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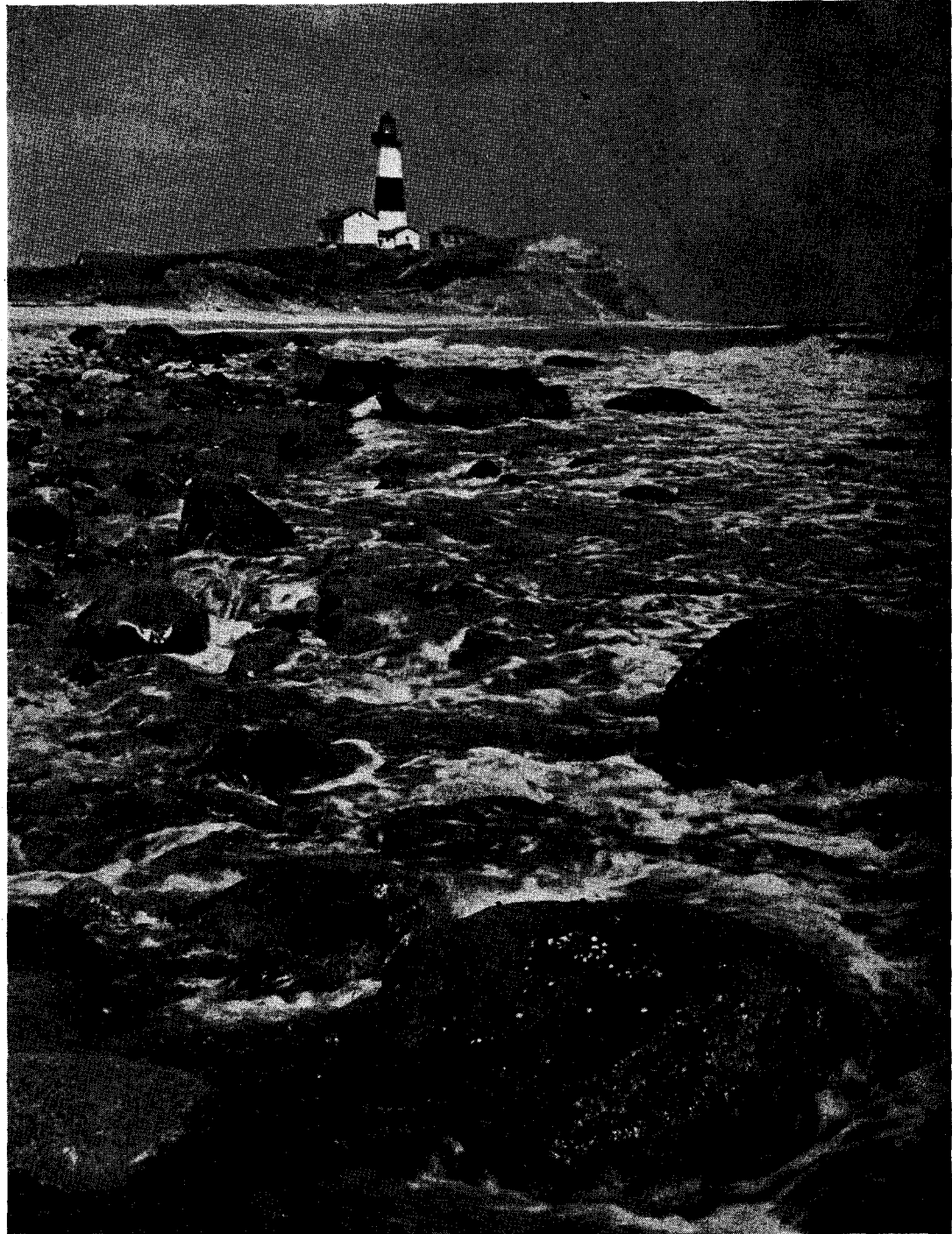
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"In thy light shall we see light."

February 10, 1946

VOLUME 15, NO. 3

Have You Noticed That . . .

THE National Opinion Research Center of the University of Denver says that 42% of Americans go to church or synagogue at least once a week and 64% at least once a month.

However 69% of Catholics report that they go once a week at least, while for Protestants the figure is only 36% and for Jews only 9%.

According to regions, attendance at least once a month amounts to 77% in the South, 63% in New England and the Middle Atlantic States, 62% in the Middle West, but only 44% in the Rocky Mountain and Pacific Coast states.

There was wagered on dog races in Great Britain in 1944 the sum of £70,452,961, through the betting windows alone. Perhaps as much again was gambled on dogs through private bookmakers.

Protestant, Roman Catholic and Jewish opposition to a new dog racing track in Boston, Mass., has forced abandonment of the proposal.

J. Edgar Hoover says that 21.4% of the arrests in the U. S. last year were of people too young to vote.

The U. S. Supreme Court has ruled that the principles of freedom of religion and freedom of the press require private owners of towns, and the government itself, to permit the distribution of religious tracts freely, even though the town property is owned entirely by a private corporation or by the Federal government.

In Norway a Christian youth movement in the schools and universities is flourishing. One of the leaders is Professor O. C. Hallesby whose book on prayer appeared in English before the war.

The President of the Missouri Synod Lutheran Church, who has just returned from a trip through devastated Europe, criticizes the Federal Council and the World Council of Churches for supporting a drive to unite the Protestant Churches of Germany.

An organization called *Unitas*, sponsored by Roman Catholics, is attempting to enlist Christians who are not Catholics in promoting international good-will. It is notable that the union is controlled by an international committee all of whose mem-

bers are Catholics and that national committees are to have two-thirds of their members from the Roman Church.

Not one Christian in good standing is on the list of Japanese war criminals. There are five, however, who had given up a previous Christian profession.

Some American army chaplains in Japan are giving funds for the rebuilding of a modernist theological seminary in Tokyo.

Progress is being made, at conferences of representatives, towards the organic union of the Presbyterian Church of England and the Congregational Churches of England and Wales.

In spite of Allied control, Italian authorities are hesitant about giving the "go-ahead" signal to the Protestant churches in Italy who want to settle questions arising out of war difficulties.

The heroic man who as dean of Trondheim cathedral in Norway defied the Nazis with a militant Christian sermon in 1942, has just been made bishop of that diocese.

The First Baptist Church of Memphis has a girl interpret the minister's sermons in sign language for the deaf while he is preaching.

Even the return of eighty chaplains will not fill the vacancies in the churches of the Presbyterian Church in Canada.

The Protestant Episcopal bishop of Western Michigan hopes that the whole project for the union of his church with the Presbyterian Church in the U.S.A. will be dropped. He believes that the House of Bishops should have been given an opportunity to discuss the matter freely.

On February 11th a new version of the New Testament, to be known as the Revised Standard Version, will be offered for sale for the first time. In preparation for fifteen years by a large committee of American scholars, the translation is a revision of the American Standard Version of 1901. It takes account of the Authorized (King James) Version of 1611, however, for evidently one of its chief aims is to recover the simple, classic English style of this version, which was largely lost in the

Version of 1901. The question of the faithfulness of the new translation to the original text of Scripture will be of the greatest possible interest and concern to all who hold to the inspiration of the Scriptures.

Dr. John R. Richardson, reviewing Dr. Cornelius Van Til's Syllabus on Systematic Theology for Juniors in *The Southern Presbyterian Journal*, speaks highly of its spiritual and intellectual value. "Fortunate indeed," he states, "are theological students who have the privilege of sitting at the feet of this distinguished teacher of the Reformed Faith."

The United Presbyterian Church and the Reformed Church in America have undertaken to explore the possibilities of union. A joint meeting of the committees of the two churches has been held, and preliminary work is being carried forward by five sub-committees.

At a recent rally of "Young Calvinists" held in Grand Rapids there was an attendance of five thousand. The rally was sponsored by the American Federation of Reformed Young Men's Societies and the American Federation of Reformed Young Women's Societies, which cooperate in publishing the attractive monthly, *The Young Calvinist*. At the same season nearly forty other rallies were held in other parts of the country with an attendance of nearly nine thousand. Most of the speakers were ministers in the Christian Reformed Church.

The provisional committee of the World Council of Christian Churches is scheduled to meet in Geneva, February 20th to 23rd, at which time actions will be taken to convene the first world Assembly of the Council, which had been originally intended for the United States in 1941. Among the American members expected to attend are John R. Mott, Henry Smith Leiper, Samuel McC. Cavert, and Douglas Horton. The calling of the Council, according to Dr. W. A. Visser 't Hooft, general secretary of the provisional committee, is not to become "merely an organ of practical collaboration and theological conversation between Churches which defend their sovereignty"; rather it is "to hold up constantly before the Churches the image of one holy apostolic Church, which contains a judgment and a promise for each Church."

Sunday Schools For Salvation

By the REV. EDMUND P. CLOWNEY

Pastor of the First Orthodox Presbyterian Church, New Haven, Conn.

