

GUARDIAN



A True Sense of Values

EDWARD WYBENGA

Luke 10:38-42

Jesus was without a home, without a place of rest upon this earth that he could call his own. But there was one home where he felt at home. It was the home of two sisters and a brother — Martha, Mary, and Lazarus. He felt at home here because they treated him with kindness that was sincere. Isn't that the thing that draws you to others? It is the gentle touch, the kind word, the warm heart that does the work. And so it was that Jesus felt drawn to the home at Bethany.

The two sisters were not alike in their tastes and temperaments. Martha was practical, aggressive, energetic. Mary was contemplative, reserved, composed. Martha at once set about preparing a suitable meal for her honored guest. Mary was more interested in the guest himself, and so she sought his company. She wanted to get in touch with his person.

Cumbered and Troubled

Meanwhile Martha was hard at work in the kitchen. Cumbered with much serving, distracted by cares, irritated by too many tasks coming all at once she could control herself no longer. Her feelings got the better of her judgment. Her temper was ruffled, her patience gone. Brushing into the room where Jesus was talking to Mary and breaking in abruptly upon the conversation, she gave voice to her pent-up feelings: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

Her tone was sharp and chilling like a sea-breeze that drifts coldly inland. The question indicated censure of her Lord's doings as if he had encouraged Mary to neglect her duty. In effect: "Don't you care that my sister left me to serve alone? Surely, Lord, you have seen me doing all the work,

bearing all the burden, while my sister sits leisurely at your feet. Your sense of justice must see the inequality of it all. Tell her therefore that she should help me." It was a public reprimand, and the commanding attitude was unbecoming to say the least.

The words of Martha called forth a gentle rebuke on the part of Jesus. He knew that Martha meant well but did not do well. "Martha, Martha, thou art careful and troubled about many things." By repeating her name he tries to bring her to see herself as she really is, and to size up the whole situation in its true perspective. It is as if he would say: "You are allowing all kinds of cares to upset your peace of mind — cares that are not nearly as important as you think. Do you not realize that your concern about the many little things of life is blinding you to see the thing that is of real value?"

So it is also with us. We make much of the little, unimportant things; and little of the things of supreme value. The clothes we wear, the food we eat, the house we live in, the car we drive, the impression we make, the fun we get, the money we earn, the honor we crave, the recognition we gain — these things have some value, of course, but are they as valuable as we suppose them to be?

Are there not much higher values than these? Peace of mind, a cheerful disposition, a pure heart, patience in times of trouble, perseverance when the going is hard, self-control under provocation, moderation in all things, faith in God, love toward the brethren, a hunger for knowledge, a thirst for truth, walking with God, an assurance of salvation, victory over sin, hope of eternal glory — are not these things of supreme value?

Said the prophet Isaiah long ago: "Wherefore do ye spend money for

that which is not bread, and your labor for that which satisfieth not?" "Martha, Martha, thou art careful and troubled about many things."

Receptive Listener

In contrast to Martha, Mary took her place at Jesus' feet, willing to be taught by him whose words of wisdom and truth fell like music upon her soul. This receptive attitude of Mary wins the favorable commendation of Jesus. She is said to have chosen "the one thing needful" in contrast to the "many things" that occupied Martha's attention.

What could that one thing be? I think it is that of which Jesus speaks in the Sremon on the Mount when he says: "Seek ye first the kingdom of God and his righteousness." If that is sought first, he promises that all other things shall be added unto us. And what is meant by seeking the kingdom of God and his righteousness other than opening our hearts to the work of the Spirit, applying ourselves to the study of God's Word, and putting its precepts into practice in our lives?

It was because Mary first sought to know the will of God, and then to do it, that she received the favorable commendation of our Lord: "Mary hath chosen that good part," or "the better part." The thing of supreme importance is to know and to do the will of God, for "he that doeth the will of God abideth forever."

A church needs both the active Marthas and the contemplative Marys — both thought and action, heart and hand. Love must be active as well as receptive but you can not act until you have been acted upon; you can not give until you have received; you can not teach until you have been taught. Too many people are eager to do something for Christ as Martha was, instead of first receiving something from Christ as Mary did. They have not learned to sit down at Jesus' feet in meditation and prayer.

And so we learn anew that we must first drink at the fountain of living waters before we can quench the spiritual thirst of others. Ah, you, who are too much upon your feet, cease for a while from your own works. Let God work in you. After that, you will be able to work for God!

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Communism as a False Religion

ROBERT L. ATWELL

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

The above text was spoken by God, to Satan, immediately after sin entered the world. There God ordained that as long as time endured there would be conflict between two kingdoms, the kingdom of God and the kingdom of Satan, one working to man's salvation, the other to his destruction. The kingdom of Satan is elsewhere in Scripture referred to as the kingdom of the lie. In the 8th chapter of John our Savior enunciates the awful fact that there are men who so give themselves over to evil as to become children of Satan. To them Jesus says: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

This is the conflict of the ages that works itself out in ever sharper outline as, at accelerated pace, we approach the end of the age. Let us not over-simplify: Satan does not restrict himself to Communism nor is evil to be found in that system alone. Satan wears different masks at different times and for different occasions. Christianity must oppose evil wherever it appears and it appears everywhere.

However, it is also true that in the long history of the human race the kingdom of Satan has not, to date, appeared in so consistent a form as in the Marxist-Darwinian system that we have in world Communism. Never has the Christian church been faced with so powerful, so active and so successful a foe. For the first time since the invention of the printing press the Bible is neither the most printed, most sold or most read book in the world—that distinction now belongs to the works of Karl Marx. By this form of the lie Satan is claim-

ing the minds, and hearts and souls of the world's millions.

For the first time since the advent of the Christian era a diabolically developed life-and-world-view is sweeping over the earth with a rapidity that stands out with startling and terrifying clarity against the advance of Christianity itself, which in the last decades has slowed to a stall and now is not even holding its own in proportion to the world's population growth. Communism which is of this century now has conquered one billion people, one third of the world's population. Christianity, Roman and Protestant, can hardly claim so many. It is my concern that we recognize Communism for the enemy it is and that we understand something of the character of the enemy.

A Religion of the Lie

Actually my thesis is very simple. It is that Communism is a religion, a false religion, indeed as matters stand in 1963, the most consistent form in which the kingdom of Satan, the kingdom of *the lie*, appears. I am aware of the danger involved in speaking in terms of absolutes, of making sweeping statements. But that is not the only danger, perhaps it is not even the greatest danger. There is also danger involved in failing to recognize absolutes, in reducing all things to neutral grays, in refusing to grant that principle is involved. And because Communism is a religion we are dealing, when we deal with it, in absolutes, the absolutes of truth or the lie, of right or wrong, of life or death. Since it is the false religion, such truth as it embraces is perverted to promote the lie; any right that it advances is for the ultimate establishment of evil.

J. Edgar Hoover is right in making the flat statement: "Communism is a false secular religion." John Noble began a recent talk with the declaration that our greatest danger from Communism is in failure to recognize that it is Satanic, that it is not first

of all a political philosophy nor an economic system, that it did not begin with Marx and Engels, nor with the Communist Manifesto. Rather it began in the Garden of Eden with a lie. It is based upon a lie and has been conquering not by military force, nor by economic progress, nor by scientific achievement but by the propagation of the lie.

The ultimate outcome of the conflict lies not with the State Department and the United Nations; not with the National Association of Manufacturers; not with the Pentagon and our nuclear weapons but the responsibility for the outcome of this struggle lies directly in the hands of the Christian church which has as her one task the propagation of the truth.

Communism is a religion. Its enthusiasm, its unity, its willingness to sacrifice, its sense of purpose, its confidence in the future can be explained only by its religious character. Its 'God' is the all-powerful state. Its secular rites take the place of the holy sacraments. It substitutes a materialistic, earthly utopia of the proletariat for the kingdom of God. Though bitterly atheistic, it claims to bring to the highest degree of perfection the basic moral principles. It is in the name of love that it forges its chains of hate; in the name of humanitarianism that it fashions inhumanity; it is in the name of freedom that it imposes tyranny.

Man-Centered

Communism as the false religion, the religion of the lie, contradicts the truth at every point. Allow me an illustration. Christianity begins with the affirmation: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord." Communism's deepest tenet is in defiant denial: "There is no God." Communism's first affirmation is one of belief in man. They boast that they "do not expect aid from supernatural sources. Our faith is in man, in his ability to



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transform the world by his own efforts and make it worthy of himself." Man is placed at the very center.

