

GUARDIAN



THE LORD'S PRAYER

EDWARD WYBENGA

Luke 11:1-4

On one occasion Jesus' disciples saw him praying. He may have been at some little distance from them; but they could see him there upon his knees, with hands clasped, with face to the ground and again lifted up toward heaven. They could see by his posture that he was truly humble and reverent in the presence of God. They could see by the expression on his face that there was earnestness, sincerity, and depth of feeling in his prayer; that he poured out his heart to the utmost to God; that he had perfect confidence in God, and found supreme delight in communion with his Father on high.

All of this made a profound impression upon the disciples as they looked on. When Jesus returned to their circle, one of the disciples, voicing the feelings of all, said: "Lord, teach us to pray." We have seen thee at prayer. We have never seen that kind of praying by any other man. We would like to know the secret of true prayer. We want to pray the way you pray. "Lord, teach us to pray."

Thereupon Jesus gave to his disciples and to us what has come to be called "The Lord's Prayer." It is short and yet covers all the essentials.

Said Jesus: "After this manner pray ye" (Matt. 6:9) — that is, after this pattern. Jesus did not mean that this should be the only prayer we pray; or that only these precise words should be used; or that only these petitions should be included. No, not that. If this were the only prayer and the exact form to be followed in all our praying, then it is remarkable that there is no record of Jesus or his disciples using this prayer. It is clear that this prayer was intended to be a pattern according to which we should formulate our prayers.

Jesus begins with: "Our Father, who art in heaven." As Creator, God is the Father of all his creatures. He has

made them all, provides for all, governs all. But as Savior, God is in a special way the Father of his redeemed children. For them he has shed his blood and died in the person of his Son, Jesus Christ. They are members of his holy family, the true church of God on earth and in heaven.

It is a priceless blessing, privilege, and honor that the redeemed children of God can call him "Our Father"; for the term *father* stands for love, protection, care, authority, government. The name *father* brings God close to the human heart — very close!

However, lest we should become too familiar with God (for remember, God is not to be put on our level as though he were one of us); lest we forget the exalted character of God — his supreme holiness, majesty, glory — there is added: "who art in heaven." God is in heaven, the place where his glory excelleth, where he is surrounded with myriads of angels ever praising him and ready to do his will. God is in heaven; we are on the earth. Let that keep us humble. Let that cause us to stand in awe before him when we pray. "Our Father, who art in heaven" — see here the warmth of filial affection coupled with awe for the divine majesty!

Then follows: "Hallowed be thy name." God's name stands for all that God is as revealed in his Word and in his works. God's name must be "hallowed," that is, honored, venerated, revered as holy. None should come into the presence of God unless in a truly worshipful state of mind. In what state of mind do you pray? In what condition of soul do you enter God's house on the Lord's Day?

The second petition reads: "Thy kingdom come." God's kingdom is God's spiritual rule in the hearts of men. Whenever and wherever God's rule is acknowledged and God's will is done, there you have the kingdom of God. And, as this reign of God is ex-

tended to include greater areas of the earth; as it reaches farther into all domains of human endeavor — government, education, industry, art, science, literature, culture — there you see the kingdom of God coming. We should continue to pray that thus God's kingdom may come in ever increasing measure until at last "the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

The third petition is: "Thy will be done, as in heaven, so on earth." God's will is perfectly done in heaven by the holy angels who are ever ready to carry out the divine will. So it should also be on earth. This would revolutionize the world and all of human life! Now we see so much being done that is not God's will. We see the will of the Evil One; we see the corrupt will of wicked men at work everywhere. Therefore it is so urgent that we ourselves strive to do the will of God, and that we pray earnestly, "Thy will be done, as in heaven, so on earth."

The time will come, according to the Bible, when this prayer will be fully realized. Then heaven will come to earth, for, when God's will is done everywhere, then you have heaven everywhere. Says the apostle Peter: "We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness" (II Pet. 3:13).

The Lord's Prayer begins with three petitions that center in God — his name, his kingdom, his will. Thus we learn that God must come first in our prayers. Then we go on to pray for ourselves.

"Give us day by day our daily bread," that is, enough for each day's needs. We are to pray God for the necessities of today, not for luxuries, nor for future needs. We are to trust God for the needs of tomorrow. Ah, if we lived that way every day, we would escape the mad ambition of those who greedily grasp after the things of this world, yet are never satisfied!

For a newly written metrical version of the Lord's Prayer see the short article in the Box on page 127.

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Prepared to Attack

LOUIS J. VOSKUIL

In an atmosphere already charged with sentiment, it sounds rather trite to say that this high school graduation marks a most significant point in the lives of these graduates. Yet, this statement is most certainly true. In a very real sense these young people must, in one way or another, face the world on their own. We are preparing, as it were, to push the fledglings out of the nest. Questions concerning the future press in from all sides.

We cannot, however, adequately gauge the future without some understanding of where we are now and where we have been. History ought not to dominate a person or a movement as sometimes it does, yet it is well to take stock of ourselves at such a time as this. I propose therefore to look back upon four years of study to see what was essential in the process, what we ought to keep hold of, what reject.

Phil-Mont has attempted in the past four years to steadfastly reject a certain type of mentality always present in the Christian church. Already in the third century Christians were aware of the great gulf that separated them from the pagan world as it swirled around them. They were rightfully distressed as they saw the debauchery, corruption, and greed enmeshed in every level of society, even entering the church at times. This was to become more revolting as the state gave religious toleration to the church and eventually, by the end of the fifth century, official support. It became politically and socially expedient to be a church member.

Temptation to Flee

For sincere Christians, certain verses in the Bible began to take on a new meaning. They read that Christ "gave himself for our sins that he might deliver us from this present evil world" (Gal. 1:4); and "If thou wilt be perfect, go and sell all that thou hast and give to the poor and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). And so it was that a few pious Christians fled

the world in favor of solitude and God, so they thought. Soon thousands followed them into the deserts of Egypt, Palestine, and Syria. This became the assured way of salvation—abandon the world for Christ. Who would want to mock these sincere souls? They punished their flesh; they surrendered their possessions; they practised extreme self-denial. In spite of their excesses and their own peculiar type of spiritual pride, they showed a devotion and a rigor few of us could match.

We have long since outgrown such a type of ascetic, monastic withdrawal. The Protestant church has no monasteries. Yet, and here is the point of all this, the church has never completely freed herself of this type of approach to the world. This attitude exists both within and outside of the Christian school movement. There are those, hopefully in the minority, who really value the Christian school because it is "safe." Here they can let their children meet and mix with others without practising any sort of critical discrimination. Here the teachers propose no dangerous ideas. The Bible courses and the chapel service root out the last remnants of "naughtiness." The children emerge with a sort of Good Housekeeping Seal of Approval—"Made in the Christian School."

We understand and share the attraction of this idea ourselves. We too are deeply concerned with the power

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of the world in tempting the Christian. Hopefully the Christian school will minister to the spiritual growth of its students—in fact it must if it would not forfeit the name Christian. However, the leading idea behind this approach just mentioned is that of protection, an unhealthy kind of protection. Most assuredly Phil-Mont is not a protective agency; the teachers are not chaperones.

Limiting Our Witness

The other kind of monastic temperament in the Christian church today at first glance seems precisely the opposite. This comes largely from those Christians who do not take part in building the Christian school because they believe their children ought not to be segregated, as it were, but should instead witness to the masses of school children in the public system who are without the hope of the Christian faith. Again we sympathize with the concern for evangelism inherent in this position. Would that we all had this love for our neighbor!

Involved in this position, however, is a misunderstanding of the nature of the Christian witness, and also of the nature of man's total activity. Our witness is not confined to those areas immediately and directly concerned with the salvation of souls. A good, sound analysis of a contemporary social problem is also a testimony to the redeeming grace of our God. A good poem or short story welling up out of a Christian consciousness is likewise. The approach of those who repudiate the Christian school in favor of evangelism at bottom is often an abandonment of those areas of life not directly spiritual and thus is a type of monasticism. We share the concern of these our brothers; we are sympathetic, but we also must disagree. We do not want an emasculated Christianity.

So far the emphasis has been largely negative. I have been concerned to isolate and evaluate ideas within the Christian community which Phil-Mont has always sought to avoid. These attitudes, in the long run, will only con-

strict and throttle the Kingdom of God.

