the Christian message in a community strongly Jewish is a sign of a great opportunity, not only in the teeming metropolis of New York City but also in every place where Jews may be found.

text, "All power is given unto me. . . . Lo I am with you always", used these words: "You have a factor here that is absolutely infinite, and what does it matter as to what other factors may be? . . . He that believes in Christ does what he cannot do, attempts the impossible and performs it".

"A great door and effectual is opened unto me", said the Apostle Paul, "and there are many adversaries". There are without doubt many adversaries and obstacles in our way as we seek to enter the Ethiopian door now before us. But the Lord Jesus Christ said, "All power is given unto me in heaven and in earth. . . . Go ye therefore".

Our Open Door in Ethiopia

By the REV. CLARENCE W. DUFF

Orthodox Presbyterian Missionary Now En Route to Ethiopia

Behold, I have set before thee an open door, and no man can shut it (Rev. 3:8).

BECAUSE Christ was pleased for a period to build His church in Ethiopia without the foreign missionaries' presence, it does not follow that there is no need for foreign missionaries in Ethiopia. Indeed, the remarkable growth of the native church in Ethiopia during the missionaries' absence makes their return the more urgent in order to conserve the results of the gospel's successes. The necessity for trained leaders for the more than seventy groups meeting for Christian worship in south-central Ethiopia alone presents a tremendous challenge to the home churches.

The door that was closed by Fascist Italy is swinging open again since His Majesty the Emperor Haile Selassie's return to the throne. The Orthodox Presbyterian Church has decided to attempt to enter the opening door. Before this final installment of the story of Christian missions in Ethiopia is printed, I shall be on my way back to that country after an absence of five years. If my hopes for an opening there are fulfilled, the Committee on Foreign Missions plans to send the Rev. Charles E. Stanton just as soon as possible to join me and, as soon as passports are obtainable, the Stanton and Duff families will follow. Others also are looking forward to work in Ethiopia under the Committee's appointment.

The Orthodox Presbyterian churches, I am convinced from rather wide contact with them, are enthusiastic about this new advance. They are missionary-minded churches and are happy to know that again they are to have representatives in the foreign field after having been forced out of the

Far East for a time.

As to the particular area to be entered by our church in Ethiopia, that remains to be decided after my arrival in the country. I hope, however, to be allowed by the Ethiopian government to explore the area to the southeast of the capital, in Arusi and perhaps Balei Province. The Arusi tribe are Galla-speaking. I have several times gone through just the border of their territory and have seen their cattle kraals surrounded by ten to fifteen grass-thatched huts joined one to another to make a complete enclosure. Almost no Christian work has been attempted among the Arusi Galla, and so far as we know none is planned by other churches unless it may be in the northeastern part along the railroad to Djibouti. On to the southeast there is a great area stretching away to the border of the Somalilands, and on through them to the sea, where the people are almost wholly pagan or Mohammedan, according to the information at hand. How much of this territory is The Orthodox Presbyterian Church prepared to claim and occupy if the opportunity comes?

R. V. Bingham tells us that, when Walter Gowans, one of the founders of the Sudan Interior Mission, heard anyone speak of the Sudan as a closed field, he said, "It is a closed field because the church has never put forth her hand to open the door". He contended that no field could remain closed before a praying church, obedient missionaries, and the command of One claiming omnipotence who had said, "Go ye into all the world".

In his most recent book, Dr. Samuel Zwemer tells us that Charles Had- don Spurgeon, preaching from the

Needed: An American Christian University

(Concluded from Page 290)

works in one nation and period may not work in another country and era. In fact, any such idea as an absolute standard is ridiculed. "The conception that growth and progress are just approximations to a final unchanging goal is the last infirmity of the mind in its transition from a static to a dynamic understanding of life" (p. 66).

Even God is conditioned by experience. Indeed, there is no such being as God for "God denotes the unity of all ideal ends arousing us to desire and actions". The supernatural and all religions are characterized as superstitions due to human inability to control the universe.

No elaboration is required to demonstrate how destructive is this philosophy to the pupils' conception of life and of God. It strikes at the very heart of the Christian way of life which is built upon belief in a personal, sovereign God who has revealed eternal principles of right and wrong in the Bible.

