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The Presbyterian
G U A R D I A N

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants and because, as they are good, they proceed from His Spirit; and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

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Meditation

Prayer For Conquest

"Thy Kingdom come."—

MATTHEW 6:10.

There probably are many people throughout the land quite convinced there is nothing wrong with the country that a new administration would not do a lot to cure. And there continue to be men in the world apparently persuaded that a golden age would dawn the day they gained complete control.

The world does need a new administration. But whatever benefits we may obtain by peaceful elections will be but temporary alleviations of our ills. And violent upheavals too often leave behind a trail of ruin. The cure is swift of foot, and quite beyond the power of man to capture.

Satan is the chief source of unrest. As the god of this world, and the prince of the powers of the air, he "works in the sons of disobedience" and leads them captive unto his will. And the result is chaos and confusion. His is a kingdom of darkness, unrest, bondage, and misery. By subtlety, falsehood, and violence, the old serpent and destroyer labors to destroy the works of God, and as chief adversary foments revolt. And no man on earth can cope with him.

The hope of the world is in the coming of another kingdom. Prophets long foretold it. And something of its blessing was known already in their day. But it came especially with the Prince of Peace. John, going before him, rejoiced to say, "The kingdom of heaven is at hand!" And demonstrating the power of his government in the mighty works he wrought, Jesus faced observers with the words, "If I by the finger of God cast out demons, then is the kingdom of God come upon you."

A new day has dawned. And already new hopes rise in the hearts of millions that shall never be disappointed. A song now goes out of lips that once cried in anguish. Yet only the first rays of the rising sun are seen, the first fruits of a glorious harvest, the tokens of a great promise. The kingdom of satan is still with us. Though its doom is sealed, its destiny has not been reached.

Until the end does come, there will be war between the usurper and the Redeemer, the prince of darkness and the Prince of Peace, the Kingdom of heaven and the kingdom of hell. The mystery of iniquity will continue to work and will gain all who receive not the love of the truth. But the mystery of godliness will prosper, and like a stone cut out of the hills without hands will fall upon the empires of this world. It will grind them to powder, and will itself fill the earth. Like the mustard seed, the Kingdom of God will unfold to glorious proportions. Like the leaven, it will permeate and transform the whole world.

God's Kingdom will advance for a time as a plant grows out of the ground. Silently, by imperceptible strides, independent of the power of man, it will unfold. But it will climax in events that will be catastrophic for the present world-order, but gloriously triumphant for the power and grace of God. New heavens and new earth will be ushered in. The corruptible will put on incorruption and the mortal be clothed with immortality. Tears will give place to the shout of triumph, and chaos will vanish before the tide of peace. Righteousness, holiness, and truth will fill the earth as the waters cover the sea, and there will be no place for anything that offends. God's Kingdom of grace and of glory will ruin forever the kingdom of hell.

This is the Lord's doing. And it is marvelous in our eyes. And no less wonderful is the truth that there is a job for us in bringing to pass this glorious plan. He makes us fellow-workers, fellow-laborers with Christ. As tools in his hands we play a part in fashioning his masterpiece of love and wisdom and grace. Though he alone can give increase, we are called to plough, to cultivate, to water. We cannot rout the enemy. Yet we serve in the army of the King. He bids fight the good fight and contend earnestly for the faith. And there is every assurance of ultimate victory.

But the weapons of our warfare are not carnal, but spiritual. We have a message to take to the world. And we have the ministry of prayer. It is God's good pleasure to give us the Kingdom. But Jesus bids ask, "Thy Kingdom come." Would that God

would pour out upon us the Spirit of prayer and of supplication for the triumph of his cause in the earth. Would not the dullness of our days depart before new zeal? Would not the weakness that we see around give way before a heavenly power? The castles of sin are fortified and every vain imagination is on the loose. It's time to pray! It's time to pray for triumph. And victory will follow prayer, for Christ does not mock us in bidding us pray, "Thy Kingdom come!"

HENRY P. TAVARES

Westminster Seminary Opens September 28

THE OPENING EXERCISES of Westminster Theological Seminary, as it starts its 27th academic year, will be held on Wednesday afternoon, September 28, at 3 p.m. in the auditorium of Calvary Orthodox Presbyterian Church adjacent to the campus.

The address for the occasion will be given by the Rev. John H. Kromminga, Professor of Historical Theology in Calvin Seminary, on the subject, "Orthodoxy's Task."

As of this writing, some twenty five applicants have been admitted to the Junior class of the Seminary, indicating that the total enrollment will be about 80 students.

Betzold Returning

CHAPLAIN JOHN W. BETZOLD, U.S.A., who has been with the Armed Forces in Germany for about three years, will return to this country about November 1. He has been reassigned to Fort Riley, Kansas, where he will serve his next tour of duty. Chaplain Betzold's family will accompany him.

In accordance with actions of the General Assembly, Chaplain Betzold has been able this summer to attend, as an observer, the International Congress for Reformed Faith and Action, held at Detmold, Germany, and also to attend as a fraternal delegate, the Synod of the Gereformeerde Kerken in the Netherlands, held at Leeuwarden. The Orthodox Presbyterian Church holds a relationship of close communion with this Netherlands church.

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SEPTEMBER 15, 1955

Why Missions?

WHEN WE originally asked for the articles which appear in this issue of *The Guardian*, it was not our expectation that there would be any particular similarity between them. As we have read them, however, we have been struck by the fact that they all have a common basis and concern. And that is what we may call a "missionary" concern.

The article by Robley Johnston, who is the new general secretary of the Committee on Christian Education of The Orthodox Presbyterian Church, points up the place of education in advancing the church of Christ. People must be informed and educated Christians, if they are to be Christians at all in this age. The articles by Robert Thoburn, home missionary in a Philadelphia suburban area, and Herbert Bird, foreign missionary in Eritrea, East Africa, deal with the indifference of the average individual to the claims of the Gospel. Dr. Young's account of a church in Greece likewise tells of the victories of the gospel over unbelief.

To us who try to follow in the pattern and program of New Testament Christianity, it is not strange that the life of the church should be based in a "missionary" concern. For the New Testament - and the Scriptures in general - views the world as divided, religiously, into two camps. These two camps are "the kingdom of God," or "the kingdom of His dear Son," and all which is not in that kingdom. This division is traced historically to the divine ordinance imposed when sin entered into the world - "I will put enmity between thee and the woman and between thy seed and her seed . . ." and it has never been abrogated or destroyed. By the grace of God individuals are called out of the kingdom of darkness into the kingdom of God's dear Son. Such a transfer is possible because of the redeeming work of that Son, and the application of that work to the human heart by the Holy Spirit. Such transfers occur chiefly in connection with the preaching of the gospel of saving grace, and to the church has been committed the task of preaching that gospel "in all the world." Consequently a missionary concern is not only a

natural but a necessary basic principle in the thought and activity of the church.

But for some people, even some who claim the name of Christian, this is not true. Some who hold high positions in the "church" are not prepared to accept the view that there is eternal life only through Christian faith, and that other religions, however noble their concepts may seem, lead ultimately to destruction and not to glory.

For example, the magazine *Theology Today*, edited by members of the faculty of Princeton Theological Seminary, carries in its July 1955 issue two articles which in one way or another deal with this matter. One, an article by a member of the Seminary faculty, develops the proposition that worldwide peace could be promoted and strengthened if it had the backing of a common demand on the part of all the great religions of the world. To secure such a backing, there might be established a sort of federation of these religions, comparable in nature, religiously, to the United Nations. The weight of the moral pressure that such a United Religions organization might bring could not easily be resisted by the political entities of the world. That an attempt to unite Christianity with other religions in such a unified drive would raise principal problems is admitted, but advantages, even from a religious viewpoint, are claimed for such a program.

The other article comes more directly to the point. Written by Daniel J. Fleming, a former professor of Union Seminary, New York, it is concerned specifically with the question of elements of validity in non-Christian religions. The writer argues that in practice Christians find or may find real fellowship with non-Christians in the exercises of non-Christian worship.