Nikita Khrushchev recently declared: "Our program is permeated from beginning to end with one aim—everything for the sake of man, everything for the benefit of man." Coupled with this, however, is the declaration that "man is only a particle of multiform nature. What has raised him high above the level of the animal world? *His life and labor as a member of society.*" Apart from his contribution to the all-powerful state he is of no more value than any other like mass of material. He has no soul, no intrinsic worth. An individual, or even millions of individuals, may be slaughtered in cold blood or left to starve; if this serves the state it is "right."

Christianity on the other hand calls upon man to bow before God but in doing so raises him to a place of infinite worth. While Communism teaches that man, left to himself, brings all things to perfection, the Bible clearly teaches that, left to himself, man will bring about all the disasters announced in its pages. Not unbounded confidence in man but the doctrine that no man is good enough to be trusted with unchecked power will ever establish a free society.

They changed the truth of God into a lie, and worshipped and served the creature more than the Creator (Romans 1:25).

Contrast these two conflicting religions relative to some of their promises. Communism promises to the emerging peoples national greatness. Actually it provides chaos and impoverishment as witness the Congo and Cuba. The Bible on the other hand declares that it is righteousness that exalts a nation and pronounces blessed that nation whose God is the Lord.

Let us humbly and gratefully note our own nation as an evidence of the truth of this declaration. Our heritage is basically religious, it is preponderantly a Christian heritage. It was the realization renewed in the 16th century that each individual had access directly to God that destroyed the tyranny of man and paved the way for this republic. There was no existent pattern for our government. But our forefathers had a textbook which provided the outline. That textbook was nothing other than the Holy Scripture. There were set forth such basic principles as that all men are *created* equal, that they have a right to life, liberty and the pursuit of happiness, not that the government should provide for them but that it should guarantee to them the freedom to provide for themselves.

Attack on Patriotism

Right here it is proper to point out that as far as we in this nation are concerned the Communistic subversion is directed primarily at two points: 1) our faith in God and our dependence on his Word, 2) our patriotism. That they've had considerable success is seen in the frequency with which those who appeal to Scripture are dismissed as fanatics and those who appeal to patriotism are smeared as "fascist." To a sad extent our young people are being persuaded that it is naive, provincial, even shameful or evil to be patriotic.

Actually patriotism is to the nation what love is to the family. Is it a bad thing that members of a family have a peculiar love for one another? No, it is just when this love is warm and strong that the family is the greatest blessing to the community of which it is a part. Just so, it is as patriotism, a warm appreciation of the blessings that come to us as citizens of this particular nation, is strong that we are

capable of being a blessing in the midst of the family of nations.

Empty Promises

Communism promises economic freedom and it provides unbelievable hardship and bondage. Christianity inculcates honesty, industry and thrift and where these virtues are practiced it inevitably produces prosperity and plenty. The world does not so much need our wealth, our surplus, even our technical know-how, as it needs to know why we have prospered. The secret is found precisely in the fact that we have put in practice those teachings of Holy Writ.

Our forefathers recognized the privilege of honest toil as a divine blessing, that sloth was sin and that opportunity entailed obligation. They realized too that they were answerable, as stewards, for the use they made of God's good gifts. They stood always before his eyes. Honesty, industry and thrift followed and they produced, and they will produce, here and in every nation of the earth, prosperity.

Communism promises dignity to the individual. So does Christianity. Communism, by its very principles, cannot deliver. It sees man as essentially an animal. If it could make good on its claims it could provide only what the farmer provides for his cow. But food, shelter, and milked (taxed) morning and night, while it makes for contented cows, does not provide dignity for man. Man is only man as the image bearer of God; he is man in virtue of the fact that he is possessed of an immortal soul. It is Christianity and Christianity alone that restores to him his lost dignity. "To as many as received Christ to them he gave the power to become the *sons of God.*"

Communism holds out hope of a better life. It speculates about the coming utopia of the proletariat. What does it deliver? The rape of Hungary, the wall of Berlin, the starvation of Red China, the tragedy that today is Cuba! Christianity points to Christ and to the prophecy and promise that is fulfilled in him. It provides for man here a joy that transcends all sorrow, a salvation from sin and its consequences that is very real

here and the assurance of perfect bliss in the world to come. It enables man to rejoice in this world because he is enabled to view it in the light of eternity.

Conflict

It is these two systems, these two world-religions, with their superficially similar promises and their starkly contrasting results that compete today for the world's millions. What of the results as pertaining to you and to me in these United States of America? I believe in a sovereign God and in a conquering Christ. I know that Communism, the kingdom of the lie, will be destroyed. I do not know when or how. Assyria was once the rod of God's anger, compare Isaiah 10. By that most savage nation God punished his own people, Israel. Communist armies may well bring destruction upon the "Christian West." Whether we can learn short of hard experience who can say?

I would that we might listen to John Noble as he recounts the way in which his father, in solitary confinement in a Soviet prison, came to treasure the Bible with its saving message and to count it a most blessed exchange for the millions he lost when his holdings were destroyed in Germany.

I would that our youth might show something of the realization of the privileges of our Christian heritage which was manifested by many young D.P.'s. In a great class of high school graduates in one of our midwestern cities the five best students were all born in other countries.

I would that the people in our churches might show something of the insight of those 2,200 churches in Korea which, after seeing Communism firsthand, severed all relations with the World Council with the quantities of relief stuffs that those poverty-stricken people had been receiving thereby, that their loyalty to God and their dependence upon him alone might be clear.

Bishop Gerald Kennedy is quite right in declaring that, in this struggle, our defense is worship and our offense is evangelism. In worship man bows before God, confesses his sin, trusts in the atoning blood of Christ. He rises in invulnerable strength, declaring, "Our help is in the name of the Lord, who made heaven and earth." With Paul, he cries, "I am

persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." With Job he calmly states, "Though He slay me, yet will I trust him" and with Luther, "Here I stand, I can do no otherwise."

Our offense is in evangelism, in the proclamation of the truth. Our weapon is the sword of the Spirit, which is the Word of God. It is still and forever the truth that makes men free. It is exactly the proclamation of the whole counsel of God that overthrows the kingdom of the lie. This means first of all what our Lutheran brethren delight to refer to as the doctrines of sin and of grace. It is redemptive truth, that man, the hell-deserving sinner, needs a supernatural Savior and that Jesus Christ is that Savior. This Christian evangelism stands in sharp contrast to the humanistic message of the "social gospel" that is often proclaimed on so-called mission fields and provides fertile soil for Communism.

Hatred and Love

The Christian message is the message of the love of God, that, of course in its full biblical context. That, however, is not biblically oriented love which suggests that we sit down with Nikita Khrushchev, saying, "You have your philosophy and we have ours, the world is after all quite large enough for both of us, we understand your aspirations and sympathize with your problems." Frankly, I don't like the man but, by the grace of God, I love him. There is nothing that I so much desire for him as that his soul should be saved. But as long as he is in the employ of Satan I oppose him and his entire program with all the strength that is given me. As a Christian I say with David, "Do not I hate them that hate thee, O Lord? Yea, I hate them with a perfect hatred."

Khrushchev is our neighbor. We must love him. But aid to Communism is not to love him, it is to destroy him and ourselves as well. I am called upon to "love my enemy, to bless them that curse me, do good to them that hate me and pray for them that spitefully use me." To do good to them entails frustrating their nefarious

schemes. Moreover I am forbidden by John, the Apostle of love, to wish them godspeed in their propagation of the lie lest I be partaker with them in their evil works.

There are two great world systems competing for the allegiance of men: for their minds and hearts and bodies while they are on this earth, and for their immortal souls. Let us not mistake the nature of the enemy for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

Concerning those who are united to Christ, John triumphantly declares, "This is the victory that overcomes the world, even our faith." Is this faith yours? Let it be seen in the manner of your daily lives: in your home, in your participation in politics, in your conduct of your business, in assuming responsibility for the direction taken in educational and cultural circles. Let it be seen in the clarity of your testimony as you exalt Christ as the One, and the only One, able to save western society just because Christ alone is able to save the individual.

New Addresses

The Rev. Herbert S. Bird, 2338 Old Welsh Road, Willow Grove, Pa. (after Sept. 1), on furlough.

The Rev. Leonard F. Chanoux, 104 N. Lincoln Drive, Wenonah, N. J. (after Sept. 1).

The Rev. H. Leverne Rosenberger, 2979 Sunnycrest Road, Willow Grove, Pa.

The Rev. Norman Shepherd, 7739 Ardleigh St., Philadelphia 18, Pa. (ordained by Presbytery of Philadelphia).

The Rev. George Y. Uomoto, 2152 Keith Road, Abington, Pa. (after Sept. 1), on furlough.

The Rev. Robert G. Valentine, 1300 McRee Drive, Valdosta, Georgia (entering the Presbytery of the South from the Presbyterian Church, U.S.).

