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The Religious Basis of Dictatorship

By the REV. W. STANFORD REID, Ph.D.
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WHEN one looks at the title of this article, and then turns his thoughts to the present-day dictators, he may have some doubts about the idea implicitly expressed. Most people feel that if ever there was an antireligious group in the world, it is the modern dictators and their supporters. While this may be true, there is still a religious basis, even for the power of a man like Hitler. True, the dictators, like many of their predecessors, are men who seem to have no scruples. They have had their subjects murdered by the hundreds without any compunction. Yet in spite of all this, their rule is based to a certain extent upon man's religious nature and his tendency towards religious faith.

Before turning to this question of modern dictatorship's religious foundation, however, let us make quite clear what we mean by "dictatorship". We do not have in mind the absolute rule of an oligarchy, although that rule may be very dictatorial. Nor do we mean the absolute rule of one party in the state. Such a group may be the foundation of a dictatorship, and indeed is very often necessary for the establishment of an absolutist régime; but it is not a dictatorship. No, the real meaning of dictatorship is the absolute, autocratic rule of one man. True, one man cannot rule a country absolutely in the philosophical sense of the word, for he cannot be everywhere at once. We have had, however, throughout history, plenty of men who have tried to dominate the life of their countries so completely

that in all affairs the desires of the people have been governed according to their wishes. This is the dictatorship of which we speak. Its classic expression was that of Louis XIV when he said, "L'état, c'est moi" (I am the state).

Turning to history, we find that usually, along with the rise of a dictatorship, there has been an accompanying decline of religion. There seems to be a connection of some sort between these two phenomena, whether we are thinking in terms of the ethnic religions or of Christianity. When men lose their belief in the supernatural, or at least fail to respect it, there appears on the scene one who in human shape tends to take the place of religion. This is the dictator. The controlling influence of religion, true or false, has disappeared, with the result that another authority and another power takes over.

If we go back to the history of ancient Greece and Rome, we see this relation standing out quite clearly. In Greece, during the period when religion was growing cold, when belief in the old gods was held by only a relatively few people and when skepticism predominated, dictatorship arose. It was at this time that some of the more infamous Greek tyrants appeared. Perhaps one of the most outstanding examples of these was Alexander the Great; and not far behind him was one of the heirs to part of his kingdom, the persecutor of the Jews, Antiochus Epiphanes. Religion amounted to

very little. Greek philosophy had wrecked the basis of belief in even its own powers, and men bowed to a political dictator. He was the only one who could maintain order in society. Consequently he was allowed by most people to assume the authority to direct the nation according to his own will.

This development comes out even more clearly in the history of the Roman Republic and Empire. Under the Republic, there was real religion. It was false and idolatrous, but nevertheless men worshiped a god or gods. The religious rites and festivals were duly kept and observed by most of the people. This was one of the outstanding characteristics of the golden age in Roman republicanism. During the century before Christ, however, a change took place with the invasion of the republic by Greek philosophical skepticism. The result was a corresponding decline in Roman religion. This decline was steady and rapid, so that by the time the apostolic church was functioning, religion had become not much more than a game. The gods worshiped throughout the empire were numbered in the thousands, but no one took any of them very seriously. This was one of the reasons for Christianity's comparatively easy victory over its religious opponents. The Christians believed intensely what they held by virtue of the in-working of the Holy Spirit. The heathen were sure of very little, and cared less. The only rival to Christianity was emperor worship. By the middle of the first century A.D., the emperor was virtually absolute, and by the end of the same century he was being worshiped as a god. Sad to say, Christianity never obtained a tight grip on the majority of the emperor's subjects. Consequently, while Christianity apparently carried the day, the emperor retained much of his old religious prestige and position. He virtually became the head of the church. Moreover, as the church's power weakened through worldliness, imperial autocracy correspondingly increased. The final expression of this point of view was given in the Emperor Justinian's codification of the Roman law. He was left the supreme source of all power and authority.

During the Middle Ages, dictatorship did not appear in Europe, and during that period the power and influence of religion was the strongest single social force. Various rulers at one time or another tried to be absolute. They even endeavored to run the church for their own benefit, but each attempt failed. The idea of a sovereign God, higher even than the pope, kept the people from giving their support to the absolutist claims of either temporal or ecclesiastical rulers. Not until the end of the medieval period did a change come. During the fourteenth and fifteenth centuries there was a decline in religious belief in all countries, but especially in Italy and Germany. With this religious deterioration came a resurgence of dictatorship. Throughout the whole of western Europe, every monarch tried to make himself absolute in power, and almost invariably he succeeded. Most of the kings and princes of the period seem to have followed the absolutist doctrines of Machiavelli's *Prince*, and the people did not object.

It was only the coming of the Reformation which laid a restraining hand upon the growth of dictatorial governments. Those who believed in the sovereignty of God who had bestowed salvation upon men through His grace in Jesus Christ would not bow down to any golden image. The

result was that, wherever the Reformation gained control, dictatorship began to totter. Even Luther, although he allowed the state far more authority than did the Reformed theologians, was no friend of dictatorship. Calvinists, on the other hand, were the sworn foes of absolutism whether in England, Scotland, France, Switzerland or Holland.

Yet while those who held to Reformed doctrine successfully stemmed the flood of absolutism, in other lands where nominal Roman Catholicism held full sway or where Rationalism gained the predominance during the eighteenth century, dictatorship became strong. In seventeenth century France with the crushing of the Huguenots, we see the rise of Louis XIV, *le roi soleil*, who to maintain his absolutism deprived the Protestants of their religious freedom. Religion was at a low ebb amongst the rank and file of French, so no one except the Protestants worried. The same was true of both France and Germany in the next century. Rationalism gained control and absolutism became the solution to all problems. Benevolent despots such as Frederick I of Prussia came to power. Even in democratic lands such as Great Britain, unbelief was willing to tolerate the corrupt despotism of George III. Religion was in decline, so men were willing to commit their bodies and their souls to the control of dictators. They were too "enlightened" to worship them, but it would have amounted to the same thing if they had.

The nineteenth century saw an even greater decline in religion. In all its fullness materialism gained sway. Men no longer believed even in the absentee god of the eighteenth century deists. Everything was to be explained solely and completely by means of physical or social forces working of and by themselves. It was during the middle period of this century that sociology was developed as a purely materialistic explanation of all social phenomena. Coupled with this was the appearance of Darwin's evolutionary hypothesis which made every biological and psychological development the product of the innate forces of the evolving subject or the result

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What Is Your Child Taught at School?

A Study of Public School Textbooks and Curricula—CONCLUSION

By NORMA REMSEN ELLIS

of Immanuel Orthodox Presbyterian Church, West Collingswood, N. J.

The Literature Class

IN THE preceding issue of THE PRESBYTERIAN GUARDIAN, we examined public school textbooks used in history and science classes. We found them to embody a thorough-going antisciptural, antichristian attitude toward the foundation truths of the Word of God. Surely, you say, these things cannot be charged against the classes in English literature. Surely the literature lessons will be harmless. But are they? Here, more than elsewhere, the individual teacher is probably the key to the answer, rather than the course of study or even the textbook. But the English class may be as dishonoring to God as the history or science class. Because of the emotional content of the course, this subject may be an even greater pitfall to some children. How many children, under the influence of an appealing personality, have thrilled to the reading of Henley's "Invictus"! The teacher comments on the indomitable courage of the poet as she reads impressively,

"I am the master of my fate,
I am the captain of my soul".¹

Here, where Christian philosophy and ideals could be instilled into the young minds and hearts, pagan philosophy is presented as glorious and thrilling adventure.

Through the selections studied and through the interpretation and comment, the literature class could be an ideal place to present what it means to "glorify God" and to present the truth that righteousness may be ours only through Jesus Christ. Instead, here the child is led to believe that he, of himself, can achieve "the good life", and that he is, indeed, "the master of his fate". Here, where he could be meeting the Best Seller of the ages, the most superb piece of literature ever produced, he is spending all of his time on inferior literature. The Bible, if mentioned, is referred to merely as another splendid old collection of ancient writings.

¹ From Poems, by William E. Henley, The Macmillan Company, New York.

Poetry's "Chief Ends"

You doubt these statements? Let us examine some literature textbooks. We find the poets making almost everything imaginable, except the glorification of God, the "chief end" in life. Sometimes it is human love, sometimes beauty or goodness or nature or imagination or freedom. All these, of course, are good in themselves. But the poet, in his strikingly memorable phrases, makes them important entirely apart from any consideration of the glory of God. We shall see this as we quote some of the poems in the textbooks.