Take such a quotation as this, for example: "Some, in touch with certain spiritual non-Christians, are impelled to believe that such individuals who have not known the historic Jesus may be saved through the eternal Christ." (*Theology Today*, 7/55, p. 217)

Or take this, in reference to worship where members of different religions - Christian, Hindu,

(Continued on next page)

Moslem, Jewish - join together: "... Many who have shared in such inter-religious services at their best would shrink from saying that while they themselves were in touch with God through Christ, their non-Christian associates were in touch with nothing or worse than nothing... they would refuse to say that Christians and adherents of other faiths should never attempt to approach together what is conceived to be of ultimate concern. Even if there cannot be a fellowship of faiths, they would witness to the reality on special occasions of a fellowship of those who believe." (*Theology Today*, 7/55, p. 221)

The author of the above quotes was closely associated with the International Missionary Council, now a part of the World Council of Churches. The quotations raise the question of the final validity of non-Christian religions, and the reason for missions. If there is some reality, some validity, in non-Christian religions and worships, then, while Christianity may still have some reason for missionary activity in the sense that it offers something that is better, it cannot engage in missionary activity in the sense that it offers what is true and what alone saves, to those who do not have what is at all true, or what can ever save.

There can be little doubt that, for many reasons, we are being confronted with a growing movement to equate all religions as ultimately concerned with the same reality, and as differing only in their outward forms and dogmas by which the common religious quest finds expression.

As against such a syncretism, the historic faith of the Christian Church claims the authority of a special revelation, whereby it possesses the truth through which alone men are saved and come to the knowledge of the truth. Apart from the redeeming work of Christ, viewed as a vicarious sacrifice for sinners, and accepted in self-denying faith, there is no salvation. Adherents of Hinduism, Mohammedanism, Buddhism, and other like religions are not being and will not be saved through the "Eternal Christ," except they come in humble trust to the Jesus of history and the Cross. The Christian who bows before the triune God has no fellowship with the Buddhist who bows before the idol of his Buddha, nor with the Moslem

who proclaims his devout adherence to one Allah. "What fellowship hath Christ with Belial, or what communion hath the temple of God with idols?"

The missionary concern of the church is based on the fact and the conviction that historic Christianity as set forth in Scripture is the only true religion on the face of the earth, that people the world over are by nature, whatever their native religion may be, without hope and without God in the world, until they accept the gospel on its terms, and commit themselves soul and body to Jesus of Nazareth, who is the Christ, the only Saviour of God's elect.

This is the reason for preaching the gospel, in America, in Africa, in Greece, and everywhere else. May God help us to proceed on these terms, not to be deceived by the wisdom of this world, but ever to walk in the light of the Word.

Power

THE CHAIRMAN of the conference on the peaceful uses of atomic energy, held in August in Geneva, Switzerland, painted before the world a wonderful picture of the power which men would have when they found a way to convert hydrogen into energy through controlled fusion. The energy would be so plentiful, and so cheap, that we would never have electric bills any more, and we would have power without limit.

Other speakers at the conference also dwelt in the dreamworld of unlimited power resulting from man's wonderful accomplishments in the field of atom-splitting and atom-uniting.

And indeed the outlook is promising. Up to this time, science had been dreading the use of the power of nature it had unlocked, and talking darkly about the end of the world, or the destruction of humanity through radiation fall-out. Now they were talking about positive accomplishments for the benefit, rather than the destruction, of the human race.

But scientists, and others, need to stop a moment and remember that the power they have suddenly made available, is not something really new. It is simply the unleashing of forces which were placed in this world by the far greater power of the living

God who created heaven and earth. Power belongeth unto God. By His word the worlds were framed. And all the power man possesses and uses is given to him to be used for the glory of God, and according to the will of God.

Perhaps God Himself wished to remind man that he was still a creature of finite, not infinite capacities. But it is significant that just as the conference on atomic power in Geneva was coming to a close, God, as it were, extended one finger and stirred up a little squall in the South Atlantic. A few days later the newscaster in New York was commenting that the metropolitan area was going to be bypassed by the storm, which had lost most of its strength and was blowing itself out. And on Thursday evening the weatherman reported "cloudy and occasional showers" for that night and the next day.

The northeastern section of the country is still cleaning up the mess and counting up the damage from those "occasional showers" resulting from that storm which "was blowing itself out over the great lakes." The almighty God can take a simple rain storm and reveal more power than man has yet found, with all his atomic discoveries. And man stands helpless before the power of God, and the "stormy winds fulfilling His will."

God has been pleased to allow man to touch a little of the forces of the universe. Man will do well to humble himself before that same God, and to use what God gives him for God's glory. A very great degree of humility is proper to man as he stands in the presence of the mighty God.

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Perspectives in Christian Education

By ROBLEY J. JOHNSTON

NEARLY EVERYONE is familiar with the artistic efforts of an old New England grandmother affectionately known as "Grandma Moses." Grandma Moses' colorful portrayals of New England farm life have a homespun quality about them that has made them extremely popular. They seem to catch all the little details of "life as it used to be" and crowd them happily together on a single canvas. But, although Grandma Moses' paintings are popular at the moment, these pleasant little pictures will never qualify as great art. They have one great defect. They lack perspective.

To be sure, it is this very defect which helps lend to Grandma Moses' work a certain charm and fascination. However, her work is somewhat like the flat, distorted drawings of a first grade child. It causes you to smile your approval, even though you recognize that it has its limitations. As you look at a Grandma Moses' painting or a child's drawing you find yourself wanting to put in a line here and there - to slant others up and down - to move certain figures more into the background or to the front. Things are not placed in proper focus; they are not properly related to one another. And it is this lack of perspective which keeps such portrayals from satisfying us for very long.

Proper Balance Needed

Perspective is one of the essential elements of a fine piece of art. It is also one of the basic elements of success in every sphere of endeavor. A sense of proportion - balance - ability to keep things in their proper relation - this lies at the foundation of every strong and enduring enterprise. Perspective in the work of the church is no less important than in other areas. The Lord's work is not (as is often supposed) a wild enthusiasm. It is not a blind obsession with one idea or effort. Where the work of Christ's kingdom has become such an endeavor it has lost its vigor and

failed of its purpose.

Yet the perspective required in the work of Christ's kingdom is not to be arrived at simply through some intuitive sense of balance. The perspective which gives strength and success to the work of Christ's church is that which is outlined in the Word of God. It is in the requirements of scripture for the activity of the church that the labors of the church find their proper relation to each other. So that if we are to keep our labors as a church in perspective - if our work for Christ is to accomplish the purpose He designs - then we must be careful to pattern it upon Christ's own order revealed in the Bible.

On September 1 the Rev. Robley J. Johnston, former pastor of Calvary Orthodox Presbyterian Church of Middletown, Penna., took up his new duties as General Secretary of the Committee on Christian Education of the denomination. Mr. Johnston is moving to the Philadelphia area, where his office will be located. In this article he indicates the direction which his activities will take in his new work.

The Christian Church has not always maintained the perspectives of scripture in its work and worship. At certain times and places in the history of the church there has been an undue emphasis upon one or other of the elements of its work. The message of the church has sometimes emphasized faith and at other times works. The worship of the church has sometimes exalted preaching to the exclusion of all liturgy and at other times it has employed liturgy at the expense of preaching. The approach of the church to the mysteries of revelation has at times been controlled by a restrained, rationalistic intellectualism and at other times by a fervid mysticism. That branch of the church represented in our day by Fundamentalism has grown largely by its extreme empha-

sis upon evangelism in its preaching. While on the other hand, the Reformed churches have often grown almost exclusively by the indoctrination of their own people.

Preach and Teach

Christ's commission to the church offers no support for onesidedness in the work of His kingdom. The terms of His command are exceedingly plain. The gospel of Matthew records the great commission in these words: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matthew 28: 19, 20). The mission of the church, therefore, is that of proclaiming a message. It is the work of the church to preach the good news of salvation through Jesus Christ. The work of the church must always be to preach the gospel of Christ, and in doing so to teach men to keep all of Christ's commands. The preaching of the gospel involves the presentation of the whole range of the revelation of God.