OLD MINUTES WANTED

Desire copies of the Minutes of the following General Assemblies (OPC) to make my set complete: 5th, 6th, 7th, 9th, 13th, and 15th. Carl J. Reitsma, 152 W. Union Avenue, Cedar Grove, Wisconsin.

What was probably the largest number of parents, friends, and other visitors ever to attend Commencement exercises of Westminster Theological Seminary assembled on the campus on a beautiful day last May. A part of the crowd is shown here shortly after the Professor of Apologetics had concluded his address to the graduates which is reproduced herewith.

Twenty men received the degree of Bachelor of Divinity, and seven that of Master of Theology, at these 34th annual exercises on May 22. The degree of Doctor of Theology was conferred upon Sierd Woudstra, of Canada.

Professor R. B. Kuiper's address on "Corruption of the Best" appeared in our May issue, and the address by the Rev. Eugene Bradford earlier that same afternoon at the dedication of Montgomery Library was printed in the June issue.



Address to Graduates

CORNELIUS VAN TIL

When Jesus officially began his work of saving his people from their sin, the Holy Spirit descended upon him and soon led him out into the wilderness there to meet Satan, his great enemy. Satan proposed to him the notion of peaceful co-existence between them, but Jesus did not think well of this idea. He did not believe that good and evil are equally ultimate. He did not think that evil had any right to exist at all. He believed that Satan and his hosts must be destroyed. He believed that he could do this very thing.

Jesus did not merely *believe* that he could do this thing. He *knew* that he could do it. The Father had sent him to do it. He knew that Satan is a creature and that no opposition to God on the part of *any* creature can withstand the high purposes of God. So Jesus declares war on Satan: "Get thee behind me, Satan," said he, and then began to preach the gospel to the poor in spirit that they might become the heirs of the kingdom of heaven.

Calling unto him twelve disciples, Jesus sent them out to preach and to say "the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have

received, freely give" (Mt. 10:7-8).

The Disciples

As he himself was aware of the wiles of the devil, so he wanted those who were to be his servants to be aware of them also. They must be conscious of the fact that the spirit of Satan is back even of the opposition of men: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Mt. 10:16). He adds: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Mt. 10:22).

The Apostle Paul knew what it meant to have his mind darkened and his heart hardened against the Christ by virtue of Satan's control over him. But he also knew what it was to be set free from Satan's clutches by the power of Christ and his Spirit.

Augustine

In the early church it was St. Augustine who, more deeply than others, sensed the depth of the antithesis between the city of God and the city of the world.

Soon after him, however, the leaders in the church, in utter neglect of

the orders of the head of the church, accepted Satan's offer of peaceful co-existence. To all intents and purposes the Roman church combined the gospel of salvation through Christ with the gospel of salvation by Aristotle, that is, the gospel of salvation by man. Evil was assumed to be something for which man is not finally responsible. It was supposed to be a part of this world itself as it had come forth from the womb of chance. And as evil was eternal and built into the nature of the world itself, so there was assumed to be no final escape from it. The Christ proclaimed by the Roman church is not the Christ to whom all power in heaven and earth is given. It is not the Christ who finished the work of redemption of his own while he was on earth. The gospel that emanated from St. Peter's in Rome did not set men free; it did not translate men from the kingdom of Satan to the kingdom of the Son of God. The gospel according to Rome creates in men false hopes and then leaves them in jeopardy every hour.

But in his grace the Christ, looking down from heaven, raised up Martin Luther. Luther knew the source of evil in the world; why else did he throw his ink-well at the devil? But he knew also that Christ had destroyed the works of Satan. And so he preached and taught once more the gospel of free and full redemption through Jesus Christ who had finished his work on earth and had gone to heaven to prepare a place for his own.

The Situation Today

But once again the situation in the church has deteriorated. Once again the people of God are left to the mercy of those who, like the Pharisees in Jesus' day and like the authorities in the church in Luther's day, know neither the serious nature of sin nor the glory of redemption from it. The Roman church still feeds its people on husks that do not satisfy. This we expect. But now the Protestant church, in its great central agencies, has also introduced the notion of peaceful co-existence between good and evil. The modern Protestant church has, by and large, combined the gospel of Christ with the gospel of modern philosophy. It is once more the gospel of compromise with the forces of evil.

Alas for the world, when that which is called the church of Christ brings it such a gospel. For the mercy of Christ is not in this gospel. The picture of Christ as the great Physician who heals the sick, who raises men from death and drives out devils is not presented by those who advocate the modern ecumenical church.

The World as Self-deceived

The men of this world are above all self-deceived. To be sure, men today speak of sin. They also speak of guilt. They even speak of man as being worse than the beast in his inhumanity to man and in his loathing of himself in his filthiness. But they do not speak of man as originally made perfect in the image of God. They do not speak of him as having in Adam, the first man, rebelled against the love of God. They therefore do not speak of man the sinner as under the wrath of God and doomed to eternal separation from God.

The men of the world need therefore to be told that their diagnosis of themselves is not deep enough. They must be told that only the great Physician can diagnose their case for what it is. Does a patient diagnose his own case? It is the great Physician alone who can tell him of the deadly nature of his ailment.

Your First Task

And here, my friends, is the first task that you must undertake. In all that you have learned at this institution, this is first, namely, that you must not allow sinners to diagnose their own case. You are to come with

the doctor's book, the Scriptures. When modern man speaks of himself as the *irrational man*, when modern depth-psychology speaks of man as a cess-pool of iniquity, then you are not to be deceived by this. You are not to think that he has as yet got an inkling of the heinousness of sin in the sight of God. Sin is the rejection of God. The wages of sin is death, eternal death, eternal separation from the presence of God.

This is the diagnosis, not as you make it, but as the great Physician himself makes it. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Mt. 25:46).

Your Second Task

But then for those who accept the diagnosis of the great Physician, for them there is healing too. The great Physician makes his diagnosis for the very purpose of healing. And here is your second task. When modern man makes an analysis of his plight and comes to the conclusion that his case is hopeless, then you come with the mercy of Christ. When modern man looks this way and that, blinded by the god of this world, and comes to the conclusion that there is *no exit*, then you are to come and tell him that Christ is the *Way* that leads out of sin into forgiveness and glory.

When modern man says that no one knows or can know anything about such a way, then you are to tell him that Christ is the *Truth* and that he has established his kingdom of truth over against Satan and the lie. When modern man, utterly deprived of light by the Prince of darkness, concludes that his existence is existence unto death, then you are to proclaim to him the fact that as Christ is the way and the truth, so he is the *Life*. If men say that there is no resurrection of the dead, then you are to say: "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:20). As you preach Christ and him crucified, so you are to preach Christ and the resurrection.

But if you thus proclaim the Christ as the great Physician to the world, what then of the modern church? What shall you say to those who are leaders in the church but no longer preach Christ as the way, the truth, and the life? You shall plead with them not to join the world in its self-

deception. You shall plead with them to return once again, as Luther and as Calvin did, to the doctor's Book, where alone the face of the great Physician may be seen. You shall tell them that the wisdom of this world has been made foolishness with God, but that it has pleased God through the foolishness of preaching to save them that believe.

Compassion even on the 'Church'

And if they will not hear, then you shall follow the example of your Savior as he wept over Jerusalem and weep over them as well as over those who follow them, ever beseeching the Savior to grant unto them his Holy Spirit that their eyes may be opened to see the Christ for what he really is and for what he really came to do. Did he not come to destroy the works of the devil? Did he not come to establish the kingdom of glory?

Never doubt but that Christ will accomplish his task. "It is finished," he said, when about to give up the ghost on the cross. It was finished. Satan had been defeated. And though he would deceive, if it were possible, the very elect of God, he cannot succeed. And though "the natural man receiveth not the things of the Spirit," yet the Holy Spirit will enable the blind to see. Great is the truth and it must prevail. That is, great is Christ and he must rule because it is his right to rule.

To preach Christ as the light of the world is your great privilege. To preach Christ as the *Way*, the *Truth*, and the *Life* is your great joy.

As you do so, look ever into the face of the great Physician who has healed you from your sin. Ever remember that you are in yourselves no better and no wiser than are other men. You have been saved by grace.

And as you are saved by grace, you may be daily strengthened in your task by grace. Look ever into the face of him who said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you" (Jn. 14:1-2). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (Jn. 15:7-8).

Book Notices and Reviews

ROBERT G. DeMOSS

This month three unusually fine books written for *children* are being highlighted. It would be difficult to overstate the importance of any one of them. Actually it would be fair to state that the quality is such as to put them in a class by themselves as far as books in the English language for children are concerned.

