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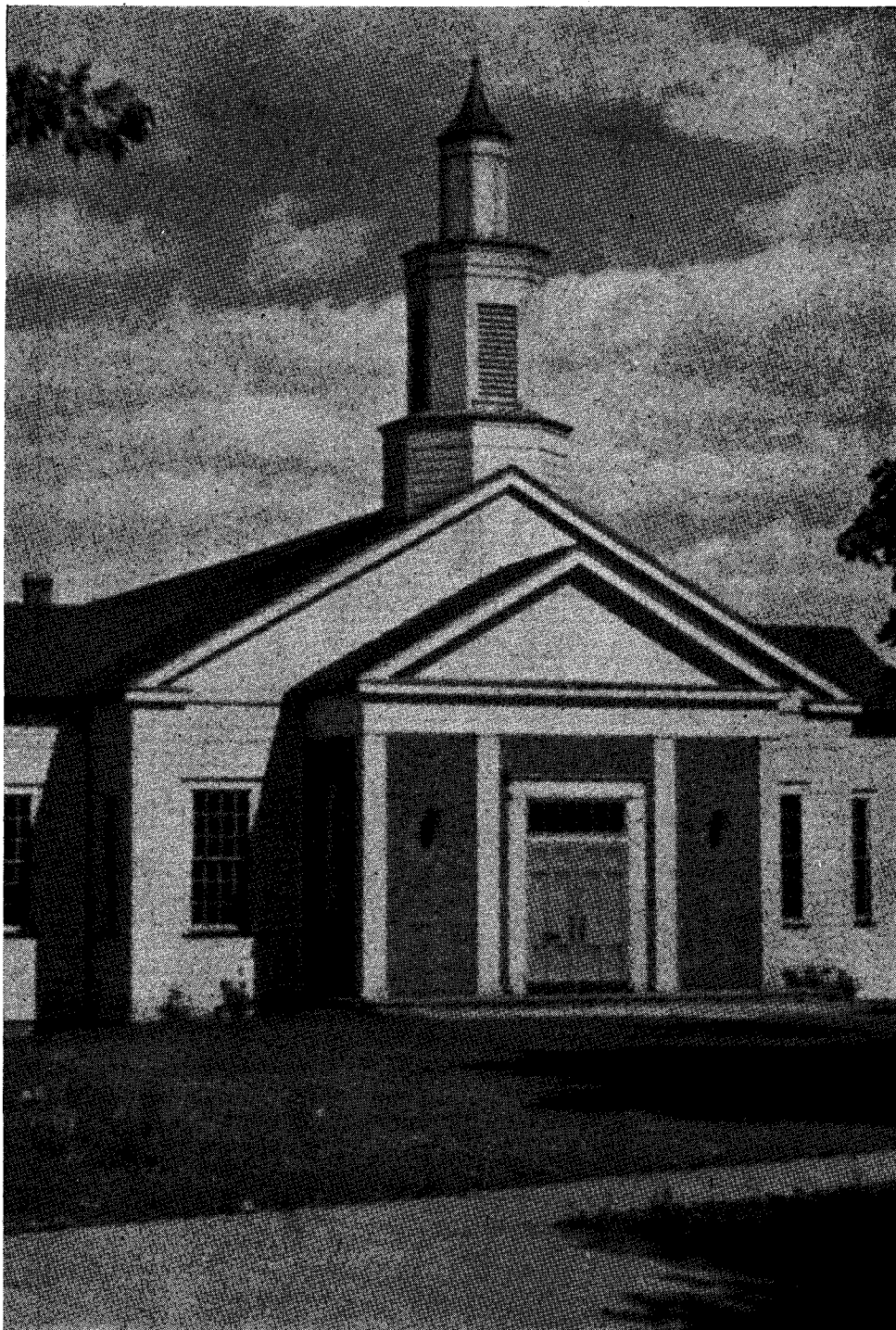
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MEMORIAL ORTHODOX PRESBYTERIAN CHURCH

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“Remember now thy creator in the days of thy youth.”



Do You Have An Ideal?

Not being so very old myself, I can remember easily one day when my father said, “My child, I would be careful in choosing my friends. You must realize that the environment you live in exercises a formative power over your life. So be careful!” Have you ever heard words like that? Perhaps daddy was referring to someone he didn’t think was a good influence and for a moment we resented this counsel. But it is wise advice: we should honor our parents, and seriously consider the matter.

It is often from our circle of friends or acquaintances that we select someone whom we admire and set up as our ideal. We find in them desirable characteristics that we want to imitate. Before long we walk, talk, and think like the person we are following. This is not peculiar to young people only. But the choice we make now, will play a large part in the kind of man or woman we come to be. As an example the other day we read in a news report from California that one of the chief reasons for crime during 1946 was because of the “fashions in morals that are being set up by Hollywood.” The ideals of young people are being perverted by movie heroes and heroines on whom they pattern their morals.

Stop and think a minute. Do you have an ideal? Who are you admiring and following? After whom are you patterning your life?

Is There a Perfect Ideal?

We young people can think up questions faster than old folks answer them. How do you find your answers? Do you know the Apostle Peter was a great “question-asker”? Peter knew where to find the right and safe answer, he asked Jesus. (Sometime read through the Gospels and make a note of the questions asked and how the Lord Jesus answered them.) We, too, will find the right and safe answer if

we enquire “but what saith the scripture?” (Gal. 4:30) What word is there from the Lord on the subject?

The Bible seems to rush forth the answer to this question, “Is there a Perfect Ideal?” Who shall we follow? who shall we imitate? so that we will glorify God, live to the honor and praise of His name, insure our usefulness to others, and happiness to ourselves?

You have probably guessed the answer by now. But don’t build your life on guess-work. Look up the answer yourself. Let your foundations and reasons be settled in the Word of God. And when others ask you why your ideal is not Bing Crosby or President Truman, you’ll have a sure answer. Study Rom. 8:29; I John 2:6; Eph. 5:1; John 13:15; I Peter 2:21. Look at I Cor. 11:1, here the Apostle calls attention to his own imitation of Christ and exhorts the Corinthians to live like he endeavored to live, one who followed Christ Jesus. There are many other passages, trace them in your marginal references.

Who Has Falsified This Truth?

This matter of following Christ as our example has been corrupted and misapplied. On the one hand we have Roman Catholicism which over emphasizes and misinterprets Christ as our example. As if following Christ in the most literal and exact way will attain for them eternal life. Thus the work of imitating Christ is the merit which will pardon their sin.

On the other hand Modernism also makes much ado of the subject. But it has separated it from Christ’s vicarious atonement. They urge men to follow Christ’s example without first showing them the absolute necessity of knowing Him as their own personal Saviour from sin. Who is this “Jesus” of Modernism? So far have they divorced Him from the Bible record that he seems to be just another name for the

oriental good teachers. This is not true with biblical Christianity. In Jesus Christ we do not have just another good teacher. He is the Son of God. Nor in following Him as our ideal is He a mere mental image, a fancy, an abstract philosophical concept (your vocabulary lesson for the week) but He is a historical person. The Word who assumed human nature; who died for our sins, in our stead; and who arose from the dead to ascend into heaven. He is very much alive today, this same Jesus, God’s Christ.

How Shall We Follow Christ?

You may ask, how can a Divine Perfect Christ be a standard to follow? We usually set our goals beyond us, but not so far above us that it is impossible to reach them. It is true that in Christ Jesus there are characteristics which we cannot imitate; such as His omniscience and omnipotence. There are things in His life we should not try to do; for instance, His work of satisfying the justice of God for our sin-debt. But in other ways He has expressly told us to follow Him. See Rom. 15:1-3, John 17:11, 14; John 13:34, 15:12; Col. 3:13. Be careful to note the little phrase “even as” because it calls our attention to the comparison which should be true of Christ Jesus and ourselves.

In none of these things can we in this life reach the perfection which characterized His life; but that does not excuse us from any effort. (Phil. 3:10-14) In no case should we begin to follow Christ without making sure this matter of our sin is taken care of so that we know we are reconciled to God through Jesus Christ, and that we have His Holy Spirit dwelling in us. (Gal. 4:19, Ephes. 4:15)

—NAN J. MICHELSEN.

(Substituting for the
Rev. Edmund P. Clowney)

A Differing Opinion on the School Bus Issue

By the REV. NED B. STONEHOUSE, Th.D.
Professor of New Testament in Westminster Seminary

THE 5-4 decision of the Supreme Court, upholding the constitutionality of a New Jersey ordinance providing for the use of public funds to transport students to parochial schools, has raised something of a furor in Protestant circles. THE PRESBYTERIAN GUARDIAN commented on the subject of federal aid to parochial schools in the February 10th issue, reported the Supreme Court decision in the transportation case in the February 25th issue, and followed this with a conspicuous treatment of the subject on March 10th. The Rev. Leslie W. Sloat, the Managing Editor, has led the attack upon the decision in a clear and vigorous manner. Simultaneously other voices are being lifted. In a strongly worded editorial, *The Christian Beacon* on February 20th charged that this development represents nothing less than the nullification by judicial interpretation of the First Amendment to the Constitution. In the same issue Dr. Robert T. Ketcham, speaking as President of the American Council of Christian Churches, joins in expressing alarm at the decision. On February 26th the *Christian Century*, in a three page editorial, asks reprovingly, "Now will Protestants Awake?" Finally on March 1st *United Evangelical Action*, official organ of the National Association of Evangelicals, deals editorially with this development as a "Threat to Liberty." Protestants of every sort would therefore seem to be united in a common cause.