Consequently, while Christ's commission to the church is that of evangelization, He conceives of that mission in terms of indoctrination. The missionary activity of the Christian church is, to be sure, its great task, but that work of the kingdom cannot be properly performed except by instruction in the whole counsel of God. The full significance of the place of instruction in the work of the church may be seen in the words of our Lord to Peter following the resurrection. It was in the same context of commissioning the apostles for their work that Christ gave Peter that well-known twofold command: "Feed my sheep; feed my lambs." Surely it is not without significance that the great commission of the living Lord should first take this form. This command to instruct forms the background of the command to evangelize recorded in Matthew 28:19,20 and Acts 1:8. And so the program of a church committed to fulfilling the command of Christ must not only emphasize evangelism in missions, it must conduct its evangelism in terms of instructing men everywhere in the fulness of the revelation of God.

A church like the Orthodox Presbyterian Church is in the happy posi-

tion of being forced to maintain this Biblical balance. A church committed to the establishment of men and women in the Reformed Faith cannot hope to accomplish its task simply by a sweeping but shallow evangelistic effort. At the same time, a church of such small size and rather insignificant strength dare not depend for its growth upon the indoctrination only of its own people and their children.

It has been said with much truth that the church must grow both extensively and intensively. The Bible talks not only of souls being added to the church; it speaks as well of the members of the church being built up in the faith. Therefore, to build the church both evangelism and instruction must receive the whole-hearted support of every Christian.

Place of Christian Education

If it is obvious that the church's task of evangelism is the work of missions, it should be equally plain that the church's task of instruction is the work of Christian education. In his letter to the Ephesians, chapter 4, the apostle Paul writes of the building up of the church to its full growth. As he writes of the growth of the church, Paul speaks of that growth as an *inward* development to its full stature as the body of Christ. The officers of the church — the gifts of preachers and teachers — have been given, he says, "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." The aim of the preaching and teaching of the church, says Paul, is the arrival of the church "in unity of the faith, and of the knowledge of the Son of God, unto a perfect man." The goal of the labors of the church should be maturity of understanding so that its members are no more children in understanding, swayed by every change in doctrine. Such intensive growth — the building up of each member — is the condition upon which the Church of Christ will reach its goal of "the measure of the stature of the fulness of Christ."

Christian education, then, is the divinely ordained means of achieving the goal at which the missionary program of the church is aimed, for it is the work of Christian education to provide for the growth of the church in unity of faith and knowledge of the Son of God. It is the aim of

Christian education to supply instruction to every member of the church so that each will be able to grow into mature understanding of the truth of God. Christian education is not simply a program of released time religious education, or conducting Sunday Schools or Vacation Bible Schools. It is not to be equated with the erection of a Christian education wing to the church building or with a Director of Christian Education. The church's task of Christian education is not that of supplementing the secular

education of its children with a religious additive; it is not the providing of fine physical facilities and an attractive program of activities for the young people. It is much more than these. It is the task of building up every member in full faith and knowledge of Christ. It is the work of supplying the whole church with the means of spiritual growth — not only in Sunday School or for two weeks of Vacation Bible School but in providing the means of instruction and
(See "Jobnston," p. 125)

What People are Thinking

By ROBERT L. THOBURN

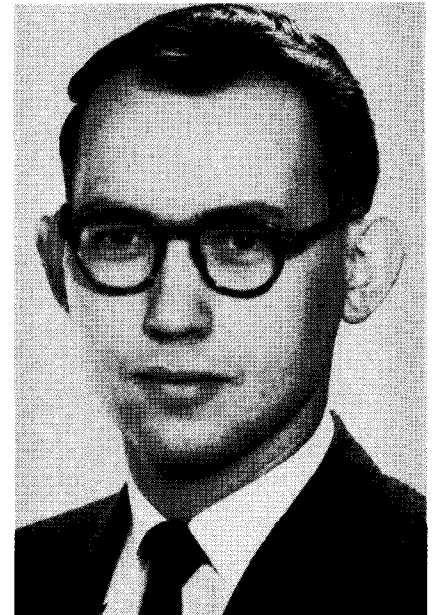
IT WOULD APPEAR that religion is becoming more popular in America. This is the impression we get from the increasing number of religious articles in the weekly magazines, the glowing reports of attendance at evangelistic meetings, and Hollywood-sponsored religious films. Coupled with these are impressive statistics with respect to church membership and a seemingly greater interest in God on the part of leaders in government.

How has this new interest in religion affected the average American? We can not speak for all, but we can speak for some. Come with me to a growing town in the suburbs of a large eastern city. We shall visit in the homes of a few typical suburbanites.

We stop first at the home of Mr. and Mrs. Smith. They are like most of the other people around town. Recently they raised enough money for the down payment on a new home. Right now they are most concerned about getting the house paid for, and keeping abreast with the neigh-

bors by owning a fairly new car. Religion? Oh, certainly they are interested in religion. The Smiths recently moved their letter to the Methodist Church. They were Presbyterians before that. The Methodist Church is just around the corner, so they've made it the "church of their choice." "Besides," adds Mr. Smith, "all the churches are the same anyway."

Further questions about the Smiths' religious status reveals that Mr. Smith seldom attends church. He feels rather tired after working all week, and thinks there are too many hypocrites in the church anyway. He claims it isn't necessary to go to church. He says he's doing the best



Robert L. Thoburn

The Rev. Robert L. Thoburn is missionary pastor of the Orthodox Presbyterian Church at Hatboro, just north of Philadelphia, Pa. His work in organizing a congregation in that area is under the supervision of the session of Calvary Orthodox Presbyterian Church of Glenside. This account of some conversations will perhaps sound familiar to many who have engaged in neighborhood evangelism.

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he can to keep the Golden Rule. He's glad to report that "the wife and kids go almost every Sunday."

What does Smith think of the current religious revival? He isn't doing much thinking about anything, especially religion. From his general cultural background he has received certain views about Christianity. It is obvious that Mr. Smith is a product of Modernism. He parrots certain stock phrases, and he likes the Ecumenical Movement (getting all the churches together). Even though some of the Smiths attend worship services, none of them know much about the Bible. They seem hardly to have mastered the fundamentals.

Next we visit Mr. and Mrs. Kolo-ski. They are Roman Catholics. The Koloskis have five children. The ones of school age are enrolled at the local parochial school. Our visit in the Kolo-ski home is brief. They're "Catholics" and that's that. They're not thinking about religion either. The Koloskis are yielding allegiance to the church, no matter what the church may teach.

The third family with whom we discuss religion is the Jones family. Mr. and Mrs. Jones are Jehovah's Witnesses. They attended Protestant churches when they were younger, but never seemed to get much out of them. They have found much satisfaction in being a part of the sect of rapidly growing Jehovah's Witnesses. They are sincere and zealous. They have much criticism of the established churches. They seem to be a good deal better informed than the average person. One finds certain things to admire about these people, but can scarcely restrain his sorrow when he thinks of the great errors they cherish. The Jones family would have been good workers in any church; now they don't even believe in the Trinity. They had been spiritually starved in the churches they attended in their youth. They were drifting along until the Jehovah's Witnesses went to work on them.

It is a delight to us to learn that the fourth family we visit are Christians. This family, the Hills, attend the Bible Community Church. As we engage in conversation with them our delight is overshadowed with disappointment. Oddly enough, we find that the Hills have a good deal in common with the Smiths, the Modernist family whom we

visited. The Hills call themselves Fundamentalists. They, too, use a familiar phraseology which makes us wonder whether they are doing much thinking about Christianity. Like the Smiths, the Hills are ecumenically minded. To be sure they want nothing to do with the National Council of Churches. But they want nothing to do with "denominationalism" either. To them that word is synonymous with evil. They were once in a denomination, but now they are just "Christians." They want "no creed but Christ," and "no book but the Bible."

We enjoy our visit with the Hills. It is refreshing after all just to find someone who accepts the Bible as the Word of God and who trusts in the atoning work of Christ for salvation. Yet we can not help but feel the difference between us. We wonder how long the Hills family will remain steadfast in the faith. It hurts us to see their anti-intellectual anti-doctrinal frame of mind.