Proper Role of Attack

The proper role of the Christian student and now of you graduates is that of attack. You are to oust the devil from God's world and occupy the vacated ground for our Savior who has long ago guaranteed us ultimate victory. This has been the positive aim of Phil-Mont these last four years during which you sweat, complained, laughed, wept, struggled and prayed—along with board, parents, and teachers, who probably sweat and struggled and prayed just a little harder than you.

I should like to refer you briefly to a brochure put out by the school just a few years ago. I quote from the section dealing with the goals of Social Studies. These goals are:

1. To achieve a realistic view of society by applying Biblical principles to social life, government, education, family, economics and the other facets of life.
2. To develop in the student peace of mind and reverence for God by revealing the purpose and control of God in history.
3. To develop in the student the ability of self-evaluation by critically evaluating the moral implications of man's thoughts and actions.
4. To teach the place of the church in the world.
5. To instill a breadth of knowledge and appreciation of man's cultural achievements in the providence of God.
6. To infuse a respect for authority and law based on the knowledge that all government is ordained of God.

You will notice that in this statement there is no mention of surrender, of abandonment of the world. There is no recognition here of an evil so great that the Holy Spirit, working through his people, cannot cope with it. These statements are expressions of a positive attitude toward the world, even with all of its crises, problems and evil.

Grappling and Growth

During your four years of study here, Phil-Mont has tried to implement that attitude in the classroom, laboratory, or wherever you have functioned. To be sure, we have failed all along the line. This we leave with God. But the point is that our efforts have been positive in nature. We have not tried to protect you from the world. You have, by reading the *Odyssey*, received a glimpse, at least, of the world of pagan Greece—its hospitality, its wars, its thinking, its religion. You have

grappled with some of the deadly heresies prominent in the early church. You have seen and felt the attractiveness of it all, but have also recognized that the mind of man cannot penetrate the mysteries of God and that the only ultimate response is worship.

You have also seen the irrationality, the hopelessness, and the despair present in much of modern literature. You have witnessed the greed and lust for power develop in man until it plunged nations into catastrophic war. This was not protection; in fact it was exposure, but that exposure came when we, teacher and student, could work at this together. The Word of God was there to guide us. It was all hard work, but then no one ever said it would be easy.

It is hard work to try and test the spirits whether they be of God. It is

PAMPHLETS TO READ

Worth reading and circulating is a reprint of an article from *Blue Banner Faith and Life* by J. G. Vos: "What Is Christian Education?" (education of which the basis and unifying principle is the historic Christian view of God, man, and the universe in their mutual relations). Write for this 16-page pamphlet to Professor Vos, Geneva College, Beaver Falls, Pa. (price not stated).

Another pamphlet, "The Christian Student in the Modern University," by Dr. Paul Schrottenboer, is one that parents (or churches) might well send to every student involved in the process of getting a higher education. It is published by the Association for Reformed Scientific Studies (139 Geneva Street, St. Catharines, Ontario, Canada) for 25c or \$2.50 a dozen.

— R. E. N.

difficult to get at, to analyze the loyalties and allegiances of a given movement, to finally determine whether it is of God or the devil. But this is the business of the Christian school. Through this sort of activity your moral fibre becomes tough, hardened to the world so that you can attack. We may not close our eyes wishing the evil would go away.

I have tried to sum up for you what the school has tried to do, what it felt its business was as it worked with you these past four years. You have laid down your books, temporarily at least, but this is not the end. Phil-Mont and your parents and your God have only released you, rather

Not Protection, but Preparation

graduated you from high school. We expect certain things from you; we pray that you will fulfill your own potential and promise. Let me try to spell out that expectation a bit.

Facing Problems Head On

In the next fifty years the United States will be forced to meet and solve a good many problems. You know of course that we are living in an age in which crisis follows upon crisis. Among these problems, two of the greatest are the race problem and the structure of society. Even now the Negro is agitating for an end to the discrimination practised in many areas for the past century and more. It is rather ironically fitting that the situation is erupting even as we celebrate the centennial of the Civil War.

The legacy of that war is just as disturbing to the victor as to the vanquished. Do not fool yourself: the North can hardly look with pride at her own dirty skirts. For many small towns of the North, one Negro family would seem a major catastrophe. Twenty-four hour laws still exist and undoubtedly would be enforced. Neither does the Negro regard the North as the promised land. Speak to one sometime—feel the frustration and bitterness. The American Negro is no longer in a mood to wait. He wants the rights and privileges enjoyed by the white American. The abstract doctrines of liberty and freedom, for him hidden away in the archives of our great national documents, mean little. The patronizing hand of the liberal social thinker is just as offensive as the curse of the bigoted. The older generation has to admit failure here.

Individual and Society

The other problem I am concerned to characterize briefly is that of the relation of the individual to society. Since the day when the guns were laid down at Appomattox Court House, this problem began to face the American public and has grown increasingly more acute. It is not only big business but also organized labor, organized politics, organized government bureaucracy and other organized groups that threaten to engulf the individual.

If we do not think the individual has any value, there is no problem. If we regard the individual rather highly, and America usually has, then the

problem is very crucial indeed. If we hold that the progress and continuity of society depend on the individual, that creative achievement does not come from the crowd, that every man has a God-given task to do which only the individual can do, then we better start thinking long and hard.

In the face of this sort of world, Phil-Mont yet has the audacity to ask you to go forth to the attack, not to withdraw; to advance, not hesitatingly nor fearfully, but courageously, even joyfully. Through your home, church and school you were given a particular view of life and death and the meaning of it all. You were taught that man and the world were created by a self-sufficient, all-powerful God, that man revolted against God and has been in that state of rebellion ever since, that man cannot by himself eradicate that deep-seated hatred of his Creator; but that God graciously provided for a radical transformation of man through the grace of Christ, and that final victory was assured on the hill called Calvary.

Christian Frame of Reference

Of first importance is the relation of a man to his God. But also of great importance, and here is where the Christian school comes in, are the implications of this position for man's activities in this world. You have a frame of reference, a fundamental philosophy in which society and its ills find their proper perspective. You know the radical nature of evil and recognize that there is no social program which will, in the last analysis, prove an adequate solution of any given problem.

You will not make the mistake of identifying the Kingdom of God with the democratic way of life. You know that the lasting solution lies in the society infused with the principles of the gospel, that there is the possibility of accomplishing results because God himself has intervened.

Let me briefly illustrate by reference to the two problems mentioned above. The race problem will never be solved by forced integration alone. There will always be a method to get around the law if the attitudes of both sides are not Scriptural. *De facto* segregation will continue, and this is actually a more difficult problem to handle because you cannot lick the situation by passing laws. Neither will justice be achieved by going to the Negro with a superior, 'I'm-going-to-help-you' at-

titude. What is needed is a humble recognition that the Negro is also created in the image of God and that by disregarding that image we have also affronted God himself. Our guilt calls for repentance and the solution requires a proper perspective of the Negro. Difficult? Yes! The only solution? Yes!

No Turning Back

In regard to the individual and society, we must again remember our fundamental frame of reference. Our society grew and developed to what it is today because of industrialism and technology. The very developments which brought us world power and unprecedented prosperity also brought us a highly complex, urban, industrialized society, and a declining individualism. It is not enough to work toward the type of society of the 1870s or to wish for the type of individualism which flourished then. In the first place, both are impossible today. No one ever tried to return to a previous age without inviting disaster.

In the second place, any serious study of the so-called 'rugged individualism' of the great industrial leaders will find that it comes out of a dog-eat-dog, Darwinian social theory which is just as out of step with Christianity as a totalitarian society. It seems to me that any solution of the problem must first of all realize that a true individualism recognizes that the Christian stands as an individual before his God and that he has a specific calling to fulfill which has an eternal significance. We ought not to think of individualism in terms of some historical situation which is equated with Christianity.

Seeking Christian Solutions

In conclusion, let me say that if you are to truly leaven society as our Savior commanded, you may not withdraw. You must instead attack in the manner laid out for you these past few years. You have to think hard. You have to think for yourself. Phil-Mont has not tried to bludgeon you into following the course laid out by some prominent Christian leader or other, as though this were the final, authoritative course of action. It only asks you to use the insight God gave them, but to walk finally only in the ways of the Word of God.

