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The Presbyterian
G U A R D I A N

Synods and Councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

Westminster Confession XXXI.4

J. Gresham Machen
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Meditation

Lukewarm

Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.—REVELATION 3:16.

We are used to thinking of cold as lower in the scale than lukewarm. But that does not hold in religion. Our Lord finds a man who is cold more tolerable than one that is lukewarm. And we must take him most seriously, for it is just when he tells us his thoughts here that he describes himself as the faithful and true Witness, the Amen. Speaking as verity itself he tells us this. Not that he is not always true. But he reminds us of it here because of our proneness to disbelieve this word. Yet there can be no mistake about it. Lukewarmness is worse than coldness of heart in our dealings with God: "I would thou wert cold or hot."

We may understand his thoughts better when we consider some of the symptoms involved. A man is lukewarm when he thinks he is rich and has need of nothing at the very time he is a beggar. He thinks he is dressed to perfection when his clothes are rags and tatters. He thinks he is a picture of health when he is gasping his last. He thinks he has arrived when he is not even on the road. When men pat themselves on the back before God and their fellows, and feel no need to mention sin, they are lukewarm.

Another name for it is self-righteousness. It is a form of godliness without life. It may be zealous and fervent. But then it loses itself in the wrong things. It will set its goal of moral attainment at a level already reached or easily reached by an easy decision, and spend the days that remain enjoying the trophies in the glass case.

Lukewarmness is a disgraceful housekeeper. Sweepings go under the rug, dishes are washed only on the outside, and it is amazing what linen is under the beautiful bedspreads. Personal habits too are limited to paints, perfumes, and pretty dresses. It is a religion of pretense. Jesus calls it hypocrisy, and finds it unbearable.

We may think of lukewarmness as a religion of unbelief. It has no saving faith. It may indeed profess to receive the gospel and to trust the savior. But

BIRDS ARRIVE

Word has been received that the Rev. and Mrs. Herbert Bird and their son arrived in Asmara, Eritrea, on May 9. All were in good health.

in reality it only goes through the motions. The heart is not in it and is quite untouched. It is a religion of works without repentance, of godliness without grace, of righteousness without regeneration. Whatever the outward profession, in the secrets of the soul Christ is shut out with his heavenly treasure and faith is feigned. Any fervor that may appear is but a stirring of the waters by the hand of man. Lukewarmness is a professed enthusiasm for God that never really deserves the name.

As might be expected, it is a disease also of the eyes. Anyone who thinks he needs nothing just when he needs everything must be suffering from poor sight. There are many varieties of eye trouble. This one may be called "I" trouble. The patient is so full of himself that his eyes do not focus normally, and he lives in a false world. It is the world of his own making. His condition is pitiful. But it is his own fault. He let the devil pull the wool over his eyes. He thinks he has arrived when he is not even on the way of the Lord. He cannot see himself as God sees him.

Lukewarmness is an abomination to God. He thoroughly detests it. He puts it lower in the scale than cold unbelief because it adds insult to injury. To unbelief the lukewarm add the pretence of faith. To disobedience they add a sham submission. And they top it all with a good dose of complacency. Self-satisfied, they rest on their oars in the stream of life and bask in the glory of their supposed attainments. The stream pours into destruction for them, but they fancy they are gliding into heaven. In disgust their Maker will disown them. They make him sick!

But he welcomes the penitent. If they will heed his knock, even the lukewarm will be ushered to a banquet that will warm their hearts!

HENRY TAVARES.

Westminster Seminary Graduates Twelve

AT the Commencement Exercises of Westminster Theological Seminary held Wednesday afternoon, May 7, twelve bachelor's degrees and two master's degrees were awarded students who had completed the academic requirements.

The degree of Bachelor of Divinity was awarded to Albert G. Edwards III, John G. Finley, Theodore Hard, Takuo Hohri, J. A. Housewaard, Isaac C. Jen, Claire E. McGill, C. H. Oliver, J. M. Holtrop, L. F. Siff, Dale M. Snyder, C. Fred Stone.

The degree of Master of Theology was awarded to Carl Nowack and the Rev. Henry P. Tavares.

Our most recent report indicates that eleven students have thus far been admitted to the Junior class at the Seminary for next year, and one student has been admitted to graduate status.

We hope to have a fuller report of the Commencement activities in the next issue.

Receives Fulbright Scholarship

MR. Paul Schrottenboer, who has been serving as a field representative for Westminster Seminary since 1950, has been granted a U. S. Government Fulbright scholarship for study in the Free University of Amsterdam.

Mr. Schrottenboer is a graduate of Calvin College and Seminary, and has had two years of graduate work at Westminster. He was appointed field representative for the seminary upon completion of his graduate work.

The Fulbright scholarships consist of funds resulting from the sale of surplus U. S. Government property abroad, and are expended in the country where the sale took place. Scholars are selected by the Committee on International Education and are approved by the Department of State.

Mr. Schrottenboer and his family, who have lived in a trailer while he was traveling for the Seminary, plan to leave for the Netherlands in August.

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MAY 15, 1952

Education and Democracy

IN the discussion that arose when the question of universal military training was before Congress, someone remarked that no general ever had too big an army to lead. Along the same lines it would appear that no educator ever had too many pupils to teach. At least we repeatedly hear members of the top echelon of educators demanding that more and more pupils shall be brought under their intellectual sway.

The most recent instance of this demand appeared during the regional convention of the American Association of School Administrators, held in Boston early in April. The organization is part of the National Education Association, which in large measure dominates the field of public school education.

Speaking before the administrators, Dr. James B. Conant, President of Harvard University, denounced a so-called "dual system" of education involved in the existence of private schools alongside the public schools of the nation. The private schools are chiefly of a religious or denominational character, parochial or Christian day schools.

In part, these schools by their very existence constitute a criticism of the public school system, which is unable to meet the demands of the private school supporters in the field of religious instruction. And the administrators of the public schools do not like to be criticized, especially for being irreligious. Also the public school officials fear that efforts will be made to get government funds for private schools, thus taking away some of the easy money which has been available to the public school system.

But beyond all this, the charge was raised that private schools are a threat to democracy and the unity of our country. Said one speaker, "denominational schools build prejudices, they build little iron curtains around the thinking of people. These schools can destroy the unity now found in our democracy. Our country has a good deal of unity today brought about by our common system of free public school education." Another speaker declared that a separate system of education based on "fundamental beliefs" was damaging to democratic traditions.

This type of criticism has been raised before. It is fundamentally false. It presumes that those who

administer the public school system have a monopoly on the truth. It presumes that unity can exist only where the people are educated on the basis of a lowest common denominator of agreement. It would substitute conformity for liberty, and would allow a few individuals to decide the opinions of a nation. It would insist that religious belief is a strictly private matter, which must not invade the spheres where philosophers, scientists, economists, and politicians reign supreme. It would deny that parents have rights in the education of their children, and would place such education, rather, in the hands of selected officials.

In fact this type of criticism really fails to understand what democracy is. For democracy is not simply the end product which results when people of the same opinion agree on a course of action. Democracy presupposes differences of opinion, it denies that any man has a monopoly of truth, wisdom or goodness, and asks that the course to be chosen be the result of a discussion of differences, a weighing of contrary viewpoints, and an expression of judgment. If by a process of uniform education, all people in the country are to be trained to think and believe and act according to a single pre-determined standard, what purpose would longer be served by the processes of democracy. We might as well get quickly into totalitarianism, it would be a lot cheaper.

One reason for the greatness of our country has been the free existence within its borders of men of differing opinions, differing abilities, differing viewpoints, freely expressing their individualities in friendly yet completely serious competition. In the area of education also competition is necessary. The competition which the public school system is receiving from private schools is one of the few healthy signs of our time. This competition is indeed not in the field of buildings and material facilities. It is in the realm of ideas, where alone education becomes really significant.

There is no need to fear the competition between the public and private schools. There would be reason to fear, were there no such competition.

L. W. S.

VanTil to Return

WORD was received at Westminster Seminary on May 4 that Professor Cornelius VanTil had decided not to accept the invitation to become professor in Calvin Seminary, Grand Rapids, and hence will be continuing as Professor of Apologetics at Westminster.

Without in any sense trying to explain this decision, we simply wish to congratulate both Westminster and Dr. VanTil. The latter has been at Westminster since its founding in 1929. He has gained a wide reputation for sound thinking in the field of philosophy and apologetics. His teaching has been a major contribution to the well-rounded excellence of ministerial training at Westminster.

And in Westminster Seminary, Dr. VanTil has a company of colleagues who together with him constitute in the opinion of many the outstanding conservative theological faculty in the world. It seems only proper that this faculty should continue unbroken as far as possible.

We rejoice in Dr. VanTil's decision and wish him many happy years of continued Kingdom service as a member of this group of humble, devoted, Christian scholars.

L. W. S.

Released Time

THE Supreme Court of the United States, in a 6-3 decision, has ruled that the released-time program of religious instruction practiced in New York City is proper under the Constitution. In this program, children are released from the public schools one hour a week, at the request of parents, to receive religious instruction arranged by the churches.

The legality of the released-time program was challenged by certain parents who claimed that there was coercion involved, both because children not participating in the program were singled out by having to sit in school with not much to do, and because records of attendance at the religious classes were sent to the schools, which thus kept a check on the attendance.

The majority of the Court held, however, that there was no coercion involved, since the records merely served to guard against truancy, and were comparable to records required

McILWAINE FURLOUGH

THE Rev. and Mrs. R. Herbert McIlwaine, Orthodox Presbyterian missionaries in Japan, plan to leave about June 11 on their furlough trip to this country. They expect to arrive on the west coast about June 24, and to come east immediately, so that Mrs. McIlwaine may visit her brother before he leaves for missionary work in Peru. For family reasons, and with the approval of the Missions Committee, this furlough is a year earlier than the normal schedule would have placed it.

for other absences from school. Furthermore, in the New York case, the Court ruled that no expenditure of public funds was involved, and there was no use of public school buildings for the classes. All expenses of the released time program are borne by the parents or the churches. It is at this point that this case differed from the famous Champaign, Illinois case, where the Court found that religious classes conducted on school property and involving public funds were illegal.

There will be much rejoicing over this decision. Released time programs in one form or another are found in many of the 48 states. This decision in effect legalizes all such programs held in general under the arrangement prevailing in New York.

However, rejoicing over this decision may well be tempered by a bit of sober reflection. In the first place, it is important that the teaching in the religious classes be of the sort that sincere Christian people can approve. In some circumstances, we understand, the religious classes are arranged and supervised by local Councils of Churches, are interdenominational in scope, and are very liable to be liberal in content. This in itself is not for the good. If the released time program is to be used, it should be a program which is under a control that assures its truly Biblical character.

But in the second place, can Christian people afford to rest satisfied with a released time program of one hour a week? What about the rest of the child's education? Is there not being promoted here a truly "dual" system,

wherein the majority of education is not only secular and non-religious but actually in principle anti-religious, and then this is to be counteracted by a separate packet of education in the field of religion itself.

