

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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The truth is that the nurture of the children is rooted deeply in the commands of the Word of God. According to Reformed doctrine, baptized children are members of the Church. They are children of the covenant. Surely then they should be treated as such.

—J. Gresham Machen



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Your FAMILY ALTAR

Fear

Though William E. Henley boasted of his strength asserting that he is the master of his fate and captain of his soul we suspect a fear lurking in the background of these words. What strong man must boast of his strength? He who whistles in the dark to keep up his morale reveals a hidden need. It can well be said of all men that they are a fearful lot. From childhood to old age fear expresses itself in our lives, and no man can assure us that we shall be free from it altogether. Since that episode in the Garden of Eden when man fell from his perfect estate, the fear and awe of God has given place in the lives of men to timidity and fear of men and things. Both Christians and non-Christians have fears, and all of this anxiety and timidity results from a lack of faith in the power and love of God. The unbeliever need always fear. And among those nations where the gospel has not been preached or where Christianity has not been presented in its fullness there is superstition and dread of the supernatural. Magic is resorted to instead of the Word of the living God when evil and pain enter the lives of the men of those nations. It has been rightly said by that great Presbyterian divine, Witherspoon, "It is only the fear of God that can deliver us from the fear of men." But what is the fear of God? It is surely not torment of spirit at the contemplation of God. The devils have such fear, and all those whose sins are not covered by the blood of Christ will have that fear when they are confronted with their guilt in the day of judgment. But the fear of God is not that. It is reverence and awe for the holy God. It is a recognition of His majesty and power. It is a trust in His mercy and love. To use the words of Pascal, "There is a virtuous fear which is the effect of faith, and a vicious fear which is the product of doubt and distrust. The former leads to hope as relying on God, in whom we believe; the latter inclines to despair, as not relying upon God, in

whom we do not believe.—Persons of the one character fear to lose God; those of the other character fear to find Him."

As Christians develop in the life of faith they drop off those dead scales of fears. They continually pray

"Lord, I believe; but gloomy fears sometimes bedim my sight;
I look to thee with prayers and tears,
And cry for strength and light."

And in no other way but in humble reliance upon God's grace shall we ever be delivered from the yoke of fear. Do we fear for the future? That is in the hand of Him who knows the end from the beginning. Do we fear for our livelihood? Does He not care for sparrows? Do we fear the reproach of men? Has not our Lord told us to rejoice when men revile and persecute us, for our reward awaits us in heaven? Do we fear physical death? Is not that but the upward step to heaven's glories? Do we fear the judgment day? Hear the word of God! "There is therefore now no condemnation to them which are in Christ Jesus?" Well might we fear when we sin against God. But for the Christian that fear can be a means of sanctification, for that very solicitude for our conduct is evidence that God's Spirit is working in our hearts to produce holiness. Hesitation to commit sin is a healthy state of mind when combined with the trust in Christ to deliver us from that temptation to commit sin.

But to no one else can we look for deliverance from all fear but the Lord who said to the waves of the sea, "Peace, be still."

The hymn writer puts it thus,
I look not round me; then would fears
assail me,
So wild the tumult of earth's restless
seas,
So dark the world, so filled with woe
and evil,
So vain the hope of comfort and of
ease.

But I look up into the face of Jesus,
For there my heart can rest, my fears
are stilled;
And there is joy, and love, and light
for darkness,
And perfect peace, and every hope ful-
filled.

—LEROY B. OLIVER

Daily Bible Readings

Week of September 15

Monday	Isaiah 26:1-10
Tuesday	Isaiah 26:11-21
Wednesday	Isaiah 57:1-9
Thursday	Isaiah 57:10-21
Friday	Matthew 14:22-33
Saturday	Matthew 17:1-13
Sunday	Mark 4:30-41

Questions for Sabbath Meditation

1. What condition is attached to having peace of mind?
2. Why are men restless and troubled in their minds? How did this condition originate among men?
3. Do Christians ever experience the emotion of fear? Why?
4. Is God pleased to have His children troubled and unsettled. Should tormenting fear be rebuked or excused?

Week of September 22

Monday	Psalms 116
Tuesday	Isaiah 14:1-9
Wednesday	Exodus 33:1-11
Thursday	Exodus 33:12-23
Friday	Psalms 23
Saturday	Psalms 55:1-10
Sunday	Psalms 55:11-23

Questions for Sabbath Meditation

1. What did the Psalmist do when he found trouble and sorrow? What was the result?
2. Repeat from memory the 23rd Psalm. What is the central thought of this psalm?
3. In the 33rd chapter of Exodus what words of the Lord guaranteed rest for the Israelites?
4. Is it possible for men to assure other men freedom from fear? Why or why not?

Some Prayer Suggestions

Pray for Westminster Seminary in the opening of the new school year and the entering students. Pray that the financial needs of the seminary be supplied.

Pray for pastors who will be starting catechism classes in this month for the youth of the Church.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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New Co-laborers

WITH this issue our masthead has been altered to conform to certain changes that have been made in the editorial staff.

Due to the pressure of other tasks, Professor Paul Woolley has resigned his position as Editor. His contributions to this journal, whether by way of general editorial counsel or of specific editorials and articles, have been of a very high order, and his resignation represents a distinct loss. The sense of loss is mitigated, however, by the good hope that he will continue from time to time to use his facile pen for the edification of our readers.

A new category of editors is established with this issue. The Rev. Messrs. John Clelland, Arthur Kuschke, Jr., and Robert Marsden begin their service as Contributing Editors, and are hereby heartily welcomed. We believe that our readers will rejoice with us in their willingness to undertake this service. Let it be clear that the purpose in erecting this type of editorship is not to restrict the number of those who may contribute to our columns with considerable regularity. Quite the contrary. For back of this development is the judgment that the GUARDIAN will be improved through the active participation of a greater number of persons. We wish distinctly to avoid the issuance of a paper that is the product of the literary effort of only a few individuals. And this, we believe, should be true with regard to the editorial department as well as in other phases of the paper. Hence the understanding is that the Contributing Edi-

tors will write frequently for the editorial page.

These changes, of course, signify no change in the editorial policy. In the early days of our existence this policy was clearly enunciated and exemplified by Dr. Machen, and we shall seek to be faithful to it. This has no doubt been done quite imperfectly in the past. The GUARDIAN has not been beyond criticism, and it will no doubt also continue to fulfill its task in weakness. But the challenge is to press forward. We are zealous to publish a paper which, without sacrificing its principles and ideals, will improve upon our past effort.

If we are to realize our objectives, we shall need the support of all who are in basic agreement with us. Our needs are many and diverse. We need more contributors, and hope that we may be able to publish in increasing numbers articles from those who have written very infrequently or not at all heretofore. We solicit constructive criticism and counsel for the improvement of the paper. The GUARDIAN has financial needs, too, for we cannot publish the paper in the present circumstances without generous gifts from our friends. Finally and not least significant, we remind our readers of our spiritual needs. The GUARDIAN is not a commercial enterprise, but a spiritual endeavour. It is dedicated to the publication of the truth. If that task is to be performed to the glory of God, we shall require constantly the grace of God which alone provides help in time of need. We covet, therefore, the earnest prayers of our readers that the cause of the truth of God may be positively advanced through our common efforts.

Back to School

SCHOOLS and colleges throughout the land have again opened their doors or are about to do so. Many scholars are eager to make the most of their opportunities. Others go under compulsion or in indifference. But whatever their attitude, the youth of America will be profoundly affected for the entire course of their lives by the impact of their schools upon their thought and action. The churches by and large have long since ceased to exert the decisive influences upon the young. Perhaps the home remains the factor that, in the last analysis, is most determinative of the shape of

things to come. But the decline of family cohesion as the consequence of the crumbling of moral standards weakens this influence, oftentimes disastrously. Meanwhile the schools, for all their defects, are remarkably successful in accomplishing what they have set out to do.