This question is eminently worthy of free and full discussion. It brings sharply before the Christian public the basic question of the relations of church and state, with its far reaching implications for our life both as Christians and as citizens. It also forces upon us reconsideration of the entire subject of education, and especially of the questions as to the relation of religion to education and the auspices under which education is to be conducted. A further question which

emerges in this debate may be called the Roman Catholic question, the question as to the aims and methods of the Roman Catholic Church and what our attitude as Protestants toward it should be.

In this article I must regretfully express my dissent from much that has been written against the decision of the Supreme Court. My regret is the greater in that I am compelled to differ from our esteemed Managing Editor. I do not regret that he has spoken out as he has. It would be a sad day if this journal could print only that in which all the editors are agreed. Believing however, that the discussion as a whole, and his treatment to a certain extent, has oversimplified the issues, and so failed to do justice to some basic principles, I feel compelled to set forth certain judgments on the other side. Though they may not commend themselves to all our readers, I present them because I believe that we as Protestants must rethink our principles in certain particulars.

The argument of the Protestants against the decision of the Court has the advantage of being very plain and direct. It begins with the commonly accepted judgment that Christianity and Americanism agree in asserting the separation of church and state. The First Amendment gloriously protects the liberty of religion in prohibiting the establishment of religion and guaranteeing the free exercise thereof. Here is an ordinance which taxes the general public for the benefit of a particular religious institution. It requires people to pay for the propagation of a faith in which they disbelieve. This involves, it is charged, a step in the direction of the establishment of religion. The Roman Catholic Church, one paper concludes, is given a privileged recognition, and so, it is held, the Roman Catholic doctrine of the supremacy of the church over the state is in principle acknowledged.

Church and State

However impressive this argument is, I believe that it oversimplifies the questions at stake by losing sight of certain substantial facts and principles. Broadly speaking, of course, we must maintain the separation of church and state. If the God-ordained sovereignty of each in its own sphere is to be maintained, and our precious liberties protected, we shall have to give far more than lip service to this principle. But let us also acknowledge that the separation of church and state cannot in fact be so absolute as to permit the principle of the separation of church and state to be used as a rule of thumb to settle all questions that may arise. Every one recognizes that the state has the right and duty to regulate various aspects of ecclesiastical life, such aspects, in short, as affect the public order and the common safety. It is generally recognized that the field of education is also an area where the functions of church and state may overlap. Although much of American education is free of state control, the right of the state to set up a minimum standard of attainment is not in dispute. The state may concern itself with the church and with other institutions of a religious character without necessarily interfering fundamentally with religious liberty. A general appeal to the separation of church and state is, accordingly, not decisive.

The argument becomes more pointed, however, when it is emphasized that the legislation in question benefits a particular religious institution. *The purpose for which the parochial schools exist, it is said, is a distinctively religious purpose.* Subsidy of such schools, no matter how limited it may be, is a subsidy of religion. In effect it is said to be a subsidy of the Roman Catholic religion, and thus the principle of the equality of all faiths is violated. This argument, however, contains certain fallacies, fallacies which are concentrated in the

second sentence of this paragraph. In the first place there is the fallacy relating to the sponsor's evaluation of such schools. And in the second place there is a fallacy in the estimation of the state's conception of such schools.

Evaluation of Free Schools

When it is argued that parochial schools exist for a religious purpose, there is without doubt a large element of truth in the claim. It is the distinctive religious faith of the organizers of these schools which is responsible for their origin, and these schools vigorously cultivate that faith in the courses of instruction. But this statement also overlooks a most significant fact, the fact namely, that Roman Catholics and other Christians who organize free schools simply do not recognize the distinction between religious and secular education. *The mainspring of their action is found in their repudiation of the dualism which divides life into two compartments, the religious and the secular.* Because they insist that the fear of the Lord is the beginning of wisdom, and that the Christian religion must be at the basis of and pervade education which they feel in duty bound to provide for their children, they have established an educational system which embraces the whole of life. Certainly, then, their schools are religious institutions. But they are also institutions of general education which, in the judgment of their sponsors, perform the task of general education in a manner far superior to the public schools with their philosophy of secularism.

But the conclusion that the parochial schools exist for a distinctively religious purpose also is erroneous when judged by the evaluation which the state places upon them. Although the state is up to its neck in the business of conducting public education, it clearly recognizes that this education, while available to all, is not mandatory upon all. There have been occasional attempts to set up a state monopoly in education, and to close private schools, but the Supreme Court stood in the breach to protect the liberty of private initiative in this field when legislators encroached upon this liberty. The philosophy upon which public education rests is a rather difficult subject. But it involves assuredly the judgment that the state must insure that its citizens are qualified to

fulfill their functions in the state. Conceivably all of the education might be provided through private initiative, and the state might be required only to set up certain minimum standards of achievement. Actually, of course, private initiative does not exist in any substantial quantity, and the state has been compelled to erect schools which embrace in their constituency the great mass of those who learn. The state, then, in recognizing the right of free schools, makes the judgment that these schools adequately educate their pupils for their role as citizens. To put the matter in other words, the state recognizes that the free schools conduct the equivalent of the "secular" education provided by the public schools. *From the standpoint of the state they are not religious institutions, but schools which share in the training of the citizenry.* To that extent, then, they perform the service of public welfare, and one might justly contend that considerations of the public welfare, as the majority opinion argued, would warrant transportation of pupils at public expense.

In brief, then, my plea is that we more thoroughly think through the implications of our Protestantism. I fear that, even in Protestant churches, a dualistic view of religion and life has become dominant, and is defended by Christians in spite of its thoroughgoing antipathy to Christianity. It is my impression that many evangelical Christians have been exposed to this disease for so long that they have imperceptibly become its victims to a greater or lesser degree. As a consequence, the generality of Protestant church members think of the public schools as a neutral agency, rather than as being, by their effort to be neutral, in their total effect anti-Christian. Hence too, Protestants generally support the public school system with equanimity, not raising any objection that public funds are used to promote a generally godless education. Is it consistent to protest the payment of a portion of the costs of the education provided by Roman Catholics on the ground that one is compelled to pay for the propagation of a faith contrary to one's own?

Roman Catholicism

There is still another angle of this subject which I mention in conclusion. That is the complexion given to the discussion by the evaluation of

the Roman Catholic Church. The *Christian Century*, for example, while disclaiming "every form of anti-Catholic fanaticism," appears to gauge the situation largely in terms of a showdown between Roman Catholicism and Protestantism in the fight for supremacy in America. It takes the position that there will be a "cultural fission in the very structure of the American state" if the parochial schools expand to the point where they include all or most Catholic children. In other journals too, the issue is joined in terms of the menace of Roman Catholicism.

This matter is a very "touchy" one. For many people see red the moment Roman Catholics are not condemned without reservation. I agree thoroughly that there is a Roman Catholic problem. The problem exists because of the deep doctrinal defection of that church. It also exists because its official doctrine of the supremacy of the church is a threat to our liberties. I share much of this feeling of alarm at the evidence of the ascendancy of Roman Catholicism. But we must keep our perspective at this point too. We dare not descend to the point where we are against something because the Roman Catholics are for it. For Roman Catholicism, in spite of its tragic fall, remains broadly speaking in the Christian tradition. In attacking Roman Catholicism we might conceivably turn out to be undermining our own liberties.

There are other enemies to fight too. And in our day none is more threatening than that of the development of an all-powerful State. With our eyes upon the situation in the world as a whole, are we not compelled to recognize that godless Statism, in which the state holds the monopoly in every sphere, constitutes the most menacing threat of our times? Protestantism must stand guard against all its foes, including Roman Catholicism. But the greatest foe is the secularization of all of life. Does Protestantism possess the strength to divorce itself from that process of secularization, and reassert the sovereignty of God in every sphere of life?



And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

A Liberal Looks At Calvinistic Orthodoxy

Professor Pauck of Chicago Crosses Swords With Professor Bouma of Calvin

By the REV. LESLIE W. SLOAT

IT IS not often that The Orthodox Presbyterian Church, or the theological position it maintains, receives notice in liberal theological journals. In fact the conflict between liberalism and orthodoxy, as a theological conflict, has been largely in status quo since the early years of the 1920s. In more recent times the conflict has been rather centered in matters of ecclesiastical control and policy.

A new discussion of the theological issues, therefore, carried out on a fairly high plane, comes as a breath of fresh air. Such a discussion appears in the January, 1947, issue of the *Journal of Religion*, published by the Divinity School of the University of Chicago. In this issue there is an article by Professor Clarence Bouma, of Calvin Seminary, entitled "Calvinism in American Theology Today." This is followed by two replies. One is by Professor Haroutunian of the Presbyterian Seminary of Chicago, and the other is by Professor Wilhelm Pauck, who teaches courses in the history of Christian thought at the Chicago Divinity School.