I have used just two examples — problems which we must all face to-

gether. Many practical questions remain. Many other problems are present in society. You have the basic attitude which makes solution possible. It is up to you to do a job. Yet I would not leave it on this note. We must always finally rest on the promises of God. To Timothy, a young man also faced with a difficult job, the Holy Spirit said through Paul, "God hath not given us the spirit of fear, but of power and of love and of self control" (II Tim. 1:7). And so, with this challenge and with this promise, we leave the matter, praying together, "Holy Spirit, breathe gently on these thy children, about to face the world for thee."

Westminster Seminary 35th Opening

Episcopalian missionary Herbert S. Bird will give the address at the 35th annual opening exercises of Westminster Theological Seminary on Wednesday afternoon, September 18. Mr. Bird's subject is "The Lesson of the Gentle Stillness." Another Orthodox Presbyterian missionary, also home on furlough, the Rev. George Y. Uomoto, of Japan, is to read the Scriptures.

The Rev. Charles W. Anderson, Evangelical Presbyterian pastor in Boothwyn, Pa., is to lead in prayer and Professor C. Van Til will bring words of greeting particularly to new students, about 40 of whom are expected in the entering (junior) class. The invocation is by the Rev. Jay Adams, special lecturer in Speech for the academic year 1963-64. Mr. Adams was recently installed as pastor of Grace Orthodox Presbyterian Church, Westfield, N.J., coming from the Evangelical Presbyterian ministry and a period of teaching and graduate study at the University of Missouri.

In addition to the long-time members of the faculty, the following appointments besides that of Mr. Adams have been announced for the current year: Morton H. Smith, Th.D., lecturer in Practical Theology (Professor of Bible at Belhaven, Miss. since 1954); Norman Shepherd, Th.M., instructor in Systematic Theology; Fred C. Kuehner, Th.D., special lecturer in New Testament (Professor of Biblical Languages, Reformed Episcopal Seminary since 1950); and Leslie W. Sloat, Th.M., lecturer in New Testament.

Education for Freedom

ALBERT G. EDWARDS

The Communists recognize that their battle to enslave the world must be fought not so much over strips of land, but over the minds of people—especially young people.

We accuse Communism of being very materialistic. And indeed it is. Yet we forget that it is also very idealistic. It is in its glowing idealism that its appeal lies. It has a vibrant idealism of equality, of elimination of poverty, of higher standards of living and education for all, and of relief of the masses from the oppression of what it calls the tyranny of the selfish rich.

These are very appealing. Many turn to Communism because they genuinely feel that it holds forth the only practical hope of attaining these ideals. It seems that in the world at large relatively few see that these ideals, in the way they are held and sought by Communism, make no room for individual or corporate liberty. Where Communism has been allowed to enter, precious liberties have been destroyed. The masses have found themselves in semi-slavery to the State.

As we see that Communism leads to the loss of freedoms we treasure, we become deeply concerned that our children and our children's children should be free.

Often, however, we forget that freedom is not simply a matter of giving money to Radio Free Europe, or to anti-Communist organizations that are always after us. The preservation of freedom is something that must start in the home—and in the school which is the arm of the home. The battle for freedom is a battle for the minds of men. It must be fought—and won—while the mind is still in its formative years.

If we are to win the battle of freedom, we must educate for freedom.

But in order to educate for freedom, we must have a clear idea of what freedom is and of how it can be obtained.

What is freedom? To put it very simply, freedom is the right to do

what you want to.

Some may think that that definition is too simple because, they point out, there are things which we may want to do which we should not do at all. Very true. Too true!

Difficulty — with Us

But is that a difficulty with the definition—or with us?

In other words, is there something about us that prevents us right now from being truly free? If we were truly free, we could do what we wanted to, and what we wanted to would be what was good and right and fair.

If we were scientists, we could probe the mysteries of the atom and of space and use our knowledge to construct things that would be good and right and fair. If we were rich, we could use our riches to benefit ourselves in a way that would also be of benefit to many in a good, right and fair way, and so on.

But the fact is, people do not have that freedom. Billie Sol Estes was not allowed to continue doing what he wanted: it was not good or right or fair. Nor would we think of giving our children free rein to do what they want to do because we know some of the things they would have in mind. After all, haven't we ourselves done at one time or another some of the things we are so anxious to keep our children from doing?

The point is, none of us is really free. Our children are not. Neither are we. We are enslaved, not by something outside of us, but by something within. The battle of freedom is an individual battle, a battle for the minds and hearts of men.

If we are ever to have freedom, we must educate for it. What must this education be and what must it include?

First of all it must aim at that flaw

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in our character that prevents us from having the right to freedom. To overlook this aspect of education for freedom would be to assure failure of our endeavors.

What is it that causes us to do what is wrong and neglect what is right? The description the Bible gives of our predicament makes a lot of sense: "For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it but sin that dwelleth in me" (Romans 7:19, 20).

Surely this is an accurate description of our activities in every sphere of life. What does the Bible pinpoint in this uncomfortable description as our real problem? The Bible focuses on something it calls sin.

The Power of Sin

In describing this thing called sin, the Bible points out that it is a spiritual force so powerful that no human by his own effort has ever been able to or ever can overcome it. It is a spiritual power which the Bible insists can only be coped with by turning to God for help.

The havoc wrought in human lives by this power called sin is incalculable and complex. It results in guilt before God, perversion of insights, attitudes, emotions, and decisions, so that the "normal" person is really abnormal, mixed up, and twisted. He should love what is good, but does not. He has no use for his Creator and Sustainer. Jesus put it succinctly when he said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3:19).

If we know that Jesus is good and yet turn from him and will not trust ourselves to him, does not this show that the power of sin holds sway in our lives and that we need deliverance from it? Does not this show that we love darkness rather than light—that our deeds really are evil? It is this that blocks us from true freedom,

Freedom is the right to do what is good and right and fair — in every area of life.

from having the right to do what we want to.

The Bible contains tremendously good news for those who in despair become aware of their lack of true freedom. Jesus said, "If the Son shall make you free, ye shall be free indeed" (John 8:36).

By his death, Jesus has dealt with the problem of our guilt, by becoming guilty in the place of guilty ones. On the cross he bore the full brunt of God's indignation against the effrontery of our sin. By his perfect life, he has provided those who place their trust in him with a record of a life that will bear God's closest scrutiny and will yet win God's unqualified approval. Because he arose physically from death and is alive, he is able to and does transfer new life to those who are mysteriously, yet really, connected to him by faith.

Real Freedom

Having taken such effective steps, is it any wonder that the Bible says of him who sees his need of the Son of God: "If the Son shall set you free, ye shall be free indeed"? True freedom must start with the liberation of the heart from the tyranny of sin.

But this is only the beginning of an education for freedom. Some make the matter of salvation from the bondage of sin the end to all of life. On the contrary, this is only the necessary beginning. The goal is to be able, by this power of God received through faith in Christ, to attain to the *fullness* of true freedom in every area of life. It is this that is the task of Christian education, of education for freedom.

We are to learn how to be free in every sphere of life. But how can a student be free in a chemistry lab, for instance? Or how can a business man be free in the business world? How does freedom apply to a housewife doing her housework?

The answer is not as difficult as we might think, and it points out how our education must educate for freedom.

Freedom in a chemistry course would be the right of the student to do whatever he wanted. But what should he want to do? It all depends on how he looks at chemistry. If he looks at chemistry as the study of the structure of the substances God has created

and from which God has made the world, then, if in his heart he has a deep regard for God, he will have a profound respect for these substances because God has made them. In studying them, he will try to understand the great works of God so that he can perceive more and more the true greatness of God. As he comes to realize through his studies how great God is, he will want to use his knowledge of chemistry in such a way as to bring honor to the God he has learned through his studies to appreciate and love more.

How You Look at It

So it is with the business man. His freedom in the business world depends on how he looks at business and the laws of economics. If he looks at the laws of economics, psychology, and justice as reflections of God's own thinking in regard to how people should get along in this world, then he will have a profound respect for these principles. Jeremiah, speaking for God in chapter 9, verses 23 and 24 of his prophecy, said this: "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." The business man will, as he sees that the principles of kindness, fairness, and integrity are reflections of God's own thinking and character, come to a greater appreciation of how wonderful and wise God is. He will want to use his God-given knowledge and skills to bring honor to God. If this is his desire, who would deny him the freedom to do what he wants?