Should we train our children to think of religion as something separate from the normal arena of daily living? Should we not the rather train them to see the hand of God in every area of life, and to recognize that all existence is dependent on Him, subject to His control, and to be directed to His glory?

And if this is our attitude, can we be satisfied with a released time program? Must we not the rather face the obligation to provide a program of completely Christian education, in which the child indeed studies arithmetic and reading and spelling and science and social studies and the like, but is taught to see them all in the light of the truth of God given in His Word, and is trained to think God's thoughts after Him.

And if this be the minimum requirement, does it not follow that what we really need is to expand the system of Christian schools, to provide teachers who are Christian in thought and word, and to accept the responsibility of Christian parenthood in covenant with our God?

The Supreme Court says that released time is legal. That is good. But for the Christian parent, released time is hardly enough. Is Christian faith destined only for the released time in our lives?

L. W. S.

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Galbraith in Korea

THE Rev. John P. Galbraith, general secretary of the missions committees of The Orthodox Presbyterian Church, reached Japan on Friday, April 18. Passengers were not able to land until the next day, when Mr. Galbraith was met by Mr. Hunt, Mr. McIlwaine, and Mr. and Mrs. Uomoto.

The few days delay in arrival time made it impossible for Mr. Galbraith to go to Korea in time for the opening exercises of Korea Seminary, so he chose to remain in Japan until about May 3. This gave him opportunity to visit the missionaries and their fields of work, and to visit other places in the country. Among them he spent some time at the seminary of the Reformed Church in Japan. He was also scheduled to visit the Japan offices of the American Home Bible League.

In a letter mailed after he arrived in Japan, Mr. Galbraith tells of some of his travel experiences and of his first hours in that country. We quote a few excerpts from this letter:—

"We left the pier at 2.50 p.m. (Wednesday, April 2), with a tugboat taking us out into the channel . . . The ship is loaded on deck as well as in the holds. There are about ten army cranes on deck and another ten or more trucks . . . There are 12 passengers on board, only three of whom are men. I think there is also one baby. One couple are missionaries of the Disciples of Christ, going out for their first term, one woman is, I think, a YWCA worker, and the rest are Army wives.

"We are not taking the great circle route . . . That route is about 600 miles shorter than the one we are taking, but because storms on that route are almost constant at this season of year, and in a storm we can make only about eight knots, the captain figures we will actually get there more quickly this way.

(Monday, April 7) "We had our service yesterday. There were only seven of us altogether, so it was disappointing from that angle. I preached on the Triumphal Entry. I think that we will be able to get a little more interest in the Easter service for next week. Chambers, the fellow going out as a missionary to Japan, will preach. He is of the Disciples of Christ, popu-

larly called Campbellites. They have no doctrinal confession for their church, so it is hard to say what all they believe. They are baptistic, though. I have had some discussion with them on the matter of baptism, and find that they are not acquainted with the arguments for infant baptism and sprinkling . . .

(Thursday, April 10) "This morning I was having a theological discussion with a Miss McArthur, who I thought was a YWCA worker. It turns out that she teaches at the School of Social Studies at Columbia University. It is amazing, no matter how often you come into contact with it, that people do not see the implications of their philosophy. She thought she was opposed to pragmatism (the idea that you can determine what course to follow in faith and life on the basis of past experiences of yourself and of the human race) but she is a pragmatist herself. I think she is beginning to see that. Basically what I pointed out was that as soon as you get away from the objective revelation of the Bible as your guide, you must of necessity turn to pragmatism . . .

"Last night I played chess until 10 p.m. with the Chief Engineer.

(Monday, April 14) "We had our service yesterday at 9.30. Chambers, the Disciples of Christ missionary,

preached on the meaning of the resurrection . . . In the course of it he said that the ten commandments have nothing to do with us today, although they do present principles which it is good for us to follow. I am going to tackle him on that today. If there is no law, then there is no sin (Rom. 7:7; 3:20). And if there is no sin, there is no use of his going to Japan to preach the gospel. How mixed up people can get when they have no systematic training.

(Saturday, April 19) "We arrived in Tokyo Bay by 3.30 Friday afternoon . . . It was necessary to anchor in the bay overnight. How disappointed everyone was. So this morning at 7.15 we started for the harbor. Then instead of going to a pier, we tied up at a buoy in the harbor. There the immigration officers came out and checked our passports and military permits. Just after they came aboard another little boat came out and there were visitors for the passengers, including Bruce Hunt, Heber McIlwaine and the two Uomotos. They came on board. Then after a while we went down a gangway which they had lowered along the side of the ship, and went in the boat to shore.

"I cannot get to Korea in time for the opening. Consequently I am going to stay here until about May 1 . . . I am going down to Kobe (where the Reformed Seminary is) Monday night and come back Tuesday. I'll go up to Watari (McIlwaine's field) over the next weekend (April 27)."

Should Ministers be Members of Local Congregations?

By JOHN MURRAY

IN many churches which are Presbyterian in their polity those who are ordained as ministers of the Word are not considered to be any longer members of local congregations. On being ordained they become members of presbytery and by that fact they cease to be members of a congregation under the jurisdiction of the session. It is not difficult to see how this practice should have arisen. Since ministers are ordained by the presbytery they are, as ministers, under the jurisdiction of the

presbytery. If they should still continue to be under the jurisdiction of the local church session, questions would immediately arise as to the relation of the jurisdiction exercised by the session to the jurisdiction exercised by the presbytery. Obviously, if the presbytery is the court which ordains the minister, only the presbytery and not the session has the right to deprive the minister of his office or suspend him from the exercise of the functions of that office. On the other hand, if

the session exercises jurisdiction over him as a church member, the session has the right to exercise discipline upon him in the event of delinquency. And if the delinquency be serious the session has the right to suspend him from the privileges of membership or even deprive him of church membership. In that event, what would happen to his office as minister? He could not continue to exercise that office if he has been suspended from the privilege of church membership. Yet only the presbytery could deprive him of his ministerial office or suspend him from the exercise of its functions. It is easy to see how complications could arise, and it is only too apparent that one way of avoiding such complications is to regard the minister as withdrawn from the jurisdiction of the session as soon as he is ordained by the presbytery. The presbytery then becomes for the minister the court of original jurisdiction.

But these questions and complications, which it is easy to envisage, do not demonstrate that the practice in question is proper. For one thing, the kind of complication outlined above need not be as grave as it first seems. There are ways by which the spheres of jurisdiction can be defined and by which presbytery and session can work harmoniously and cooperatively in mutual recognition of their respective spheres and prerogatives. It is not our purpose now to propose or set forth the mode of such cooperation and mutual recognition. What I am going to propound is the thesis that there is no good reason why the membership of ministers in local congregations should be regarded as ceasing with their ordination to the ministerial office. The argument which follows is not an extended discussion nor is it intended to be a definitive defence of the thesis being propounded. It is little more than the presentation of a position which is worthy of serious thought and study. A few reasons may be set forth in support of the position taken.

Members

1. Ministers of the Word are members of the body of Christ. This is just saying that they are members of the church of Christ. The question arises: are they giving proper expression to this membership if they are not "members" of a body or company of believers assembled together, in accord-

ance with Christ's institution, for the purposes of worship, communion, mutual edification, and testimony? The presbytery, though it is a court of Christ's church, is not such an assembly. In this sense it is not itself the church any more than is the session or the synod or the general assembly. The functions of presbytery are indeed prescribed by Christ and these are functions necessary to the church of Christ. But these functions are distinctly limited and do not comprise those specific exercises which belong to the assembly of the people of God in the services of worship. Now the minister should surely be a member in the fullest sense of the term of that assembly which is the church. As a member of Christ's body he ought to be in union and communion with the church in all respects in which every other member is. If a minister is not a member of a particular congregation this cannot be the case. And, to say the least, this is anomalous.

Parity of Elders

2. Ruling elders are members of particular congregations. They are also, of course, members of session and, on occasion at least, members of presbytery. When ministers are not members of local congregations and ruling elders are, this distinction encourages the hierarchical tendency which all too often has come to expression in practice. It must be borne in mind that, in the matter of government, ruling elders and ministers are on a complete parity. The discrimination in respect of membership in the congregation tends to the mistaken notion, so prejudicial to the interests of presbyterian government, that the minister occupies a higher station in the government of the church than the ruling elder occupies. The question with which we are now dealing is very largely one of jurisdiction and therefore one of government. Since ruling elders and ministers are on complete parity in the government of the church in sessions, presbyteries, synods, and general assemblies, why should there be any discrimination in the matter of their membership in the congregations?

Voting Rights

3. The practice of excluding ministers from membership in congregations deprives them of the opportunity of exercising certain basic rights and priv-

ileges which belong to them as members of the body of Christ. For example, they are not in a position to give counsel or vote in the affairs of the congregation. They are shut off from the exercise of many functions which are both their obligation and their privilege. And not only so. The congregations themselves are deprived of the opportunity to enlist the services of the ministers for the performance of functions which they are qualified to discharge. For example, ministers who are not pastors or moderators of sessions, cannot exercise governmental functions in the congregation. That is to say, they cannot act as ruling elders in the session. They cannot be elected by the people to act in this capacity because they are not members of the congregation. Ministers by their office are ordained to rule as well as to teach. Is it not apparent that congregations are impoverished by being unable to elect such ministers as members of session? And ministers are prevented from exercising a gift which God has given them, namely, the gift of ruling in the congregation as members of the session. Surely ministers should not be excluded from the possibility of discharging, in the lowest judicatories of the church, that responsibility which belongs to them as presbyters. And congregations should not be excluded from the right to elect them to the discharge of that responsibility.

Family Unit

4. By the practice in question ministers are deprived of the intimate relationship to their families in connection with membership in the church. Surely the covenant relationship which exists in the family should come to full expression in church membership. But when the members of the family are members in their congregation and the minister as husband and father is not, there is a cleavage that is inconsistent with the covenant relationship. For if the father as head of the family is not able to join with the other members of his family in all the relationships, functions, obligations, and privileges which belong to all of them as members of Christ's church, then there is a breach in the solidarity of the Christian family at the very point where that solidarity should be most accentuated. We can see that the anomaly or irregularity is here taking on the proportions of a grievous wrong.

Park Hill Church

The story of the Denver Congregation which will be host to the General Assembly of The Orthodox Presbyterian Church

By W. BENSON MALE

The General Assembly of The Orthodox Presbyterian Church meets this year on July 10 in the Park Hill Orthodox Presbyterian Church of Denver, Colorado.

Park Hill Church has a total membership of about 160 persons. The congregation represents a union of the congregation of First Orthodox Presbyterian Church and the membership of the Colorado Boulevard Mission, a union that took place in 1948. First Church was originally the Second Congregational Church of Denver, but affiliated with the Orthodox Presbyterian denomination in 1943.