THE outlook for many American Sunday schools is as cheerless as their traditional basement quarters. Some observers even predict that the whole institution will pass with this generation. Such a suggestion is a rousing challenge to every true friend of the Sunday school. But before the champion of the Sunday school rushes to horse and rides off in all directions at once, he might do well to reflect for a moment. A preacher should aim at a little more than the salvation of his sermon; the Sunday school leader should have a little more in mind than the salvation of the Sunday school. Just what should the Sunday school set itself to accomplish? Surely much of the ineffectiveness and befuddlement which have settled like a fog over Sunday school work issue from a failure to answer this simple question clearly.

To begin at the beginning, we may take for granted only that the Sunday school is an agency of the church which seeks to teach children Christian truth. But what is sometimes overlooked is that the church has a twofold task in the instruction of children. It has direct responsibility for the religious education of Christian children. It also has a solemn obligation for the evangelization of nonchristian children. An examination of these two related tasks should help us to find the most valuable function for the Sunday school.

The distinction between Christian and nonchristian children is plainly evident in every church which recognizes the promise of the covenant in infant baptism. Believing that the promise is to them and to their children, Christian parents bring their little ones to be received into Christ's visible church. Baptism is the sign and seal of their engrafting into Christ as members of His mystical body. As the *Directory for the Public Worship of God* of the Westminster Assembly expresses it: "Children, by baptism, are solemnly received into the bosom of the visible church, dis-

tinguished from the world, and them that are without, and united with believers; and all who are baptized in the name of Christ, do renounce, and by their baptism are bound to fight against the devil, the world, and the flesh: they are Christians, and federally holy before baptism, and therefore are they baptized . . ."

The aim of the church's instruction of these children is not to win them to Christianity, as if those that had been received in Christ's arms were aliens in need of reconciliation; the aim is rather to bring them to full realization and avowal of the covenant claims and blessings. They are the Lord's, and in the nurture and admonition of the Lord they must be educated.

The responsibility for their training is shared by the parents and the church, and it is great. The very fact that we claim so much for our children in the boldness of faith places a solemn weight of responsibility on us. We have laid hold upon the privileges of the covenant of grace. We are laid hold upon by the claims of that covenant. It is mockery and sacrilege to claim for a child this holy privilege and then fail to discharge the duties of instruction and training which the Lord of the promise requires.

This joint responsibility demands the closest coöperation of the home and the church. Most of the actual religious training of the child must be done by the Christian parent, but the church must prepare and direct the parent in this sacred task. Not only does Paul command parents to bring up their children in the nurture of the Lord, but he also speaks to the children directly, reminding them of their duties of obedience to the Lord and their parents. Paul does not forget that portion of the work of an apostle of which Christ reminded Peter when He charged him to feed His lambs. Where church sessions take their duties as under-shepherds seriously in respect to the young members of the church, they will not wait

to teach the child until he is about to become a communicant member of the church. Rather they will be committed to a whole program of religious teaching and training.

Can the Sunday school be made the chief feature of such a program?

No one can deny that the Sunday school can aid in such a program, but it cannot bear the main load. In the first place, it is too limited in time. Taken by itself, a twenty-minute period of instruction at weekly intervals is a starvation diet for the Christian child. It is also limited in its staff. Many devoted Sunday school teachers are both capable and experienced, but the fact remains that the pastor, the teacher of the church, must be held responsible for teaching little church members as well as grown ones. He is best equipped for this task both by general education, by his knowledge of the Holy Textbook, and by the special calling and blessing of the Holy Spirit.

If the Sunday school becomes a substitute for systematic instruction by Christian parents and the Christian pastor, it becomes a menace to the youth of the church. Exactly this has been the case in countless churches throughout our country.

There is, however, another great teaching task of the church with respect to children. Little ones outside the church must hear the story of the gospel. The solemn indictment of the Word of God is that man is born in sin, that the imagination of his heart is evil from his youth. The child no less than the man needs the message of salvation. This fact too is vividly symbolized in infant baptism as we confess that these helpless infants are sinful before God except for the washing away of sin by the blood of Christ.

Let us not forget that children can receive the gospel. Unlike the tortured reasonings of man, the Word of God is marvelously simple. Many a mystery hidden from the wise of this world it has been the Father's good pleasure to reveal to babes. Who dares

to declare to the Creator Spirit that any little child is too young to receive that new life which is from above, or to express it in an appropriate response of childish faith?

And the church must give these little ones the gospel. In our days we are witnessing a revolt among Fundamentalists everywhere directed against church-sponsored preaching of the gospel. Christian laymen's groups conduct evangelistic programs for men; "Youth-for-Christ" sponsors the preaching of the gospel to young people; the Child Evangelism movement seeks to reach the children. Summer conferences, private foundations, "movements" good, bad, and indifferent undertake to sponsor gospel preaching. In the maze of organizations it has been somehow forgotten that Christ left but one organization, His church, and that to the church was given one great task: to preach the gospel to the whole world. It is doubtless because the churches have failed in this work that these zealous independent groups have mushroomed over the nation. Yet it was with divine wisdom that Christ committed the "deposit" of the gospel, as Paul calls it, to the stewardship of an organization which had elders equipped to guard the purity of its doctrine and teachers approved of God in handling aright its riches. Excellent as the work of some of these private organizations has been, a real church can do it better.

How does the Sunday school fit into this program of the church? The Sunday school is a "natural" as the church agency for child evangelism. A few of its advantages ought to be mentioned.

There is the appeal of the well-known name and time as a means of attracting children from nonchristian homes. A class meeting at some other time and place might be mistrusted or disregarded by parents of these children, but hosts of pagan American parents still feel that it is only decent to send at least the younger children to some Sunday school. (In all frankness it must be admitted that this advantage sometimes works in reverse. A segment of America's junior population remembers "Sunday school" just as vividly as "castor oil," and with about the same enthusiasm!)

In the Sunday school the largest teaching force which the church can muster is usually on hand, and a max-

imum of children can be instructed at one time. Gathering a large group of children provides a distinct advantage for evangelistic work. Children from nonchristian homes are often very reluctant to attend small meetings but eager to be present with numbers of friends and schoolmates.

The Sunday school is just the agency to carry on the best type of child evangelism: teaching evangelism. Children, of course, are easily swayed by appeals, and just as easily forget them if they have not been reinforced with solid instruction. We must furnish the children with a thorough knowledge of the Word of God if they are to stand for Christ against the wiles of the devil.

Again, the Sunday school forms a splendid nucleus for a wider program of activity. Class and department meetings on weekdays can clinch the teaching of the Lord's Day, and provide excellent opportunities for personal work. Teacher contacts can be expanded and developed to bring the gospel to bear on the child's daily life. Wholesome recreational activities and social affairs should bring these children into the homes of church families and into association with Christian friends.

The Sunday school organization can also assure a close follow-up of absent children. Nothing is more essential than persistence in this. The teacher can usually be expected to call on absent members of her class, or at least to correspond with them. Here is one simple form of Christian service that the humblest teacher can do well.

Another evangelistic advantage of the Sunday school is that it is particularly fitted to lead nonchristian children to gain some conception of the Christian Sabbath. Often we fail to associate Sabbath-keeping with evangelism, yet even a superficial recognition of the Lord's Day is an important influence in pointing the child to the Lord of the Sabbath. On the other hand, evangelism which neglects to train children to keep the Sabbath often achieves temporary results only to see the child drift away from Christ in the stream of Sunday amusements. Attendance at an evangelistic Sunday school provides practice as well as instruction in Sabbath-keeping, and should lead naturally to church attendance as well. The child of the church may well have his instruction

classes during the week, since he will attend the Sabbath services as well, but an evangelistic program reaching children outside the church is best conducted on Sunday.

Finally, to make the Sunday school an evangelistic agency will go far to assure that the church will take child evangelism seriously. It is the nonchristian child of the neighborhood who has too often been neglected while earnest Sunday school teachers struggled to do the work of both parent and pastor in teaching the children of the church. But if the Sunday school is resolutely made an organ of evangelism, the church will find that its catechetical program must be set up for covenant children, and child evangelism will receive its rightful place of importance in the recognized church school.

The Committee on Christian Education of The Orthodox Presbyterian Church has concluded, from considerations such as these, that the Sunday school must be first of all evangelistic. Committee materials are prepared with this direct aim, and leaders are urged to conduct their program in harmony with this objective. Of course the teaching of the Sunday school and of the catechetical program must be coordinated so that there is no needless duplication for covenant children, who attend both. But while the needs of the children of the church ought not to be neglected in the Sunday school, they ought not to determine the program. We desperately need Sunday schools which will pointedly, systematically, and lovingly present the Word of the Saviour to the children of America who know Him not.

These children can be reached. Some Sunday schools in our denomination have doubled in enrollment in the past year. Pastors testify that it is much easier to reach the children than their parents.

These children must be reached: for their own salvation; for the preservation of our nation, where the relativism of modern education is breaking down all standards of morality, and juvenile delinquency threatens decades of crime to come; for the existence of our own church, whose future leaders must be trained now, if they are to be thoroughly grounded in the truth; above all, for the glory of our Christ, who loves little children, and rejoices to hear their sweet voices sing the praises of His name.