Nature is man's source of true happiness, says Richard LeGallienne in "Beautus Vir". Since the copyright owner of LeGallienne's work could not be reached, we suggest that the reader verify our charge by a visit to the nearest library.

Loveliness or beauty is set forth as the only thing worth seeking in "Barter", by Sara Teasdale, which concludes in this way:

"Spend all you have for loveliness,
Buy it and never count the cost;
For one white singing hour of peace
Count many a year of strife well
lost,
And for a breath of ecstasy
Give all you have been or could be".²

Brotherhood is considered the panacea for the world's ills, in Edwin Markham's "Brotherhood", which is another poem we cannot quote because of our inability to reach the copyright owner. Again, we suggest a visit to the nearest library. This poem, more than the others mentioned, is definitely nonchristian. It is also typical of the philosophy behind much of the idealism taught in the schools.

Many of the poems studied are nonchristian in that they omit Christianity, or often religion of any kind, from thoughts or places where it definitely belongs, making it, by omission, non-essential. Walt Whitman's "Thanks in Old Age" is an excellent example of

² From Love Songs, by Sara Teasdale, The Macmillan Company, New York.

this. Here a soldier gives thanks (to whom?) for a score or more of things, with never a word of the Giver of every good and perfect gift. These lines are typical:

"Thanks in old age—thanks ere I go,
For health, the midday sun, the im-
palpable air—for life, mere life,
For precious ever-lingered mem-
ories. . . ".³

Whitman again appears, this time with a poem that satirizes men who "weep for their sins" or discuss "their duty to God"! This is an extract from "Song of Myself", and is called "Animals". Part of it follows:

"I think I could turn and live with
animals, they are so placid and
self-contain'd . . .
They do not lie awake in the dark
and weep for their sins;
They do not make me sick discussing
their duty to God. . . ".³

Pagan Poems

A hurried glance through the anthologies prepared for schoolchildren reveals dozens of poems that could be brought forth to show the paganism set in radiant attire before the children. The doctrine of access to God through Christ alone is denied in many, the doctrine of heaven is denied, the doctrine of creation is denied, the doctrine of total depravity is denied. We could go on through practically all the doctrines of Scripture and find them denied in these poems. We are tempted to add a host of examples, but let one more suffice. Readers interested in checking the accuracy of my charges can easily do so.

John Hay's "Jim Bludso, of the Prairie Belle" is a narrative poem, part of which follows:

"He weren't no saint,—them engi-
neers
Is all pretty much alike,—
One wife in Natchez-under-the-Hill
And another one here, in Pike. . .

³ From Leaves of Grass, by Walt Whitman, copyright 1924, by Doubleday, Doran and Company, New York.

"And this was all the religion he had,—

To treat his engine well;
Never be passed on the river;
To mind the Pilot's bell. . . .

"He weren't no saint,—but at judgment

I'd run my chance with Jim,
'Longside of some pious gentlemen
That wouldn't shook hands with him.

He seen his duty, a dead-sure thing,—
And went for it thar and then;
And Christ ain't a going to be too hard

On a man that died for men".⁴

Salvation by grace through faith is certainly not the burden of that poem!

The Child's Attitude

It is admitted that literature can rightfully be enjoyed and appreciated on the basis of the way in which its thoughts are expressed, even though the reader does not agree with the thoughts themselves. I have often experienced the keenest delight in poems for their sheer beauty of melody or charm of style, regardless of the pagan philosophy behind them. But we are speaking here of children, whose interest is not in style but in content, and whose discrimination hardly has been developed to that degree! To the child, the essence of a poem lies in what is said, not in how it is said. And in the literature studied in schools, what is said either ignores God or denies Him.

Again we ask, what is your child to think? Those who have created the beautiful in literature, he may reason, were not Christians; so Christians haven't done anything worth while in literature. Yes, he may think that. Or, he may very well not think at all about these things in relation to his Christian life and belief. Children have curiously departmentalized minds! He may just absorb these thoughts and be persuaded of their importance or truth without ever recognizing the fact that they do not harmonize with Biblical teaching. This, perhaps, is the most common and most dangerous result of being steeped in literature of this kind.

⁴ From *Jim Bludso, of the Prairie Belle*, by John Hay. Quoted by permission of, and arrangement with, Houghton Mifflin Company, Boston, the authorized publishers.

Pervasive Antichristianity

Not alone in the history, the science, the literature lesson do we see the godlessness of public instruction. It pervades every classroom. It pervades, indeed, the whole school atmosphere. The perfunctory Bible reading and recitation of the Lord's prayer lacks Christian character and meaning, and it is too often a mockery. Movies, assembly programs, plays, parties, are all characterized by a disregard of Biblical precepts and teachings. And how needless to remind you that a large percentage of the schoolchildren themselves—who, indeed, contribute a great deal toward your child's education—are totally devoid of any conception of God or of Christian living!

Behind all this teaching and school administration, you see, are the teacher and the college in which he was trained. Behind them both is a philosophy of education and of life which is the antithesis, by and large, of yours. You, as a Christian parent, should know something about that philosophy of education that prevails today.

Modern Educational Philosophy

Let us begin, as the educator does, with the child. He asserts that there is no such thing as the innate sinfulness of human nature. He believes either that the child is innately good and becomes bad only because of evil influences with which he comes into contact, or, as is more commonly held, that the child is indifferent or neutral at birth and is formed into the kind of person he is destined to become by the nature of the influences he meets.

We as Christians, of course, also believe in the power of outside influences, else why education at all? But our Bible says that man is born in sin and that it is only through God's power that he becomes anything more than a reprobate.

The secular educator, however, does not believe in a supernatural act of regeneration in the human heart. He seeks to improve the children under his care, to make them better citizens, but he sees no need of divine intervention in changing a child from a being who cannot please God into one in whom the Lord delights.

Because of the profound respect that the secular educator has for the rights of the individual, he does not believe that he or anyone else should impose ideas upon the child. Just because we are older, a principal asks his teachers, should we claim that we

are all-wise and assume the right to tell these children what to think? Our duty, he says, is to teach them how to think, not what to think.

A philosophy such as this of course rules out all Christian teaching. Parents, such an educator would say, must not teach their children dogmatically about their particular brand of religion. Here, you see, he denies divine revelation. For do we not believe as Christians that we should teach our children what to think—not because we think it, but because God has revealed it as truth? We believe, then, in an immutable body of truth. The educator of today says that truth is relative, mutable.

For the same reason that children must not necessarily believe us, they need not necessarily obey us. We must prove that what we wish them to do is what they really want to do. Discipline is to be self-imposed, not enforced by us from the outside. How foreign these things sound to the ear of the Christian who reads in God's word, "Children obey your parents in the Lord, for this is right"!

Learning, likewise, is viewed in a new light. The child is to learn as the need arises for him to know a certain thing. Rote memory is tabooed. Alas for catechism and Bible memory work! In becoming supposedly more practical, modern secular education is tossing aside some of the solid, rudimentary tools of thinking. The child is, perhaps, being taught how to think, as his teachers hope, but alas, he is not being given the facts that are essential for forming sound conclusions!

Briefly, this is the philosophy behind secular education in our country today. The teachers under whose influence Jane and Bobby are placed act in accordance with this philosophy. Did you know that?

Your children are confronted with such a school program, denying God at every turn—in subject matter, in general school atmosphere, in the very philosophy motivating the educators. What are they to do? They are young and to them the school, with its tone of authority, is very impressive and seems to be trustworthy. How easy it would be to turn from home and church influence, which too often is not exerted as strongly as it should be! It is asking a lot to expect your children, thus educated, to grow up in the fear and admonition of the Lord and to be thoroughly grounded in the truth.

The Only Adequate Answer

Mother, stop a moment in your household rounds and consider these things. Dad, lay aside your newspaper and ponder upon them. These are truly thought-provoking questions and we believe most emphatically that they deserve your attention. We believe you did not know these things before, else you would have done something about it.

What can you do? The only truly adequate answer is this: Band together

with other parents and organize a Christian school, one that is God-centered, one that, although it cannot save your child, will create such an atmosphere, to quote Mark Fakkema, that when the children "reach out, God is there". He is in the textbooks, in every classroom, in the assembly, the recreational program, in the philosophy of education, and most important of all, in the teacher's heart. For such a school you would truly be able to thank God!

the Mason and Dixon Line, but there is reason to believe that things may be pleasingly disturbed north of the line as well, and in The Orthodox Presbyterian Church in particular. There is talk of discontent! There is talk about the fate of young men freshly graduated from seminary, loyal, lovingly devoted to their own church, who must seek placement elsewhere for lack of churches in their own denomination. Most refreshing of all, there is talk of expansion and the reaching out for new fields. These two dovetail into one another with unusual significance.