Not only does such a philosophy attack Christianity, upon which this nation was founded, but it also makes futile the contention of the leaders of the United States and Great Britain that World War II is in part a conflict to maintain the way of life which finds its greatest fulfillment under Christianity. If students in the classroom are under the tutelage of educators who follow Dewey's philosophy

which destroys the foundation of that way of life, what is the use of fighting for it?

It is unnecessary to discuss Kilpatrick's *Source Book in the Philosophy of Education*, Rugg's *Culture and Education*, and Thorndike's *Educational Psychology*, for these books advocate the same theory of education as does Dewey's *Democracy and Education*.

In addition to the destructive philosophy which these men champion, it is also true that their method of education leads to vocationalism. In other words, since citizenship is the ultimate goal, every possible subject or project which will train the students to fit into vocational groups must be given. As a result, one high school is reported to offer two hundred and fifty different subjects. Some application of studies to contemporary life is of course necessary, but the pragmatic method will lead to a generation of highly-trained illiterates. While the student may be able to weave rugs or train canaries, he will never learn to read and write in any intelligible sense. This is inevitable under pragmatism.

Such in brief is the true situation in the curriculum and method of teaching in the public school system in America today. Some cities may have this in a modified form, but the same general principles of education will obtain. And with the alarming amount of centralization and standardization in every walk of life, including education, the vast majority of students in America are under the domination of this deplorable system. It not only fails to train their minds properly for life, but it also undermines the foundation of life—belief in a personal, sovereign God.

Herein lies the greatest challenge to the Christian people of America to establish a Christian school system and to see that the system is complete from kindergarten to university. We rejoice in the fact that a number of Christian schools and some colleges are in existence. But we must have a Christian university granting the doctorate degree in the various fields of learning.

A university founded upon the theism of the Bible which is expressed in consistent Christianity or Calvinism as the unifying principle of the entire curriculum is the preëminent need for the training of our future

leaders in every field of human endeavor. Consistent Christianity, that is, Calvinism, is designated because we believe that it is the most logical, systematic and full presentation of the truth of the Bible, and only in Biblical Christianity can we find theism in its complete form.

Christianity consists not in a few isolated doctrines but in a whole system of truth encompassing the entire field of activity. In this world- and life-view every subject of the university curriculum finds its proper place and relationship to the whole body of truth. What is more, it tends to emphasize the fact that all truth is God-centered, for He is the source of all truth. With such a unifying principle, students will not only have an orderly grasp of knowledge but also a true one. The pagan world- and life-view underlying so much of American schooling must be opposed by the Christian philosophy of life as found in the Bible.

President Hutchins of Chicago University has focused the attention of educators upon the importance and necessity of some unifying principle in the pursuit of knowledge, in order to give students an orderly conception of the truth. This is a wholesome and an essential emphasis. He advocates metaphysics as the medium for the unification of knowledge. But metaphysics or philosophy as such can never unify because, in the first instance, there is no agreement among philosophers; and, most important of all, philosophy can only end in empiricism and in the sands of human speculation. Whether one follows the school of idealism or empiricism, it matters little as far as unification and understanding of truth is concerned. Both are the musings of men and can never claim certainty nor even real cohesion.

Some have the mistaken notion that a Christian university is simply an institution where a Bible course is given and chapel attendance is required. Such a view is not only inadequate but also false. In fact, some institutions of higher learning do have Bible study and compulsory chapel services, but these colleges and universities are not, by virtue of that fact, Christian in any historic sense of the word. In most instances, the teachers of Bible do not believe that it is the very Word of God but instead a history of man's gropings for

God. And in cases where the Bible professor does hold to historic Christianity, the rest of the courses are direct contradictions of what the Bible teaches. In other words, there is no broad comprehension of Christian theism from which every subject in the curriculum, whether sociology, science, history or literature, is taught and which makes for unification of knowledge and for a genuine Christian university. All truth springs from God and only when He is the center and only when God is the unifying principle for all the courses can there be real unity of knowledge and a true appreciation of life.

