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Progressive Education

By MARK FAKKEMA

General Secretary of the National Union of Christian Schools

(EDITOR'S NOTE: The article beginning on this page is part of Mr. Fakkema's report to the 1944 Annual Meeting of the National Union of Christian Schools. Since it concerns a matter of vital importance to every Christian parent, we gladly commend it to the earnest study of our readers. It is available also in pamphlet form upon application to the National Union of Christian Schools, 11005 South Michigan Avenue, Chicago 28, Illinois.)

PART ONE

IN YEARS gone by the public school was generally given a high rating. Its scholarship was lauded. The moral conduct of its pupils was regarded as exemplary. The polite manners of public school children were held up as a pattern for Christian school pupils.

Whereas the principle of the secular character of the public school was regarded as unsound, the practical results of public instruction for many years seemed to bask in the sunlight of popular favor.

However, practice has a way of catching up with principle. In the course of time, a wrong principle will express itself in wrong consequences. A corrupt tree sooner or later will bring forth evil fruit.

In this day and age the pupil behavior of the more "progressive" secular schools gives abundant tangible evidence of unsound educational theory. Although today the principle of "progressive" education is seldom

criticized, its practical results are deplored by an ever-increasing number. The products of the "progressive" school fill even the non-religious with grave apprehension.

We, however, are not in this article concerned with the threat of "progressive" education to life in general. We, in this writing, have in mind its threat to our Christian school system in particular. After having exposed the danger which besets our Christian schools, we shall call attention to our responsibility in the matter.

What Is Progressive Education?

While in California recently I visited four public schools. The principals of three of the schools took me from room to room. This gave me ample opportunity to inquire regarding the *what*, the *how*, and the *why* of school work.

There are two kinds of schools in California: (a) demonstration schools which are "ultra-progressive", (b) ordinary public schools which are "progressive" in varying degrees depending upon equipment and teacher personnel. The four public schools visited are of the more "progressive" type. What we saw and heard in these four schools should not be regarded as being true of all schools.

In the comments which follow, we shall seek to describe "progressive" education in the light of its

basic principles.

"Progressive" education is not something new as the name may seem to indicate. It is simply the spearhead of evolution viewed educationally. Or if you will, "progressive" education is the logical educational implications of the theory of evolution.

In describing the "progressive" school of California we shall call attention to a number of unprecedented educational situations. Each of these is clearly the natural consequence of evolutionary thought come to practical fruition. To see the "progressive" school in action is to see evolution come to its own educationally. The schools visited were manifestly exponents of the idea that if one does not find one's organic unity in the theory of evolution one "sees things diverse and separate rather than in relationship".¹

That the "progressive" instruction which we witnessed is instruction set to the tune of the evolutionary theory will be apparent as we discuss the following six earmarks of "progressive" education:

Evolution as a Basis

According to adherents of the evolutionary theory, the life of an individual person should be made to correspond to the life of the evolving human race. When a child comes to school he finds himself—according to these evolutionists—on a lower rung of the evolutionary ladder. In passing through school, the individual pupils must pass through the various historical stages through which the entire human race is said to have passed.

Beginning as animals, the children must be regarded and treated as such. In one of the "progressive" schools the kindergarten room contained no little chairs for the pupils. The little tots were still looked upon as little animals who were supposed to sprawl over the floor and who therefore have no more need for chairs to sit on than chickens have need of beds to sleep in. You must know that chairs are inventions well up the ladder of evolutionary development.

While in the lower grades, pupils must be provided with rest periods during school hours. During these free

¹ R. L. Cooke, *Philosophy, Education, and Certainty*, p. 216.

periods pupils are told to stretch out on blankets spread over the floor Indian fashion.

Since the time spent in the grades is said to correspond to Indian life, much attention is given to the customs, the habits, and the beliefs of the Indians. And since the pupils must live through the lower stages of civilization in order to reach the higher stages, various aspects of Indian life are re-lived by the pupils. We witnessed a class period where the pupils were taught to live again the religious life of the Indian. The whole class, under the strains of appropriate music, proceeded to the center of a large room. Here they dropped to their knees and with one hand raised, looked upward in reverent silence. The principal of the school, by way of interpreting the climax of this bit of "progressive" education, said to me, "Now they are praying to the Great Spirit".

In view of the emphasis placed upon Indian life, a parent in California who sent his child to the public school characterized the education his child received in these words: "My child knows everything about Indians, but he knows nothing else".

It is needless to say that folklore and folk dances receive considerable

attention in the course of study of the "progressive" school.

Pupil Experience

Not the teacher, not the textbook, but experience conceived as phases of evolutionary development, and reproduced in the classroom as such, is regarded as the source of knowledge. This is a fundamental doctrine of the "progressive" school.

The idea that education must be extracted from experience is an implication of the evolutionary theory. Evolution is thought of as experience making for a wholesome, progressive change. Evolution in education is the pupil experiencing in his personal life the progressive, evolutionary experience of world history. Classroom instruction is classroom experience. Schools must become laboratories. Book learning partakes of the nature of study groups whose duty it is to consult books dealing with the subject in hand. The schools leading the "progressive" school of thought are characterized as "activity schools" in distinction from "schools of accomplishment".

It should be borne in mind that the activity schools are interested in pupils undergoing experiences not so much for the sake of becoming informed regarding the work done as for the sake of passing through the experience peculiar to the stage of evolutionary development which is rehearsed. The child must be regarded "as a growing, changing personality, and the school as an instrument to facilitate through social opportunities this growth and change to complete adjustment".²

The school program is fundamentally a program of industrial activity. In visiting these schools we met with a beehive of activity. Boxes were constructed for purposes of carrying out certain projects. Imitation train tracks were built in the classroom. One classroom displayed a Chinese house in the corner of the room with all its belongings—chop sticks, table, door with a little mirror on the outside to scare away the evil spirits, etc. This Chinese home had been built by the pupils. It was eight feet long, eight feet wide, and about the same height.

(Continued on Page 306)

² R. L. Cooke, *op. cit.*, p. 249.

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Boardwalk Evangelism

By the REV. LESLIE A. DUNN

Pastor of Calvary Orthodox Presbyterian Church, Wildwood, N. J.

VANITY FAIR is no newly-erected business, but an ancient carnival of long standing and a very great fair. There are lusts, pleasures and delights of all sorts. And, moreover, at this fair there are to be seen juggling, cheats, games, plays, fools, knaves and rogues, and that of every kind. Now pilgrims must needs go through such a place.

In such a manner, Bunyan, in *Pilgrim's Progress*, describes Vanity Fair through which Faithful and his friends must pass on their way to the celestial city. There are Vanity Fairs in our day and they are not dissimilar to those described by Bunyan. We are reminded that there is nothing new under the sun. Pleasures were as subtly attractive in Bunyan's day as today. Modern pilgrims, who are in the world but not of it, must needs show discernment regarding the pleasures at Vanity Fair, lest there be too much love of the world.

We who live at this seashore resort of Wildwood, New Jersey, agree that our beach is one of the finest and safest in the world. "Come ye to the waters" may be heeded in a literal sense as well by the Christian as the worldling. Thousands every year thank God for the physical blessings received from so blest a place as this. Here also is an elaborate Vanity Fair. "Pleasures and delights of all sorts" are to be found along the boardwalk on the ocean front. No one would contend that Faithful is excluded from here. It is very fitting that Christians come and bask on the beach in the healing rays of the sun and enjoy invigorating plunges in cool waters. And certainly there are to be found a great many pleasures and delights that are wholesome and innocent.

Delightful relaxation and refreshment are afforded daily on the beach. But God who made the sun also made the moon. "Thou madest darkness, and it is night; wherein all the beasts of the forest do creep forth". In Wildwood there is a promenade along the soothing waves called the Boardwalk, where thousands walk in the moonlight seeking further diversion from their world filled with care. Here, too, the Christian elbows his way

along, pausing here and there to participate in some harmless amusement, to behold grown-ups become children once more, or to look with pity at the all too many paying extravagant sums in small amounts seeking to get something for nothing.