The Christian's Comfort in a Hostile World

From "The Orthodox Presbyterian Pulpit"

By the REV. Le ROY B. OLIVER

Pastor of Grace Orthodox Presbyterian Church, Middletown, Del.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:4).

WHEN Elijah stood atop Mount Carmel facing the hosts of the followers of Baal and beheld the people of Israel wavering between two opinions, whether to serve Jehovah or Baal, he must have experienced mixed emotions. On the one hand, he believed that God would vindicate his message and, on the other hand, he was conscious of faithless Israel and the vehement opposition of the priests of the false god. Later on, he expressed his despair of seeing the true religion restored in the land and cried out in anguish of soul, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." Immediately God comforted and assured His prophet of His care for him and sent him forth to battle for the faith once more.

In the New Testament period of the history of the church, unbelief once more crept into the church and the followers of Christ again faced formidable foes of the truth. They faced an even more subtle foe than the priests of Baal: they faced men who professed to hold to some of the truths of Christianity and yet denied other equally essential truths. The apostle John calls these men antichrist. They had denied that Jesus Christ had come in the flesh, asserting that His earthly life and His body were only illusions. John tells his readers in this first epistle that these forces of antichrist must be opposed as the enemies of God and His church. The apostle exhorts his readers to try or test every teacher of religious doctrine to see whether he teaches truth, especially the truth that Jesus Christ was truly man and that His earthly life was an historic fact.

Undoubtedly some of the Christians of that day were timid about opposing those who taught, but John encourages them and comforts them



Introducing Mr. Oliver . . .

THE Rev. Le Roy B. Oliver was born in Philadelphia and attended schools there, completing his secondary school training at Stony Brook School, Long Island. In 1939 he was graduated from Wheaton College, and from Westminster Seminary in 1942.

He served as student pastor of the Livingstone Memorial Orthodox Presbyterian Church while in seminary, and in 1943 was called to the Grace Orthodox Presbyterian Church of Middletown, Delaware, of which church he is now the pastor.

with the words, "Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world." With these words John sets believers in Christ on one side and antichristian forces on the other. Antichrist is of the world, Christians are of God. The great truth John would teach his "little children" is that they have a great comfort in their battle against a hostile world. Christians have their source

in God, they overcome this hostile world by God's power, and they have God dwelling within them.

The Christian's Source

When John says that humble believers in the Lord Jesus Christ are of God, he does not mean that they alone have been made by God. All men are products of God's creative power. It is this fact that makes their opposition to Him such a heinous thing. When John says that Christians are of God, he is speaking about a special relationship which exists between true believers and God; a relationship which has been established by God Himself. The source of the children of God is contrasted with the source of antichrist. The Christian draws all his life, inspiration, and strength, all that dominates and regulates his thought and action from God. The phrase "of God" has primary reference to the sinner's becoming a living child of God by the regenerating power of the Holy Spirit, but that act of the Spirit which makes the spiritually dead to live is based upon an even deeper relationship which the Lord God established with that sinner in eternity through the covenant of grace and which is further assured by the work of Christ in time. God has made us His children by the execution of the great plan of salvation devised in His eternal counsels. When sin had plunged the mass of the human race into a state of rebellion against the Creator, God in His sovereign love had chosen to save a multitude of the lost. He chose this multitude in Christ and passed by others ordaining them to wrath for their sins. Believers are of God because their salvation has its ultimate ground and source in His eternal decree respecting them.

God's "little children" are also of Him because their salvation has been secured by Christ's life and death on their behalf. The Christians of Peter's day were told that they were not re-

deemed with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers, "but with the precious blood of Christ, as of a lamb without blemish and without spot." The followers of Jesus Christ are of God because Christ, the second person of the Trinity, purchased them with His own blood. As Paul tells us, "Ye are not your own; for ye were bought with a price" (I Cor. 6:20). He who is very God of very God paid the price of our redemption from sin, and therefore we are of Him, of God.

The central thought of this phrase, however, is that we derive our spiritual life and strength from Him. This relationship has been made possible by God's Spirit who works effectually to give life to sinners. Those who were dead in trespasses and sins have been quickened by the Spirit, new life has been imparted to them, a new principle of action breathed into them so that they have been born again. To use John's words: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but God" (John 1:12, 13).

Can anything be more comforting to Christian soldiers than this thought, that we are on God's side and that our very life and strength are from Him who is Lord of all?

The Christian's Power

Having been placed on the side of the Lord, believers are assured of victory over the forces of antichrist. The text informs us that this is the case, "Ye are of God, and have overcome them." The "them" refers to the false teachers who deny the true doctrine of Christ. Notice that this statement concerning the victory which God's people have over antichrist is put in the past tense. It is accomplished fact. Every Christian has conquered the worldly spirit of antichrist, the enemy of God. Our faith is an evidence of victory. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (I John 5:4, 5). This actual victory which Christians have from day to day is based upon the victory which their Mediator, their Prophet,

Priest, and King has had over Satan, our arch-enemy and the prince of this world. Christ in His life and death put to flight the enemy of the souls of men, Satan. The prince of this world is a defeated enemy. In the gospels, tribute is paid to the completeness of Christ's victory over the leader of the forces of antichrist. Whenever the title "prince of this world" is used of Satan, there is also the thought that he is a vanquished foe. In John 12:31, Jesus' words, declaring His victory to come, are recorded, "Now shall the prince of this world be cast out." Again, before the Cross, the Saviour says, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). Christ makes clear that Satan has no hold on Him, no charge to make against Him. Again, in John 16:11, in telling His disciples of the coming of the Holy Spirit, Jesus says that the Comforter would reprove the world of judgment "because the prince of this world is judged." God's people conquered Satan and his forces of antichrist when Christ came through the wilderness temptation unscathed, to march to the Cross, there to deal a death-blow to the son of perdition.

This grand and glorious triumph which the Lord Jesus Christ achieved over our adversary was on our behalf. Christ acting as the representative of His people did for them what they could never do for themselves. Satan had bested our first parents in Eden, and he would have continued to do so had not the last Adam ended the reign of the prince of this world by a life of obedience to the Father's will and a vicarious, sacrificial death for sinners.

The victory achieved for God's people by Christ enables them to have actual victory over antichrist today. Satan is still active in the world today, but God has rebuffed him since the death and resurrection of Christ. It is an assured fact that believers have victory over unbelief because of the power of Christ in their lives. The text states that in God's children there is a power greater than that which is in the world. That greater power is the power that Christ has over Satan in the lives of His people. He who is in these "little children" is Christ, but he who is in the world is Satan, the leader of antichrist. In what way is Christ greater than Satan? In-

finitely greater in every way. Christ is God, Satan is created, limited as to time and sphere of action. Christ is greater in that He bears a sceptre of righteousness. The believer's victory is possible and certain because of the indwelling Christ.

Robert Browning wrote, "All human plans and projects come to naught." And Robert Burns, "The best laid schemes o' mice and men gang aft a-gley; an' lea'e us nought but grief and pain, for promis'd joy." But that may not be said of God's plan for His children. The possibility of defeat for the United Nations was great in the early years of World War II, but there is not the remotest possibility of defeat for God's people. No wonder one of the favorite verses of John Calvin was, "If God be for us, who can be against us?" The Christian needs not to whistle in the darkness of this world to keep up his courage. Let him go forth to battle antichrist, confident that the victory is his through Jesus Christ our Lord.

The Indwelling Christ

The third comforting thought in this text is stated in the words "greater is he that is in you, than he that is in the world." This means that God dwells within His children. In various parts of the Scriptures, each of the three persons of the Godhead are said to dwell in the believer. And this indwelling is mediated by the Holy Spirit. That the Holy Spirit inhabits every true Christian is a fulfillment of the promise made by Jesus to His disciples in John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Again, there is I Corinthians 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you?" There is a mystical union of Christ and believers. And this union is most mysterious, for even though the Scriptures set it forth by such figures as the Vine and the Branches in John 15, and the relationship of husband and wife, this vital, mystical union is still beyond the comprehension of man. It is not a union of sympathy such as that expressed by Paul to his beloved Philip-
(See "Oliver," Page 46)

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EDITORIAL

**Why I Am a
Presbyterian**

UNDER this title, the *Presbyterian Tribune* for January carries a very frank confession of a minister to the effect that he doesn't really know any good reason for being a Presbyterian.

The writer, Dr. Charles K. Imbrie, who has been in the Presbyterian ministry for nearly thirty years, states that, however ridiculous it may appear, he has been trying to give an honest answer to this question for many years. His ancestors were Presbyterians, and he is certain that the majority of them "would have replied that they were Presbyterians because Calvinism was the one true system of doctrine taught in the Holy Scriptures." He says:

I do not mean an emasculated version of Calvinism which an increasing number of our candidates for ordination "receive and adopt" with mental reservations, and which our ruling elders "receive and adopt" without even reading the Confession of Faith. I mean the real thing, that which sets us forth from "other breeds without the Law," Papists, and Baptists, and Methodists, and Quakers, and the Church of England. My ancestors felt strongly that they were much nearer the Divine revelation as interpreters of Truth. I cannot share their enthusiasm and I want to know what is wrong with me.