LEADING LITTLE ONES to JESUS, a book for mothers, Jan Waterink. Grand Rapids: Zondervan Publishing House, 1962, 119 pp., \$2.50. Translated by Betty Vredevoogd.

This volume is a series of nineteen "talks" with mother concerning her privilege of raising her children in the nurture of the Lord. The counsellor is Dr. Jan Waterink, an internationally known and respected educator and child psychologist. He is the founder and director of the Psychological Institute at the Free University of Amsterdam which has rendered significant service to the schools and industries of Holland. Nineteen editions of this work have been called for in Holland and we in America are now able to share in the rich insights of one who seeks to ground all his principles in the basic truths of Scripture.

The style is informal and conversational. The language is clear and direct. The approach, although based on theoretical insights and years of experimentation, is wonderfully *practical*. Topics such as Loving a Child, Disciplining a Child, A Child's Sense of Guilt, The Atmosphere of a Home, and a number of other equally vital matters are dealt with. Each of these is set within a total biblical framework and perspective which provides both a depth and a unified core of meaning for the entire volume.

It should be noted that this is not just another book of advice in which secular ideas on child nurture are incorporated with neat labels appropriately pinned to them. Precisely because this is so it can be recommended without reservation for every Christian mother. The outlook, and therefore the life, of any Christian home will be enriched through time spent with

this distinctive Christian psychologist. (Through no fault of the author, the publishers unfortunately saw fit to include commercially purchased photographs in each chapter. It is hoped that in future editions these will either be changed to sketches, or excluded.)

LEADING LITTLE ONES to GOD, a child's book of Bible teachings by Marian M. Schoolland, illustrated by Mary Schwarz; Grand Rapids: Wm. B. Eerdmans Co. 1962, 286 pp., \$3.95.

Written by the author of *Marian's Big Book of Bible Stories* and *Marian's Favorite Bible Stories* (and many other well known books for children), this new and attractive volume fills a unique need. It is a rare combination of the main purpose of a catechism and a Bible story book. It is a book of instruction in the Christian religion in a style so attractive and pedagogically sound that children will both enjoy and benefit from its pages.

Perhaps one of the most difficult tasks for the Christian home and school is to enable the child to *relate* the different Bible lessons, stories and truths he is learning. *Leading Little Ones to God* is the only children's book in English, of which I am aware, which seeks to *group* biblical truths under the basic aspects of Christianity—God, Creation, the Fall, Redemption through Christ, The Church, The Christian Life and The Future Events. Each chapter deals with a specific doctrinal point as seen in one or more familiar Bible stories. Questions for discussion, a memory verse, a Bible passage and an appropriate hymn complete the chapter. There are attractive sketches appropriately placed throughout the book.

If you have children or grandchildren, nephews or nieces (ages 4-9), this unusually valuable book is highly

Unless otherwise indicated, book notices in this section are by Robert G. De Moss, S.T.D. Books mentioned may be ordered through the Committee on Christian Education, the Orthodox Presbyterian Church, 7401 Old York Road, Philadelphia 26, Pa.

recommended, as a substantial aid in carrying out the Lord's injunction: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children . . ." (Deut. 6:6).

THE CHILDREN'S HYMNBOOK, compiled by Wilma Vander Baan and Albertha Bratt. Published by the National Union of Christian Schools and Wm. B. Eerdmans Co., Grand Rapids, Mich. \$2.95. Ages 3-8.

This new hymnbook for children fills a need so obvious in our churches as to be embarrassing. A debt of gratitude is ours at the appearance of this rich and varied collection of hymns which bypasses the childish "Sunshine Mountain approach" for one of integrity and musical substance.

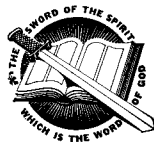
Quoting from the preface: "There is a body of distinguished devotional songs that can be used for reverent worship and also for developing in the singer a sensitivity to truth and a taste for good music. It is from this body of music that songs in *The Children's Hymnbook* have been chosen." The criteria for selection were "acceptable words and beautiful music." This hymnal is the successor to *Let Youth Praise Him*, which, since 1949, has been widely used for children in the lower grades in many Christian schools. It is also physically most attractive; the printing and binding is done in the traditionally fine quality of Rand McNally. Mr. Armand Merizon has contributed full color sketches and drawings in a most tasteful and sensitive manner.

The lyrics, being literal, can be easily understood by even the youngest; e.g., "To Father, Son and Holy Ghost, the God whom we adore, be glory as it was, is now, and shall be evermore," or, "Lord I need to come and worship more than deer need healing streams" (Ps. 42). There is a wide variety of styles and rhythms selected from the great musical traditions of the Christian church. In thus avoiding the melodies, rhythms and harmonies of the modern dance and entertainment world this hymnal will lay a foundation for the appreciation of genuine sacred music.

The praise of God and the adoration of his Son is central in this distinctive hymnal. The child, with proper supervision, will gradually develop a biblically oriented piety through the enjoyment of these rich and stirring hymns. This book is a "must."

EDITOR

Robert E. Nicholas



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The Christian and Communism

Lester DeKoster: *Communism and Christian Faith*. Grand Rapids: Wm. B. Eerdmans Co. 158 pp. \$3.50.

This book by the Director of the Library of Calvin College and Seminary is a redevelopment in considerably enlarged form of his smaller book published in 1956, *All Ye That Labor*.

For the general reader, it presents a sharply outlined analysis of the Communist philosophy, theory and practice, and at the same time gives the only real answer to Communism—the Christian faith.

DeKoster gives a historical as well as an intellectual presentation of Communism. The contents of the book may be seen in a measure by the titles of the chapters: Marx and Marxism; Capitalism, the Classless Society, and Man; History and Utopia; Dialectical Materialism; Liberalism, Marxism, and Christianity; Christian Anti-Communism. The author closes with a chapter giving a well-balanced and annotated select Anti-Communism Book List of 25 titles. The bibliography at the end of the book includes 86 more titles.

A word of warning may be sounded in regard to DeKoster's seeming acceptance of the 'Welfare State' and endorsement of it as the Christian answer to Communism in that realm of life (p. 108).

This very readable, clear and informative work is to be commended because it seeks to deal with the heart of the conflict—Communism or the Christian faith.

GEORGE W. KNIGHT, III
West Collingswood, N. J.

Be Informed

James D. Bales: *Communism — Its Faith and Fallacies*. Baker Book House, Grand Rapids, Mich., 1962. 214 pp. \$3.95.

The author is professor of Bible at Harding College, Searcy, Arkansas. In a Foreword, Herbert Philbrick calls the book "a scholarly and masterful study" which "has gone to the very root" of communism, "exposing its utter emptiness" in terms of the yardstick of the author's "faith in the reality of the living, personal God." Dr. Bales' conclusion is that a "communist is a communist and that he will act like a communist" along the lines of atheism, dialectical materialism, relativism, the irreconcilability of class interests of capitalist and proletariat, the necessity of revolution, and the inevitability of communism. "For the non-communist world to plan and to act as if communists are not communists . . . will contribute to the communist's conquest of the world" (pp. 210, 211).

James D. Bales: *Understanding Communism*. Baker, Grand Rapids, 1962. 38 pp. \$1.00.

Professor Bales' emphasis on the importance of understanding communism is borne out by this 88-page booklet with that title. Its dozen chapters include suggested topics for report and questions for discussion. It is designed particularly for group study by persons with some biblical knowledge.

John W. Drakeford: *Red Blueprint for the World*. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1962. 166 pp. \$2.00 (paper).

The professor of Psychology and Counselling at Southwestern Baptist Theological Seminary writes first of all of the men who fashioned communism: Marx, Engels, Lenin, Trotsky, and Stalin. It is a very readable examination of their proposals, plans, and techniques. The reader will get a clearer idea of why the communists are what they are and act as they do.

William P. Strube, Jr.: *The Star over the Kremlin*. Baker, Grand Rapids, 1962. 108 pp. \$1.95.

Written by a successful business man who is vice-president of the Christian Anti-Communist Crusade, of which Dr. Fred Schwarz is founder, this short book has three chapters: War or Peace, Communist Doctrines vs. Christian Doctrines, and Strategy and Tactics for Victory over Commu-

nism. Mr. Strube writes as a zealous Christian and urges specifically Christian activity in combating the false religion of communism.

— R. E. N.

Although they have not been sent to us for review, we wish to call attention to three other books (among the many mentioned by the authors above):

Whittaker Chambers: *Witness*. Random House, N.Y., 1952.

J. Edgar Hoover: *Masters of Deceit*. Henry Holt and Co., N.Y., 1958.

Fred C. Schwarz: *You can Trust the Communists*. Prentice-Hall, Englewood Cliffs, N. J., 1960.