During the day we lie on the beach, thankful for such a boon as Wildwood where people of all ages and from all walks of life come by the thousands and freely enjoy the creation of God. But now at dusk on the Boardwalk, we note in contrast the works of men. We are impressed with the readiness of men to "spend money for that which is not bread" and "labour for that which satisfieth not". Our spirits are stirred within us, like Paul's at Athens. Thousands are giving themselves wholly to pleasure, with little if any apparent interest in eternal things. We traverse thirty-eight blocks of boardwalk and scan the signs in the establishments strewn along it in search of something that offers to minister to the welfare of the souls of men. But we look in vain for a straight gate with someone within beckoning those on the broad way to enter that they may find life. We listen to hawkers of all sorts of wares but hear none who say:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that

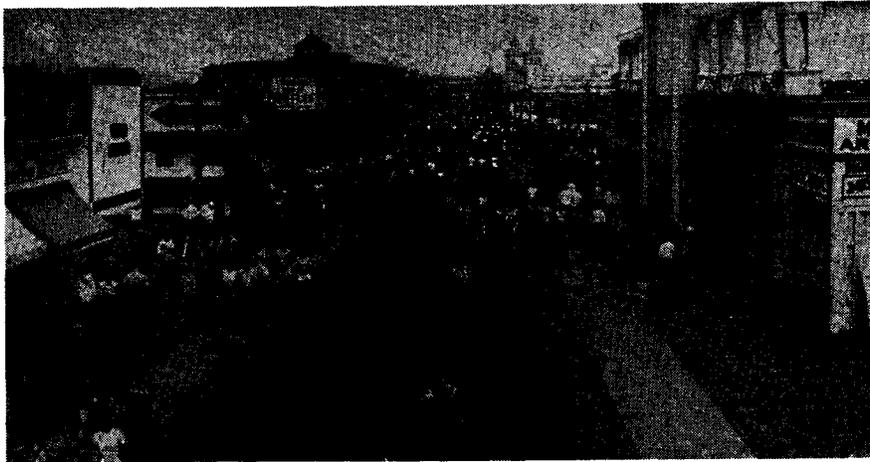
which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:1-3).

It is almost as described by Bunyan. Faithful and his friends were walking through Vanity Fair. The merchants noted their strange appearance and conduct and one of them mockingly asked Faithful, "What will ye buy?" Faithful, looking gravely upon him, answered, "We buy the truth". Whereupon "there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully".

Where, we ask, in such a modern Vanity Fair as Wildwood, can Faithful buy the truth? In the past few years only a feeble voice was occasionally raised to sell the truth. For example, in the summer of 1943, three nights each week for an hour each night there was a small place on the Boardwalk where the truth was to be had. On these nights, a hundred and fifty seekers after the truth could be seen around the preachers. The limited space would allow for no larger audience. This past summer that place was rented for seventeen hundred dollars. God's people were not in a position to sell the truth "without money and without price" under such rents. Hence many Faithfuls sought for the "narrow gate" on the Boardwalk this past summer but found it not. Every place along the Boardwalk was occu-



THE BEACH at Wildwood, the finest on the Atlantic coast, is visited by thousands each year.



THE BOARDWALK at Wildwood. At the right is the auction house used for services last year.

pied with wares or pleasures of every description but nowhere was there found the preaching of the gospel to any of the thousands who frequented the Boardwalk every night in the week.

God has promised through the preaching of the gospel to save them that believe. In order that the saving gospel may be preached at this Vanity Fair, a lot with a front on the Boardwalk has been purchased, and funds are being solicited with which to erect a pavilion seating about three hundred persons. Experience has shown us that hundreds of people each night will come in and listen to gospel singing and preaching. In such a pavilion it is estimated that at least ten thousand people can be reached with the gospel every season.

Approximately six thousand dollars is still needed to make this plan a reality before the 1945 summer season opens. Although the project is now being sponsored by the Presbytery of New Jersey of The Orthodox Presbyterian Church, individuals from various parts of the country have sent contributions and several churches have either taken special offerings for it or sent a portion of their benevolence moneys for this proposed evangelistic effort. Offering envelopes in any number may be obtained from the Rev. Leslie A. Dunn, 207 East Davis Avenue, Wildwood, N. J.

Vacationers who would be reached with the gospel in such a manner come largely from the area between New York, Pittsburgh and Washington, but mostly from the Philadelphia area. Last year many heard the gospel

during the brief intervals we were on the Boardwalk. We answered many inquiries regarding that gospel or about the nature of The Orthodox Presbyterian Church or regarding sound churches in the inquirers' home towns.

One man listened to the minister preach from the Scriptures, expounding the catechism statement: "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience". After the service he inquired about The Orthodox Presbyterian Church and now attends one of our churches, reads THE PRESBYTERIAN GUARDIAN, and has already read several volumes of Warfield's works. Our acquaintance with him was made in the boardwalk service and through it he was introduced to the solid things for which our church stands.

Another man one Saturday night, passing the former auction place we were then using for preaching, heard the singing and was about to pass by, thinking we represented some sect or ism, when his eye caught the name Presbyterian on the sign at the entrance. Amazed that Presbyterians could be occupied in such a manner, he waited to see what would happen. But though he stayed out of curiosity, he heard what he had been longing to hear but had failed to find in his home church. The Holy Spirit performed a work of grace in his heart. He attended the Orthodox Presbyterian church worship services in Wild-

wood the following Sabbath, and again heard the preaching of the everlasting gospel of free grace. Upon returning to his home, many miles from Wildwood, he found nearby an Orthodox Presbyterian church where he now worships regularly.

Here is a missionary and evangelistic project which should commend itself to every Bible-believing Christian everywhere. The prayers and sacrificial gifts of God's people, used in this unusual opportunity to proclaim His eternal truth to thousands of unsaved persons, are immediately needed.

Contributions to the pavilion project have already totaled \$1600. It is expected that by Thanksgiving the sum of \$2950 needed to pay for the lot without indebtedness will be on hand. These contributions have come from a number of individuals and churches.

It is our earnest hope that next season many more will be reached in the Boardwalk Gospel Pavilion at Wildwood.

Back Issues Needed

THE PRESBYTERIAN GUARDIAN is anxious to secure certain back issues of the magazine in order to complete its files. These copies will be used in the production of bound volumes which are urgently needed. For every copy sent to us by readers, we will extend their current subscriptions. For each copy of the three needed months in 1938 and 1939, we will extend existing subscriptions two months, and for the 1940 issues subscriptions will be extended one month. This offer applies only until the required quantity has been received, and only on copies in good condition. Issues on which this offer applies, and the quantity needed, are as follows:

- 15 copies—April 1938
- 9 copies—November 1938
- 12 copies—September 1939
- 13 copies—January 10, 1940
- 15 copies—October 10, 1940
- 5 copies—December 10, 1940
- 2 copies—December 25, 1940

Here is an easy way to add a number of months to your present subscription at no cost to you. Send your copies to THE PRESBYTERIAN GUARDIAN, 1505 Race Street, Philadelphia 2, Pa., together with your name and address,

Something New for Covenant Children

By the REV. EVERETT C. DeVELDE

Pastor of Covenant Orthodox Presbyterian Church, Vineland, N. J.

THE Covenant Children's Catechumen Course has been outlined and published to meet a long-time need in the field of Christian child training. From the experience of my own youth supplemented now by nearly fifteen years spent in three pastorates, I have felt keenly the lack of a long range over-all course with definite objectives for the training and development of the children of the church. It is from the consciousness of that need and the earnest desire to answer it that this course of study has sprung.

There is a surprising absence of suitable and popular printed material for guidance along this line, although a well-ordered comprehensive course of study is fully as valuable and necessary to distinctly Christian training as it is to secular education. This situation may be explained, perhaps, by the failure of the churches to keep abreast of educational standards, the carelessness on the part of many in taking the time and making the effort to give a real Christian training to the children, and the influence of deadly Modernism which has no zeal for the memorizing of the Bible and which has discarded the catechisms long ago. Whatever the reason, the result has been an era characterized generally by lack of system and sad ineffectiveness in the realm of Christian child training.

An attempt has been made, therefore, in this recently-published course, to provide an adequate outline and a practical arrangement for catechumen work. *The Covenant Children's Catechumen Course* is comprehensive, and embraces work to be done year by year from the age of three through eighteen. The assignments for the various years are considered as minimum requirements for the average child of an orthodox Christian home. The area covered by the course is supplementary to the study of the regular Sunday school lessons, and yet it is by no means to be considered secondary in importance. The actual Sunday school lessons, as a matter of fact, should be considered as only a small fraction of the total Bible training given to the children.

Assignments in the Catechumen Course call chiefly for the memorizing

of carefully selected portions of Scripture, four hundred twenty-two verses in all; the memorizing of the Children's and the Shorter Catechisms, and also ten great hymns; the repeated reading of the Bible story and the complete reading of the Bible itself; the study of a doctrine course and of the doctrinal standards of the church preparatory to church membership; and other items that assist in bringing the children and young people to full growth in matters of the Christian faith and life. When they are all added together, it would seem that these requirements make a great demand upon the children, if not an impossible one; yet, when the whole is divided up into the faithful careful work of sixteen years, the assignments for any one year will be found to be well within the ability of the average child, as has been shown by actual experiment.