The forgotten housewife is not forgotten of God. She has her freedom, too. It all depends on how she looks at her calling. If she looks on being a housewife and mother as a task to which God has called her and for which he has attractively qualified her, then she will find that her desires are to be such a companion to her husband and to do her work and run her home in such a way as to please God. She will seek to be informed and

learn about the world and what is going on in it, so that she can teach her children that the earth is the Lord's and the fullness thereof. If her desires are these, surely she has attained to freedom.

To the Source

Too much of our current education for freedom is of the aspirin variety. Aspirin gives us relief from the painful symptoms of an inward ill. Seldom does it work upon the source of the problem itself. In so much of the current anti-Communist effort we are warned of the dangers threatened our freedom by Communism and are given a certain amount of superficial relief by the knowledge that there are freedom rallies and all sorts of activities to help alert our country and bring it out of its lethargy.

These are mostly all negative. There is very little positive teaching of our people on how to be free. A people whose heart is not truly free finds true freedom unpalatable. As Jesus put it in the statement quoted earlier, "This is the condemnation, that light is come into the world, but men loved darkness rather than light because their deeds were evil."

Education, if it is to educate for freedom, must be centered in the lucid, practical and relevant exposition of the Word of the living God. Education, if it is to be for freedom, must seek to prepare people to live freely in God's world. Freedom is the right to do what is good and right and fair. Education for freedom must point out that this freedom can be had by no one until the Son of God has graciously given him new freedom through faith. It must seek to encourage a person to use this freedom in every area of life. As the Apostle Paul put it, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31).

Those who have tasted this true freedom which the Son of God gives are not easily seduced even by the glowing promises of Communism. It is in this vein that our efforts need to be exerted if our freedom is to be anything more than superficial.

Since some have inquired, we note that the cover photo on the July-August issue was taken at the lake near Cedar Grove, Wisconsin.



THE FIFTH REFORMED ECUMENICAL SYNOD MET IN GRAND RAPIDS AUGUST 6-16, 1963.

About 75 delegates, observers, professorial advisors, and guests assembled on the campus of Calvin College. They came from 17 countries and represented 27 church bodies adhering to Reformed standards.

Officers ("moderamen") left to right in front: Dr. Paul G. Schrottenboer, second clerk (CRC, Canada); Professor John Murray, first assessor (OPC); Professor George N. M. Collins, moderator (Free Church of Scotland); Dr. Herman N. Ridderbos, second assessor (Gereformeerde Kerken in Nederland); and Dr. Fred H. Klooster, first clerk (CRC). — Woods Photo.

Alterations Made in Seminary Buildings

Students and visitors to the campus of Westminster Seminary this fall will soon become aware of extensive alterations made possible largely by the completion and occupancy of the new Montgomery Library last spring. The interior of the building formerly used as a library has undergone a complete renovation during the summer months.

Three spacious classrooms have been provided on the ground floor. The two largest rooms are separated by a sound-proof folding partition so that what was once the old library reading room may be utilized as a chapel or lecture room seating upwards of one hundred, with a platform at the south end. To the east is a recording room for such purposes as taping the homiletical efforts of practice-preachers.

On the upper level instead of dimly lighted stacks one finds a large room planned as a lounge and recreation area for students of the seminary. Ample space for an enlarged Book Store is provided in the south section upstairs.

In Machen Hall the room formerly used as a student lounge has been con-

verted into office space for the Acting Dean of Students, Dr. Edwin H. Palmer. An adjoining hallway leads to the 'back' (south) classroom. Professor Edmund P. Clowney, Dean of Academic Affairs, remains in the central office on the main floor. Dr. Cornelius Van Til, Presiding Fellow, is returning to the southwest office which he formerly occupied.

The office of Executive Secretary John P. Clelland is being moved from the second floor to the northwest office on the ground floor, and the addressograph and other equipment will be placed in the Controller's office at the east end of the building. The room at the front entrance used until now as a chapel and classroom is to serve as a reception room and lounge.

The change in Mr. Clelland's office will make available additional living quarters for single students on the second floor. Other work by a student crew under the direction of Building Superintendent John Gregg includes some refinishing of floors, painting, renovation of one of the gate houses, and outside maintenance of the campus and general clean-up in preparation for this 35th year of Westminster's service to men in training for the gospel ministry.

Netherlands Minister Lectures in North America

Dr. Frederik Hendrik von Meyenfeldt, a minister from the Netherlands, is in the midst of a six-week lecture tour under the auspices of the Association for Reformed Scientific Studies. This five-year old Association sponsors annual study conferences at Unionville, Ontario, where two such meetings were held this year in August and September. Professor Evan Runner of Calvin College and Professor Calvin Seerveld of Trinity College were the other lecturers in addition to Dr. von Meyenfeldt. Another conference also took place in Banff, Alberta.

The Philadelphia area chapter of the Association for Reformed Scientific Studies has announced that Dr. von Meyenfeldt will give a public lecture on Monday evening, September 23 in the chapel (old library building) of Westminster Seminary. His subject is "The Kingdom of God." The Netherlands visitor will be a guest of the seminary faculty at a luncheon on that same day.

Dr. von Meyenfeldt has also been speaking several times each week before church and other groups both in Canada and the States.

EDITOR

Robert E. Nicholas



All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

How to Find Those Lost Ideas

Originally sent out by the Evangelical Press Association this editorial is reprinted, by permission, from the Sunday School Times of October 27, 1962. Written by Joseph T. Bayly, of Windward Press, its suggestions are not without merit for our readers as well.

Dr. V. Raymond Edman, Wheaton College president, was speaking at a conference for Christian writers. "I wonder how many great ideas have been lost," he said, "because they were never written down."

God moved holy men of old to write down the Scriptures, the bedrock upon which all other Christian writing rests. He moved Martin Luther to write down the 95 Theses. He moved the Puritans to write down doctrine, Brother Lawrence and John Owen and Amy Carmichael to write down devotion, Schaff to write down history.

All the while, men were preaching. But it was not enough. A voice might stir men to act; writing kept the preacher from forgetting what God wanted him to say. A voice could be silenced by a tyrant's sword; clay tablet, scroll, papyrus, the typeset page: these were more durable than sword or tyrant.

How many voices were raised in 16th-century pulpits against papal corruptions we do not know. But we do know that it was those writings of Luther, nailed to the church door and circulated throughout Europe, that kindled the Reformation. Once written, ideas resist being pushed into a corner and forgotten.

God still moves men to write.

The periodical you are reading at this moment is an attempt to convey that divine movement. Modern manufacturing and distribution techniques thrust these pages from an editor's desk across a city, a prairie, a mountain, an ocean, soon to be read by people throughout the world.

But there's another side to it.

I wonder how many great ideas have been lost, even though written, because people did not read them! How many homes are without Christian reading matter? How many children, even in Christian homes, grow up in an environment that includes *Life*, *Newsweek*, *McCall's*, *the Post* — but no Christian periodical?

An editor who is worth his salt is not satisfied with a circulation of ten thousand if twenty thousand people might be reading his magazine. But how can he gain those added readers?

That is where you come in. If this periodical is helpful to you and your family, if it gives you fresh ideas and information and enthusiasm for spiritual matters, then you ought to be working on your friends to subscribe. You ought to be giving subscriptions on birthdays, wedding days, other special days. You ought to be trying to get your church sold on a "Christian periodical in every home" campaign.

And there is another reason you ought to be working to increase the circulation of this magazine. That is the economic squeeze that confronts those who produce magazines today. Almost every worthwhile periodical (secular as well as Christian) is up against a struggle to make ends meet. Subscription sales and advertising revenues are just not enough to pay expenses. Some Christian magazines are subsidized — as Martin Luther's writing during parts of his life, and the publications of the Wesley Movement were subsidized — to close the financial gap.

Such subsidies, direct and indirect, will probably continue to be necessary for most of our Christian magazines. Editors and readers are thankful for denominations and organizations and individuals who provide them.

But these subsidies will be kept at a minimum by an increase in the number of subscribers. So get on the phone, write some letters, visit some friends and communicate to them your enthusiasm for this periodical.

JOSEPH T. BAYLY

Back to School

This is the month that brings most students back to school. For some this will mean graduate study, perhaps in law or medicine or even in theology. In the latter case, tragically, the great majority will pursue their work in schools where the Word of God is no longer regarded as normative, the supreme rule for faith and life — schools where Bultmann, Barth, and Bonhoeffer carry more weight than Peter, Paul and the Prophets. Such training of these future preachers portends nothing but continued deviation from the truth in the church for years to come.