In reading such books for better information and understanding the Christian will use discernment. Not all of the ideas expressed are in accord with a consistent biblical viewpoint. Too many of us, however, form our opinions haphazardly or on the basis of clichés, and do not read or study enough to carry on intelligent discussions on the basis of well-founded convictions.

Beware of Dangers

It may be in place to mention certain dangers that we face in the effort to oppose communism. There is the danger of over-simplification of a complex problem and of arguing by means of 'slogans' instead of with clear reasoning.

Another danger is that of tending to equate capitalism or western democracy with the Christian way of life, of blurring the distinction between the unique kingdom of God's dear Son and any political or economic system as such. A corollary hazard is that of self-righteousness, forgetting that sin is a reproach to *any* people. If anything, God will judge the nation with a Christian heritage the more severely when it turns its back upon his righteous and holy law. It is important to remember that the capitalist with the soundest economic views is just as lost without Christ as the most diabolical communist schemer.

One other danger may be noted. It is that of seeing communism where it doesn't really exist or of labelling ideas with which one disagrees 'communist' and supposing that the argument is settled. To be specific, the fact that some communists oppose segre-

gation does not for one moment prove that integration is a communist plot or that its many advocates are on the side of communism, as is sometimes alleged. Nor does the fact that Engels and Marx advocated a heavy graduated income tax as a part of the communist *manifesto* over a century ago mean that all who accept or support a progressive income tax today have any sympathy whatsoever for communism. (Incidentally, a case may be made for regarding a reasonable progressive income tax as pretty much the same in principle as the biblical concept of stewardship, with the tithe as its base and the instruction to give proportionately as God has prospered one.)

Enough of these dangers, and there are others, but they must not lead the Christian to be indifferent to the struggle against communism. He may not 'leave it to the politicians' to fight the battle for him. He may not suppose that he is too 'holy' to enter the fray. Like it or not, the Christian is involved in the issue and its outcome.

Become Involved

The Christian must become involved — as a Christian citizen, or business man, or laborer, or politician, or student, or teacher, or professional man, or parent. This is not the business of the church as such. We do not believe the church, locally or nationally, ought to spend its time on resolutions about communism or nuclear testing or all sorts of matters directly or indirectly related to the 'cold war.' We do not think the church necessarily has to add study groups on communism to its task. For one thing, it isn't studying the Bible sufficiently — and this is basic to any defense against communism's false religion. The church has more than enough to do in fulfilling the primary commission which Christ has given to her.

But the individual Christian, alone or in concert with others, may and must become actively concerned. He must know the enemy (both that he may pray for him and that he may effectively oppose him) and he must learn how to combat the diabolical deception that is communism.

One thing the Christian citizen ought to do is take more active part in politics. Begin at the local level. It's no use being frustrated over the almost unsolvable perplexities of international scope while allowing corrupt or anti-Christian leadership to run your

own community — perhaps by default.

You may read a dozen books and sit through a score of rallies and lament with fellow believers that 'the world is going to the dogs' — and all of this may accomplish exactly nothing for the cause of good government or the weakening of communism. There is a time for doing something about it.

How many Christians are working, not just talking, for the party of their choice and conviction? When did you last write your state legislator on some matter of importance to you? (What *is* his name, by the way?) And does your representative in Washington know how you feel about the 'hot' issues of the 'cold' war?

There are other avenues for spreading your ideas, for the battle is one of words and literature, of truth in action. Your ideas that spring from scriptural principles are valid. They need to be heard in your community: on local issues of significance; at the school board meeting; when the council convenes; at other open civic gatherings. Let your voice be heard and your vote be counted for what is fair and just according to the truth and righteousness of God's moral law. A stronger America, from your town on up, is one of the best defenses against the inroads of communistic infiltration.

Be Active as a Christian

Finally, we have yet to state the best methods and weapons for carrying on this struggle. Writers of articles in this issue, as well as books we have mentioned, emphasize that communism in essence is a false religion — a man-centered scheme by which man through his own wisdom and effort aims to solve all his and the world's problems, without God. Communism therefore must be opposed by the true religion: that revealed in the holy Scriptures. Who then but dedicated Christians ought to be more in the front line of the conflict!

How will Christians best wage the warfare? As citizens, as workers, as parents, as leaders, of course. But first and last as members of a heavenly kingdom: as those with a commission from the Lord himself to declare to all men everywhere: repent and believe the gospel. The surest way to get communism or any false faith out of a man's heart is to replace it with true and saving faith in Jesus Christ. Men cannot serve God and mammon.

Only the Holy Spirit can effect this radical change, to be sure, so we must be much in prayer. Now we're getting to the place where we take the offensive. What the Christian must do first and always is to use the spiritual weapons Christ furnishes, above all taking the shield of faith and the sword of the Spirit, which is the word of God, praying always . . . (Ephesians 6:16-18).

Who then best fights communism? He who puts God first, seeking his kingdom and righteousness. He who spends time, more time, in prayer. He who is ready to give an answer for his Christian faith and to testify that Jesus Christ came into the world to save sinners. He who is faithful, with his family, in attendance upon the worship of God. He who by his prayer and gifts and witness is trying to bring the gospel to the ends of the earth and to his own neighbor.

For it is the truth, and only the truth, the truth as it is in Jesus Christ, that frees men from the bondage of sin and falsehood, from the idolatry of communism or statism or any other allegiance that becomes a god in the place of the one true and living God. The Christian, by God's grace, has that truth.

— R. E. N.

Bible Conferences

Lake Julian, Florida — The fifth annual Bible conference for young people sponsored by the Presbytery of the South is scheduled again for Camp Rotary near Auburndale, with the Rev. Glenn Coie as director and an efficient staff of co-workers. Among the speakers and teachers are the Rev. Messrs. John Hills, LeRoy Oliver, Robert Atwell, and Jonathan Male.

The dates are August 19-24.

Portland, Maine — Deerwander Conference at nearby Little Ossippe Lake expects about a hundred people for its annual 'week' from August 23 to 31, with Professor Meredith Kline of Westminster Seminary as Director. Dr. Kline is also the popular leader of the waterfront activities. Evening speaker is the Rev. George Willis of Rochester, N. Y.

Among others who will be on the teaching staff are the Rev. Messrs. Dunn, Georgian, Vanderzee, Teitsma, Spires, and W. Green, Jr.

SHOULD WE KEEP SILENCE ?

RUTH A. NEILANDS

We strolled along the Nu Pike on Long Beach waterfront. We wondered what people saw in the dark smelly booths bellowing out their wares. We marvelled at the thirst for thrills which brought droves of children and young people to ride the fantastic mechanisms which customarily occupy boardwalks. Our curiosity was aroused as we neared a fenced-in area with several hundred benches. A scattered 25 to 50 people sat within the enclosure and from the bandstand-like platform we could hear the voice of a man speaking over a 'mike.' On one side of the stand was written the word "Forum" and on the other "University of the Sea." We drew near and rested on the iron railing surrounding the "University."

The words of the speaker arrested our attention. He was proclaiming the need for peace and decrying the world of war and turmoil in which we live. But what kind of "peace"? Our suspicions were confirmed—it was the "peace" which Khrushchev promises.

Someone near the front rose and waved his hands wildly. He shouted out that he wanted to know whether the speaker had ever heard of a little country called Hungary? What kind of peace had the communists brought to Hungary?

Communist 'History'

The speaker seemed to be trying to ignore the questioner but he would not be put aside and continued his interruptions. Eventually the speaker recognized him and after a couple of attempts to side-track the question decided to answer it. What was his answer? Briefly it was that to understand Hungary you must go back into history. And what did history show? The Hungarians had been the slaves of capitalism. Before the Revolution they had been enslaved by the Nazi capitalists. They knew nothing better than to return to capitalism when the Nazis were driven out. The communists were merely helping them to escape this

further enslavement by rescuing them from the further woes of capitalism. Naturally in attempting to give the Hungarians this opportunity to overthrow capitalism, there was a struggle. But it was for a good purpose—that they might be enabled to establish the blessings of a communist society. Thus he twisted the ugly facts to make them appear a beautiful act of mercy and peace. Thus the Revolution was justified.

The interrupter was not satisfied. They asked him if he wished to come to the platform and speak? He shook his head and sat down. You could see that he was not satisfied but what was he to say?

The speaker left the platform shortly and in rapid succession two other speakers arose and took their turn. One spoke on disarmament and how essential it was if we were to avoid nuclear war. Another almost hysterical-sounding speaker came next. He appeared to be a Jewish communist and was very rabid. He finished and strode out of the area. No one else seemed desirous of speaking so the original speaker was given an opportunity to return to the platform. This he readily did.