One valuable feature of the course is the plan for periodic reviewing of the things learned, so that they may be retained through the years and not just acquired to be quickly lost. There must be efficiency in training, as well as system. Spasmodic efforts at memorizing and study must be avoided, as well as overlapping and duplication of some assignments to the neglect of others.

This whole program for catechumen work as conceived by the author will yield its best results when it is made the basis for the coordinated teaching agencies of a church. The united interest of adults and children in this work, plus the consciousness of each child that all the other children are at work on the course, tends to increase its effectiveness and to get the work done. With that in mind, the course has been connected with the Sunday school, the principal and most popular teaching agency in the church for the children, for supervision and administration. However, the course is so simply laid out that parents could follow it alone in the home with their own children, if that is necessary, and teachers could make it the guide for their individual classes.

One more thing may be pointed out, that in its published form this catechumen course is not only a

course of study but a permanent record book for the accomplishment of each child. As the assignments are completed a colorful record by dots and stars, fascinating to the children, is kept either by the Sunday school teachers or by the parents. Provision has been made also for carrying along in the book a Sunday school attendance record, which indicates the amount of class training received by the child.

As with any other course of study, the value of a catechumen course such as this will be realized in proportion to the earnestness and faithfulness given to support it by scholars, parents, teachers and pastors.

At the Covenant Orthodox Presbyterian Church in Vineland, New Jersey, this course was adopted nine months ago and made the basic program in catechumen training for the whole church, to be administered by the Sunday Bible school and its teachers. A file of copies for permanent records of the individual scholars, grouped according to their Sunday school classes, is kept by the school, with the Sunday school teachers recording the completion of the assignments.

There has been a noticeable increase in the amount of catechumen work done, and a heightening of interest in these efforts on the part of both young and old. What is more, we have found that the incentive to the children and young people to do this work has been greatly strengthened by holding before them something definite and complete that is worthy of accomplishment. At Rally Day recently we specially honored and rewarded ten scholars who had completed their year's work in the nine months that the course has been before them, and gave honorable mention to the others who had nearly done so. This was only the beginning, and we feel encouraged that with each succeeding year there will be more of our children who undertake and complete this important catechumen work.

(EDITOR'S NOTE: Copies of Mr. DeVelde's Covenant Children's Catechumen Course may be purchased through the Committee on Christian Education, 728 Schaff Building, Philadelphia 2, Pa. They are priced at 10¢ a copy; twelve for one dollar; or one hundred for nine dollars.)

Your Family Altar

Gems from the Garden of God

(EDITOR'S NOTE: This page will be a regular feature of forthcoming issues, and readers are urged to use it as an aid in establishing and maintaining their family altar. Where possible, the entire chapter of Scripture should be read and the indicated verse memorized. See also the editorial on page 302.)

OCT. 27. GENESIS 15:1-7. MEM. v. 6
ABRAMHAM "staggered not at the promise of God through unbelief". God made the promise of an innumerable seed to one well-stricken in years. Yet Abraham believed and it was accounted unto him for righteousness. Faith in the promises of God, through His Son Jesus Christ, is that which we must have for eternal life. The life of faith is the secret of a life of peace, courage and contentment. Pray for faith for yourself, your family and your friends; it is the gift of God.

OCT. 28. EXODUS 15:1-13
 MEM. v. 2

This song of the children of Israel gives God all the praise and glory for their great victory. They acknowledge His power over the enemy, His mercy to His chosen ones, and their own personal relation to Him. God is the center of their song. He must be the center of our thoughts, our praises and our conversation. Beseech the Lord to give deliverance in this present conflict and to exalt His name through it all.

OCT. 29. LEVITICUS 26:1-12
 MEM. v. 2

Because God is sovereign (the Lord over all) He requireth observance of the Lord's Day, the reverencing of His house, purity of worship, and obedience. Because He is Lord of all He promises amply to bless those who walk thus in faith. Fruitful fields, security, victory, and God's covenant and presence are but a few of the many mercies here mentioned. Ask the Lord to enable you to worship in spirit and in truth, to walk in faithful obedience and to witness with power.

OCT. 30. NUMBERS 14:1-10
 MEM. v. 8

The talk of giants filled the people with fear. Murmuring, they rebelled and bewailed their lot—they forgot God. But two stood forth courageously. They remembered God, the good land they had spied out, His

promise to give it to them, and His assurance that He would go before them. In the face of stoning, Joshua and Caleb urged the people forward. Only the intervention of the Lord saved their lives. Seek moral courage from God and pray for those who are ministering for Him in the face of opposition.

OCT. 31. DEUTERONOMY 18:13-19
 MEM. v. 18

One of the great promises of Christ is here written. A Prophet should be raised up from Israel who would speak all the words of God. To Him would all the nations of the world harken. This prophecy is fulfilled in Jesus Christ, who is very God, the outshining of the Godhead, who brought the words of God, and who is the only Way unto the heavenly Father. Lord, help us to believe Thee, who art the Way, the Truth, and the Life.

NOV. 1. JOSHUA 14:6-14
 MEM. v. 12a

Caleb's strength was no less than his faith and courage. Forty-five years after his stand for God he, "who wholly followed the Lord", claims the privilege of taking his reward, the strongest fortified city in Palestine. When the way seems difficult, pray as did Caleb, "Now therefore give me this mountain". Then go forward to the conquest!

NOV. 2. JUDGES 7:15-21
 MEM. v. 21a

If Gideon praised God and took courage from the vision of an enemy soldier, how much more should we depend upon the sure promises of God! With but three hundred alert men, God wrought the victory over the whole host of Midian. Implicit obedience and faith will overcome a host. Request that your church, perhaps only a Gideon's band, may behold a great victory for Christ in your community.

NOV. 3. RUTH 1:6-18 MEM. v. 16

Many times, we, like Naomi, lament the heaviness of God's hand upon us. Little do we realize that God has greater blessing in store for us. What son could have shown the devotion, affection and love of Ruth as revealed in her beautiful entreaty? What greater blessing than that David and his greater Son the Lord Jesus should have come of their family? When the clouds hang heavy, ask God to have His own perfect will, for "all things work together for good to them that

love God, to them who are the called according to his purpose".

NOV. 4. I SAMUEL 2:1-10
 MEM. v. 2

The tender utterance of a devout heart finds its richest expression in exalting the sovereign power and pleasure of the Lord our God. How thankful Hannah was that God had heard her plea and given ear to her cry! Lowly one, bring the agony of your heart to Christ. He careth for you and will lift you up. His power is unrestrained, His arm is not shortened that He cannot save. Remember your unsaved loved ones.

NOV. 5. II SAMUEL 7:18-29
 MEM. v. 22

He that is little in his own sight shall be exalted. So it was in the case of David. Taken from the sheep-cote, he stood in wonder at the grace of God toward him, but even more that God should have established an eternal covenant. So might we, taken from the slough of sin, exalt the name of our Lord Jesus by whose grace we are saved and ushered into the palatial household of God. Thank God for His covenant-keeping mercy.

NOV. 6. I KINGS 3:3-14 MEM. v. 9

What would you ask if you knew that you could have the desire of your heart? Fame, fortune, honor, and power would surely be the first thoughts. Solomon carefully took second thought, asking for wisdom to rule the nation well. God granted that and all the rest. May our civil and spiritual leaders each follow Solomon's example. Do you lack wisdom? Ask of God "who giveth to all men liberally and upbraideth not".

NOV. 7. II KINGS 23:1-7 MEM. v. 3

Before Josiah was thirty he had set an outstanding example of faith and devotion to God, through repairing the temple and walking in the ways of David. Upon finding the book of the law, he had it read before the people and they renewed the covenant and their consecration before God. They repented of their sins and reformed their idolatrous practices. Reform should always follow repentance. Pray for a heart tender to receive the admonitions of God, and strong to foster reforms of evil practices.

NOV. 8. I CHRONICLES 29:10-19
 MEM. v. 11

The richest jewels, precious metals, costly materials, and polished stones were presented by the people and

David for the erection of a house of God. Both king and subjects were willing-hearted and brought lavishly. Yet David said, "All things come of thee—". Do we thus humbly bring our offerings into the house of the Lord? Do we acknowledge them as His? Ask God to make you a faithful steward, and a discerning giver.

Nov. 9. II CHRONICLES 15:1-15
MEM. v. 7

The nation of Judah had fallen on hard times, but a faithful prophet revealed the way of restoration to God. This path the righteous king took, leading his people to seek the Lord God with all their heart. With shouts of rejoicing they made their pledge, found God, and were rewarded with peace. Backslider, unbeliever, God will be found of those who seek Him with their whole desire. Ask God's forgiveness and mercy through Jesus Christ.