The Orthodox Presbyterian Church has a national, an international, and a universal message. It must not, if it will be true to its founding principles, be content to be a sectional church. Where its message is needed, there it must be. Doctrinal soundness is not dependent on scanty numbers. Evangelism is no foe to Calvinism, for Calvinism is evangelism rightly administered. If the day comes when the historic witness of the Southern Church falls under the sway of that apostate group which seeks to destroy us, then in that day a division will occur. A question presents itself: Would it not be better to have one united opposition to the united Modernism than to have both a continuing Southern Presbyterian Church, true to the faith but numerically weak, and an Orthodox Presbyterian Church, also true to the faith but numerically weak?

Now is the accepted time. Witness for the faith by an invasion of the South, particularly into Texas, for that is the vulnerable spot. Expand, and expand southward. The Presbyterian Church in the U.S.A. is here with its spreading, corrupting heresies. Are you willing to allow its Modernism to go unchallenged? Your presence, on the other hand, will strengthen the conservatives in the Southern Church, give hope to those who would battle the foe, and in the event of that unhappy day of union with the Northern Church, The Orthodox Presbyterian Church would stand a noble refuge for those whose beloved church had sold herself into shameful slavery.

A mission field in Texas—both a home work and a foreign work! Here you have the Mexicans, more eager than ever before to hear the gospel, you have the Negro whom most Pres-

Troubled Waters

By HENRY EDDS ACKLEN

A Student at Austin Presbyterian Seminary, Austin, Texas

AN ANGEL, coming down at God's appointed season, troubled the waters, and the glorious grace of the sovereign Son of God was made manifest and the witness of the faith was hastened abroad.

Today, it seems evident, an angel, coming down at God's appointed season, is troubling the stagnant waters of pan-Presbyterian complacency. May God grant the continuation of the analogy—that the glorious grace of the Son of the sovereign God be made manifest and the witness of the faith be hastened abroad.

There has been a clear, resounding echo in many hearts and the offering up of prayers of thanksgiving for the direct hits scored by The Southern Presbyterian Journal against the invasion of liberalism. The Southern Presbyterian Church marches toward a great and deadly battlefield. Two armies—at least two—meet in desperate conflict. They are mutually exclusive. They blend as well as oil and water, or fire and ice. One army is composed of those who have gone after the strange gods of Modernism, of which the Federal Council is the prophet! The other is the party of the historic stand of the Southern Presbyterian Church. This party has its divisions. There are those who would oppose union on the basis that it would be admitting that the Confederacy is really non-existent after all; there are those who are conservative, but asleep in their love of peace; and there are those who are militant and who will have their church sound, or find another!

At the 1944 meeting of the Synod of Texas, an outstanding minister from San Antonio said, "Ten years, and union will be an achieved fact". Another minister, reported as being on the board of trustees of a certain educational institution of the Southern Church in Texas, ardently suggested, though not on floor of synod, that the third chapter of the Confession of Faith dealing with God's eternal decrees be dropped from the standards. This, together with the fact that the large majority of Texas Presbyterians favored the consolidation of the only Presbyterian College in Texas with the university of the Presbyterian Church in the U.S.A., makes for well-grounded fear. Report has it that almost to a man the men of the board of trustees of Trinity University—the Northern Presbyterian's institution—are convinced Modernists.

Within the Southern Church two publications emerge as mouthpieces for the two distinct groups. One is *The Southern Presbyterian Journal*, the other is *The Presbyterian Outlook*. Judging from its editorial policy, the latter name may well be revised to read *Presbyterian, Look Out!* *The Christian Beacon* is circulated widely, but most Southern Presbyterians are not inclined to welcome it. **THE PRESBYTERIAN GUARDIAN** as the representative of The Orthodox Presbyterian Church is most acceptable to the Southern mind, but it is seldom found in the reading matter of Southern Presbyterians. This is a point worth considering.

The waters are disturbed south of

byterians have forgotten, and you have the starving Presbyterians, too, long denied the true Bread of Life.

An active work is needed to assist in unifying the minds of those in your church and mine who adhere to our Reformed Faith. These are the days in which the angel, sent in God's due season, has troubled the waters. Let us remember that health came to a man in need at Bethesda Pool, for he took the Man at His Word when he was asked, "Wilt thou be made whole?" Then rise and walk! Show the grace bestowed on you by action, by doing something in His Name. This is the Macedonian cry from the South, and from Texas in particular. May God bless to your hearing, to your acting, the cries of those of us here who have so long waited for the troubling of the water.

CALIFORNIA PRESBYTERY HOLDS TWO-DAY SESSION

THE Presbytery of California of The Orthodox Presbyterian Church met on September 13th and 14th in the Grace Orthodox Presbyterian Church of Los Angeles and the Grace Orthodox Presbyterian Chapel of Long Beach. Thirteen ministers and elders attended the sessions.

The first day's meetings were held in Los Angeles. The morning was given to a time of prayer for the individual churches and needs of the presbytery. The problems of each church and pastor were placed before the presbytery and prayer was made on their behalf.

The business session began in the afternoon. The Rev. Robert K. Churchill of the Berkeley church was elected moderator to fill the vacancy left by the Rev. Glenn Coie, now in Washington, D. C. The Rev. Robert E. Nicholas was examined in theology, was received into the presbytery from the Presbytery of Wisconsin, and arrangements were made for his installation as pastor of the Westminster Church of Bend, Oregon. The Rev. Robert B. Brown was examined in theology, was received into the presbytery from the Presbytery of the Dakotas pending the receipt of the call of the Westminster Church of Los Angeles to Mr. Brown from his former presbytery. There was a popular

meeting of presbytery in the evening and the Rev. Carl Ahlfeldt preached the sermon on I John 3:1.

The second day's sessions were held in the Grace Chapel of Long Beach. In the morning Mr. Churchill addressed the presbyterial and the presbytery on the work of Evangelical Released Time, Inc. In the business session in the afternoon, the presbytery approved three overtures to the Twelfth General Assembly: One concerned the size of the general assembly; the second concerned the meeting of all standing committees of the assembly during the sessions of the assembly; and the third had to do with the division of the Presbytery of Philadelphia.

An evening popular meeting of the presbytery was held in the Grace Chapel with the Rev. Lawrence Eyres of the new Portland, Oregon, church as the speaker. He preached from Romans 5:1, 2. These meetings, both in Los Angeles and Long Beach, were considered among the best in spirit and attendance ever held by this presbytery.

The Women's Presbytery of California Presbytery held its regular fall meeting in conjunction with the sessions of presbytery. On the opening morning, the presbyterial joined with the presbytery in devotions. The balance of the morning was consumed by the business of the organization and by the reports of the various women's societies.

Luncheon was served by the ladies of Grace Church, Los Angeles, to approximately fifty persons. Seven churches were represented in this year's meeting of the presbyterial.

Mrs. Robert K. Churchill of Berkeley led the afternoon devotions. Special music was supplied by the Rev. Robert B. Brown and Mrs. W. Harilee Bordeaux. Three speakers addressed the meeting: a missionary of the Christian and Missionary Alliance who has labored among the Amazon head hunters of Ecuador; the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary-at-large, now laboring in Southern California; and the Rev. Otis Leal of Zapoteca, Mexico. Mr. Leal, a graduate of Westminster Seminary, has been translating the Bible into the Zapateco Indian language after reducing that language to writing.

On the second morning, following joint devotions with the meeting of presbytery, both bodies were addressed

by Mr. Churchill on the subject of "Released Time". Mr. Churchill is chairman of the Berkeley chapter of Evangelical Released Time, Inc. Mrs. Bruce F. Hunt discussed "The Visiting Work of Women in the Church". Both addresses were followed by lively discussion.

The women of the Long Beach church rented a room at the Y.W.C.A. for the convenience of the members of the presbyterial, and this added thoughtfulness was much appreciated by the delegates.

DENVER CHURCH UNANIMOUS IN JOINING DENOMINATION

THE Second Congregational Church of Denver, Colo., has voted unanimously to apply for membership in The Orthodox Presbyterian Church. This decision was reached at a regularly called meeting on Sunday morning, September 17th, and the application will come before the next meeting of the Presbytery of the Dakotas. Pastor of the Second Congregational Church is the Rev. W. Benson Male, a ministerial member of the presbyterial and a graduate of Westminster Theological Seminary in the Class of 1938. Mr. Male has served the church since 1939.