One trembles at the folly of professors who seem to fit the description of the Apostle in his warning to Timothy concerning those who have a form of godliness but deny the power thereof, who "resist the truth: men of corrupt minds, reprobate concerning the faith." One day "their folly shall be manifest to all" — it is already plain enough to those with eyes to see the harvest we are reaping both in the church and in our national life as a result of this forsaking of the Word of God, this compromising with the wisdom of this world.

The tragedy in this fall of 1963 is not so much in the absence of a few verses of the Bible in those public schools where it has been customarily read — the real tragedy is that in so many institutions which are supposed to be devoted to the painstaking study of the whole Bible in preparing men for the gospel ministry, the Scriptures will be pushed into the background and 'enlightened' minds in this 'scientific' age will bury the Word of God under devious verbiage and humanistic jargon. It is one thing not to hear the Bible read in a public school. It is tenfold worse to have it misinterpreted in the seminaries and falsified for both parents and children in the professing house of God.

One must thank God for such a school as Westminster Theological Seminary whose faculty is committed to the unchanging Christian faith and whose students, coming from many denominations and from many lands, will be taught the verities of Scripture with the persuasiveness of "Thus saith the Lord."

But what about the millions of children who are returning to public schools where prayer and Bible reading are no longer allowed? Has the

situation changed as much as some would insist? We have long doubted that the hit-or-miss, too often irreverent reading of a few Bible verses is either an effective or a proper use of God's Word. Nor do we believe that 'reciting' the Lord's Prayer or any other prayer by the 'mixed multitude' which is found in the average classroom is genuine praying. Furthermore, there is nothing to stop children who wish to do so from having or reading a Bible. Nor is true, though silent, prayer at the beginning of the day or at any other time prevented on the part of Christian children who wish to pray.

If devotional exercises in the school are regarded as an attempt to teach morality (or as a token substitute for parental failure to do so), we submit that to try to instill a 'golden rule' ethics apart from true religion is impossible and misleading. Only in the context of the child as a sinner against God and of God's reconciling grace in Christ, in short, only in terms of the whole Bible is it possible to set forth Christian morality. This the public school is forbidden to do.

The Court's Reasoning

In the writer's opinion, the appeal of the Supreme Court to the First Amendment ("no law respecting an establishment of religion or prohibiting the free exercise thereof") as a basis for outlawing Bible reading and prayer is getting pretty far from the original intent of that Amendment. There is a valid distinction between 'religion' as ecclesiastical organization and 'religion' as it finds expression in everyday life. The First Amendment has to do with the former. There may be other reasons why the state ought not require religious exercises in the public schools, and opinions will differ on that question. Be that as it may, the decision of last June now stands.

Of greater concern is the position espoused by the Court in its reasoning that neutrality as to religion is possible and desirable in the educational sphere. There is a sense, of course, in which the public school may not discriminate among the several denominations or religions of its constituents. But it is fallacious to suppose that the public school, or any school, by eliminating the Bible or any religious book from its required usage thereby becomes religiously neutral. As a matter of fact, all education is religious. It proceeds

on certain assumptions. It operates within a certain framework or view of life and its meaning. Whatever it may be, this is a man's or a school's religion.

The Dilemma

To say that neutrality is possible is (as every Christian ought to recognize) simply to say that one's view of God is irrelevant. To study the world and its history for twelve years as if God did not bring it into being or have anything to do with its meaning is secularism or materialism or naturalism—call it what you will, it amounts to a God-less view of life. This is the tacit assumption underlying most of our educational system, and the recent decisions of the Supreme Court only bring the matter into somewhat sharper focus. Whether the Bible is read or not at the start of the school day is not in itself determinative of the whole educational philosophy of the school.

Christian parents and educators would do well to face up to the dilemma of the situation, a dilemma arising from the fact that education which is forbidden by law and interpretation or by choice from being Christian, is not really 'neutral' but turns out to be non-Christian. In saying this, we are not placing all the blame on hard-working school administrators and teachers, least of all upon conscientious Christians among them who do make every effort to honor God in the midst of most difficult and often onerous restrictions. We are, however, pointing out that in our country, with its commonly accepted and significant public school system in a pluralistic society which is increasingly 'secular' and purportedly 'neutral'—the system and its people are caught in an unhappy and unwarranted dilemma.

Fundamentally, the dilemma arises from the fact that the education of our children, which is chiefly a responsibility of the home, has fallen by default or design into the province of the state. The great majority of parents are no doubt quite content to have the state, at least at the level of local government, maintain a public school system. But it must be recognized that an unsatisfactory religious climate is inevitable under the prevalent neutrality-concept which is slanted toward indifference to, if not open hostility to, a God-oriented view of life.

Many Christian parents seem to see no answer to their dilemma. Though frustrated and even furious, they see no alternative to the public school. Protestantism, even much of that segment which considers itself Reformed, made a tragic miscalculation in supposing that it could be served by an educational system which depended upon its heritage or the climate of opinion to maintain a biblically oriented curriculum and approach. While opposing the parochial system and even, in some quarters, calling it 'un-American,' it has watched the public system which it thought it dominated become increasingly non-Christian and hence a weakened force in the moral fiber of the nation.

Without doubt, in the complexities of our social structure and with the general consent of most parents, the public school is here to stay. Christian parents, at the very least, must be more concerned to make their children aware of what they are up against. The *worldliness* of an evolutionary and man-centered view of life begins in the first grade. It must be resisted.

Farsighted parents, late in the struggle though it is, will help to organize and promote societies for the establishment of parent-responsible Christian elementary and high schools. In communities where such schools exist, Christian parents and others, where they have not done so, will take a new look and begin to share the responsibility for strengthening these schools.

Our children have to return to school—with or without the Bible.

— R. E. N.

EDITOR'S MAIL BOX

Dear Sir:

You and your staff are to be congratulated for your recent articles regarding the threat of godless communism that faces us today. I hold a deep conviction that Christians should be in the front lines of our struggle against this satanic force. There were, however, a few points in your editorial that did puzzle me. Perhaps you could enlarge upon them?

You stated that it is a danger to equate capitalism with the Christian way of life. Why? It certainly could not be equated with the opposite of capitalism, that is, socialism, which is communism's blood brother, could it? I believe that God has given us free-

dom in free enterprise capitalism and we, as Christians, should be proud to exclaim it!

As to another 'danger' you point out. . . . I do not believe for one minute that the dupes of communism in our land, the left wing supporters, Fabian socialists, welfare staters or state interventionists are "on the side of communism" per se. I just believe they are wrongly misled and doing a beautiful job of aiding them. Don't you believe that wherever there are race riots, union problems, or any internal problems in our country, the commies will certainly get in to stir things up? Let me quote from their official publication, *The Worker*, issue of June 30, 1963:

It is worth recalling in this year of 'peaceful revolution' — as President Kennedy describes it — that it was the Communists, who for the first time in the 20th century projected the Negro question on to the national political scene for solution.

Last, but most important of all, I refer to what you mention about the church adding study groups. . . . I do not advocate the Lord's house to be used as an anti-communism study hall; but I strongly recommend that the Christian get busy learning what enemy he is fighting. If he does not, our nation, and the very church we love will be destroyed. Ignorance is communism's greatest helper. I pray for the many Bible believing Christians around the world who are enslaved by the very forces they were too ignorant to cope with.

GILBERT C. CARLSON
Long Beach, Calif.

Dear Sir:

This is to offer my congratulations on your excellent statement concerning the church and communism. The proper understanding of the precise distinction between the individual's involvement and the church's disentanglement should be much more widely held—not only in our own church but in all groups. I would like to see such articles in places like the *Reader's Digest* and other more widely read magazines.

DONALD ROBB
Westfield, N. J.

Dear Sir:

Thank you for the thoughtful article by Mr. Conn.

That anyone excuses the church

from a great share of the responsibility in the racial situation is social and moral myopia. Christian ministers have been lax in preaching and practising the equal worth of each human personality in an integrated, Christian society. It is an affront to God that we reject in any way a man he has created in his image, particularly those for whom Christ has died.

Mr. Herbert Oliver has shown in his book *No Flesh Shall Glory* how evangelical biblical scholars have consistently read racism into the Word of God. If this is not to the everlasting shame of the church of Jesus Christ I don't know what is.