In a university worthy of the high name of Christian, the chief aim of education must be the glory of God and the pursuit of the truth. This is in contrast to the modern goal of the pursuit of knowledge in order to train for citizenship in a democratic world. It is also seemingly contradictory to the expressed purpose of many so-called church colleges which place ultimate stress upon good character. But the glory of God and a knowledge of the truth will make one a better citizen and will produce better character.

In such a noble enterprise as the quest for truth, no immediate practical ends may be served, much to the consternation of contemporary education. Yet it is our contention that the ultimate result will be a student who is a most practical citizen, soldier, or technical expert. The reason is obvious. In this program, the full powers and abilities of the individual are demanded and developed so that, as a result, he can adapt himself to the job or situation with which he is confronted much more quickly than the student who has had a more practical and one-sided education. Truth sets men free mentally and physically as well as spiritually. With truth as the goal, education will serve humanity best.

The handmaid of truth in education is thinking. A certain small group of educators today cling to this fact and challenge the vast majority who favor Dewey's emphasis upon life experience. This minority is right in its conviction that education must teach students to think. But these same men minimize the value of storing facts in the mind, and students under their tutelage may be able to think but they have little to think about.

No one can think without knowledge or facts, because no one can think in a vacuum. Facts are the stuff of which truth is made and one must have knowledge in order to think, and especially to think the truth.

Another qualification is necessary in teaching students to think. They must be led to think rightly. The pre-Hitler Germany, which actually made Hitler possible, is a good illustration. The higher schools of learning in Germany were first-class institutions with an academic atmosphere. They were calculated to make men think. But their weakness and downfall were that they taught men to think wrongly.

Herein lies the great strength of a Christian university. Only with the Christian theism set forth in the Bible and exemplified in the historic Calvinistic creeds as the guiding and unifying principle of every subject can students be taught to think rightly in any absolute sense. While we are human, we see the truth through a glass darkly and so not fully, but we do see the truth in Christianity. Students will be taught to think about the final principles of truth and right, so that they will have minds and hearts trained in the light of eternity. In such a program we have the ultimate in education.

A Christian university must emphasize the primacy of the intellect and the scholarship must be equal to the best in naturalistic institutions. The academic requirements for students in the prosecution of their studies should be the most stringent and the scholarly abilities of the faculty must be beyond question.

Nothing less than a great center of Christian learning is required in America. During the middle ages the University of Paris and other universities were launched under the impetus of the Renaissance, yet indirectly the church sponsored them. They became centers of learning where teachers, lawyers and doctors received their training and from which they went inspired by the truth under the guidance of Christian teachers.

In modern times, we have the example of the Free University of Amsterdam in the Netherlands. Under the magnificent leadership and guidance of the Christian statesman Abraham Kuyper, this university was started in 1886 because there was a need for a complete system of Chris-

tian education to combat the naturalism of a state-controlled education. From the beginning, the Free University has maintained the highest academic standards and its curriculum has been unified under Christian theism as set forth in Calvinism. Its graduates have gone forth into the life of that nation to exert great influence for the truth and for good.

It is this type of university that is contemplated and urgently demanded in America, in order to combat the naturalism of practically all other education and to provide a center from which hundreds of young men and young women can enter the life of this nation to guide it in Christian ways.

We have often heard Christians express their desire for a revival of religion in the visible church of Christ in America. In this longing we join not only in word but in prayer to almighty God for a gracious outpouring of His Spirit. But when we study the Reformation of the sixteenth century, we are impressed by the fact that the new learning of the twelfth century preceded the Renaissance of the fifteenth century, which in turn led to the Reformation. We are convinced that a renaissance of learning must again precede a profound revival of religion.

This statement may sound strange and even ridiculous in an age of science and widespread education among all classes. But today the intellect is not on the throne, for the entire educational process emphasizes experience and this has led men astray into every conceivable kind of human vagary. That condition is made all the more desperate by the fact that a few so-called authorities in the different fields have frightened most students into accepting their theories. In other words, we have intellectual goosestepping in America, and that goosestepping is leading men away from God and the truth. Let there be a resurgence of the primacy of the intellect, so that men will think for themselves and so that men will think straight. It is our belief that such a renaissance will lay the foundation for a real revival of religion.