The church has maintained sixty-five years of outstanding service in Christ's kingdom, standing foursquare against the tide of liberalism that has swept over American Congregationalism. Because of its protests against Modernism and its refusal to co-operate with the unscriptural Congregationalist program, an attempt was made to oust it from its church property. In God's providence that attempt was thwarted, and its well-equipped church and activities building have been preserved to the cause of orthodox Christianity. In May, 1943, the church was expelled from the Congregational communion without being given opportunity for defense.

"Our church", said Mr. Male, "desires membership in The Orthodox Presbyterian Church because it wishes to be united with those of 'like precious faith', that its witness may be more stable and effective".

A brief biographical sketch of the history of the church will appear in an early issue of THE PRESBYTERIAN GUARDIAN.

The Federal Council and Christian Education

The Federal Council vs. Orthodox Christianity: PART 4

By the REV. FLOYD E. HAMILTON

General Secretary of the Orthodox Presbyterian Committee on Christian Education

IN 1912 the Federal Council's Commission on Christian Education was brought into existence. From that time until June, 1929, when the functions of the Council's Commission on Christian Education were taken over by the International Council of Religious Education, we have an opportunity to study the attitude taken by the Federal Council toward this all-important subject of Christian education.

As one would expect, we find that the philosophy of Christian education held by the members of the Council was one directly opposed to the principles of genuinely Christian education. In the first place, the whole program was founded on the assumption of the essential goodness of human nature. Instead of teaching the total depravity of unredeemed human nature, they assumed that all that mankind needed in order to develop good character—the great aim of Christian education according to Federal Council philosophy—was to be trained in right habits of thought and action. There was no general acceptance of the necessity of the new birth and no real understanding of sin and its effects on the psychology of a child.

As a result of this belief in the essential goodness of human nature, and belief in the universal fatherhood of God and the brotherhood of man, great emphasis was placed on the "social gospel" in this as in every other department of the Federal Council's activities, and the program advocated by the Council was integrated with the whole social gospel program. The Council developed several special projects, such as a program of sex education of children in coöperation with the American Social Hygiene Association, holding conferences and publishing books and articles on the subject. Another project that occupied much attention of the Commission was that of developing the peace movement among the churches. Their main purpose seems to have been to produce literature

against war, and to develop educational techniques in inculcating opposition to all war among the youth of the country. One important project was the development of better racial relations and the improvement of racial attitudes particularly between Jews and Christians, not through seeking to win Jews to Christ but through eliminating friction between the races. Another project of the Commission was temperance education, "seeking to coöordinate educational work for law observance and support of prohibition". Conferences, lectures and meetings were held on this subject throughout the country. And a Committee on "the Church and Drama" was organized.

In the field of distinctly Christian education, the energies of the Commission were largely centered in efforts to bring about coöperation among organizations such as the Daily Vacation Bible School movement, the Missionary Education movement, the Y.M.C.A. and the Y.W.C.A. Conferences were held under the Commission's auspices for correlation of the Christian educational work of such organizations. It co-operated wholeheartedly in the program of the educational committee of the Interchurch World Movement, a program that was essentially modernist throughout. It took an important part in the merger in 1922 of the Sunday School Council of Evangelical Denominations and the International Sunday School Association, which formed the International Council of Religious Education, the organization which has fostered Modernism in the Sunday school literature put out by the various denominations.

A survey of all these activities of the Federal Council's Commission on Christian Education during the seventeen years of the Commission's existence shows clearly the point of view of the Federal Council on this extremely important subject. In the first place, the Federal Council has had no interest in seeking to establish truly

Christian schools where boys and girls might be trained from the Christian point of view to relate every phase of human life to the sovereignty of God and the Saviourhood and Lordship of Jesus Christ. At the outset of their work they presented in 1916 a detailed report on the subject of week-day religious education. It gave an historical survey of religious education but made no recommendation for definite action and the subject gradually passed out of their consideration.

In the field of Sunday school literature, the Federal Council's Commission on Christian Education and its successor, the International Council of Religious Education, have used all their influence to foster two things: Church unionism and Modernism. If church unionism were to be promoted successfully, it was necessary to eliminate the teaching of the distinctive doctrines of the different denominations as far as possible. Since what is known as Calvinism would give offense to the Arminians who were in a great majority in the various denominations, all Calvinism was excluded from the Sunday school literature. Now when you take from Christian literature the teaching of the absolute sovereignty of God in every realm and the teaching of salvation by grace alone, what is left cannot possibly be termed Christian. If Sunday school literature avoids all so-called "controversial" doctrines in the interests of church union, what remains can only be a distorted and hopelessly weakened Christianity, even though no positive and direct heresy is taught. It is just as great a heresy to omit altogether the teaching of important doctrines of the Word of God as it is to teach doctrines contrary to the Word of God. One of the greatest objections to church union is not merely the fact that conservative Christians and Modernists would be united in one church, but that any possible creed which would be broad enough to include both evangelicals and Modern-

ists would of necessity omit all the doctrines that would make a creed Christian. Sunday school literature that attempts to do that, even though it does not directly teach the doctrines of Modernism, can hardly be called Christian, so that the Sunday school literature promoted by the Federal Council's Commission would have been objectionable even had it not taught Modernism.

But that Sunday school literature, as was to be expected, went far beyond the mere omission of important doctrines. Gradually the teaching of the full inspiration of the Bible was changed to teach that the Bible contained the Word of God but that the whole Bible was not the inspired Word of God. The moment that principle was adopted, every person could become the judge of what parts of the Bible were not the Word of God, according to his own subjective standard. Then it began to be taught that the Bible was not authoritative on every subject taught, but merely on questions of religious teaching and spiritual truth. This line of thought was an attempt to make room for the evolutionary view of the origin of life and man and to reject the Bible doctrine of the direct creation by God of the earth and all its life. The development hypothesis regarding the Pentateuch and Old Testament religion was assumed to be true, and therefore the God of the Old Testament was pictured as a tribal god who was cruel and vengeful, in contrast to the loving God of the later prophets and of the New Testament.

Salvation by character, rather than by sovereign grace alone, began to be assumed in the Sunday school literature promoted by the Federal Council's Commission on Christian Education and, with the rejection of the Biblical teaching regarding the total depravity of man, it was easy to teach that all men were equally children of God and brothers without any regeneration. The denial of the virgin birth of Christ and the substitutionary atonement followed a rejection of miracles and the unique deity of Christ. In fact, the whole modernist interpretation of Christianity began to creep into the literature promoted by the Federal Council, and the Sunday school literature fostered by the International Council of Religious Education at the present time is definitely modernist.

In contrast to such a philosophy and program, we need to emphasize Christian education that seeks first of all the training of Christian youth in a full-orbed system of day school education in which every subject is directly related to God's control of the universe. It is not enough merely to have the Bible taught incidentally in a secular curriculum while the other subjects are taught from a nonchristian point of view. The whole curriculum must be definitely Christian throughout or error and truth will be taught on equal terms. In the whole program of Christian education it must never be forgotten that, until children are regenerated by the Holy Spirit, they are naturally oriented to all evil. So in Sunday school, summer Bible school and every other field of Christian education, emphasis must be placed first on faith in Christ, then on nurture as children of God by grace, and lastly on making the teachings of the Word of God applicable to every phase of life and activity. Only when these things are done can we hold that we are giving our children a genuinely Christian education.

As in all other realms of its activity, the Federal Council is to be condemned for the type of so-called Christian education which it has fostered and inculcated. That type is Modernism at the worst, and apemic and futile at the best. Its underlying philosophy is naturalistic and evolutionary; it is pagan secularism. Christian churches can hardly coöperate with such a program and still be considered to be evangelical Christian denominations. The Federal Council should be opposed by evangelicals with every legitimate means, and a positive program of truly Christian education should be presented with which to combat the program promoted by the Federal Council.

Questions From Guardian Readers

IS IT correct to say that Christ suffered in His divine as well as His human nature? E. W.

It is not correct to say that Christ suffered in His divine nature. In order that this may the more clearly be understood, let us consider the identity of Jesus Christ.

The Bible teaches that there is but

one God. However, it further teaches that in the fullness of the Godhead there are three persons, the Father, the Son and the Holy Ghost. In the fullness of time the eternal Son, the second person of the trinity, who with the Father and the Holy Spirit is the same in substance and equal in power and glory, took to Himself a human nature. Thus the divine and the human were united. The child that in mysterious fashion was born of the Virgin Mary is thus a divine person, possessing both a divine and a human nature. He is a divine person. Jesus Christ is truly God. We must ever lay stress and emphasis upon His deity, if we are to do justice to the Bible. However, He is not also a human person. Our Lord is not two persons. Such a teaching is not Biblical.

As a divine person, however, our Lord possesses both a divine and a human nature. He is one person, but He has two natures. As a result of this fact, whatever may be stated of His one nature may be stated of Him as a person.