We might visit other typical homes, but this should give us a sufficient basis for evaluating the religious thinking of men today. The Orthodox Presbyterian Home Missionary (we all might be classified as such) finds himself in an unpopular position. He is in the middle of two tendencies. The one is the tendency to unite with other denominations, and the other is the tendency to go independent. Both of these tendencies represent what we might call "least common denominator" religion. When we add fractions in arithmetic we must find the least common denominator. This can be done in mathematics without destroying the value of the fraction. When we add churches together by some such method, we must reduce doctrine to a minimum or else eliminate it altogether. This is exactly what is taking place in the Modernist churches. For years ethics has held sway over doctrine in these churches. Consequently, members can transfer from one denomination to the other without noticing any appreciable difference. Doctrine is so minimized that they think it is not important. Hence they fall for the propaganda of the Ecumenical Movement. Exponents of ecumenical Protestantism deplore creeds. All they require is subscription to the statement that "Jesus Christ is Lord and Savior."

The other tendency, which is represented chiefly by Fundamentalism, ap-

pears to be just the opposite of the ecumenical tendency. Independent churches, community churches, and other non-sectarian churches have sprung up throughout America. We even have so-called Independent "Presbyterian" churches. This independent spirit manifests itself in separations from existing denominations, and also in a practice of congregationalism, or independency, within denominations. Yet for all its show of anti-denominationalism and anti-ecumenicism, it really is a kind of ecumenical movement. Doctrine is usually minimized or disparaged altogether. The creed is reduced to a simple statement of faith in Jesus Christ, or at best only a few fundamental doctrines. There is also an undue emphasis upon experience among the Fundamentalists. Sermons are characterized by little exposition and much in the way of relating experiences, usually the minister's.

There are indications today that Fundamentalism is moving away from its distinctive position. Many Fundamentalists do not understand Barthianism, the new theology that is replacing the old Modernism. The Barthians speak much of the centrality of Christ, of the fact of sin, and the importance of having an experience with God. This sounds very fine to us, until we realize that Barthianism is nothing but the old Modernism dressed up in new language. Hence there is great danger that much of the Christian witness today may be swallowed up in this subtle expression of unbelief.

In the providence of God the Orthodox Presbyterian Church has been set in the midst of this situation. It is our task to witness to our generation. To do so effectively we must understand what people are thinking. Then we must learn how to make the Reformed faith meaningful to them. We believe that our church must hold fast to its whole doctrinal system in a day when this is unpopular. Of course we all want to see our denomination grow, but to do so by compromising with the trend of the times is of no value. With the death knell sounding on the old Modernism and many Fundamentalists becoming dissatisfied with the shallowness of their faith, we are faced with a peculiar opportunity. Now is the time for us to push forward and make ourselves known. Our job is two-fold. We must have a vigorous evangelism coupled with solid teaching. We must go to

the people, for few will come seeking us. We must translate Christianity so that it will have meaning to men today. We need a program of local evangel-

ism in each congregation. When the people are brought in we must teach them. That will be our contribution in building the kingdom of God.

From Lincoln, Nebraska To Senafe, Eritrea

By HERBERT S. BIRD

GEOERGE SMITH and his family live in a \$10,000 home in a new housing development in a midwestern city in the U. S. A. He owns and operates an electric motor shop, and can afford a 1955 Plymouth and a television set. He belongs to the American Legion, the Loyal Order of Moose, the P. T. A. and the local Community Church. He votes Republican and believes that all men should have equal rights and opportunities—regardless of race, color or creed.

Tesfai Ghebreselassie and his family live in a 2 room stone house in a village in southern Eritrea. He farms a piece of land, owns two oxen with which he does his plowing, sends his 10 year old son out each day to watch the sheep and goats, and is a Coptic Christian, as his fathers have been for 15 centuries. He believes that men ought to observe the fasts prescribed by the law of his church, give alms and pray to the saints and angels.

Now these two families, living half a world apart, are both objects of the missionary interest of the Orthodox Presbyterian Church. A glance at the missionary roll in the *Messenger* will reveal the fact that our church is sending the message of the Gospel, among other places, both to middle class America and to the east coast of Africa. Probably the first thought that will occur to the reader of these lines is that here are two kinds of work vastly dissimilar; that the home missionary and the foreign missionary labor under circumstances which have little in common as to environment, methods, or as to the response which each may expect his efforts to receive.

There is, of course, some degree of truth to this notion. The writer, having spent part of the eight years of his ministry in both fields, can testify to the

fact that in several important respects work in Lincoln, Nebraska and Senafe, Eritrea present opportunities and problems peculiar to themselves. There is, for example, the barrier of language on the foreign field which did not exist in his work as a home missionary. The thing that early impresses itself upon a newly arrived worker on the foreign field is that there is a language obstacle which must be overcome before he will be able to do anything even resembling

The Rev. Herbert S. Bird is Orthodox Presbyterian Missionary in Senafe, Eritrea, East Africa. He formerly served as pastor of the Orthodox Presbyterian congregation in Lincoln, Nebraska. This is a brief story of the similarities and differences between the two fields.

a vigorous missionary job. It will be long months, he finds, before he can as much as talk to those to whom he came to minister; and years before he will have any real *rapport* with the people on their own level. And so he must give the large part of the next few years to learning to express himself in a language of bewildering complexity; a language which few foreigners realize exists, which fewer still have studied, and which only a handful have learned with any degree of fluency.

And not long afterward the new missionary is struck by a second difference between this and his earlier labors: his relationship to his mission field as respects his standard of living. He finds that the problem which existed at home to an extent has reversed itself with a vengeance! There he found that his antique automobile and the modest

structure which was his church were sometimes obstacles in reaching people whose interest in truth was far outweighed by their concern for the outward adornments and trappings of religion, and for the social standing of those who ministered to them. It was not an uncommon thing at all to hear words to the effect, "But your building doesn't *look* like a church."

But upon arriving in a country in which unemployment is an acute problem, where \$12. U. S. (twelve American dollars) *monthly* is an adequate wage and anything higher is princely; where even a discarded tin can is a prize to be fought over and jealously guarded by the winner, the missionary finds that approximately the same salary on which he lived modestly indeed at home, and on which, by American standards, he lives just as modestly in Eritrea, makes him some sort of capitalist in the eyes of his indigenous friends. That this circumstance makes for difficulties in his dealings with those to whom he has been sent the missionary well realizes; no one ever applied to join his church at home in the hope of securing a better job.

Other differences could be mentioned: some more, some less important. The Eritrean field, for example, seldom if ever requires the missionary to do battle with learned unbelief; with atheism or skepticism; with cults other than Seventh Day Adventism; or with the "too busy for church" attitude. On the other hand, there is a double portion of entrenched ignorance; traditionalism; authoritarianism.

But it is not so much the differences as the characteristics which they have in common which have impressed themselves upon the writer after some experience in these two widely separated fields. Their similarities are far greater than he ever supposed that they would have been. For one thing, it soon becomes abundantly clear to the Christian worker out here that indifference to Gospel truth is quite as prevalent in Eritrea as it is in America. Perhaps some who read this will be surprised at such a statement, having been led to believe by missionary speakers representing mission agencies of various sorts that "Africa is hungry for the Gospel," or having read stories of the joy with which the good news of salvation in Christ was received by certain tribes and peoples. The writer, of

course, cannot speak for other fields than his own; that the response to the Word of God as such is most heartening in some few places in the harvest field which is the world we know on the best of authority to be true—who does not thrill to read of the blessings with which the Lord has accompanied the preaching of his Word in Korea, for example? But on the basis of his own experience, the writer would offer the counsel that we be most cautious not to confuse "hunger for the Word" with hunger for the purchasing power of the American dollar, or hunger for the educational, medical and social benefits which ordinarily accompany the work of many, indeed most, mission societies. That Eritrea (and many other places) needs the Word is not to be disputed for a moment; that her people are hungry for the Word, that is to say, conscious of their spiritual emptiness, is just not true. The depravity of the human heart is such that George Smith and Tesfai Ghebreselassie are alike indifferent to the offer of eternal life through the Son of God. And it is quite as much a miracle of the grace of God when the one sees the folly of his "non-doctrinal religion" and receives and rests upon Christ alone for salvation, as when the other's conscience is purged from dead works to serve the living God.