Dr. Imbrie goes on to state that it would be useful to be able to supply a definite answer in the interest of increasing the number of Presbyterian communicants, but nothing distinctively Presbyterian in doctrine or polity, he says in effect, seems to be worth insisting upon. Finally he suggests that the answer to the question that is

troubling him may perhaps be found in the fact that, being a Presbyterian, he is "a small part of something greater than Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. For I am Christ's; and Christ is God's."

No doubt Presbyterian Christians treasure nothing as much as the assurance that they are Christ's. And as Christ's they must be zealous for the unity of the body of Christ. But such convictions do not involve the judgment that doctrinal distinctiveness is to be discarded in the interests of coöperation and church union on the platform of the lowest common denominator. The Spirit who gives life and unity is the Spirit of truth.

If the position enunciated by Dr. Imbrie is typical of the prevailing viewpoint among Presbyterians, and there are many signs that such is the case, it is evident that genuine Presbyterianism is pretty rare. In many areas which are still nominally Presbyterian, the robust Calvinism of an earlier generation is not much more than a memory. It is no wonder that, on the background of such inclusivism, the historic testimony of Presbyterianism, as expressed in its creeds, has virtually become a dead letter. It is not surprising that church union and coöperation, on as broad a base as possible, are the order of the day.

We propose to continue to fly the Presbyterian colors at our masthead because we still share the faith of our fathers. That faith is old but not archaic; it is historical but not dead; it is distinctive but not narrow. It rests on eternal foundations. It speaks with a living and abiding voice. It still challenges her sons to give themselves over, without reserve or apology or fear, to proclaim and defend and live the truth of the entire Word of God. In its dynamic there is the hope of a great Reformation. In its message of pure grace there is life for men who are dead in trespasses and sins.

"Released Time"

WE BELIEVE that our readers will be particularly interested in the article on "released time" religious education by Miss Frances L. Poundstone which appears in this issue. Education lies at the heart of our entire civilization. In particular, it is a Christian obligation of parents before God.

It is their privilege, and likewise duty, to provide for their children adequate religious, as well as secular, training. Both should be Christian. Because parents have, in so many cases, been neglectful of this, even school officers have realized the lack.

As a result, action has been taken, and one of its most popular forms has been to arrange for the release of school children for, perhaps, one hour a week during regular school time. Instead of their being quite free, however, they are sent to classes in religion held under the auspices of religious authorities, Jewish, Roman Catholic, Protestant, perhaps of other connections. Parents are given the privilege of choosing what class, if any, the child shall attend.

There are potentialities for good in this system. One of the ways in which they can be realized is set forth by Miss Poundstone's article. It deserves careful study. Another is for the local church, if large enough, to provide adequate space and teaching staff and offer instruction for the school or schools in its neighborhood.

There are also, however, potentialities for evil in the system. If the forces of evangelicalism are not strong enough to compete with Modernism or Romanism in a given community, the mass of the children will be worse off than with no religious instruction outside the home. It is hard for a child to stay in school when everyone else is trooping off somewhere to an interesting change of scene and teacher. Most children will beg the parents to let them go along, and unless the parents are very firm, consent will be given. Then the child will be receiving definite instruction in error. Far better no religious instruction than false instruction. Under "released time" those two alternatives are often the only ones. Metropolitan and town church councils are nearly always in modernist or indifferentist hands and they are usually the supervisors of "released time" instruction.

Instruction in the Bible is a parental responsibility. Where "released time" can beneficially aid the parent, it is a blessing. But more often than not, it is going to bring the Christian child face to face with false and soul-destroying teaching. There need be no rush for Christians to promote "released time"! But when it is offered, let us try our best to capture some of it for genuine Christianity.

Released Time Evangelism

By FRANCES L. POUNDSTONE

IT IS 11:25 Tuesday morning. Three teachers are standing in front of a little, brown, vine-covered church, talking, of course, but keeping an eye on the corner a half a block away. There they come! A long procession of children, accompanied by three or four women escorts, rounds the corner and at the same time gains momentum. Now there are three groups of children. They stand at attention for a moment to recover their breath and (we hope) become quiet. While the twenty-seven fifth graders and the twenty-eight sixth graders file through the front door to their respective classrooms, the thirty-two fourth graders march around the side of the church to a departmental room in the rear.

In another moment they are in their assigned seats and on the table before them is a Bible, a workbook, a pencil, and perhaps a box of colored pencils. Provided with a seating chart, the teacher needs less than a minute to check the roll. Then all heads are bowed and eyes closed while together the group talks to the Lord and asks His blessing upon the class. The Bible is the only textbook used in the classroom, but the teacher has received help in preparing her lesson from a course of study designed especially for weekday classes by the Christian Education department of Wheaton College and published by the Scripture Press.

All too quickly the hands of the clock point to noon, and the precious thirty minutes for searching the Scriptures are gone. There is no time for talking now. Materials are hustled back into cupboards, the church windows and doors locked, and sandwiches eaten en route to another church where rooms must be set up for one o'clock classes. Problems multiply here. The church is four blocks from the school. Only one escort can be secured to bring the eighty-five children. What is taught must be packed into a brief period of twenty minutes that occasionally shrinks to fifteen minutes.

Who are these children? And how does it happen that they are going to church during school hours? All but two states (North Dakota and New

Hampshire) now have legislation providing for the release of public school pupils during school time for religious education. By a law that became effective August 4, 1943, California became the thirty-ninth state to make such provision. But the California law is permissive only, that is, the decision as to whether pupils shall be released to classes in religious education is left with the local Board of Education; hence, a year passed before any classes were opened in the Los Angeles public school district. During that year the Los Angeles Board of Education agreed to release pupils to religious education, the Inter-Faith Committee composed of representatives from various religious groups and from the school board was set up to provide a single agency through which the churches might work with the Board of Education and vice versa, the different religious groups acquainted their constituencies with the proposed program and laid the foundations for making it an actuality, and a great victory was won for evangelical Christianity.

In practically every community where the released-time program is in operation, the Church Federation, or a similar group which locally represents the Federal Council of the Churches of Christ in America, has been the sole representative of the Protestants. That the Church Federation of Los Angeles intended to arrogate to itself the leadership of all Protestants here is apparent from statements in the "Digest of Minutes," dated May 24, 1943, by the Board of Directors of Weekday Religious Education of the Church Federation of Los Angeles, which read "That we recommend that in the matter of Protestant churches, Public School authorities follow the procedure of dealing with only one united administrative agency . . . and that in so far as possible the Church Federation be recognized as the Protestant agent for this purpose in Los Angeles. . . . Except where cordial, coöperative relations already exist, do not be overly concerned at first to bring the less stable, less coöperative or independent groups into the planning

board. To do so may result in complications, delay and even defeat. It is best to begin with the churches of the denominations which have manifested coöperativeness by membership in the Federal Council of Churches, or the Southern California Council of Churches. These groups should set the norm. Other groups may be recognized on the basis of their willingness to work in accordance with the norm."

But there were Christians in Los Angeles who, fully aware that the Church Federation could not speak for evangelical Christians, determined by God's grace to establish an organization through which they might conduct released-time classes that would faithfully teach the Word of God. It was recognized at the outset that although technically speaking each individual church might secure the release of children for religious instruction, practically speaking few churches, working alone, could afford to provide an adequate program. Furthermore, for each evangelical church to conduct its own classes and to make its own contacts with the schools and Board of Education would be to invite the disfavor of the Board upon the whole program and might lead to a withdrawal of the permission. Consequently, about a month after the law became effective, the challenge and obligation which it presented was placed before a group of about a hundred and twenty-five interested Christians at a dinner meeting in downtown Los Angeles. Out of that rally grew the state-wide organization now known as Evangelical Released-Time Education, Inc.

Which children attend these classes? After the Board of Education granted permission to release the children, the next move had to be taken by the parents. It is the parents who by their written consent determine whether or not their children shall be released and with which religious group they shall go. Of course, it may be that a child is not in a school participating in the released-time program, for only 153 of the approximately 400 elementary schools are releasing children. These schools have been selected in response to requests made by the va-

rious religious groups—requests usually based upon the ability of the group to find a suitable meeting place within a block or two of the school. Preference is given to those schools requested by several groups in view of the fact that the Board of Education is now requiring a minimum of thirty per cent. from each classroom involved to begin released-time classes and an enrollment of twenty-five per cent. to maintain the classes. Furthermore, the program is limited thus far to children of the fourth, fifth, and sixth grades in the elementary schools. This year thirteen junior high schools were admitted to the program. The expectation is that eventually the project will extend into every grade of all schools.

According to the law, children may be released for an hour a week, providing the school day is not thereby shortened beyond the minimum day required by the local board. Applied to the Los Angeles public school system, this means that not more than forty minutes a week may be allotted for released-time classes. Within those forty minutes the children must be taken from the school to the church and back to school. The local board requires that the children be escorted. Coöperating churches are expected to provide the escorts, and usually do.