Here Mr. Male, pastor since 1938, tells the historic background of the church, and bids a cordial welcome to the Assembly commissioners.

ON a cold, stormy Sunday evening in January, 1890, a strange sight was witnessed in the city of Denver. A whole congregation, lighted by lanterns, walked in procession from the Second Congregational Church building at 29th and Arapahoe Street to its new building at East 31st Avenue and Downing Street, about five blocks distant. The strains of "Onward, Christian Soldiers" and "We're Marching to Zion" brought many a less hardy stay-at-home to his window to view the strange parade.

Upon reaching the partly completed building, the procession entered and the people seated themselves on boards laid across saw-horses and nail kegs. The Rev. Addison Blanchard mounted the platform, and without removing his great-coat preached the first sermon. The service was held by this valiant band in order to forestall the granting of a license for a saloon in the same city square.

The story of the historic Second Congregational Church reveals that same dauntless spirit in the proclamation of the Gospel of the grace of God. Wars and depressions, prosperity and strife, have all found her determined to

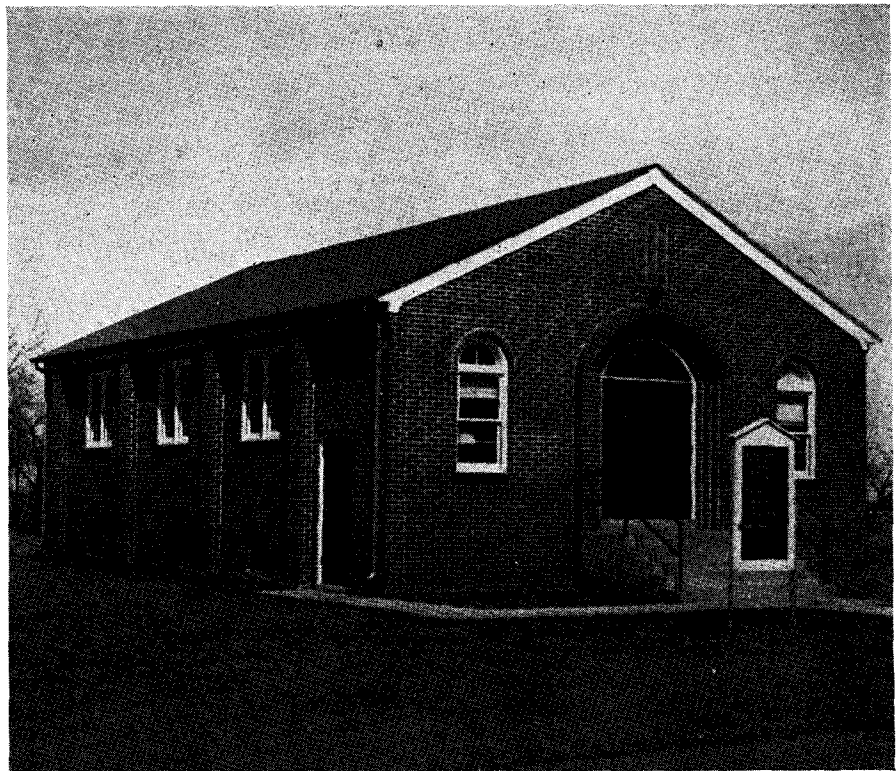
follow the path of fidelity to Christ and His holy Word.

In the tumultuous days following the Civil War, when gold-boom towns were in their glory, and Easterners were awakening to the fact that the Colorado Rockies were really a highly desirable goal instead of a barrier, the strategically located town of Denver became aware that it was destined to grow. The prairies to the northeast of the town were platted out and a middle-class residential neighborhood began to develop. While yet a sizable portion of the town's population consisted of Indians living in teepees along the Platte river, the faithful pastor of the First Congregational Church became burdened for this new district,

and planted a Sunday school mission there.

In 1879 a church was organized with thirteen charter members, and became the Second Congregational Church. Its new building, occupied in 1890 as described above, is now used as the chapel of the Orthodox Presbyterian Church. (The large activities building attached to the church auditorium was erected in 1927, after a smaller one had been destroyed by fire.)

The next several decades saw steady progress in the church. Godly ministers proclaimed the truth and the blessing of God was upon the Word. But the battle was shaping up. Deadly Modernism was creeping steadily into the Congregational churches of the district, and many a pulpit dedicated to the Gospel of Christ became a place where heresies were proclaimed. Second Church was not unaffected. Conscientious of world-wide obligations, it had become deeply involved in the missionary and other activities of the denomination. But more and more it realized that such involvement with those denying the inerrancy of Scripture was not pleasing to Christ and was dangerous



PARK HILL ORTHODOX PRESBYTERIAN CHURCH

Building erected following merger of First Orthodox Presbyterian Church and Colorado Boulevard Mission in 1948. The Rev. W. Benson Male is pastor of the congregation.

to the people of God. So Second Church was forced to withdraw itself increasingly from the activities of the State and National Associations. Often the church had to seek its ministers from outside Congregational circles. The records of 1906, for example, show a keen awareness of the encroachment of infidelity. Against the down grade movement in the denomination, the local church stood like a rock.

Another problem the church faced in the 1920s and following was a changing neighborhood. With a general exodus of its membership from the area, the difficulties in filling the depleted ranks became insurmountable. Finally, in 1950, the congregation moved to a new neighborhood two miles away. The old building still belongs to the church, and is used for a Chapel Sunday school, a Christian Day School, and to provide living quarters for the pastor. The sanctuary itself is rented to a Negro Baptist congregation.

The new building of the congregation is in a small homes area which gives promise of steady development. The faithful band of 100 communicant members has given with great sacrifice, that the work may be maintained and it is hoped the church will soon be debt free and able to carry on an enlargement program. Contact has been established with a number of interested families, and several have already united with the church.

When the church was founded in 1879, a very concise but expressive Calvinistic Confession of Faith was chosen. During the ensuing years the ministry has been swayed by popular movements, first to one side and then to another, but never, in all the church's history, has a minister been employed who rejected the true Gospel, or attacked its foundation, the holy Scripture.

In 1938 the present pastor, the Rev. W. Benson Male, was sent to Denver by the Committee on Home Missions of the Orthodox Presbyterian denomination to establish a church. Although Denver was his former home, and though he had served as Junior Pastor in a large Presbyterian USA Church in the city, every door of opportunity now seemed closed to him. Then one day quite by "accident" he met the man who was serving as pastor of the Second Church. Being already acquainted, the two men engaged in conversation,

and Mr. Male was told that the pastoral relation was being severed. It was suggested that he indicate an interest in the position. Both the church and the new minister seemed providentially prepared for the arrangement, and within a very short time Mr. Male was preaching regularly in the church. Within three months he was called unanimously to the pastorate, with the understanding that he could work in the direction of uniting the congregation with the Orthodox Presbyterian denomination.

This step was not actually taken, however, for five years. The Congregational leaders, all strongly Modernistic, began an attack on the church, seeking either to force Mr. Male from the pastorate, or the congregation from the church building. This "wrath of man" was made to "praise" the Lord, for it united the people in their purpose to resist modernism, and led to the unanimous decision on their part to affiliate with the Orthodox Presbyterian Church.

Since then the church has struggled with varying degrees of success to establish and maintain an effective testimony to the great system of truth incorporated in its original confession, and more fully in the Westminster Standards.

In 1948, the Colorado Boulevard Chapel, an independent mission work under the leadership of Miss Mabel Britton, joined forces with the church. This helped in many important ways to further the work, and to make the new building possible.

The congregation of the church has actively participated in establishing a Christian day school, which meets in the Chapel building. Several young people and children from the church attend. Two young men from the church attend the Denver Christian High School. One of its young men, the Rev. John G. Finley, has recently graduated from Westminster Seminary, and another, Norman C. Hoeflinger, is now attending the Seminary. Several
(See "Park Hill Church," p. 97)

Why Enter the Ministry?

By ROBERT L. ATWELL

RECENTLY it has again been my privilege to visit with some 200 pre-theological students in various colleges and universities. These fell into two groups. In colleges such as Houghton, Calvin, Wheaton and Rockmont and in Inter-Varsity groups on secular campuses there have been students thoroughly committed to the thesis that the teaching of the Bible alone should determine the whole of our conduct. They immediately had an interest in the kind of training provided at Westminster Theological Seminary.

The second group, and they were found largely in church supported colleges, had little knowledge of the Bible and less commitment to its teaching. Their ideas were so different from those of the first group that it often seemed wise to ask them point blank why they planned to enter the ministry. Invariably the question proved embarrassing. It was frequently clear that though they were planning to enter the ministry they had given little attention to reasons for doing so. Nevertheless they were generally able to give

some kind of an answer which fell into one or the other of three categories. There were first of all what can be aptly described as professionals. They, though they may never have consciously recognized it, looked forward to the ministry because of what they would receive from it: an assured social position, the respect of the better element in the community, an assured though not munificent salary, and no clocks to punch. Then there were men-pleasers. They were entering the ministry to please someone else: perhaps a mother, or a pastor or Sunday school teacher. And finally there were do-gooders. They had a desire to do good to their fellow man or perhaps to help God build a better world.

Just as the discovery of men in the first group, many in schools making no Christian profession, has been encouraging beyond words, so acquaintance with the second group, generally in schools supported by Christians, has been most discouraging. Bible-believers, coming to realize the situation in church-related campuses, must be saddened by it and more so by the fact

that in many instances the tragedy could be avoided were the truth being taught. Those entering the ministry with improper motives often are not doing so wilfully. It is therefore a privilege to consider each one of these motives with a view to seeing how far short it falls.

What shall we say to the professional: the boy who looks forward to being a "successful" minister? Certainly, first of all, we must try to persuade him to adopt a higher motive. Failing that, however, we should advise him either to go to Princeton or to "dig ditch." If he is convinced he wants to enter the ministry simply for his own material advantage and creature comfort, for the plaudits of men, then the school for him is Princeton Theological Seminary. It turns out "successful ministers." Perchance however, our young friend is really Christian and he can never be satisfied to prostitute the ministry to such ends. Then he had better pursue some other calling. Certainly, if with a Christian conscience he ponders it at all, he will do better as a digger of ditches.

What of the man-pleasers? Perhaps that characterization is a bit harsh on the lad who is entering the ministry to please a godly Mother. Just as there is a certain sense in which it is laudable to desire success, so certainly it is in keeping with the fifth commandment to desire to please one's Mother. However, if this Mother is consistently godly she will only be pleased when her son comes to the place where his decisions are made exclusively from a motive to please God. She will be unwilling for him to enter the ministry unless God has laid upon him a "woe is me, if I preach not the Gospel." She will be happy that that son is in the ministry only if he is under divine constraint to beseech men, "in Christ's stead, be ye reconciled to God."