He took up in the same vein as before the interruption. The exact thread of his discourse has escaped my mind but a few of his statements continue to drift into my thoughts. "The United States no longer has an Army—it is in the hands of the United Nations. . . . Yes, we fought three wars but did they accomplish what we promised? . . . In the last 40 years two-thirds of the world has been brought to embrace the communist ideology by the war program of the United States."

Protests and Interruptions

The previous protester started to shout again: He had fought in three wars for the United States. He hated war. He agreed the United States hadn't been right in much it had done but he'd go to war again tomorrow if

he had a chance. The speaker asked him "for what?" He said he wanted to rectify some of the wrong he'd done in helping put the Russian communists where they were today. Quiet was again restored and the speaker continued.

My mind was partly on what had been going on and partly on what he was saying. Then I became aware that he was inserting the name of Jesus into his remarks. He apparently had a speaking acquaintance with the Bible. It soon became evident that he was attempting to enforce his arguments for communism by showing that Jesus was a communist or at least was all on the side of the communists. He was twisting and misquoting passages from the Scriptures as well as misapplying them. It was hard even to see what connection the passages he was attempting to use had and his "quotations" were almost unrecognizable. At a particularly horrible statement I murmured to the man at my side "That's blasphemy." And a few minutes later, "Can't anyone call him on it?"

Misquoting Scripture

My answer came faster than I expected. I suddenly realized the man at my side was two-thirds of the way across the front of the fenced-in area. His hand was up waving at the speaker—"That's not true. . . . You're misquoting the Scriptures."

I held my breath—What would happen now?

At first the speaker tried to ignore the interruption. But the man would not be ignored. He kept pressing his point. The speaker finally turned and scornfully addressing this new challenger he said, "You mean you don't like my interpretation of what Jesus said? What about the more than 400 interpretations that are abroad today?"

The man who had been at my side spoke out clearly. He said, "I'm not talking about interpretations. I'm talking about the words of Jesus. You claim to be quoting them, but you're

not. I want you and the people here to know that you are not quoting them."

Again the speaker interrupted sarcastically. "You mean you don't like my interpretation. There are over 400. You have one and I have one. Are you saying my interpretation and the other 400 or so are wrong, and that you are the only one that is right?"

The man restated his objection — "I'm not talking about interpretation. I'm talking about what you say you are quoting. The words of Jesus are a matter of record. You're not saying what Jesus said at all."

He turned to leave. There was some confusion — a voice called out, "Give him a chance. Let's hear him." Another said "No!" The speaker turned toward the receding interrupter and called "All right. Sure, I'll debate him on the subject of prayer."

By this time the man was back in front of me. The voice of the speaker continued to challenge him to a debate on "prayer." What "prayer" had to do with the subject I'm sure no one knew. The man paused. He looked at me, handed me his jacket and turning strode back to the platform and up on the rostrum. The speaker asked him his name and turning to the audience introduced him as "David." He was told he should speak on "prayer"—defining it; and then the speaker said he would give his rebuttal.

Witness to the Truth

Obviously the speaker thought he could trap David. I'm sure he wasn't expecting what he heard. David started with Adam and Eve in their perfect state before the fall. He explained that at that time there was true communion — God speaking to man and man to God. This was prayer. Then he went on to show how man fell into sin. The communion was broken. God could not continue to talk with sinful man as before but because of his mercy he provided the sacrifices and the final perfect Sacrifice, the virgin-born Son of God, that communion with God might be re-established in Christ.

"It is because of the work of the Lord Jesus Christ in living and dying and rising again on the third day that communion with God has been restored. It is through faith in the Lord Jesus Christ that man can again commune in prayer with God," he said. David seemed to have covered the subject as completely as he could without

"If I'm the only one, I'm not afraid of being in the minority."

taking too much time. He stopped. What would the rebuttal be?

The speaker took over. He started to say he agreed with David, but taking the word "Sacrifice" out of the context in which David had used it he started making some comments which were not in line with what David had said at all. But David stopped him. "Don't say you agree with me," he said. "You don't! I wouldn't be here if you did. You're misquoting what I said. You're twisting my words to your own purpose." The speaker acted as though he were surprised. He paused.

The old Irishman near the front came to life again. He had a question. He wanted to know what was going to happen to all those millions who weren't Christians!

This seemed a bit off the subject of prayer. David looked at the speaker. Instead of giving assent to answer the man, he grabbed the opportunity to inject his own ideas again. He seemed to assume David didn't know just what the man's question was so he said something to the effect that the man wanted to know if God would destroy all those who didn't believe. Then he added his own two-bits and said, "I couldn't believe in a God who created man perfect, as you described him, and didn't have the foresight to know how he would turn out. A God that would create man just to end in a mess such as the world is in now, that would purpose to save a few and let all the rest live and die in misery wasn't worth believing in. To me that would be just foolishness." He paused.

It was David's turn. Looking up at him and shaking his finger at him he addressed him directly, saying, "I will give the answer to this man's question, but first I want to warn *you* that anyone who dares to call the Creator God foolish is on slippery ground."

Man to Blame

David turned then to the audience and said, "Let's get this straight. The question implies that God is to blame for man's condition, that God is at fault. Remember, God created man perfect. It was because man rebelled at God's authority and at God's word that sin and misery came into the

world. Man was made in God's image — perfect. He was made with a will and an intellect. He willed to rebel against God. He is still willing to rebel against God. He wants to. That is why we have sin and wickedness and wars. Man wasn't created that way. Why don't you put the blame where it belongs? Put it on man where it belongs."

The Irishman was ready with two more questions — really a protest and another question. He didn't like David's use of fear as an approach was his comment. But skipping over that he pressed on to ask, "Why if Christ was the answer, was the world in such a mess so long after he came? Why are our young people like they are? Why hasn't Christianity made any difference?"

Again the speaker projected himself into the discussion. He wanted to call attention to the fact that after 6,000 years of man's existence on the earth only about 10 per cent of the world were Christians. If David's answer was right why are Christians such a minority group? Then addressing David directly, he said, "Aren't you afraid of being one of such a small group?"

Unfaithful Church

David's answer was a ringing "No! I don't care if I'm the *only* one, I'm not afraid of being in the minority." But before answering the man who asked "Why?" he hesitated as though shouldering a great load. Then he squared his shoulders and looking at the man said, "I'll tell you the truth. I won't twist the facts and misinterpret history for you as this man has done. I am a Christian, I love Christ's church. But I have to come before you with a confession. It is that the church as we know it for the most part has departed from the faith. It has left the teachings of Jesus. It has abandoned the Scriptures, the revelation God has given. It is dabbling in politics and other fields which are not its mission. Often it is preaching another gospel. It is not the good news of salvation and a resultant changed life which is the center of its message. It has abandoned the faith once for all delivered unto the church. That is the answer to your question. That is the reason the church is not strong. That is the reason it has no greater

effect on the world today. That is why our young people are not different. That is why you don't see the changed lives you would expect. But there is a Christian view of history. It is that one day Christ's kingdom will be established and there will be a new heaven and a new earth in which dwelleth righteousness."

Now the original speaker had a question. "When this kingdom of Christ is set up—this perfect kingdom—will it be a communist or a capitalist one?" There was a pause, what would David say?

There was no indecision in David's answer. A slight smile came across his face as he said slowly, "It will *not* be a capitalist society—but, neither will it be a communist one. It will be the rule of Christ. It will be a kingdom of righteousness and justice and *true peace* where God's authority and God's Word are recognized and obeyed. It will be the kingdom of the Lord Jesus Christ, the only Lord and Potentate of time and eternity."

The "debate" was over. Strangely enough, the subject of prayer had not really been debated at all. No rebuttal had been given. The gospel had been preached. The mouth of the communist had been shut at least for a time. David left the rostrum.

The speaker advanced and commented that he was happy that David had spoken. He liked to see people who stood up for what they believed. But then he added, "Of course it doesn't really matter. Christians are mere piffers, they are as children playing, they never make any real contribution to solving the problems of the world. They believe and that's what counts. It's the believing that makes it so." Thus in a few words with a few twists of the tongue he tried to undo what had been said.

Perhaps he did for some, but as we walked away the words of the Psalmist echoed in my ears—"He that sitteth in the heavens shall laugh."

Before completing this article many readers will have realized that it was written by David's wife, and that David is none other than a well-known elder of the Covenant Orthodox Presbyterian Church, Berkeley, California. Mr. Neilands served as Moderator of the 27th General Assembly in 1960.

How far is it from Birmingham to Seoul?