A report of the United Presbyterian Church indicates that segregation is most acute in the suburban areas where their congregations are located. The same is no doubt true of our denomination. I live in an area of *de facto* segregation, and members of my community, my church, and I, too, are depriving ourselves of the God-given opportunity for fellowship and ministry with the Negro people.

To begin with, we must honestly examine our attitudes and allow the disciplining love of Christ and the sword of the Holy Spirit to sunder the prejudice, and maybe the hatred, from our hearts. This is the most difficult and humbling step. When we realize the intensity of our cruelty, the tears of remorse will burn within us. If this language sounds harsh, we have not listened to and read with open hearts the words of Negro leaders.

If we have been honest with God, our faith will become action. As members of the body of Christ we will fervently and with love defend the right of a responsible family to live on our block, regardless of color.

Christian employers will seek to employ and encourage Negro workers. If we find one to be 'irresponsible' we will show patience, and remember that from his youth he has been taught, by the white community, to think of himself as something less than human. Longsuffering and patience are the fruit of the Holy Spirit.

Finally, we will all, people and pastor alike, pray for and encourage the members of our church and community. We will pray that we might, by God's grace, be transformed and conformed to the image of Christ in our attitudes and behavior towards other persons.

For the imperative temporary prog-

ress we will pray for both the special and common grace of God. Without the cooperation of unbelievers the Negro will never assume his rightful place in our society. But society will not be decisively and completely altered until the hearts of men trust Christ for salvation from sin and submit to his lordship in all of life.

DONALD M. POUNDSTONE
La Mirada, Calif.

Dear Sir:

We found Mr. Conn's article of particular interest to us as members of the Park Hill Orthodox Presbyterian Church, Denver, where we regularly welcome Negro families into our fellowship. Our church happens to be in an area which has become highly integrated in recent years.

Other churches presently may not have the privilege of participation in the current social upheaval which is occurring around us. Nevertheless, as integration becomes more widespread throughout the country, it is certain that opportunities for contact will arise in other of our congregations.

If this contact is going to be in accordance with scriptural principles, it would appear that each of us must acknowledge that he has a Christian obligation to welcome in true Christian fellowship the Negro who may visit his church. Secondly, he must be alert to exploit to the fullest every opportunity that is presented to make the Negro feel just as welcomed and accepted into fellowship as any other believer or visitor.

Some of our churches may have the opportunity of extending such fellowship sooner than they might have anticipated. Several Negro members of our Denver congregation may from time to time visit or move to southern California. We have urged them to visit the various Orthodox Presbyterian churches in that area and have assured them that they would be warmly received. We assume that these churches will meet the challenge and will put into practice our principles of Christian love and fellowship. Should any of these (or other) Negro families worship in *your* church, may they leave convinced that our entire denomination subscribes fully to Paul's statement in Galatians 3:28: ". . . for ye are all one in Christ Jesus."

BETTY AND DAYTON JOHNS
Denver, Colorado

Reformed Church in the United States

THOMAS A. BEECH

Only within the past few years have the Orthodox Presbyterians become aware to any degree of the existence of a small sister Reformed church commonly called "The Eureka Classis." But even if they have heard of it, most know little about it beyond its popular name which itself is a misnomer. This small denomination is the continuing body of The Reformed Church in the United States and has officially dropped the words "Eureka Classis" from its name altogether. No one can really blame outsiders, however, if they still use the popular name for even its ministers and members have not stopped using it themselves.

The roots of the Reformed Church in the U.S. (RCUS), as with all other Reformed faith penetrated Germany and the theology of John Calvin. The Reformed faith penetrated Germany quite early and found the most fertile soil in an area called the Palatinate. The doctrines of the three major Reformers—Luther, Zwingli, and Calvin—were all present in this section of Germany in the early years of the Reformation. Understandably, this generated bitter controversy, especially in interpreting the institution of the Lord's Supper.

When Fredrick III began his rule in the Palatinate, he was a "low church" Lutheran, one who had signed the altered Augsburg Confession in 1540. He was faced with the difficult task of establishing religious peace within his realm. After searching the Scriptures himself, sponsoring debates among the leaders of the various Protestant schools of thought, and wanting peace in his realm, he saw in Calvinism the strength necessary to unite his people and firmly establish the Reformation there.

The one thing that Fredrick loved next to peace was the University of Heidelberg. He was constantly its benefactor and was always trying to acquire the best men for its faculty. In 1559 he secured Casper Oliveanus as professor of theology. It was this man who, along with Zacharias

Ursinus, became co-author of the Heidelberg Catechism in 1563. This document, beginning its fifth century of usage, is still the only standard of faith of the RCUS.

German Settlers

In the early 1700s, thousands of German immigrants came to America, settling throughout the length of the Eastern seaboard but especially in Pennsylvania. Many of these Germans were Reformed and immediately began to establish churches. In 1709 the Rev. John Hager with 2,138 Palatines came to New York. The Rev. Samuel Guldin arrived in Pennsylvania in 1710, and ministered among the Germans there. In those early years, the churches were under the care of the Reformed Synod in Holland and received ministers and aid from abroad.

Then in 1746, Michael Schlatter organized a *Coetus* (Advisory Fellowship) of four pastors and 12 congregations. It was not until 1791, however, that the *Coetus* severed its ties with the Reformed Churches in Holland. The first Synod of the then High German Reformed Church in the United States of North America met at Lancaster, Pa. in 1793. By this time the denomination had 178 congregations, but unfortunately only 22 ministers to serve the area from Virginia to New York.

Much could be written about the next hundred plus years, but it would be superfluous to the purpose of this article. This is the period characterized by the westward expansion of the nation and of the church. Because there was always a critical shortage of ministers, seminaries and colleges were founded to supply this need. Sad to

Since the writing of this article the author has accepted the call of Westminster OPC and has moved to Bend, Oregon. Mr. Beech had been pastor of the RCUS in Ashley, N.D. since 1960.

For a previous article about Eureka Classis, by Norman Hoeflinger, see the issue of September, 1962.

say, the two main controversies which laid the basis for the apostasy of the next century had their roots in the corrupting and liberalizing trends that sprang up in these schools begun with such noble purposes. These controversies centered around the Mercersburg Theology and the introduction of high church liturgies. At the same time, various discussions were initiated with other denominations toward establishing a basis for possible organic union. The denominations approached were not always of Reformed persuasion; thus, there was a weakening emphasis on being a distinctively Reformed church.

Eureka Classis and the Union Movement

The modern era of the RCUS began in 1910 when the South Dakota Classis (Presbytery) divided into two new Classes—South Dakota and Eureka, for theological rather than geographical reasons. The name *Eureka* was probably chosen because the largest congregation was at Eureka, S.D. and because the pastors there had long championed the Reformed cause. However, the Greek meaning of Eureka—"I have found it"—is not insignificant, as it was in a separate Classis that the distinctively Reformed ministers hoped to find fellowship and strength for the battles ahead. Again, there is a wealth of available information concerning the early years of the Eureka Classis, but that, too, is not within the scope of this paper.

In 1928, the General Synod of the RCUS approached three other denominations seeking organic union: The United Brethren in Christ, The Evangelical Church, and The Evangelical Synod of North America. This four-way plan of union was rejected by the General Synod of 1929. Then a plan of union with the Evangelical Synod of North America was proposed in 1932. While the Northwest Synod (of which the Eureka Classis was a member) accepted the proposal eight to four, the Eureka Classis adopted a

resolution against it, and sent it to the Northwest and General Synods. The latter ignored it altogether. Again in 1934 a resolution was sent and again it was ignored.

By 1938 when union was apparent, the Eureka Classis informed the General Synod that it would continue as the RCUS. The General Synod continued to ignore all protests and signs of rebellion and the Constitution of the Evangelical and Reformed Church went into effect in 1940. In 1941 four of the charges of the Eureka Classis joined the E & R union. There remained only 20 congregations and four pastors. The RCUS had reached its lowest point.

Court Cases

With only four pastors to supply 20 congregations, one can imagine the problems the continuing RCUS faced. One already overworked minister, Walter Grossmann, undertook to study law in order to face several court cases concerning property rights, and amazingly he succeeded in saving most of the churches. Losses included the property of the Scotland, S.D. congregation and the Academy there.