The judgment that the American school is doing its job efficiently may well be challenged. In recent years attention has been centered upon the failure of the school to exert adequate discipline, whether as a corollary to the development of progressive education, or as the result of a broader lack of respect for authority. Moreover, due to economic developments, many teachers have been compelled to seek more lucrative employment, with the result that the schools have not been able to hold some of their ablest instructors. Industry in many cases has recruited accomplished and talented persons who in other circumstances would have given their lives to the field of education. The schools indeed have many blemishes and weaknesses. Nevertheless as compared with the home and church, the school is in a class by itself when it comes to the matter of realizing its objectives.

If inquiry is made as to why the schools exert such a powerful influence upon the youth of this land, many reasons may be advanced. One important reason is that, for all of the persons who have deserted the field of education for more profitable rewards elsewhere, there remain hosts of devoted and able teachers who love children and are committed for life to their calling.

But we wish to center attention here upon another factor. Education in the schools makes the stupendous impact that it does because it has been highly developed as a system of instruction, due chiefly to the consideration that university schools of education and the normal schools have collaborated in enunciating principles and developing techniques of education. As a consequence education has become astonishingly uniform in its evaluation and methods. The standardization of American education is perhaps its most striking development. And standardization makes for efficiency, as well in the turning out of graduates as in the making of motor cars. Even when education must be intrusted to inferior teachers,

the system goes forward more or less under its own momentum. Hence the American educational system is profoundly shaping the future.

To recognize, however, the considerable success of the educational system of this country is not to give it unqualified praise. It may be efficiently accomplishing what it is aiming to do. But if what it is aiming to do cannot be justified, its very success will increase its possibilities for evil. Along with much progress in details of knowledge and in the development of successful techniques, this century has seen the ascendance of a philosophy of education that is without God and without Christ, and hence is destructive of morality as well as of true religion. Frequently that philosophy is outspokenly atheistic and anti-Christian; at times it seeks a place of neutrality or may even pay lip-service to Christ. But there can be no real neutrality where Christ is concerned. He demands the whole of our allegiance. Our calling is to cast down "imagination and every high thing that is exalted against the knowledge of God" and to bring "every thought into captivity to the obedience of Christ" (II Cor. 10:5). Judged by this requirement the educational situation leaves little room for optimism.

Here there is an earnest call to action along several different lines.

(1) There is a pressing challenge to establish Christian schools. Only in truly Christian schools will God, the God of the Bible, be acknowledged as Lord.

(2) It also becomes urgent that Christian schools shall not be content with past accomplishments but shall press forward to perform their task more successfully. Christian schools dare not lag behind other schools in the application of the best educational methods.

(3) Especially where it remains impossible to form Christian schools, Christian parents must be aroused to make their homes more Christian, in order to offset the anti-Christian influences of their children's education.

(4) Christians generally may not leave unchallenged the claims of spokesmen for anti-Christian philosophies to present an adequate philosophy of life. They must set forth with increasing power and lucidity the Christian view of life and the world as the only view which will not make a shambles of all of life and

thought. This will mainly be the task of those who labor on a Christian foundation in the field of higher education.

National Union Convention

THE 28th Annual Convention of the National Union of Christian Schools was given a "warm" welcome by the Eastern Alliance of the Union when it met at Paterson, August 13 and 14. But though the mercury was in the neighborhood of 100°, the sessions were so packed with interest, information and inspiration that the delegates were not too conscious of the heat.

Delegates attending the Convention included representatives from California, Washington, Colorado, Iowa, Michigan, Illinois, Ohio, Massachusetts, North Carolina, New Jersey and Pennsylvania. Three Orthodox Presbyterian Church schools were included in the representation. These were West Collingswood, Vineland, and Willow Grove.

The theme of the Convention was "Building for the Future," and this was the keynote of the President's annual message.

Very helpful were the Educational Clinic and the Discussion Groups. A resumé of the discussion of each group was given the entire assembly at the end of the discussion periods, so that those attending different groups were able to benefit from the discussions elsewhere.

The Thursday business session heard reports of the work of the Board, and considered various overtures and reports which were especially informative to those present who were not too well acquainted with the affairs of the National Union. There was another special feature, the showing of a motion picture—"Jersey Journey," which was exceptionally interesting to those present from a distance.

The Convention closed with a splendid banquet, for which Mr. E. R. Post of the Chicago Christian schools proved a most acceptable and humorous toastmaster. Part of this banquet program, including an address by the Rev. Harold Dekker, was broadcast. The main address of the evening was given by Dr. J. Van Bruggen, the new Educational Director of the National

Union, in which he outlined plans for the future work of the organization.

At the close of the Convention, a farewell gift was presented as a token of esteem to Mr. Postma, the retiring President of the Board. One was also presented to Mr. Mark Fakkema, who has given up his office as General Secretary of the National Union in order to be free to help establish Christian Schools throughout the country under the auspices of the National Association of Evangelicals.

Delegates at the Convention were most cordially received by the Christian Reformed people who were the Convention hosts. Informal conversations with delegates from other parts of the country helped provide information in the conducting of Christian schools in general. Those who were present could well say, in departing, "It was good for us to have been here."

(Reported for the GUARDIAN by Mrs. Edith G. Richardson of Willow Grove, Pa.)

Seminary Gospel Team Making Plans

A "GOSPEL TEAM" consisting of members of the student body of Westminster Theological Seminary is being planned for the fall semester, under the direction of Mr. Elmer M. Dortzbach. Churches which are interested in having the team visit them to conduct special services are invited to send inquiries to the Westminster Seminary Gospel Team, Chestnut Hill, Philadelphia 18, Pa. Early inquiries are invited, in order that the itinerary of the team may be planned as soon as possible.

Westminster Opening

"A CHARGE to Workmen in the Word" is the title of the address to be delivered by the Rev. George W. Marston of Evergreen Park, Ill., as the feature of the opening exercises of Westminster Seminary. The exercises will be held on the campus on September 24th, beginning at 3 p.m., and the public is cordially invited to attend.

Latest reports from the office of the Registrar of the Seminary are that 17 applicants have been admitted to the Seminary as members of the new or Junior class. This is the largest entering class the Seminary has had in a number of years.

We Are Not Ashamed of Calvinism!

An Open Letter to the Editor of
Time and Life Magazines

By the REV. CORNELIUS VAN TIL, Ph.D.

Professor of Apologetics in Westminster Theological Seminary

THE following letter to *TIME* magazine was first published in *CHRISTIAN OPINION*, Vol. IV, No. 3. Although the articles in *TIME* and *LIFE*, to which Dr. Van Til refers, appeared some time back, the general subject matter is of current and continuing interest. In an earlier issue of the *GUARDIAN* we referred to the article by Professor Bouma and the replies by Professors Pauck and Haroutunian. The fact that magazines such as *TIME* and *LIFE* give space frequently to the consideration of religious subjects indicates that there is a real interest among the reading public in the religious aspects of modern living. We are glad to have this evaluation of the usual popular attitude toward and treatment of such matters, from the pen of the well-known Westminster professor. We publish it by permission of *CHRISTIAN OPINION*.

DEAR *Time*:
In your issue of February 24, 1947 you published an article under your usual rubric called "Religion" on the subject Calvinist Comeback?

The writer of your article describes what he apparently thinks of as the essence of Calvinism in the following sentence: "Calvinism insisted on 1) the total depravity of man, 2) a God who, for His own good reasons, irrevocably divided all mankind into the Elect and the Damned, 3) strict 'blue laws'." We who believe in Calvinism wouldn't put it that way.

The System of Truth

Our contention is that any individual doctrine must be understood in relation to the system of which it is a part. Take, for instance, the so-called "five points of Calvinism," (a) total depravity, (b) unconditional election, (c) limited atonement, (d) irresistible grace, and (e) perseverance of the saints. Rightly or wrongly Calvinists hold that these five points are nothing

but facets of the system called Protestantism. They feel that those who are most deeply devoted to the genius of Protestantism, with its doctrine of Scripture as authoritative for all the dimensions of life, ought to hold to these five points of doctrine. The Bible speaks of God first of all. It speaks of Him as the creator and director of the world. What is this but to say that by His plan God "controls whatsoever comes to pass?" What is this but to say that man is ultimately responsible to God and that God by His self-contained wisdom controls the final destinies of men. Calvinism is simply Protestantism come to its own.