What then of the do-gooders? Surely it is commendable to help one's fellow men and who would deny that we need a better world? This motive requires examination in its context if its tragedy is to be grasped and avoided. This approach to the ministry is common among advocates of the "social gospel." Now Christians should realize that the Gospel has implications for society and that these implications should be recognized and applied. This is quite different, however, from the "social gospel" which holds that it

Grass Roots

By Robert K. Churchill

THERE was once a man who started out on horseback to travel across America. Before half the states were visited his horse died, and the man had to finish his trip on foot. In a distant state a friend asked the old man why it was that he spent all his time traveling. Well, said the man, I knew that some day I would be dying. I knew that in time I would have to stand before the Creator and the Lord might say to me: "Son, what did you think of my world when you were on it?" You see, continued the traveler, I didn't want to confess before the Lord that I had spent all this time on God's world, and yet hadn't seen any of it.

This may serve to whet your appetite for travel this summer. Where shall we go? What shall we see this year? Well, if a man has any sense at all there is only one answer to that perennial question—Denver, Colorado, is the place. Thither the O.P.C.ers will gather in their jalopies and mortgaged cars. The mosquitos of Texas will not turn them back. They will cross the fertile farm lands of Iowa, where pigs are advertised on the road signs and where each road has forty distinct odors. From the sea-girt wilds of New Jersey, the virgin swamps of Florida, the sunburnt hills of California, they will pass through all the variety, "homeyness," wealth and wonder that is America. On to Denver go the sinners who have been forgiven much—the most blest people in all the world.

On July 10, an Assembly more significant far than United Nations ever knew, will convene; the General Assembly of the Orthodox Presbyterian Church. We can't afford to take the whole family of course, but we have always done the things we can't afford.

This is a great country. It's so big that the Creator had to crinkle it up to get it between the Atlantic and the Pacific. Think of this when you cross the rolling Alleghenies or wind through steep sierras. I don't think we

will ever see anything more moving than sunset over the deserts, or the cloud formations in the Dakotas. If you stop in Bryce Canyon you will see a preview of the Great White Throne. Then there are the great plains, not too fast please, the prairies have a message all their own. You have heard of the Beatitudes? Well, the prairies stretching away from us preach the 'infinitudes.' How we should love the infinitudes of scripture.

We will cross many a river and perhaps camp at night by some quiet stream. Meditating by the camp fire, what thoughts come as shadows fall. What a heritage God has given us in our country, its woods, its purple mountain majesty. How like it is to that spiritual heritage and grand message He has granted us. Who are we that God should lay before us such broad acres? It is like unto the promises to ancient Israel, and no doubt such blessings turn on the same ancient conditions—a sobering thought.

Yes, I think we should all be going up to the mile high city. Assemblies are mile posts in the forward moving program of God's Church. Furthermore, we should get together as a denomination. We should get acquainted with the new generation. Also O.P.C.ers need a place where they can get together and 'holler.' God has not dealt so with any other people. Would suggest you take along a couple of lively Christian books to read aloud in the car; the children will love it. When in Denver, don't forget to have Ben Male tell you the story of the "Ox and the Dutchman."

Finally, America today is threatened by the same forces which a few years ago we faced in the church. We lost that struggle. Our country is losing the same struggle on a different level. The same grand principles of liberty and truth which brought us into being are the world's only hope. Who knows but that we have come to the Kingdom "for such a time as this"?

is possible to make a better society and thus do good for men apart from the regeneration of the individuals who make up society. It goes forth on a fool's errand because "all men have

sinned and come short of the glory of God, there is none righteous, no one" and sin resides, not in the circumstances of environment but in the
(See "Atwell," p. 96)

MISSIONS

By MRS. JOHN P. GALBRAITH

Foreign Missions

Departure of the Birds

The following brief account of the farewell to the Rev. and Mrs. Herbert Bird was written by the Rev. Charles Ellis of Covenant Church, East Orange, N. J.

Some forty people were at Pier 90 in New York City on April 15 to see the Rev. and Mrs. Herbert S. Bird and son David off to the mission field in Eritrea. From this country they sailed on the commodious *Mauretania* to Southampton, England; whence they were to take another ship to Aden, and then fly to Asmara to join our Eritrea missionaries, the Duffs and Mahaffys.

In the send-off party were representatives from Orthodox Presbyterian Churches in the New York area, from the Emmanuel Church of Morristown, N. J., and from two Baptist churches on Long Island, including the Bellerose Baptist church of which Mr. Bird was formerly a member. The parents of both Mr. and Mrs. Bird were present. There was also a representative from the Faith Orthodox Presbyterian Church of Lincoln, Nebraska, where Mr. Bird had served as pastor. Mrs. John P. Galbraith, wife of the General Secretary of the Committee on Foreign Missions, was also present.

After a brief period of singing hymns under the leadership of the Rev. James Price, and the reading of Scripture, prayer was offered up on behalf of the missionary family by Mr. Oliver, Mr. Dortzbach, Mr. Ellis and Mr. Price.

Precisely on schedule the *Mauretania* pulled out from the dock. She carried a consecrated Christian family, going forth in obedience to our Lord's great commission to preach the gospel to every creature. Those present could not help but beseech God to grant other young people in our churches the vision and the purpose to join hands and hearts in taking the message of the risen Christ to the regions beyond.

* * *

We have been informed of the safe arrival of the family in England

(though David has had to be given an injection of penicillin to delay what the doctor thought might be a case of measles) and have received the following brief message from Mrs. Bird. It was written on board ship:—

"It is now seven days since our departure from New York. We cannot sufficiently thank the many friends who came some distance to the pier to commend us again to the gracious Heavenly Father's care. (Perhaps there were some future missionaries in the group.)

"This morning we had our first glimpse of Ireland. Cobh, a peaceful town, lay spread out comfortably on a green hillside, with the only prominent building, a church, raising its spires heavenward.

"It has been a little difficult to talk to most of the other passengers. Even the fact that we are going to Africa is not a point of contact, as they are on a long trip too. However, when we were preparing to leave, it was different. Wherever we went, to stores, gas stations, or doctor's offices, all wanted to know about our proposed trip and tried to find out just why we were doing such a thing. It was summed up when one clerk said tensely, "must you, or do you wish?" We answered, "Both," which is true. We must because it is the commission which has been given us. We wish to go because it is our Lord who has given the commission. And He has *all* authority in heaven and earth.

"Lately we have become aware of the great number of you folks who are also fulfilling this commission. We have rejoiced to see such zeal for the Word to be proclaimed in the regions beyond. It has been good to know that we are your ambassadors and that you in America, through your prayers and your gifts, are also actively 'going to Eritrea'."

Program Planning

At this time of the year most societies have just had their elections and new officers are taking over for the coming

church year. These officers usually constitute an Executive Board of the society, and frequently have charge of planning the program. From our experience we have learned that it is well, when planning the program, to plan it from September through June so that new officers coming in have something to work with for the first few meetings after they are installed. They can devote their efforts towards planning the next year's program and have it completed by the first meeting in September.

If your society has not done it in the past, we suggest that you prepare a booklet containing the outline of each meeting for the year. It might be well, too, to include in this booklet the names and fields of all our home and foreign missionaries.

What committees or chairman do you include in your program planning? Here are some that we suggest:

Program (plans the entire year's programs).

Welfare (arranges the sewing meetings and collection of clothing for the mission fields).

Membership and Visitation (seeks new members, keeps after lax ones and works in cooperation with the pastor to arrange a visitation program for the women of the church).

Sunshine (sends cards or flowers to the ill and grieved in the church; also, any birthday or holiday greetings the society might want to send).

Treasurer for the Women's Auxiliary of Westminster Seminary (receives monthly donations for Westminster Seminary).

Librarian (promotes reading among the women; distributes and keeps records of books).

Missionary Secretary (promotes regular correspondence with the missionaries—see March 15, 1952 *GUARDIAN*).

Prayer Secretary (arranges the prayer hour—see March 15, 1952 *GUARDIAN*).

Thank Offering Treasurer (receives monthly *sacrificial* offerings).

Hospitality (arranges for places of meeting and hostesses).

Publicity (advertises meetings, espe-

cially those open to the entire church and friends).

Program Material

We would like to suggest at this time a few books and source materials which can be used when planning programs. Not all of these books have our unqualified recommendation but if used discerningly all may be used with profit.

To Be Near Unto God by Abraham Kuyper (a devotional book) published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan.

A Treasure of Hymns by Amos R. Wells (brief biographies of one hundred and twenty leading hymn-writers and their best hymns) published by W. A. Wilde Company, Boston, Massachusetts.

Study Your Bible by Edward J. Young (a self-study course for Bible believing Christians) published by William B. Eerdmans Publishing Company.

The Cross Above The Crescent by Samuel M. Zwemer (the validity, necessity and urgency of missions to Moslems), published by Zondervan Publishing Co., Grand Rapids, Michigan.

Communicant Church Membership by Rev. George W. Marston, published by the Christian Education Committee of The Orthodox Presbyterian Church.

Thirty Five Years Among The Navaho Indians by Lee S. Huizenga, published by William B. Eerdmans Publishing Company.

How To Pray by R. A. Torrey, published by The Moody Press, Chicago, Illinois.

Goforth of China by Rosalind Goforth, published by Zondervan Publishing Company.

Seven Sevens of Years and a Jubilee by Rowland Bingham (the story of the Sudan Interior Mission).

The Church of Christ in Korea by M. Fenwick.

George Mueller, The Man of Faith by Basil Miller.

The Chaos of Cults (study of present day Isms) by J. K. Van Baalen, published by William B. Eerdmans.

Am I My Brother's Keeper (tells why

PROBLEM MINUTE

Answer to Problem No. 6: II Thessalonians 3:10.

PROBLEM No. 7

What warnings do you find in the first four chapters of the Book of Hebrews against backsliding?

NOTE

These pages are being written primarily to keep our missionary societies "alive." If you have any ideas, suggestions, criticisms, or any comments, the editor would appreciate hearing from you. We are very grateful to those ministers' wives who have kept, and will keep, this page going by their wonderful cooperation. But, it need not be kept alive by only ministers' wives. We would like to hear from some others too.

Telling the Good News

By Bruce F. Hunt

We are beginning this month a study of mission principles and practices written by the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary to Korea. This study will be continued in each issue until completed. We suggest that it be used in missionary societies.

I have been asked to set down in writing some of the things which I believe the Word of God tells us about "missionary practices," "principles of evangelism," or "rules for church expansion."

Before going further, however, I should like to say that I have called this a series on "Telling The Good News" because I believe such a title is a truer translation, in every-day English, of the words which Christ himself used to describe the work which we are about to discuss. I use it also because "Telling The Good News" sounds less formal and professional and puts evangelism, missionary work, and church expansion, on the everyday level of Christians where it belongs.

I. Motives

One of the first questions that comes up is the motive which impels people to tell the Good News or to be missionaries.