For another thing, the home and foreign field are similar in the widespread reluctance of people to abandon traditional forms and associations even when fairly well convinced that they should take a bold and firm stand for the truth, counting everything but loss that they might win Christ. The Eritrean Coptic Christian, though he has but a meager idea of what his religion really teaches, and though he may agree that the Bible clearly requires a man to receive the evangelical faith, to abandon hope in human works for salvation, and to trust in no other mediator but the Lord Jesus Christ, is extremely reluctant to part company with the organization which has been at the center of his family's life for centuries. The average member of the Ethiopic Church lives in awe of his priest; his village is built around the church as its high landmark, and the people are bound by its ordinances not only in matters which might be described as specifically religious, but must heed its directives even in such mundane questions as when they may commence to harvest

their crops! It is a hold which is not quickly broken, and no mean amount of persecution is the lot of the apostate.

The writer has had the experience of discussing the claims of the Gospel with members of the Coptic priesthood, and at the end hearing the reply, "We agree with what you say; the Bible teaches your religion and not ours. But we have to eat."

And yet are these people too different from the American whose forefathers were traditionally members of this or that denomination; who are members of families which have for generations sat in a certain pew in this or that local church, and who simply can't bring themselves to sever connections with it, though its ministry has long since abandoned the Word of God for the theories of men? What Orthodox Presbyterian minister in the homeland has not known people who recognize the weakness, indeed, the apostasy, of the church which they attend and support; who appreciate immensely the fact that the Orthodox Presbyterian Church

stands for the whole counsel of God; who are more or less sympathetic with and on occasion lend support to, its program but who for one reason or another will not be convinced that by supporting unbelief they are denying Christ?

In a word, then, widely as they may be separated by language, culture and economic circumstances, the African and the American are one in their need; one in their general unawareness of how desperate their need really is, and one in their hesitation because of tradition or because of the fear of men to confess Christ openly. But it is required of stewards that they be found faithful, and we have, as a church, been commissioned to proclaim in both places that the blood of Jesus Christ, God's Son, cleanses us from all sin. Let us thank God and take courage because of the trophies of his grace which have appeared in Africa and in America alike, and let us continue to depend upon the Holy Spirit in sovereign power to bring life from the dead.

The Gospel in Greece

By EDWARD J. YOUNG

IT IS ALWAYS encouraging and a matter for rejoicing to learn of the progress of the Gospel. When we read in the GUARDIAN the progress that our individual churches are making, we praise God and render our thanks to Him for His goodness to us. Likewise when we read the letters and reports which our own missionaries send, we thank God that He has given to our Church such faithful servants. It is also true, when others, who are not of our fold, have been used of God, we thank Him for His grace.

This is to be the account of some faithful preaching of the Gospel in Greece. It is not as well known in our circles as it should be that there is a faithful Presbyterian Church in Greece, one which is devoted to Christ and which is carrying on a vigorous work for Him. One of the outstanding pastors in this Church is the Rev. G. A. Hadjiantoniou, a man who was educated at Cambridge and Edinburgh, and who speaks English per-

fectly. Dr. Hadjiantoniou is a scholar, a church historian, in fact, a devoted believer in the Reformed Faith and an earnest preacher of the Gospel. He has been richly used of God in the proclamation of the Gospel in Greece.

The Church in Athens

Dr. Hadjiantoniou is the pastor of the Second Presbyterian Church of Athens. He has recently been preaching a series of sermons on "The Whole Armour of God." Since this series of sermons was started a young man of Greek Orthodox background, an assistant in the Physics Laboratory of the University of Athens, began attendance at the services. Although his own family became concerned over his attendance at an evangelical church, nevertheless he has begun to witness among his own by giving them copies of the Scriptures.

Another young man, a government official, and a member of the Greek

Orthodox Church, has also begun attending the services and has brought a friend with him. Both, says Dr. Hadjiantoniou, are "elders" in the Greek Orthodox Church. Recently while he was leaving the morning service a lawyer friend asked him whether he was not himself Greek Orthodox. To this the young man replied, "My friend, since I came here I have found that I am not even a Christian, and I am staying on in order to find out how I may become one."

The Greek Orthodox Church today is often called the Byzantine mummy. It is a Christian Church but it has so far departed from the faith that one may rightly wonder in how far it deserves the name Christian. It is filled with superstition and ignorance, and, just as is the case with the Romanist church in this country, men may belong to it without having the slightest knowledge of true Christianity. At the same time it does have a hold over its members, and when one of these members is reached with the true Gospel, we may indeed give thanks to God, Who alone is able to deliver from the snare of superstition.

A recent forward step taken by the Evangelical or Presbyterian Church was the purchase of some wooded land, about thirty miles from Athens, overlooking the north-eastern tip of Attica and the island of Euboea. Here the church plans to hold two summer camps; one month for boys and one for girls, and all told they hope to have two hundred children. The name of the camp is Kalamos, which, as those who have studied Greek will realize, means "reed". At the dedication service, the speaker expressed the hope that those who are connected with the camp may always be as "broken Reeds," humble in heart, so as to receive the Lord's blessings.

An Aggressive Witness

Modern Athens is a city of churches and shrines. Many of these are beautiful churches. Over the doorway of the great Cathedral are these words from Scripture. "Come ye children, hearken unto Me and I will teach you the fear of the Lord." When the present writer visited Athens three years ago, he was much impressed by the sight. However, the disturbing thought kept entering his mind. Suppose one does come to this Cathedral, will he after all learn the fear of the Lord? It is a challenging question. Evidently

the Presbyterian Church thinks otherwise, for they determined upon an aggressive campaign. They hired the largest public assembly place in Athens, "Parnassus Hall" for two lectures. When the time came for the first lecture, the hall was filled to capacity even before the meeting began. Dr. Hadjiantoniou lectured on the subject "Which is the Only True Church of Christ?" and sought to point out that none of the churches round about could make that claim. One result of the meeting was the conversion of a Greek Orthodox lawyer, who now takes an active part in the work of the Evangelical Church.

The meeting was too successful, and the Church was forbidden to hold its second meeting there. The second meeting therefore, was held in a large theatre, with the result that more people were reached than in the first lecture. In the latter part of May a meeting was held in Piraeus. Now this city Piraeus will strike a responsive cord in the heart of Americans who have studied Greek in college.

Evangelizing the Children (10)

Sowing and Watering

By LAWRENCE R. EYRES

THE APOSTLE PAUL, while rehearsing the beginnings of the church in Corinth, wrote, "I have planted, Apollos watered; but God gave the increase" (I Corinthians 3:6). There is no disputing that God is able, in bringing His saving grace to His people, to work independently of human agency. Nevertheless, He whose is "the kingdom, the power, and the glory" has stooped to make use of sinful human instruments such as Paul and Apollos, ministers and elders, fathers and mothers, Sunday school teachers and officers, to bring His saving Gospel to those for whom Christ died. This is especially true with regard to the children.

In the present article we shall be concerned with this sowing, cultivating and watering of the seed, which is God's Word, in the life of the individual child. Planting, cultivating and watering take a long time in compar-

For Plato begins his Republic by saying, "I went down to the Piraeus yesterday with Glaucon the son of Ariston, to offer up prayer to the goddess, and also from a wish to see how the festival, then to be held for the first time, would be celebrated." It was not to offer up prayer to a goddess, nor to see any festival that the Presbyterians went to the Piraeus. They went that the Gospel might be preached.

When we read of such happenings as this, we may indeed be grateful to God. In that very land where the Apostle Paul labored so assiduously to make Christ known, there are today faithful followers of the Apostle, whose desire also is to make Christ known. And as in the Apostle's day, the need was great, so also today is that need great. It is the same need of the human soul; the need for the forgiveness of sins. Let us pray for Dr. Hadjiantoniou and his helpers who are laboring so faithfully to make the Gospel known to those who are yet in the bondage of ignorance and superstition.

ison with the shortness of the harvest. But there could be no harvest without them. It is the harvest that gives meaning and value to all those months of labor and waiting. There is no short-cut to a fruitful harvest.