The Essence of Christianity

Furthermore Protestants believe that their system constitutes the essence of Christianity. The genius of Protestantism is not best expressed by saying that it brought to light the doctrines of the infallible Scripture, justification by faith and the universal priesthood of believers. Here too the individual doctrines depend for their meaning upon the relation they sustain to the system of which they are a part. And the Roman Catholic "system" is a hybrid system, a system part pagan and part Christian. The genius of Christianity cannot make itself felt without material reduction through any of the doctrines of Roman Catholicism.

Those who believe in Calvinism, then, believe that their system is, as the late B. B. Warfield put it, Christianity come to its own. They believe that they can make out their case for this contention first as over against those who are Protestants but not Calvinists and second as over against those who are Christians but not Protestants. Calvinists simply think of themselves as those who hold to the system of Christian theism and do so seriously at every point.

Calvinist Evangelism

Feeling as they do, Calvinists naturally do not hesitate to call upon men everywhere to accept their faith. And this call finds a particular urgency in what amounts to a confession of bankruptcy on the part of those who profess anything but Calvinism. The address of Professor Clarence Bouma of Calvin Seminary in Grand Rapids, Michigan, published in *The Journal of Religion* for January, 1947, constitutes just such a call. The replies to Dr. Bouma by Professors Joseph Haroutunian and Wilhelm Pauck, that appeared together with the article by Dr. Bouma, seek to escape the challenge of Calvinism. But these replies do not really deal with the main point at issue as between Calvinism and its critics.

The God of Calvinism

It is the claim of Calvinism that its God alone is the source of all light and truth. Science needs its "uniformity of nature;" there would be no such uniformity unless God really controls whatsoever comes to pass. Philosophy needs its ultimate principle of coherence; there would be no coherence in any sense for man except for his presupposition of the self-contained God. In every field of human interest and endeavor man is confronted with impenetrable darkness unless he first presupposes the God of Calvinism. Calvinists think they can establish such contentions as these. Accordingly they think they have a duty not merely with respect to theology but also with respect to every other domain of human enterprises. Calvinists would ask men to accept their "world and life view" lest rationality itself should lose its footing in the quicksands of the irrational.

The article in *Life* of March 10, 1947, may help to illustrate the point. In it Paul Hutchinson, then the Managing Editor of *The Christian Cen-*

tury, makes a report on "the status of religion abroad." Hutchinson speaks first of religion in its relation to its institutional expression. He speaks of "new stirrings of interest in religion." Churchmen, he says, feel impelled to pass the "judgment of Religion" on questions of sociology and politics. At the same time there is less and less interest in the institutions of religion such as the church and the synagogue.

Hutchinson does, to be sure, speak of an intellectual renaissance but he mentions as its leaders such as are the enemies of Calvinism as a Christian life and world view. If there is anything that "Calvinist Karl Barth" finds distasteful and untrue it is Calvinism. And as for Reinhold Niebuhr and Jacques Maritain, the other two leaders of the "intellectual renaissance" referred to, these two worship anything but the God who by His counsel controls "whatsoever comes to pass." The intellectual renaissance spoken of seems to thrive in a reality that is said to have no ultimate system at all.

"Man's developing spiritual concern," as Hutchinson sees it developing, appears to be a feeling after some sort of a something somewhere beyond the regular patterns of nature discovered by science. The god of this religion is for all practical purposes as indescribable as was the idea of the "boundless" to Anaximander.

No Hope In an Unknown God

Yet it is the belief in this unknown and unknowable god that is said everywhere to support respect for the moral law. "But religion becomes of new moment in an age threatened with social disintegration when it declares that unshakeable moral standards exist, that human destinies hang on man's attitude towards these standards and that it is the business of man and all his institutions to try to bring all the activities of life into conformity with these principles." The great hope for the future of the world lies largely with the worship of this unknown and unknowable "god," so they tell us. In the words of W. H. Auden, as *the subatomic gulfs confront our lives with the cold stare of their eternal silence*, we look in vain to politics, to science or to technics for any help. Our only hope is in religion.

But will this religion help? Is it anything more than a Platonic myth, a second best, to which man turns in

desperation when his "rational" interpretations of the universe have failed? How can one expect any assistance, either, for his intellectual problems, from a God who by definition sustains no rational relation to the universe or to man? Why point to the world of "spiritual values," if that world but reduplicates the problems of the present one? If Socrates should read the article in *Life* he would say to its author, "But, as I was saying, revered friend, the abundance of your wisdom makes you indolent." To be sure, all the gods believe in the moral law. "For surely neither God nor man will ever venture to say that the doer of evil is not to be punished. . . . But they join issue about particulars." The mere formal agreement about the validity of the moral law is in itself meaningless. There is no reason why anyone should obey the moral law unless what Calvinism says about this moral law is true. Calvinism holds that in everything that man confronts he is face to face with the requirement of glorifying his Creator, and his Judge. But if man cannot know that God is either his Creator or his Judge, he has the fullest intellectual and moral right to do as he pleases. To see the forces of religion of the sort we have heard about pitted against "communism" as an enemy is a pitiable spectacle no less from the logical than from the moral and religious point of view.

Yet the kind of god and the kind of religion that is composed of the vaguest of mixtures of the various deities of all the positive religions is logically the only alternative to Calvinism. Without the presupposition of the God of Calvinism man is confronted with and himself floats upon the ultimately irrational.

We Believe Calvinism

As I said at the outset then, Mr. Luce, the individual doctrines of Calvinism are intelligible only as parts of the system of the life and world view of which they constitute a part. We hold to this system not because we live in the "Bible Belt" or because we have never heard of Biblical Criticism and *The Critique of Pure Reason*. To be sure, we accepted our system of truth on the authority of parents and teachers who believed in the Bible as infallibly true. But we believe our system, if possible, more ardently than ever now that we know

that those who reject it can find no alternative but pure irrationalism: We believe our system more ardently than ever too, when we see both the Roman Catholic and the Arminian apologists slip down the smooth decline into the cauldron of irrationalism as they seek to draw out those that are already swirling about in its midst. We admire the person of John Calvin. But we are not mere hero worshippers of the "ascetic heretic-burning" Reformer. We think Calvin taught what Scripture teaches. We have learned to believe what Scripture teaches not because we were wiser than other men but by the "testimony of the Holy Spirit." But now that we have believed, our eyes have been opened to the fact that our system is true or there is no truth. Why then should it be thought so strange to speak of a "Calvinistic Comeback?" Perhaps it is strange in view of the temper of the age. But are intelligent men to decide ultimate issues by a motion and a vote? Is it too much to expect that Wilhelm Pauck, Haroutunian, Karl Barth, Reinhold Niebuhr and Jacques Maritain may become really self-critical and face the problems of reality, knowledge and ethics once again and afresh?

More Machen Books Available

WE HAVE been informed by the Eerdmans Company that two more of the books of the late Dr. J. Gresham Machen have been reprinted and are now available. These are the volumes of his radio sermons, *The Christian View of Man*, and *The Christian Faith in the Modern World*. Each volume is priced at \$2.50. Orders for these and other books may be sent to The Presbyterian Guardian, 1505 Race St., Phila. 2, Penna.

Son to Meiners

THE Rev. and Mrs. Raymond Meiners of Schenectady are rejoicing in the birth of a son, Daniel Raymond, born August 9th. The Meiners have two other boys, John Mark aged six and one half, and Calvin aged three.

A Teacher Looks at the Christian School

By MISS BETTY BLAKEMORE

Superintendent-Teacher, West Collingswood Christian School

IT SHOULD be evident to any thoughtful person that our non-Christian educational system is failing truly to educate our youth. Juvenile delinquency, immorality and crime have been increasing steadily.

Some educators have believed that children could be trained to live moral, law-abiding lives through character education. This system of character building depends on human experience, that is, experimental morality, a morality apart from the law of God, a non-Christian morality. The end of such a system is in man,—in self. It is man-centered, not God-centered. And their system has failed. Statistics prove that our prisons and asylums are filled with youths in their teens, the average only eighteen years of age.

