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*Saving faith means putting one's
trust once for all in Christ. He will
never desert those who are committed
to Him, but will keep them safe both
in this world and in that which is
to come.*

—J. Gresham Machen

J. Gresham Machen
Editor 1936 - 1937

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Meditation

Jesus, Sovereign of the Sea

And he arose and rebuked the wind and said unto the sea, Peace be still. And the wind ceased and there was a great calm. MARK 4:39.

"Break, Break, Break,
On thy cold grey stones, oh Sea,
And I would that my tongue could
utter
The thoughts that arise in me."

These words of the poet express so well the overpowering consciousness of the might and majesty of our God as we view the sea. Sight of the sea can be at once the most quieting and disquieting experience of life. Sunset on a calm sea speaks heavenly peace to the soul. A storm at sea strikes terror to the most experienced mariner.

It was just such a turbulent sea in which the small ship of the disciples was being driven helplessly about. The winds lashed, the billows rolled, and "the waves were beating into the ship, so that it was now full." Jesus was peacefully asleep in the stern of the ship. "Master, carest thou not that we perish?" What faith and what unbelief! Yes, Jesus could save them. But the sea could also destroy Jesus. Creation could swallow up the Creator. Oh disciples, "how is it that ye have no faith?" Even though I slumber, I am Sovereign of the sea. And Jesus arose and rebuked the wind and said unto the sea, "Peace be still. *And the wind ceased and there was a great calm.*" Wondrous Sovereign of the sea.

"All hail the power of Jesus' Name,
Let angels prostrate fall
Bring forth the royal diadem
And crown Him Lord of all."

We are told today, "No one can, of course, know exactly what happened, but the point of the incident is quite clear: Jesus was completely sure of the operation of God's laws, but the disciples were afraid" (*Discovery*, p. 49; published by Presbyterian Church in the U.S.A.). What a faker this makes of Jesus. He pretends that His speaking to the waves is the cause for their

subsiding when He knows that actually they subsided of themselves. What dupes this makes of the disciples. They had been fishing for years in this sea, yet knew less than a stranger about the habits of the waters. Hear the testimony of these experienced mariners, "what manner of man is this that even the wind and the sea obey him?" Fear not, child of God, the Deity-testifying miracles of Jesus can not so easily be removed from history. There are some thirty miracles of Jesus and they are woven into the warp and woof of the life of Jesus. As well separate flesh from bones, as separate the miracles from the life of Jesus. In the reassuring words of that great New Testament scholar, Dr. Machen—at the center of Christianity stands the supernatural figure of Jesus, against that figure all criticism will ultimately fail.

Because Jesus is the Sovereign of the sea, He is the Sovereign of our souls. He who could still the tempestuous waves can still our hearts seething with sin. He who could dispel the storm clouds can remove from us forever the dark clouds of God's wrath. On the cross all the billows and waves of God's wrath went over Him. "Being justified by faith we have peace with God through our Lord Jesus Christ." Flowing from this peace with God is the peace of God which passes all understanding. Before life's surging sea we have peace and are unafraid. Oh soul, "peace, be still."

Does life hold fears and death terror for you? Behold Jesus, mighty Sovereign of the sea. He is able, He is willing to save completely all who come unto God through him. Whom He saves He preserves for time and for eternity.

"Whether the wrath of the storm-tossed sea,
Or demons or men, or whatever it be,
No waters can swallow the ship where lies
The Master of ocean, and earth, and skies;
They all shall sweetly obey Thy will,
Peace be still! Peace be still!"

"Lo I am with you always."

CALVIN K. CUMMINGS

"Grass Roots" R. K. Churchill

AN Orthodox Presbyterian minister in a certain city being burdened for the need of a Christian school, went to another Bible-believing pastor of a large church, and unburdened his heart. No, said this pastor, he had never been led to start a Christian school, but would he, our O. P. C. minister, please come to a minister prayer meeting which was being held in the First Presbyterian Church where they were all praying for a revival.

This attitude is quite typical of American Christendom today and it indicates, it seems to me, a sad lack in our whole thinking of revival. Remember, we are thinking of revival as a genuine return of our nation to God. This should be our aim and prayer. Now what place should the Christian School have in all of this? Well, we think it should have the first place.

In order to think constructively about revival we should analyze the forces which had a part in taking our nation down the path of sin and godlessness, and then apply the remedy regardless of cost.

Secularism is the great force in our country today. Another word for secularism is "no-God" or "atheism." Now it is true today as Dr. Hodge once prophesied that the public school system has been the greatest force for atheism the world has ever seen. Where does this leave us? Just here: American Protestantism spends six days a week sowing the seeds of secularism and then once a week prays that the seeds won't grow. Suppose a farmer spends the long day in the fields sowing tares, and then at evening has the neighbors in to pray for a good crop of wheat? Common sense could tell us that when our prayer and work agree we are mighty through God.

There are those who think of the need of the hour thus—it must be revival and evangelistic meetings, not education. Others say; not so, it must be education, not all this emotionalism and evangelism, etc. But we must never take the *either—or*, it must be *both—and*.

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THE PRESBYTERIAN GUARDIAN

JULY, 1950

War and Peace

ONCE again the daily news headlines carry reports of war, of soldiers and guns and tanks and planes, of advances and retreats. And behind the headlines, one reads of fear and terror.

Men have always dreamed of a warless world. And when each particular conflict reaches some sort of a terminal point, men highly resolve that they will not again take up arms against their fellow men. But such resolves prove impossible to keep. As long as sin exists, as long as men differ, as long as some believe in a sovereign God and some do not, we have the makings of conflicts and wars. We claim to love peace. But if we really love something, then we must be prepared to fight to obtain or retain that thing. The situation in Korea appears to be simply a case of men hating aggression enough to oppose it by force—of men wanting peace enough to fight a war to secure it.

Strange to say, our Lord Jesus Christ was not among the number of those who dreamed of a warless world. He promised His followers that they would have tribulation. He declared that there would continue to be wars and rumors of wars. He taught that the consummation of the present age, and His own return in power and glory, would take place amidst conflicts and wars on the earth.

But Jesus did also talk about peace. He promised it. At His birth angels sang of it. He told His disciples that He was giving it to them. He saw no inconsistency in asserting that in the same world the same people could at the same time be involved in war, and be at peace.

For to Jesus peace meant something else than warlessness. It was a description of an inner experience accompanying and flowing from a certain type of personal relationship. The personal relationship existed between an individual and Jesus Himself. It was a relationship of trust. That trust was not simply a sign of honor and respect, not simply an acknowledgment of dignity and worthiness. Quite the contrary, it was a confession of sin, an acknowledgment of personal guilt, and a plea for mercy. It was a

recognition that Jesus was the Saviour from sin, who through His sacrificial death had satisfied the demands of holy divine justice. It was a personal commitment of the individual to this only Saviour.

And the peace that resulted was the peace of knowing that one's sins are forgiven, and that one is in a relation of friendship with the eternal God, with guilt removed and punishment administered, and eternal life a present and certain possession. With such peace there is joy, joy that no man can take away.

Being therefore justified by faith, says the apostle Paul, we have peace with God through our Lord Jesus Christ.

This sort of peace can exist in the midst of physical war. We have no doubt it does exist right now in Korea, in the hearts of many native Christians. The praise for this belongs, of course, to God, but we may thank Him that in His gracious providence certain missionaries of the Orthodox Presbyterian and other Bible believing churches were used as instruments to bring to the Korean people the precious Gospel of sovereign grace.

We don't profess to know why God permits particular wars. The Bible says that war comes ultimately because of the lust of the sinful human heart. The Bible also indicates clearly that God uses war as a means of national punishment. From a human viewpoint it often appears that the people who least deserve punishment are the ones who suffer the most from wars. But we may not let this judgment dominate our thinking. The God in whose hand are all things is a holy and just God. His purposes are wise, and are surely accomplished in the midst of His particular providences.

We will be wise also if, in this world, we have the proper perspective. If we pin our hopes on a warless world, we are doomed to disappointment. But if we seek the mercy of God in Christ, and trust in Him for our eternal wellbeing, we shall have peace of soul, though the whole world be locked in mortal conflict.

L. W. S.

Southern Presbyterian Property

ONE of the important issues before the Southern Presbyterian Church at its recent General Assembly related to the property rights of particular congregations.

For some years there has been a movement on for union between the Southern and the Northern Presbyterian Churches. Because of the Modernism of the Northern church, and for other reasons, many in the South have opposed this development. Though the matter is now being held in abeyance through a five year "moratorium," it seems evident that the union will be consummated in a few more years.

Those opposed to the merger have given thought to their future. One of the questions is whether they would be able to retain possession of local congregational property—church buildings and manses. When the division occurred in the Northern Presbyterian Church in 1936, that church claimed and was able in civil court to keep possession of church property, even when the entire congregation had withdrawn and it had not a single member in the local parish. Was this what the non-union members of the Southern church faced?

Although the matter has been discussed as part of union negotiations no satisfactory solution was reached. Some of the congregations have been taking the matter into their own hands, by reincorporating the local group, under a charter which did not mention the denominational name, but asserted that all rights to the local property were vested in the local congregation.

The Presbytery of Atlanta asked the Southern Assembly to rule on the legality of this procedure, which had been taken by the Westminster Church of Atlanta, the Rev. John R. Richardson, pastor. The Assembly replied in effect that such procedure is wrong, for unknown reasons, and appointed a committee to try and discover some good reasons, in the meantime advising the Presbytery to direct the Westminster church to take action ending in recognizing the authority of the denomination and safeguarding the property rights of the denomination.

The statement above that the procedure of the Westminster church was wrong, for unknown reasons, is based on a portion of the report which, in

Hunts on Way Home

WITHIN a week after the news of fighting in Korea, word was received that the Rev. Bruce Hunt and his family were in Japan. Later word is that they are on their way home, and expect to arrive in Seattle about July 22, aboard the SS P & T Navigator.

The Foreign Missions Committee had already decided to bring Mr. Hunt home, because of his health. He had agreed to come, and plans were under way to send the Rev. and Mrs. Gaffin to Korea. This has now been changed, and the Committee has tentatively decided to send the Gaffins to Singapore, with Formosa a second choice, depending on conditions September 1.

answer to the question, "Does a particular church have absolute ownership of its property without reference to the denomination?" answered bluntly "No," but then called for the appointment of a committee including lawyers to study the question of the ownership of church property as related to the presbytery and other church courts.

There is not unanimity of opinion as to the ownership of property in cases of a division in the church. In the Northern Church case in 1936, it appeared that local church charters were so worded as to place ownership in the hands of the denomination, and the civil courts refused to go beyond this. In certain cases in other countries, the courts have sought to bring about an equitable partition of church property in case of divisions, and in at least one case a very small dissenting group was awarded all of a denomination's property, on its claim to be the true denomination after the majority had voted for union with another body. A number of particular congregations in the South own property which dates back to the time before the Southern Church came into existence, and which then belonged to the Northern denomination, but was retained by the local congregation when that split occurred.