For example, in His divine nature Jesus Christ knows all things. Hence, it may truly be said that Jesus Christ knows all things. He does not know all things in His human nature, for omniscience, or the knowledge of all things, is an attribute which God alone possesses. It is one of His incommunicable attributes. It belongs to God, because He is God. On the other hand, in His human nature, He hungered. Hence it may correctly be stated that Jesus Christ hungered.

It was in His human nature that our Lord suffered. The divine nature cannot suffer. Nevertheless, since the Saviour did suffer in His human nature, it may correctly and truly be stated that Jesus Christ, the divine person, suffered.

This is the clear teaching of the Bible. The Bible nowhere says that Christ suffered in His divine nature. It does, however, affirm that He suffered in His human nature, and that He, a divine person, the true God, suffered. Study carefully the following passages: Matthew 26:38; John 11:35; John 19:28; I Corinthians 2:8; Acts 20:28.

—EDWARD J. YOUNG

(EDITOR'S NOTE: This column is open to all readers of the GUARDIAN, and those having questions that may be profitably discussed are invited to submit them.)

The Presbyterian Guardian

EDITORIAL

Christian Education

THE beginning of school each fall turns our thoughts again to the education which our children are receiving in the schools of the land. We are happy to have the article by Mrs. Ellis, "What Is Your Child Taught at School?" which is being concluded in this issue. It indicates some of the things which promoters of the Christian School movement have been claiming for a long time.

The education of our children is a matter of supreme importance. The thinking of these children will affect the world in years to come. Too often we have been content with ignorance as to what the boys and girls were being taught in the schools. When they had homework problems and asked us a question or two, we answered as best we could. Our religious thinking colored their lives in the way in which it all too frequently colors our own—pretty much at the periphery of things. And as a result, when they grew up, their thinking was not in terms of a Christian view of things but of a naturalistic or worldly view of things.

We hold that the Scriptures are the only rule of both faith and life—of what we are to believe and of the duty God requires of us. But how capable are we—even we who have more or less completed our formal education—of stating in plain terms their implications for politics, business, social questions, and other matters of daily life? A visit to a general assembly of our church would quickly suggest that we do not yet know all the answers. It is indeed no simple matter to apply the principle of Scripture as the rule of faith and life.

The first need of all, then, is to form the habit of thinking in terms of the teachings of Scripture. A habit is not acquired suddenly. The very word suggests that which results from frequent and continued repetition. Habits of thinking must be acquired early in life. That is one of the chief

points in a Christian elementary training. It is quite true that the letters of the alphabet and the sums of arithmetic are the same—in a formal sense—for Christians and nonchristians. But the basis upon which they and all other contents of our system of knowledge rest is radically different for the Christian from what it is for the nonchristian. As Christians we should be in the habit of seeing the life we live and the thoughts we think in terms of the more ultimate foundations and relationships.

Now if we are to acquire the habit of thinking in terms of Scripture teaching, a beginning must be made in the elementary educational program. That is why Christian day schools, even for children just beginning school, are so important. In these schools even the learning of the three "R's" does not introduce the children to a habit of thought that is outside the Christian framework. A habit is formed which carries through higher education and through life: the habit of relating all aspects of our life to the Christian system of truth, which alone is the truth.

Already there are several Christian day schools in operation in The Orthodox Presbyterian Church circle. We understand also that there are Christian school societies in the process of formation in places where no schools yet exist. We are happy to see people recognizing their responsibilities in this matter. We hope to see a greater expansion of the movement in the years to come.

—L. W. S.

The Resignations of Edwin H. Rian

IT IS with regret that we announce that the Rev. Edwin H. Rian has resigned as a member of the Board of Trustees of THE PRESBYTERIAN GUARDIAN and also as a member of the GUARDIAN's Editorial Council. Mr. Rian's resignations became effective on October 1st, at which time he took up his new and important duties as general secretary of the Christian University Association of America. He has also been granted a year's leave of absence from his position as field secretary of Westminster Theological Seminary.

Mr. Rian feels keenly the tremendous weight of the task that is now

his. The entire promotional effort necessary to the launching of the proposed Christian University rests upon his shoulders. This includes an almost infinite complexity of duties—the raising of large sums of money needed for the purchase of a property, the coast-to-coast promotion of good will and loyal support of the project, the enlisting of aid among Christians of many denominations, and the solution of a host of perplexing problems in connection with the administration of the affairs of the Association. To handle such a job successfully will require every bit of energy and time which can be given to it, and Mr. Rian feels unable to carry any additional burdens at this time.

We recognize the urgency that has prompted him to resign from his posts in THE PRESBYTERIAN GUARDIAN and to obtain a leave of absence from Westminster Seminary, and we wish him Godspeed in his new venture for the kingdom of Christ. The Christian University, when it finally opens its doors, will be, we believe, not only a tremendous contribution to the whole Christian consciousness of these United States but also a direct and immediate boon to the movement with which the GUARDIAN is so intimately associated. All of us, in other words, will benefit when Mr. Rian's new task is successfully accomplished.

There have been many times in the past nine years when it seemed that this journal would have gone out of existence had it not been for the tangible assistance which was forthcoming as a direct result of Mr. Rian's efforts and unusual talents. We wish to make public and grateful acknowledgment of his unique contribution to the life of THE PRESBYTERIAN GUARDIAN and to pray God's rich blessing upon the vision to which he has dedicated his future. We believe that our readers will echo that prayer.

—T. R. B.

Predestination

A RECENT magazine coming to our desk contains an article entitled "The Purpose of Predestination". We have no wish to consider it as a whole, but one sentence rather caught our attention. In answer to the mistaken idea of some that predestination was the "expression of the whim of an arbitrary Deity who

whisked some men off to Hell and others to Heaven", the writer says, "It is enough to say that predestination, in the Bible, is never, never used in connection with an unbeliever".

Perhaps the word itself is not so used, but to suggest that the idea is not found in Scripture seems to us not quite correct. We think immediately of Romans 9:13 and more particularly verse 22 of the same chapter. The words "fitted unto destruction" seem inescapably plain.

The great mystery of predestina-

tion will not be solved by whittling it down a bit here and there. It will be solved as we recognize and bow before the God of all the universe who is utterly sovereign in all His ways and works, and who doeth according to His own pleasure, whether it be in heaven above or in earth beneath. In Him alone complete wisdom, absolute justice, and eternal mercy are to be found. Resting in Him through Christ, we have our peace.

—L. W. S.

Eritrean Experiences

Another Letter From the REV. CLARENCE W. DUFF

A NUMBER of most interesting letters have arrived from the Rev. Clarence W. Duff of Eritrea since the last excerpts appeared in THE PRESBYTERIAN GUARDIAN. In the September 10th issue the GUARDIAN reported that Mrs. Duff had secured permission to join her husband. However, transportation by any direct route does not seem to be available, and Mrs. Duff's departure may have to be delayed for some time. Previously, the Department of State had been issuing passports for travel via Portuguese ports, but these passports can no longer be secured and the only transportation now available for women and children is by way of Argentina and South Africa, a circuitous and expensive route of travel. Application has been made for a passport in the hope that war conditions will soon permit direct transportation through the Mediterranean Sea.

Mr. Duff writes, on August 1st: "I have received only one mail since leaving Massawa June 22nd, or rather since the letter I received in Asmara on June 19th. I sent a man to Massawa with post on July 3rd, at which time I wrote you. He returned, with letters from Dora and others, on the 10th of July. On the 11th I sent Mohammed to buy grain and supplies, cash a check and get the mail, if any. He was away eleven days and came back with no letters or any answer to my letter to Asmara asking them to investigate Dora's permit of entry, my passport, etc. He brought the money, but I didn't like to send him for too much, as this was the first time I had sent him on such an errand. There

was no mail the day he arrived and after he had bought his grain Mitchell Cott's was closed, he said, for four or five days. I have no word that the permit has been issued. My own passport has been for a long time in the hands of immigration officials for

Christmas in Eritrea

CHRISTMAS packages may be sent to the Rev. Clarence W. Duff in Eritrea. They must be mailed prior to October 15th, and should be addressed to him at "A. P. O. 617, C/o Postmaster, New York, N. Y." They may not weigh more than five pounds, and must be compactly and securely wrapped. Non-perishable food and small items of clothing will be most acceptable, and the postage rate is quite low. Mr. Duff will be informed that packages are being sent and he will be asked to share their contents with the Rev. Charles E. Stanton who will undoubtedly arrive before Christmas.

sending to Addis Ababa for renewal, and I need to see what has happened about it. I can get no petrol ration until I have paid my license for the car for this quarter, and I must pay at Asmara where all records are. Mohammed took a letter to the Trade and Supplies, asking them to issue my quarter's food ration card without my personally appearing, and took the stub of my last card as identification; but the petty Italian officials who dealt with it said nothing could be done until I came myself. Hence I have been without sugar for three weeks and missed my July portion altogether. That made me mad!