Progressive education, so popular in many places today, is the outcome, in education, of the theory of evolution. In these activity schools the pupils, instead of being regarded as naturally sinful (sinful by nature), are thought to have within them an uplifting urge which they must express. In order to have full freedom to express themselves, the pupils usually take charge of the class activities or recitations: the teacher remains in the background, principally as an interested observer. This practice of pupil-controlled situations does develop poise, ease in speaking to a large group, and freedom in discussion. But the definite goals of the older type of school are not obtained. The pupil must be free to express himself, that is, pursue whatever interests him. If he is disinclined to read or to learn to spell, he does not read or learn to spell, though he may be promoted each year, in spite of this handicap. This type of education is not really progressive.

One result of it is that we have many pupils that are illiterate in some respects, for they have not received adequate training in basic subjects. Juvenile delinquency results often, because the pupils have had no training in mental discipline, or self control, and have little reverence for their Creator or regard for the rights of others.

Indeed this system produces pagans in many instances.

It may be said that not all public schools should be characterized as those that have been mentioned. Nevertheless, it is a fact that even in the best of our public schools, the teaching is not God-centered. The tendency is to exalt man and man's achievements, not to give God the honor due to Him in all things.

Some consider it a good plan to offer an opportunity for an hour of religious instruction once a week, at the church of the pupil's choice. According to this plan, instruction in religion, or in Christianity, is regarded as an extra-curricular subject, not as a regular part of the school program. While this is not a solution for the failure of non-Christian education, it is deemed by some to be worthy of consideration. This is a bad plan, however, if the state requires attendance at such a class in religious instruction, or gives credit for attendance. This would mean interference of the state with religion. At any rate, it is not a solution to the problem, because, according to this procedure, the pupils fail to honor God in all things, including the subjects of the regular school curriculum.

Our Need of God-Centered Education

We must admit our need, the need of education that truly educates. This will be obtained in a Christian school, that is, in a school that is God-centered, in which teachers and pupils recognize the sovereignty of God, in which all the teaching is based on the Bible, the Word of God, and in which the glory of God is the purpose of the school program. All knowledge is from God. Romans 11:36 says, "For of him and through him and to him are all things, to whom be the glory forever. Amen."

To give a course in Bible study, in addition to the other subjects is not the purpose of the Christian school, nor does the offering of such a course constitute a Christian school. In a

Christian school, the teaching of the Bible permeates the entire curriculum, for each subject is taught on the basis of Christian principles. The teaching in a Christian school must be based on the Bible because it is God's Word. "All Scripture is given by inspiration of God and is profitable for teaching, for reproof, for correction, for instruction in righteousness". (II Timothy 3:16.)

History teaches God's dealing with men and the world, and His saving purpose in each development and event. How natural it is for the Christian school teacher, because of her knowledge of God's Word, to explain the divisions of the world into different countries and peoples, into different climates, and into different modes of living,—all as a part of God's plan from eternity, a working out of the will of God.

As they study the development of a plant from a tiny seed, pupils glorify the God who sent the rain and the sunshine, who provided the soil needed for the plant's life. In all of nature God's hand is seen, for "The Heavens declare the glory of God, and the firmament showeth his handiwork" (Ps. 19. 1).

How readily pupils in a Christian school learn to "see God in all things"! As they study their lessons, they are led to realize that "The earth is the Lord's and the fullness thereof, the world and they that dwell therein" (Ps. 24:1). In a Christian school the thoughts and purpose of teachers and pupils are centered on the truth that all things work out according to God's will and for His own glory.

We need God-centered education—Christian schools—because Christianity embraces the whole of life, not just one part of it. Everything a child of the covenant does, he should do as a child of God, and so, he should attend a Christian school.

The Parent's Responsibility

Who is responsible for the education of our children?

According to one view, the Church should educate its children, but we

are taught that this is not a duty of the Church.

Another view maintains that the state should educate the children. Yet we know that state education tends to eliminate religion from education. The schools cannot teach a specific form of religion, and consequently, an effort is made not to say anything about religion that would offend anyone. This course leads to the entire elimination of any religious teaching. And too, if the state educates our children, it deprives parents of the great privilege of educating their own children.

The Bible clearly teaches that parents have the duty and responsibility of educating their own children. Proverbs 22:6 says, "Train up a child in the way he should go, and when he is old he will not depart from it". And in Galatians 6:4 we read, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord".

Christian parents know that their children are by nature totally depraved, and yet because of common and special grace, they have good as well as evil impulses within them. The public school, however, assumes that children are good.

When covenant children attend non-Christian schools, they are given non-Christian teaching; they have a part in a school where children of the world, some of God-less parents, are their companions. Should Christian parents allow their children to be included in a classroom in which children are taught that they are naturally good, that they can become better by their own striving, instead of being encouraged to recognize their sinful state and need of a Saviour? Should Christian children be educated in a classroom in which God is not honored as the sovereign Ruler of the world and as their own Heavenly Father?

The children of Christian parents are covenant children, God's children, and differ radically in principle from children of the world. They need an education that teaches them to honor God and live for Him because they are His. It is the responsibility of parents to see that their children receive such an education. It is the endeavor of Christian schools to provide such an education.

Results of Christian Teaching

As was stated above, according to

the teaching of some of our modern educators the child is good, and we must not interfere with the expression of this goodness, but should let him do as he pleases. The child does not need to be redeemed, but can help himself to grow better day by day. In contrast to this concept, we have the teaching of the Bible that "All have sinned and come short of the glory of God" (Romans 3:33). "As it is written, there is none righteous, no, not one" (Rom. 3:10). "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Covenant children learn, or should learn, these truths almost from birth. They know that all people are sinners and there is no hope except in the redemption through the death of Christ on the cross,—except by being born again by the Holy Spirit. They are taught that they, as children of Christian parents,—as covenant children—have the grave duty of honoring God in their lives, including their school life. They are taught that the purpose of their educational program is to honor God.

And so covenant children attend a Christian school and are taught their lessons by a Christian teacher, on the basis of the Bible. They are taught that all knowledge comes from our Sovereign God, who created the world and who is the ruler of it; that all is for His glory. They are taught to see God and to serve Him in all parts of their lives.

In teaching Bible principles in connection with a reading lesson, it may be, or nature study, or some other subject, a teacher finds real pleasure in observing the quick response pupils often make to the teaching. As the children grow in grace, and in their knowledge of God and the unfolding of His plan for the world, they learn at times to make their own application of Christian principles in a recitation. It is a joy to notice week by week their development in Christian character as evidenced by their lives and conduct.

As they memorize parts of the Bible and are taught Bible lessons, children in a Christian school learn to love God's Word and to honor it by trying to live its truths. Prompt obedience, carefulness in their speech, consideration for others, courtesy, cooperation, and other qualities are manifested in increasing measure.

This is a rich reward to the Christian school teacher for the work she attempts to do. To be entrusted with the responsibility of giving Christian teaching to God's covenant children causes the Christian school teacher humbly to realize her own inadequacy and helplessness. Without the grace of God and His constant presence and guidance, she would surely fail. What greater joy could a teacher ask than to see her children grow in grace and in the knowledge of God their Saviour. The Christian school teacher as well as the pupils tries to live the lines of George Herbert:

Teach me, my God and King
In all things Thee to see;
And what I do in anything,
To do it as to Thee.

Trinity Church Dedicates Building

AT a special service held Sunday afternoon, July 27, 1947, the new building of Trinity Orthodox Presbyterian Church, Bridgewater, South Dakota was officially dedicated. Among those who took part in the service besides the Rev. Russell D. Piper, pastor, were the Rev. Louis E. Knowles of Volga, S. D., the Rev. Melvin B. Nonhof of Bancroft, S. D., and the Rev. Jack Zandstra of Chicago, a minister of the Christian Reformed Church.

Oostburg Christian School Opening

THE building being erected for the Christian School of Oostburg is nearing completion, and the school is expected to open early in September. There are to be three classrooms and it is probable that about ninety pupils will be enrolled in the school at the start. The Association which sponsors the school includes members of the Christian Reformed and Reformed Church in America congregations of Oostburg, as well as the Bethel Orthodox Presbyterian congregation. The school building is situated on ground immediately adjacent to the property of Bethel Church.