Although neither the state law nor the local board has set up any standards for teachers and curriculum, Evangelical Released-Time Education has from its inception sought to establish and maintain high standards for its own program. It is the policy of the organization to employ only those teachers who have public school credentials as well as special training in Christian Education, a policy strictly adhered to in Los Angeles and followed at least in a general way throughout the State. While this standard has been appreciated by most evangelicals, it has drawn much criticism from some who feel that the classes should be taught by volunteer teachers and from others who seem to regard an educated teaching staff and a consecrated one as mutually exclusive.

Teachers of Evangelical Released-Time Education are expected to teach within the organization's statement of faith, which is similar to that of the National Association of Evangelicals and the American Council, and are not at liberty to promulgate nor at-

tack doctrines peculiar to any coöperating church. Every effort has been made to keep the program interdenominational.

Affiliated with Evangelical Released-Time Education are churches from the following denominations: Methodist, Wesleyan Methodist, Free Methodist, Regular Baptist, Northern Baptist, Orthodox Presbyterian, Cumberland Presbyterian, Presbyterian U.S.A., Lutheran (Augustana Synod), Mission Covenant, Christian and Missionary Alliance, Brethren, Mennonite, Friends, Nazarene, Four Square, Pilgrim Holiness, Assembly of God, Church of God, Church of Christ, and the Christian Church. Very few churches of denominations represented by the Federal Council have cared to jeopardize their position in the denomination by coöperating with Evangelical Released-Time Education.

A few statistics will enable the reader to judge somewhat how the released-time program is being received in this area. Last year thirty-five per cent. of the eligible pupils participated in the program; this year forty-two per cent., or 12,605, have enrolled from the elementary schools and slightly more than twelve per cent., or 2,171, from the thirteen junior high schools. We cannot say yet this year what percentage of the total is Roman Catholic, what percentage Church Federation, etc., but last year the five groups represented on the Inter-Faith Committee lined up in the following order: Roman Catholic, Church Federation, Evangelical Released-Time Education, Jewish, and Christian Science. Our organization had approximately one-fourth the number enrolled by the Church Federation. We began classes last year with an enrollment of 629 pupils; this year the enrollment is close to 1300 and is increasing daily. Last year we operated in thirty-one schools; this year we are in thirty-six schools, including three junior high schools.

Readers of the GUARDIAN, at least somewhat acquainted with the Christian school program, may have been wondering how the two programs compare in value. We have heard some Christians (incidentally, not Orthodox Presbyterian Church people) declare themselves against the released-time program on the ground that they believe the Christian school, not released-time classes, is the answer to our problem. In the mind of the

writer, the programs ought not to be set one against the other. Each has its place; each can achieve certain objectives beyond the reach of the other. For example, many of our classes are conducted in the poorer districts of the city where it is very doubtful that a Christian school would be largely patronized. Furthermore, as high as twenty per cent. of the children in our classes are unchurched. While it is true that Christian schools reach some unchurched children, the possibilities along this line are far greater with the released-time classes. On the other hand, the released-time program has served to strengthen our conviction that Christian parents ought to count no sacrifice too great to provide Christian schools for their children. They cannot regard the released-time class as a substitute. It merely adds a crumb of Christian instruction to the crumb furnished by the Sunday school, while the child receives his main course from the pagan table set by the public school.

Eerdmans Announces Fiction Contest

THE Wm. B. Eerdmans Publishing Company, of Grand Rapids, Mich., has announced a new contest for writers of Christian adult fiction. A prize of five thousand dollars will be awarded for the novel most successfully depicting Christian faith and Christian living.

In publicizing the contest, the publishers call attention to the fact that Christian fiction has fallen far short of the literary standards established and maintained in the secular field. Taking note of recent critical articles on the subject, they aim, through this contest, to encourage Christian writers to raise the art of the Christian novel to a new and acceptable level. It is emphasized that the presentation of Christianity in the manuscripts submitted for the prize should not take the form of direct teaching or moralizing but rather should be achieved through the skillful delineation of the characters as they move naturally through the narrative.

The contest closes March 1, 1948. The other contest rules can be ascertained by writing to the publishers.

Science and Evolution

Letters to a Boy About to Enter High School

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

PART TWO

DEAR TOM: In the last letter, I discussed with you the question how the world began. Have you ever wondered how man appeared upon the earth? What was the origin of man? It is this question about which I shall write in the present letter. In order to discover what man's origin was, we must turn to the Bible for, as we saw in the last letter, the Bible is God's Word.

What then does God tell us about the origin of man? In the second chapter of Genesis, it is said that the ". . . Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (v. 7). This is a very important verse, and I want you to examine it with me carefully. In the first place the verse asserts that God formed our bodies from the dust of the ground. Our bodies are made of dust, and in this respect are similar to those of animals. When a man dies, his body decays and turns into dust. The body of man did not come into being by chance; it was formed by God. Pay particular attention to this fact. The body of the first man was molded into its shape by God. It is not an accident that man appears as he is. God fashioned man's body. God gave us eyes for seeing and ears for hearing. He made our bodies so that they would serve us in all the needs of our life.

We ought to be grateful to God because He has formed our bodies as He did. And one way of showing our gratitude is by striving to keep the body in strength and health. There are some people who tell us that the body is in itself evil, but the Bible says differently. We should look upon our bodies as gifts from God and seek to glorify God in them.

This verse in Genesis also declares that man has a soul. Hence you see that man, according to the Bible, possesses both a body and a soul. Both were created by God. The body, of course, is physical; we know of its existence through the senses. The soul,

however, is not physical; it is spiritual—that is, we cannot see, hear, touch, taste or smell it. Nevertheless, we know that we have souls, since we can think about ourselves and about God.

The Bible further asserts that God created man in His own image. This is an interesting phrase, and one which I hope you will try to understand. It does not refer to man's body. Our bodies are not the image of God, because God is a Spirit, and a Spirit does not have a body. Some people say that God has a body, and that man looks like God. However, that is not what the Bible means when it says that God created man in His own image. God does not have a body. The phrase "in his own image" has reference to our souls. It is in the soul or spirit that we bear the image of God. How, you may ask, is this so?

It is so in two respects. In the first place, we have minds as has God. We can think, and reason. We are, in other words, reasoning or rational beings. The fact that we can think is because we bear the image of God. In the second place, God created man so that man was holy, free from evil and sin; man, as far as he knew anything, knew it truly; man was in a right relationship with God. Thus, in what may be called a moral sense, man also bears God's image.

As you know, sin entered the world and struck hard at the very image of God in man. It defaced—blotted out, as it were—that image, as far as the moral sphere was concerned. Thus, because of sin, man was no longer holy—he became unholy; he no longer had true knowledge—his understanding became darkened; he no longer had true righteousness—he sought to hide from the Lord God in the midst of the trees of the garden. Furthermore, man's mind was also affected by sin, and he no longer regarded God as truly his Creator.

Today, all men are sinners. For this very reason, because they are sinners, they do not, in any adequate sense, believe that God is their Creator. Spiritual things they regard as fool-

ishness. Here lies the basic reason why men do not accept the first chapter of Genesis—they consider it to be foolishness.

When you study your textbook in biology, you will discover that several reasons are given for believing that the origin of man was different from what the Bible says it was. Some of these reasons may seem to be very appealing. In fact, you may even think that some of them are correct, and that the Bible is mistaken in what it says. You may pass through a period of doubt. It is for that reason that I am writing these letters—to help you overcome doubt and to strengthen your faith in what the Bible says.

In the next letter I shall begin to discuss what men who do not believe the Bible have said about the origin of life. However, that you may know to distinguish between the true and the false, read the first three chapters of Genesis. Read them many times. Know what they say. I understand that those whose business it is to detect counterfeit currency spend their time not in studying counterfeit but in studying genuine bills. Thus, by thoroughly knowing the genuine, they are able to detect the counterfeit. That is what you must do, Tom. Know the Bible well. Then, when counterfeit doctrine comes your way, you will be able to detect it.

Sincerely,

YOUR UNCLE JOE.

A New Reformed Church in Japan

(This news report is composed of information received in a letter from a recent visitor to the Orient who, for military reasons, is forced to remain anonymous.)

IN OPPORTUNITY and need, Japan is wide open. Every person I have heard of, in all classes, would like to have the missionaries back. United States soldiers, whose only contact with missions has been since they have been in the field, join in

the chorus that now is the time for missionary effort. Church leaders high and low say they will be welcomed. Elders and people in general say the same. General MacArthur has said he hoped the missionaries would return as soon as possible.

Actually the country is stunned as few countries have been. They are dazed and groping for help. They do not know what to do. The leaders of the Kyodan don't know which way to turn. They have had meetings in which they have discussed the situation fully and can arrive at no conclusions. It seems that they are going to have a SOKAI (General Conference Meeting) in the Spring. In the meantime, a directive of the Allied Supreme Command says that, since the Religions Law has been abolished, each group or groups may form as they wish. This should mean that no undue pressure can be put on any person or persons to force him to stay in or get out, and should be a new and wholesome experience for many of the church leaders as well as former government officials.