Nov. 10. EZRA 9:5-15 MEM. v. 6

Ezra beholds the sinful relations between Israel and the other nations. His heart is heavy and he pours out his soul in personal and national confession of sin. He is strengthened by the thought of God's present grace but desires it in fuller measure. He casts the nation upon the mercy of God. Does your waywardness rise up in accusation against you, O child of God? Cast yourself completely upon His mercy. There is mercy with the Lord.

Nov. 11. NEHEMIAH 8:1-10
MEM. v. 8

Behold the unusual sight of people gathered demanding the reading of God's word. Further note the duration of that reading—a good four hours—and the people were attentive! The Levites clearly gave the meaning and understanding of the text. Do you ask for His Word? Seek ye its meaning? Harken ye to the minister as he expounds it? Pray God to open your eyes, that you may behold wondrous things out of His law.

Nov. 12. ESTHER 4:4-17
MEM. v. 14c

This view of Judah in captivity provides a glimpse of life in an ancient court as well as a view of God's providential care of His own. But the emphasis of our Scripture portion falls on the faith and strength of Mordecai and the resolution and courage of Esther. Mordecai suggests that God had brought Esther to the

throne for just such an occasion and she piously calls for fasting among her people, determining to intercede for them before the king. Pray God for courage to risk martyrdom, if need be, for the sake of Jesus Christ and His gospel.

Nov. 13. JOB 1:1-12, 20-22
MEM. v. 21

Here is found a man of wealth and righteousness, one who is ever concerned about the spiritual welfare of his household. Satan falsely accuses him of exercising piety only because thereby God blesses him. When he is stripped of his wealth and his beloved children, he yet praises the Lord God. Beloved, persist in your godly zeal, piety and faith, as did Job, in spite of all affliction and through all chastening. Lord, be merciful to Thy saints who are going through the fiery trial of their faith at this time.

Nov. 14. PSALM 27 MEM. v. 1
Spurgeon suggests that this Psalm

indicates the psalmist's sure confidence in God, his love of communion with God, his prayerful approach unto God, and his reliance on the power of God. Let us make each phrase the expression of our own heart. Look unto Him who is our Light and our Salvation. Heavenly Father, help us to set our desire wholly upon Thee, that we may behold Thy beauty.

Nov. 15. PROVERBS 3:1-13
MEM. vs. 5, 6

There is no doubt that the man who wholly trusts the Lord shall be directed in all his ways. God will make the way plain before him. He will guide him with His eye. He will restrain him from going astray. He will promote his undertakings. God will bring the trusting soul unto his desired haven. The Lord Jehovah will delight Himself in that man. Ask the Father to enable you in every venture to acknowledge Him.

—HENRY D. PHILLIPS

Buddhism's Philosophy

"Faiths Men Die By"—PART 8

By the REV. ROBERT S. MARSDEN

GAUTAMA, the Buddha, was undoubtedly a most unusual man, with great personal powers, a commanding personality and a persuasive voice. Moreover, he was a man of great wisdom. There are multitudes of stories concerning his wonderful words and work. We have space for but one of them. A young girl was almost out of her mind in grief over the death of her infant. She held the dead child to her breast, seeking everywhere for someone who could "cure" the child. Finally she came to the Buddha. He perceived the situation, and sent her in quest of a very common herb, mustard seed, but telling her that she must secure it from a house where there had been no son, husband, parent or slave who had died. She set out on her quest but, while in each house there was a willingness to give her the mustard seed, in each house there was a testimony that some loved one had died. She gradually saw that death is all around, for she learned that "the living are few, but the dead are many". She thus accepted her lot and entered upon the first "path" to immortality.

The new religion was torn by internal dissension immediately following the death of the Buddha, and it made comparatively little progress. About 250 B.C., under the Hindu king Asoka, a great council was held in what is now Patna. Asoka was a very remarkable person whose life deserves to be better known in the West. This council settled the Buddhist canon and undertook, under the patronage of Asoka, to send forth missionaries throughout the world. It was then that Buddhism spread throughout the whole Far East. While the religion spread far, it was finally driven out of its native India after great persecutions by the Hindus, and today it is almost unknown in that country.

Buddhism is essentially an atheistic religion, for there is really no place in it for a god. Salvation consists of following a set of rules, and the Buddha at his death said, "Work out your own salvation with diligence". The way of life was not revealed by inspiration but by what the Buddha termed "divine" instruction, yet there is no real divinity in the system. It

started out as a philosophic system which would appeal primarily to the intellectual. It is a system fairly consistent with itself—consistent enough, at least, to have satisfied its votaries for over two thousand years, however little consistence it has with actual truth.

Some of its precepts are worthy of a little more attention. It has no true doctrine of transmigration of the "soul", for Buddhism denies the reality of the "soul"; in fact, it denies the real existence of any discrete beings. Everything in the world is in flux, and there is a transmigration of everything. One generation dies and gives way to another which is the heir of the consequences of all its vices and all its virtue, so that each individual in the long chain of life inherits all of good or evil that his predecessors have done or been, and takes up the struggle for release precisely where his predecessor has left it. The object of religion is not some kind of personal "salvation" but the object of religion is to put an end to the endless chain of misery in which each is entrapped. A favorite symbol of that entrapment is the wheel in which mankind is bound, and from which he seeks to become free. *Karma* is every act which has either merit or demerit. The sum of a man's actions determines whether the next life will be better or worse, and following the Middle Way enables one to have a neutral score and thus attain extermination.

Such is philosophical Buddhism, and one of the two great branches of the religion still follows it relatively closely. The two great branches that have little in common are the Mahayana and the Hinayana branches—the great vehicle and the little vehicle—called "vehicles" because of those who can "ride" to salvation in them. Mahayana is generally known as "Northern Buddhism" and Hinayana as "Southern Buddhism", although only in a general way are they confined to north and south. Mahayana has developed into more of a religion for the common people than has Hinayana, which is still a philosophic cult adhered to chiefly by those who are members of the "order"—monks. Originally there was no organization of monks, and anyone could join the "order" by renouncing the world. A monk could withdraw at will if he saw that he could not progress in the Middle Way. He had to embrace ex-

treme poverty and could possess but eight things: three garments, a girdle, an alms bowl, a razor, a needle and a water strainer through which he strained everything he drank, in order to remove all living creatures lest he harm them (cf. *ahimsa*). Each monk was to control self by himself; he needed to observe no ceremony, to believe in no creed.

Today many of the Hinayana monks are well educated and refined. One might see them at the shrines in Burma, for instance, "praying". In no real sense can they be thought to "pray", for they have no deity. They simply repeat the formulas of their religion and these are supposed to have a beneficial subjective effect which aids them in their pursuit of Nirvana. But the common people pray, or rather repeat the formulas as if they were prayers. The monk would not think that the Buddha image, before which he bowed, was a "god" to be worshiped, yet to the common people the images are undoubtedly "gods" and the temples are shrines. There are beautiful Hinayana shrines, the famous temple at Rangoon being perhaps the finest. Buddha images are everywhere. We are familiar with them as we have them in America—small bronze images of a calm Buddha clad in a flowing robe, seated and serene, legs crossed and the soles of the feet upturned, arms resting on the thighs, parallel with them and perhaps crossed, the palms of the hands upturned, typical of indifference to the world about, of the mastery of self, and of peace of mind.

Mahayana is more a religion of the common people and has several times as many followers as Hinayana. It has developed into a number of different sects, some with a highly developed theology, as in Buddhist Japan. It has incorporated into it a large measure of the beliefs and the customs of the people of the lands which it conquered—the Chinese, Hindus, Tibetans, Koreans and Japanese. It has divine personalities and many gods, inspired scriptures

and a priesthood. One who has entered into the "way" becomes a *bodhisattva* and thus becomes a holy person, who can give merit through his acts to those who honor him. Thus the Buddha is considered to have stored up merit for his followers, and in popular thought there is a vicarious element in his life.

Modern Mahayana Buddhism, as it exists in Japan, for instance, has its full-fledged gods, its heavens and its hells. Japanese Buddhism came from China and later from Korea, a fact the Japanese would like to forget. Buddhism became distinctly Japanese, however, and the layman is distinctly a Buddhist, subject only to the higher claim of national loyalty as represented by State Shinto. There are six major sects of Buddhism in Japan, having fifty million members with a hundred twenty thousand priests, five thousand nuns, and fifty thousand temples. The "True Word" and the "True Pure Land" sects comprise three-fifths of the grand total.

Here, then, is another religion of works, a religion by which men are dying by the million each year. It assumes that man has all the elements for his "salvation" within himself, that he can do everything to acquire his salvation. In its pure form, Buddhism is a pessimistic philosophy which seeks no higher good than complete extermination, for let no one think that Nirvana is a form of heaven—it is complete annihilation or, at best, a losing of oneself in the infinite realism. It has no "god", for it needs no "god" since every man has the potentiality to become his own "saviour". It has no saviour, for each person can "save" himself, through the Middle Way. When the world treats him ill, he has only his predecessors to blame, for their acts in former lives have bound him. There is no love and joy in life, for these produce *karma* from which he must resolutely seek to be freed. There is no "sin", for "sin" is only what injures oneself by prolonging one's existences.