Schools Must Be **SCHOOLS!**

A Parent Asks Some Questions About The Christian School Movement

By Ruling Elder **THOMAS R. BIRCH**

Calvary Orthodox Presbyterian Church, Germantown, Pa.

IN ORTHODOX Presbyterian circles the concept and the goal of Christian schools have fired the imaginations and kindled the energies of countless parents, and today there is a constantly increasing roll of such institutions in communities where Orthodox Presbyterian churches flourish. This is one of the healthiest and most encouraging signs of progress that those churches could have. For the future of the denomination, it is of inestimable importance.

As the father of a child who for three years attended the first Christian school among Orthodox Presbyterians, and who for the past year has attended the local public school, I have had an opportunity to study at first hand the advantages and disadvantages of both types of schools. All Christians will agree, I believe, about the disadvantages of the public school for the children of Christian parents, and it is not the purpose of this article to rehearse them once more. But, to my mind, our enthusiasm for the principle of the Christian school has, in some instances at least, blinded us to the large area of the school's life which may not be to its credit, and which should be corrected as speedily as possible.

Our schools are Christian. This statement is not open to argument. On this score we have no worries at all. But how do our schools measure up as schools? Is there a regrettable tendency among us to consider that anything truly Christian in principle is, by that fact alone, also better in every way than that which is not Christian? A Christian plumber may be a very fine Christian and at the same time a very poor plumber. If I employ him I can be certain that he will not substitute inferior materials nor inflate my bill. But can I be certain that the faucets won't leak? By the same token, if I send my child to a Christian school, I can be sure that she will not imbibe evolutionary doctrine nor be taught that an impersonal chance rules the universe. But can I be certain that she will have acquired, or even been exposed to, a

well-rounded and thoroughgoing education in all its branches?

In other words, I believe that in concentrating on making our Christian schools Christian, we may have lost sight, in some instances, of the fact that they must also be schools. And Christian school boards, composed for the most part of individuals with no previous knowledge or experience in the field of education, have too often forgotten this, or been poorly equipped to cope with the problems it presents.

Consider what happens frequently in the establishing of a Christian school. The people, some of them, in a local congregation, become enthusiastic for a Christian school. An Association is organized. A board is elected. There is a demand for an immediate opening of the school. Finally, without too much preparation, the doors are opened some fine September morning. There is one teacher, with fifteen to twenty pupils in three grades. Some equipment is makeshift, some is good. Then comes the next year. These pupils must be kept in the school, so another grade must be added. New pupils enter the first grade. The expansion costs money. The teacher is persuaded to take on the four grades. So now we have one teacher, four grades, and perhaps thirty pupils.

One room schools are an ancient tradition in America, but the assignment is a difficult one for any teacher. If the school is blest with a talented and capable woman who is equal to the task, the board is most fortunate. But still there are problems. And then the next year there must be further expansion. So another teacher must be hired, and perhaps two extra grades added. But the school in its first year or two has made an impact on the community, and applicants are crowding the doors. Too, the available space is limited, and so the classrooms are crowded. But the board feels constrained to yield to the demand for expansion, even at the cost of inefficient education. The overworked

and now underpaid teachers are forced to use makeshift means. The bright pupil in an upper grade is appointed to hear the recitations of the pupils in a lower grade, while the teacher is instructing the rest of the members of the older child's class. On that deal everyone loses out. And since three or four grades are dividing the teacher's time, the pupils of each grade receive only one fourth the normal amount of classroom instruction. The rest they have to dig out for themselves. Perhaps some items in any well-rounded school curriculum are missing altogether, such as art and physical training. All in all, the school while eminently Christian, has reached a place where it can hardly be considered adequate from an educational standpoint.

I fully recognize that four-fifths of the difficulty can be laid at the door of finances. I sympathize with that, and readily grant it. But the answer, it seems to me, is two-fold: First, let the schools make haste a little more slowly. Let them limit themselves to that which they can do well with the money that is available. I could become enthusiastic about a Christian kindergarten, well-equipped, well-staffed, and properly conducted. But if the equipment and personnel of a good Christian kindergarten be spread over seven grades, I would not want my child to be a pupil there. Must school boards try to jump before they can run, run before they know how to walk, or walk before they've learned to creep? And the second part of the answer is, of course, obvious. Let Christian parents dig down even deeper to make possible a school that can compete educationally with the public schools. Let them not be content with any educational program less complete or more poorly integrated than that of the non-Christian schools. It costs money, but it's worth it.

I believe firmly that most of our school boards, if not all of them, and the teachers too, are doing all in their power to try to correct some of these matters. But if the board has bitten off more than it can chew, then retrenchment may be the only answer, unless more funds can be raised. Meanwhile the teachers continue to carry on their most difficult task, valiantly and creditably. I cannot close this little article without a

brief tribute to my daughter's first teacher, Miss Betty Blakemore, who until this fall taught and was principal at the Willow Grove school. This fall she begins teaching at West Collingswood, and Willow Grove's loss will be West Collingswood's great gain. With quiet devotion to her job, with outstanding talents and rare gentleness of spirit, she endeared herself to her pupils and to those of the parents who have had the good fortune to know her well. Throughout her years as a Christian school teacher she has willingly accepted a salary that is little more than half what she could earn in the fields of secular education, for which she is trained and equipped. This sacrifice is but one of the many she has made for the joy of guiding Christ's little ones along the pathways

of truth and into the pleasant pastures of the Kingdom of God. We need a few hundred more like her.

I have here been mainly concerned to point out some of the items on the debit side of the Christian school ledger. Other writers have dwelt at length, and will dwell at length, on the credit items, which are many and heartening. If our school boards, parent's associations, and teachers will devote much thought and energy to the dual job of producing institutions that are not only Christian but also schools in the highest sense of that word, they will have rendered to Christian parents a service of incalculable importance to them and to their children and to countless generations of the children of the covenant. Our schools must be Christian. But they must also be schools!

strength, and when in its judgment the proper time came for an open battle, these enemies of the gospel triumphed and a great Church apostatized.

What should the Bible-believing ministers and elders of the Presbyterian Church in the U.S.A. have done in 1924? They should have brought formal charges in the presbyteries against individual signers of the Auburn Affirmation. They should promptly and clearly have presented the Presbyterian Church in the U.S.A. with the choice of upholding the gospel or of condoning the preaching of "another gospel which is not another." If that Church had ruled at that time that the position of the Auburn Affirmation was acceptable, then the issue in the Church would have been very clear. If it had condemned as heretics some of those who signed the Affirmation, then the rest would have been compelled to withdraw or to stand trial. To be sure, it would have caused a tremendous upheaval and much unpleasantness in the Church at that time, but the Church might well have been saved for the gospel.

The watchmen in Zion in 1924 did not follow up their warnings with action, and thus must share culpability for the ultimate triumph of evil in the Presbyterian Church in the U.S.A. Some of these watchmen have lived to repent of their failure to act at that time. May you in the Presbyterian Church in Canada learn from their failure! Your Church showed a very remarkable vitality in coming through the disruption of 1925 so well. It is the opinion of the author who is only superficially acquainted with the affairs in your Church that the day can still be saved in Canada if you act now. The gauntlet is clearly cast at your feet in the May issue of the Record. Take up the challenge; bear aloft the banner of the gospel. Bring these writers to trial in a careful and prayerful way. Consult together in the preparation of your case. Take great care in preparing it, lest it be thrown out on some technicality. Perhaps it will be best to prepare separate cases against each of the four ministers whose names head the article in question, and to present them successively rather than simultaneously. This will entail much hard work, much unpleasantness, and many heart-

Canadian Presbyterians, Awake!

An Open Letter to the Bible-Believing Ministers and Elders in the Presbyterian Church in Canada

By the REV. ROBERT S. MARSDEN

General Secretary, Committee on Home Missions and Church Extension, Orthodox Presbyterian Church

IN THE May, 1947 issue of *The Presbyterian Record*, the recognized organ of the Presbyterian Church in Canada, there appears a direct and unblushing attack upon the gospel of Christ. In the article "Reflections on the Proposed Statement of Faith" by four prominent ministers of the Synod of the Maritimes many of the most central doctrines of the Word of God are openly spurned. Among these doctrines which are clearly contemned are those of the inspiration of the Scriptures, the substitutionary atonement of Christ, and the finality of the gospel. There are, no doubt, many of you who have openly and publicly condemned the article referred to. The Rev. Malcolm R. Mackay of New Glasgow, N.S., in the August issue of *The Contender* has done this very ably and faithfully, and, undoubtedly, similar articles will have appeared in other conservative Canadian journals. Such public condemnations are fine in themselves, but it is to be hoped that you will learn from history to take a more direct approach.