This much appears to be evident. The Southern Presbyterian denomination, if it unites with the Northern

Presbyterians, is going to try and retain for the united group all the property now connected with the Southern Assembly. Even though local congregations in part or in whole refuse to participate in the merger, and instead claim to be the continuation of the Southern Presbyterian denomination, they will have to fight for their property, and the chances appear good that they may lose it anyway.

We hope this prospect does not dampen their opposition to the proposed merger. There are matters more important even than church buildings hallowed by tradition. Ours is a time that calls for courage, the courage to stand for the truth of God at whatever cost. Church buildings hallowed by tradition lose their significance if they become instruments for the propagation of unbelief, vehicles for turning a generation away from the faith. The basic issue involved in the proposed union is, or should be, the issue of loyalty to the faith once for all delivered to the saints, set forth in the Word of God and summarized in the Confession of Faith.

We in this day were not made to be martyrs. We do not enjoy the prospect of material loss for the sake of religious conviction. But it may be that a stirring up of our faith through some such development would in the end be highly profitable. Traditions can become shopworn. We need to know what we worship, and not simply where we worship. If the maintaining of the truth involves certain present members of the Southern Presbyterian denomination in material losses, and even property losses, it may in the end prove that the loss of physical assets has been more than balanced by the enrichment of spiritual assets.

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Our Threefold Witness

By PETER H. ELDERSVELD

MY father was a preacher who almost invariably had three points in his sermons, with an equal share of the allotted time devoted to each point. One of his parishioners was a man with a large family of boys, occupying one whole pew every Sunday. He always came to church with an adequate supply of peppermints, and he doled them out according to schedule, one to each of his boys at the conclusion of every point in the sermon. This proved to be a very effective way to measure the progress of thought, and to tell time on the homiletical clock. When the third peppermint arrived, on time, they knew the end was in sight. You might say the sermon was literally punctuated with peppermints.

Now today, for this great occasion, I have three points. But even though you may have the corresponding peppermints, let me warn you that the arrangement of the three points is not according to the peppermint system. In fact, they will be treated interchangeably and yet simultaneously under four different heads, so that you will have some difficulty finding the logical place to punctuate the progress of both thought and time.

These three points are dictated not by convenience, nor by homiletical schematism, but rather by the subject at hand. And the subject is dictated by the very unique and profitable experience which has been my privilege during the past four years of radio ministry. It would be the most inexcusable presumption on my part to choose any other subject, such as one of the profoundly theological and scholarly themes which these commencement occasions really deserve. And I prefer to believe that your gracious invitation tacitly implied no such weighty obligation, but that without actually saying so it suggested the subject which I have chosen. At any rate I could find no other justification for daring to accept this honor and opportunity.

I. The Origin of our Threefold Witness

Our world is not suffering from a famine of evangelism. In fact, there

is so much of it that some people think we are being "evangelized to death." All varieties of it are in action: Protestant and Roman, liberal and conservative, social and individual, private and public. It is done in the churches and out among the masses, by ecclesiastical assignment and by free-lance operations, on the radio and by the printed page, from the pulpit and in the mission hall. Truly there is an abundance of evangelism.

The Calvinist finds himself uncomfortably alone amid all of this. He is at odds with most of it and wonders about its meaning and value. He observes that the over-all impact is

We are glad to bring our readers the address delivered by the Rev. Peter H. Eldersveld, radio minister of the Christian Reformed Church, at the Commencement exercises of Westminster Theological Seminary in May.

Because of its length, we will publish it in two parts.

neither significant nor lasting. Civilization appears to be largely unimpressed. The process of spiritual decay has not been arrested. Society is becoming less Christian and more secular, despite the carefully counted converts and the boastful claims of the social gospellers. Morality has sunk to a new low, statesmanship is being increasingly displaced by corrupt politics, churches are becoming more and more apostate, and our culture is degrading itself progressively with materialism. Even the mass revivals are missing the mark. One cannot escape the feeling that they look like the last, desperate, dying effort of a kind of Christendom which has long ago already dug its own theological grave.

That picture disturbs us, doesn't it? And it must be very perplexing to those who are ready to enter the Christian ministry. Has the Gospel lost its power? Why is the world so utterly impervious to all the evangelical influence which is being brought to bear upon it today? To be sure, there have been a few hopeful signs here and

there, but nothing commensurate with the extensive and intensive efforts that have been put forth. On the whole, the results are tragically disappointing. What's wrong with present-day evangelism?

That question has confronted me with much greater force and urgency ever since I began making contact with the general public by way of our radio broadcast, through the mail and otherwise. Those contacts represent a fair cross-section of modern humanity. They made realistic the things I had heard from my teachers and had read in books. A radio microphone brings one face to face, albeit invisibly, with millions of people who reveal consciously or unconsciously the sad failures of what men call evangelism today.

Confronting that picture I was driven again and again to seek the help of God in prayer, and to consult His Book as I had never consulted it before. I had to have something to say to all these people, something different from the many gospels which have proved so pointless and so powerless. I found myself saying, Lord, what are we supposed to say in a world like this one? Lord, give us a message that will meet the need, and command the attention, and penetrate the thinking, and, if possible, win the hearts of men! Surely there was no good reason for an expensive network broadcast within the hearing range of 75 million people if we had nothing more to say than that which was being said so abundantly by others and with so little genuine, lasting effect.

The answer came, of course. And from the only source from which we have any right to expect it: The Word of God. Many of its pages give the answer to that question, but in the last analysis I was driven back to those old, familiar words of what we call The Great Commission, as it is found in Matthew 28: 18-20 and in Mark 16: 15, 16. And I read them with a new meaning. There we find an official summary of what God's Word wants us to say to this world, and it is given to us from the lips of none other than our Lord and Savior Himself. It calls us to a threefold witness which has always been the great evangel of historic Christianity, and therefore of the Reformed Faith which is our treasure. It seems to me that it is past high time for the Christian church to re-examine and re-think this official command of

Christ, and then to re-dedicate itself to the program of evangelism which it outlines.

II. The Elements of our Threefold Witness

1. The first element in our threefold witness is found in these words: "Go ye into all the world and preach the Gospel to every creature . . . and teach all nations." We may call that *The Gospel of Sovereign Grace*. It pertains to the individual sinner's personal relationship to God.

Man must be told that he is hopelessly lost in sin by nature, that God has come down upon this earth to deliver the sinner through the perfect atonement of Jesus Christ, and that He therefore demands complete surrender of the heart in true repentance, in whole-hearted faith, and in grateful service. This is the Gospel of the *whole* Bible, which presents God, and God alone, as the author and finisher of salvation. Man must be made to understand that it is a matter of pure grace, and that there is no other way to reconcile God to the sinner and the sinner to God.

We all know that this Gospel is at the very antipodes from the one which modern man would like to hear. It is about the most unpopular thing you can say nowadays, for its basic essentials are the five points of Calvinism, and even those who consider themselves orthodox Christians find those essentials exceedingly repulsive. And yet, despite its unpopularity, this Gospel is the only completely honest thing you can say to men who need salvation.

When I was taking graduate work at the University of Chicago Divinity School, I had a course with Dean Shirley Jackson Case in the history of dogmas. When we came to Calvinism, with its doctrine of pure sovereign grace, he said something like this to us: "Gentlemen, this dogma is one of the only two alternatives between which every sane, intelligent person in the world is compelled to choose. The other is outright humanistic naturalism. Logically you have to go all the way to one extreme and be a Calvinist, or to the other extreme and be a naturalist. You can't stand somewhere between those two and still maintain your intellectual respectability. As for me, I am a naturalist, and I have no use for the social gospels or for any one else who tries to take a mediating position. I wouldn't go across the street

to hear them preach their jumbled theologies. But a good sermon from a real Calvinist, no matter how much I disagree with him, is always worthy of my hearing."

That states the case very well, and it states our problem exactly. The Gospel of God's Grace moves in the very opposite direction from that in which this world is moving. We Calvinists are rowing against the stream. Not all men have gone to the bitter end where Dean Case found himself. But they are on their way. And the only thing that can stop them and turn them completely around, so that they will walk with God to heaven instead of walking with the devil to hell, is the Gospel of pure grace through the blood of Jesus Christ and the power of the Holy Spirit. Though it be the most unwanted message we can bring, it is also the only one that is powerful enough to get under the skin and into the hearts of lost sinners.

2. The second element in our threefold witness is found in these words: ". . . baptizing them in the name of the Father, and of the Son, and of the Holy Spirit . . . he that believeth and is baptized shall be saved; but he that believeth not shall be damned." We may call that *The Church of Jesus Christ*, the gathering of God's elect people out of the whole human race.

Jesus told us that sinners must not only believe the Gospel, but that they must be baptized in the name of the triune God. And baptism is one of the two sacraments which He entrusted only to the Church, a sign and seal of the Covenant of Grace which God has established with His people. Every believer must be in that Covenant. If he comes from the outside, having never enjoyed the privileges of the Covenant circle, he must be brought in and be given that sign and seal. So we have a Covenant Gospel. It was given to the Church; it emanates from the Church; and it must bring the saved sinner into the Church.

Nobody else but the true Church of Christ has any business preaching that Gospel to this world. To be sure, every Christian is a prophet, priest, and king. And he must witness every day. But never apart from the Church, and never without the aim of bringing the Church to the sinner and the sinner to the Church.

Paul felt it was his missionary duty to establish churches. He did that and

then continued to strengthen them. From Ephesians 3:10 we learn that "the manifold wisdom of God" was to be made known "*by the Church*." In First Timothy 3:15 the Church is called "the pillar and ground of the truth." And from Acts 13: 1-3 we learn that it was the Church's responsibility to separate Barnabas and Saul for the work of the Gospel, and to ordain them and send them out into the world.

This point is exceedingly important today because among the modern churches there are so many which cannot be considered worthy of that task. They have forsaken the Gospel, in whole or in part, and thus they have disqualified themselves for the work of evangelism.

That goes a long way toward explaining why Christendom has become so powerless in its witness. Too many of its churches are no longer fit to preach the Gospel and to baptize the believer. And a good illustration of what happens then can be seen in the current spectacle of mass revivals conducted by independent evangelists, apart from the direct jurisdiction of the church, but with both modernist and fundamentalist churches cooperating! Afterward the converts are told to go into these same churches, where neither the Word nor the Sacraments are properly administered—churches, mind you, which in many cases are so weak and dead that they must bring in a free-lance preacher to do for them what they are unable to do themselves! How can they be the spiritual abode for true converts, if there be such?