Professor Bouma, in the first article, points out that originally Calvinism dominated the American theological scene. It came to this country with the Pilgrims, the Puritans, the Dutch, the German Reformed and the Scotch Irish. Even the "particular" Baptists were Calvinistic in their theology. Bouma points out that this Calvinism was theocentric rather than Christocentric, that it was theological rather than soteriological. Its central doctrine was the sovereignty of God, and its prime interest the question, "What is the will of God, and how can I, a redeemed sinner, live to his honor and glory?" This God-centered faith, says Bouma, was a fresh and living reality in the consciousness of its devotees in the sixteenth and seventeenth centuries.

But in succeeding years the flow of Calvinistic thought has been reduced to a pretty thin trickle. Arminianism,

rationalism, unitarianism, transcendentalism, evolutionistic science, higher criticism and modern philosophy have come to dominate the theological scene to such an extent that the God of the Puritan has suffered a cultural blackout.

Bouma proceeds to look at the several churches in which Calvinism has been or is prominent. He finds that the Presbyterian Churches North and South and the Dutch and German Reformed Churches have largely ceased to be strong witnesses to Calvinism. Only the Christian Reformed Church and The Orthodox Presbyterian Church, of the denominations considered, continue loyal to the faith which once largely pervaded American thought. Concerning the latter, Dr. Bouma refers to the work of Dr. Machen, of Westminster Seminary with its *Journal*, and to *The Infallible Word* and *The New Modernism*.

In the third section of his article, Dr. Bouma analyzes the state of liberal thought in the present time, and finds many evidences of a swing away from its former self-assurance. Rather there is a definite spirit of self-criticism in liberalism today, and a much greater respect for the thought of John Calvin. Dr. Bouma quotes from numerous current religious leaders, noting the new tone of their remarks, in which there is a call for something beyond modernism. He finds comfort for Calvinists in some of their language, which bears a remarkable similarity to that of the *Institutes* of Calvin. And he urges modern theology to find the road back to the true God, not the god of the philosophers or scholars, but the God of Abraham and Isaac and Jacob and Jesus Christ.

Of the two replies, the one by Professor Pauck is much the better. Professor Haroutunian seeks to defend the liberal position, and endeavours to argue that Bouma's reference to Machen indicates that he has confused Calvinism and its five points with Fundamentalism and its five

points, which are relatively recent.

Professor Pauck endeavours to give a reasoned and carefully prepared reply to the contentions of Dr. Bouma. He indicates a certain measure of agreement with much that the Calvin professor says, but disagrees with his estimate of the future.

In our opinion Professor Pauck has sought to state simply and clearly the reasons which make it, in his opinion, impossible for anyone to accept the Calvinistic orthodoxy for which Dr. Bouma calls. We believe his article is significant, as a real attempt to wrestle with the problem. At Chicago Professor Pauck not only lectures on the history of Christian thought, but gives seminar courses in Augustine, Luther and Calvin. He is well acquainted with Reformation thought, though his treatment of it is a treatment by an outsider, rather than by one who lives within the stream of that thought. The present writer took the course on Calvin which Professor Pauck offered, while at Chicago last year, and was impressed by Pauck's rather sympathetic attitude toward Reformation theology, as against the unsubstantial theology of modernism and liberalism.

Professor Pauck's reply to Bouma is developed along four lines. He agrees that Calvinism once dominated the American scene, and that under the impact of various forces it has now largely disappeared. But he holds that this represents a desirable advance, an inevitable and good historical achievement. In a rather strange way, he attempts to define Calvinism on a broader basis than does Bouma, holding for example that one feature of Calvinism is its understanding of religion as obedience to divine law, which understanding issues in the Presbyterian form of government. Thus he insists that Calvinism remains, in that sense, in those churches which Bouma finds to have forsaken it. He also holds that Arminianism and even Barthianism stand within

the Calvinistic tradition, thereby showing the different conception of that tradition which he holds, and how he can claim that the Calvinistic theology is not nearly as rare as Bouma suggests.

Professor Pauck, however, maintains that the type of orthodoxy which Bouma claims Calvinism to be, is something foreign to the spirit, if not the letter, of the Reformers. Bouma's orthodoxy, says Pauck, appears to be based on conformity with creeds and confessions, and on the belief in the literally inspired Bible. But the Reformers, says Pauck, were interested in freeing the Christian faith from age-old traditions, and would have had little sympathy with the modern dependence of orthodoxy upon adherence to creeds and particularly to the authority of Scripture. While admitting that Calvin "came close to the later Protestant teaching of verbal inspiration," he argues that if the Reformers had known what we know now of the origin of the books of the Bible, they would not have hesitated to free the gospel from Biblical literalism. In fact, he holds that Protestant orthodoxy "impedes and confuses the free expression of the Christian faith by insisting that anyone who wishes to be a Christian submit to the authoritarianism of antiquated knowledge now proved untrue."

Thus Professor Pauck's first objection to a return to Calvinistic orthodoxy is that it is associated with and dependent upon a view of Scripture authority which science and criticism have rendered no longer tenable. With respect to this, we feel that Professor Pauck has in the first place failed to do justice to the Reformers. This plea that people were children of their times may have some force in certain situations, but it does not answer all questions. Calvin's view of Scripture was indeed that Scripture is the Word of God. And his defense of that doctrine rested ultimately upon the internal witness of the Spirit of God. Any attempt to support liberal views of Scripture by appeal to the Reformers, particularly Calvin, falls of its own weight. Secondly we believe Professor Pauck gives too much credit to the liberal critics. That they have performed much valuable service in the field of historical research concerning the Scriptures is acknowledged by all. But that they

have rendered the faith of the orthodox Christian concerning the Scriptures untenable is simply not true. Science may indeed tell us the chemical constituency of the physical framework of a man, and in that sense give us a great deal more knowledge about him. But he still remains a man for all that. We have a great deal more knowledge about Scripture than men had three centuries ago. But it is still Scripture. And it has not at any point been proven untrue, or self-contradictory.

In the second place, Professor Pauck holds that in consequence of his estimate thus far, orthodoxy is in a hopeless position. The only way it can maintain itself, he thinks, is by going into seclusion from the modern world, or by maintaining a double standard of truth. The former of these practices he charges upon Protestant fundamentalism, and the latter upon Roman Catholicism. He thinks neither method can be ultimately successful. And though at the present time there is a temporary attractiveness about historic dogmatism such as Reformed theology, these will in due course be swept away either by rational skepticism, or by a new form of prophetic religion.

In the third place, Professor Pauck suggests that such new forms of prophetic religion will develop within liberalism itself. He holds that the self-criticism to which liberal theologians are subjecting their position is an evidence of their vitality. They are not returning to Reformed theology as Bouma suggests. Rather their interest in the sixteenth century is an historical interest only, and what they are actually seeking is a means of expressing religion in this generation that will be as effective as was the means the Reformers used in their generation.

And so finally Pauck emphasizes the importance of the ecumenical movements of the present, as showing that the Christian faith has vitality apart from denominations and creedal traditions. And he would encourage that development. He would have men confronted with the "gospel," not with temporary historical forms in which that gospel has at some past time been embodied. "We turn," he says, "with fresh attention to the creative periods in Christian history, to the age of the New Testament and to the Reformation. We do not turn

back to them, as if we would escape from present responsibilities, but we hope to obtain guidance from them to the divine sources and the human sources of the Christian faith, aware of the fact that we must bring it to concrete expression in the life of our times by means which our ancestors, including the Apostles and Reformers, could not possibly know."

In our opinion, Professor Pauck in his article, excellent as it is, shows certain of the typical weaknesses of liberal thought. The orthodox acceptance of Scripture as the word of God is no more "wilful," as he charges, than the liberal rejection of it. For the liberal begins his work with a presupposition against supernaturalism that is as definite as the Christian's presupposition of the theistic position. The conclusions which the liberal reaches on the basis of his historical and critical work are conditioned by the naturalistic premises already adopted. And while the orthodox rejoices in much of the historical and critical work the liberals have done, in itself, we reject the conclusions they draw as not warranted or demanded by the evidence, but as conditioned upon their premises and dependent upon an unjustified selectivity with respect to the evidence. That evidence, properly understood, supports rather than destroys the orthodox position.

Then there is the strange and reverential awe in the presence of science. This is the more strange because the liberal is the first to recognize that the conclusions of science in any given period are not final, but are subject to the further work of the scientist, and may be revised and reversed through new discoveries and advances. The task of science is never finished, and its final conclusions will not be in until the scientist stands himself before the judgment throne of Christ. To hold its preliminary conclusions, based on partial evidence conditioned by human presuppositions, as authoritative in matters of religion and morals, is to be extremely unscientific. For if history bears witness to anything at all, it bears witness to the changing character of scientific conclusions. The authority upon which orthodoxy rests is the unchanging Word of the unchanging God, certified in the soul of the believer by the testimony of the un-

(See "Liberal," page 93)

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The Faith and the Church

AMERICAN Christendom from its early days has been characterized by denominationalism. In contrast to the situation which prevailed before the Reformation, when there was but one institution of the church in Europe, we are familiar with a situation where there are hundreds of denominations, each composed of hundreds or thousands of local congregations. And while the first loyalty of the individual Christian is ordinarily to the local congregation, he has a larger loyalty also to the denomination of which that congregation forms a part.