In 1924, as you know, there was

issued in the Presbyterian Church in the U.S.A. a statement known as the Auburn Affirmation. In a very clear way it attacked some of the same doctrines which are attacked in the *Record* article. The attack was made somewhat in the same manner. The conservative press within the Presbyterian Church in the U.S.A. denounced the Affirmation in no uncertain terms. Yet the Affirmationists and their sympathizers finally took possession of that Church, in 1936. Those of us who remember the Presbyterian Church in the U.S.A. as it was in 1924 have the same impression that probably a very large majority of the ministers in that Church at that time did not agree with the position of the Auburn Affirmation. Yet, 12 years later, the principles set forth in the Affirmation triumphed in the Presbyterian Church in the U.S.A. Why did the conservatives lose the battle in 1936 that might have been won in 1924? Simply because they talked but failed to act. Their words were indeed words of truth, but their actions did not back up their words. In the meantime the enemy gained

aches, and it will probably entail no little expense. But your great Church may be saved if you act now—if you temporize, it will surely be lost.

Southern Church Girds For F. C. Battle

THE decision of the last General Assembly of the Presbyterian Church in the U. S. (Southern), to refer the matter of membership in the Federal Council of Churches to the various presbyteries for decision, has opened the way for a battle in the Church over the question. It is no longer a matter to be considered only in the highest court, but has become an issue in every local presbytery and practically in every local congregation.

Thus on the one hand, advocates of continued membership in the Federal Council met at Montreat early in August and set up a Committee on Protestant Cooperation, with former Moderator Thomas K. Young as Chairman. The Committee will provide factual information on the services of the Federal Council, in the hope of influencing the presbyteries to a favorable decision.

But just a few days later, also at Montreat, the Continuation Committee of the Church including delegates from nearly every Synod in the denomination held a meeting and laid its plans for urging separation from the Federal Council. The members of the several presbyteries will doubtless be deluged with pro and con material until decisions are finally rendered.

It is interesting to recall that in 1937 the Southern General Assembly asked the advice of the Presbyteries about reentering the Federal Council (from which the denomination was at that time separated). The majority of the presbyteries voted against reentry, and so the 1938 Assembly could do nothing but follow their advice. It was later that the Church again affiliated with the Council.

The third installment of Mr. Vos's article on "The Visible Church," containing a discussion of church unity in relation to church union, will appear in the September 25th issue. Be sure and read this important discussion.

Bible Schools Feature Summer Activity of O.P.C. Churches

A LARGE number of the congregations of the Orthodox Presbyterian Church conducted vacation Bible schools for their young people, as the chief feature of their summer activities. In addition to schools already reported in our pages, the following churches also conducted schools:

Calvary Church, Cedar Grove, Wis.: Seventy pupils were enrolled in the school here. Teachers were Mrs. Freda Wieberdink, Annette Hoftiezer, Viola Dulmes, Carol Schreurs, Mrs. Orton Berenschot, Jeanne Olson, Mrs. Clarence Ten Pas, and the pastor, the Rev. Dean W. Adair. Erwin P. Claerbout who is superintendent of the Sunday school was the speaker at the closing exercises of the Bible school, at which the handwork of the pupils was on display.

First Church and Logan Fontanelle Chapel, Omaha, Neb.: Summer Bible School the last two weeks of July. An offering of \$22 for missions was made by the school, an amount more than double the offering of last year. The pastor, the Rev. Reginald Voorhees, also reports improvements to the Church auditorium and entrance. The interior of the auditorium has been painted, and new steps and a railing erected at the entrance. General attendance at the services of the church has improved as over previous years.

First Church, Portland, Oregon: Eighty-nine were enrolled in the school here, held the latter part of July, after the pastor had returned from a two months' leave of absence and vacation. Evangelistic services are being planned at the church for October, with the Rev. Carl Schaufele of National City, California, as speaker.

Leith, Carson and Lark, N. D.: Schools conducted at each of these churches had a total enrollment of 88. A fourth school was held in a schoolhouse in an isolated district, with eleven pupils. The Rev. Walter J. Magee, pastor, reports an almost perfect attendance in each school.

Grace Church, Los Angeles, Calif.: The pastor, the Rev. Robert Graham, reports 75 enrolled in the Bible school of Grace church, with a large attendance at the concluding exercises held Sunday evening, July 20. A church

fellowship dinner was held on July 17th, when the Rev. Robert B. Brown spoke on home missionary work in Omaha, Neb. Grace Chapel had its first wedding on August 7th, when Miss Irene O'Brien, daughter of one of the trustees of the church, was married. General attendance at both church and Sunday school averaged during the month of July well above the averages of a year ago. Four new members were received into the church at a communion service on July 27th.

Grace Chapel, Fair Lawn, N. J.: There was an average attendance of 35 out of the forty-two enrolled for the Bible school here. Nineteen had a perfect attendance. A number of parents, who had never attended a service of the church, were present for the concluding exercises, during which a missionary offering was taken for one of the Korean students who expects shortly to attend Westminster Seminary. A building committee has been appointed to arrange for disposing of the lot on Fairlawn Parkway and to purchase a larger lot on which a church building will be erected.

First Church, Cincinnati, Ohio: The Rev. Charles Ellis, pastor, reports the largest Summer Bible school yet at First church, with an enrollment of nearly 100 for the three weeks the school was in session. During the past year nineteen communicant members have been received into the church. Mr. Ellis preached over the radio, Station WSAI, on July 20th and 27th. His subjects were "The Precious Blood of Christ" and "No Other Savior".

Bethany Church, Nottingham, Pa.: Tuesday evenings throughout the summer, services have been held at the neighboring public market and have received a large hearing. The Session and Trustees have approved a program of repainting the church building, and having the Missionary and Prayer Band provide new curtains at the windows. The annual fellowship supper was held August 14th, with the Rev. Franklin S. Dyrness bringing the message for the occasion.

Covenant Church, Berkeley, Calif.: A combination prayer-visitation-evangelism program has been begun in an effort to reach every home in a large

area neighboring the church. It is planned also to place a Bible in each home found to be without one. A successful summer Bible school has brought a number of good contacts for the church.

St. Andrews Church, Baltimore, Md.: The congregation of St. Andrews has now cleared off the debt on the manse, and is directing its effort toward lowering the debt which still stands against the lot where the church building is to be erected. The architect is going ahead with plans for a Sunday school building which will include an auditorium and a place

for a Christian day school. These are felt to be the minimal requirements for a satisfactory forward program.

Bethel Church, Oostburg, Wis.: During the last month Bethel church raised \$4,000 toward a new pipe organ, which has been purchased and will be installed before the end of the year. The Sunday school has been collecting several hundred pounds of clothing and packaged foods which are to be sent for Korean relief. About twenty of the young people attended the Bible conference conducted by the Presbytery of Wisconsin August 18-25.

An Educational Program for the Whole Congregation

Christian Education Committee Provides Materials for All Ages

By the REV. EDWARDS E. ELLIOTT
Pastor St. Andrews Orthodox Presbyterian Church, Baltimore, Md.

FOLLOWING the resignation of the Rev. Floyd E. Hamilton as General Secretary of the Committee on Christian Education of The Orthodox Presbyterian Church, which took effect July 1st, three members of the Committee were appointed to have oversight of the work, until such time as a new General Secretary is appointed. These men are the Rev. Messrs. Leslie A. Dunn, Edward J. Young, and Edwards E. Elliott. The present article by Mr. Elliott indicates some of the materials which the Committee provides in its effort to be of assistance to local churches in their program of carrying out a local Christian educational plan.