By the middle 1940s things began to improve a little for the RCUS as congregations from other Classes, who had declared themselves independent when the union took place, began to affiliate with the faithful Eureka Classis. In 1945 two pastors with their several churches from around Menno, S.D. and a pastor and his congregation from Sutton, Neb. joined the group. The Newton Charge of Manitowac, Wis. joined the RCUS in 1958; the churches in Garner, Iowa and Shafter, Calif. joined in 1959; and in 1960 Bakersfield, Calif. united with the RCUS.

Internally, the Eureka Classis began a home missions work in Aberdeen, S.D. in 1947 and this has grown into an established church of the denomination. No additional congregations were lost to the E & R union during this period, but several rural churches closed, their members joining town churches. Two rural churches which closed were not near any denominational churches in nearby towns and unfortunately their congregations have become scattered.

Relation to Westminster and the OPC

Because of the lack of ministers, and because their beloved Mission House in Wisconsin had also fallen

into apostasy, the RCUS turned to Westminster Seminary in the 1950s as a source of men well trained and faithful to the Reformed faith. Several sons of the church had gone to Mission House, but because they there became pro-union, they were found unacceptable for the RCUS ministry. Today there are three sons of the RCUS who have graduated from Westminster and taken pastorates within their mother church. Another son of the church will enter Westminster this fall, and there are others of high school and college age desiring to enter the ministry, who it is hoped will also go there.

The relationship between the RCUS and Westminster is the finest. Six men, not sons of the church, but Westminster graduates have become pastors in the RCUS. All of these were in addition either former pastors in the OPC or members of OPC congregations. And for the past few summers Westminster students have found opportunities to engage in field work for the RCUS.

The present status of the RCUS includes 20 congregations, two home mission fields, and 13 active ministers. While these churches are to be found in six states from Wisconsin to California, only six are located outside of the Dakotas. Not only has the RCUS been active in home missions, but in 1960 it sent the Rev. Harvie Conn to Korea under the OPC Foreign Missions, obligating itself to pay the complete expenses of the Conns.

The RCUS has a long history with its roots in Geneva and the Palatinate. Its people were among the first settlers of this nation and the denomination itself was one of the first organized in America. It continues today from that small nucleus of churches within the Eureka Classis that survived the apostasy of 1940 and two decades of hard struggle for its very existence against many discouragements. Its future has never looked better. All charges capable of supporting a pastor are filled and the others are well supplied. Missions, both home and foreign, are catching the imagination of the people who for so long fought just to remain in existence while all around them other German brethren were succumbing to liberalism. Their number is small (2,457 communicants reported at the 1963 session of the RCUS) but so was the number with Nehemiah.

"So we built the walls . . . for the people had a mind to work . . . And when all our enemies heard (that the walls were built), and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (Neh. 4:6 & 6:16).

Knight to Lecture in Jerusalem School

The Rev. George W. Knight, III, has been invited to be Annual Professor of the Near East School of Archaeological and Biblical Studies for the fall-winter term of 1963-64. Granted a three-month leave of absence by Immanuel Orthodox Presbyterian Church, West Collingswood, N.J., of which he is pastor, Mr. Knight will leave for Palestine in October. His family will remain at home.

Dr. Joseph P. Free, Chairman of the Archaeology Department at Wheaton College and excavator of Dothan, 60 miles north of Jerusalem, is Executive Director of the school, which is located on the Mount of Olives, Jerusalem, Jordan. Dr. E. J. Young, Professor of Old Testament in Westminster Seminary, is a member of the Advisory Board of the school. Students will be in attendance from Covenant Seminary, St. Louis, Mo., from Westminster Seminary, and from Wheaton College in Illinois.

The annual Wheaton Bible Lands Study Tour will be directed by Mr. Knight on his way to the Near East. He will give lectures on board ship and conduct tours in Italy, Egypt, Greece, and the Holy Land itself.

Mr. Knight is a graduate of Westminster Theological Seminary, from which he received both the B.D. and Th.M. degrees. Further study was taken in Europe during 1957-59 at Basel University, Switzerland, and at the Free University in Amsterdam, Netherlands. From the latter institution he was awarded the degree *theol. drs.* in the field of New Testament. He has been pastor of Immanuel Church for the past two years.

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Here and There in the Orthodox Presbyterian Church

Westchester, Ill. — Westminster Church has extended a call to the Rev. Wm. Harllee Bordeaux to become its pastor. Dr. Bordeaux has been serving the Covenant Church of East Orange, N.J. for several years. The former pastor of Westminster, the Rev. Glenn Black, has moved to Eugene, Oregon, where he is now laboring as a home missionary with a group looking towards the formation of an Orthodox Presbyterian congregation.

Ludlow-Smyrna, Maine — Bethel Church, which had the assistance of seminary graduate Sam Allison during the summer, has welcomed the Rev. Charles Stanton, just released from his missionary labors in Lewiston with the arrival of licentiate Bernard Stonehouse, who was called to be pastor of Trinity Church.

Bend, Oregon — Westminster Church is anticipating the arrival in September of the Rev. Thomas A. Beech, who has indicated his acceptance of the pastoral call. Mr. Beech, a 1960 graduate of Westminster Seminary, has been serving a congregation of the Reformed Church in the U.S. (Eureka Classis) in Ashley, N.D.

With the arrival of Mr. Beech there will be four OP ministers at work in the state of Oregon in Bend, Eugene, Newberg, and Portland.

Pittsburgh, Pa. — Stated Clerk John C. Smith reports two memorial minutes adopted by the Presbytery of Ohio. One made mention of "a beloved elder and true friend," Richard Clayton Duffy, who served the session of the New Hope Church, Branchton, for nearly a lifetime; and observed that "in his passing the New Hope Church and the Presbytery of Ohio have lost an associate whose counsel we valued and whose Christian faith was ever an inspiration to those over whom God made him an overseer and whose amiable disposition was evidence of a heart which rested with confidence in his Lord, Jesus Christ."

The other memorial minute was for the oldest member of Presbytery, a former moderator, the late Dr. J. Lyle Shaw, and noted "with fond and loving recollection his complete and ex-

emplary devotion to his Saviour and his selfless and untiring efforts to proclaim the Word of God, both in preaching and in personal work; his love for souls of men; his singleness of mind and heart to be least — that Christ might be the greater."

Silver Spring, Md. — "French Creek Echoes" featured several young people from Knox Church at an evening service following the conference season. At the same service testimonies were heard from a number of members who benefited from the summer Leadership classes taught by Mr. and Mrs. John Janney. . . . Volunteers assisted in distributing invitations to the services of Grace Chapel in the neighborhood of Vienna, Va. One of Knox's elders attends the Chapel each week where the Rev. Laurence Vail is now working.

COVER PHOTO

The cover photograph (courtesy of TWA Airlines) was taken when the Uomoto family arrived in Philadelphia from Sendai, Japan on August 30. Friends from a number of churches in the area were on hand to welcome the travelers home for their furlough year. Needless to say, the 'family plan' was a particular boon on this long-distance trip by air.

The Uomotos are now at home in the newly acquired and furnished missionary furlough house at 2152 Keith Road, Abington, Pa. Lois, Calvin, and Estelle are enrolled in Philmont Christian High; Murray, Earl, Faith, Ruth, and Hope are in Willow Grove Christian School; Grace and Joyce are home with mother Fumiko and father (the Rev. George). He will be visiting some of the churches and hopes to do some studying at Westminster Seminary.

Selinsgrove, Pa. — Dr. Luther Craig Long is joining with the pastor of a Lewisburg Church (Christ's Evangelical Lutheran) in a Christian psychological counselling service for the congregation of some 700 families. Dr. Long, who has volunteered his services one night weekly, is quoted in the church's news letter: "Many Chris-

tians have some of the same symptoms of anxiety and emotional disturbance that non-Christians have. A psychologist who is also a Christian can often point out to Christians both the resources of our Christian teachings (the Word of God and the power of God) and also use professionally sound procedures in the diagnosis and treatment of the individual."

Dr. Long, a ministerial member of the Presbytery of Philadelphia, supplied a number of pulpits during the summer. He is Director of Psychology at Danville State Hospital and consultant and lecturer at several institutions and agencies in the state.

Los Angeles, Calif. — Westminster Church has purchased in its name a piece of property (100 x 100 ft.) on the island of Guam for \$6,500. The lot includes a quonset hut which will be used as a meeting-place by the Reformed Church Society of Guam under the leadership of the Rev. E. L. Wade.