We cannot attempt any sort of full explanation of the sources of this denominationalism. Efforts to explain it have been frequent. Certain obvious factors have, however, played a part. The Reformation movement itself provides a most fundamental background. That movement was characterized by certain doctrinal divergences, which have perpetuated themselves in the broad denominational divisions. Chief of these were the Lutheran and Calvinistic movements. A third, directly associated with the Reformation but characterized by an emphasis on life and piety rather than on theology, was the Anabaptist movement. All of these movements have issued in denominational groupings. A second great factor in denominationalism is what we may call the spirit of nationalism. At the very time the Reformers were proving that the Christian people could break with the Roman church and continue to exist, European cultural groups were proving that they

could break with the Roman empire and still exist. Thus the Calvinists formed national churches, and the Lutherans did likewise. And these national groupings were retained when people migrated from Europe to America. The German and the Scandinavian Lutherans have their separate organizations in this country. The Reformed Churches of Scotland, of Holland, of Germany, of England and elsewhere frequently retained their national connections on the American continent. These are some of the basic distinctions which appear in American Christian denominationalism.

In addition to this, certain situations which developed on this side of the water also had an influence. Most significant of these are probably the Great Awakening of the eighteenth century, and later revival movements, which gave notable impetus to those groups formed among economically less favored classes of people. The Methodists and the Baptists, for example, owe their initial impetus in large measure to the revival movement on the frontier. Another distinctly American factor in denominations was the Civil War. This war between the states resulted in dividing many of the churches as between the North and the South. And perhaps a third factor has been the effect of more recent immigration upon the churches of the land.

The result of these and other forces acting upon American Christendom is simply that there are today a great many separate denominations in this country, separate "churches" if you will. The existence of these churches forces upon us a consideration of the question of cooperation and even of recognition. To what extent do we recognize other denominations as real Christian churches, and to what extent can we or should we cooperate with such other "churches."

But before considering this question, we should note something of the developments which have taken place in this country. Two great forces have affected Christianity, not only in America but throughout the world, during the last century. The first of these has been the development of science. The rise of the sciences, the increasing knowledge of the world in which we live, and of the universe about us, could not help affecting Christian faith. On the one hand

there were those who thought that science had destroyed the basis of faith. The religious philosophy was replaced by a materialistic one. In the nature of the case, this movement affected not one but all of the denominations. Those which succumbed to it underwent a profound change in the entire character of their institution. But there were those who did not accept the scientific conclusions. Here for a time there developed a dualistic conception, according to which man's mind and heart were in a measure compartmentalized, with faith occupying one area, as it were, and science another. Higher criticism was but an application of the techniques and conclusions of scientific opinion to the realm of Biblical study.

The result of these developments in the field of science was to challenge the authority of the Church, and of its message. And this in turn forced many of the churches to turn to a new message, to try and influence mankind not through a gospel of salvation in the next world, but through a gospel of social service and social salvation in this world. Thus during the latter part of the nineteenth century and the early years of the twentieth, the social gospel took the place, even in the churches, of the Christian, theological gospel.

This again was a movement that in large measure cut across denominational lines. Thus, as a result of these and other factors, it came about that while the denominational institutions continued to exist as separate organizations, their most important interest was frequently in common spheres of endeavor.

With the rise of this sense of common endeavor, it was natural that organizations to implement it should make their appearance. The Federal Council of Churches was started in the first decade of this century for the purpose of providing an agency which would represent the several churches in this field where their interests were closely united. Like many other things, once started it grew way beyond its original founders' intentions, but its beginnings were quite innocent.

It was likewise natural that those groups within the several churches which had sought to maintain an orthodox or fundamental interpretation of the Christian faith should seek fellowship and a common agency to

represent and sustain them. And so the Fundamentalist Associations came into existence.

With the expansion of the Federal Council's activities until it claims to represent 27 million Protestants, and its definite swing away from Christianity, we are not surprised that opposing agencies should have appeared, the American Council definitely opposing it, and the National Association of Evangelicals not so outspoken, but claiming to represent Protestant evangelicals.

In consequence of this development, there are now two different types of religious organizations claiming the loyalty of individuals and local congregations. There are the older stereotyped denominational organizations, and there are the new council groupings, which cut across denominational lines. Along with this there has gone a breakdown in some of the denominational line-ups. This is represented by the church union movements. The various Methodist denominations united a few years ago. Evangelical and Reformed are uniting with Congregationalists. The Reformed (Dutch) and the United Presbyterians are talking union. The Presbyterian North and South are considering it. Whatever we may think of these unions in any particular case, they represent the breakdown of the denominational set-up as we have known it. The fact that small groups refuse to participate in these unions of one group or another, does not contradict this conclusion, but leads us to expect that similar unions will take place among these smaller groups in due course.

What it all amounts to is that we are seeing take place before our eyes a realignment of Protestantism in America. On the one hand there are groupings which find their common ground in concepts of social service. On the other there are groupings which find their common ground in their conception of the nature of the Christian gospel. And then there are the denominations which maintain their individuality on the ground of the conviction that they are being loyal not only to the Christian gospel as a message, but to the Biblical form of church organization.

Obviously no complete analysis or evaluation of this realignment of American Protestantism is possible at the present time. But that it will have

profound effect upon the future of Christendom in America is certain. And that we who maintain, as we believe, orthodox Christianity, will be affected by it sooner or later can hardly be denied. It behooves us to give attention to the contemporary scene, and to be prepared to face the consequences it may have for our own denomination.

—L. W. S.

William E. Brown

MR. WILLIAM E. BROWN of Yampa, Colorado, who last fall applied to the Presbytery of the Dakotas for ordination to the ministry, though nearly 70 years of age, was called to be with his Heavenly Father on February 19th.

When a young man Mr. Brown was a successful produce salesman who nursed an intense and bitter hatred of the gospel. More than once he dismissed from his employ men who professed Christian convictions. But God used the faithful patient work of a Presbyterian minister to bring him to repentance.

After his conversion, he continued in business for a time, during which, however, he built up the largest Bible class in the city of Denver. When God opened the door of ministry in a country church near Denver, Mr. Brown felt compelled to accept the call. He served the congregation faithfully for sixteen years, and was instrumental in the salvation of many persons. In May, 1946, he became seriously ill, and little hope was held for recovery. The church he had served called his son Charles, a student preparing for the ministry, to take over the work. But Mr. Brown was raised up from his illness for a time.

Since his physical condition was improved by high altitudes, Mr. Brown sought work in some mountain town. By a series of unique providences, God placed him in the Congregational Church at Yampa. His ministry there was blessed, and the congregation increased steadily, with many evidences of a real work of grace.

Feeling that he could be of greater service as an ordained minister, Mr. Brown applied to the Presbytery of the Dakotas last fall, and a committee was appointed to confer with him. Because of his lack of standard scholastic training, a special dispensation

would have been required. Before the committee could make a report, Mr. Brown was called to a higher fellowship.

The secret of Mr. Brown's success in the ministry would seem to have been his mastery of the English Bible, linked with a zeal and patience in personal work. He had memorized so much of the Scriptures that it was seldom necessary for him to read portions from the pulpit. His quiet eye-to-eye presentation of the message was most effective.

The whole community which he served, though for a short time, loved him dearly and deeply mourn his loss. The prayers and sympathy of the Orthodox Presbyterian Church are with his bereaved family. May the great Head of the Church lay the work thus begun upon the heart of another true man of God, that the fruit of his labours in Yampa may be permanent and abundant.

Sorry, Dr. Goetze

IN THE course of editing and preparing Dr. Young's article, "Nebuchadnezzar the Builder," for publication in the March 10th issue, an unfortunate change was introduced whereby Professor Goetze was placed in Crozer Seminary. Professor Goetze is serving at Yale University, not Crozer Seminary. The article referred to was published in the *Crozer Quarterly* for January, 1946, and the cylinder belongs to Crozer. The reference to "a more extended inscription" is not intended to imply that the Crozer cylinder is the longest one available. There are longer inscriptions. We apologize to Dr. Goetze and Dr. Young for these errors, for which Dr. Young is in no way responsible.

Translation Number 1080

According to a report from the American Bible Society, the Gospel of St. John has recently been translated into Maguindanao, which brings to a total of 1080 the number of languages and dialects into which the Bible in whole or in part has been translated. This particular translation is for use in the Philippine Islands, where there is a province in which this language is spoken.

What Is Our Philosophy of Education?

A Book Review

By HENRY J. G. VAN ANDEL

Professor in Calvin College, Grand Rapids, Mich.

A CHRISTIAN PHILOSOPHY OF EDUCATION, by Gordon H. Clark, Grand Rapids, Wm. B. Eerdmans Publishing Co., 1946, pp. 217, \$3.00.

HERE is a book which deserves wide reading and special attention. In a fluent style and full of interesting illustrations, which bespeak his erudition as well as his knowledge of our every day cultural life, the author attacks the wrong philosophies of our American education and carries the reader forward, almost imperceptibly, to where he must acknowledge the need of a Christian philosophy of life. The author then ends with a plea for a Christian education from Kindergarten to University.