The two paragraphs above should show to us plainly something of the opportunity that is before us to help rebuild the church and in addition help rebuild the nation.

I want to tell you in some detail of the Christian Reformed Church of Japan. For those of us who hold the Reformed Faith, the die has been cast. The church is organized. There are eight churches: two in Kobe, one in Fukui, one in Yokkaichi, two in Tokyo, two in Sendai. There are seven pastors: Okada, Haruna, Matsuo, Tokiwa and three others. Four of them are former Kobe Seminary men. As far as the Southern Presbyterian Church is concerned, it would seem that the way has been shown very clearly. The suggestion has already been made that the Southern Presbyterian Church take over all of SHIKOKU as the promising field. It would be nice for The Orthodox Presbyterian Church to lend a hand up in Sendai. Or, since there are two presbyteries, Kansai and Kanto, the territory could be divided along those lines. How do you like my plans to divide and conquer? Premature? Maybe.

But to return to the Reformed Church, its name is, in Japanese, Nihon Kirisuto Kaikakuha Kyokai. The organizers did not know that there was actually in America a church

by that name. They have adopted the Westminster Confession of Faith as their subordinate Standard, with the Shorter Catechism as an introduction. The purpose is to stand on the Bible as the very Word of God, not merely as containing the Word of God. The Bible is true and is to be proclaimed through the church under the direction of the Holy Spirit. They intend to give the answer to the question being asked today, What is Christianity?

As for the possibility of work out here in the near future, I must say it is not very rosy. The Supreme Allied Command is favorable "When pos-

sible," or rather, "As soon as possible." The problem is bound up with the shortage of food for the Japanese and the lack of food suitable for missionaries in the outlying places. I say in the outlying places, and yet food is easier to get in the country than in the city. Hence, it will be some time before civilians not attached to the Army will be allowed to come out.

I understand the various churches connected with the Federal Council are planning to send committees out to look over the situation. I am sure they will be welcomed by those in authority and will receive every assistance in making their investigations.

Colorado's Children

A Letter for Readers of the Children's Hour

By HARRIET Z. TEAL

PART THREE

WHEN I went over to Oak Creek, I learned more about the young man I was discussing last month. It seems this was the second time he had broken out of jail. The first time, one evening about three years ago, he and a couple of other young men went into a house right across the street from where I stayed this summer, and tied up a mother and daughter; later the father of the family, who had been out on an errand, came back and they tied him up, too. Then these wild fellows cooked themselves a meal and sat down and ate it. Finally, they dressed themselves up in the best suits of the father of the family and of his son who was serving in the army. They did not hurt the people, but stole all of the things they wanted and went off leaving them tied to their beds.

Does this sound like a wild west story?

I found out later that this young man was the son of a woman whom I had met there in Oak Creek. I called at her home several times and she was always very pleasant and friendly to me, but though I often invited her to come to Sunday school and church services, she had all kinds of excuses for not coming. As I thought about this later, I pitied the poor boy who, those who had known him said, used to be a nice lad, who had probably

never been to church and Sunday school and had not been taught at home to fear God and believe His Word. It all made me want more than ever to help those other boys and girls in Oak Creek to learn to believe on the Lord Jesus Christ and to love and obey God's Word, while they are still young.

Before I finish speaking about camp I want to tell you about some other visitors we had there, not outlaws, nor bears, nor pack-rats, but nice ones. We had many fine campers, about eighty-five altogether and all nice, but I shall mention just six because they were from far away outside the state of Colorado. The first was Professor Edward J. Young of Westminster Seminary in Philadelphia. He was chief speaker and teacher at this year's camp; also advisor and helper and chief playmate of the young people, going with them for hikes and horseback rides. Everyone received a blessing from Dr. Young's presence at camp. Some of our young readers probably know Dr. Young very well indeed.

Another who came to camp from a distant state—New York—was Mr. Donald T. Kauffman. He had been sent to Colorado for the summer by the Home Missions Committee to take charge of the Sunday school and church services at the Orthodox Presbyterian Chapel at Oak Creek. Mr. Kauffman had just been graduated

from Westminster Seminary, and he is a very fine preacher and teacher of God's Word. He taught classes at camp and was a great blessing and help there also.

A third visitor from another state was Mrs. Jeanne Swedberg of Lincoln, Nebraska, whose husband, Lieutenant Erle Swedberg, gave his life for his country about a year ago. She is really just a young girl and so most of us called her "Jeanne," and we were so happy to have her with us there at camp. She taught a class of Junior girls part of the time after the teacher was called away unexpectedly.

Three other out-of-state visitors were Virginia and Miriam Westberg and Frank Marshall from Norristown, Pennsylvania. They and their respective families were members of Mr. Male's church when he was pastor there a number of years ago. (I am also from that part of the country and have known these young people since they were little children.) They are all fine Christians and it was a blessing to have them in camp.

Before I go on to the next part of this letter, I want to give you a little news item—a rather sad one to me. Do any of you remember the story "The Spook House," which was published in the GUARDIAN a couple of years ago? You may remember that the log house in the story was a real house on the highway you travel to go from Steamboat to Oak Creek. Well, this year when I went back there, I found the old house had burned to the ground—no one knows how, for it was vacant at the time and it stood alone out of sight from any other dwelling. There is nothing left of it but a black spot on the ground.

Bible School at Oak Creek

After camp was over Mr. Kauffman went back to Oak Creek to get ready for summer Bible school there. Jeanne Swedberg and I went over a few days later, as we planned to help with the school. This was the fifth year I have helped with summer school at Oak Creek: two summers with the Rev. and Mrs. Clarence W. Duff, next with Mr. Bryce Senter, then with Dr. and Mrs. James B. Brown, and this year the Bible school was under the direction of Mr. Kauffman.

So you see after all this time I have come to know and love the people in Oak Creek, especially the children,

very much. And I think many of them look on me as a friend of theirs. Some of the same boys and girls have been coming ever since the very first Bible school, and I believe that some of them have come to have real faith in the Lord Jesus Christ.

This summer I learned that a young girl named Beatrice, one of our most faithful attendants at Bible school, as well as at the regular Sunday services, had died last winter as the result of a sledding accident. I remembered how the very first year we had Bible school in Oak Creek, Beatrice was a member of my class of Juniors and she told me she had given her heart to the Lord Jesus Christ, and as I watched her each following year when I went to Oak Creek for Bible school, I could see that Beatrice was truly a child of God. Her mother told me this summer of Beatrice's trust in the Lord and of her prayers to Him on her sickbed. I know I shall meet this dear girl in Heaven some day.

Mr. Kauffman had a fine Bible school in Oak Creek this summer. Mrs. Swedberg was in charge of the music and taught two classes, one of Beginners in the mornings and one of Junior girls in the afternoons. We were obliged to hold our school in morning and afternoon sessions due to the shortage of teachers and space. A fine program was held at the close of the school—an outstanding feature of which was an exciting game of Bible baseball, Mrs. Swedberg's girls against my boys. It was a close game—but the boys won!

Visits at the Hospital

Right after the Oak Creek Bible School was over I had to go back to the city of Denver. Usually I stay up in the mountains for another summer Bible school for the children in the little mining camp of Haybro. I was sorry not to be able to do so this year.

I was anxious to get back to the city because of Ruby. Let me tell you a little of her story. When Ruby was a little girl she was not taken to church and Sunday school, nor taught at home about the Saviour; her parents did not go to church either. While she was still very young, Ruby married a young man who did not know the Lord either. She became ill with a very serious disease, tuberculosis. One day our pastor's wife, Mrs. Male, called at a house where Ruby was, and

met her. The poor girl was very lonely and frightened for she knew she might never get well. Mrs. Male tried to encourage her to trust in the Lord. Later, when she told me about Ruby, I went to see her. She was glad to have someone come and tell her about the way to have her sins washed away, and soon gave her heart to the Saviour. Every week we had Bible study together. Ruby had other sorrows beside being sick, for a short time after I met her, her husband went off and left her and her little baby girl. Ruby stayed at her mother's home for a while, but at last had to be taken to the hospital. She wanted to be a member of our church, and so a little service was held at her bedside in the hospital one Sabbath afternoon last spring, and Ruby was received into the membership of the First Orthodox Presbyterian Church. A short time later there was another service when little Barbara, Ruby's baby girl, was baptized as a covenant child.

Ruby truly loved and trusted in her Saviour. She said to me one day, "I am so glad I ever came to know Him!" Once another girl asked her, "What do you want to do if you get well?" Ruby replied that she wanted to be a missionary and go about to tell others of Jesus—"As you came to me," she said, speaking to me. Another time, someone of her family said, "What good does it do Ruby to be a Christian? Look where she is?" But Ruby said earnestly, "I'd rather be here, the way I am, than to be well and to be out living the kind of life I did before I was a Christian." She prayed that her family might all be saved.