Stumbling-Block in Korea

HARVIE M. CONN

I was standing in front of my English class at the University. We had been talking together about philosophies of life. One of the students raised his hand. This is what he said: "Man is equal since he was born. But God painted man's skin-color white, yellow, black. It is nonsense that white men treat Negroes with cruelty, even though white men live in air-conditioned houses."

These words were not being spoken by a 'northern Yankee' in an ecstasy of superiority. They were spoken by a young man in his twenties. He had been through two wars. He had been subjugated by Japan and by Communism. He was Korean. It's not too far from Birmingham to Seoul, Korea. How far is it from Birmingham to your hometown? Or to Calvary?

This past month I've been reading headlines in my newspaper. In our paper they are very large headlines—"screamer heads" is the term, I believe. They read like "Situation in Alabama Remains Tense"; "U. S. Officers Attempt to Serve Papers on Governor"; "Philadelphia Sit-ins Spend Night in City Hall"; "400 Florida Negroes March; 200 Jailed"; "Bitter Fight Seen: Civil Rights Bill Stuns U.S. Congress." I turn to my editorial page. The lead article strikes my eye: "Many Fear Birmingham Crisis Feeding Communist Propaganda."

Another day and another article turns its attention to "U.S. Prestige at Stake." Let me quote a little: "In the eyes of a world that is undergoing a quick revolution, these acts of appalling barbarity, apparently committed by one or more of the white citizens of the United States, contain sufficient danger of putting to shame all the good attained by their country. . . . Also at stake are the principles of democracy and the very foundation of human liberty and equality. . . . Nothing would serve the propaganda purposes of international communism better than the current shameful disturbances rocking southern states of the U.S. . . . Segregation can no

longer be tolerated in a civilized society. . . ."

I'm sure most of you have similar headlines and editorials in your papers. But I read my headlines in a Korean newspaper. I read that editorial in a paper published by the Korea Information Service, a working subsidiary of the government of Korea. When skeletons rattle in the Birmingham family closet—or in Philadelphia or Jackson or Chicago or Washington or Los Angeles—they rattle a few windows in Seoul, Korea. It's not too far from your town to mine. How far is it to Calvary?

Hard Questions

Last week I sat in the living-room of my landlord. We were talking together about renewing our lease for another year. He mentioned a possible trip to America in a few months on a buying trip. He is an export-importer. Then he took a more serious turn in his questioning. "What do you Americans think about Birmingham? I cannot understand what is going on there now. How can two races act like that? Does the white man think he is superior to the Negro? This will be very bad. When a Korean reads about these things, he wonders what the American thinks about him. Does the American think he is superior to the Korean, to the yellow-skinned? Is this why missionaries came to Korea? To pass on their white supremacy?"

He continued, now a little stronger: "Most Koreans think of America as a Christian nation. We think all Americans are Christians. Were the white people who killed that Negro leader all Christians? What good is the Christian faith if it can't change even the Christians? I am not a Christian. Why should I believe the Christian faith if not even the Christians believe it?"

It was a very good question. Much too difficult for me to answer. How do you appeal to Galatians 3:28 when there are churches that won't allow Negro sit-ins? Or even worship-ins? How do you convince people that in

Christ there is neither Jew nor Greek, slave nor free, male nor female, when in some countries there is still black and white, yellow and brown? Is the 'Christian internationale' a western cartel of white origin? It's not too far from Birmingham, or Jackson, to Seoul.

Three weeks ago I was visiting a small country church. I was talking to the Sunday school children. We were talking about the unity of the world. I was telling them that we all had one father: Koreans and Americans all came from one ancestor, our father Adam. And then I told them that in Christ we were all one. In Christ we had one Father, our Father in heaven. In Christ we were all brothers, members of the same family, adopted by the same God.

When I was through, a very thoughtful Sunday school teacher raised his hand and asked me this question: "What about Birmingham?" Far from a railroad line, far from a telephone, far from the 'Bible Belt'—someone in a little mud church building in Korea asked me about Birmingham. He said nothing else. I guess he didn't have to. We all knew what he meant.

Sinners All

When the service was over, a young man was talking animatedly in the front of the church building. He was not a Christian but had come to Sunday school to see the missionary. He was talking to some of the others from the Sunday school. These were some of the words I overheard: "... They're all the same. They talk big and sweet but they don't mean it. The missionary

The Rev. Harvie M. Conn is an Orthodox Presbyterian missionary laboring in Seoul, Korea. This unsolicited article written at the end of June not only speaks for itself but speaks to us all of our inescapable involvement in the events of the summer of 1963. The spreading of the gospel itself cannot be isolated from these happenings.

Reactions from our readers may be varied, but we shall be happy to receive constructive, serious letters which attempt to suggest Christian attitudes and biblical solutions to a nationwide problem, particularly in so far as Christians and churches are involved.

wants only one thing from us here. He wants to show us how big he is and how small we are. He wants to teach us where we belong and where he belongs. The Christian faith is just another white man's way to run the world, like they run Birmingham. . . ." He stopped when I walked up to him.

"My friend," I spoke softly, "the missionary doesn't like it either. My Bible mentions no color of the skin when it refers to the church. The church is a fellowship that is carried on completely outside of race or color. I have heard of these sad things also."

The young man was listening carefully now.

"Hatred of one man for another comes from sin. Sin is not something that just Americans commit. My Bible tells me that 'all have sinned and come short of the glory of God.' What does your Bible say?" He did not have a Bible.

"The feeling of one man's superiority over another is not a feeling that belongs to just the American. Tell me, why do Koreans from the North and Koreans from the South often fight together? Why can't they get along together?"

He was laughing now. Many men laugh when they see themselves for the first time.

"When I first came to Korea a young Korean college student told me this story. It is an old story. When God made the world, he made three men. He put each one in an oven to bake. One man was in the oven too long. He came out black. Another man came out of the oven too quickly. He was all white. The third man was in the oven just the right time. He came out a golden yellow-brown. That was how my Korean friend explained the origin of the world's people. I have heard that story many times in Korea. Does that sound like Birmingham to you?"

He nodded.

How far is it from Birmingham, Alabama to a little mud church in the mountains of Korea? Not too far, I suspect.

Stumbling-Blocks

A Negro leader shot in the driveway of his home in America, hundreds of Negroes jailed, demonstrations, marches on lunch counters, stores,

bathing beaches, and churches—all of this is not a distant thing, separated from the missionary. It is a stumbling-block for the gospel of Jesus Christ. It screams at us of race supremacy, of white man's religion, of a Christianity denuded of power and vitality. It leaves unanswered questions in the heathen heart. And it makes it very difficult for the missionary to answer the questions.

In a restaurant in Philadelphia I remember a little sign: "This restaurant reserves the right to refuse service." That sign is an obstacle to the propagation of the gospel in Korea and Eritrea. In southern New Jersey are countless lakes and swimming clubs nominally organized into 'associations' to prevent Negroes from swimming. They are frequently attended by Orthodox Presbyterian churches and Sunday schools. This author often did so. They are an obstacle to the propagation of the gospel in Formosa and Japan.

There are churches that remain segregated because that is the way things are. Those churches support foreign missionaries with sizable gifts. Yet, they undermine the very work they support.

There is a denomination that calls repeatedly for the application of Calvinism to every sphere of life—politics, too, I might imagine.

Is God calling us to a new demand?

How far is it from Calvary to Birmingham? Or to your town? And from there to Seoul?

Bible Conferences

French Creek, Pa. — Beginning with Junior High on August 12 and closing with the Post High Conference over the Labor Day weekend, the four annual French Creek Bible Conferences will again attract several hundred young people and put to work several score counsellors, teachers, and other staff members. Each camp, with the exception of the Post High, begins on a Monday this year. Directors and Deans include the Rev. Messrs. Knight, Spooner, Mitchell, Peterson, Ellis, and Tyson.

Among the teachers and speakers are the Rev. Messrs. Parker, Eckardt,

Here and There in the Orthodox Presbyterian Church

Elton Piersma, Busch, Rosenberger, Bird, Vail, Schaufele, Adams, Champness, Johnston, and Clowney. Mrs. Rebecca Mullen will manage the kitchen. Mr. 'Buzz' Walmer is in charge of the Canteen.

Since Camp #1 is no longer used by the Camp Fire group whose equipment had been rented in previous years, it has been necessary to replace everything from beds and mattresses to kitchen equipment, according to the Rev. Lewis Grotenhuis, hard-working Executive Secretary. . . . The gift of 100 chairs from the Neptune Chapel was much appreciated.

The annual French Creek Association meeting is called for Monday, September 1 on the conference grounds at 11 a.m.

Black Hills, So. Dak. — More than one hundred young people spent the last week of June at the annual Elim Bible Camp near Custer, with a full program that ranged from an early morning prayer time to a study of Proverbs and evening worship, and that included everything from 'super singing' to competition among four clans. Campers and staff came from Orthodox Presbyterian, Evangelical Presbyterian, German Reformed, and Christian Reformed churches.