Glenside, Pa. — Mid-September will see the recently acquired manse of Calvary Church occupied by the Rev. Laurence A. Sibley, Jr. and his family. Mr. Sibley, who has been pastor of the Lisbon, N.Y. congregation since his graduation from Westminster Seminary in 1959, has accepted the call which was extended to him by Calvary Church last month.

Thornton, Colo. — Immanuel Church has welcomed the Rev. Donald Taws and his family who have arrived to minister in this home mission field. The former pastor, the Rev. Laurence Vail, is now in the northern Virginia home mission area not far from Washington, D.C.

West Collingswood, N. J. — Immanuel Church has purchased the adjacent property including a house which will be used by the Sunday school. . . . Mr. Voris Brookshire, who will be a middler at Westminster Seminary this fall, divided his summer assistantship between Immanuel Church and the Stratford congregation. Mr. and Mrs. Brookshire are the parents of twin sons, Jonathan and Jeffrey, born on July 6. . . . Two former elders of Immanuel died during July: Mr. Andrew Bryson of St. Petersburg, Fla. and Mr. Ellis Gilbert of Pennsauken, N.J.



NEARLY 200 PUPILS AND TEACHERS SHOWN AT CHULA VISTA VBS: PASTOR GRAHAM AT RIGHT.

Progress in Chula Vista

For six long years the congregation of the Bayview Orthodox Presbyterian Church struggled to maintain its existence in this beautiful city of 43,000 people by the sea near San Diego. In spite of the fact that the church had a beautiful two-acre parcel of land it was compelled to meet in six different meeting places, ranging from a funeral parlor, a Seventh Day Adventist Church, a Dance Studio and

three homes. Finally in the fall of 1962 permission was granted to build and things looked more hopeful.

This moving about from extreme parts of the city had a bad effect upon the church's strength. Key members moved away (as often happens near a Naval Base) but very few were added to our number. By the time the new church was erected, in big part by the members and friends themselves, the congregation had dropped to 24 mem-

bers and there was a Sunday school of only 18.

Dedication on the last Sunday in May proved a great encouragement. The Sunday school jumped into the 70s and the church into the 60s, and during the summer months this attendance was maintained. Many have been on vacations and many others in the community who are still interested are not in the habit of going to Sunday school and church in the summer. We are encouraged to believe that with the opening of the schools our attendances will increase.

The Committee on Home Missions sent seminarian Donald Duff to assist the pastor in the work for the summer. Part of Mr. Duff's work was in the promotion of our first annual Daily Vacation Bible School. We decided to hold it in August so as to give us more time to familiarize ourselves with the community and to keep our new contacts alive for the work in September. But for us again as at the big opening in May, the question was "How many?" How many would respond to our invitations to the new church on the hill? Mr. Duff made at least a thousand calls, fliers were scattered abroad and registration blanks were given out.

On August 11, the day before VBS began, we had 70 registrations; most of them had paid the fifty-cents registration fee in advance. So our hopes for a school of one hundred looked good. What was our amazement on the first day to have 157 on hand! By the end of the first week there were 190. And by the end of the second week there were 202 enrolled who attended two or more days and 24 more who attended just one day. Besides this we had 14 teachers and helpers.

The feeling of pastor and teachers

METRICAL VERSION of the LORD'S PRAYER

Our Father which art in heaven,
Hallow'd be thy holy name.
Come thy kingdom, as in heaven
So on earth will be thy way.
Give us now the bread of living,
And forgive us, Lord, we pray
As we now forgive this day.

Lead us not into temptation
But from evil set us free.
For thine is the holy kingdom,
Power and glory come from thee.
For thine is the holy kingdom
That thy children may be free,
That thy children shall be free.

EDMUND HOWARD SHEAFF

It may be sung to the Welsh tune *Cwm Rhondda*, which is #501 in *Trinity Hymnal*. The Rev. Kenneth Meilahn, principal of the Middletown, Pa. Christian School, says that it was used in VBS this summer and that some of the children learned it in three-part harmony. Mr. Sheaff, also of Middletown, is well versed in several languages and while reading early one morning discovered a metrical version of the Lord's Prayer in the back of an old Welsh Bible. He decided to write one of his own, and has this to say about his rendering:

"The Lord's Prayer as ordinarily used is from Matthew 6:9-13. A shorter version is Luke 11:2-4. In this rendering, the conclusion is based on Luke 4:18 where Jesus in the synagogue at Nazareth confirmed the program of Isaiah when he read from Isaiah 61:1."

is that the school was very worthwhile. New contacts were made for the Sunday school and already it is clear that the vision of the Committee on Home Missions in building as they did here is justified and very rewarding.

ROBERT H. GRAHAM

New Addresses

The Rev. Thomas A. Beech, 142 Hawthorne Avenue, Bend, Oregon (from the Reformed Church in the U.S.).

The Rev. Glenn T. Black, 210 W. 14th Avenue, Eugene, Oregon.

The Rev. Herbert W. Butt, Rt. 2, Box 9, Newberg, Oregon.

The Rev. Robert K. Churchill, P. O. Box 446, Sonora, Calif.

The Rev. R. J. Rushdoony, 880 University Avenue, Palo Alto, Calif.

The Rev. Laurence C. Sibley, Jr., 333 Cherry Lane, Glenside, Pa.

Licentiate Bernard J. Stonehouse, 17 Webster Street, Lewiston, Maine.

The Rev. Donald H. Taws, 9161 Vine Street, Thornton 29, Colo.

THE CHANGING SCENE

HENRY W. CORAY

On June the seventeenth of this year the Supreme Court of the United States rendered a history-making decision. By a vote of eight to one it decreed that the reading of Scripture and the practice of repeating the Lord's Prayer should be banned from our public schools. Significantly, the suits were instituted by an atheist and by a Unitarian family.

In reality the items before the court and the decision it reached are incidental to a much greater issue. For years earnest Christian people have questioned the wisdom of conducting devotions in our public institutions of learning. Dr. Machen long ago vigorously opposed the practice. I happen to disagree with that position. This is beside the point. The real issue centers in the stand taken by the Supreme Court as set forth by Justice Tom Clark, the spokesman for the majority. "In the relationship between man and religion the state is firmly committed to a position of neutrality," Mr. Clark stated.

* * * *

It strikes me that the leaders
Of the National Council of Churches have,
As you Americans say,
Left themselves wide open.
They object to religious exercises
In the school, crying,
"It violates the doctrine
Of separation between church and state."
But I notice they are quite vocal
On civil affairs when they choose to be.
They protest violently
When your President draws the line in Cuba,
And are forever advising
Both Administration and Congress
What course to follow on other moral problems,
And clamoring for the admission
Of Red China
Into the U. N.
What is it one of your poets has said?
"Consistency, thou art a jewel."

—The Old Chinese Philosopher

In reply Justice Potter Stewart, sole opponent of the decision, pointed out that as a matter of fact the state is not so committed. It pays the salaries of chaplains ministering to our service personnel. It requires the president and vice president of the United States, as well as members of the Supreme Court, to take vows on the Bible. Its coins declare, "In God We Trust." Prayers are offered in Congress. The pledge of allegiance to the flag recognizes this nation to be "under God."

Justice Stewart is right. But if the Supreme Court is consistent we can expect every one of the above matters abolished in the years ahead. We shall then have secularism engraven in black letters over our public institutions and God will be summarily bowed out. Did inspired Isaiah have something like this in mind when he warned, "The nation and kingdom that will not serve thee shall perish."?

The truth is that the state as envisioned by our founding fathers was not committed firmly to a position of neutrality. Mr. Rushdoony in his sylabus "The Independent Republic" quotes at length statements by Franklin and Jefferson, acknowledging the doctrine of divine Providence and testifying to the necessity of invoking his aid in governmental affairs. What the Supreme Court as now constituted fails to recognize is the distinction between separation of church and state on the one hand and separation of religion and state on the other. The state has no right whatever to issue a declaration of independence against God and his Christ. Paul reminds the Romans that the magistrate is "the minister of God to thee for good." It is a dark day indeed when the highest court in the nation comes out squarely on the side of neutrality. It is an utterly impossible and untenable position to maintain. Neutrality is hostility dressed in the clothes of a coward. What we behold is modern Pontius Pilate washing his hands in the basin.