The *visible* church on earth is supposed to express as nearly as possible the *invisible* Church which is the spiritual body of Christ. As such it can be a powerful institution in human society, for then it brings the living Christ to a dying world. Today, however, the words which were once inscribed on the walls of Lubec's Cathedral could be appropriately written upon the walls of many of our modern churches, to which Christ is certainly saying:

"Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and want me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;

Ye call me Rich, and ask me not;
 Ye call me Eternal, and seek me
 not;
 Ye call me Gracious, and trust me
 not;
 Ye call me Noble, and serve me
 not;
 Ye call me Mighty, and honor me
 not;
 Ye call me Just, and fear me not;
 Ye call me Lord, and praise me not;
**If I condemn you, blame me
 not!"**

3. The third element in our three-fold witness may be found in these words: "All power is given unto me in heaven and in earth . . . teaching them to observe all things whatsoever I have commanded you." We may call that *The Christian Life and World View*.

You can't save souls, and put them in a church, and then leave them there. Nor does God take them to heaven immediately after their conversion. Nor are they permitted to sit and twiddle their thumbs until Jesus comes. They are thrust right back into the very same world from which they were saved by God's grace, and they are called upon to let their light so shine among men that men may see their good works and glorify their Father who is in heaven.

The Gospel of Jesus Christ, sent out into the world through the Church, is a cosmic power. It puts His redemptive touch upon all of life. It not only baptizes individual sinners, but it also baptizes whole cultures. It commands every sphere to come under the sovereign domain of Him whose nail-scarred hands hold the reins of world government. He said once: "God so loved the *world* (and the word is *cosmos*) that He gave His only begotten Son. . . ." And Paul said in his letter to the Colossians, chapter 1:20, that God, "having made peace through the blood of His (Christ's) cross," is working "by Him to reconcile all things unto Himself . . . whether they be things in earth, or things in heaven."

For that reason Jesus prefaced The Great Commission with those words: "All power is given unto me in heaven and in earth," and He instructed us to teach the nations "all things whatsoever" He has commanded us. That includes, but also goes far beyond the Gospel in its narrow, individual application. Christ not only has an elect people, but He also has an "elect world." Not all the world has been

chosen for that blessing, but large areas, and many spheres, and whole cultures have felt His redemptive power. I am always haunted by that sentence in Revelation 21:26, where we read about the Holy City that "they shall bring the glory and the honor of the nations into it." That could be done only by the power of Jesus' blood.

Dr. J. H. Bavinck of The Netherlands is one of those who are currently emphasizing the importance of this point in mission work. He calls attention to the need of a Christian world for a Christian soul. Pagan peoples have a religion that governs all of life for them, even to its remotest details. When they are born again by God's grace and converted to Christ you cannot put them back into their old pagan world again. They must have a new Christian culture in which to live, where all of life can be governed by their new faith. America is rapidly reverting to paganism. And its paganism is governing the life of the people. We cannot bring the Gospel to them without affecting their pagan culture. For although there is no profit in gaining the world by losing the soul, the alternative is not saving the soul and losing the world.

A Christian must have a Christian home, and a Christian business, and a Christian school, and a Christian government, and a Christian living. If these things are not immediately available to him, he will never stop working for them. He can be content with nothing less. And that's part of our witness, a large part of it, an increasingly important part in this day and age. We cannot rescue the perishing

from their pagan culture without seeking to rescue their pagan culture too. We are called upon to wrest not only a sinful man but also a sinful world from the grasp of the devil.

We are fortunate to have in our home a most unusual etching of the Last Supper, which is quite different from the one by Da Vinci. It was done by Eugene Burnand, and it presents Jesus in the midst of His eleven disciples after Judas had left. The Lord is praying His High-priestly Prayer, recorded in John 17. The artist has carefully and correctly portrayed the spirit and meaning of that prayer, as well as its reaction upon the disciples. He presents Jesus standing at the table with hands outstretched and eyes heavenward, praying for His disciples on either side of Him, and for those who would be their spiritual descendants. When you look at the picture you are reminded at once of that 15th verse: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

That was the big burden on His heart. He foresaw the twofold danger to which His Church would be exposed. It would be tempted either to withdraw from the world, or to become identified with it. He wanted His people to be *in* the world, and yet not *of* it; to be a light that is not put under a bushel, nor put out, but on a candle-stick; to be a salt that has not lost its savor, lest it be good for nothing but to be cast out and trodden under foot of men. And so He prayed that we might not lose our Christian Life and World View.

Orthodox Presbyterian Church News

Brief Items

The Rev. Edwards E. Elliott of St. Andrews Orthodox Presbyterian Church of Baltimore, has accepted a call to the First O. P. Church of San Francisco, and expects to move to his new charge in July.

The Congregation of St. Andrews Church of Baltimore has issued a call to the Rev. George Marston of Evergreen Park, Ill., to become its pastor.

The congregation of Bethany Church of Nottingham has issued a call to the Rev. Robert L. Vining of Franklin

Square, N. Y., to become its pastor.

Mr. Marten Woudstra, a licentiate of the Presbytery of Philadelphia, has been called to the pastorate of the First Church of Hamden, New Haven, Conn.

Church News

Schenectady, N. Y.: During the past winter and spring, the choir of Calvary church has been using for its musical numbers selections from Handel's *Messiah* and Mendelssohn's *Elijah*. . . . After attending a communicants class during the spring, five

young people united with the church on June 18. The pastor, the Rev. Raymond Meiners, preached the sermon at the ordination of his brother, the Rev. Harry Meiners, and his installation as pastor of the Reformed Presbyterian Church of Duanesburg. Miss Myrna Quant and Mr. Roger Shafer were united in marriage at Calvary Church on June 17. On June 11 the Rev. John P. Galbraith was guest preacher, and in the evening following the service he showed pictures of the mission work of the denomination.

East Orange, N. J.: Recent guest speakers at Covenant Church have been Mr. Paul Szto, recent graduate of Westminster Seminary, Dr. J. Lyle Shaw of Trinity Chapel, Newport, Ky., and the Rev. George Marston of Evergreen Park, Ill. Several Chinese students from Stevens Institute in Hoboken attended the service May 14 when Mr. Szto spoke. A dozen young people attended the Machen League Conference at Calvary Church, Bridgeton, May 12 and 13.

Wilmington, Del.: The Rev. John P. Clelland, pastor of Eastlake Church, after seven years as a pedestrian, has purchased a car (1950 Ford). The purchase was made possible through an increase in salary by the congregation, with the understanding that the increment was to be used to care for the payments on the car. . . . Mrs. Clelland was in charge of the two week Summer Bible school, June 19-30. . . . Four young couples united with the church in June.

Portland, Me.: Presbyterianism was formally organized in Portland on May 3, 1885. On Sunday, May 7, the Rev. Calvin A. Busch, pastor of Second Parish church, preached a sermon, "What is Presbyterianism?" in celebration of the event. . . . A large and appreciative audience was present for the Children's Day exercises on June 11. The evening message and hymn singing on that day were wire-recorded and reproduced for the ill and shut-ins during the week. . . . A daughter, Rebecca Jane, was born to Mr. and Mrs. Busch on April 20.

Pittsburgh, Penna.: Mr. Kenneth Meilahn, who graduated from Westminster in May, has been assisting the pastor of Covenant Church, the Rev. Calvin Cummings, in visiting new families residing in the community. Over 100 children were enrolled in the summer Bible school.

Berkeley, Calif.: The pastor of

Covenant Church, the Rev. Robert H. Graham, has been appointed to preach at Sequoia National Park for two weeks during the summer. Elders of the church will supply the pulpit during his absence. Thirty members of the church appeared before the City Planning Commission on June 7, to support a request for a permit to build a church building in a residential area.

Portland, Oregon: The Rev. Carl A. Ahlfeldt, formerly of San Francisco, was installed as pastor of First Church on May 31, 1950. The Rev. Robert Nicholas of Bend, and the Rev. Earl Zetterholm of Seattle participated in the service. Daily vacation Bible School was held at the church June 12-23.

Harrisville, Penna.: A missionary Conference was held at the New Hope (See "Church News," p. 136)

Christian School Convention Planned

CHRIStIAN schools of the National Union of Christian Schools located in nineteen states and in three provinces in Canada are expected to send their delegates to the annual Christian School Convention to be held in Grand Rapids, Michigan, August 15, 16 and 17. Delegates are expected from distant points like California, Massachusetts, Washington and North Carolina.

An interesting program for the three day session is being arranged and several committees are at work preparing for the important event. Since Grand Rapids is the largest center of Christian school activity in the country with more than 5,000 pupils enrolled in seven elementary schools and one Christian High School, an especially large and worthwhile convention is anticipated. The services of Mayor Paul Goebel have been obtained for the purpose of addressing a welcome to the delegates and friends.

Important Discussions

Outstanding on the program are two panel discussions. The first of these will be on the subject: "Education in the Christian School." In this discussion the participants will take a candid look at the quality and character of the education being given in the Christian schools.

A second panel discussion will deal with the position of the teacher in the National Union of Christian Schools. Both this discussion and the previous

one should prove most beneficial in strengthening the teaching in these schools.

Addresses, Reports, Clinics

Three major addresses will be given at the convention. A top-flight authority on school administration will address the administrators group. At the convention mass meeting the featured speaker will be the Reverend D. H. Walters, president of the Reformed Bible Institute of Grand Rapids. The speaker at the annual convention banquet will be the Reverend Edward Heerema, public relations secretary of the National Union of Christian Schools. Other important items on the program are the clinics for Christian school problems. Separate clinics are to be held for board members, principals, teachers, ministers and P.T.A. groups. Reports by the educational director, Dr. John A. Van Bruggen, are to be given both on the work of the National Union of Christian Schools and on the work of the Christian School Educational Foundation. An address on P.T.A. activities is to be given by Mrs. Henry A. Bruinsma.

The meetings are to be held at Grand Rapids Christian High School located at the corner of Franklin and Madison. This is the largest high school in the National Union of Christian Schools, with an enrollment of some 875 pupils. The guests are to be lodged in the homes of Christian school friends. Chairman of the lodging committee is Mr. Sidney Hoogboom. A reception committee headed by Mr. George Wieland will welcome the delegates to the city. Chairman of the meals committee is Miss Helen Zandstra. Publicity is in charge of a committee headed by the Reverend Edward Heerema.

Remarkable Growth

The National Union is composed of 133 schools and has a total pupil enrollment of almost 25,000. Several new schools are scheduled to be opened in the fall. In the last twenty-five years enrollment in the Christian schools has increased 81%. In the same period enrollment in the public schools has increased 3.3%, and enrollment in the non-public schools in general has increased 37%. These figures tell their own story of God's blessing upon these schools.

The schools are controlled by societies of Christian parents. They are not church-controlled and therefore are not parochial.

Sunday-School Suggestions

Teaching Junior Boys

BY MISS BLAKEMORE

EVERY consecrated Sunday School teacher knows that God has given her a real work to do to His honor and glory. And she realizes how dependent she is on His guidance and grace. She may feel inadequate, unfit to teach perhaps, yet she knows that she is an instrument of God and He is able.