His most striking chapters are chapters VI and VII, on "Neutrality in Ethics," and on "Academic Matters," respectively. In the first of these two chapters he shows an admirable grasp of the antithesis between the Christian and the anti-Christian point of view. He expresses the classical idea that wrong doing is the result of ignorance, and makes plain that sin is a wilful rebellion against God, and that there is no other cure for it than in repentance, which literally means a change of mind and heart. The Greeks believed in the supremacy of the law; and that man could lift himself by his own bootstraps. Christianity believes in the supremacy of the Law-giver; and that man without divine help is doomed to ruin. But the modern idea that man is nothing but a bundle of habits is even more dangerous, for it means a glorification of the body. This started with Kant who tried "to enclose intellect and religion in separate pigeon-holes so that neither should disturb the other." And it ended with Dewey and the pragmatists who denied the existence of any law and proclaimed a revolution not only in the school, but in every category of life. There are some middle-of-the-rovers left who try to identify the Kantian ethics with Christianity,

but on the whole the most outstanding educators, be they idealists or realists, are hostile to Christianity, and by their very hostility, are arousing sincere Christians to a new task, the formulation of a new Christian Philosophy of Education, and serious efforts to reform the public school, or to found separate parochial or private schools.

In the chapter on "Academic Matters" the author takes sides with Hutchins of Chicago University against the dilution of the High School and College curriculums, and makes a plea for a division between vocational schools and educational ones, where the fundamentals of culture are taught, such as Mathematics, English, foreign languages, European history, and Philosophy. In his zeal to save the American institutions of intermediary and higher learning the author goes so far as to condemn manual training, wood-work, and mechanical drawing in the high schools, and even wants to remove music and elementary drawing from the primary schools. In many ways his plea is eloquent and sound, but a measure of training in the arts and skills is necessary for every one, if he wants to become a useful member of society. On the whole, however, the author's warning note not to let our high schools and colleges further deteriorate into vocational and business establishments deserves attention.

The climax of the book is supposed to be chapter VIII on "The Christian Philosophy of Education." This chapter however, does not quite satisfy the expectations aroused by the first part of the book. The author sets forth that we can speak of three currents in educational philosophy: emotionalism, voluntarism, and intellectualism. In the process of the child's development the historical order is: emotion, will, and intellect. But from the point of view of importance and logic, the order should be reversed. And, therefore, the best philosophy for Christian

Education is the one of Christian Intellectualism. The author tries to bolster this up with some Bible texts like Proverbs 1:7 where the fear of the Lord is called the chief part of knowledge; and John 17:3: "And this is life eternal, that they might know thee, the only true God," forgetting that this kind of knowledge involves love for God, and, therefore, also emotion and volition,—and for that reason should not be identified with the object of intellectualism. The author himself on the next page (183) speaks of "intellectualism with a love of truth," which sounds like a contradiction of terms. In his chapter on Ethics (VI) he has told us that man is totally depraved in heart and mind, and that both ought to be changed. It seems to the present reviewer that the author at this point fails to see the implications of the sound Biblical position laid out earlier. If heart and mind are corrupt, and should be regenerated, they also should both be reformed and educated. Would it not have been more in harmony with the Bible to point out that Christian education should aim at the harmonious development of the three offices of man: prophet, priest, and king? Both the temporal and the logical order have their significance. What the author says is true that we should not put emotion, volition, and intellect on the same level, and that we cannot be satisfied with an eclectic view which tries to gather the best from three one-sided philosophies. But it is one thing to make the intellect all-important in education, and another to give it its right place. At the last meeting of the National Union of Christian Schools (1946) Bishop Marston gave a beautiful address in which he showed how we may keep the balance between head, heart, and hand in Christian Education. It seems to this reviewer that Professor Clark might work out his positive ideas, scattered throughout the first seven chapters, in some such fashion. Then he would do justice to the trinitarian make-up of man, as restored by Christ through His three offices. (Calvin's *Institutes*, Book II, chapter 15). The content and importance of chapter VIII would then increase immensely, and would fit in with what he had in mind when he wrote what he himself calls the negative part of his book. Now the main chapter is in reality an anti-climax and confused.

What Prayer Does

By the REV. CALVIN K. CUMMINGS

Pastor, Covenant Orthodox Presbyterian Church, Pittsburgh, Penna.

I LOVE the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." With these words the sweet singer of Israel testifies to prayer as a means of grace. Through prayer the Psalmist became the recipient of divine favor. Prayer, then, is the means which God has ordained for the bestowal of His blessings. God has willed and promised that He will no more deny the entreaties of His suppliant children than an earthly father will reject the righteous entreaties of his son.

It is the fact that God hears and answers prayer which constitutes the primary reason why prayer is a means of grace. The Scriptures of the Old and New Testaments are as clear and emphatic in affirming that God answers prayer as the modernists are clear and emphatic in denying that God answers prayer. We quite agree that the god of the modernist cannot answer prayer. He is a finite god, cabined and confined by his own laws. But the God of the Bible, the God who really exists, is truly the supernatural God, infinite and sovereign in wisdom, grace and power. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit" (James 5:17-18). The infallible Saviour in His infallible Word declares, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9), and again: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). To disregard, to minimize or to become sluggish or fitful in the exercise of prayer is, therefore, a terrible sin. "God forbid that I should sin against the Lord in ceasing to pray for you," spake Samuel. "Watch and pray," commanded Christ, and by His much praying He condemns our little praying.

Through prayer the Christian obtains grace sufficient for every need. How great and manifold are the Chris-

tian's spiritual needs. In weakness he cries for strength, in perplexity he pleads for wisdom, in sin he implores forgiveness, and the sanctifying power of the Holy Spirit, in loneliness and sorrow he invokes the presence and comfort of the Spirit. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psalm 34:6). For every need there is grace available through prayer, that is greater than all our needs. "My grace is sufficient for thee," saith the Lord. For every prayer for grace there is a promise of grace. Does one lack wisdom? "Let him ask of God . . . and it shall be given him" (James 1:5). "More light, Lord, more light" prayed young Gillespie at the Westminster Assembly, and God gave to youth the wisdom to confound the learned and erring. Need we strength to resist sin without and within? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13). "Fill me with thy Holy Spirit," prayed D. L. Moody, and he was endued with power from on high. Do we as ministers and members of The Orthodox Presbyterian Church stand in less need of the Spirit's light and heat than these saints. Our intellectual problems are more complex, and our spiritual problems are quite as serious. Can we afford to be less importunate than they?

By means of prayer we may call down the blessings of God's grace upon our fellow Christians and upon those whom the Father would lead from darkness into light. We behold our Christian brother in error or on the verge of some sin. Perhaps he is indifferent to truth, possibly he lacks charity, or perhaps he is overcome with human pride. We become critical about it, we worry about it, and I am sure some even weep about it. But do we pray about it? Jesus did. "Simon, behold, Satan hath desired you that he may sift you as wheat; but I have prayed for thee that thy faith fail not" (Luke 22:31-2). God heard that prayer, and Peter was preserved as a tower of strength for the

kingdom. When Peter and John were imprisoned, beaten and threatened, the Christians called a prayer meeting and prayed: "And now, Lord, behold their threatenings and grant unto thy servants that with all boldness they may speak thy word . . . and when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness . . . and great grace was upon them all." (Acts 4:29, 31, 33). Prayer turned persecution and peril into Pentecost. Prayer can turn our opposition without and peril within into a real revival of spiritual power.

Dr. Hallesby of the Independent Seminary of Oslo, Norway, in his very popular book *Prayer*, makes bold to suggest that the Christian should pray for everyone with whom he meets. This might appear to be overdoing a good thing. To those who might object thus, he replies that we always have time for some thought of every person that we meet, and frequently it is an unkind one, or an unprofitable one. Why not cultivate the habit then of praying from the heart a brief benediction upon every Christian brother whom we meet. May I make bold to suggest this to the ministers and members of The Orthodox Presbyterian Church? We have time for many opinions about each other. What a transformation of attitude toward each other would be effected if each had the assurance of the other's prayers in his behalf. What grace would be bestowed of God!

When Christians pray they are not the only ones who become the recipients of God's grace. God has ordained prayer as the means whereby His grace shall be extended to others as yet outside the fold of grace. Through prayer the kingdom of God is extended. "Thy kingdom come" Christ taught us to pray. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38), Christ instructed. In His great high priestly prayer, Christ prayed for "them which shall believe on me through thy word" (John 17:20). Paul testified, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). The prayer meeting that preceded Pentecost was a stupendous factor in the salvation of countless multitudes and

in the rapid spread of Christianity. We have the Apostolic message—let us be sure we have the Apostolic method. The Orthodox Presbyterian Church is very zealous for the extension of Christ's kingdom. We are a small church which for the Kingdom of God's sake wants to experience steady and substantial growth. This is wholesome. But let us not have the zeal that is not according to knowledge. These blessings come not without prayer, much prayer, persevering and agonizing prayer.

The task before us seems overwhelming and sometimes hopeless. Millions upon millions are without Christ and we are but a paltry seven and a half thousand. Secularism in the world and modernism in the church are entrenched. Communism threatens to inundate the earth. Rome stands as a constant and powerful deterrent to the advance of the kingdom. What can we do? One thing we must do.

"Men ought always to pray and not to faint" (Luke 18:1).

There is a place where thou canst say,
Arise!

To dying captives bound in chains of
night;

There is a place where thou canst
reach the store

Of hoarded gold and free it for the
Lord;

There is a place—upon some distant
shore—

Where thou canst send the worker
or the word;

There is a place where Heaven's re-
sistless power

Responsive moves to thine insistent
plea;

There is a place—a silent trusting
hour—

Where God Himself descends and
fights for thee.