Ruby was still there when I came back to Denver from Oak Creek, but two weeks later the Lord took her home to Heaven.

We are praying for Ruby's parents and her 15-year-old sister and her little seven-year-old brother; none of them are Christians yet. And especially for the baby, little Barbara, who is nearly two years old, that she may be taught God's Word and to love the Saviour. Would you young readers like to pray for little Barbara and the rest of Ruby's family, too?

While I visited Ruby in the hospital, I became acquainted with a number of other girls and women. There are two, Artie and Reva, whom I call "my girls" (grown-up girls). Neither of them have anyone to come to see

them, so I go as often as possible and try to pretend I am their mother. We are having Bible study together—we study the Shorter Catechism, and then the Bible to see what each question means. There are others in the women's ward at the hospital (all have tuberculosis) who want me to come to their beds to talk and to pray for them. Our Young People's Society holds a service in both the men's and the women's wards at that hospital one Sunday afternoon a month.

I go to another hospital once a week also. This one is the Children's Hospital and the little girl I go to see is named Loralta; she is twelve years old and is being treated for a crooked back. Her family live way out in the country on a farm and can't get to see their little girl very often, but she has an aunt and cousins in Denver, and they come to our church. Though Loralta has had to have braces and operations and all sorts of unpleasant things, and has to lie flat on her back in bed all the time, she is always cheerful and seems happy and more contented than lots of little boys and girls I've known who were able to run about and play. And you should see the things Loralta has learned to make—a pink yarn poodle dog with a bow on his neck, a stuffed brown horse with a red wool mane and tail, a pink and blue woven pocketbook, a doll's hammock, a braided belt and lots of other nice things. She was planning to give these to her brothers and sisters and cousins as Christmas gifts.

When I go to see Loralta I give her Bible verses to learn—we are making an alphabet of verses now—and when she has learned one she gets a star. For a certain number of verses learned, she receives a prize. We also have Bible stories and other stories. One time lately I took a lot of papers from our Sunday school, with pictures to color and stories to read, so Loralta and I shared them with all the little girls in the ward. Will you pray with me that this little girl may come to give her heart to Jesus? And then from her life, even as she lies there in the hospital, the "living waters" can flow out to bless other lives.

Winter Bible School in Denver

I want to tell you about the winter Bible school at our church. This year instead of having it on a week-day afternoon, after school, as we have always done before, we are holding it

on Saturday morning from ten to eleven. We have a program all together for half an hour and then divide into three classes for our Bible study. We are following the outline in the "Covenant Children's Catechumen Course" as far as possible. Do you study that at your church?

Before I close this letter I want to introduce to you one more person whom I have met out here in Colorado. His name is John Alexander. When John was just a little boy, he and his younger brother and sister attended a Bible class conducted by a dear woman who is called Mabel Britten by old and young alike, though she has gray hair (she has been teaching the Bible to children in little classes ever since she was a young girl herself). The class John attended was held in a home—I believe for a while in John's own home—and it was through that little Bible class that this whole family became interested in the gospel. Since Mr. Male became pastor of this church seven years ago, John has

been attending Sunday school and church services, faithfully learning more and more of God's Word. He is eighteen years old now and is preparing to become a minister of the gospel, though he has a good many years of study still before him. But although he is so young, he takes a very active part in the work of the church. He is choir director, Sunday school teacher and president of the Young People's Society.

He also frequently gives the gospel message at the services which the young people conduct at the hospital and at the Denver Rescue Mission. Recently John has been appointed to assist the Superintendent of the Mission in the afternoons after school and on Saturdays.

Do you see how the "living waters" flowing out from Mabel Britten's life are going out into all the world?

May God make all of us channels of His love and grace.

Lovingly your friend,

HARRIET Z. TEAL

The Life of Jesus Christ

A Home Study Course by the REV. LESLIE W. SLOAT

LESSON 6

The First Miracle of Jesus

SCRIPTURE: John 1:35—2:11.

STRENGTHENED by the ministrations of the angels, Jesus returned from the wilderness to the scene of His baptism. One day as He was passing, John the Baptist saw Him. Turning to the crowd John said: "Behold, the Lamb of God that taketh away the sin of the world." And then John went on to say that Jesus was the one about whom he had previously spoken, as coming after him. And he referred to the sign he had seen, the descent of the Holy Spirit, as establishing that Jesus was the one who would baptize with the Holy Spirit and who was to be considered, therefore, as the Messiah.

The day after this, John again saw Jesus, and once more referred to Him as "The Lamb of God." Two of John's disciples heard the words and followed Jesus. He turned to them and asked what they wanted, and they replied, perhaps in some confusion, asking where He was living. He invited them to come and see. They did so, and

thus became His first two disciples. One of them was named Andrew. It is generally agreed that the other was the author of the fourth gospel, John the son of Zebedee. This John was of course a different person from the Baptist.

The following morning Andrew went and found his brother Simon Peter and told him quite bluntly, "We have found the Messiah." Simon came to Jesus and was given the name of Cephas (in Hebrew) or Peter (in Greek). The following day two more men joined the disciple group, Philip and Nathanael. The conversation between Jesus and Nathanael, when they met, is interesting. Nathanael, who at first doubted, seems to have been convinced by his interview, and Jesus used the occasion to make a prophetic remark concerning their seeing angels "ascending and descending upon the Son of Man."

With these five disciples, Jesus now returned north to His home country. In some way He received an invitation to a wedding feast at a village of Cana, near Nazareth. His mother was already there, and He went with His

disciples. For some reason not told us, either because of the poverty of the host family, or because of the addition of a larger number of guests than expected, the supply of wine for drinking purposes failed. In a land where the water supply was very poor, and where wine was the usual drink, lack of wine would be not only embarrassing but definitely unfortunate at a social event where a large number of people were together for an extended period of time. These wedding feasts might last for a week, and the failure of the drinking supply was most inconvenient.

Jesus' mother, who seems to have had some responsibility in the arrangements, came to Jesus and told Him of the situation. Jesus appears to have read in her remark to Him a deeper suggestion, that here was an opportunity for Him to do something that might indicate His true nature. He answered her in words that seem to us unnecessarily abrupt: "Woman, what have I to do with thee? Mine hour is not yet come." The term "Woman" was not unusual, however, for Jesus used it when speaking to her from the Cross. But His reply definitely rebukes a desire He read in her question, that He openly manifest Himself at this time as the Messiah. His mother of course remembered the miracle of His birth, and it is possible she and He may have talked often of His work. Moreover John the Baptist had begun his ministry, and she doubtless knew that Jesus had gone to see him, though whether she knew the whole story is not certain. And for some reason she may have seen in the present circumstance an opportunity for Him in some sensational fashion to reveal Himself.

Although Jesus rebukes a presumption on the part of His mother to suggest to Him times and seasons, He does not definitely refuse her request. She told the servants to do whatever He asked them. And He told them to fill up some large water pots, standing near, with water. The pots together held perhaps one hundred and twenty gallons. They usually held the supply of water that was used for washing and general household purposes. When the jars had been filled, Jesus told the servants to draw out the water and bring it to the ruler of the feast. When he took some and drank it, he found that it was very good wine, and commended the host on having kept

the good wine until the latter part of the festivities. All of this had taken place so quietly and unobtrusively that no one save the servants and disciples knew what had happened. But what had happened was simply that Jesus had performed the first of many miracles. By the divine power which was His as the Son of God, He had brought about in the external world an event which normally would have required time and numerous intervening agencies. And by it He had, for those who knew of it, given witness that He was the Son of God, the Messiah of Israel.

The author of the fourth Gospel tells us that by this sign Jesus manifested His glory, and in consequence of it His disciples believed on Him. By the term "glory" we mean that which exhibits and suggests the attributes of a person. And the glory of God is that which exhibits and suggests the attributes of God. Jesus in performing this miracle was exhibiting the almighty power of God, who by the simple word of His power brings to pass the desired result.

Thus far the disciples had followed Jesus largely on the basis of the testimony of John, and of the impression Jesus made on them through His personality. Now they had something more tangible. They had a specific act of divine power. They had a new basis for their confidence in Him. And so it is that John says that the disciples believed in Him.

Jesus had come to earth to be the Saviour of sinners. The channel through which such salvation would be received by men and women was their believing or trusting in Jesus. It was necessary that He Himself should provide sufficient ground for that faith. He became finally and perfectly the object of saving faith when He had completed the redemptive work on the cross, and had risen from the dead. But before that took place, He provided other and likewise sufficient ground for men's faith through the evidences He gave of His own deity. And the chief evidences of this that He gave were His miracles. John calls them "signs." And he says at the end of his Gospel that these signs were written that men might believe that Jesus was the Christ, the Son of God, and that believing, they might have life through His name.

We might remark that Jesus performed this first of His miracles at a

wedding feast. Jesus did not give any encouragement to those who think our Christian life should be a sort of ascetic affair, with no joyful social occasions. Jesus was serious about the business of living. But He did not hesitate to enjoy social fellowship. He asks only that our social times shall not interfere with our serious business, and that they shall be such as He Himself might enjoy attending.