Miss Thompson, a teacher of a class of junior boys, believes that her privilege and responsibility are great. She realizes that in order to teach them successfully, the teacher must like boys of this age and understand them; their interests, their dislikes, their weaknesses, and their strength. She must be able to arouse their interest and to hold their attention.

Miss Thompson imparts a sense of responsibility and co-operation to her class of pupils by assigning various duties, such as passing the hymn books, checking to see that each pupil has a Bible, and that there are seats available for any late pupils. One boy has charge of the collection, and to another is assigned the duty of taking charge of the missionary money.

Miss Thompson is interested always in the cause of her pupils' absence from class. She usually sends a card to the absentee that he may realize that he was missed, and (or), when possible, calls on a pupil that is ill. This custom and Miss Thompson's urgent desire that new pupils be brought to their class, causes a mutual interest and a closer fellowship among pupils and teacher.

After the teacher or a pupil has opened the lesson period with prayer, a volunteer is asked to give a review of the previous Sunday's lesson. And then others tell additional facts or make comments. Each pupil in turn reads a portion of the Scripture, which is discussed by the teacher and the class. This plan aids in gaining the interest of the pupils and holding their attention.

It is important for the teacher to make practical applications of the lesson and to use illustrations that the boys readily understand. And when Miss Thompson listens to her pupils' own experiences and their application of the truth, she must put herself on

their level. She must always teach on a level of their understanding.

In all her teaching and contacts with her boys, Miss Thompson's first aim is to emphasize the fact that all are sinners and need a Saviour, the Lord Jesus Christ, and to pray earnestly for the salvation of each one of her pupils.

The Greatest Threat to Christian Education

BY JONATHAN MALE

(An address delivered by the 15-year old son of the Rev. Benson Male of Denver on the occasion of his graduation from the Christian Day School of that city, June 8, 1950.)

The children who have had the privilege of attending the Christian Day School this year and preceding years realize that we have been blessed of God in that He gave us parents who were among the few who see the importance of a full, well-rounded, Christian education. We thank God for the sacrifices that our parents, teachers and Christian friends have made to give us this great opportunity. We trust that we have made the best of it.

There are many forces in the world today that are seeking to destroy the Christian school. Communism believes that religion is the opiate of the people and therefore should be stamped out. The more Communism's principles gain control of the minds and lives of the American people, the more difficult it will be to maintain Christian schools.

But Communism's hate of God and His truth is merely the sure, final result, of failing to see the sovereignty of God in everything, and that His revealed truth is the only truth about anything. Where can the true answer to the following questions be found? Where did a fact, any fact, come from? Who controls it? What is the purpose of it? By what means can we use this fact to fulfill its true purpose? Only the sovereign God knows the correct answer. If men ignore Him and His answers, atheism in thought and action is the sure result.

Christian children must be taught God's truth about this world. Engraven upon their hearts must be the fact that to think and live rightly they must recognize constantly their utter

and absolute dependence upon God for everything. Were they without sin, the need for Christian education would be great. Being sinful, the tremendous need cannot be estimated.

The public school cannot give this Christian training. In the very nature of the case, God must be to a great extent ignored. Only in a Christian school can God be given His rightful place in history, geography, mathematics, social science, even in the whole of life.

Here we find the true basis for Christian schools and the only excuse for their separate existence.

Sad to say, most Christian parents do not grasp this truth. Consequently they are indifferent and even antagonistic to the Christian school movement. Among the small number who are interested there is observable a lack of appreciation of this idea of education. They are interested because they wish to get their children away from the immoral companionships. Or perhaps the children are unhappy, or are doing poor work in the public school.

Much more is needed to inspire a passion that will make us joyfully sacrifice to the bone for Christian schools. Much more is demanded for the times of stress ahead, or the Christian school movement will die.

May God graciously give to you parents, teachers and Christian friends and to us students, the knowledge that He is the creator of the ends of the earth, the King of all His creatures, and the One for whose glory all exists. May He write indelibly and deeply upon our hearts that the only way a sinner can be acceptable in the sight of God, and can think and live pleasing to Him, is through faith in the redemption of Jesus Christ, and through submission to His Word and Spirit. As the Scripture says, "For of Him and through Him and unto Him are all things, to whom be glory forever." "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

If this prayer be granted, the future success of the Christian school is assured. Communism's threat will be effectively met by a rising generation of Christian children who are made strong in the Lord and in the power of His

(See "Sunday School," p. 133)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXIV

TEACHER OF ITS COVENANT YOUTH

The primary function of the Christian church is to teach the Word of God. The fact that preaching is its most important task in no way alters the truth just stated, for preaching is first of all teaching. But the church should teach not only from its pulpits. Its teaching function should extend beyond preaching.

That the church in the discharge of this task is to give foremost attention to its covenant children ought to go without saying. Nothing could be more reasonable.

A Necessary Task

Scripture puts tremendous emphasis on the religious education of covenant children. For but one example, Moses commanded the people of Israel: "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates" (Deut. 6:6-8). In cumulative fashion Moses drove home to God's covenant people the solemn duty to teach their children the Word of God.

The truth that God is wont to impart saving grace from generation to generation is one of the most important aspects of the doctrine of the covenant of grace. However, it must be remembered that the continuation of the covenant is not automatic. Let no one think that children receive saving grace from their Christian parents as they inherit certain physical peculiarities and traits of character from them. Horace Bushnell's famous classic on *Christian Nurture* is vitiated by that error. It must also be remembered that the continuation of the covenant is not without exception. Not every

child of believing parents becomes a believer. Sad to say, more than a few of them grow up to be covenant-breakers. "They are not all Israel which are of Israel" (Rom. 9:6). And again it must be remembered that the continuation of the covenant is not independent of the means of grace. To be sure, God is abundantly able to impart the grace of regeneration to a child long before it can understand Holy Scripture; and beyond all doubt He often does this. But there is no reason whatever to suppose that He will impart the new life to a child that is destined to reach maturity, if the Word is not present, or about to be present, in order to sustain and nurture that life. The Scriptural dictum, "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17), applies to children of the covenant as well as to others.

If the continuation of the covenant were automatic, without exception and independent of the means of grace, covenant children would without religious education grow up as Christians. As it is, their religious education is not only desirable but essential. It is the God-provided and God-commanded means for the continuation of the covenant of grace.

That makes the church's neglect of this task unpardonable. And yet how few churches apply themselves to it! Some years ago the writer was a speaker at a large young people's conference of a comparatively conservative denomination. He soon discovered that their ignorance of Bible doctrine was abysmal, their knowledge practically nil. To his inquiry, addressed to a minister of that denomination, whether he and his colleagues were wont to give any doctrinal instruction to the youth of the church, came the answer: "We used to."

Surpassing strange to say, a number of churches which strongly stress Christian missions sadly neglect the religious training of their own children. They ought to do this and not to leave the other undone. A noted missionary once rebuked an American congregation in these words: "You are doing less for the religious education of your own

children than you are doing for the religious education of Moslem children in Arabia."

William G. T. Shedd was completely right when he said in his *Homiletics and Pastoral Theology*: "The last words we should desire to address to a young clergyman, as he is going forth to his life-long labor, would be an exhortation to make full proof of that part of his ministry to which belongs the indoctrination of the rising generation in the truths and principles of the Christian religion."

A Comprehensive Task

The Roman Catholic Church, a number of Lutheran churches and some other denominations think it their duty to teach the children of the church not only God's special revelation in the Bible, but also His general revelation in nature and history. Therefore they conduct so-called parochial schools which give instruction in reading, writing, arithmetic and all the usual day-school subjects. But according to Scripture the business of the church is to teach men the Word of God. Beyond that it should not go. In other words, the church should be content to operate in what theologians call the sphere of special grace.

It does not follow that the church's task of teaching the children of the covenant is not a comprehensive one. It is comprehensive indeed.

How often one hears it said that Christianity is not a doctrine, but a life. If that were so, all that the church would have to teach its youth would be how to lead the Christian life. But the truth is that Christianity is a doctrine as well as a life, and that prior to both of these it is a story. The church must teach its children Christianity in all three of these aspects.

In our day many historical portions of the Bible are not merely called into question, but emphatically denied. That is done not only by unbelievers outside of the church, but often by leaders within the church. Modernists, for instance, are wont to deny those historical accounts in which the supernatural looms large, as the creation of

the universe, the virgin birth of Jesus and His bodily resurrection. And the Barthians assign many Bible stories to the limbo of what they call the supra-historical. For example, they say that the story of the fall of man related in the third chapter of Genesis is not an account of what a certain man by the name of Adam did many centuries ago in a certain garden called Eden, but rather a description of an experience that comes to every human being. But God's infallible Word stands or falls with the historical portions of the Bible. And so does Christianity. Did not the apostle Paul affirm: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14)?

To say that Christianity is not a doctrine is ridiculous. The Bible answers a veritable host of stupendously important doctrinal questions. To name but a few: Who is God? Where did man get his religious nature? Has man an immortal soul? What is sin? Who is Jesus? Must the sinner save himself or must he be saved by God? To deny that Christianity stands or falls with the Scriptural answers to such questions is the height of folly.

That Christianity is a way of living is self-evident. And yet not all professed teachers of Christianity are agreed on the question what the Christian life is. Many deny that the ten commandments are an objective and abiding standard of goodness. And, strange to say, there are those within the church who would add the precepts of men to the perfect law of God contained in His Word.

How necessary that the church teach its youth Christianity as a story, as a doctrine and as a life! And that certainly is no small task.

A Fruitful Task

Few if any tasks performed by the church are wont to bear such rich fruitage as the instruction of its covenant youth. That is accounted for by at least two reasons, a natural one and a supernatural. The natural reason is that this instruction concerns human beings at their most impressionable age. It is so much easier to bend a young tree than an old one, and as a young tree is bent so it will continue to grow. The supernatural reason is that the faithful covenant God is sure to bless richly the church which diligently performs its covenant obligation with reference to the children of the covenant.

Following are a few of the blessings with which God will crown this work of His church.

It will insure the future of the church. Without it a given church may well pass out of existence. As a matter of fact, many a church is suffering from pernicious anemia and withering away for lack of the life-blood of the rising generation. Because they are not instructed in the teachings of Christianity, the young people have no interest in these teachings and drift away from the Christian church. But the church which zealously instructs its children in the Christian religion has a guaranteed future.

It will result in numerous conversions. It must not be thought that children of the covenant have no need of conversion. Even those who are regenerated in babyhood need to be converted as they grow up. On coming to years of discretion they must experience a conviction of sin and in active faith commit themselves to Jesus Christ for salvation. At the same time they must resolve by the grace of God to fight against the devil, the world and the flesh, and in all their behavior to honor Christ as king. Proper instruction given them by the church normally results in just that. And it must be added that such conversions are usually genuine. There is little danger that in the case of covenant children persistently taught by the church for several years the seed of the Word will, for want of depth of earth, sprout quickly and wither away just as quickly.