Then we can hope that a Christian university will produce leadership in all fields of human endeavor that will turn the hearts and minds of men to God and, through the work of the Holy Spirit, produce a true revival.

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CHRISTIAN families will welcome the news that phonograph records of the mighty hymns of the faith as sung each week by the Lutheran Hour Chorus are now available in three attractive albums containing forty-one hymns in all.

Christian music, sung by Christians and for Christians, is all too rare in these days, and families wishing to use their phonographs for Christian music have had little or no opportunity to combine their love of good music with their love for the great hymns of the church. Now, however, the beautifully recorded hymns of the Lutheran Hour Chorus provide a ready source of inspiration, encourage-

ment and musical satisfaction.

The first of the three albums contains thirteen of the hymns heard weekly over Dr. Walter A. Maier's famous international broadcast. The second features the well-loved Christmas hymns, and the third is composed of hymns about Christ's death and resurrection.

It is our conviction that the regular use of these recordings as a part of family worship would be of great benefit to the life of the Christian home. As Christmas gifts to men in the armed forces, they would be certain to bring cheer and blessing in the lonely places of the world. Each album costs \$6.50, and should be ordered from the Concordia Recording Company, 813 De Mun Avenue, St. Louis 5, Missouri.

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, Long Beach: The Rev. Bruce F. Hunt spoke to capacity crowds during his visit. One of the highlights of the series of meetings was a Machen League rally attended by about a hundred delegates as well as several groups of Christian Reformed young people from neighboring churches. . . . Mr. Thayer Westlake of the Reformed Presbyterian Church was a recent guest preacher at Grace Community Chapel.

Beverly Church, Los Angeles: Lieutenant Douglas Turner, a member of the church, has been reported missing in action in the European war theatre. It is believed that Lieutenant Turner, a bombardier in a flying fortress, may be a prisoner of the Nazis. . . . The Rev. Bruce F. Hunt was the preacher at the morning service on September 19th. At a missionary prayer meeting, the motion pictures of the work of the Home Missions Committee were shown. . . .

Covenant Church, Berkeley: On Sunday, September 19th, the congregation met for prayer that the Rev. Bruce F. Hunt would be permitted to speak in the local high school, even though state ordinances seemed to forbid it, and that at his meeting in the church large crowds would attend. As a result, Mr. Hunt spoke in two senior high schools, a junior high and a grade school, and at the meeting in the church fifty extra chairs were not

sufficient for the crowd of persons attending. . . . The pastor, the Rev. Robert K. Churchill, is teaching a university class at the University of California Bible League on the Christian answer to the critical reconstruction of the Old Testament. . . . Plans are being made for a Bible conference to be taught by the Rev. George W. Marston from October 17th to 24th.

First Church, San Francisco: A new state law will allow children to be released from school one hour a week for religious instruction, and the church hopes to avail itself of this opportunity. Meanwhile, the Bible Story Hour for junior age children continues each Tuesday with some encouragement. . . . Rally Day in September marked the beginning of a year in which special awards will be made for Sunday school attendance. . . . During the first week of October the Rev. Bruce F. Hunt conducted three special services and spoke on three morning programs of a local radio station.

Westminster Church, Bend, Oregon: A new and attractive tract display holder was recently placed in the rear of the church. The holder, designed to display all of the literature published by the denomination's Committee on Christian Education, accommodates fifty-five tracts, including all of the Committee's "Tracts for Today".

Grace Church, Los Angeles: The

congregation with sadness records the death of Mr. John Ziegler, a member of the church and chairman of the Finance Committee, who died suddenly on September 14th. Mr. Ziegler was the father-in-law of the Rev. Russell D. Piper.

Beverly and Westminster Churches, Los Angeles, entertained the presbytery on September 15th and 16th. Mornings were devoted to prayer, afternoons to business, and evenings to popular meetings addressed by the Rev. Bruce F. Hunt. At the first evening meeting in Westminster Church, about one hundred were present, and more than two hundred attended the second meeting held in the auditorium of the Christian and Missionary Alliance.