Among the ministers on the 25-member staff were the Rev. Messrs. Ahlfeldt, Brown, Dortzbach, Ediger, R. Grossman, J. Hoogstrate, Jenkins, Nilson, Piper, M. Riedesel, Sander, Vail, van Houte, and Voorhees.

Lake Geneva, Wisc. — Calvin Camp will be using a new site for its annual young people's conference this summer starting August 19 for both junior and senior groups. Besides campers from the churches of the Presbytery of Wisconsin, young people and staff members from the Christian Reformed Church will again take part.

Worcester, N. Y. — the Rev. and Mrs. John C. Rankin have been offered the opportunity of superintending the operation of the Christian Home for the Blind. A year ago the Gospel Association for the Blind purchased the Rankin home in Worcester

and Mr. and Mrs. Rankin remained on a voluntary basis for six months to help with the beginning of the project. The Rankins spent the winter months in Tucson, Arizona.

Eugene, Oregon — The families here who have been meeting under the leadership of Mr. John Scanzoni of the graduate department of the University of Oregon are awaiting the arrival of the Rev. Glenn Black as full-time home missionary by the time school starts. Mr. Black has been pastor of Westminster Church of Westchester, Ill. for several years.

Grove City, Pa.—Wayside Church was saddened by the sudden death of Mr. Gaylord Shaw, who suffered a heart attack on July 8. Mr. Shaw, a charter member of the congregation, had served as church treasurer during the entire life of the church (since 1948), and was a member of the Board of Deacons. He is survived by his wife, Ruth, and two children, David and Janet.

Center Square, Pa.—Community Church rejoices with the rest of the churches that Miss Beverly Dunn, RN, obtained her visa and was able to sail from New York on July 26 on the *Concordia Tadj* en route to Ghinda, Eritrea, and the opportunities for medical evangelism in the clinic there. . . . Visas for Dr. and Mrs. John Den Hartog and son have not yet been secured and they will not be able to sail for Eritrea before mid-September at the earliest.

Oostburg, Wisc. — Threescore people met for prayer at 4:30 a.m. in Bethel Church on July 16 to see five of their young people off to Florida for five weeks of training and service in the newly established Galloway Church of Southwest Miami. This 'pilot project' similar to the S.W.I.M. program of the Christian Reformed Church is under the leadership of Pastor Robert Atwell, assisted by Mr. David Zandstra.

Miss Gwen Cummings, of Covenant Church, Pittsburgh, is the sixth member of the team. The five from Oost-

burg are: Eugene DeMaster, Dale Claerbaut, Faye Grunow, Janet Davies, and Joyce Wynveen.

Winner, So. Dak. — The Rev. Abe Ediger and his family spent a part of their vacation on Lake Michigan near Oostburg, Wisc. with the Rev. Don Stanton family. These two families were joined for a beach supper by the Reitsma and Nicholas families from nearby Cedar Grove, along with the Rev. Norman Hoeflinger family of the German Reformed Church near Manitowoc.

Sonora, Calif. — 'Hilarious giving' has resulted in the final payment on the church lot, announces Pastor Robert Churchill. He also reports that several acres of forest land above Groveland on the way to Yosemite are being donated to the Orthodox Presbyterian Church for use as a future Bible Conference site, subject to the approval of Presbytery.

Thornton, Colo. — Immanuel Church has issued a call to the Rev. Donald H. Taws. The Tawses are not returning to Eritrea at this time, on the recommendation of physicians, because of the necessity of specialized treatment for three-year-old Jonathan. The call has not been processed and no reply has been given at this writing.

Willow Grove, Pa. — The Rev. and Mrs. Herbert Bird and family will be 'at home' here by the first of September. Arriving in the U.S.A. from Eritrea on July 20, the Birds are visiting relatives and friends in the state of New York for a few weeks. . . . The Rev. and Mrs. George Uomoto and children, who are scheduled to reach the West Coast from Japan on August 24, will occupy the 'furlough house' in Abington, Pa. early in September.

Hialeah, Florida — Ground was broken on June 28 for Sharon Church's new educational building planned to house five departments of the growing Sunday school, according to Pastor Glenn Coie. Four new families, including eight covenant children, were received into the church during June. . . . Supplying the pulpit during the pastor's July vacation was Mr. Luder Whitlock, a member of Sharon Church and candidate for the ministry under care of presbytery. Mr. Whitlock, who will enter Westminster Seminary in the fall, is serving in

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Hialeah for ten weeks as a student summer worker.

San Francisco, Calif.—The Rev. and Mrs. Bruce Hunt sailed for Korea on July 27 aboard the *President Buchanan* after their furlough year. They visited many of the western churches during the six weeks following their departure from Philadelphia.

Lewiston, Maine—Trinity Church of Androscoggin Valley has issued a call to licentiate Bernard 'Chip' Stonehouse of the Presbytery of Philadelphia. He has indicated his willingness to accept the call and will in due course be transferred to the Presbytery of New York and New England. He and his family will probably move to Lewiston toward the end of the summer.

West Collingswood, N. J.—Immanuel Church was host to more than one hundred women for the spring meeting of the New Jersey Presbyterial, with Mrs. Raymond Commeret presiding. Devotions and music were brought by Mrs. Barbara Rell and Mrs. Christine Ferguson, both of West Collingswood.

Mrs. Joyce Rasbold, reporter, wrote that Mrs. Bruce Hunt pointed out very graphically how relief work, especially among the Korean lepers, is an "important way of showing the love of Christ to these people." All the relief work is handled through the Korean Church. Mrs. Hunt urged much prayer for the church with which our missionaries labor, for "they are looking to us to encourage and guide them." The ladies retired into three prayer groups. "Prayer is the most important work we can do to undergird the work being done by our missionaries in our stead and to the glory of God," stated Mrs. Rasbold.

After lunch the Rev. Donald Taws described the similarities between the ordinary daily life and customs in Eritrea and those of biblical times which help to "make the Bible come alive."

The fall meeting is planned for East Orange on October 19.

Grand Junction, Colo. — Mrs. John Verhage, wife of the missionary-pastor, is recuperating at home after being hospitalized following a heart condition. Prayer for her recovery of strength is requested, and for the progress of the congregation in its witness to the community now that a site for a building has been obtained.

Wildwood, N. J. — The Rev. Leonard Chanoux, who has been serving as resident manager at the Boardwalk Chapel during the summer as the

speakers and singers come and go, reports that he will be teaching school near Wenonah during this coming year. Mr. Chanoux resigned this spring after a pastorate of several years in the Faith Church, Pittsgrove.

Prospective car purchasers on West Coast:

Seminary student and wife need drive-through car from Michigan to any point on West Coast near end of September. Write J. A. McIntosh, Kassel Reformed Parish, Menno, So. Dak. 57045.

THE EXCELLENCY OF HEAVENLY THINGS

The transcendent and incomparable excellency of heavenly things above things on the earth, the apostle intimates by the opposition, *set your affection on things above; not on things on the earth*. Earthly things are perishing and transitory, gross and unsatisfactory, and cannot be the felicity of an immortal soul, being neither suited to the spiritual nature, nor to the immortal duration of our souls; they can neither satisfy us while we live, nor preserve us from death, nor comfort us in it, nor accompany us into the other world, nor contribute anything to our happiness there; and if they do nothing toward our happiness, why should we set our hearts upon them?

They that seek for happiness in earthly things, are like the women sitting over our Saviour's sepulchre with their faces bowed down to the earth; they *seek the living among the dead*; our happiness is *not here, it is risen*, it is above. Let our hearts ascend thither, where our happiness and our treasure is. Why should we bestow our affections upon those low and mean things, when there are incomparably better objects to fix them upon?

The inference from all this shall be to engage and persuade us by all these arguments and considerations, *to seek and mind the things which are above, where Christ sitteth at the right hand of God; and to have our conversation there, where our Saviour is, and from whence also we look for Him again: to change these vile bodies, that they may be made like unto His glorious body, according to the working of that mighty power, whereby He is able to subdue all things unto Himself*.

Let all our actions have relation to another world, and our conversation declare, that we are *mindful of another country, that is, a heavenly*. Is Christ our Head risen and ascended into heaven? Let us in our hearts and affections follow Him thither, and patiently wait till He receive our souls, and raise our bodies, and take us wholly to Himself, that we may be *for ever with the Lord*.

JOHN TILLOTSON, D.D., 1630-1694

(from *Devotional Thoughts*, 1866, American Tract Society;
submitted by the Rev. Leslie A. Dunn)