"But, about the Arafali houses. The morning of July 19th a messenger came from Arafali with a note from Capt. Summer at Senafe, written the night before at Zula, saying he hoped to be in Arafali between nine and ten the 19th, and would be pleased to consult me about the disposal of the government buildings there. The messenger had a scorpion bite on the way and spent the night on a big rock in the valley while the flood went by him from our rain. I made it to Arafali in two and three-quarters hours, non-stop, and was there before noon. Next morning I sent a messenger to see what had become of the captain, but before he got back a man brought a second note saying the floods had held up the Captain at Zula and he was returning to Massawa and Senafe, and was very sorry to have come so far and missed meeting me. I was rather more than sorry, after three months of waiting and then making the hard trip for nothing. I intended to return that evening but, when Ahmed got back from Zula after a hot walk four hours each way, I couldn't ask him to go on, so decided to stay until next morning.

"A little while before dark we saw what we thought was an Arab dhow coming down the bay. As it got nearer it appeared to be a motor ship of some sort, and we decided it must be the captain. When we went down to the beach, we were surprised to see a man and a woman in the rowboat that came ashore from a fair-sized motor launch, and Captain Summers soon introduced me to his wife. It appeared that they phoned headquarters when they got back to Massawa and were told to hire a boat and finish the matter of the houses at Arafali. They paid twenty-seven pounds for the boat, and our business was all he did!

"They came ashore, walked up to

'my house', walked through it from one end to the other, looked from our hill at the other wrecks, asked a few questions of me and their native officer, and then invited me to go on board the boat for supper while we talked business. I didn't want to make an offer, as I had little idea of what the value of the materials was. He eventually suggested that if I were to get the same materials free somewhere in Massawa, it would cost me at least what he had paid for the boat to get them to Arafali, and if the government got somewhere near that figure it was money in its pocket, since it would cost them more than that to remove the materials. We agreed tentatively on less than \$125 for what remained of three houses, the price to be presented for approval first to Major Lee, Senior Civil Affairs Officer at Addi Caieh. There was also a little question about the one house, whether the Italian who made cheese there in the cooler season had any claim on it—I don't think he has.

"The captain said he would send a man or men by mule with a contract for me to sign, and with authority to receive my check. I agreed, if the major thought the price should be slightly higher, to pay it, and he said if the terms sent were not agreeable to me I could refuse them and see Major Lee about them another time. He said they should be here in nine days, but it is twelve days and they are not here.

"If I get the houses for anything near that price I think they are indeed a bargain. I shall write you later more about what materials are in them. One, of course, is flat on the ground, and much of it completely useless, but there are some heavy floor boards still usable. The house used by the cheese maker hasn't a great deal of good lumber in it, and one end is blown out, but it is worth something. The house in which I was living is the best. It is something like 75 x 25 feet; three rooms are still standing, albeit at an angle. There are a few sheets of zinc roofing—about a dozen, I think. The walls are unplastered, but double, built in sections about a meter wide by four meters high, with strips at the intersections. The floor boards are quite good, and I think the ceiling boards also. Termites are not bad in Arafali, but borers or something have eaten around the nails inside the wall sections somewhat. The partition walls seem sound."

THIRTY STUDENTS ENROLLED AT WESTMINSTER SEMINARY; OPENING ADDRESS DELIVERED BY NICHOLAS J. MONSMA

AN AUDIENCE of about three hundred persons filled the seminary auditorium to witness the sixteenth annual opening exercises of Westminster Theological Seminary, Chestnut Hill, Philadelphia, on Wednesday afternoon, September 20th. Presiding was the Rev. Professor R. B. Kuiper, chairman of the faculty.

After the singing of the doxology, the invocation was pronounced by the Rev. LeRoy B. Oliver, pastor of Grace Orthodox Presbyterian Church, Middletown, Del. Chaplain E. Lynne Wade, USNR, then read the 19th chapter of First Kings, and prayer was offered by the Rev. Lewis J. Grotenhuis, pastor of Calvary Community Church, Phillipsburg, N. J.

Professor Kuiper brought greetings to the entering students. The Reformed Faith, he said, is commonly misrepresented as an extreme and one-sided viewpoint. This he declared to be untrue, and asserted that on the contrary it was a balanced faith. Although Calvinists deplore the anti-intellectual attitude of much of present-day conservatism, Calvinists are not rationalists. Since human reason is finite and darkened by sin, Westminster Seminary insists that reason be subject to the Word of God. Again, the Reformed Faith has been accused of being strong in doctrine and weak in ethics. But Professor Kuiper insisted that the answer we give to the question "What is truth?" determines our answer to the question "What is good?" Thus Westminster Seminary stresses both faith and works. We believe, he said, in the right of private interpretation of Scripture, but we also believe in the universal prophethood of believers, and the line of orthodoxy is not to be ignored as we study the Word of God. Again, some have held that the function of the Christian church is solely that of evangelism; others have believed that it is the edification of the saints. The Reformed Faith believes that both evangelism and edification are the functions of the church, and in so teaching again proves its essential balance. We strive to achieve balance, said Professor Kuiper, by striving to adhere solely and at every point to the Word

of God, whose balance is the balance of perfection.

The address of the afternoon was delivered by the Rev. Nicholas J. Monsma, pastor of the Second Christian Reformed Church, Paterson, N. J., on the subject: "Minister of the Word of God". The ministry of the Word, as conceived of by that Word, is wholly good and pure, declared Mr. Monsma. However, in life we find not only an imperfect ministry but even an actual corruption of it. Here, then, we must face at the outset the relation between God and man. Instead of confessing man's finitude and God infinity, the shifting sand of subjectivism places itself in battle array against the objective reality and truth of the Word of God. Thus does Modernism join battle with Christianity, attacking the ministry of the Word. Modernism has destroyed, but it cannot build; and its results have been, almost entirely negative. In Barthianism, supposedly a reaction to Modernism, this same subjectivism actually succeeds in gaining entrance again in a way still more subtle and therefore more deceptive than in true-blue Modernism. The authority of the Word and its objective character are just as effectively destroyed. Revivalism, or Arminian Fundamentalism, is likewise subjective. It errs not so much in emphasizing the work of the Spirit of God for our salvation, which should be done, but rather in emphasizing this work of the Spirit first and sometimes almost exclusively, ignoring the objective work of Christ. Other abnormalities follow: The Christian, rather than Christ, is made the subject of a sermon, and experience becomes a matter of prime importance. Mysticism readily enters this open door.

Mr. Monsma then discussed the nature of the Word of God. It is a

Sunday School Papers

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record, he said, of words spoken by God; it exists objectively, and constitutes a unit with but one theme and one subject. Its center is Christ and every part of it is related to that Christ. To grasp this unity should be the ambition of every minister of the Word.

The task of the minister, declared Mr. Monsma, is to take that holy Word of God and to proclaim it. It stands to reason that for the proper exercise of his office a minister should first of all be fully aware of his relationship to the Word. He is not an organ of inspiration, and therefore he may add nothing to that Word. He is not to bear witness of his own experiences, but he is to bear witness of the witness of the prophets and apostles. Through the ministry God does not add to His revelation, but He scatters His revelation. The task of a minister is that of an ambassador, for he is charged with conveying, not his own thoughts or messages, but those of his King. A sermon must be not only an explication of the Word but also an application; its purpose is not to entertain but to be an instrument of the Holy Spirit to incorporate the Word of God into the life of the church. "This conception of the ministry and of its task", said Mr. Monsma, "alone supplies the ministry with the necessary authority. If a minister is deeply conscious of the fact that the word he proclaims is the Word of God, so that he is able to say to the people, 'Hear the Word of God', then and then only shall he be strong and fearless. Moreover, only in that manner can a minister place the congregation under divine compulsion to accept that Word of God".

Following the singing of a hymn and the closing prayer, the large crowd adjourned to Machen Hall, where tea was served and a time of sociability and friendship enjoyed.

Enrollment at Westminster Seminary this year totals thirty. The junior class boasts twelve members.

At the meeting of the Board of Trustees of the seminary, which preceded the opening exercises, the Rev. Edwin H. Rian was granted a year's leave of absence from his duties as field secretary of the institution. Mr. Rian has accepted the position of general secretary of the Christian University Association of America, and will take up his new duties on October 1st.