Let us select a child, call him John. We want to bring John to Christ. We have already established that the only *sure* way to bring a child to Christ is through the primary agency of a Christian home—Christian in name and in truth. If a child is not so favored, our first attempt must be to bring his parents to Christ. Only after we have failed in these efforts are we to fall back exclusively on the methods of *direct* evangelism (that is, trying to win the child to Christ without his parents). While these two concepts are not "either or", since ideally we would bring the Gospel to the child and parents in one and the same program, yet we believe that *indirect*

evangelism (winning the child *through* its parents) is far superior to mere direct evangelism. It is for this reason that we are going to assume that John was born into a real Christian home where both parents know and love the Lord.

John's parents, together with the church of which they are members, want to bring John to Christ at all cost. *Where and when to start? How to proceed? When is the harvest assured?* The answers to these questions will comprise the remainder of this article.

Where and When to Start?

The time to start is before John is born. Parenthood is a tremendous responsibility. It requires preparation—a sort of conditioning of attitudes. John is first of all a soul that will never die, destined in the end to inherit the blessings of God in heaven or to merit His wrath in hell—forever. His parents must study much, pray much that they may be able by the Word and Spirit of God to prepare that soul for heaven and deliver it from hell. And this ability comes not by human strength or wisdom, but only by the grace of God.

When he is born, John's parents will not delay needlessly presenting him to God in Christian baptism. In this solemn sacrament his parents acknowledge before God and men that their child belongs first to God: he is theirs only as a trust or a stewardship. And in keeping with God's prime right they promise to be faithful in the use of all God's appointed means to bring him up to fear and love the God of his father and mother as his God, their Savior and Lord as his Savior and Lord. But this is only the half: they claim for their little one that salvation which has been promised to the children of believers (Acts 2:39), accepting the oath of God in His covenant signified and verified in baptism. And in humble faith they rest upon the sure promise of God that John will one day manifest this saving grace by choosing and confessing Christ as his only Lord and King. Nor will they fail to remind John that he bears the mark of one who belongs to Christ by right of creation and redemption. As a sign of divine ownership, as a seal of the covenant of grace, John's baptism will never cease to be a means of grace—a channel

of blessing—throughout all his days.

How to Proceed?

But the holy sacrament of baptism can never stand alone. A sacrament is a sign, but the sign can never accomplish the thing signified. Nurture and admonition (as we have previously shown) are the watchwords from here on. Not the least of the nurture and admonition which comprise planting and watering is the example of John's parents. This example will teach, among other things the following lessons:

(1) *"Thou wilt keep him in perfect peace whose mind is stayed on thee"* (Isaiah 26:3). Just because it is truly a Christian home, John will grow up in a peaceful home. He will not know the strains and stresses of a loveless home, nor will he experience the unsettling anguish of divided allegiance so common in many homes where strife reigns.

(2) *He will learn about the heavenly Father's love and care from the example of the loving care he receives from his earthly parents.* Few parents realize that God, in the thinking of their children, often becomes simply an enlargement of their own personality and character. If a boy has a father who is something of an unreasonable tyrant, he is likely to grow up to look upon God as arbitrary and tyrannical, to be dreaded and resented more than to be loved and adored. If he has a mother who is indulgent, who can never see wrong in him, a boy will grow up to view God as an old man who indulgently shuts his eyes to all his wickedness and calls everything that he does good.

(3) *He will learn by his parent's example of self discipline what a life of obedience really is.* John will be quick to notice if his parents are contemptuous of the laws of the land and the law of God, or if they are submissive to these laws in places and at times where only he and God are present to see!

And positively John will be taught the truths of the Gospel as early as he is able to receive them, and in terms that a boy of his years can understand and retain. Though he will be taught these same truths in his church and Sunday school, it will be from the lips of his father and mother that John will first learn about Jesus and His love. And it will be they

who will constantly lay upon him the necessity of constantly trusting in God and His Son, in constantly repenting of and in turning from his sins, in doing all that he does to the honor and glory of God.

Space forbids that we deal in detail with the fact that John will be blessed indeed if he hears the so-called "facts of life" from his parents *first*, being told *as much as he needs to know at each new stage of his physical and mental growth.* And those endless questions beginning or ending with "Why?" God gave John parents to answer those questions—to give God's answers, not the world's. For this very reason also, they will send John to a Christian day school if that is at all possible, no matter the cost.

When is the Harvest Assured?

Yes, When? What Christian parent does not long for the day when all his children are safe within the fold of Christ. There are two answers. Really they are two parts to the one answer. There is the answer of *faith.* The faith which fills with peace the saddened father-mother heart at the graveside of their infant—to know that, on the authority of the God of truth, their little one is "safe in the arms of Jesus," that faith assures the parent of the living, healthy boy or girl that these dear ones are already numbered among those who belong to Christ. It is that serene confidence that God will (early it is fondly hoped) in His own good time give His saving grace to the heart of the covenant child. So John's parents, as in all other aspects of the Christian hope, walk by faith trusting God's promise for his salvation.

But there is also an answer of "sight." That is, the glad day will come when altogether on his own, out of marvelously matured heart and mind, John will stand forth to confess before men that the God of his father and mother is now, by his own choice, *his* God. This is the harvest which makes all planting, cultivating and watering; the nurture and admonition, the prayers and tears meaningful and fruitful. The promise embraced in John's baptism will have been thus far fulfilled in his conversion to Christ. So important is this fruition that another article will be devoted to John, entitled, "When He comes to Years."

Andrews on Way Home

THE REV. EGBERT W. ANDREWS, Orthodox Presbyterian Missionary in Formosa, is at present en route to the United States for his regular furlough period. Mr. Andrews has been traveling by way of Africa and Europe, and was expected to reach the United States the latter part of September.

Early in August he stopped off in Eritrea and visited the Orthodox Presbyterian mission there.

A few weeks ago we read in the newspapers of the arrival in San Francisco of a Chinese "junk" or sailing boat, that had come all the way from Formosa. This boat was to be the Free China entry in the Atlantic yacht race to Sweden.

Among other things, the boat carried a batch of mail, including letters Mr. Andrews had sent from Formosa under date of March 25th. The letter tells of the work of the mission in Formosa.

French Creek Family Conference

THE SECOND Family Conference sponsored by the French Creek Conference Association was held for a week beginning August 6, at Mountain Lakes Bible Conference grounds near New Preston, Connecticut.

About 75 persons were present for the conference, including adults and children and staff members. Churches in Pittsburgh, Middletown and Philadelphia, Pa., and in New Jersey were represented among the attendants.

Two study classes were held each morning, one conducted by Professor John Murray of Westminster Seminary, and the other by the Rev. William L. Hiemstra of the Christian Sanatorium in Wyckoff, N. J. In the evening the Rev. John Hills of Fort Lauderdale, Florida, presented a series of studies on The Lord's Prayer. Meals were served in a new dining room attached to the main building. Residence accommodations were provided in cabins and dormitories on the grounds.

Those present found the conference both enjoyable and profitable, in spite of the fact that cold water shaves

were the order for the men, and that hurricane "Connie" sent sheets of rain and wind on the final Saturday, causing some inconvenience in preparing for and making the trip home.

Welmers to Kennedy School

DR. WILLIAM E. WELMERS, Orthodox Presbyterian minister who has been serving as a linguist with the United Lutheran Mission in Liberia for the past 15 months, returned to this country about September 1, in order to assume a position on the faculty of the Kennedy School of Missions, Hartford, Conn.

Ellis to be Installed October 14

THE REV. CHARLES H. ELLIS will be installed as pastor of Knox Orthodox Presbyterian Church, Silver Spring, Md., on Friday evening, October 14. Mr. Ellis has been pastor of the Covenant Church of the Oranges, in Northern New Jersey. He succeeds the Rev. Glen R. Coie at Silver Spring.

Wybenga Called to Bend

THE REV. EDWARD WYBENGA, formerly pastor of the Orthodox Presbyterian Church at Hamill, S. D., and during the past year teacher in the Christian School at Lynden, Washington, has been called to assume the pastorate of Westminster Orthodox Presbyterian Church in Bend, Oregon. Mr. Wybenga has been serving the church as supply pastor during the summer months. The call will be

placed before the Presbytery of California for its approval at its fall meeting September 28 in San Francisco.