MOTIVES THAT FALL SHORT

Not personal preference—As you hear people talk about it you are often led to believe that most people think of individual preference, inclination, or telling the good news as a matter of interest.

"How happy you must be to be go-

ing back to the people in whom you're so interested," they'll say to me when they learn that I am returning to the foreign mission field. Others will say, "I could never do that kind of work; I'm just not made that way." Or, on the other hand, some will say, "I think I'd like that kind of work. I'm just naturally interested in different kinds of people and in meeting them."

Reformed Evangelism (a manual on principles and methods of evangelization) compiled by The Board of Evangelism of the Christian Reformed Churches, published by Baker Book House, Grand Rapids, Michigan.

The Banner (a weekly publication), published by the Christian Reformed Church, Grand Rapids, Michigan.

Messenger, (monthly missionary news) published by The Orthodox Presbyterian Church.

ing back to the people in whom you're so interested," they'll say to me when they learn that I am returning to the foreign mission field. Others will say, "I could never do that kind of work; I'm just not made that way." Or, on the other hand, some will say, "I think I'd like that kind of work. I'm just naturally interested in different kinds of people and in meeting them."

It is such an understanding of the motive for missions that seems to account for some of the wide-spread indifference and lack of responsibility toward the task of missions.

Not pity—Then again some people seem to be driven by a pity for others, a kind of motherly instinct, a desire to share with them some of the good things which we Americans enjoy. While something may be said for this altruistic or philanthropic motive, we realize that pure human altruism is not a strong enough motive when we hear the rather common criticisms of missions, "Why try to change their religion or way of life? They're happy with what they have; why not leave them alone?" But, what if our judgment is that they're not to be pitied? Then this motive fails.

Not the desire for adventure—In many pleas for missionary volunteers we find another motive appealed to, if not directly, at least indirectly. It is the motive of adventure, romance, the chance to pioneer in medicine, in discovery of unknown lands, people, or languages. Livingstone the map-maker of central Africa, Ekvall riding horseback on the borders of Tibet, Grenfell with his hospital ship along the rugged coast of Labrador, Sam Higgenbottom

the farmer of India, and John G. Paton among the cannibals of New Hebrides, all have an appeal. Who can say how often that the hope of piloting a mission boat among tropical islands, of landing a mission plane on jungle streams of South America, of operating a radio on the top of the Andes, of sitting down with a Mongol prince on the edge of the Gobi desert, of capturing the language of some naked tribe and of putting it into writing for the first time were not the motives which have caused many a youth in his teens to volunteer for missions. There is plenty of hardship and adventure in the work of missions, enough to challenge brave men and women, but one who is motivated by these things alone is headed for failure in the final evaluation of his work because his motive is not related to the ultimate objective.

Not the wish of parents or pastor—Some have become missionaries to please the pastor or Sunday School teacher, father or mother, and have

lived to regret that their presence on the mission field is guided by no higher motive for their specific task.

Not for proof of salvation—Perhaps one of the commonest motives which finally drives people into missions at home or abroad is the desire to be sure of one's salvation. "Have I given up all for Christ? Do I want Him more than anything else?" the troubled conscience asks. Then like a nun taking the veil, he offers himself as a missionary in a last final effort to leave no stone unturned in the quest for salvation or the certainty of it.

It is true that Paul exhorted us to present ourselves a "living sacrifice," but becoming a missionary saves no one, neither is one's willingness to go as a missionary any sure proof of one's salvation though it may be one very good result of it. Many have served as missionaries of a false "gospel." These are not Christians at all.

**(To be continued. Next Month:
True Motives)**

Educating Children for Church Membership (2)

By ANTHONY A. HOEKEMA

We present here a summary of sections 2 and 3 of the address by the Rev. Mr. Hoekema on the subject of catechetical instruction. The address was delivered before an open meeting of the Committee on Christian Education on March 19. Section 2 of the address dealt with materials and subject matter of a program of Catechetical instruction. Since the information presented deals with tentative proposals to be submitted to the Synod of the Christian Reformed Church, we shall summarize this portion of the address. The third section deals with methods.

WHAT, then, must be taught in the Catechism class? The Committee on Education of the Christian Reformed Church has been working on this problem. The Synod of 1951 approved the following tentative scheme as the minimum to be taught: (1) The Bible as history of revelation; (2) Reformed Doctrine and Ethics; (3) The Christian Reformed Church—history, missions and polity.

The question has been raised whether the history, missions and polity of our denomination should be taught in the catechism class. If we remember, however, that this class should prepare the young people for intelligent church membership, we shall see how these subjects fit into the picture.

Whether Bible History as such should be taught in the catechism class depends on the local situation. Our committee feels that, wherever a majority of the children of a certain church attend the Christian school, to teach Bible History in catechism is carrying coals to Newcastle; hence we have omitted Bible history from our basic curriculum. In other denominations the situation may well be different.

It goes without saying that all our churches of Reformed persuasion should teach Reformed doctrine and ethics. As to the third subject in our basic curriculum,—the Bible as History of revelation—our committee has in mind here to teach the child Bible doctrine as unfolded progressively from

Genesis to Revelation. This, we believe, should be taught in catechism class, so that the child comes to understand that Reformed doctrine is based squarely on the Bible, learns to find his way around in the Bible, and obtains a working knowledge of the different books of the Bible.

Methods

I have also been asked to say a few things about Methods of catechism instruction. It goes without saying, of course, that the presence and work of the Holy Spirit is far more important than all the methods in the world. It also is a commonplace of pedagogy that the personality and native ability of the teacher are of primary importance in the teaching process. Putting these two thoughts together, we may say that the most important requirement for effective teaching is a Spirit-filled teacher.

The fact remains, however, that God is a God of law and that there are certain laws of learning which we must observe, if we would teach well. These laws of learning can be boiled down to two—the law of use and the law of effect.

The law of use means, in brief, that the more something is used, the better it is remembered. We tend to forget what we do not have use for, and the more recently we use something, the better we remember it. All of this highlights the importance of drill, drill in teaching, if we wish the students to remember what they learn, and it underscores the importance of frequent reviews. Without such frequent reviews and without constant drilling, much of what has been learned is again forgotten.

The law of effect means, in brief, that the individual learns most easily when he enjoys the learning process. This means that the individual must be ready to learn what is presented, and that the presentation must be clear and vivid. This teaches us that we must adapt what is to be learned to the child's particular age-level, and that the learning should be made as pleasant as possible, without sacrificing the necessary drill in the fundamentals. Material to be learned must be presented as vividly as possible, appealing not only to the ear but also to the eye.

It goes without saying that our ministers should have sufficient training in pedagogy to enable them to conduct

catechism classes effectively. This is the more important, because the minister's pedagogical task is more difficult than that of the average teacher. He must address himself to different age-levels; he has the children for only one hour a week, and that hour frequently a bad one, the one right after school; he lacks the authoritarian prestige of the ordinary school situation; and, what makes his work most difficult of all, he is dealing with spiritual matters.

Now we cannot expect that the minister shall be as thoroughly trained for teaching as the professional teacher. Yet this fact is no excuse for such inadequate training that the minister in his first charge feels hopelessly at sea when he faces his first class, often making costly mistakes at the expense of the first catechumens. It we are really in earnest about the importance of catechetics, we must require of the pre-seminary college student much more in the way of college courses in pedagogy and psychology (educational, developmental, child psychology, and psychology of learning) than we have in the past. Then there should be in the seminary not just one hour devoted to the problem of Christian education, but several hours. Such courses should be not only theoretical, but practical. Alongside these courses there should be a program of student observation of catechism classes, and actual teaching of catechism classes by seminary students, under competent supervision. Such a program, it seems to me, could be worked out in cooperation with neighboring churches and ministers.

A word must be said about equipment. Catechism rooms in our churches should be properly equipped. They should look like school rooms. There should be seats with arms, enabling the pupils to do written work or to take notes, and with a shelf underneath for Bibles and hymnbooks. There should be a good teacher's desk . . . There should be an adequate blackboard. In connection with equipment, it is advisable that the Catechism teacher send out report cards at least four times a year, with notations of unexcused absences and marks for preparation. This will help build up the prestige and authority so essential to catechism work. Absences should be followed up by means of phone calls or post cards. Catechism assignments can be repeated in the church bulletin, as reminders for both parents and children.

How about the question of memory work? There is considerable difference of opinion on this question. There was a time when memory work was stressed a great deal, not only in the churches but also in the schools. Then there came a period when memory work was largely disparaged. Now once again the pendulum is swinging the other way, towards a renewed appreciation of the importance of memorization.

It is my conviction that there should be some memory work in every catechism course, but that in the later years of the catechism curriculum more stress should be laid on discussion and less on memorizing. I venture a few suggestions on the assignment of memory work: (1) Explain the lesson before assigning memory questions based on the lesson, so that the material to be memorized is meaningful to the pupil; such meaningful material will be more easily memorized and longer retained than if the memorization precedes the explanation. (2) Require the pupils to review the lesson of the previous week before they study the new lesson, and

include review questions in every recitation; also have frequently spaced reviews of groups of lessons, to insure better retention. (3) For the actual recitation of memory work, except in the lower grades, have the class recite on paper. Advantages are that every pupil recites every week, all the pupils are busy at the same time, and the embarrassment of an oral recitation is removed. Also the papers can be graded and returned with corrections the following week, and this will do more than scolding or nagging to get the pupil to do the work. (4) In order to assure its meaningfulness, the memory work must be accompanied with class discussion, questioning in which the questions are asked differently than in the book, and exercises which will tie in the material learned with the Bible, the creedal standards, and with the life of the pupil.

Always the practical purpose of catechism must be kept in mind—the preparation of the pupil for confession of faith and for the full-orbed Christian life which should accompany that confession.

Orthodox Presbyterian Church News

Portland, Me.: The Rev. and Mrs. Busch of Second Parish church are rejoicing in the continuing recovery of their two-year-old daughter, Becky, from influenza meningitis, with apparently no ill after-effects . . . At the recent congregational meeting, Mr. Leonard MacPhee was elected Moderator of the Parish. The meeting also granted the pastor an annual car allowance of \$200. Plans are under way for securing a new organ for the church. Over one fourth of the needed amount was received within a week after the plans were announced. At the church missionary fellowship meeting in April the pastor spoke on the relation of Westminster Seminary and Missions.

Rochester, N. Y.: On the evening of March 23, the Rev. and Mrs. Herbert Bird were guests at Memorial church. Mr. Bird brought the message of the evening, and following the service, pictures of the work in Eritrea were shown. Several organizations of the church joined in presenting a purse to

Mrs. Bird, who was formerly a member of the church and a teacher in the local Christian school. Mr. and Mrs. Bird left for missionary work in Eritrea on April 15 . . . Memorial Church is now making plans for a building in which both Sunday school rooms and a Manse will be located. The plans are still subject to congregational approval.