Where is that blessed place—dost
thou ask Where?—

O soul, it is the secret place of prayer!

Orthodox Presbyterian Church News

Presbytery of California

Beverly Church, Los Angeles: Thirteen new communicant members were received during February, eight by confession of faith. . . . The new building which was started early in February is beginning to take shape. The basement has been dug and the foundation walls poured. Most of the work is by volunteer help. . . . On Sunday, February 23rd, the Rev. R. K. Churchill preached at the morning service and the Rev. Robert S. Marsden at the evening service.

First Church, Long Beach: The Rev. Clifford S. Smith of Manhattan Beach delivered the sermon at the service dedicating the new building. . . . A week of special services conducted by the Rev. Donald Graham was held beginning February 23rd. Several persons made profession of faith during these services.

Covenant Church, Berkeley: The pastor, the Rev. Robert K. Churchill, has just moved with his family into a new home near the church. The congregation contributed a substantial part of the purchase price. On Sunday evening, February 16th, 47 persons gathered in the new home after church to see the motion pictures

presented by the Rev. Robert S. Marsden and to hear his inspiring message. . . . The Rev. John Gray conducted the services recently while the pastor was at the Calvinistic Conference in Bellflower, California. . . . The Home Builders, a group of married and marriageable young people, meet regularly Sunday evenings for study and discussion.

First Church, San Francisco: On February 9th the Rev. Reuben Lindquist told of his missionary work in the Belgian Congo and Cuba, illustrating his talk with motion pictures of the fields. . . . The Rev. Robert S. Marsden was guest speaker on Sunday morning, February 16th. . . . The Rev. Robert L. Atwell, former pastor, who is now on tour in the interests of Westminster Seminary, conducted the service Sunday morning, March 2nd, and was guest speaker at a dinner meeting on Monday evening.

Grace Church, Los Angeles: The new Sunday school chapel of Grace Church was dedicated on Sunday afternoon, February 23rd, with over 115 persons present for the service. Eight OPC ministers and two visiting pastors took part in the service. The Rev. Robert S. Marsden preached the

dedication sermon. Attendance at all the services has been increasing recently. The Rev. Donald C. Graham, brother of the pastor, conducted a series of meetings the week of March 3rd. The pastor, the Rev. Robert Graham, reports that Mrs. Graham, who recently underwent an operation, is well recovered and again taking part in the work of the church.

Westminster Church, Los Angeles, California: The Session of Westminster church sent letters of congratulation to the three churches in California Presbytery who dedicated new church buildings during February. . . . The pastor, the Rev. Robert B. Brown, is preaching a series of five pre-Easter sermons during the month of March.

Presbytery of the Dakotas

Westminster Church, Hamill: About fifty persons were present on Friday evening, February 14th, for a reception for the Rev. Edward Wybenga and his family, who have arrived to assume the pastorate of the church. The program for the evening was followed by refreshments. A food shower was also given the newly arrived minister and his family. . . . A young people's fellowship group has been organized, and meets Sunday evenings at the manse.

First Church and Logan Fontanelle Chapel, Omaha, Neb.: The Machen League meets regularly at the church during the week for a hymn sing and a devotional service. . . . The Service Hymnal has been purchased for use in the evening services. . . . Ten individuals have received their first pin for perfect attendance at the morning services. . . . There has been a large increase in attendance at the Chapel since Miss Roberts began using a film projector at the Bible class meetings.

First Church, Denver: Miss Polluck, a veteran missionary who has served under the Women's Missionary Union in China and India, brought a thrilling and challenging message to the February Fellowship gathering. In spite of severe cold weather, there was a good attendance. . . . The pastor, the Rev. Benson W. Male, has been conducting services on Sunday afternoons occasionally, in a neighboring community of Pine, Colorado. Some members of the Denver church who recently moved to Pine found that there were no religious services there, and so organized a Sunday School,

and have church services when possible. A number of the Denver congregation usually accompany Mr. Male on these trips. . . . The Young People's society is holding occasional Sunday afternoon services in hospitals and convalescent homes.

Presbytery of New Jersey

Grace Church, Trenton: Mr. Denman Thompson was received into communicant membership on March 2nd. . . . The Senior Machen League has accepted an invitation to conduct a gospel meeting in the Donnelly Hospital. . . . Mr. and Mrs. H. C. Walwyn are receiving congratulations on their Golden Wedding anniversary.

Calvary Church, Wildwood: A three hour service is being planned for the afternoon of "Good Friday," with a consideration of the subject, "From Gethsemane to Calvary." Three visiting ministers will assist the pastor, the Rev. Leslie A. Dunn, in the service. . . . A "Read your Bible" campaign has been introduced into the Sunday School. Some time ago inquiry revealed that about fifty chapters of the Bible were read by the pupils during the preceding week. Currently over 400 chapters are being read each week by the Sunday School.

Grace Chapel, Warren Point, N. J.: A Scripture memorization project is under way in the Bible School, with a New Testament as the award for learning and reciting a verse for each letter of the alphabet. . . . Dr. Alexander K. Davison, pastor of the Covenant Church of East Orange, was guest speaker at a meeting sponsored by the Men's Club recently. His topic was "Our Presbyterian Heritage." . . . The Young People were hosts to the Machen Leagues of North Jersey on March 7th. Motion pictures of Deerwander Conference featured the evening program.

Presbytery of New York and New England

Memorial Church, Rochester, N. Y.: A special meeting was held at the Church on March 7th, at which time the Rev. Edward Heerema, of the Goffle Hill Sanatorium in Wyckoff, N. J., spoke on the subject "Mission to the Mind." . . . The Memorial Church chorus under the direction of Mr. Allen began a series of programs in nearby towns on March 14th.

Calvary Church, Schenectady, N. Y.: February 16th was observed as mis-

sionary Sunday, with a special program conducted by the young ladies' class. Another program planned for some time in April will be conducted by the young men's class. . . . A junior choir, made up of boys and girls between the ages of 5 and 12, has provided special music on several recent occasions. . . . Another Christian student from Union College has been employed to help in work at the church.

Covenant Church, Rochester, N. Y.: The Rev. Charles L. Shook has resigned as pastor of the church, in order to accept a pastorate in Carlisle, Iowa. Mr. and Mrs. Shook served Covenant church faithfully during their pastorate and were especially successful in the work with young people.

Second Parish Church, Portland, Me.: The pastor, the Rev. Arthur Olsen, was elected president of the Greater Portland Association of Evangelical Churches at the annual meeting on February 24th.

Presbytery of Ohio

First Church, Cincinnati, Ohio: The pastor, the Rev. Charles Ellis, recently broadcast two messages over station WSAI in Cincinnati. The topics were "Salvation by Faith alone," and "Salvation by faith that works." Mr. Ellis reports that this is the oldest consecutive religious broadcast in the world, according to the claims of the station, and he has been promised a regular turn on the half-hour Sunday morning program.

Presbytery of Philadelphia

Knox Church, Silver Spring, Md.: Elder and Mrs. Theodore T. Snell, who have been active in the work of Knox church since its organization, are leaving Washington to make their home with their daughter and son-in-law, the Rev. and Mrs. Richard E. Purchase of Woodbury, New Jersey. Mr. Purchase is pastor of the local Baptist church. Mr. and Mrs. Snell have rendered faithful service to Knox Church from the start. Mr. Snell has served as elder, clerk of session and church treasurer, and Mrs. Snell has been secretary of the Board of Trustees, and a member of the choir. Their departure, which is made necessary by the health of Mrs. Snell, will be a real loss to the congregation and work of Knox Church.

Covenant Church, Pittsburgh: The 16 voice chorus of Calvin Seminary will give a sacred concert at Covenant church on Monday, March 31, at 8 P.M. All are cordially invited.

Bethany Church, Nottingham, Pa.: Bethany was host on February 28th to the Elders' Association of Philadelphia Presbytery. . . . The pastor, the Rev. Henry D. Phillips, is conducting a Scripture memory contest in several rural schools, and has been asked to bring a series of six messages at one of the consolidated schools. . . . The Young People's Society is having a Scripture memory race extending over the year. First goal is John 15.

Calvary Church, Philadelphia: At a recent meeting of the session, Messrs. Lambertus Mulder and Marten Woodstra, students at Westminster Seminary, were received into membership by letter from churches in Holland. They plan to remain in the United States and enter the ministry of the Orthodox Presbyterian Church. . . . The pastor, the Rev. D. Eugene Bradford, and Mrs. Bradford are receiving congratulations on the arrival of a daughter, Linda Jane, born Thursday, March 6.

Presbytery of Wisconsin

Calvary Church, Cedar Grove: Mrs. Henry Huijbregtse, president of the Dorcas Society, has been chosen chairman of the committee in charge of the dining room for the forthcoming General Assembly. Other members of the committee are Mrs. Harry Voskuil, Mrs. Erwin Claerbout, and Margaret Ten Haken. The committee on entertainment is composed of the members of the session and the board of deacons. . . . Farewell services for the Rev. Richard B. Gaffin, of Milwaukee, who will return shortly to missionary service in China, were held in Calvary Church and Bethel Church on February 9th. Mr. Gaffin preached at Bethel in the morning and at Calvary in the evening.