Stanton Reaches Massawa

ACABLEGRAM received as this issue goes to press informs us that the Rev. Charles E. Stanton, en route to Eritrea to join the Rev. Clarence W. Duff in the establishment of an Orthodox Presbyterian mission, has arrived safely at Massawa. It may therefore be assumed that he will be with Mr. Duff in the near future.

The Warfield Books

OUR present stock of available books by B. B. Warfield has reached a new low. Only two titles, *Critical Reviews* and *Calvin and Calvinism*, are at present on hand. However, we confidently expect a new and much larger supply of the other seven titles within a very few weeks.

In the matter of replenishing our stock, we are entirely dependent upon the publishers, the Oxford University Press, and they in turn are entirely at the mercy of the bindery, which is laboring under the most difficult of wartime conditions. A few weeks ago we asked the publishers what assurance they could give us that the books could safely be promised for pre-Christmas delivery. The reply we received was reassuring, though it could not, in the nature of the case, make iron-bound commitments. For the information of those who eagerly await the day when their books will arrive, we publish the letter in full.

"I have delayed somewhat in answering your letter", writes Mr. R. I. Garton, sales manager, "trying to get something definite concerning the shipment of the Warfield books from the bindery. I have just had a long talk with them and it has been almost impossible to exact any sort of a promise concerning actual delivery dates of the individual volumes. They simply cannot find enough people to do the work on hand and the ones that they are employing are so inexperienced that production has fallen off very seriously."

"They state very definitely, however, that they are starting work and

will have some of the volumes ready for delivery in September. They will keep on with the task and have definitely promised that all of the volumes will be completed and ready so that you may deliver them to your customers before Christmas. I realize perfectly that this is far from satisfactory but it seems to be the best that we can do under the circumstances. I think you would be justified in putting on and promoting the books for the Christmas holiday season, with the assurance that all of the titles could be delivered probably sometime in December, and as I have said before, a few will reach your hands in September, October and November. I wish I could give you definite dates, but we will keep after them and better these delivery times if possible".

Our new stock of *Calvin and Calvinism* has just arrived and copies previously ordered will be sent out as fast as possible.

Again we suggest that those wishing additional copies of any of the nine books send us their orders now. If further delay should occur in receiving the books from the bindery, late orders may possibly not be filled in time for Christmas delivery. Use the coupon on the back page of this issue today, and avoid the risk of disappointment.

Clark Ordination

THROUGH an oversight, the GUARDIAN has contained no report of the ordination of Dr. Gordon H. Clark, although details of the proposed program were published just prior to the service. The GUARDIAN apologizes for this inadvertent omission. Dr. Clark was ordained by the Presbytery of Philadelphia on the evening of August 9th at Calvary Orthodox Presbyterian Church, Willow Grove. Moderating the meeting was Dr. Robert Strong, pastor of the host church. The Rev. Edwin H. Rian read the Scriptures and offered prayer, and the ordination sermon was delivered by the Rev. Floyd E. Hamilton on "The Incomprehensibility of God". The charge to Dr. Clark was delivered by the Rev. Clifford S. Smith of Bridgeton, N. J., who had been invited by the presbytery to take part in the service. At the conclusion of the service, Dr. Clark pronounced the benediction.

The Religious Basis of Dictatorship

(Concluded from page 278)

of environment. This idea soon dominated European thinking with the result that religion was regarded more as merely a matter of man's evolution. It was a stage beyond which man would eventually grow. Religion became a matter of interest to the minority, rather than to the majority of people. Desire for religion was drowned out by rationalism and materialism. This was true in most countries, but especially in Germany, France and Italy. By 1900 real vital belief in any form of religion was pretty well dead. Following the teachings of Gobineau, Nietzsche, Wagner and others of their brand, men regarded religion as something to be studied for its social influence, but certainly not to be believed.

It is out of the nineteenth century environment that the twentieth century dictators have come. The philosophical, economic, social, political and religious conditions gave rise to a demand for the rule of the strong man. "Survival of the fittest" was applied as a "blood and iron" policy in the fields of national and international politics. While some of the more religious statesmen such as Gladstone and Lincoln might oppose such ideas, they were soon regarded as out-of-date. This milieu has given rise to our modern strong-armed dictators such as Pilsudski, Hitler, Mussolini and Stalin. Yet even the difficulties and problems of the twentieth century do not explain one thing. They do not give the reason for the fanatical loyalty with which these dictators have been worshiped. To their followers, they are not merely men—they have been elevated almost to the position of gods.

The modern dictators, more than any before, claim to have their power from the people. It is for this reason that Hitler and Mussolini have been so strong on plebiscites. They realize that they are (or were) actually dependent entirely upon the masses in their nations for continuance in power. Moreover, the support which they enjoy is really religious faith. This is evident particularly in the cases of Hitler and Stalin, who in spite of serious setbacks have retained the fanatical devotion of their followers.

From its very nature this faith and loyalty goes deeper than a mere matter of economic and material advantage. Communism, Nazism, and Fascism have become religions. The people accept their dictatorial rulers virtually as messiahs sent from God; or to put it more literally they regard them as messiahs who take the place of God. Though the dictator is but a man, they are willing to trust in him almost as though he were deity.

That the dictators realize their position is shown in their antireligious attitude. Mussolini made a concordat with the pope, but it was only that Roman Catholicism might be subject to him and to his policies. Hitler as far as possible has attempted to bring both the Protestant and Roman Catholic churches into subjection to himself, in order that they might preach "blood and soil" Aryanism rather than Christianity. Russia likewise has been avowedly atheistic for years and only recently has Stalin been willing to go in the other direction by granting more religious freedom within his country. Speaking generally, modern dictatorship flourishes best where religious beliefs have declined the most. Dictators endeavor to fill with loyalty to themselves the place of the diminishing religious belief.

What is the reason for this situation? Why is it that as religion declines so political dictatorship increases? Why is it that when man refuses to believe in a god, he is willing to give himself over into the hands of a man? The answer would seem to lie in the fact that man must have something to worship. If it be not a god of some sort, it must be a man. Only then can man begin to obtain the necessary feeling of unity and integration within himself. Without it, he is lost and unhappy.

Putting this statement into a theological form, we can turn back to John Calvin. At the beginning of the Institutes of the Christian Religion, Calvin tells us that every man has a sense of divinity. Even in sin, even in infidelity and atheism, despite himself, man believes in a god. "We lay it down", he says, "as a position not to be controverted, that the human mind, even by natural instinct, possesses some sense of Deity" (I, iii, 1). Superstition and idolatry both are proofs of this. The seed of religion, which thus resides in even the most careless individual, must be satisfied

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if that person is to be contented. Consequently men are always obliged to seek for religious satisfaction or they are not satisfied with life. In spite of themselves, they must believe and worship, although they can never come to true satisfaction until their faith and worship is in and of Jesus Christ, the Son of God.

At the same time, there is an intellectual tendency away from a belief in a god. As a civilization advances it becomes increasingly sophisticated. Starting from this universe, its philosophies must always end with this universe. Consequently, the result is always a tendency towards atheism and a denial of anything beyond the material. Thus man's "sense of deity" is not satisfied. Many who are in such a position, by reaction often go to the extreme of accepting authoritarian Roman Catholicism, or one of the exotic and irrational cults which appear in such times as these. Men have to obtain something to worship, and if they do not believe in the true God, they are likely to give up even reason and join the silliest possible religious group.

There are, on the other hand, those who are more rational. They cannot accept the escape offered by Roman Catholicism or some other religious fantasy. Yet they need to satisfy their desire for religion. This results in their worshiping the community, and in particular its human symbol, the dictator. Only in a religion such as this will they gain even the slightest satisfaction. True, it will not amount to very much, but by various means an effort will be made to keep up the self-deception. In Germany it began with a worship of "blood and soil" and "Aryanism", which has by now virtually come to a deification of Hitler by the party fanatics. In Italy it was a worship of the Roman Empire and then of Mussolini, the personification of Roman imperialistic revival. In Russia it was a worship of "the proletarian class" and its personification in Lenin and Stalin. This worship is supposedly rational, but it is merely superstition which attempts to satisfy a craving for real religion.

The reason for such attitudes is that the supporters of these new ideologies have lost all belief in the supernatural. Before 1914 Germany, Italy, Russia, and even France were all rapidly becoming irreligious. There was still some conventional bowing to the

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image of religion, but for those who "knew", religion was nothing. It was but "the opiate of the people". In those days religion was ruled out by the "intelligent", who prided themselves on being too rational to be fooled. And yet we find today that these self-same intellectuals are frequently the most fiery apostles of the nationalistic religions. They no longer worship a god or fear the supernatural. Instead they worship the state, and especially the dictator who reigns supreme over them all. They have put God out of the universe and irrationally bow before man. This is the latest and yet one of the oldest methods which man has used to meet the inward urge for religion.