It will tend to keep the church in the truth. One big reason why so many churches have wandered far from the truth of the Christian religion is that its members were not instructed in that truth and consequently could not distinguish between truth and falsehood. On the other hand, the membership of that church which faithfully teaches its youth is both forewarned and forearmed against the countless heresies of the day.

It will produce intelligent and appreciative hearers of the Word. In how few churches are the members capable of digesting the strong meat of the Word! Most church members have no desire for anything but milk, preferably diluted with considerable water. The reason is that they are still babes when they ought to be teachers (Heb. 5:12). And for this sad state of affairs the church itself is to blame. It failed to feed them when they were young.

It is hardly an exaggeration to say that the church permitted them to grow up as spiritual imbeciles.

It will result in a church which has no dearth of men capable of exercising the functions of its exalted offices. Many a church flounders along under the leadership, or lack of leadership, of incompetent elders. A great many churches are suffering from a shortage of pastors and missionaries. Diligent instruction of the children of the church will go a long way toward producing an adequate supply of laborers for the Lord's vineyard.

It will yield a generation of healthy Christians. Today many church members are in very poor health. Some churches closely resemble hospitals. One significant cause is the failure of religious knowledge to keep pace with religious experience. That results in such diseases as mysticism and fanaticism, both of which are rampant in the church. The most active church members often display a zeal not according to knowledge (Rom. 10:2). Knowledge of Holy Scripture is the cure. It is also the preventive.

Small wonder if churches which neglect the teaching of their children are living, if at all, at a poor dying rate.

Thank God for the few churches which faithfully instruct their covenant youth in the Word of God! Their future is bright. Jehovah, the covenant God, will command His blessing there.

Wants to Keep Chinese Girls

A report dated June 13 tells of the efforts of Miss Wilhemina Kalsbeek, missionary to China of the Christian Reformed Church, who was forced to return to this country by the Communists a year ago, to keep with her two orphan Chinese girls she adopted in China and brought to this country with her under a temporary visa.

Fellow pupils in a Grand Rapids Christian day school, and members of the Christian Reformed Church, have joined to send petitions to Washington asking that the temporary visas be made permanent.

The children, who are not related to each other, were adopted by Miss Kalsbeek when they were tiny children.

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

TO WHOM SHALL WE PRAY

Introduction:

Possibly none who read this page have been faced with the question, "Shall I bow before this shrine?" For us the question has no real meaning. But for many Oriental Christians, including Japanese, it was once a painful, soul-trying question which brought much misery of body to those who answered it, "No," or much misery of conscience to many who answered it, "Yes." Our deepest sympathy is extended to both groups. Our approval and the approval of our God only to the one group, who said, "No, our God has forbid us to bow down to any but Himself."

The writers of the Larger Catechism, gathering together the teaching of Scripture on the subject, have stated it thus: "God only being able to search the hearts, hear the requests, pardon the sins, and fulfill the desires of all; and only to be believed in and worshipped with religious worship; prayer, which is a special part thereof, is to be made by all to him alone, and to none other." (Question 179.)

The Lesson:

We have chosen the 135th Psalm for our lesson today. It is thought to have been sung as a morning hymn of praise at the opening of the gates of the temple. We have chosen it for it contrasts our God with idols, showing how the Lord is worthy of our praise.

vs. 1-3. The servants of the Lord are exhorted to praise Him. The frequent repetition of this exhortation in Scripture does not weary the true servant but reminds him to abide in that which brings real joy. It is the sacrifice in which our God takes the greatest delight (Ps. 50; 14). "Sacrifice unto the Lord thanksgiving and pay thy vows unto the Most High." The Holy Spirit occasionally repeats Himself; not because He lacks thoughts or words, but because it is for our good. His repetition is to give force to His instruction. We should respond by giving careful attention. You will be much blessed by studying the Psalm, verse by verse with a commentary. However, let us note here the phrase, *the name of*

the Lord. Recall that in Acts 4:18 the disciples were commanded not to teach or speak in the name of Jesus. What is meant is that there is a significance to a name. The name of the Lord refers to the Lord, himself, and the perfections of His nature—greatness, holiness, justice, power, truth, faithfulness.

vs. 4. Praise God for His electing love. His distinguishing grace should cause His servants to lift hearts, joyful, humble and thankful, to Him. We will be greatly enlivened in the work of praise to remember what we were—but now we are His special jewels, a treasure to our God.

vs. 5-7. We are to praise God for His creation and for the way that He is working in and through it.

vs. 8-14. We are to praise God as the deliverer of His people. The references here are only to the works of God on behalf of Biblical Israel. But we should consider the direct blessing upon her as an indirect blessing to us, the church. God preserved Israel that she might be the physical means of giving us the Savior. "And thou shalt remember all the way which the Lord thy God led Thee." Let us note that in smiting the first born of Egypt God also smote among the beasts. The Egyptians worshipped many animals and in this mighty stroke of death against Egypt He showed Himself sovereign even over the gods of Egypt.

vs. 15-18. Idols are denounced as well as those who worship them. Though they are made of the most precious metals yet they are the works of men's hands. What great works can these mock deities perform for man when they themselves are less able than their makers? Mouths have they like their makers but they cannot speak—not even the words of an ignorant man. Eyes have they, but are unable to see those who bow in adoration. Nor can they smell the incenses offered nor stretch out the hands to make use of the sacrifices laid before them. What a contrast to the great and holy God who spake and the worlds appeared, who redeems us from sin and provides all our needs. Worst of all is the dreadful final end of those who wor-

ship at these idols. "They are like unto them." This means that their mouths do not really pray, their eyes see not the truth, their ears hear not the voice of the Lord, and the life of God is not in them.

Conclusion:

God is the one and only one to be praised and adored.

His works of creation and providence prove that He is not only worthy to be praised but that it is His right that He should be praised.

They that worship idols are like them. They are dead in sin and blind to the truth. It matters not whether the idols be those set up by the ignorant heathen, which are made of wood, stone or precious metals or those made by the scholars of advanced thinking or modern culture. They are all idols, an abomination to the Holy God.

Program — September

THE PRESENT SITUATION IN KOREA

Bible Study (Prepared in this issue).

Talks—

Korea Divided (National Geographic Magazine, June '47; June 50).

Korea's Need (Messenger, April and May).
Shrine Issue Plagues the Church (THE PRESBYTERIAN GUARDIAN, June).

Prayer Circle (Praying especially for the saints in Korea).

Planning the Program

We have come now to our third program on Korea. When we have concluded it your members should have a fairly intelligent understanding of Korea. We are glad for this. When Mr. and Mrs. Hunt may visit your church your members will have an appreciation of them and a background for understanding what they may speak about.

For this program try to use the Bible Study that we have prepared. The articles from the *Geographics* will bring you up to date on social and political conditions. Display the map and pictures to aid in giving a picture of the hardship that this tragic division is for the people. Review *Korea's Need is Now* and revise it to fit the situation since the recent changes.

Though there is not a great deal in print concerning the difficulties that exist because of the shrine issue, emphasize the fact that the issue is still with the church, a deadly sin that may not be cast out. It must be dealt with.

You should have more than the usual time for prayer today. Let us consider it a privilege as well as a duty to intercede in a special way for the manifold needs of our Korean Brethren.

A Word to the Wise

"He that winneth souls is wise."

PROVERBS 11:30.

HOW prone we are in this age to regard small things with contempt. Yet the servant of the Lord must not err, allowing himself to be caught up in the current of thinking which most surely moves down stream. How often God has chosen the weak things to confound the strong, and base things of the world, and things that are despised, hath God chosen.

A score of years ago it was my privilege to teach public school in a mining town near the summit of the Blue Ridge mountains. There was a good Presbyterian church in the town in which I labored and fellowshipped with the people. A young Christian, expecting to be a missionary, I was duly impressed with several things about this church. And chiefly about the origin of the work. Frequently in my visiting I heard the stories of the prayerful, persevering labors of a lady missionary who had years before sown the gospel seed in the town. Churches had been established and she had moved on to other fields. But well do I remember the joyful anticipation of the townspeople as the time for her annual visit came round. The finest that Christian hospitality could afford in the town was prepared for her.

About nine years ago this summer the Rev. Clarence Duff started a mission work on the western slope of the Continental Divide, in the Colorado Rockies. With a number of people helping out, as they were able, and plenty of ups and downs over a period of seven years, the work took on a look of instability in the eyes of the Oak Creek people. So it was that the Rev. Benson W. Male and Miss Harriet Z. Teal of the Orthodox Presbyterian Church in Denver wrote to the Home Missions Committee. The committee

decided to accept the offer of Miss Teal to take over the work and do what she could until more adequate plans could be obtained. Miss Teal had been more regularly attached to the work from its inception, than any one else. It is now a year and a half since Miss Teal began traveling over the mountains to visit the homes on Saturdays and conduct Sunday School. She usually leaves Denver on Friday night at 8:20 and arrives in Oak Creek about 5:00 A.M. unless the train is late which is often the case. She spends Saturday visiting as much as possible. At 2:00 P. M. Sunday she holds the Sunday School. Returning to Denver she often travels all night to reach home by 8:00 A. M. Frequently the Oak Creek train does not connect with the 5:00 P. M. bus so she has to wait nine hours, till 2:14 A. M. She says, "The night trip over the mountains is always interesting to me—some times it is moonlight and is really thrilling."

Miss Teal writes, "There is nothing striking about our little Sunday School with its average attendance of twenty. But there are encouraging features. Quite a number of the children never miss if it is at all possible to come. And many are showing by their lives that the lessons learned have meaning for them. One little boy told his mother, who was going to the hospital for an operation, 'mother if you are afraid just remember my verse, 'What time I am afraid I will trust in thee.' Just say that and everything will be all right!

"Last Sunday two little girls stayed to help me put my materials away. I spoke to one about a word she had used, 'O dear, I try to remember but I always forget,' she said. So I told little Brenda a prayer I often say—a Bible verse, Psalm 19: 14—'Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my strength and my Redeemer.' I told her to think and to say only those things that are pleasing to Him. And little Brenda, who is growing up in the worst of surroundings—her people run the Liberty cafe to which people come to carouse and drink—said to me, 'Miss Teal will you show me that verse in my Bible so that I can learn it.'

"Just recently there have been other reasons for thanksgiving. I have been trying since the beginning to interest some of the mothers in Bible study. Now we have a little class which meets

on a Monday afternoon about every other week (I stay over an extra day for this). There are three mothers in this group who are really in earnest, and a few who may become more concerned. But there is another development. A few weeks ago I canvassed a part of Oak Creek where a good many Mexicans live. The special purpose of those visits was to offer a Bible in homes where there was none. I found five homes which had no Bible and the women in those homes to whom I spoke promised to read a Bible if it was given them. The Bibles have now been received and a little class is meeting in the home of one of these Mexican Catholic families. One young woman began reading eagerly from her Bible and when I returned she told me that a friend, also a wife and mother, had been reading with her and had even borrowed the Bible to take home for a while. This friend asked to be given a Bible, too. I was able to provide her with one. This makes six that have been accepted into these Mexican homes.