Bethel Church, Oostburg: With the arrival of favorable weather and building materials, the work of building the Christian School structure has been resumed. . . . It is expected that the three room school will be ready for use in September. . . . Mrs. Richard B. Gaffin was the guest speaker at a special World's Day of Prayer service on February 20th. Friends from Calvary Church of Cedar Grove were present for the occasion.

... The choir gave a request program recently, which was so well attended that there was standing room only for the late comers. Plans are under way for a special Palm Sunday program. ... A committee of the church is studying the matter of securing an organ for the building. The possibility of having one before the end of the year seems likely to become a reality.

Elders' Association Meets

A MEETING of the Elders' Association of the Presbytery of Philadelphia was held at the Greyhound Post House near Oxford, Pennsylvania, on Friday evening, February 28th, with some twenty-five persons in attendance. Bethany Church of Nottingham was the host for the occasion. Mr. Allen R. Hood of the Knox Church, Philadelphia, presided and the Rev. C. Alan Tichenor, newly installed pastor of that church, delivered the message of the evening. His subject was "Creedal Subscriptions required of Elders." The Kirkwood church provided the musical talent in the form of a vocal solo by its pastor, the Rev. John P. Galbraith, and a cornet solo by Mr. Clyde Johnson accompanied by Mrs. Johnson. The Rev. Henry D. Phillips, pastor of the host church, prepared some very attractive souvenir programs for the occasion. It was announced that a meeting of the Men's League of the Presbytery would be held in the Philadelphia area on Friday, May 9, 1947.

Wade to Norfolk

CHAPLAIN Edwin L. Wade, who has for some time been serving on the Navy hospital ship, the U. S. S. *Consolation*, has been transferred to the Norfolk Naval Shipyard, Portsmouth, Virginia, where he is senior Chaplain in charge of the station. Chaplain Wade reports that during the war there were a dozen or more junior chaplains at the station under a senior chaplain with rank of Captain. Due to the shortage of chaplains in the navy, there is only one junior chaplain at the station at present, to assist Wade. Chaplain Volbeda of the Christian Reformed Church is stationed at the hospital nearby.

The station has a beautiful chapel on the grounds, and provides all ma-

terial equipment that any chaplain could desire, says Chaplain Wade. And he has complete freedom in carrying out his work. However, as with much of the work of a chaplain, the greatest opportunities are those of personal evangelism. Wade is also swamped with calls to preach in local churches of the community, and with one congregation he has a more or less regular appointment for Sunday evenings.

McIlwaine-Cochran

THE Rev. R. Heber McIlwaine and Miss Mary Eugenia Cochran were united in marriage on Tuesday, March 4th at 8 P.M. in the First Bible Presbyterian Church of Greenville, S. C. The Rev. W. B. McIlwaine of Heath Springs, S. C., father of the groom, performed the ceremony. The Rev. James E. Moore, pastor of the Mount Washington Presbyterian (U.S.) Church, Baltimore, was best man, and ushers included Mr. Chalmers McIlwaine, the Rev. Edwards E. Elliott, and two brothers of the bride. A reception in the church house followed the ceremony.

School Association In Germantown

A CHRISTIAN School Association has been organized in the Germantown area of Philadelphia, including members from several denomina-

ON Tuesday evening, April 1st, Mr. Maxwell D. Lathrop will deliver an illustrated lecture at Westminster Theological Seminary on the subject, "Bible Translation in Mexico." Mr. Lathrop, who graduated from the Seminary in the class of 1935, is connected with the Wyclif Bible Translators, an organization with headquarters in Glendale, California and a summer school at the University of Oklahoma. It specializes in the work of translating the Bible, and in training students for the work of reducing spoken to written languages. The lecture will be open to the public, and all are cordially invited to be present.

tions. The Rev. Professor Edward J. Young has been chosen President, and the Rev. D. Eugene Bradford is secretary. Other churches represented are the United Presbyterian and the Reformed Episcopal. How soon a school can be started is not certain at the present time.

Grace Church Herald

A NUMBER of congregations of The Orthodox Presbyterian Church prepare weekly Bulletins for distribution among the members. In a few cases more extensive publications make their appearance monthly. One of these is the *Grace Herald*, published by the Grace O. P. Church of Los Angeles, under the editorship of the Rev. Robert Graham, pastor. Among numerous items of interest, a recent issue contained the following:

PRESBYTERIAN GUARDIAN

"THE PRESBYTERIAN GUARDIAN is not the official organ of The Orthodox Presbyterian Church, but for ten years it has been the only paper to raise up a testimony before the world of the work, ministry and life of our church. THE PRESBYTERIAN GUARDIAN was founded by its second editor, Dr. J. Gresham Machen. This paper has fulfilled the ambition of its first editorial, 'to make its way on merit among Bible-believing Christians, in fact among all who like their Christian journalism fresh and un-hackneyed—or not at all.' Your pastor is happy indeed to commend this paper to the members and friends of Grace Church. . . ."

We appreciate this publicity. Thank you, *Grace Herald*.

Liberal

(Continued from page 86)

changing Spirit, and confirmed to him by all the evidences which the world presents.

No doubt this debate thus begun in the *Journal of Religion* will have wide repercussions. We believe there is place for a good debate in this field. Professor Pauck charges that the position which Dr. Bouma and his church takes "cannot be defended with good theological arguments." That is a challenge which the men in Grand Rapids can hardly afford to ignore. Maybe the theological scene is about to wake up again.

The

GUARDIAN NEWS COMMENTATOR

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

Passion Play To Be Broadcast

A PASSION Play prepared for broadcast use has been completed by Archibald MacLeish, and will be heard over the Columbia Broadcasting system the afternoon of Sunday, April 6th. The play is said to contain no original text, but consists of a dramatic arrangement of passages from the four Gospels. Mr. MacLeish has sought to reconstruct the sequence of events leading up to the Crucifixion and Resurrection of Christ, drawing at will from the narratives of the four evangelists. The script has been integrated with some of the music of the St. Matthew Passion, the St. John Passion, and the B Minor Mass of Bach.

Greatest Story Ever Told

LISTENERS to the radio on Sunday evenings between 6:30 and 7 P.M. may have heard some of the dramatizations of the "Greatest Story Ever Told." This is a program sponsored by the Goodyear Tire and Rubber Company, presenting in typical radio style some of the scenes from the life of Christ, or rather a Fulton Oursler edition of such scenes. Among the incidents that have been used so far are the parable of the Good Samaritan, and of the unjust steward, the healing of the man let down through a roof, and the teaching of Jesus about "going the second mile." It is difficult to evaluate such a program. Is its chief purpose drama with a religious interest, or religion presented dramatically? Is there a deeper purpose involved, such as presenting certain economic and social ideas in terms of such a dramatization? We do not know. Two things stand out, however. The first is that incidents in the life of Christ, when completely isolated from their Biblical context, can take on strange meanings when prepared for the radio by the senior Editor of *Reader's Digest*. The second is

that almost any radio program that is not interrupted by the sponsor's plug every few minutes is delightful. The sponsor of this program is identified only briefly in the station announcement at the beginning and the close.

State and the Church Schools

Protests against the decision of the Supreme Court in the "school bus" case continue to make their appearance. The American Council of Christian Churches sponsored a rally in New Jersey for the purpose of discussing the subject and seeking a way to reverse the decision or repeal the law. The National Association of Evangelicals went on record in its official publication against the decision. Baptist church groups have denounced the decision.

A Chester County court has finally handed down a decision in the Kennett Square case. A group of taxpayers there were trying to force the school directors to provide transportation for parochial pupils also. The court decided that there was nothing in the Penna. state law which requires a public school system to provide transportation for other than public school pupils, and rejected the petition of the taxpayer group.

In Franconia, New Hampshire, an appeal was made that the community provide public school text books for parochial school pupils. The appeal was based directly on the Supreme Court decision, which in effect authorized the use of public funds for certain aspects of parochial school work. The appeal was turned down by the mayor and city council as "unlawful." The state already provides transportation for the parochial pupils.

In Minnesota a request has been made to the state legislature that state aid be granted for the transportation of pupils to parochial schools. The plea, as in most such cases, came from a teacher in a Roman Catholic school.

Unemployed Clergy Benefits

A bill has been introduced into the New Jersey legislature which would extend the benefits of unemployment compensation to churches employing only one person. The present law applies only where an employer has four or more persons in his employ. Some New Jersey churches have reported difficulties in securing sextons, because they were not protected by unemployment compensation or federal social security old age payments. But the proposed bill would help not only the sextons. It would also cover clergymen, who are likewise considered as employees of church corporations.

Admiral Stone Embraces Catholicism

REAR Admiral E. W. Stone, chief of the Italian Military affairs section of the Allied Forces Headquarters, has been received into the Roman Catholic Church. He was formerly a Protestant Episcopalian. According to the announcement Admiral Stone is planning shortly to marry his private secretary, who happens to be a member of a prominent family closely connected with the Vatican. Admiral Stone has been twice married, but the explanation is given that his first wife is now dead, and his second marriage, from which he was freed by a Reno divorce, was originally invalid because contracted while his first wife was still alive. This is an example of the way the Catholic Church maintains strictness in matters of marriage and divorce, and yet is able to get around a situation on occasion.