We must add parenthetically, however, a word of warning at this point. This worship of the dictator is not the one and only explanation of the rise of dictatorship. To say that it is would be both false and an oversimplification of history. It would seem, however, to be the only explanation for the religious zeal and fervor of those who are behind the present dictatorial régimes. While many of the other forces working towards the rise of dictatorships are frequently discussed at great length, the demand of man's nature for religion seems to have been given little attention. Yet it would seem that it had no little importance in the rise of our modern super-dictatorship. Never has dictatorship been more powerful and never has it been more religiously worshiped.

When we look at the situation from this point of view, we begin to see

something of the complexity of the question of post-war problems. Settling questions of economics, politics and education will not be enough. Even the setting forth of great democratic and benevolent ideals will not satisfy. Without too much success that was done by President Wilson at the end of the last war. What will be needed in Germany, Italy and Japan will be the satisfaction of man's sense of deity—his craving for religion. The natural thirst for religion must be met, and that void which has added to our past troubles filled.

We can even look closer to home, for the United Nations have the same need. Religion is on the decline in our own lands. Men are becoming skeptical of all forms of religious belief. To fulfill their demand for religion, men are seeking for something "scientific". Many have, on the other hand, entered the Roman Catholic Church, while others have given themselves up to Spiritism, Christian Science, Bahaiism, the I Am, and other peculiar sects. Yet none of these will give lasting satisfaction to the human soul. At the same time the tendency towards totalitarianism in economics and politics is coming to a point where religion may be added to governmental control. By this means the religious hunger of the "disillusioned ones" may be met. The logical outcome will be the worship of the state and the state's dictatorial ruler.

What is the cure for this disease? The only one which can achieve anything is faith in God and His Son, Jesus Christ. What we need is a greater and fuller preaching of the gospel, both here and in the lands of our enemies. Not until men come to a true faith in Jesus Christ as their Lord will the hunger of their sense of deity be met. Thus the post-war era is going to present one of the greatest challenges which the church has yet faced. When the final collapse comes in Europe and the worshipers of the dictators see their gods to be but of clay, we may hope that more than ever before, there will be a real attitude of receptivity to the gospel. At the same time, it is our duty to hold forth the Word of Life with all our strength in the so-called Christian countries, that men may know the true God and His saving power. Only in that way can the religious basis, the most fundamental basis, of dictatorship be destroyed.

Deerwander Bible Conference—1944

A PASTOR had long been praying for two boys that they might come to know Christ as their Saviour. Now they stood up and made their first public confession of faith. Two girls had been largely indifferent to spiritual things. Both came from non-christian homes. They also testified to faith in Christ, and gave evidence by their conversation and manner of life that the gospel had taken root in their lives. An attractive high school girl decided to prepare for missionary service. These and many others gave their testimonies at the campfire service at Deerwander Bible Conference. Many professed faith in Christ for the first time; others were drawn closer to the Saviour.

The conference was the largest in Deerwander's history. The speaking program was keynoted by stirring messages delivered by the Rev. Robert L. Atwell and the Rev. Clifford S. Smith. Other speakers and faculty members included Dr. Gordon H. Clark, the Rev. Kelly G. Tucker, the Rev. Bruce A. Coie, Dr. William P. Green and the Rev. Burton L. Goddard. Splendid music was provided by and under the direction of the Rev. Donald C. Graham. A Sunday afternoon flannelgraph lecture was given by the Rev. G. M. Robb, a minister of the Reformed Presbyterian Church. And much of the success of the conference was due to the untiring efforts of the association president, the Rev. Arthur O. Olson.

Every weekday afternoon witnessed much activity on the shore of Little Ossipee Lake at Waterboro Center, Maine, where the conference is held each year for ten days before Labor Day. Rowboats and canoes were in continuous use during the swimming and boating periods, and constant splashes indicated the popularity of the waterfront as swimmers plunged into the water from high diving-boards and low. Clan competition in athletics and stunts provided a host of clean fun as Sagadahocs, Acorns, B 29's and Slugger Busters vied with one another for victory honors.

Groups interested in seeing the colored motion pictures of the Deerwander Conference taken this year and previously should communicate with the Rev. Burton L. Goddard, Carlisle, Mass.

WILDWOOD CHURCH PLANS BOARDWALK EVANGELISM

CALVARY Orthodox Presbyterian Church, Wildwood, N. J., hopes soon to be able to fill a long-felt need of the resort community, in the establishment of a permanent evangelistic center on the boardwalk. To accomplish this, many obstacles will have to be overcome, and liberal financial assistance must be received.

The pastor of Calvary Church, the Rev. Leslie A. Dunn, has outlined the plan in a letter published in the church bulletin of August 27th and here reprinted.

For several years Calvary Church has engaged in Boardwalk evangelism. Through the preaching of its minister, through the singing of gospel hymns and through the distribution of the printed page, Calvary Church has sought to take the gospel to the multitudes on the 'walk. The time has come when this work must take on a more definite and permanent form. There is a need for the erection of a pavilion right on the Boardwalk where people may come in and hear the gospel every night.

What is the challenge? Approximately a hundred and twenty-five thousand people are here during the summer months and the population changes at short intervals. Most of them come from the area between New York City, Pittsburgh and Washington, D. C. Here at this seashore resort we are blessed with the finest beach to be found anywhere. Every facility is available to afford rest and relaxation and amusement. But what about the soul? Not more than two per cent. of the summer crowds worship in Protestant churches on the Lord's Day. Most people take a vacation from church too. Along those thirty-eight blocks of Boardwalk hundreds of establishments and schemes attract crowds that spend thousands of dollars every night in the week. But nothing, aside from the little we have been doing, is done for the souls of men. And many of the people soon tire of the amusements and look for something different.

What can be done? Our expectations are based on experience. Last year a store building seating about a hundred was filled most of the time and another fifty were standing at the entrance listening. Souls were saved. This year there isn't an available store to rent on the 'walk, even if we could afford to pay \$1500 a season for one. Fires and larger crowds at the shore have made the available buildings even more in demand. If we are to have a place on the 'walk in which to preach the gospel, we must build. We ought to have a pavilion seating around three hundred, where a gospel service with dignified gos-

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pel singing and forceful preaching may be held every night in the week. Visiting ministers would assist the pastor of Calvary Church in this great work. Bible classes for the children on the beach could be held at or near the pavilion every morning. It is possible that Calvary Church will want to hold its worship services on Sunday in the pavilion during the summer months.

The lot located between Baker and Montgomery Avenues is costing \$2950. By actual count there are between two and three thousand people passing this lot every hour at the time when the services would be held. The pavilion will cost around \$4000.

What will you do to help? Please pray that the antagonism of a few outsiders who object to us coming on the Boardwalk with the gospel will be overruled. And will you give liberally? Real sacrificial and generous giving is needed to

bring this project into being. We need \$2800 in the next ninety days and another \$4000 before next spring. Your gifts will make it possible to preach the gospel to ten or fifteen thousand people next summer, many of whom may never have heard the gospel in an orthodox church. We are looking to the Lord's people everywhere to help. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

At a recent meeting of the Presbytery of New Jersey, a committee was appointed to raise funds for this project and to conduct services in the pavilion when completed. Ruling Elder Frank V. Kline, 316 West Poplar Avenue, Wildwood, N. J., was elected treasurer, and contributions may be sent to him. Mr. Dunn was elected executive secretary.

An early issue of the GUARDIAN will contain further details.

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**CALIFORNIA ALUMNI GROUP
HOLD WESTMINSTER BANQUET**

FORTY-TWO alumni and friends of Westminster Theological Seminary attended the annual banquet of the California Alumni Association held in Los Angeles on September 12th. This was one of the largest Westminster banquets ever held on the west coast.

Following dinner, memories of the seminary's Thursday evening programs were revived as the Rev. Dwight H. Poundstone led in the singing of many of the more familiar student songs. After the singing of a number of hymns, the speakers of the evening were introduced. The Rev. Newton Kapp, recently returned from the Sudan, spoke on "Westminster on the Mission Field"; the Rev. William Harilee Bordeaux, dean of the Los Angeles Baptist Seminary, spoke on "Westminster and the Classroom"; and the Rev. Robert B. Brown's subject was "Westminster in the Pulpit".

During the business session it was voted that the association send a gift to the newly-established Christian University Association as evidence of its interest in that project.

Officers elected for the coming year were: Robert H. Graham, president; Robert B. Brown, vice president; Robert E. Nicholas, secretary and treasurer.