West Collingswood, N. J.: Mr. Paul Schrottenboer, a field representative of Westminster Seminary, was guest preacher at both services of Immanuel Church on April 20. A quartet from Westminster brought special music and personal testimonies. On the afternoon of the 20th, Immanuel church joined with Immanuel Church of Crescent Park in a program of visitation and Bible distribution in the Crescent Park area. Although the Crescent Park church is at present without a pastor, it won a Sunday school attendance contest from the West Collingswood Church.

Philadelphia, Pa.: The combined

choirs of Mediator Church and the Oxford Circle Baptist Church presented the cantata, *From Olivet to Calvary*, at Mediator Church, April 10 and 11. The Sunday school conducted a special program on Easter Sunday morning. Announcement has been made of the engagement of the Rev. Kenneth Meilahn of Mediator Church and Miss Claudine Haddix. The marriage is planned for May 17.

Glenside, Pa.: The new building of Calvary Orthodox Presbyterian Church was formally dedicated to the worship of God, at the service held Sunday evening, May 4. The church has had a Hammond Organ installed. On several recent Sunday afternoons, members of Calvary Church have visited homes in the neighborhood for the purpose of church extension and Bible distribution.

Nottingham, Pa.: A six weeks attendance contest in the Bethany Sunday school has stimulated attendance and added several members to the school. Three new members were welcomed in the church on April 6. A special music program was presented on Sunday evening, April 13. On May 9, a Mother-Daughter dinner was held, with Mrs. William Ferguson of Oxford as guest speaker. Bethany church was host to the Presbyterial on May 1.

Silver Spring, Md.: The annual congregational and corporate meetings of Knox church, held April 16, showed that 21 members had been received into the church during the year just ended. Total receipts during the year exceeded \$20,000, with over \$5,000 given to benevolences. On April 6, twelve communicant members were received, and two children baptized.

Pittsburgh, Pa.: Mr. David Henry was elected an elder of Covenant Church at the recent congregational meeting. Charles Glynn, Burton Holmes and Stewart Sandberg were elected deacons.

Waterloo, Iowa: The Women's Missionary Society of First Church enjoyed their annual Revelation Dinner in March, when secret friends were revealed. Mrs. John Pruis and infant son were presented with a gift . . . A Bible knowledge contest is being conducted in the Sunday school.

Volga, S. D.: On March 30, fifteen new members were received into Calvary Church. Communicant membership now stands at 112. The annual report of the church showed that total giving the past year was 26 per cent

higher than in any previous year . . . Work on the manse has been completed, providing an upstairs with two more rooms. The Rev. Richard Wezman of the Christian Reformed Church addressed the newly formed Men's Society on March 20, telling of his experiences as chaplain in the Army.

Santee, Calif.: The Rev. James E. Moore of Los Angeles was guest speaker for a series of evangelistic services at Valley Church early in March. The Senior Machen League conducts one Sunday afternoon meeting a month at the Edgemore Farm for the Aged. The pastor of Valley Church holds meetings there each Sunday afternoon.

Long Beach, Calif.: First church has established a budget of \$18,000 for the coming year. A mission project at Garden Grove, under the direction of the Rev. Paul Lovik is developing nicely.

Manhattan Beach, Calif.: At a recent meeting of the Fellowship Club, Mr. William McMillan gave a prize-winning evaluation of the current comic book craze, under the title "The Comic Tragedy." Seven young people of First church have joined in a nationwide Bible memory contest. Awards include Christian fiction and, for completing twelve assignments of 20 or more verses each, part tuition at a summer Bible conference. At the mid-week services the pastor is teaching methods of reaching the people in the community for Christ and the church.

Berkeley, Calif.: A week of special services at Covenant Church, with the Rev. Earl Zetterholm as guest speaker, proved profitable to the church. Mr. Zetterholm spoke on "The Christian Priesthood." Missionary giving has shown a substantial increase in recent months.

Portland, Oreg.: On Friday evening, April 11, the choir of First church presented "The Crucifixion," by Stainer. Mrs. C. R. Marsh was pianist director. The Rev. Herbert Butt was guest preacher on April 27, while the pastor was attending Presbytery meetings in Manhattan Beach, California.

Franklin Square, N. Y.: A Sunrise Service was held at Franklin Square Church Easter Sunday morning. Following the Easter service there was a breakfast for the Machen League. With the help of the young men of the Machen League, the floor in a portion of the basement has been lowered, making

space for a kitchen. The congregation sorrows in the death of one of the faithful members, Mrs. Webster. The Women's missionary society is planning its meetings for the coming year, which will include studies of various religions.

Waterloo, Iowa: Mr. Clarence Roskamp was elected elder of First Church at the recent congregational meeting, replacing Mr. Louis Ontjes. Mr. Harold Kliver was elected a deacon. New Trustees are Harold Kliver and Joe Alberts. New officers of the Women's Missionary Society are Mrs. Harold Roskamp, president; Mrs. Pat Mullin, vice-president; Mrs. George Griffiths, secretary, and Mrs. Ida Eberle, treasurer.

National City, Calif.: At the annual meeting of First church, the congregation approved the plans for a building, and instructed its committee to proceed to have final plans prepared. During the past year over \$1,600 has been contributed to the building fund. Over half of this came through the Sunday School. The wire-recorder purchased by the church has proven useful. On a recent Sunday it brought the message of the pastor, the Rev. Herman Petersen, who was ill and unable to be present in person.

Long Beach, Calif.: Fifteen new members were recently received into First Church. Included was an elder and his family from a Presbyterian U.S.A. Church.

William E. McBride

TOGETHER with his family and friends the congregation of Faith Orthodox Presbyterian Church of Harrisville, Pa. mourns the passing from this life of Elder William E. McBride on March 18, 1952. Mr. McBride was a charter member of the congregation and, until July of 1951 when he suffered a stroke, he served as clerk of session. For a number of years he had also served as treasurer of the congregation. Active in civic affairs and trusted by the community in which he lived he was above all a faithful servant of God. His loyal devotion to Presbyterian doctrine and government meant much to those who were associated with him in the work of the church. Former pastors and members of Faith Church will testify to his humility in carrying out his duties. Thus the de-

nomination of which he was a part also suffers loss in his passing from us, for this sincere student of God's Word, interested in the Church's witness, stood firm for the faith once for all delivered unto the saints. A soldier of the Cross has fought the good fight of faith and finished his course. May those of us who were privileged to stand by his side fresh courage take to press the battle.

L. B. OLIVER.

Howard D. Silbert

THE evening service at Calvary Church of Glenside had just gotten started on Sunday, April 20. The congregation stood for the singing of the first hymn. In the back row one of the men stopped and closed his hymn book. Suddenly he collapsed. Others carried him from the building, and he was taken to the Chestnut Hill hospital, but death had already come.

So did Mr. Howard D. Silbert, an elder of Calvary church, experience his passage to the eternal reward. Mr. Silbert had been a member of the church since its formation in 1936, coming from the Mt. Airy Presbyterian Church of Germantown. He had been an elder since 1944. He had also served faithfully as church treasurer. He was 68 years of age. He was employed in a Philadelphia bank, and had worked as usual during the week before his death. However, he had not been in good health for some time.

Funeral services were held in Germantown, and burial was in Ivy Hill cemetery. Mr. Silbert is survived by his wife who has been confined in a nursing home for a number of weeks.

Education Committee Has Bible School Materials

THE Committee on Christian Education now has available materials for a summer Bible school. These materials include teachers' manuals, pupils' workbooks, and worksheets, for four different age groups. The kindergarten materials center about the life of Christ. For the Primary class there are stories about King David and his greater Son. The Juniors study the geography of the Holy Land in connection with lessons on the life of Jesus.

Intermediates concentrate on the Gospel of John.

The aim of these "Great Commission" materials is to provide maximum Bible instruction for the children. The program is arranged for a two-weeks school, and a daily schedule is planned which includes memorizing hymns, Bible drills, and work projects centering about the lessons.

These are the only lesson series for summer Bible schools, of which we are aware, that are based on a Calvinistic or Reformed understanding of Bible teaching. Recently Moody Press has arranged to distribute the materials through its facilities. They are also available through the Committee. A sample packet may be obtained by writing the office of the Committee, Room 728 Schaff Building, Philadelphia 2, Penna. The price of the sample packet is \$3.00.

Church Visitation Program

THE Presbytery of Wisconsin decided, at its spring meeting held in Oostburg on April 8, to institute a program of church visitation on a two year trial basis. Under the plan each church in the presbytery will be visited once in two years by a committee of Presbytery, which will enquire into the spiritual health of the congregation.

Presbytery also indicated it was not ready to concur with the overture of the Presbytery of Ohio to establish a church paper.

The Rev. John Davies was elected Moderator of Presbytery, and the Rev. Robert Eckardt was elected stated clerk. The Rev. Oscar Holkeboer of Waterloo, Iowa, spoke at the popular meeting held the evening before Presbytery.

Assembly News

THE Rev. W. Benson Male of Denver, Colorado, who is in charge of arrangements for the forthcoming General Assembly, has announced that a religious campground located on the southern outskirts of Denver has been rented for the Assembly, and its facilities will be available free of charge. The grounds have twenty cabins and twenty sleeping rooms, as well as a

number of tents. Meals will be served at cost at the camp kitchen, and the business sessions of the Assembly will be held in the camp auditorium. Some of the public services will be held in the Park Hill church building and the Chapel building in the city of Denver.

Philadelphia Presbyterial

THE spring meeting of the Philadelphia Presbyterial Auxiliary was held at Bethany Orthodox Presbyterian Church, Nottingham, Pennsylvania on May 1. The president, Mrs. William Ferguson, presided.

The morning session began with devotions by Mrs. Charles Yaw of the host church. Her theme was "Reaching Our Children for Christ." A welcome was given to the delegates by Mrs. G. Shumake, president of the Nottingham church missionary society.

Annual reports were given by the corresponding secretary Mrs. J. P. Cleland, the treasurer Mrs. Charles Dryden, and the president. Miss Violette Ferguson sang a solo during the morning program.

An especially interesting feature of the morning was the reproduction of a Foreign Missions Committee meeting. Mrs. Arthur Kuschke, Jr. presided and Mrs. John Galbraith served as General Secretary of the Committee. The ladies present learned much about the work and problems of the Foreign Missions Committee.

Following lunch Mrs. John Betzold led the Presbyterial in a song service of favorite hymns. "Missionary Nuggets" which included news of the Rev. John Galbraith's trip to the Orient, and of our missionaries, were given by several of the delegates. Special music during the afternoon was provided by Mrs. John Betzold.

The address of the closing session was brought by Chaplain George E. Vanderpoel, USN, of the U. S. Naval Training Center, Bainbridge, Maryland. Chaplain Vanderpoel spoke on the subject, "The Obedience of Women" in which he urged "faithfulness and steadfastness in the place God has put women with obedience to Him and His Law."