Mrs. Luce Aids Catholic Hospital

MRS. Clare Booth Luce received \$10,000 from the articles she wrote for *McCall's Magazine* on why she had joined the Catholic Church. In typical Catholic fashion, it is now announced that she has donated the

amount to a Negro Maternity hospital which is to be constructed in Mobile, Alabama. It is also announced that one Jock Whitney has contributed \$5,000 to the same hospital, "by way of apology" for statements he made in a debate on religion with Mrs. Luce.

Montreal Persecution

Over a thousand members of the Jehovah's Witnesses sect are involved in court cases in Montreal, after having been arrested on charges of soliciting support or distributing pamphlets without a license. These cases are being held up pending decision in a test case, which has gone through the Court of Appeals and is now being carried to the Supreme Court. Indications are that the Roman Catholics are back of the wave of arrests, because of a Witness pamphlet which denounced Catholicism in the province. The most recent arrests are for soliciting without a license signatures to a petition. The petition asks for the insertion of a "Bill of Rights" in Canada's constitution. In particular it asks the House of Commons to "take immediate steps to enact or cause to be inserted in the British North America Act a federal bill of rights, similar to those of Australia and the United States, in order to secure freedom of speech, press and worship to all people against municipal, provincial or national abridgment."

No Vatican Ambassador

Some time ago the idea was circulated that the mission of Myron C. Taylor as Presidential representative at the Vatican would end with the signing of the peace treaties. However, it appears that no definite date has been set for the termination of the mission. The Department of State has advised the Southern Baptist Convention that "on June 14, 1946, President Truman corrected reports to the effect that he had told the group of Protestant leaders that Mr. Taylor's mission would be recalled after the signing of the Italian peace treaty. He indicated that the mission was temporary, and that when its purpose in assisting in the establishment of peaceful conditions throughout the world had been accomplished, no official representing the President of the

United States would be sent to the Vatican. Mr. Taylor has never been appointed as ambassador or other diplomatic officer of the United States, nor has his presence at the Vatican as personal representative of the President established a United States embassy there." Thus there is no indication of when this mission will be terminated.

Communism in China

Missionary work in China is being complicated by the problem of Communism. There are reports that Chinese Christians have been forced to leave Manchuria because of Communist imposed restrictions. According to another report, an American woman missionary has been held incommunicado by Chinese Communists for nearly three months. The missionary, Mrs. Lillian Jenness, has been serving in China since 1916, under the Presbyterian U.S.A. Board.

Baptist Conflict Continues

SOME time ago we reported the action of the Northern Baptist Convention in adopting a resolution by which representation at the Convention would be conditioned upon financial contributions to the work sponsored by the Convention. Fundamental Baptists in both East and West are accepting the challenge. A resolution adopted by the Western Regional Conference of Conservative Baptists meeting in San Francisco declared: "We declare that we will no longer give monies to the constituent bodies within the Northern Baptist Convention which in any way can be appropriated for missionaries, secretaries, or others having direction of our organization who do not affirm faith in the Bible as the inspired word of God. We further reaffirm that we hold it to be inimical to the successful operation of missionary work for fields and secretarial offices to be staffed with personnel of diverse belief and oppose such policy which, while recognizing truth, condones unbelief and violates conscience." A similar resolution was adopted at an Eastern Regional conference. Another resolution of the Western Conference, however, called for continuance of the conservative group within the Northern Convention.

More Church Union

Final draft of the proposed basis of union between the Congregational Christian Churches and the Evangelical and Reformed Church has been completed and will be submitted to both bodies within the next few months. The actual union, if finally approved by both bodies, cannot be consummated before 1948 at the earliest. The proposed plan would give men and women the same privileges in the new organization, and recommends that one-third of the members of the national administrative bodies be women.

Christian Reformed Indian Mission

A \$25,000 evangelical and social center at Gallup, New Mexico, in the center of the Navajo Indian country, is among projects included in the budget adopted by the Christian Reformed Church Board of Missions recently. The budget represents nearly double what was appropriated last year for mission work. The Board also reviewed the work of some 100 missionaries who are serving the Church in Nigeria, China, and on the Indian reservations. These figures suggest that the Christian Reformed Church is not as indifferent to foreign mission activity as has sometimes been alleged.

Industry Enters Religious Service

THE Bristol, R. I., Manufacturing Company, a concern which makes footwear, has appointed the pastor of the Central Baptist Church of Providence to a newly created post of vice-president in charge of the department of Christian Relations. The minister, the Rev. D. D. Dutton, will not only serve as a sort of industrial chaplain for the employees at the plant, but will be free to engage in religious work in areas not now well served by established churches. Officials of the company have been impressed by the many areas which are now poorly served, if at all, by the churches, and also by the little which business has been doing to help the cause of religion. Mr. Dutton will apparently have a large degree of freedom to do as he sees fit in the areas he reaches, and will also have a sizable fund at his disposal for the work.



Your FAMILY ALTAR

Christ's Exaltation

HAVE you ever had the satisfaction of planning a project in your home, office, shop, or school, of gathering materials for it, of working long hours, and then of seeing that task completed? Perhaps you have looked at the finished product of your labors with pardonable pride. You have finished a piece of work. You are to be commended for that. For "an enterprise, when fairly once begun, should not be left till all that ought is won." To see the beginning and the end of a worthwhile task is its own reward. After the sowing, cultivating, and watering comes the reaping. After toil comes rest and contemplation,—yea, even delight.

Such a cycle patterns itself after the Divine activity. God made the heavens and the earth and all that is in them in six days. His glory was revealed in the firmament made to daily herald forth His praise. The pinnacle of creation, man, was formed to reflect his Maker's likeness and to rule over the earth. To finish the picture man's mate stood by his side. The Creator's purpose achieved, rest and refreshment followed. Looking upon the universe He pronounced it all very good.

But the Father's activity completed did not leave unnecessary further work for the Son. Not that the Father had not achieved a glorious and perfect work, but His work was ruined by man's disobedience. And by the love of the Father and His saving purpose the Son must take up a Divinely appointed task, that of redeeming sinful man. And to that gracious end He set His face. Through temptation, hunger, weariness, misunderstanding, mockery, suffering, death, and the grave, without sin, and with infinite tenderness, the laborer's task is over. The groundwork for the restoration of creation's original glory is laid. Rest and the plaudits of victory, the crown laid up for God's Son, awaited that moment when He uttered the words, "It is finished."

But our Saviour's reward was not absolute cessation from activity. True enough, His suffering was at an end, but earthly labors now give place to

heavenly. Raised for our justification, He ascends to the right hand of the Father, to reign over His people, to send forth His Spirit to subdue the hearts of His elect, to defend His little ones and to direct from His throne that flock which He purchased with His own blood. As a Prince and Saviour He grants repentance, faith, and sanctifying grace to all the Father

Daily Bible Readings

Week of March 31st

Monday *Matthew 9:18-20*
 Tuesday *I Corinthians 15:3-20*
 Wednesday *John 10:7-18*
 Thursday *I Kings 17:9-24*
 Friday *Matthew 27:50-61*
 Saturday *Psalm 16*
 Sunday *Acts 2:22-36*

Questions for Sunday Meditation

1. Of what importance for our faith is the resurrection of Jesus?
2. Who raised Jesus from the dead? Did Jesus ever make any assertion about this?
3. What declaration did the widow of Zarephath make following the raising of her son from the dead? Discuss its significance.
4. Of whom was David speaking in Psalm 16?

Week of April 7th

Monday *Psalm 110*
 Tuesday *Acts 1:1-11*
 Wednesday *Hebrews 5:1-10*
 Thursday *Colossians 1:8-20*
 Friday *Revelation 5*
 Saturday, *I Thessalonians 4:13-18; 5:9-11*

Sunday *Hebrews 1*

Questions for Sunday Meditation

1. How long is the duration of Christ's priesthood?
2. Where is Jesus Christ now? What is He doing?
3. What did Jesus do to deserve exaltation? When did this exaltation begin?
4. Does Jesus now have a kingdom over which He rules?

Some Prayer Suggestions

Pray for the Committee of the last General Assembly which is studying certain doctrinal questions.

Pray for the Trustees of the Christian University Association, that the decisions made concerning the future work may be truly for the glory of God.

Pray for churches which are without pastors, that God will keep the members faithful, and that He will guide them in the selection of a pastor.

has given Him, until that day when His glorious reign appears to all men and His rule embraces the waning kingdoms of the world. But then, this is rest, for the joy that was set before Him, for which He endured the cross and despised the shame, is now His.

In passing from humiliation to exaltation the Mediator continues to represent us who are united to Him. His victory over sin and death and hell seals our resurrection to newness of life and the redemption of our body. His ascension to the Father's right hand marks the upward path upon which we shall wing our flight to endless day to be presented faultless before the Father's throne. His reign on high assures us that the gates of hell shall not prevail against the Church, that the lowly and despised, the fools for Christ's sake, shall share in the glories of the new creation. And the wise Christian, while zealously active in the kingdom, awaits the physical return of the King to consummate all things.

Child of God, you glorify God and Christ when you speak of His humiliation at Calvary. That work is done once and for all. But let us also meditate upon His present activity. Our supplications shall not be in vain, neither shall our battle against sin be ineffective while our sovereign Lord directs the affairs of the universe to the end of the glory of His name and the everlasting benefit of His people. Do not stand gazing, however, but work and watch and pray looking for the glorious appearing of our great God and Saviour.

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.

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