QUESTIONS ON LESSON 6

Detail Questions

1. Who were the first disciples of Jesus? How did they come to follow Him?
2. What is the significance of the description of Jesus as the "Lamb of God"?
3. What is a miracle? What was the first miracle that Jesus performed?
4. Locate Cana on the map. How far is it from Nazareth? What body of water is it near?

Discussion Questions

1. Do you think Mary knew Jesus was able to work miracles?
2. Jesus was not willing to make a stone into bread during the temptation. Why then was He willing to provide wine here at a wedding feast?
3. When it is said that His disciples believed on Him, do you think this was saving faith as we know it, or some lesser degree of confidence?
4. Are social gatherings which you attend such as you would be glad to have Jesus attend? If not, how can they be made such?
5. The Roman Catholic Church worships Mary, and thinks she can intercede with Jesus on behalf of those who pray to her. Do you think that idea is supported by the account of this first miracle? Give reasons.
6. Give a brief account of the life of Jesus from His birth to the time of his first miracle.

Oliver

(Concluded From Page 38)

pians when he tells them, "I have you in my heart"; nor is there a mixture of the Holy Spirit and the soul of the Christian. Nevertheless, there is a real, true union of the Lord Jesus Christ and every child of God. Without this

union, no one may be a Christian. As an automobile will not run without a motor, so a sinner cannot live unless he has Christ dwelling within him. The life of God must flow unto and through His people.

Let the false teachers raise their voices, says John, but let not the little children of Christ be moved. Let the people of God be a Mount Zion which shall never be moved because it is fortified from within. This is indeed a comforting thought, that in these days when the spirit of antichrist is among us, when within and without the professing church there are those who deny the deity of the Lord Jesus Christ, His atoning death for sin, His bodily resurrection, His kingship over the church and the world, we who trust in God may rejoice in our position. We who are members of The Orthodox Presbyterian Church may be timid about speaking out against this manifest unbelief, for those who deny the true doctrine today hold prominent places of leadership in the great ecclesiastical bodies of our nation. But let us not hold our tongues. We are of God, and have overcome them, for greater is he that is in us than he that is in the world. Little children of Christ, insignificant in the eyes of the world, must raise their voices against unbelief. Christians are like the back-waters of a great dam. In the comparatively small plant at the foot of the dam, there is little to suggest the power that moves the turbines. But it is only the principle of the old water mill applied on a grander scale. By harnessing tons and tons of water, men have secured for themselves the quiet power to move the wheels of industry and to light distant cities. Little children, the mighty power of God is in you! Think on that!

Bastian Kruihof, in his book *The Christ of the Cosmic Road*, has written, "What a wonderful thought it is that we who believe in the triune God are the microcosmic centers of heaven-born power. We are not receptacles but souls and tabernacles in which God's Spirit dwells. Reflection on this relationship has enough of wonder and awe to defy description.

"There is beauty in the silent dawn;
There is splendor in the night of stars;

There is sublimity in kingly hills

And in the leagues of waves that seek the land."

But what are these when compared with our divinely energized souls, temples of the Holy Ghost, filled with a power not of ourselves and of the world but of heaven and of God?"

Let us look at the apostles, Peter and John, as they stand before the Sanhedrin, at Martin Luther before the Diet of Worms, at Ridley and Cranmer, at Machen, and we see little children of God who overcame the world, for greater is He that was in them than he that is in the world.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing."



Your FAMILY ALTAR

The Problem of Suffering

FEB. 20TH. JOB 32 (2b, 3)*

HITHERTO Elihu, the youngest, had not spoken, in deference to the age of his companions. But his anger was kindled by a twofold fire: Job had justified himself at the expense of God's moral government; and the other three had condemned Job without mercy or cause. It is a sinful thing to question God's providential rule. It is likewise sinful to break the second table of the law by unjust criticism and condemnation.

21ST. JOB 33:1-18 (4)

Acknowledging that his life comes from the hand of God, declaring that God is greater than man, Elihu tells Job that God is under no obligation to reveal either His motives or His purposes in His sovereign activity. It is to be noticed that Job never learns why God allowed him to pass through this extended period of suffering. Have you trials? Then have faith in God, who works all things after the purpose of His own will—a will not directed by caprice but by His divine wisdom, grace and love.

22ND. JOB 34:10-30 (12)

Continuing his speech, Elihu holds before Job "God's incontestable justice, His sovereign dominion, His almighty power, His omniscience, His severity against sinners and His overruling providence." Against the back-


* Verses in parentheses are to be memorized.

ground of these high thoughts, Job is led to perceive his unhappy reflections against God. When tempted to question His providence, think on these things and rather glorify the Name of the Lord your God!

23RD. JOB 35 (14)

Elihu comes to grips with Job's arguments and answers them. In effect Job had cried, How long shall God hide His face from me? How easy to

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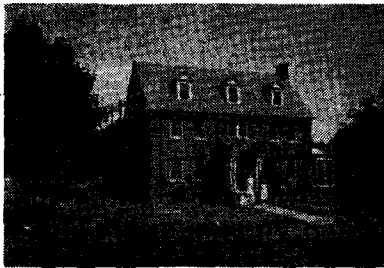
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raise a complaint; to deem that God is withholding His mercy, grace or comfort, when it is lack of faith that stands in the way. Pause to consider your own faith. Do you trust Him in the light of favor? Then trust Him in the darkness of tribulation! Trust Him when the sun is bright! Trust Him when the dark clouds hang low over your head! It is more likely the clouds will vanish before a bright faith than before a torrent of tears.

24TH. JOB 36:20-33 (3)

Do not let distress warp your mind, even though it be severe. Think upon the unquestionable righteousness of God. That God is righteous and doeth right is held before the dim eyes of Job. A survey of the Scripture will indicate plainly that God is righteous. A resumé of His past dealings in our own lives will bring the same conviction.

25TH. JOB 37:9-24 (23)

Two lessons men are slow to learn. The first is that changes in weather—wind, snow, rain or sunshine—are all in the hands of God, and that for a purpose. Rather than talk about it, usually lamenting the “bad” weather, let us rejoice in what God sends and utilize the changes for the various kinds of work He has given to our hands. Secondly, let us apply the same temper to His personal dealings with our own lives (they also are under His control). “Rejoice in the Lord always, and again I say, Rejoice!”

26TH. JOB 38:28-41 (1, 2)

Both Job and his friends had appealed to God to declare His counsel in the matter of His government of His creatures. This the righteous Judge proceeded to do, speaking out of the whirlwind. God designs to bring Job to a place of repentance for his reproaches against Himself. “This He does by calling on Job to compare God’s eternity to his own time, God’s omniscience with his own ignorance, and God’s omnipotence with his own impotency.”

27TH. JOB 39:13-30 (27)

In a very slight way, God who is all wisdom refers to the products of His wisdom in nature to convince Job of the vast gulf between the knowledge and wisdom of an ancient man and that of the Ancient of Days. It is God who has given to each animal his instinct, and has established the laws of nature as well (chapter 38). Yea, all creation, in its refined beauty (vs. 13) or its rugged grandeur (vs. 28) is the

work of His hand. What is feeble man in comparison?

28TH. JOB 40:1-14 (4)

“Woe unto him that striveth with his Maker! . . . Shall the clay say to him that fashioneth it, What makest thou?” (Isa. 45:9). When God uttered the thunder of His voice, Job was humbled into silence. He recognized himself as vile and of small account before Jehovah. So may we thus always look upon ourselves.

MAR. 1ST. JOB 41:1-11 (11)

Whereas God has shown Job that man and his power are but small in His sight, we know from all of Scripture that God has placed such great value and love upon man that He willingly gave His only begotten Son to the cruel death of Calvary that man might be forgiven and reconciled to God. The wonders of His handiwork and of His redemptive work are both large grounds for praise.

2ND. JOB 42 (2)

Above this chapter can be written the words of Solomon, “Better is the end of a thing than the beginning thereof!” Job’s heated words against God are repented of, the heated controversy between the friends is settled properly and the righteous Job is restored to his place of honor, wealth and joy. So shall Paradise be restored when Christ the Son comes in His glory and the tear-stained pilgrim picture will be burned up and that which was lost shall be restored.

3RD. PSALM 84 (11)

What more appropriate passage could we read for this Sabbath day? What a privilege is the Christian’s! O how we should all seek to have a hunger and thirst after righteousness, a longing after the knowledge of God, so that the Lord’s house would be a place to be desired! This spontaneous outburst of praise and longing for communion is most refreshing. May Jehovah God richly bless each Lord’s Day to the upbuilding of your soul!

4TH. PSALM 89:1-16 (1)

As Monday dawns bright and early after the rest and worship of the Lord’s Day, we might well “sing of the mercies of the Lord forever.” Let the showers of blessings from the services you attended water the garden of your thoughts all the week. Think upon His wonders. Recall His promises. Return often to His presence. Commune with the Lord in your hearts constantly.

—HENRY D. PHILLIPS