Presbytery of the Dakotas

THE presbytery met at Trinity Church, Bridgewater, South Dakota, on September 28th and 29th. The Rev. Robert S. Marsden, general secretary of the Committee on Home Missions and Church Extension, spoke on "The Mission Church Becomes a Missionary Church", and Dr. James B. Brown of Lincoln, Nebraska, presented a theological paper on "The Love of God" and led a discussion of that subject. In the business sessions of presbytery, the names of Dr. Daniel Van Houte, who had become a member of Indiana Presbytery of the United Presbyterian Church, and licentiate Paul Bohn, who had been ordained by the Evangelical and Reformed Church, were erased from the roll of presbytery.

Westminster Church, Hamill, S. D.: The pastor, the Rev. Dean W. Adair, is teaching a class for one hour each week in the Hamill public school released-time religious education program. . . . The Rev. Robert S. Marsden was a speaker at a meeting of pupils of the Hamill public school on September 30th.

The Rev. Calvin A. Busch, a member of the presbytery now serving the Congregational church at Steamboat Springs, Colorado, reports that he expects to keep contact at least once a month with the mission work at Haybro and Oak Creek, Colorado, and that the young people of his church are interested in conducting Bible classes in outlying districts where no services are at present held. Mr. Busch is planning five catechism classes for grade school children and a Greek

class once a week for a large group which wishes to read the New Testament in the original tongue.

Presbytery of Wisconsin

GRACE Church, Milwaukee: A building fund has been established and, at the time this report was received, totaled \$229.40. A fine location has now been found for the new home of the church, and the pastor, the Rev. Richard B. Gaffin, is visiting all homes in the new neighborhood to present the gospel and to learn as far as possible the spiritual condition of the residents. The church continues to ask for the prayers and financial help of members of the denomination.

Presbytery of Ohio

GRACE Church, Buechel, Ky.: The Sunday school was reorganized on October 3rd and is now meeting each Sunday morning. The new superintendent, Mr. R. E. Tuley, has been a student of Sunday school management over a period of six years, and the congregation anticipates a year of activity and blessing.

Covenant Church, Indianapolis, Ind.: The Rev. Martin J. Bohn, formerly of Steuben, Maine, began his pastorate at this church on October 3rd. He writes of a sad event on the first Sunday of his new ministry: "Miss Clarice Wagoner, one of the most faithful members of the congregation, was on her way to the evening service when she was run over and taken to the City Hospital. We learned of her accident just at the close of the service and most of the congregation went to the hospital to donate blood for a transfusion. For some reason she was unable to receive it, and died early the following morning. Her death is a real blow to our church, but we know that the Lord Jesus Christ knows best just where He wants His sheep, and He has made it plain that He wanted her to be with Him".

Presbytery of Philadelphia

KNOX Church, Philadelphia: A pastoral call extended to Dr. William E. Welmars has been accepted, and he will assume his new duties on October 24th. Dr. Welmars, a former member of the Reformed Church in America and a graduate of Westminster Seminary, has recently united with Calvary Orthodox

Presbyterian Church, Philadelphia, and has applied to the presbytery for licensure and ordination. . . . The sacrament of the Lord's Supper was observed on October 17th, with the Rev. Professor R. B. Kuiper as guest preacher.

Mediator Chapel, Philadelphia: The Christian motion picture, "The Power of God", was shown on September 30th to an appreciative audience. The film is produced by the Visual Education Service of the Missouri Synod Lutheran Church.

Gethsemane Church, Philadelphia: Lieutenant Elmer Simpson, a loyal member of the church, lost his life when a bomber in which he was flying made a forced landing five miles south of Clovis, New Mexico. His squadron was waiting for orders to proceed to one of the war fronts when the accident occurred, and his parents were looking forward to seeing him before he left. Lieutenant Simpson was a valiant witness for Christ and his death is a great loss not only to the local church but also to the denomination. . . . On furlough after eleven months service in the South Pacific, George Sinclair, seaman first class, attended the communion service on October 3rd. . . . Donald Rigdon, an elder of the church who enlisted in the Seabees last December, is acting as chaplain for his outfit somewhere in North Africa. He holds two services on Sunday and a Bible class during the week, and reports a good attendance at all meetings. His contingent is too small to be accorded a regular chaplain, so Mr. Rigdon was appointed as acting chaplain by his commanding officer. . . . Clarence Van Der Poel, another elder, also enlisted in the Seabees about a month ago, and is stationed at Camp Perry, Virginia.