Is it any wonder that such a religion has produced no good in the world, and that the misery of the lands under its domination is so deep? May the Lord in His grace give us the opportunity, the men and women, the means and the will to send missionaries again to these people under the domination of a long-dead Buddha!

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The Presbyterian Guardian

EDITORIAL

Reformation Day

OCTOBER 31, 1517, is a day that remains green in the memory of all who cherish the Protestant Reformation. On that day, in the full light of noon, Martin Luther nailed his ninety-five theses on the subject of indulgences to the door of the castle-church at Wittenberg, and thus set in motion the forces which made the Reformation a reality.

In our judgment the custom observed by many Protestant groups of recalling this day year after year is a good one. And in a day when the principles of the Reformation are being largely forgotten or ignored or compromised or trampled under foot, even in nominally Protestant Christendom, there would seem to be special urgency in bringing it frequently to mind. If its celebration can serve as an occasion to dedicate ourselves anew to the proclamation and application of the high principles which brought about a new day of light and liberty, we shall be greatly rewarded indeed.

We have been accustomed to sum up the great Reformation principles, in rather academic terms, as the formal and material principles of Protestantism. These terms, though somewhat forbidding, serve to bring to mind truly glorious and world-shaking truths: the truths concerning the authority of the Word of God and concerning the gospel of the grace of God.

The first of these principles asserts that the right of Christ, and of Christ alone, to rule His church must be taken with full earnestness. No human word may be set above or alongside of the Word of Christ. To His Word must be yielded full allegiance and complete submission. No word of pope or bishop or presbyter, no deliverance of council or assembly or session may stand on its own authority. There is in truth an exercise of the authority of Christ in the church through fallible men and

erring councils, but such exercise of authority is valid only as it derives from Christ Himself as He speaks in and through His Word.

One significant form in which this principle has found expression is in the qualitative distinction drawn between Scripture and tradition. This distinction is not one of mere degree. It rests on the judgment that Scripture possesses *divine* authority, whereas tradition comes to us as the product of human opinion and judgment.

Now to be sure, the Protestant also has a high view of tradition because of his Christian view of history. No one can ignore history or isolate himself from it. No generation can make a completely new start. As someone has said, while there is no obligation to reckon with tradition, there is a necessity of doing so. And the traditions of the church are worthy of special esteem, the more so as they may be recognized as coming into being through the influences of the Scriptures.

In spite of such evaluations of tradition, however, we must insist that a Protestant can never be a mere traditionalist. He must declare his freedom from the authority of tradition with the same breath that he asserts his submission to the Word of God. In the year 1944, then, we are true to our Protestant heritage to the extent that we avoid traditionalism and take our stand solely upon the dictates of the Word.

A moment's thought shows that this estimate of tradition is of the highest conceivable practical significance for us in our everyday life. The Christian in his reflections on his doctrine and his morals, ecclesiastical leaders in planning the future program of the church, Christian parents in considering the education of their children, the Christian scientist in his approach to his special problems—all these may never treat tradition as a final court of appeal. Rather their recourse must be to Scripture as the infallible rule of faith and life.

The second great Reformation principle concerns the way of salvation and usually is summed up as the doctrine of justification by faith alone. It was recognized that the gospel of the grace of God had been tragically obscured and even obliterated by a doctrine of good works. At all costs the gospel of the grace of God in all of its purity had to be proclaimed.

Since the gospel was God's wisdom and God's power, no admixture of error might be countenanced for a moment.

And it was this very devotion to the purity of the Christian message that brought about disruption in Protestantism. Those of Reformed, Lutheran and Arminian persuasion went their separate ways because they were convinced that to accept the views of the others would be to compromise the gospel and so to be disloyal to Christ. Those of Reformed persuasion in particular held that the gospel of the grace of God was maintained adequately and God was given all the glory only if the consistent particularism, which has been summed up in the famous five points of Calvinism, was recognized as essential to the Christian message.

This conception of the Christian message finds happy expression in the report of the Committee on Local Evangelism to the Tenth General Assembly of The Orthodox Presbyterian Church, in the section entitled, "The Message of Evangelism". Consider, for example, this paragraph:

The message of evangelism is the whole counsel of God as revealed in His Word, the Scriptures of the Old and New Testaments. Too often this commonplace statement is not accepted or, if accepted, not appreciated or followed. The cause of evangelism has been greatly prejudiced and hindered by the supposition, far too prevalent, that for the lost the message has to be restricted to the central elements of the gospel, namely, sin, redemption by the blood of Christ, and the demand for faith and repentance. It is true that evangelism should always keep in the forefront of its message the central and elementary principles of the gospel. But two facts must be borne in mind. (1) The Scripture pattern will not support the conclusion that the central message of the gospel is the exclusive content of the message of evangelism and (2) the central message itself cannot properly be presented or understood except as it is presented in the context of the whole counsel of God.

How frequent in our day are the attempts to throw overboard such a distinctive view of the Christian message in the interest of church union or coöperation on a wide front! Sometimes this is done on a purely pragmatic basis, setting aside the claims of truth altogether. Or it may be maintained that the differences among evangelicals are so trivial and minor that they may well be ignored for the sake of a united program. Or it

may be asserted that we should seek to cooperate even with non-Reformed groups in a program of evangelism which will bring men into the kingdom, allowing that later on divergent and distinctive programs of education may be carried on in the several church groups. These several approaches are by no means equally in error. Yet all coincide in their readiness to say that at certain points, if not all along the line, certain convictions as to the truth of the gospel may be kept in reserve.

The gospel, however, will not resolve itself into essential and non-essential elements. Nor is it a burden to the gospel for it to be set forth in the light of the full counsel of God. Those who are in deep ignorance need indeed to have their thoughts focused upon the central and elementary principles of the gospel, but their apprehension of the gospel will not be hastened if some emasculated or attenuated form of the gospel is proclaimed. Only the full-orbed radiance of the Word is calculated to dispel the darkness of human ignorance and confusion.

Our principles are then not diverse but one. Our submission is only to God. Our reliance is wholly upon God. Our message is God's message.
—N. B. S.

"Your Family Altar"

FOR many months THE PRESBYTERIAN GUARDIAN has felt the lack, in its pages, of any material to aid and guide its readers in their personal devotions. We have repeatedly urged that every Christian home set up and maintain its family altar, and we have often pointed out the benefits that must thereby accrue. But until this present issue, the GUARDIAN has not been able to supply any definite aids toward the accomplishment of that goal.

We are glad, therefore, to call attention to the new series, "Your Family Altar", which will now become a regular feature of the magazine. The Rev. Henry D. Phillips, pastor of Bethany Orthodox Presbyterian Church, Nottingham, Pa., has graciously consented to conduct the column, and we are fortunate in being able to secure his services. He has undertaken no easy task, but we be-

lieve that the contribution thus made to the entire spiritual health and well-being of the church will be of inestimable worth.

The title of the first series is "Gems from the Garden of God". The thoughtful reader will note that Mr. Phillips has chosen one passage from each of the books of the Bible, and thus the series will close with the end of the year. After that another series will be offered, entitled "From the Cradle to the Grave" and dealing with the problems of life.

Only a portion of each chapter is listed in the heading, with the thought of thus providing a brief portion for families with young and restless children. In most cases the whole chapter should be read. And

a verse from each portion is suggested for memorizing.

In a letter accompanying the first manuscript, Mr. Phillips wrote, "These may not all be the richest gems from God's garden, and surely the gems have not been handled by a very skillful artificer, but we send them forth with the prayer that they may be used of God to help some struggling souls, to stimulate family devotions, and to foster the love of the Word among the youth of the church". The GUARDIAN joins Mr. Phillips in that prayer, and believes that God will not withhold His blessing upon the diligent use of these two means of grace—the Word of God, and prayer.

—T. R. B.

From the Editors' Mail Bag

Excerpts from Letters to THE PRESBYTERIAN GUARDIAN

Willow Grove, Pa.

TO THE EDITORS:

Professor Young's short article "Is Arminianism the Gospel?" contained interesting material. May I be granted the privilege of calling attention to the loose reasoning that appeared in Dr. Young's argument? At the outset a very fine brief statement in definition of the gospel was given, but by the end of the article the definition of the gospel had become the Calvinistic system of doctrine. Perhaps the reason for the unexplained transition from one definition to the other was to make possible the implied conclusion that anyone who fails to preach a Calvinistic message preaches a gospel which is not a gospel and should be excluded from the circle of those with whom we Calvinists will in any way cooperate. Is it also meant to be implied that the so-called Arminians of our day should receive the condemnation expressed in Galatians 1:9 and be accounted "accursed"?