An offering was received for the Rev. and Mrs. Herbert Bird's Travel Fund.

Mrs. G. R. COLE

Book Reviews

The Pentateuch

GOD SPAKE BY MOSES, by Oswald T. Allis. Philadelphia. Presbyterian and Reformed Publishing Co. 1951. 159p. \$2.00.

IN his book entitled *God Spake By Moses*, Dr. Oswald T. Allis has given us an excellent summary of the teachings of the Pentateuch. The very title of the book is indicative of the author's well-grounded conviction that Moses was indeed the inspired penman whom God used to write the first five books of the Bible.

This volume throughout bears the unmistakable stamp of the "robust theism" of its author. Nowhere is this more evident than in the discussion of the early chapters of *Genesis*. For example, Dr. Allis cautiously refrains from being dogmatic about whether the creation days of *Genesis 1* are to be understood as 24-hour days or days of longer periods, though he appears to lean towards the view that they are to be taken as days of 24 hours. In most wholesome manner, however, he warns us that we must be exceedingly careful not to try to substitute "limitless space and infinite time and endless process" for the Omnipotent Creator God. In dealing with the deluge of Noah's day, Dr. Allis states: "It is important to observe that if justice is done to the magnitude of the Flood, it may account for many of the geological phenomena for which geologists often demand such vast ages of time" (page 24).

A significant emphasis which Dr. Allis makes at numerous points may be called to our attention by way of the following quotation: "The genius of Israel throughout the centuries was for apostasy" (page 62). Thus it is pointed out that Israel did not ascend to monotheism from polytheism, but rather fell back again and again from monotheism to polytheism. Along this same line our author cites one of the most glaring and most persistent errors of the higher critics of the Bible. Such men, he declares, assume that they can determine from the conduct of the Israelites at different periods of their history how much or how little knowledge of the will of God had been revealed to them. If the people did not keep the law of Moses at such and such

a time, then it is concluded that the law was not known to them. This fallacy Dr. Allis successfully exposes, when he demonstrates that the direction Israel's moral and spiritual life naturally took was downward, not upward, from one generation to another.

God Spake By Moses is a most helpful little book from a thorough-going orthodox viewpoint. Great reverence for the text of Holy Scripture is manifested at all times by the author. He does well in following his own rule "neither to read into a passage meanings which are not clearly there, nor to read out of it meanings that are clearly there" (page 70). Once more it is worth saying that in the hands of Dr. Allis the orthodox view of the Pentateuch has an able champion indeed.

Sunday School teachers, ruling elders, as well as ministers and others seriously interested in the study of the Bible will find *God Spake By Moses* a most helpful volume. It will aid one not only in an understanding of the first five books of the Bible, but also in appreciation of the entire Scripture. For the Pentateuch is basic to all the rest of the Word of God.

CHARLES H. ELLIS

New Publications

Christian Baptism, by John Murray. Articles on this subject published in the Westminster Theological Journal have been gathered and published in book form by the Committee on Christian Education of the Orthodox Presbyterian Church. \$1.75.

Pauline Eschatology, by Geerhardus Vos. A classic study by the late Professor of Biblical Theology in Princeton Seminary. Out of print for years, it has been republished by Eerdmans. Probably the best book on the subject ever published. \$5.00. 365 pp.

The Progress of Dogma, by James Orr. Another valuable reprint, published by Eerdmans. \$3.50.

The Golden Booklet of the True Christian Life, by John Calvin, translated and edited by Henry J. Van

Books referred to in this magazine may be ordered through The Presbyterian Guardian Book Service, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

Andel. A small portion of the Institutes which has often been published separately as a devotional booklet for private reading. Baker. 98 p. \$1.50.

Atwell

(Continued from p. 89)

corrupt heart of man. Every six-year-old Presbyterian should know the answer to "Who can change a sinner's heart?" "The Holy Spirit alone." (Cf. *Catechism for Young Children*, No. 40).

Also it is to be emphasized that every Christian is called to be a laborer together with God. Talk of helping God build a better world however is generally in a context that makes it apparent that the individual has too high an idea of himself and too low a view of God. Indeed, God is reduced to the size of man, a super-man perhaps but nevertheless a man.

The real tragedy of this motive is only apparent as one becomes acquainted with the theological views of those who hold it. In order to be clear, allow me to be concrete. Here is a boy who is outstanding on his campus. He expects to enter the ministry. By most of his friends it would be considered a kind of blasphemy to suggest that he ought not. Yet in conversation he declares that it is utterly untenable, in the light of scientific research and historical criticism, to hold that the Scriptures are inerrant. The basic doctrines set forth in the creed of his church he does not believe. Still he plans to enter the ministry of that church. Why? For the great good he can accomplish. Being asked if he thinks it proper to do evil that good may come, he ponders it thoughtfully and then replies "yes." He had given careful thought to the question of how he could, as condition of ordination, assert belief that the Scriptures of the Old and New Testament are the Word of God, the only infallible rule of faith and practice; how he could assert also that the classic reformed symbols, which set forth views explicitly contrary to what he believed, contained the system of doctrine taught in the Scriptures. (This young man is admittedly exceptional; most of his fellows are quite in ignorance as to what ordination vows are requisite for entering the ministry.) At first he had replied that it must be possible for him to take such vows because the teachers

in the college who had taught him what he now believed had taken them, the guest speakers to whom he had listened in college chapel had not held to the infallibility of Scripture but had been ordained in his church. He had suggested that "it all depends on what you mean" and toyed with the Barthian hypothesis that when you say "yes" you may mean one of three things: you may mean yes, you may mean no, and you may mean yes and no, probably the latter. But because the false teaching had not yet completed its fatal work he finally acknowledged that what ordination vows would amount to for him would be the doing of a little evil in order to accomplish much good. To say, under the most solemn circumstances possible, that he believed the Scriptures to be infallible when he did not would be a lie. He felt that, under the circumstances, that was a small sin. It was a sin that was necessary in order to enter the ministry of his church whereby to accomplish great good. The other half of the tragedy lay in the fact that he could not be at all clear on what that great good he hoped to accomplish might be. At this point it is necessary to remind ourselves that the Reformation was not restricted to theology. It was theological and it was that first of all but just because it was that it was everything else. There was therefore a basic difference between the ethics of the Reformers and that of the Jesuits. For the Reformers it was unthinkable that a man could serve a holy God acceptably by committing sin. The Jesuits held that one might properly do evil to accomplish good. The difference between Protestant and Romish ethics lies precisely here; in this instance it is the difference between the ethics of light and the ethics of darkness and it points to one of the crying needs of our day.

So we see that the idea of doing good by entering the ministry is to be judged at last by the question as to how that good is to be accomplished. This brings us by way of conclusion to set forth positively the proper motive for entering the ministry. This can be nothing less than to make known faithfully the Word of God; to proclaim aright the saving Gospel on the background of the law, with all their implications for faith and life.

The young man who enters the ministry for this reason will also find the

deepest satisfaction for His own soul. To serve thus in the ministry is to glorify God and He who glorifies God enjoys Him forever.

Moreover, by a faithful ministry of the Word, he will please God and this will, as nothing else, bring joy to the heart of his Christian friends.

He can be sure of accomplishing good for he is indeed a laborer together with God and the Word does not return void but accomplishes that which God pleases and prospers in the thing whereto He sends it.

One further word should be said. The man who plans to enter the ministry in order faithfully to make known the Word of God needs training, training that will enable him to determine exactly what that Word teaches and make that teaching relevant to the needs of those about him. He does well, in considering where he will find such training, to apply two standards: (1) is this institution thoroughly Biblical—solid on the thesis that the Bible is the Word of God, the only infallible rule for both faith and practice? Any Seminary that tolerates any man on its faculty who is shaky on that point ought to be considered a bad Seminary. (2) Is this institution Biblically thorough. Will it enable a man to show that a true evaluation of scientific research and historical criticism supports a Biblical faith rather than makes it impossible. Will it equip him to give "a reason for the hope that is in him, with meekness and fear"?

It is my conviction that Westminster Theological Seminary provides just such training. But I do not want any young man to come to Westminster because that is *my* conviction. I want him to come to his own conviction, on the basis of the most careful comparison and as a result of a conscious determination to choose that school which, in the highest degree, combines thoroughly *Biblical* training with training which is *Biblically thorough*.

Park Hill Church

(Continued from p. 88)

of the young people are looking forward to full-time Christian work.

A rather unique feature of Park Hill Church is that it has a number of members who have been associated with the congregation in some way for more than half a century. One elder

attended the little Sunday school mission in the 1870s. His parents were among the earliest members of the church. He himself has been a communicant since 1889. His experiences in the Lord's work are a witness to the Lord's blessing upon faithful service in His kingdom.

There are some fascinating people in the little church. There is an elder whose avocations include astronomy, painting, photography and music. There is a deacon who works as a chemist, but loves house building, music, and especially theology. You will enjoy getting acquainted with the saleslady in a leading department store who never fails to remember the most insignificant anniversary of the most insignificant member with a greeting card, and whose experiences in the early west include several years of homesteading on the prairies. Your blood will tingle as you talk with an old prospector who discovered a mine which has since produced more than a million dollars worth of gold—only to have his claim jumped and to lose it all. And you must not overlook the octogenarian who spent her childhood in a sod shack among the Indians of South Dakota, and who remembers Omaha as rows of teepees. But "the time would fail me to tell of" the many others who have interesting stories to tell, but who above all have by the grace of God proven to be faithful in His vineyard.

The Denver church is located on a high point in the city. "Beautiful for situation," it commands a view of the long range of snow capped Rockies, visible for 125 miles. Only 20 miles away winding highways lead through the enchanting mountain fastnesses. It will thrill you to follow the trails of the conquistadors, the trappers, the Indian scouts, the prospectors, and the settlers. You and your family will revel in the delightful coolness of the mountains as the wily trout is pulled from the cascading stream, and the sights and sounds and smells of unmarred nature surround you.

The Denver congregation, which is acting under the direction of Dakota Presbytery as host for the coming Assembly, extends to all a big hand of hearty welcome and urges all to come to a great Assembly, a great country, a great big presbytery, and a great little church. A hearty Western welcome awaits you.

GUARDIAN NEWS

The COMMENTATOR

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

Samuel M. Zwemer

DR. Samuel M. Zwemer, widely known as a missionary to the Mohammedans and as the author of many books on Islam, passed to his eternal reward on April 2. Within a few days he would have been 85 years of age.

Dr. Zwemer spent forty years as a missionary among the Moslems in the Middle East. He was an authority on the Mohammedan peoples, and for many years was editor of the magazine, *The Moslem World*. Not long ago we noted the publication of his fiftieth book. Practically all his books were concerned with Mohammedanism. After his retirement from foreign mission work, he lectured and taught in this country. For several years he lectured at Princeton Seminary. His passing leaves a tremendous gap in the forces concerned with the mission program among the Moslems.