Calvary Church, Willow Grove: The church celebrated its seventh anniversary on October 3rd with a building fund offering of \$600. All organizations have begun the new season with a strong showing. . . . At the communion service on October 10th several new members were received.

Eastlake Church, Wilmington, Del.: Daily vacation Bible school, conducted as a "Troop School for Christian Soldiers", was exceptionally successful this year, with an average attendance of ninety-five for the two-week period. . . . The church was

host to the presbytery at its fall meeting on September 20th. . . . Mrs. John P. Clelland, wife of the pastor, presided at a Presbyterial Executive Committee meeting which laid plans for the fall presbyterial to be held at Willow Grove on November 4th.

Covenant Church, Pittsburgh: Attendance at worship services continues to increase, with seventy-three as the latest count. A two-year class in church membership for young people of teen age is being planned by the pastor, the Rev. Calvin K. Cummings. Mr. Cummings is engaged in an in-

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tensive survey of the neighborhood and adjacent territories.

Faith Church, Harrisville, and New Hope Church, Branchton: Two new Bible classes among rural schoolchildren have been added to those already in operation this fall, bringing the total to ten classes a week under the supervision of the pastor, the Rev. Charles G. Schaufele, and volunteer

helpers. Hymns, Bible memory verses, catechism and Bible study comprise the curriculum. . . . The women's missionary societies are looking forward to the Western Branch Presbyterian meeting in Pittsburgh and many are planning to attend. . . . Twelve young people in the New Hope Church are now preparing for communicant church membership.

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Onward, Christian Soldiers	Abide, O Dearest Jesus	Behold, a stranger at the Door
	Navy Hymn	

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Lift Up Your Heads	Hark, the Herald Angels Sing	Guide Me, O Thou Great Jehovah
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Light	Let Us All with Gladsome Voice	How Sweet the Name of Jesus Sounds
Hark, the Glad Sound	Brightest and Best of the Sons of	Chief of Sinners Though I Be
O Come, All Ye Faithful	the Morning	

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Bethany Church, Nottingham: On September 30th the presbytery installed the Rev. Henry D. Phillips, formerly of Washington, D. C., as pastor. Presiding was the moderator, the Rev. Franklin S. Dyrness. Scripture was read by the Rev. Edwards E. Elliott of Baltimore, Md., prayer was offered by the Rev. John Patton Galbraith of Kirkwood, and the installation sermon was preached by the Rev. John P. Clelland of Wilmington, Del. The charges to pastor and congregation were delivered by Mr. Galbraith and Mr. Dyrness. Following the installation service, the congregation extended a reception to Mr. and Mrs. Phillips.

Presbytery of New York and New England

CALVARY Church, Schenectady, N. Y.: Rally Day in the Sunday school was held on October 10th and officers and teachers were installed. . . . It is planned to have a large map of the world with pictures of members and friends of the congregation now serving in the armed forces. Eight communicant members and five other regular attendants are now in the service of the country; two of them are overseas.

Second Parish Church, Portland, Maine: Twenty-five young people from the church attended all or a part of this year's Deerwander Conference. . . . The pastor, the Rev. Arthur O. Olson, is preaching a Sunday evening sermon series on "Four Christian Freedoms". . . . Through the generosity of one member of Second Parish Church, three-month introductory subscriptions to THE PRESBYTERIAN GUARDIAN are being sent to sixty-four families or individuals.

Presbytery of New Jersey

CALVARY Church, Wildwood: The Veterans of Foreign Wars and their Auxiliary presented the church with a set of altar flags at a recent service at which the church was filled to capacity. . . . The congregation voted to allow the pastor, the Rev. Leslie A. Dunn, to attend Westminster Seminary for graduate work three days a week during the winter months.

Calvary Church, Ringoes: Fellowship Night service was well attended, with a large percentage of strangers present, and the fall Fellowship Supper was held on October 15th.