Roskamp Called To Harrisville

Licentiate Cromwell G. Roskamp of Philadelphia Presbytery has been called to the pastorate of Faith Orthodox Presbyterian Church, Harrisville, Penna. The former pastor of this church, the Rev. Frank Breisch, has accepted a teaching position in a Christian High School in Kalamazoo, Mich.

Mrs. Charles W. Clelland

MRS. CHARLES W. CLELLAND, for a number of years organist in Eastlake Orthodox Presbyterian Church, Wilmington, Del. passed away at the home of a son, James Clelland, in Newtown Square, Penna. on July 30. She was 77 years of age.

Mrs. Clelland was born in Indiana County, Pa. and graduated from Indiana State Teachers College. Her husband died in 1937. She was the mother of the Rev. John P. Clelland, former pastor of Eastlake Church, and now pastor of Westminster Church, Valdosta, Ga. She is survived also by a third son, Wilfred, of Philadelphia, and by a sister, Miss McCreight, of Portland, Oregon, and by six grandchildren.

Funeral services were held in Wilmington on August 1, conducted by the Rev. Robert W. Eckardt and the Rev. Robert L. Atwell. Interment was in Grove City, Penna.



Group at French Creek Family Conference

DeWaard Honored on 30th Anniversary

ON SUNDAY, July 10, the Rev John J. DeWaard, pastor of Memorial Orthodox Presbyterian Church, Rochester, N.Y. with his congregation celebrated his 30th anniversary as a minister. He was ordained by the Presbytery of Milwaukee on July 9, 1925, in Cedar Grove, Wisconsin. A friend from student days, the Rev. John M. Dykstra, Christian Reformed minister in Jarvis, Ontario, was guest preacher at both services of Memorial Church. At the evening service the congregation of Covenant Church joined in the worship.

Writes Mr. DeWaard: "The many cards, gifts, and expressions of gratitude and appreciation were all greatly appreciated. It was a wonderful day for me and I was grateful for the blessings which had been mine these years both in the church and in the family."

Mahaffys Reach Eritrea

The Rev. and Mrs. Francis E. Mahaffy and their five children arrived in Massawa, Eritrea, on August 1, thus completing the trip from New York in about 20 days. This was just about half the length of time it took them to come to New York at the beginning of their furlough.

On hand to meet them in Massawa were Missionaries Clarence Duff and Herbert Bird of Eritrea, and also Egbert Andrews of the Formosa mission, who was in Eritrea on his way to his furlough in America.

Recent reports from Eritrea indicate there has been a renewal of "shifita" or bandit activity in the Ifalalo area where the Mahaffys work part of the year. Prayer is requested that this banditry will neither harm the missionaries nor hinder their evangelistic work.

Johnston

(Continued from p. 118)

learning from the first steps of Christian faith to mature fullness of Christian knowledge. The work of Christian education is the task assigned by Christ to the church: "Feed my sheep; feed my lambs."

If the church is to have the proper

perspective in its work - if it is to maintain a Biblical balance in its efforts, then the task of Christian education must always be at the very front of our consciousness. The commission of Christ to the church demands *both* an all-out missionary effort and an all-out effort in Christian education. Unless the mission of the church is seen as this twofold task, the work of the church will be out of focus. Like the paintings of Grandma Moses, it will not satisfy for very long. Without this scriptural perspective we shall always be shifting our emphasis, re-evaluating our aims and revising our principles. With it, on the other hand, our labors in the kingdom of Christ will contribute to the enduring and glorious growth of the church which is His body.

Program

What then are the perspectives to be observed in the work of Christian education itself? If such is the balance required by the Word of God for the fruitful labor of the church, what should be the aims of the Christian education program of a church such as the Orthodox Presbyterian Church? First of all, our Christian education program must recognize the twofold character of the church's mission. The whole impact of its materials must be to spread the message of the gospel into ever wider circles and also to increase an understanding of that message in each member of the church. Second, our Christian education program must minister not only to one particular age group or one particular environment. The task of the church is to bring every member to "the measure of the stature of the fulness of Christ." So that our Christian education materials must be directed to people of every age and to people in every walk and circumstance of life.

To the achievement of that end the Committee on Christian Education of the Orthodox Presbyterian Church has set for itself an ambitious program. Four main categories of publications form the backbone of this program.

First is the publication of tracts. By means of the tract the message of the Word of God on a particular subject, its relation to concrete situations, its application to individual problems may be brought to bear upon the lives of men both inside and outside the

church. The publication of tracts quite clearly embodies the twofold mission of the church. Therefore, the Committee on Christian Education designs to publish, in addition to those already available, tracts directed to the evangelization of men and women in every conceivable position in life. The Committee will also seek to provide tracts for instruction in the doctrines of the Bible and their implications for Christian living. A series of short Bible study tracts is projected in which the teaching of the Bible on the main points of doctrine will be set forth simply yet as thoroughly as possible. Tracts of comfort in illness and bereavement as well as polemic tracts in defense of the faith against unbelief are planned for publication.

Second is the completion of the catechetical program. The systematic instruction of covenant children in the faith of their fathers is a prime duty of the Christian Church. The injunction of Christ: "Feed my lambs" lays upon the church the all-important task of nurturing those little ones committed to her care. Our generation is witnessing the benefits in health to be received from careful attention to a good diet during childhood. The Christian Church can produce men strong in the faith only as it fills its youth with knowledge and love of that faith. At present, a mere beginning has been made in providing materials for thorough catechetical training. But it is a beginning full of promise. The energies and resources of the church must be taxed to the limit that this program may soon be completed.

Third is the planning of materials for young people's societies. The age of adolescence offers a unique opportunity for combining the work of evangelism and instruction. Young people are filled with an insatiable curiosity, and if they are provided with interesting study materials their desire to learn will produce rich results. It is at this age when we make decisions that affect our whole lives, and so the instruction provided for young people may be the key factor in bringing both covenant and non-covenant youth to the decisive step of confessing Christ as their own Savior and Lord. While the Committee on Christian Education has no immediate plans for such materials, it is sensitive to the need and desire of

the church for materials for relating to the problems of this particular age the teaching of the Word of God.

Fourth is the publication of our own Sunday School materials. The Sunday School occupies a rather anomalous position in a church which takes seriously its responsibility to provide catechetical instruction for its children, for the Sunday School is likely to attract both covenant and non-covenant children - both adult church members and non-church members. Because of this, the Sunday School in Reformed churches is often neglected in favor of the catechism class. However, in our American context the Sunday School provides a point of contact with multitudes of non-church members and a successful Sunday School program may be the means of winning both children and their parents

to faith in Christ. The last General Assembly directed the Committee on Christian Education to provide as soon as possible Sunday School materials suited to our particular needs of instructive evangelism. Although the possibility of such materials appearing in the near future is rather slight, the need of capitalizing on the opportunities of the Sunday School will require the early initiation of plans for such materials.

In brief compass, these are the perspectives of the Christian education program of the Orthodox Presbyterian Church. That program seeks to preserve the Biblical balance of evangelism and education. Conducted upon such lines we believe it has received and will continue to enjoy the blessing of God in the spread and strengthening of the church. Admittedly the

impetus to make this program move along must come from the Committee on Christian Education. Without the direction provided by the Committee the church would flounder in confusion and duplication of effort. But the success of the work of Christian education does not rest ultimately with the Committee. This task of the church must seize the consciousness of the whole church. Ministers must use the materials increasingly. Church members must feel their need of aids to witnessing for Christ and studying His Word. Indeed, only as the perspective of the church is the perspective of each member - only as each Christian fulfils his responsibility as a witness of Christ and a student of His Word will our labors result in growth in the church which will glorify God and establish His kingdom.

The GUARDIAN NEWS COMMENTATOR

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

Lutheran Pastor Found Guilty of Heresy

THE Rev. George Crist, Jr., of Durham, Wisconsin, has been found guilty of heresy and been suspended from the ministry of the United Lutheran Church, Northwest Synod, following a hearing before a seven-man committee of the Synod. Two other clergymen in the same area face similar charges.