"Incidents like these cause me to thank God and take courage. And also they make me wonder who has been praying for the work at Oak Creek for I do believe that these things are an answer to special prayer," concludes Miss Teal.

Will you pray for the faithful and persevering labors of Miss Teal. Pray especially that the Lord will shed abroad in the hearts of the women His Holy Spirit, that they may observe to do all that is revealed to them from the Word. Will you pray too, that there may be more like her who will not despise to do the small and mean things, going into the byways to find the sheep. The writer believes that if the conglomerate masses of our land are to be reached with the gospel, much of the work must be done in the way that Miss Teal is doing it.

Sunday School

(Continued from p. 129)

might, able and ready to fight the battles of the Lord. Such a generation would be prepared by Christian instruction, flowing from a happy combination of the Church, the Home and the School. Their preparation would be for the fullest service of God. Such a generation is the only hope of America and the world.

Making the Meeting Interesting

"You want me to go to the Machen League meeting with you? I wouldn't be bored. I'd rather stay home and look at television." So speaks the young man whom you have asked to come to your meeting. And perhaps he would be bored if he came to a meeting of your society. Do your young people enjoy Machen League because the meetings hold their attention? Allowing for the possibility and likelihood that some attend for other reasons, we should seek to make our meetings so appealing that young people cannot stay away. While admitting that we do not seek to entertain as do television programs, let us make our Machen League programs attractive.

A few suggestions along this line are: do not be afraid to introduce a few changes now and then in the order of your service. Do not have the same order again and again. Monotony makes for sleepiness physically and spiritually. Put your time of prayer following the period of discussion occasionally. Choose hymns that fit the topic so that you will not be singing the same hymns week in and week out. When Bible quizzes are used vary the types. Introduce special music when possible, not only vocal but instrumental. Instrumental music might also be used in connection with the singing if you have young people who are proficient.

In churches where the young people have a room of their own in which to meet you might arrange the chairs differently for meetings. Variety pleases young people. Do not be afraid to introduce new ideas.

A very effective way of adding interest is by the use of visual methods of instruction. If your church or pastor owns a slide projector, it might be used occasionally for the study of the Scriptures. Filmstrips and slides are available for rental and sale.

Now and again a special speaker might be used in young peoples' meetings. Your pastor may speak on a special subject requested. Other qualified speakers among the older

members of the church might bring messages on aspects of the Christian life. A topic on the matter of choosing a life's vocation might well be discussed by some older person. But remember, do not repeat this too often lest the members of the Machen League themselves have no time for leading the meeting and discussion.

If meetings are held on a week-night they might be held occasionally in connection with some social event. Meetings held in the homes of various members of the Machen League often attract those who might not otherwise attend.

A program committee whose task is to arrange for leaders, speakers and topics should meet regularly to plan meetings. With an active committee no society need have a dull time.

ROY B. OLIVER.

Summer Sabbaths

BY ELEANOR KELLOGG

Your vacation is over half gone, young people. Has it been a worthwhile summer? Have you put "first things first?" Have you kept God's day holy? It is very easy in these days, even though you live in a Christian home, to compromise with the world. It is very easy to want to do what the High School gang does on Sunday. But you are a Christian. You must be different!

First of all, have you been faithful in church attendance, at both morning and evening services? You should never miss. If you are vacationing with your family away from home, you should still not neglect the attendance of regular worship services. I would especially exhort you to be faithful at the evening service. Don't go out after Machen League and sit in the car or stand on the corner. Your place is in the pew in church. You should be there and Mother and Dad should be there too. How encouraged your pastor will be when he sees you in your places at morning and evening worship.

Don't neglect the Machen League meetings. Now that summer has come, it is more than ever important that

you be faithful. Do all you can to help your leader.

"But what about the time not spent in regular services?" you ask. Let's consider that question negatively first. There are certain things which are all right for Christian young people to do on weekdays but which should not be done on the Sabbath Day. I'll mention just a few. You should not be seen at your town's swimming pool, or at the nearest beach or lake. The worldly crowd will be there in throngs. You should not be! You should not be seen at the nearest ice cream bar buying sodas. Let's leave that for weekdays. And then even at home let me warn you that you should not listen to purely secular radio or television programs.

Now we'll be positive. What may we do? A certain time should always be set aside for a study of God's Word. Good study guides and reference books should be used to help you understand it better. You might also read good missionary biographies, devotional literature and Christian fiction. Do try to have a family gathering sometime during the day when you might play Bible games and have a hymn sing. Some of the happiest memories of your home will be centered about such times as these.

After church Sunday evenings, I'm sure that Mother would be glad if you wished to invite a few friends in for a hymn sing. You might help her serve simple light refreshments. Try to make the home the center of your activity. Soon you will be leaving for college or business. These are precious years with Mother, Dad, Brother, and Sister. Make the most of them, especially on God's Holy Day.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

French Creek Bible Conference

By ROBERT L. ATWELL

HOW much does a good Bible Conference aid the Church in its ministry to young people? Thoughtful readers of the *GUARDIAN* will agree that such aid is beyond computation and will be glad to know that plans for such a Conference at French Creek Park, from August 28 through September 4, have been virtually completed.

The need for a Bible Conference sympathetic to the aims of the Orthodox Presbyterian Church, and geographically accessible to groups in the Eastern Pennsylvania and New Jersey area, has been keenly felt for some time. Last September the session of Calvary Church of Middletown, Pa. approved the idea of a Conference at French Creek and the Board of Trustees authorized the pastor, the Rev. Robert L. Atwell, to lease the facilities. When preliminary inquiry indicated a possibility of 135 young people who would be interested in attending, Mr. Atwell, with the aid of the Rev. Lewis Grotenhuis and the Rev. Glenn Coie, began actual arrangements for the Conference.

The purpose of the Conference was phrased in words of the Catechism, "That our Young People may learn to glorify God and to enjoy Him forever." This includes coming to a saving knowledge of Christ and growth in grace, both in the context of that joyousness which should be dominant at such a Conference and should properly characterize the Christian worldview.

The French Creek Park location, some 12 miles south and east of Reading and 40 miles west of Philadelphia, was ideal geographically. The 5420 acre Park area, largely wooded, and containing beautiful Hopewell Lake almost a mile long, provides scenic grandeur not to be surpassed in this part of the country. Facilities are nearly complete with four-person cabins having individual clothes closets; each unit of 8 cabins having modern plumbing facilities and a unit lodge with fireplace, each of these lodges being suitable for class rooms; the camp having shower rooms, infirmary, kitchen and a huge mess hall with central fireplace, large and small athletic fields, canteen and staff quarters. Since neither mattresses, kitchen utensils, nor dinner

service are supplied there has been a financial problem but some donations have been made by interested individuals and churches and the Directorate are procuring the necessary permanent equipment in the expectation that such a Conference will be conducted annually.

Reports from young people themselves indicated that, of Conference speakers who had been especially helpful to them, the Rev. Edmund P. Clowney and the Rev. Edward L. Kellogg stood at the head of the list. The Directorate were therefore most happy when Mr. Clowney agreed to teach a course in the Missionary Journeys of Paul and Mr. Kellogg to preach the evening sermons. It was also felt that a unique contribution could be made by capitalizing on the locale to emphasize the fact that God is the God of nature as well as the God of grace and the Rev. Arthur Kuschke was asked, and agreed, to teach a course on "The Bible and Nature." Mr. Kuschke had seven years experience as nature counsellor at Boy Scout camps and will conduct a Bible study period, followed by a hike to illustrate the truths just presented, each morning Tuesday through Saturday. Messrs. Kellogg, Clelland, Grotenhuis, Coie and Atwell will take the third class period, one day each, for a course on the Christian Life with "The Christian and His Companions," "The Christian and the Investment of His Life," "The Christian and the Bible," "The Christian and Stewardship" and "The Christian and His Church" as probable subjects.

Ideally such a Conference should aid young people to make better use of music. To do this it is requisite that they give expression to the deep joy of Christianity, with the enthusiasm that is properly characteristic of youth, in song. It is also requisite that they enter into an appreciation of how fittingly this may be done through the really great hymns and music of the Church. With a daily music period, and with Miss Charlotte Milling as Director, French Creek promises such a contribution this year.

Another feature that should be mentioned is the "Mission Fest" planned for Labor Day to which all members and friends of the congregations rep-

resented are cordially invited. One purpose of the Conference is to interest our young people in the testimony of the Orthodox Presbyterian Church and specifically in her missionary endeavors. The Labor Day program with Missionary Duff and Missions Secretary Galbraith as probable speakers is one way in which this is to be done. The formal part of the program this closing day will not begin until 10:30 and will be concluded about 2:30 for the convenience of visitors travelling some distance. (Plan now to attend!)

Invariably a major contribution to the value of a Bible Conference is made by the counsellors. Results of efforts in this direction have been particularly gratifying with Miss Milling, Miss Marion Davis, Miss Betty Colburn, Mrs. Glenn Coie, Mrs. John Clelland, Miss Audrey Krafts and Miss Ellen Rhinehart as counsellors for girls and Messrs. Coie, Kellogg, Clelland, Atwell and Morris, the latter entering Westminster Seminary this fall, as counsellors for boys.

Each of the three morning classes will be taught in two sections according to age groups. Mr. Clelland will have charge of the tribal competition and early afternoon recreation (which will doubtless include softball and volley ball) and Mr. Coie and Miss Lourae Poling will supervise the swim period each day. Mrs. Clelland's supervision insures a most enjoyable time during the half hour variety period at seven o'clock each evening. The music period will precede the evening service at which Mr. Kellogg will speak and the day will ordinarily close with "Campfire" followed by Devotions in the cabins. A program suitable to the Sabbath is planned for that day.

It is not yet possible to speak of the "well-known" excellence of French Creek food but Mr. Grotenhuis and Mrs. Atwell, who will have this responsibility, are determined that such claims can be made with confidence by Conference end.

The above indicates something of the thought and work that have gone into preparation for the conference and the remarkable unanimity of response on the part of those who have been asked to help. One thing however is of paramount importance, for without it the Conference will be a failure, and that is the blessing of our faithful covenant God. Those responsible earnestly beg each reader of the *GUARDIAN* to remember this work in prayer that

it may indeed be to the glory of God through the spiritual good of our young people.

Initial registrations indicate at least 50 delegates from just two churches (which last fall estimated 20 and 15) and it now appears that 105 delegates will tax the camp to capacity this first year. There is therefore double point to the suggestion that registrations be sent promptly to Mr. John H. Hoffman, 230 Race Street, Middletown, Pa. Cost for the Conference is \$15 (\$14 if registration is in before August 1) of which \$2 should accompany the registration—this \$2 fee is transferable but not returnable. All young people entering eighth grade this fall and those older are eligible to attend. Further information may be obtained from Mr. Hoffman.