Dr. Zwemer was a member of the Reformed Church in America.

Klaas Schilder

PROFESSOR Klaas Schilder of the Netherlands, widely known in this country for his "Trilogy" on the life, sufferings and death of Christ, was unexpectedly called to his eternal rest the latter part of March. He was 61 years of age.

Professor Schilder graduated from the Theological Seminary at Kampen with honors in 1914. From then till 1933, he served a number of pastorates. In the latter year he was called to the chair of dogmatics at Kampen. Three years later he came under investigation because of certain doctrinal teachings. The final outcome was that, in 1944, he was deposed from his office by the Synod of the Gereformeerde Kerken. In the meantime, war had come to Europe, with its disrupting effects on

churches as well as people.

Schilder and his followers adopted an "Act of Liberation or Return" and claimed to be the continuation of the church. Technically both the Schilder group and the church that deposed Schilder today claim the same name, De Gereformeerde Kerken in Nederland, but the Schilder group is usually, for purposes of distinction, known as the Liberated Churches, or the Churches "holding Article 31."

Schilder's followers started a new seminary in Kampen, where he continued to teach. He made two trips to this country, in 1938 and 1947. On the first he was generally well received, though questions concerning his views on Common Grace were raised. On the second visit, after his deposition, he associated chiefly with the Protestant Reformed Churches, but it appeared that in this relationship there were also certain difficulties.

Prior to his death Schilder had completed three volumes of a projected exposition of the Heidelberg Catechism, each volume reaching to over 500 pages.

The Church and the Courts

THE courts of our land have recently become involved in a number of cases concerned with the church. Judge Grim of the United States District Court in Philadelphia issued an order that the Roumania Orthodox Church postpone the consecration of a bishop pending further hearings. The story back of this is that in November of 1950, a priest from Akron, Ohio, made a secret trip to Roumania and was there consecrated by the Patriarch of Bucharest, as the head of the church in America. However, in July, 1951, the annual convention of the Church in America rejected this Bucharest appointed head, and named a man of its

own choice. The claim is that the Communist controlled patriarch of Bucharest is interfering in the affairs of the American church.

In spite of Judge Grim's ruling, the church went ahead and consecrated the bishop of its own choice. Now the judge has cited those involved in this action for criminal contempt of court.

In another case, this one in Florida, the Florida Supreme court has ruled that the affairs of a church cannot be administered by a "rump faction." In this case, the trustees of the congregation had voted to oust the pastor, apparently with the agreement of the congregation. Then five of the trustees met in a sort of private session and voted to reinstate the pastor. The court ruled that there was evidence of "fraud, collusion or arbitrary conduct" in this matter, that therefore the civil courts properly had jurisdiction, and decided that the "rump faction" and the pastor should be ousted from the church. The claim of the defendants that this was a purely ecclesiastical matter was denied by the Court.

Steinbrink Decision Reversed

THE decision made by Judge Steinbrink of the Brooklyn Supreme Court in January, 1950, ruling illegal the proposed merger of the Congregational Christian and Evangelical and Reformed Churches, has been reversed by the Appellate Division of the New York Supreme Court. The case will probably be carried to the New York Court of Appeals.

The suit was originally brought by the Cadman Memorial Congregational Church, which maintained that the proposed union might usurp the interest and property rights of Congregational Churches, and was a violation of the principle of congregationalism in church government. Judge Stein-

brink upheld this claim to the extent that the General Council of the Congregational Christian Churches had no right to act for the local congregations, involving them in a merger with another denomination.

The decision of Judge Steinbrink appeared to make it impossible that the Congregational Christian denomination would ever be legally able to merge with any other denomination. The higher court ruled that the plaintiffs had not shown any substantial interest or property rights to be involved, and that other than in this sphere the courts should not act with reference to ecclesiastical affairs. Its decision was thus on technical grounds, and did not deal with the question of congregationalism in church government. The General Council is now expected to proceed with steps looking to the merger of the two denominations.

National Council Headquarters in N. Y.

THE Committee of the National Council of Churches looking into the matter of a location for the headquarters of the organization, has decided to recommend that the headquarters be located in New York City for at least ten years. The Committee also recommended that a mid-west office be established in St. Louis or a city in that neighborhood.

Rees Heads NAE

DR. Paul S. Rees, pastor of First Covenant Church of Minneapolis, has been named president of the National Association of Evangelicals. In other actions, the annual Convention of the NAE, held in Chicago in April, defended the existence of private and parochial schools, opposed the radio and TV Code of Ethics which recommends free time for religious broadcasters (an arrangement that leaves it up to the station to select its religious programs and can be very discriminatory), sought means for getting an adequate representation of evangelical Protestant life on the Voice of America broadcast, condemned Universal Military Training, and continued its opposition to a diplomatic representative to the Vatican.

Presbyterian Minister Can Not Be Bishop

SOME sort of confusion is indicated by the following story received through Religious News Service. It reports that the Hamilton, Ontario Presbytery of the Presbyterian Church in Canada has removed from its rolls the name of the minister of one of the largest churches in Hamilton. The reason is that he had gone to the Anglican Bishop of the Niagara Diocese and received confirmation. The minister, a Rev. Crawford Scott, was originally a Baptist, and had served as a chaplain in the last war.

Transfusion Again

THE father and two brothers, themselves Jehovah's Witnesses, have been arrested for attempting to prevent a blood transfusion for a 20 year old girl injured in an auto accident. They claimed the girl was a member of their sect, and that blood transfusion was contrary to the Bible. When the girl regained consciousness, however, she denied being a member of the sect, and asked for the transfusion. The men stood at the door of her hospital room and sought to prevent by force the transfusion. Acting on court order, police arrested the men, and the transfusion was given.

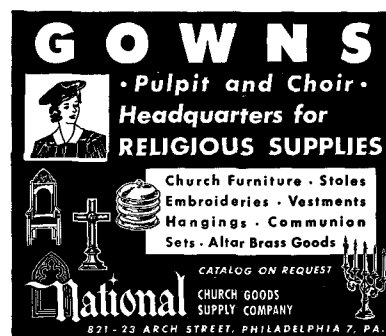
Methodists Revise Social Position

THE Quadrennial Conference of the Methodist Church, meeting in San Francisco early in May, voted to revise its social creed, and took official action against the unofficial Methodist Federation for Social Action.

Prior to the change in the social creed, the church has been committed to favoring "the subordination of the profit motive to the creative cooperative spirit." This phrase had been interpreted widely as an attack on private enterprise and an endorsement of socialism.

Portions of the newly adopted wording read in this way:

"We stand for the principle of the acquisition of property by the Christian processes, and in the right of private ownership thereof with full acknowl-



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edgment of stewardship under God and accountability to Him for its use. We espouse no particular economic system and refuse to identify Christianity with any economic order . . ."

The Conference also set up a Board of Social and Economic Relations. This board appears to be the answer of the Conference to the Methodist Federation, an unofficial body which has often been accused of socialist leanings. The Federation has been requested to drop the word "Methodist" from its title, and to vacate offices it has had in New York headquarters of the denomination.

In another action of interest, the Methodist Conference voted to permit unordained supply pastors to administer the sacrament of the Lord's Supper. Support for this move came largely from "low church" Southern delegates. One of them declared "The theological necessity for ordination is tomfoolery!"

Japan University Dedicated

THE International Christian University of Japan was officially dedicated at services held on the campus near Tokyo the latter part of April. The University was originally sponsored by a number of leading Protestant denominations in America and some 2 million dollars have been raised in the U. S. and Canada for it. Unfortunately, however, there is apparently nothing in its charter to assure that its teaching will be really Christian. This has led conservative missionaries of the Southern Presbyterian Church, for example, to recommend that that church shall not officially contribute to the University.

Minnesota U. Religious Activities Allowed

THE attempt of a Minneapolis attorney to halt the activities of religious organizations on the University of Minnesota campus has been rejected by the state Supreme Court. The Court, however, did not actually rule on the legality of the activities, but instead held that the attorney had used the wrong legal procedure, in that he had come directly to the courts instead of first approaching the board of regents.

Missions in China

RECENTLY various agencies have made public reports concerning the plight of missionaries in China. In 1948, there were some 2,535 Protestant missionaries from America in China. Now there are only a few hundred. Missionaries have been persecuted publicly and privately. They have had to face the charge that all American missionary activity in China has been to promote the cause of American "imperialism." There have been public accusation meetings, in which Chinese ministers have been forced to denounce their missionary colleagues. A number of deaths of missionaries have been attributed to persecution. The most notable case is that of Southern Baptist Dr. William Wallace, head of a hospital, who died under mysterious circumstances. The Chinese have claimed he committed suicide, but evidence increases that if so he was driven to insanity by the treatment he received, and it has been claimed that he was killed by the Chinese, and the suicide faked.

TEACHERS WANTED

The Eastern Christian School Association, which is based upon the Reformed standards, maintains a system of Christian schools in north Jersey. This system comprises four elementary schools and a high school. The Association is in need of teachers for the 1952-1953 school year, and will welcome applications for all elementary levels. Specific high school vacancy is Girls' Physical Education teacher. Send applications to Nicholas Hengeveld, 119 Grove Street, Clifton, New Jersey.

New Church Property Law

THE State of Mississippi has adopted an amendment to its laws regarding ownership of church property, which increases the control of the local congregation over its property, and may be of significance in case of a union of the Southern with the Northern Presbyterian Church.

According to the amendment, title to church property is in the hands of the local congregation (provided it goes through certain processes of legal organization) and may not be taken from that congregation except through congregational action (a majority vote in a meeting with at least 20 per cent of the members present).

The amendment has specific reference to the Presbyterian situation. The Governor of the state, and a number of the senators and representatives who supported the bill, are Presbyterians, and a number are Presbyterian elders.

Commenting on the new law, the *Presbyterian Outlook*, voice of liberals in the Southern church, argues that according to Presbyterianism, local church property belongs to the local congregation as long as that congregation remains a part of the denomination, but if for any reason it separates from the denomination, the property comes into the possession of the denomination. However, the *Outlook* notes that in the proposed Reunion plan, provision is made for congregational dissent from the reunion, within one year after the union goes into effect, on the basis of a vote of three-fourths of the congregation. And the *Outlook* argues that the Mississippi law is really state intervention to impose a congregational form of government upon the church's ecclesiastical processes.

The new law was revised before being adopted, so as to eliminate the possibility of its applying to Methodist Churches which carry a Methodist "trust clause" in their deeds.

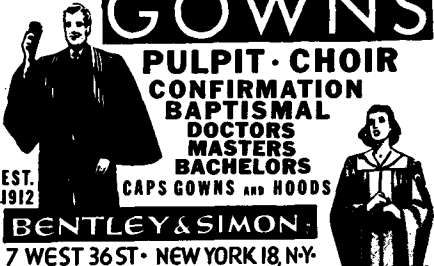
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