BALTIMORE'S Druid Hill Park Zoo is rather humble as zoos go. For the benefit of city children it has a section devoted to ordinary farm animals. Zoological experts, trained to care for lions, apes, elephants and ostriches may find it humiliating to tend cows and sheep and horses. But these too must be cared for if the display is to be effective.

In this bizarre age of fantastic, atheistic philosophies, we as Christians must be highly trained. The arrows of the Lord must be sharp in the heart of His enemies. But in meeting such specialized needs, we must not neglect the more menial, humble

task of feeding the little sheep of the flock. It is often difficult for the expert to speak the language of the layman, and for a theologian to speak the language of children. But this also we must do, while not leaving the other undone. The Committee on Christian Education of The Orthodox Presbyterian Church, while it delights in preparing expert material on the adult level, also is concerned to prepare expert material for the beginners, primaries, and juniors.

At the present time the Committee has Sunday school lessons in the experimental stage. Until they have been given more trial in the schools, however, and certain other factors have been arranged, they will not be standardized. Beginner's lessons, however, are approaching a standard, and are being used by over half the Sunday schools of the Church. Primary lessons, prepared by Miss Harriet Teal at great personal sacrifice, are being mimeographed and sent out week by week. When this series is complete it will be standardized and work will begin on the Junior series. Churches are encouraged to use all of these lesson series, and to help the Committee in its task by constructive criticism. Only by such a process can we produce a pedagogically sound, thoroughly Reformed lesson series which we can heartily recommend to all churches.

At the present, while our own lessons are in an incomplete stage, many of the schools are using the lessons put out by the Christian Reformed Church. The Committee provides an Orthodox Presbyterian Church supplement to this series, which includes space for class work, fill-ins and the like. These supplements are being prepared now by Mrs. Russell Piper.

The Committee, of course, recognizes that no amount of materials provided by it can possibly take the place of careful and prayerful preparation and study on the part of the teachers. When the writer was a student in college, he spent his summers selling a Bible Encyclopedia to Sunday school teachers. From his contact with the teachers, it appeared to him that many of them, especially in modernist churches, were teaching only because they had practically been drafted, and would quit as soon as someone was found to take their place. Likewise many superintendents seemed to be people who were given the job because they had refused to be teachers. These people were really failures from the school's point of view. A good teacher is one who will pray for the salvation of the pupils, call on them in their homes, write to absentees, and above all prepare lessons carefully. It is to be hoped that such teachers are in the high majority in The Orthodox Presbyterian Church.

On the Young People's level the Committee has a goodly backlog of usable lessons. More will be prepared when it appears that societies have used up the present supply. Announcement will be made of further developments in this field.

The Committee is continuing with its Tract-a-Month program. The title of the next tract in this series in "Beelzebub's Sting," a consideration of Satanic sleeping sickness. The Committee has a considerable supply of these and other tracts on hand. We urge a zealous, steadfast tract distribution program on the part of Christians, in order that local communities may hear the gospel, even though the people refuse to come to our church doors. Perhaps it would startle our churches into action if we realized the elaborate and expensive tract distribution program which is now being planned by the Roman Catholic Church. If you find a Romanist leaflet on your doorstep each week, do not be surprised.

Just pray that the Lord may forgive you for not pushing the tract program of your own church with greater zeal, and then start out with your own tracts to distribute.

Among the tracts which the Committee plans to publish in September is the large "Tract for Today," Number 11, entitled "Christ or the Lodge" and containing the report on Secret Societies which was prepared by a committee of the General Assembly several years ago, and has since been recommended by the Assembly to the local congregations. Another tract, by Professor R. B. Kuiper, entitled "God's Will and God's Word" and dealing with the subject of guidance, is also soon to appear. Aggressive use of tracts has helped promote Seventh Day Adventism, Jehovah's Witnesses and other religious groups. It is the Committee's belief that a wider use of its materials would serve the interests of The Orthodox Presbyterian Church and of the truth the Church seeks to proclaim.

The Tract Bulletin on which local churches can mimeograph their announcements and order of service continues to be available. A wider use of this item would enable the Committee to make more frequent changes in the copy used. The Committee will gladly help local churches which lack a mimeograph machine or mimeographer.

The Vacation Bible School manuals prepared by the Committee are well known. Catechism instruction is worked into these manuals. And the Committee is promoting the sale of *The Covenant Children's Catechumen Course*, prepared by the Rev. E. C. DeVelde, as an aid to parents who wish to give their children more Christian instruction than is provided in the Sunday school.

One pamphlet especially is worthy of a wider reading than it has so far received. This is "Our Children—How Shall We Educate Them?", by the Rev. Edward Heerema. Every teacher in neighboring schools should have a copy of this valuable pamphlet. The tract has found the vulnerable point in public school education, and goes the whole length in exposing it. Parents taking baptismal vows for their children need to be reminded that these involve a Christian education for the child also.

It is undoubtedly true that some of our tracts, especially those for adults,

call for a certain amount of adult thinking. People are too much inclined to keep religion on the devotional rather than the intellectual level. But we believe that it is necessary to speak the truth and to think the truth, if one is adequately to love the truth and worship Him who is Truth. Hence the character of the tracts prepared by the Committee. To some people they may seem to rub the wrong way. But being able to see clearly the destruction which awaits our Sodom-culture, we must take the salt of truth and apply it even to the jaded nerve ends of the ungodly. But also we must build up our own in the knowledge of the truth. It is our prayer that through the Committee materials some, yes many, will be reached, and saved—by grace.

For information about these or other materials of the Committee, write The Committee on Christian Education, 728 Schaff Building, Philadelphia 2, Penna. Orders may be sent to the Committee, or will be handled by THE PRESBYTERIAN GUARDIAN.

Reformed Presbyterian Church Synod

THE 118th Synod of the Reformed Presbyterian Church of North America met at Grinnell, Iowa, July 11-20. Among the items of business considered or acted upon were the following:

A plan permitting congregations to call pastors for a limited term of years was considered and tentatively adopted. A committee was appointed to work out the details of the plan and report back next year.

A resolution protesting against universal military training was adopted, not on the ground of any pacifistic principle, but on the ground of the bad moral conditions in and around army camps. The resolution noted that the Reformed Presbyterian Church "has always furnished its full share of soldiers in any war in which we have been engaged."

Minimum salary of ministers of the denomination was set at \$1800. per year in addition to manse.

There was a proposal before Synod that the China Presbytery be granted full ecclesiastical autonomy. Discussion of this matter had caused some debate in the Church. The Synod, however, tabled the proposal, after it had

been assured by a recently returned missionary that there was no demand from the China Presbytery for autonomy at the present time.

It appeared that the Reformed Presbyterian Church is the leading per capita contributor in the country to the American Bible Society. During the past year it averaged 53 cents per communicant member in such contributions.

Seventy-five ministers and 39 elders attended the Synod, which was the largest and longest in the Church for many years. The Rev. John Coleman, D.D., of Geneva College was elected Moderator.

Rank Plans for Religious Films

J. ARTHUR RANK, British film magnate, announced at the recent meeting of the World's Sunday School Association in Birmingham, England, that he is building in a suburb of London a motion picture studio to be used for the production of religious films. Rank, who is an official in the W.S.S.A. said that "the studio will belong to me, but it will be available for any religious body of any denomination to use for making films of their own choice." The films will be made on a non-profit basis, and most of them will be suitable for church showing.

At the meeting referred to, the W.S.S.A. voted to change its name to The World Council of Christian Education.

College Graduates

Christian education on all levels and in all areas of knowledge will become a reality only when educated Christians are united in the effort to formulate the principles of true Christian education. You may help by applying for membership in:

The Inter-Collegiate Gospel Fellowship,
INCORPORATED
464 Pequot Avenue New London, Conn.

Just Off the Press

CHRIST or the LODGE "Tracts for Today"

No. 11

Here Is the Truth About
the Lodge Question.
Be Sure To Read It!

Committee on Christian Education
1505 Race Street
Philadelphia 2, Penna.