I know many so-called Arminian preachers who do set forth the gospel in the terms in which Dr. Young at first presents it. I do indeed wish that they preached the Calvinistic system of doctrine, that they would cease, for example, from suggesting that faith is prior to regeneration. Yet I honor and appreciate them for their stand for the full truthfulness of the Bible and for their devotion to the divine-human Christ whose blood was shed as a sacrifice for our sins and who saves to the uttermost (completely) all that come unto God by

Him. It is most unfortunate to say that such men preach only "bits of truth". On their behalf I resent the aspersion.

ROBERT STRONG

Newport News, Va.

TO THE EDITORS:

May I offer my faint praise to you who edit the GUARDIAN? I have found it very much more interesting in the past year than before. It seems to me that it has now much more appeal, especially to those outside of The Orthodox Presbyterian Church, than before. May the Lord continue richly to bless your efforts to bring glory to Him!

DONALD K. BLACKIE

Auckland, New Zealand

TO THE EDITORS:

I have to thank you for your advice that you will be sending your magazine for a year at the request of Chaplain Wade. I am grateful indeed for this gift.

Chaplain Wade stayed with us here when he was on furlough, and we greatly enjoyed fellowship with him. I have followed the movements of your church for some years and will be interested to be kept more closely in touch through your paper.

J. O. SANDERS

Grand Rapids, Mich.

TO THE EDITORS:

Although somewhat late, I too wish to make use of the wonderful offer of the Warfield volumes which appeared in the

last few issues of the GUARDIAN. It truly is a marvelous offer!! A price gem for a seminary student!!

I am happy to learn of the excellent response the offer is receiving, for it indicates to me that in America there is still a sizable group interested in the most complete and glorious interpretation of Holy Writ, the Reformed or Calvinistic Faith. I firmly believe that God is using this group as a growing power in His hand to reestablish true Biblical Christianity in this wonderful land of ours. I am happy to note the formation of a Christian University Association based on Reformed standards. I am happy that some leaders of our Calvinistic denominations have had the courage and foresight to take this important but difficult step. When membership in the Association is officially offered, I shall be happy to lend my small support. With God's blessing, Calvinism can again become a powerful force and witness in America, especially through a well-founded and accredited university such as is now proposed.

HOWARD B. SPAAN

Philadelphia, Pa.

TO THE EDITORS:

I am glad to pass on to you this excerpt just received from my soldier friend:

"Last night I received the copy of the magazine, the GUARDIAN, and want to thank you very much for it. It certainly did have some very worthwhile articles and editorials in it and gave a ringing challenge as I read it".

I believe that is just the way I've always felt, too. It gives the challenge! That militancy seems to me to be the essence of Calvinistic life. So congratulations again. And thanks for the reduced rate for servicemen.

May God continue to bless your great work and give you joy in Him!

JOSEPH HEIZER

Brighton, Colo.

TO THE EDITORS:

The GUARDIAN is a splendid magazine and should be in every Christian home. I enjoy reading the different articles in each new copy. I believe there has been some change in the GUARDIAN, and this change has been in the right direction. There are more articles now that are addressed to the person that has not had much Christian education. This publication can and should be made interesting to such a person. The magazine is to be congratulated for its sound teaching of the Bible as it is set forth by the Reformed Faith.

BRYCE T. SENTER

Kenny Learns the Fifth Commandment

A Story for the Children's Hour

By MISS HARRIET Z. TEAL

KENNETH was six years old now, and had started going to school. It seemed to him that he had looked forward for years and years to the time when he would be a "big boy" and could go to school; he had thought that then he'd be practically grown up and could do whatever he wanted to. Well, he was much bigger than his little brother, Sammy, who was three, and his baby sister, Susie, who was only a little past one and just learning to walk. He didn't have to take a nap every afternoon, nor have a bib tied under his chin at the table, nor be led by the hand the way they did.

Kenneth could walk down the path, and out the gate and up the street to school with no one holding his hand, all by himself—indeed he felt very big. To be sure, at school there were children much older than he was. There were boys and girls in the second, third, fourth, even up to sixth and seventh grades, and they sometimes knocked him about as they ran past and made him feel he was not so large after all. But he had fun playing with the boys from his own first grade. His particular pal was a boy named Duddy Stine, who was a year or so older than Kenneth because he had not been promoted from the first grade last year.

School was out for the afternoon now, and Kenneth and Duddy were running along the sidewalk on the way home. When they reached Duddy's house, his mother opened the door and called, "Come right in, Duddy, and change your clothes". But Duddy answered, "No! I don't want to". "Come right in", repeated his mother. "Aw—I don't have to", replied the boy rudely, and ran across the street to a lot where some boys were playing ball.

The mother stood for a moment on the porch and then went into the house and closed the door.

Kenneth was surprised and rather shocked to hear a boy speak so to his mother—yet he couldn't help reflecting that it was very pleasant to be able to do just as one wanted to. Duddy said grown people were so bossy, and you didn't have to mind

them if you didn't want to.

Kenneth turned to go home, but Duddy coaxed, "Don't go! Come on, let's stay and watch this game". Kenneth didn't know just what he'd better do, but he wanted to stay—so he stayed. He was half an hour late reaching home, and Mother said, "Kenneth, where have you been all this time?"

"Oh, I just stayed to watch some boys playing ball", he answered.

"Don't you remember Mother told you always to come straight home from school?"

"I forgot".

"Well, I hope you won't forget again, Son. If you do I'm afraid you'll have to be punished. Now go up and put on your play-clothes", continued his mother. Kenneth went slowly upstairs and changed his nice, new suit for the old blue overalls.

When he came down again his mother said, "Now you can go out in the yard and play with your little brother and sister; they've been waiting for you ever since they woke up from their naps. Here are some cookies for each of you". Kenneth took the cookies and went out into the yard where Sammy and Susie welcomed him with squeals of delight. But Kenneth was not in a very happy mood. He didn't feel like playing with babies; it would be lots more fun on the vacant lot with the big boys.

He played in the sandbox with the little ones rather half-heartedly for a while. Then Sammy said he wanted to play "horsie", and little Susie toddled to him and held up her arms to be picked up. Usually Kenneth was delighted when the baby held up her arms to him, but just now he was in a very bad humor, so before he thought what he was doing he gave her a little push. Over went the baby on the grass and began to cry lustily. "Kenneth, what did you do to your little sister?" cried his mother, running out to pick up her weeping baby.

Kenneth hung his head and didn't answer, but Sammy said, "Kenny pushed Baby over".

Mother took Kenneth by the arm and marched him into the house and sat him down—hard—on a chair in

the dining-room. "Young man, you sit there until supper time. Aren't you ashamed of yourself?"

He sat there by himself, thinking. Yes, he was rather ashamed, but he was mad too—grown people were too bossy, as Duddy said. If he'd done as he wanted, he'd have been away playing with the other boys, and then he wouldn't have pushed the baby over.

After what seemed a long time, he heard the front door open and knew his daddy was home. "Oh hello, Son", exclaimed Daddy as he came through the dining-room. "What are you sitting there looking so solemn about?"

Then Mother came in and explained why Kenneth was sitting on the chair, and told about his slowness in getting home from school. Daddy only looked sorry and said, "That's too bad". Then he said, "Come on, Son, let's wash our hands and help Mother put supper on the table".

Kenneth cheered up when he carried in a platter piled high with hot biscuits; he did so love hot biscuit and jelly.

That evening, while Mother was putting the two babies to bed and Kenneth was getting undressed himself, his daddy came up to Kenneth's room and sat down on the side of the bed. Every night either Mother or Daddy came to his room, sometimes to read a story or to tell one, and always to hear him recite a memory verse from the Bible and to pray with him before he went to sleep. Kenneth was learning the Ten Commandments and was doing very well for a boy who was, after all, only six and a half years old. He had reached the Fifth Commandment—"Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee".

"Kenneth", said his father, "do you know what it means to 'honor your father and your mother'? It means to obey always what they tell you to do. And to love and respect them. Never to answer back rudely, nor to act unkindly to them. When you disobey your parents, you disobey God, for His Word says, 'Children, obey your parents in the Lord, for this is right'. When we obey God and our parents, God blesses us and makes us glad, but to disobey brings sorrow and trouble. Do you understand that, Son?"

"Yes", answered Kenneth, but he

only half understood, and he was still thinking of what Duddy had said about grown people being bossy.

It was about a week later that Kenneth was on his way home from school one day with Duddy and a still larger boy named Charlie. The three were running because they wanted to get away from some other boys who were going around the block to head them off.