Church News

(Continued from p. 128)

Church on April 29. Speakers included the Rev. Richard B. Gaffin, and several students of Westminster Seminary. The conference was sponsored by the Women's Presbyterial, and members of Wayside, Harrisville, and Covenant churches attended. A mother-daughter dinner was held at Faith Church on May 12, sponsored by the missionary societies. Miss Margaret Duff was the guest speaker.

Waterloo, Ia.: Two members were received into the church on May 14. About 50 pupils were enrolled in the vacation Bible school held early in June.

Ft. Lauderdale, Fla.: The Rev. John C. Hills of the Ft. Lauderdale Church was on vacation during June. He attended the General Assembly, and was guest preacher at the services of several churches in the Philadelphia area. On Sunday evening, June 25, he spoke at the evening service of Calvary Church of Wildwood, held in the Boardwalk Chapel. Preaching in Ft. Lauderdale were the Rev. L. Craig Long and the Rev. Robert S. Marsden. As a result of a canvass by church members, several new children were added to the Sunday school.

Bancroft, S. D.: Summer Bible schools of the Bancroft and Manchester churches had enrollments of 24 and 25 respectively. Three delegates went with the pastor, the Rev. Melvin Nonhof, to a Bible conference at Camp Judson Pactola in the Black Hills.

Oostburg, Wis.: Graduation exer-

cises of the Oostburg Christian school were held in Bethel Church, May 29. This is the third class to graduate. The school association has voted to build an addition to the school this summer. In cooperation with Calvary Church of Cedar Grove and two neighboring Christian Reformed Churches, Bethel church held a preaching mission June 13-15, with Professor R. B. Kuiper as guest speaker.

Middletown, Pa.: Over 100 children were enrolled in the Summer Bible school of Calvary Church. Ten of them compiled enough points to receive registrations to the French Creek Conference this summer.

Berkeley Church Seeks New Building

CONFRONTED by the necessity of securing a regular church building for its work, Covenant Orthodox Presbyterian Church of Berkeley in May took steps toward securing a desirable lot in a residential location with a view to erecting their own building. The church at present meets in a rather old frame house.

The lots which the church hopes to purchase were available at a cost of \$17,000, to be paid in a year, provided an option of \$2000 could be taken immediately. An oil company has offered \$20,000 for the same lots, but the owner agreed to sell at the lower price to the church if the necessary finances could be secured.

Covenant Church is located near the University of California campus. There is a good opportunity of attracting university students and others, but the present quarters do not attract attention in an area of large imposing church edifices. The church hopes to report soon that it has been successful in carrying out this purchase.

Meanwhile the pastor of Covenant Church, the Rev. Robert H. Graham, attracted local attention when a summary of a sermon preached by him was published in the Berkeley *Daily Gazette*. The sermon subject was "Are the Creeds Dead?" Mr. Graham pointed out that without the historic facts of God's dealings with His people, and especially of the person and work of Christ, Christianity ceases to have any significance. "Christianity is first a story, second a doctrine, and third a life." The creeds are not dead, said Mr. Graham, for the simple reason that

they are statements of the teaching of the Bible, and the Bible, the Word of God, is not dead.

This sermon brought an apparent response the following week, when a message by a Congregationalist pastor was published in the same paper. The subject of this sermon was "Fundamentals without Fundamentalists." The preacher indicated that in his view the "fundamentals" were the fatherhood of God and the brotherhood of man, and he called for cooperation between Protestants and Catholics as an evidence of brotherhood.

Busch to Geneva

THE Rev. Calvin A. Busch was surprised early in June to learn that he had been presented with a round trip plane ticket to Geneva, Switzerland, enabling him to attend the sessions of the International Council in August. Mr. Busch will go as a visitor only, since the Orthodox Presbyterian Church has chosen two representatives, and at its recent Assembly refused to appoint a third delegate. The two appointed are Professor R. B. Kuiper and Dr. N. B. Stonehouse. Professor Kuiper and Mrs. Kuiper plan to travel to Europe by ship, and will spend some time in Holland, returning to this country in September. Dr. Stonehouse expects to travel to Geneva directly by plane, and will be away only about three weeks. The International Council meets August 16-23.

Second Reformed Ministerial Institute

FOR four days during the week of May 15, a group of Alumni of Westminster Seminary went back to school. Some of them had been away from the institution for many years, and the discipline of the classroom was difficult, but for all it was profitable.

This institute is conducted each year, according to the present program, during the week following the Seminary commencement. This year there were three four-hour courses of study, and each evening a special preaching clinic.

The courses given this year were on "The Pastor as an evangelist," by the Rev. George W. Marston of Evergreen Park, Ill., "Church Union in the light of Church History," by Professor Paul Woolley, and "The Areopagus Ad-

dress," by Professor Ned B. Stonehouse. The first of the courses was helpful in pointing out the responsibility of ministers for reaching others besides those in their congregations, and in showing methods to be used in this aspect of their work. Professor Woolley discussed legitimate and illegitimate objectives which have characterized the church union movement during its long history, pointed out various types of union which have either failed or succeeded, and spent some time considering programs of cooperation which do not involve actual union. Dr. Stonehouse gave an exegetical study of the address of Paul before the Areopagus, which is recorded in Acts 17. The address is of special significance for an understanding of the missionary preaching of the apostle.

At the preaching clinic sermons which had been recorded on wire-recorders, were played back and formed the basis of study and criticism of preaching. Ministers whose sermons were used included Professors John Murray and E. J. Young, and Messrs. William Hiemstra and Clarence Van Ens. By way of contrast, a message preached by Fulton J. Sheen of the Catholic church was also used, having been recorded as it was broadcast. Criticism related especially to delivery, organization of material, and content.

An average of fifteen ministers attended the Institute, and the general opinion was that it was one of the best and most helpful experiences men in the ministry could have. The Institute is open to ministers and theological students of all denominations, but is committed to the theological position of Calvinism as maintained at Westminster Seminary.

Stonehouse Lecture Published

THE lecture which Dr. N. B. Stonehouse delivered before the Tyndale Fellowship at Cambridge, England, last summer, has been published in pamphlet form by the Fellowship. The title is, "The Areopagus Address," and the lecture is a study of the address which Paul delivered before the Areopagus in Athens, as recorded in Acts 17. The 48 page pamphlet is published in England. The Guardian plans to secure a number of copies for sale here, and will be glad to accept advance orders, at a sale price of fifty cents.

DeWaard Has 25th Anniversary

THE Rev. John J. DeWaard, pastor of the Memorial Orthodox Presbyterian Church of Rochester, N. Y., on July 9 observed the 25th anniversary of his ordination to the Gospel ministry, by preaching in Calvary Orthodox Presbyterian Church, Cedar Grove, Wis. It was in the Presbyterian Church USA in Cedar Grove that he was ordained in 1925. In 1936 he and most of the congregation withdrew to form Calvary Church.

Dr. Shaw Speaker at Reformed Presbyterian Synod

DR. J. Lyle Shaw, missionary of Trinity Orthodox Presbyterian Chapel of Newport, Ky., was guest speaker at a pre-synodic prayer and missionary conference of the annual meeting of the Reformed Presbyterian Church of North America, General Synod. The gathering was held at the church's mission station in the Kentucky mountains. Subject of Dr. Shaw's message was "Prayer, a God-given Weapon in the Holy War."

Charles F. Wray

COVENANT Orthodox Presbyterian Church of Rochester suffered a severe loss on May 8 in the death of its senior elder, Charles F. Wray. Mr. Wray died in General Hospital, following an illness which had afflicted him for more than three years. He was 78.

Prominent in civic and business affairs in Rochester, Mr. Wray was perhaps best known locally for his long service on the Board of Education. He was a member of the Board for 34 years, and his death occurred just before an annual meeting of the Board at which he was to be elected president for his 13th term.

Mr. Wray was active in the work of Covenant Church from its beginning. He had been an elder in Central Presbyterian Church from 1899 to 1936. He was both an elder and a trustee of Covenant.

Funeral services were held May 11 in Mt. Hope, conducted by a son, the Rev. Theodore Wray, pastor of Wynnefield United Presbyterian Church of Philadelphia, and the Rev. Herbert Van DuMont, pastor of Covenant Church.

Surviving in addition are his widow, Mrs. Helen Strong Wray, two daughters, a brother and a sister, and ten grandchildren.

Dr. Leo H. Lehmann

DR. Lehmann, director of Christ's Mission in New York, and Editor of *The Converted Catholic Magazine*, died of a heart ailment on June 19.

Trained in Roman Catholicism, ordained a priest in 1921, and a Catholic missionary for a number of years, Dr. Lehmann resigned the priesthood in 1929 and at a later date was converted to Christianity. In 1940 he became associated with Christ's Mission and the *Converted Catholic*. The Mission has been the means of leading many ex-priests to the Christian faith.

New Chaplain at Christian Sanatorium

THE Rev. William L. Hiemstra, a minister of the Reformed Church in America, has been installed as Chaplain at the Christian Sanatorium in Wyckoff, N. J. The post was formerly occupied by the Rev. Edward Heerema, a minister of the Orthodox Presbyterian Church, who resigned the position in order to become public relations secretary of the National Union of Christian Schools.

Mr. Hiemstra is a graduate of Calvin College, and of Westminster Theological Seminary. For a number of years following Seminary he was pastor in the Southern Presbyterian denomination. He moved to Paterson, N. J., in 1948, having been called to the First Holland Reformed Church of that city. Mr. Hiemstra's wife, the former Miss Thelma Ferrier, is from Wilmington, Del., where she was a member of Eastlake Orthodox Presbyterian Church.

Bible Institute Changes Name

THE National Bible Institute of New York has amended its charter and changed its official name to Shelton College, in honor of the founders of the institution. The College has also been granted the right to give the Bachelor of Arts degree. Dr. J. Oliver Buswell, Jr., is president.

The GUARDIAN NEWS COMMENTATOR

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

Church Assemblies Meet

Inter-Church and International Problems Chief Subjects of Discussion

MAY and June are the months in which Synods and Assemblies of many American denominations hold their annual meetings. We report herewith a few of the more significant actions taken by some of these bodies.

Southern Presbyterians

In addition to the matter of church property, upon which editorial comment is made in this issue, the Southern Presbyterian Assembly spent considerable time on the matters of affiliation with the Federal and World Councils, and of support of the Japanese Christian University.

Although the church continued its membership in the two Councils, it adopted the following resolution: "Inasmuch as the Federal Council of Churches of Christ in America and/or its commissions have from time to time expressed opinions, issued statements and advocated policies tending toward political socialism in this country and contrary to our time-honoured principles of free enterprise and representative democracy, which this General Assembly believes to be totally at variance with the beliefs of our people, we therefore vigorously dissent and completely dissociate ourselves from any such deliverance or action of the Federal Council."