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Bills for "Christian Amendment" Introduced in Congress

FOR the first time in 37 years the name of Jesus Christ has been placed before the Congress of the United States for official legislative action, according to an announcement in *The Christian Patriot* of Topeka, Kansas. Representative Louis E. Graham of Pennsylvania and Senator Arthur Capper of Kansas placed before their respective legislative bodies during the closing days of Congress identical bills for the adoption of the "Christian Amendment."

The Christian Amendment, which is sponsored by an organized Christian Amendment Movement headed up by members of the Reformed Presbyterian Church, calls for two legislative steps. In the first place, the Preamble to the Constitution is to be amended to read: "We, the People of the United States, devoutly recognizing the authority and law of Jesus Christ, the Saviour and King of nations, in order to form a more perfect union . . ." etc. In the second place it would be further stated in the Amendment, "This amendment shall not be interpreted as abridging the present rights of religious freedom, freedom of speech and press, and peaceful assemblage, guaranteed by the First Amendment," and it is also stated, "Congress shall have power, in such cases as it may deem proper, to provide a modified oath or affirmation for those whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

The sponsors of this amendment, while they would like very much to see it adopted, probably do not expect such action at the next session of Congress, or for some time to come. Furthermore, even if such an amendment were to be adopted, it certainly would not make this country Christian thereby, nor would it even indicate that the majority of the people

of the country were Christian. Its supporters claim that it would mean providing in the law of the land for the recognition of a sovereign higher than the people, and so might open the way for greater clarity on the part of the Supreme Court, for example, in deciding issues where the law of the land and the religious scruples of individuals seem to conflict.

While we recognize the seriousness of the problems which confront our country in the sphere of religion-state and church-state relationships, it does not appear to us that the answer proposed by this amendment would be effective in accomplishing the ends desired. But more than this, we seriously doubt whether it is proper for an organization which represents and operates in the sphere of common grace, as does government, to make a declaration which can be true only of those who by the mercy of God have been brought into the sphere of special grace.

It will be interesting to see what happens to this bill, and whether it ever gets beyond a pigeon-hole in some committee room on Capitol Hill.

School Bus Issue Debated

ONE begins to be somewhat annoyed by the continued discussion of the use of public funds for transporting pupils to private and parochial schools. The subject is introduced and seems to be accompanied by more heat than light, on every conceivable occasion.

In Boston, the annual convention of the American Federation of Teachers, an A. F. of L. affiliate, voted against the use of federal funds for transporting pupils to private schools, but approved the use of such funds for other "welfare" purposes for all pupils. They proposed that local pub-

lic welfare agencies be granted a subsidy which would be administered for the benefit of needy pupils in all schools. But direct grants in aid of education should be limited to public schools.

But the Constitutional Convention in New Jersey agreed, by a vote of 50 to 28, to insert in the new proposed state charter a provision that public funds may be used for transportation of pupils to any school, public or private. This provision is wider than the law which caused such widespread concern when it was dealt with by the Supreme Court earlier in the year. That law provided only for transportation of pupils to public and parochial schools. The provision of the new charter opens the way for transportation of pupils to all schools, profit-making private schools as well as non-profit religious institutions. In its earlier decision the Supreme Court held that the law then under examination might have been held unconstitutional because it did not extend to all schools, but that question had not been raised at the time, and so was not considered. The charter proposal is intended to avoid the possibility of the Supreme Court reversing itself on some technicality if a new case should come before it.

Truman on Religious Education

THE week of September 25th has been marked by the International Council of Religious Education as "Religious Education Week." Endorsing the plans of the Council, President Truman declared, "Never before has there been as much need as today for teaching youth that spiritual growth is the goal of all history." Mr. Truman went on to say, "Continued moral development is possible through instruction in the doctrines of the fatherhood of God and the brotherhood of man. This is the faith we live by and nothing can break that faith."

As we read these words, we cannot but express our sincere regret that Mr. Truman has seen fit, in his capacity as President of the United States, to give public endorsement to the modernistic mouthings of unbelieving liberalism. Neither the welfare of the country nor the interests of truth are served by declaring that the faith we live by is faith in the "fatherhood of God and the brotherhood of man." Our faith is in Jesus Christ, the Son of God, the Saviour of the world, and our Lord.

Myron Taylor to Vatican Again

FOLLOWING an eight-months' stay in this country, and despite the protests of numerous Protestant church bodies, Mr. Myron C. Taylor has returned to Rome to serve as President Truman's personal representative to the Vatican. President Truman issued the following statement in explanation of his action:

"At my request the Honorable Myron C. Taylor is proceeding to Rome as my personal representative for further exchanges of views with His Holiness Pope Pius XII, on problems relative to the establishment of peace under a moral world order and to the alleviation of the human suffering still continuing in many parts of the world. Mr. Taylor has also been asked to hold conversations with other leaders on similar problems while he is in Europe.

"The purpose of these further conversations, as on earlier occasions, is to gather for my guidance and assistance various views and impressions concerning existing conditions affecting the peace and the relief of distress, and to obtain the energetic cooperation of all men and women of good will, whether in religion, in government, or in other activities of life, in the interest of progress toward solution of these problems.

"I am seeking by this means a greater clarification of the nature of the vital tasks that confront each of the nations that have pledged themselves to cooperate in the establishment and maintenance of international peace and security and to promote economic and social advancement. I wish to have the benefit of the constructive views and suggestions of leaders everywhere, to the end that the thought and action of the United

States as to world affairs may contribute to that moral world order of peace and security and well-being for which we and the other United Nations struggled to victory in World War II."

Unfortunately it seems to us that this is another of those explanations that does not explain. Is President Truman unable, through the regular diplomatic channels which exist in the various countries, to secure the information he wishes or the advice he should have? Or is it a case that the Vatican has essential information about conditions in other countries that Mr. Truman cannot obtain directly? Does Catholicism have an "underground" in countries behind the "iron curtain," and does the Catholic Church really constitute a "state within a state" in these areas? Undoubtedly the answer to these latter questions is affirmative, but it still seems to us extremely unfortunate that the President of the United States is forced to secure the information necessary to guide him in his political decisions, from and through a religious institution which, in its own way, is out to secure control of these same United States.

Mennonites on the Move

SOME time ago we read reports to the effect that a number of Amish families were going to move from the state of Indiana to the state of Tennessee. The reason was that the state laws of Indiana contained requirements which would make it necessary for the Amish youth to attend the public schools. Amish are very strict about the education of their children, as about other matters. They have their own school system. But in Indiana the law requires pupils to attend school until they are 16. The Amish have grammar schools, but no high schools. For a while they were permitted to have their older children simply repeat the eighth grade for a year or two until they were of age. But the state authorities decided to put a stop to that practice, and so the Amish are going to move to Tennessee where the state laws are not so strict, and their children will not have to go to public irreligious schools.

More recently accounts have appeared in the press of a migration of Mennonites (the Amish are a branch

of the Mennonites) from Canada to South America. These people, who have owned valuable farm land in southern Manitoba, are selling or have sold their land, and will move to join a group of Mennonite colonists in Paraguay. According to reliable sources, the major reason for this exodus is opposition to the actions of the government of Canada in the recent war, relative to pacifists. The Mennonites are strict pacifists. But the government did not deal too gently with pacifists during the war. The Mennonites feel that the government did not live up to its promises made at the time of their original settlement. So they are leaving. Paraguay has promised them complete religious freedom, and freedom from taxes for a number of years.

Stepinac Report Arouses Catholic Ire

THE report of the group of Protestant clergymen who recently toured Yugoslavia, asserting that there was religious liberty in that country and that Archbishop Stepinac had been imprisoned for traitorous political activity, has aroused the ire of many Roman Catholics. Archbishop Cushing of Boston, speaking before the Knights of Columbus Convention, charged that the Protestant clergymen had "sold out" to Tito, and that their statement was "an infamous and monstrous document" and that they were attempting to sell to the American people "the Red Fascist line" concerning religion in Eastern Europe.

Cushing's charges brought quick reply from the Protestant ministers who made the trip. Among others, Dr. Guy Emery Shieler, who is the editor of *The Churchman*, accused the Boston Archbishop of desiring the suppression of the facts in the Stepinac case, and termed Stepinac "the quivering collaborator with Hitler."

There is probably something to be said on both sides of this argument.

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