"Tell you what", exclaimed Charlie, "there's Mr. Henson's truck; let's hide in it". Sure enough, there stood the truck in front of Mr. Henson's place with no one in it.

Kenneth hesitated. He knew he was supposed to go straight home, but it would be such fun. Why couldn't he do the things other boys did? Grown people were so bossy anyway.

"Come on", said the other boys, taking him by the arm. "Hurry, or those other kids will catch us!"

Before he knew it, Kenneth was scrambling up with Charlie and Duddy into the back of Mr. Henson's truck, where they hid, giggling excitedly and peeping out the front now and then to see if the other boys were coming. Charlie pulled the door at the back shut so no one could see in.

The boys waited for what seemed a long time without hearing anything. It was a cloudy autumn afternoon and now getting toward twilight, though the street lights had not yet come on. Kenneth was beginning to feel rather scared and to wish that he was safe at home—when suddenly the boys heard the noise of running footsteps and ducked down behind some boxes in the truck. To their surprise the footsteps did not pass by, but instead there was the sound of someone jumping into the cab of the truck. Then, before they had time to think, they heard the motor start and the truck leaped forward with a jerk and tore down the street at breakneck speed.

The three boys lay in the back too frightened and astonished to move. By and by Charlie raised his head cautiously to peep, and saw two rough-looking men sitting on the seat in front. One of them was driving and his companion was saying to him, "Step on it! We want to get as far away from here as we can before the cops start comin' after us".

"They're robbers! they're stealing

the truck!" whispered Charlie, and the little boys all huddled together, afraid to breathe.

On and on drove the truck, faster and faster, out of town, bounding along the highway into the country, through the gathering dusk of the evening. Sometimes the car swung sharply to one side or the other of the road as the robbers passed by other cars or trucks without slowing up, even at curves.

Oh, how very far Kenneth was from his home and his mother and daddy! And how very much he wished he had obeyed them and gone straight home from school! Oh dear, would he ever see them again? He began to sob softly.

Charlie gave him a pinch and whispered sharply, "Shut up!" And Kenneth was too scared to cry any more.

Then suddenly, behind them, they heard a horrible sound—first a long way off, but coming nearer and nearer. It sounded like a voice crying and wailing and screaming. Kenneth didn't know what it could be. He thought it might be a wild beast out of the woods that grew along each side of the road, and he clung to Duddy in his fright. But if Kenneth did not recognize the sound, the thieves did. "The cops!" they cried. "Here comes the red car!" and they stepped on the gas and went so fast the truck nearly leaped into the air. But the police siren screamed nearer and nearer, and the driver of the truck brought it to a grinding stop so suddenly that the three little boys were hurled against the back of the driver's seat and fell in a tumbled heap there. They scrambled up, trembling and crying, in time to see the two men leap out and run down a bank from the road. Just ahead of where the truck had stopped the roadway ran over a bridge and the boys saw the robbers duck down below this bridge, catching hold of the iron supports and swinging themselves out of sight underneath.

A few moments later the police car, with its screaming siren and bright searchlights, drew up behind the truck and came to a stop. Several policemen jumped out. "Which way did they go?" they were asking each other—and were very surprised to hear several childish voices calling excitedly, "They went under the bridge!"

It wasn't long before the two men were caught and safely handcuffed to be taken back to prison.

Then the policemen turned to the boys. "These must be those youngsters who were reported missing early this evening. Well, young fellows, you turned out to be heroes, anyway. You just helped us capture a couple of dangerous bank-robbers and the money they stole from the First National Bank".

Later that evening, when Kenneth was safe at home again and Daddy and Mother were tucking him into bed, the little boy said, "Daddy, now I understand what you meant when you said that if we disobey God and our father and mother it brings trou-

ble and makes us sorry. I don't think you and Mommie are bossy any more, the way Duddy said. You're kind and you want to take care of me, and after this I'll obey you and not listen to Duddy". Then he added—very low—"I'm sorry, Mommie and Daddy, that I disobeyed". And his daddy answered, "Yes, Son, you'll find it better to obey God's Word and to honor your Mother's and Daddy's commands than to listen to little boys who tell you to disobey them. Come, let's ask the Lord's forgiveness, too, and thank Him for bringing you safe back home".

Orthodox Presbyterian Church News

Presbytery of California

FIRST Church, San Francisco: At the communion service on October 1st, three communicant members were received, one upon profession of faith and baptism and two by letter from the Christian Reformed Church, and three covenant children were baptized. . . . Rally Day was held in the Sunday school on October 8th, at which time pupils were promoted to new classes.

Covenant Church, Berkeley: It has become the custom of the church to designate the loose collection at its communion service to the building fund. At the last service this amounted to \$99, bringing the total amount close to \$2000. . . . The church has recently enjoyed a sacred concert by Robert Harkness, famed pianist and hymn writer.

Westminster Church, Los Angeles: The church is over-subscribing its \$250 budget each month. . . . The Rev. and Mrs. Robert B. Brown are receiving congratulations upon the birth of a son, Robert, on September 24th.

Presbytery of the Dakotas

WESTMINSTER Church, Hamill, S. D.: Last year in his class under the released time religious education program of the local public school, the Rev. Dean W. Adair, pastor of Westminster Church, used with good success the summer Bible school material prepared by the Committee on Christian Education. The material used was Dr. Lawrence B. Gilmore's "The Books of the Bible; The Gospel According to Matthew".

This year the class is studying Mrs. Richard W. Gray's "My Course on the Ten Commandments".

Presbytery of New Jersey

GRACE Church, Trenton: With the opening of school, the church's work among the young people has been revived. A number of children come to the church on their way home on Thursday afternoons for an hour of gospel songs, memory verses, and magic lantern pictures of Bible stories. . . . The Machen League attended the fall rally at Morristown and found it both enjoyable and profitable.

Calvary Church, Ringoes: The quarterly fellowship supper of the church will be held on October 20th. . . . The Berean Club sent Christmas packages to ten of the young people of the church who are serving in the armed forces. . . . Mrs. Clarence W. Duff was a recent speaker at the Ladies' Missionary Society, and Christmas boxes of dehydrated and concentrated foods are being sent to Mr. Duff in Eritrea.

Grace Church, Westfield: The Women's Missionary Society entertained the congregation at a "Pot-Luck Dinner" on September 26th. At a program in the auditorium, following the dinner, the Rev. Robert S. Marsden showed pictures and told of the progress of the denomination during the past eight years. . . . A check at the end of a year spent in the new property indicates that Sunday school attendance has trebled during that period and that seventeen communicant members and ten bap-

tized children have been added to the membership of the church. . . . The church property has recently been painted and its appearance thereby much improved.

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Presbytery of New York and New England

SECOND Parish Church, Portland, Me.: A new series of radio broadcasts is being sponsored by the church as a part of its fall program. "God's Word for Today" is the title of the series, and it is being broadcast by WGAN from 6.55 to 7.00 A.M. five days a week, Monday through Friday. The pastor, the Rev. Arthur O. Olson, brings a brief gospel message each morning.

Calvary Church, Schenectady: The summer Bible school, which lasted for two weeks, used the current material furnished by the Committee on Christian Education. Enrollment was forty-two, and on graduation night thirty-two received diplomas. . . . A special communion offering was received last month for a fund to be used in sending Christmas boxes to the men of the church serving in the armed forces. The pastor, the Rev. Raymond M. Meiners, is keeping in close touch with nineteen boys, twelve of whom are overseas. Of these nineteen, seven are communicant members and the remainder are members of the Sunday school or former regular attendants at the church services.

Two young men now preparing for the ministry were taken under the care of the Presbytery of New York and New England at its meeting held in the church at Franklin Square on September 12th.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: Two new communicant members were received into the church at the September communion service. . . . Plans for the enlargement of the church are progressing. A corner lot, adjacent to the present location, has been donated by Mr. and Mrs. William A. Johnson. A basement has been excavated and the basement walls built. As soon as possible the chapel will be moved and the building completed. . . . A Girls' Missionary Society has been organized under the leadership of Miss Georgialee Hyatt and Mrs. Martin J. Bohn, wife of the pastor.

First Church, Cincinnati: On three Sundays in September the pulpit was filled by the Rev. Edwin H. Rian, Dr. J. Lyle Shaw, and the Rev. J. B. Gilmore, father of Dr. Lawrence B. Gilmore, stated supply of the First Church.

Presbytery of Philadelphia

COVENANT Church, Pittsburgh: There are nine regular attendants, between the ages of thirteen and fifteen, in the pastor's communicant class. . . . A program of home instruction for the covenant youth is now in its second year and is proving a great blessing to the church and to the homes represented in it. . . . The Rev. Robert S. Marsden was a recent guest preacher.