As for the Japan Christian University, so-called, which is still in the formative stage, seeking support and funds, the Southern Assembly was confronted with the recommendation of its own foreign missions board that, while the way should be left open for individuals to contribute to the project, the Church officially should not involve itself either financially or administratively. This position was based upon three considerations. First it was declared that the "Japan Christian University goes beyond a strictly missionary project as

conceived and practiced by our Board. In its presentation within our own country the emphasis has been more upon the humanitarian, democratic and cultural prospects of the university rather than its distinctive Christian purpose." The Board also stated that in Japan 95 per cent of the money so far raised came from non-Christian sources, and the basis of the appeal there was nationalistic rather than Christian.

In the second place the Board declared it did not have funds to carry on its proper work, to say nothing of this new undertaking.

And thirdly the Board declared that its mission staff in Japan had "almost unanimously" recommended that the Board should not support the project. The word "almost" was seized upon by some in favor of the University project. But they were quickly informed that the "almost" referred to men who thought the action of the mission staff not strong enough in opposition to the project. Actually the Southern Presbyterian missionaries in Japan have on prior occasions expressed strong aversion to this project as being under Modernist control.

This was the first Southern Assembly in which there was no racial segregation. Colored delegates were accorded the same dormitory and dining room privileges as others. It was reported also that Montreat will henceforth operate on a non-segregated basis, except in the matter of young peoples' conferences.

Northern Presbyterians

The Presbyterian Church USA (Northern) Assembly attracted most attention from the public by calling on the U. S. Government to stop the manufacture of hydrogen bombs and other instruments of mass destruction,

and by two actions regarding marriage. It opposed the marriage of a Presbyterian and a Roman Catholic if there was any agreement that the children be brought up in a faith which a Presbyterian cannot accept. And it sent to the Presbyteries for consideration a proposal which would set up in each presbytery a "divorce commission" which would advise a minister when there was doubt in the matter of the marriage of a person who had been divorced. There was opposition to this latter proposal, as a kind of machinery which took away from the individual minister the right of self-determination in such matters.

The Northern Assembly also went on record against all forms of political "collectivism." It declared that it "opposes any form of government or any exercise of governmental power which regiments its citizens and robs them of their inalienable rights as guaranteed by the Constitution of the United States as these rights were held by our forefathers. . . ." (Perhaps the Church should apply this principle in the field of its own ecclesiastical operations. Perhaps it thinks that it does!)

The Assembly further endorsed the work of the Greenwich Conference on Church Union, appointed seven delegates to the Conference, and in addition made actual church union proposals to the Reformed Church in America, the United Presbyterian Church, and the Associate Reformed Presbyterian Church. Since union with the Southern Presbyterians is already under consideration, this step looks to a merger of the larger Presbyterian or Reformed groups in this country. The Church appears to be starting all over again where it was back in 1920.

Northern Baptists

The Northern Baptist Convention voted to change its name to the American Baptist Convention. Since Baptists in America are divided into numerous groups, the name has a somewhat hollow ring. The Southern Bap-

tists outnumber the Northern group five to one.

Christian Reformed

The Synod of the Christian Reformed Church elected the Rev. Martin Monsma of Grand Rapids as president.

The most significant discussion concerned the principles of mission work. The Rev. Harry Boer, missionary to Africa and professor-elect of missions at Calvin, had charged in a pamphlet published some time back, that the denomination was wrong in spending large sums for hospitals and schools on its Indian mission field, as against providing more funds for actual evangelistic work, there and elsewhere. He charged that the task of the church should be the establishment of native churches, which in turn would themselves bring into practice various phases of Christian action. According to the Reformed position, the conducting of schools is not the business of the church, but of Christian families. So the Christian Reformed Church does not have "parochial" day schools, but day schools controlled by parent associations.

An advisory committee report upheld in the main the position urged by Mr. Boer. The matter has been under extended discussion in the *Banner* for some weeks, and the editorial voice has not supported Mr. Boer, though numerous letters have done so. Synod decided to refer the matter to a committee for a two year study, and determined that in the mean time there should be no further expansion of personnel or buildings on the Indian mission field. The church's mission board had recently proposed the erection of a new Christian high school at the Rehoboth field. This will now be deferred.

The Synod also voted to continue in the NAE, approved a budget of \$1,400,000, rejected a request of Calvin college trustees for permission to conduct a campaign to raise a million dollars for a college building program, and decided to open mission work in India, Japan, Indonesia and Nigeria.

Missouri-Synod Lutherans

The Lutheran Church - Missouri Synod decided at its national convention that the church was within its rights in receiving, and perhaps even in demanding, for its parochial school pupils government financial help for certain social services such as bus transportation, lunch programs, health services and the like. But it opposed the

use of government funds to subsidize teaching programs.

The Synod also decided that Romans 16: 17-18 was a clear warning against "unionism and tolerance of error." The Synod voted not to become a member of the National Lutheran Council, but at the same time expressed willingness to cooperate with the Council in certain areas of purely external endeavour.

On the other hand, the Synod heard itself accused by the Wisconsin Synod of going too far in cooperative activities. In particular objection was raised to participation of Missouri Lutheran clergymen in joint worship of inter-synodical laymen's organizations, and to the refusal of the Missouri Synod to outlaw "Scout" groups. While in general opposed to the "Scout" movement, the Missouri Synod has left the question in particular instances up to the local congregations. The Wisconsin Synod is on record against scouting.

The Synod also reaffirmed its opposition to the Masonic and other "lodges," and warned its young people against solicitations they might receive from free masonry.

In another action, the Synod determined to establish a two-year senior college, costing nearly three million dollars. Plans for the new college specify that every student entering Concordia Seminary will be required to attend the senior college. It is expected the proposed college will be opened in 1955.

Supreme Court on Race Discrimination

EARLY in June the U. S. Supreme Court ruled on three cases before it dealing with matters of racial discrimination. In all three cases the ruling of the Court was against such discrimination.

Two of the cases concerned negroes who wanted to enter state universities in the south, one in Texas, the other in Oklahoma. In each case the Court decided that equal educational facilities were not being provided, as required by law, for the negroes, and they should be admitted to the state universities.

One of these cases concerned Herman Sweatt, and in this case the Federal Council of Churches had filed a brief with the court favoring the petitioner, and opposing the segregation. In that case, the delegates on the Council from the Southern Presbyterian Church refused to go along with

the Council, leading to an extended discussion in Southern Presbyterian papers.

The ruling of the Court did not actually deal with the question of segregation as such, but only with the matter of "equal" facilities. It decided that the facilities being offered in the separate program were not equal with those offered the white students.

In the third decision the Court ruled against segregation in dining cars on the Southern Railway, which it said was against the Interstate Commerce Act. That Act makes it illegal for a railroad to subject anyone to undue or unreasonable prejudice or disadvantage.

The decisions of the Court were on particular cases, and did not involve any general ruling against segregation as such.

ICCC Sponsors Gospel Teams

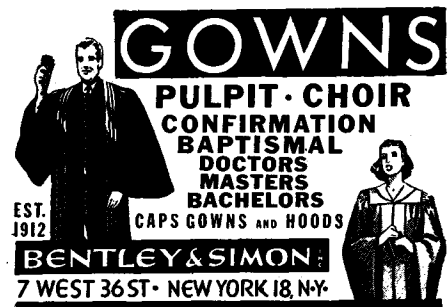
ACCORDING to a report in the *Christian Beacon*, June 1, "teams" under the auspices of the International Council are traveling in various parts of the world. One such team consists of Dr. Roy Brumbaugh and Dr. Kenneth Kinney. Says the *Beacon*: "The International Council has now reached the day when its teams will begin to appear, we trust, from land to land, from season to season, for the salvation of souls."

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Anti-Religious Text Book

AUTHORITIES in Eastern Germany have distributed the third edition of an anti-religious Soviet history text book to the State schools, in spite of strong protests from both Catholic and Protestant sources. The book asserts that there is no God, that Jesus Christ never lived, and that the Bible is a collection of myths and legends.

This is one of a four-book history series, all of which are equally anti-religious. Their distribution and required use in the schools is but one of the many indications of increasing pressure against the church which is characterizing Communist governments in various parts of the world.

Twenty Five Years of United Church

CELEBRATIONS are being held in Canada this summer to mark the twenty-fifth anniversary of the United Church of Canada. The Church was formed in 1925 by the union of the Methodist, Congregational and portions of the Presbyterian Churches. Among liberals it has been hailed as the ideal and example for all union minded Christians. At the time it was carried through, it brought heartbreak to many Bible believing Christians, especially in the Presbyterian Church. That church, in the persons of those who refused to enter the union, has continued and grown since that time, and in many areas has experienced a great enrichment in faith and life.

New Vatican Excommunication Decree

THE Vatican radio, declaring that "the voice of the Holy Father is the voice of the Church and of Christ Himself," has reported a new excommunication decree by the Pope, directed against priests in Communist dominated countries who accept canonical appointments without the proper ecclesiastical authority.

It appears that in a number of east European countries the governments are encouraging the formation of independent or schismatic Catholic churches, composed of Catholics who compromise with the government and

repudiate the authority of Rome. As a matter of self-preservation, if nothing else, some priests and church dignitaries have accepted positions in these churches. The Pope has now excommunicated any persons taking such steps.

All indications are that the conflict between Communism and Romanism in east European countries is at its height. Reports are continually being received of the arrest of priests, nuns and other members of Catholic religious orders.

Poles Ban Jehovah's Witnesses

A complete ban on all activities of Jehovah's Witnesses sect in Poland has been decreed by the Communist dominated Warsaw government. The basis of the action was the claim that the sect was engaged in espionage for the United States government. The sect has been established in Poland for some 50 years, and claims about 20,000 followers.

Publication News

John Calvin, Expository Preacher, is the title of a book by LeRoy Nixon, published by Eerdmans in connection with its series of Calvin's Commentaries. The book contains extended excerpts from Calvin's sermons, to illustrate the subject. 136 p. \$2.50.

Pastoral Psychology, by William Goulouze, is a study of the place which

psychology should occupy in the work of pastoral care. The attempt is made to build a sound pastoral psychology in harmony with science and Scripture. Baker. 266 p. \$3.50.

Sermons preached on the fifteenth Lutheran radio hour, beginning in September, 1947, are published in *One Thousand Radio Voices for Christ*, by Walter Maier. Concordia. 454 p. \$3.00.

Christian Dogmatics, Vol. I, by Francis Pieper, has been issued by the Concordia Press. Dr. Pieper has been hailed as the leading dogmatician of the Lutheran Church, Missouri Synod. This work was published in German as part of a comprehensive dogmatics, prepared in connection with the Lutheran quadricentennial in 1917. Its translation into English has been done largely under the direction of the late Dr. Theodore Engelder of Concordia, successor to Dr. Pieper in the chair of dogmatics. It is expected volumes 2 and 3 will appear shortly. 577 p.

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