The specific charges against the clergymen were denial of the virgin birth and physical resurrection of Christ, denial of the imputation of Adam's sin to mankind, abandonment of the fundamental principles of

Scriptural interpretation that had guided Martin Luther, doubt concerning the miracles, and the Transfiguration and Ascension of Christ, and denial of the efficacy of prayer.

This was the first heresy trial in the Northwest Synod of the United Lutheran Church during its 60-year history, and the first in any Synod of the church since the 1920s.

The decision and sentence of the trial commission is subject to review by the Synod's convention in May, 1956.

An interesting feature of heresy charges against a pastor in this Lutheran Church is that such charges must be brought by members of the pastor's

congregation. They cannot be brought by those outside the congregation or by other ministers. In this case the charges were brought by members of the pastor's congregation. The congregation also supported the decision of the trial commission when it was made public.

Of the three men involved in the above heresy charges, two are sons of ministers prominent in ULCA church work.

Time magazine reported on this trial in its August 8 issue, and the report resulted in a "reply" by Mr. Crist, which was published as a letter in *Time* August 29. Said he, in part:

"I have not set out to teach doc-

trine in conflict with Lutheran doctrine. In the trial I flatly denied most of the charges, e.g., that I deny the Resurrection, teach a non-Lutheran doctrine of baptismal regeneration. I have attempted what every preacher must attempt, to interpret the doctrine, to translate it into today's language and thought forms . . . Life in Christ is the content of faith—not intellectual assent to a list of propositional truths but the total involvement of my life in creative freedom, in that love which is incarnate in Christ. Regarding the Biblical accounts: I have not attempted a so-called naturalistic explanation. I have merely asserted what seems a normal and natural assumption, that the accounts as such are relative, historical, open to investigation and therefore subject to a variety of interpretation and opinions. . . Those who have raised these issues have insisted on my holding their opinions, not on the level of faith and religious significance, but on the level of the text itself, that is, on the level of the historically relative. To ask for reconciliation here is to ask for intellectual and spiritual suicide."

The decision of the trial commission concerning Mr. Crist was unanimous.

Plan Presbyterians' 250th Anniversary

A SPECIAL COMMITTEE of the General Assembly of the Presbyterian Church in the U.S.A. is making plans for the celebration, next spring, of the 250th anniversary of the founding of the first presbytery in America. That presbytery was organized in Philadelphia in 1706 (the year is not absolutely certain but highly probable) under the leadership of Francis Mackemie. The celebration will be climaxed at the meeting of the General Assembly. The committee is offering a special \$250. prize for an anthem expressing the "progress, growth, and achievement of American Protestantism of the Reformed tradition."

In 1788 when the first General Assembly was established, the denomination had 16 presbyteries and some 20,000 church members. The U.S.A. branch alone now claims 257 presbyteries and over two and a half million members.

"Martin Luther" in 16-mm. Film

THE MOVING PICTURE, "Martin Luther," which had a successful run in commercial theaters throughout this country and the world, is to be issued in small 16-mm form for sale to churches and private organizations, according to an announcement by Lutheran Church Productions, Inc., producer of the film. The film will contain the complete picture, with no deletions. It will come in two reels, and the introductory "trial offer" price, good until November 30, is \$150.00.

AEC Member Calls for Scientists Dedicated to God

THOMAS E. MURRAY, a member of the United States Atomic Energy Commission, in an address prepared for delivery at a convention in Rensselaer, N.Y., issued a call for more trained, devoted scientists who first dedicate their work to God.

Said Mr. Murray: "Man's increased understanding of the nature of matter, however revolutionary it may appear to our limited vision, has come about only by the consent and will of the Creator. While we seek to avert atomic war, it is also incumbent on us to strive to turn the same atomic forces into constructive channels." He declared that man in the atomic age was confronted with the historic choice of whether he would use God's gifts for good or for ill.

Himself a Catholic, Mr. Murray said that the contribution Catholics are making to nuclear research has not been commensurate with their contributions in the fields of philosophy and arts.

Charge Attempt to Make State Education Compulsory

SEVERAL speakers at a recent Catholic conference in Philadelphia charged that efforts are being made to require that all education shall be state-controlled, thus eliminating private or parochial schools. The charge was centered in part on a book recently published by a commission of the National Education Association, and titled "Universal Common Education." The book, it was alleged, advocates compulsory education of all children in state schools, and intimates that Americans who believe in anything

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other than a system of universal public education are of doubtful loyalty to American ideals.

It was recalled that in 1925 the Supreme Court had ruled unconstitutional an Oregon law which would have required all children to attend state schools. However, there are those who wish to have that decision reversed.

Argentine Conflict Continues

THE conflict between Argentine's President Peron and the Catholic church continues to flare up and draw headlines. Following the unsuccessful rebellion in June it appeared that the government was going to take a less belligerent attitude toward Catholicism, and even that Peron himself would yield some of his power. There was talk of a concordat with the Vatican.

However it appears that the measures the government was willing to take were not sufficient to satisfy the Catholic leaders, and the conflict has resumed a violent character. In spite of numerous changes in the government personnel, reports continue of the arrest of priests, of the suppression of Catholic activities, and of vio-

lent demonstrations against the government.

Most specific development was the government's abolition of the Feast of the Assumption, August 15, as a national holiday, which it has been before. The Catholic hierarchy, however, instructed its people to observe the day as a holiday anyway. This led to demonstrations of various sorts. But on that day the government announced its discovery of a plot to assassinate government leaders including Peron, and charged that Catholics were responsible for the plot and arrested a number of people including Catholics.

So the situation continues unstable, with everyone waiting for the real outbreak which will either definitely succeed or definitely fail.

Lutheran Membership Increases

THE National Lutheran Council has reported that membership in all Lutheran bodies of the United States and Canada has reached a new high of over seven million. The figures are for 1954. Average gain in the churches during the past five years has been about 3 per cent a year.

The largest membership reported was in the United Lutheran Church, which showed over 2,200,000 members. Second largest was the Missouri Synod with just over 2 million. The Evangelical Lutherans claimed 960,000 members and the American Lutheran Church 862,000 members.

Parochial schools conducted by Lutherans numbered 1,548, and of these 1,177 were Missouri Synod. The parochial schools had 141,366 pupils enrolled.

Church Membership At New Record

THE *Yearbook of American Churches*, published by the National Council of Churches, and released September 15, reports, according to a prior announcement, that total church membership in America in 1954 rose to 97,482,611, a gain of 2,639,766 over 1953. This means that some 60 per cent of Americans are members of some religious body.

The breakdown of membership shows Protestants at 57 million, Catholics at 32 million, Jews at 5 million, and Eastern Orthodox at 2 million. The *Yearbook* states that the relative strength of Protestant and Catholic

groups has remained virtually the same for over 50 years.

National Union Asks More Church Support

MORE financial support of Christian day schools by churches was urged in a statement adopted by the 35th annual convention of the National Union of Christian Schools, meeting in Lynden, Washington. The statement said it was the responsibility of churches to give financial aid to parents who cannot pay all of a reasonable tuition. Churches should also afford their members an opportunity to express their support of the Christian school movement through freewill offerings and in other ways.

Five hundred delegates from United States and Canada attended the convention. Jacob Van 't Hof of Grand Rapids was re-elected president of the Union, and Harold Camping of Alameda, California was named vice-president.

Wisconsin-Missouri Break Postponed

FINAL action on a proposal to end relations with the Lutheran Church-Missouri Synod was postponed until next year by the Wisconsin Synod at its biennial convention in August. The matter is to be taken up at a special session of the Convention in 1956. The decision was in accord with the recommendation of a standing committee on church union, which urged the delay because of its far-reaching consequences and to give the Missouri Synod an opportunity to express itself at its convention next June.

The specific resolution to come before the Wisconsin Synod next year reads: "Resolved, that whereas the Lutheran Church-Missouri Synod has created divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16:17-18, terminate our fellowship with the Lutheran Church-Missouri Synod."

Points of disagreement between the churches relate to the Missouri-Synod's joint activities with the National Lutheran Council, its participation in military chaplaincy, its sponsorship of Boy Scouts, joint prayer with groups not in doctrinal agreement, and the "Common Confession" drawn up with the American Lutheran Church.

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