Faith Church, Harrisville: The church building was completely re-decorated and cleaned in time for Rally Day on October 1st. From October 9th to 15th, Dr. Robert Strong of Willow Grove presented a series of Bible messages. . . . The church will be host to the Western Branch of the Women's Presbyterian on October 21st, with Mrs. J. B. Griggs as the speaker of the evening.

New Hope Church, Branchton: The Senior Machen League was host to the Young People's Conference, an annual fall event. Classes in the morning were taught by the Rev. Calvin K. Cummings, Dr. Robert Strong and the pastor, the Rev. Charles G. Schaufele. The afternoons were given over to recreation, and supper was served by the Women's Missionary Society of the New Hope Church. Dr. Strong was the speaker at two evening meetings.

Calvary Church, Willow Grove: The church celebrated its eighth anniversary on October 1st. In the words of the pastor, Dr. Robert Strong, "It was a day of victory". Giving, for example, came to \$1525, of which \$1355 was designated for missions.

Calvary Church, Middletown: Two hundred fifty persons packed the auditorium on Sunday, October 1st, for Rally Day exercises. A combined Sunday school and church service was held. . . . An enthusiastic club for boys meets each Tuesday evening, and twenty-one were present at a recent meeting. . . . Twelve high school girls meet each Thursday morning for a Bible class with the pastor, the Rev. Edward L. Kellog. They are excused from public school attendance for the first period of the day. Classes for school children in the first four grades are held after school on Wednesdays. . . . The Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education, recently conducted a Christian Education Conference, much to the profit of the Sunday school teachers. Dr.

Edward J. Young of Westminster Seminary was the guest speaker at a Christian Day School meeting held last month.

Knox Church, Silver Spring, Md.: An encouraging attendance greeted the pastor, the Rev. Glenn R. Coie, at the first of a series of combined prayer meeting and communicants' class. A second class was held on the following day for those unable to attend the first. . . . The Rally Day attendance of the Sunday school was seventy-four. . . . It is hoped that the new church building may be occupied before Thanksgiving Day.

Presbytery of Wisconsin

BETHEL Church, Oostburg: An offering of \$82.45 was received on October 1st and designated for the work of THE PRESBYTERIAN GUARDIAN. The Sunday school has again decided to send the GUARDIAN as a Christmas gift to its men in the armed forces.

Progressive Education

(Continued from Page 294)

To build this house and to work out projects incidental to China consumed a whole semester (one half year), devoting a full hour to the project each day.

Another classroom was devoting a semester to the study of Mexico. As evidence of pupil activity, the teacher called our attention to a collection of various objects suggestive of Mexican life. In so far as certain objects were difficult to obtain, pupil drawings illustrating Mexican life were profusely displayed.

Mental discipline, the training of the mind, seems to have little or no place in the system of "progressive" education. Since the pupil is regarded as being essentially an animal, it is evident that classroom activity—as is the case of activity in a zoo—is conceived in physical, naturalistic terms. This method of pupil learning has been characterized as "learning through industrial experiences".³

Accordingly, the traditional school subjects (reading, writing and arithmetic) have meaning only in so far as they aid pupil experiences. School subjects must therefore be considered incidental to these experiences. All

³ R. L. Cooke, op. cit., p. 243.

learning—as expressed by an exponent of the “progressive” school—“must come to the child solely as a by-product of his experiences in school and out, and is never something to be learned directly and for its own sake”.⁴

Education, if not identified with experience, is considered to be the product of experience. Education is therefore a far cry from pupil mastery of traditional school subjects.

Pupil Self-Expression

Classroom experience may be one of two: It may be an experience designed for the pupil for the purpose of reaching an educational objective fixed by the teacher, or it may have no other purpose than giving free expression to that which comprises a natural urge within the pupil. “Progressive” education has the latter in mind.

The Christian educator proceeds from the assumption that pupils by nature are sinful; the “progressive” educator not only assumes that pupils are sinless but he also assumes that pupils have within them an ennobling urge which, when freely expressed, makes for pupil uplift. And to stimulate this uplift is to educate the pupil.

In order that this ennobling urge within the pupil may have free expression, school experiences are selected, outlined, and carried out as much as possible by the pupils themselves.

Modern educators speak of the problem of “steering the experience process from within”.⁵ They say, “The effort that must be put forth in worthwhile experiencing must be motivated by a deep-seated interest inherent in the child, not stimulated from without. If we have this native interest learning follows naturally”.⁶

In view of the emphasis upon unrestrained self-expression, all moral discipline—whether it be self-discipline or teacher-discipline—has no place in “progressive” education.

It is clear that “progressive” education—true to evolution—looks for the salvation of the human race in the ennobling urge found within the child; the method of realizing this salvation is sought in pupils giving free expression to this ennobling urge.

⁴ Ibid.

⁵ R. L. Cooke, op. cit., p. 229.

⁶ R. L. Cooke, op. cit., p. 243.

How futile this plan of world redemption! Pupils by nature are depraved. A free expression of this nature is depravity come to light—not salvation ushered in!

Whereas the pupil's self-expression is encouraged, the teacher's self-expression is discouraged. The reason for this is plain:

Teacher self-assertion must needs arrest the pupils' unrestrained self-expression. Adult teacher standards imposed upon the outflowering of noble urges native to the pupils must be regarded as hindrances rather than as aids in the training of children.

Not only must the teacher recede into the background in the interest of free pupil self-expression, but the teacher by imposing her will upon the rising generation would thereby tend to direct the evolutionary process in evil channels, for the evil in this world must be sought in the practices and institutions of adult life. Since the teacher reflects the outlook of modern evil institutions, her influence upon the innocent youth must needs be unwholesome.

Whereas the evolutionary urge residing within the pupil is upward in the main, it must be characterized as good. In fact the hope of the future must be sought in this upward urge. It alone makes for good in a world of institutionalized evil. Lest the teacher poison the evolutionary stream, it is the part of wisdom that the teacher exert a minimum influence.

From this it follows that all evidence of authority must be regarded as a forerunner of evil, and should therefore be shunned by the teacher of the “progressive” school.

Having removed the dam of teacher restraint, the floods of evil desire welling up from the pupil's naturally wicked heart are released (Mark 7.21-23). Think what this means for the moral life of pupils born with evil inclinations!

No Fixed Goal

The “progressive” school bristles with activity, but not activity which is directed toward established ends. Instead of being geared to the attainment of fixed educational objectives, “progressive” education seeks to re-experience in the life of individual pupils the experience which characterized the past history of the human race.

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a constantly fluid world there can be no fixed educational objectives or standards. What is morally right in one period of history may be morally wrong in the next. What is within the realm of truth today is on the way out tomorrow. In a world in which nothing is stationary and all is in a state of becoming, everything is cut loose from its moorings, all is adrift upon a shoreless sea.

John Dewey, the leading spirit of the "progressive" school movement, teaches a "philosophy of change". In his philosophy, he "has swung so far in the direction of Becoming that Being is left clear out of sight".⁷

According to Dewey, "nothing is fixed, unless perhaps it be the doc-

⁷ W. H. Johnson, *Humanism and Christian Theism*, p. 98.

trine that nothing is fixed". Said he, "A thoroughgoing evolution must by the nature of the case abolish all fixed limits, beginnings, origins, forces, laws, goals. If there be evolution, then all these also evolve".⁸ Says the evolutionary-minded "progressive" educator, "We face a process tending not toward some externally fixed goal, but one guided and controlled from within the process".⁵

The "progressive" schools visited in California sought to operate without objective standards or fixed educational requirements. Not being particularly concerned about fixed educational attainments, there are no examinations to gauge attainments. Schools operate under the "no failure" system. The plan followed in some schools called for an intellectual test of all third or fourth grade pupils. Thereafter all pupils passing this test are assured of annual promotion.

Pupils are neither compelled to study nor punished for not studying. Said a California public school superintendent to a teacher, "If a pupil does not want to learn to read, don't require it".

In one school there was a pupil in the seventh grade who had been minded to express himself in other ways than in learning to read. Although in the junior high, he could not read at all. I asked, "How could this boy get his studies, not being able to read?" To this question the teacher replied, "Well, one of the other pupils who could read had to read to him". (I may add that this boy was later transferred to a Christian school. There this seventh grader was put in the primer class in order that he might master the art of reading.)

The "progressive" school, then, represents an activity program whose teachers not only lack the necessary authority to insure right activity but whose teachers also lack the necessary ends toward which to direct the activity of the school program. Given pupils who are naturally deprived, such an educational program must needs be a caricature if not a travesty in educational endeavor. Given an undisciplined army in artillery combat whose officers are stripped of military authority and whose artillery fire has no objective, and what good can be expected of such military activity?

(To be continued)

⁸ *Philosophical Review*, March, 1904, p. 175.

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