

The Presbyterian
GUARDIAN

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Behold Your God

By JOHN C. RANKIN

The fortieth chapter of the prophecy of Isaiah enshrines a wonderful picture of the greatness of God. The passage of course is not exceptional for it is the same as elsewhere not only in Isaiah but everywhere throughout the Word.

Hear then the call of God to his people always and everywhere to fix the eyes of their minds upon him as he is and is enthroned above. "Behold your God." "Lift up your eyes on high and behold who hath created these things; it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

As Moses says: "In the beginning—God." And in the Psalms: "O Lord, our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens." "From everlasting to everlasting, thou art God." "Great is the Lord, and greatly to be praised; and his greatness is unsearchable" (Pss. 8, 90, 145).

And so also throughout the Word. "Ascribe ye greatness unto our God." "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . ." "Behold, the heaven and heaven of heavens cannot contain thee." "Blessed be thy glorious name, which is exalted above all blessing and praise" (Deut. 32:3; I Chron. 29:11; I Kgs. 8:27; Neh. 9:5). Our God is the Judge of all the earth; our Father which art in heaven; and Lord of heaven and earth (Gen. 18:25; Mt. 6:9; Mt. 11:25).

As for our incarnate but now ascended Saviour-Lord, God's Word affords a piercing gleam of his likeness in the vision vouchsafed to Saul of Tarsus on the Damascus road; as also the awe-inspiring visions of John upon the Isle of Patmos. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8).

In addition to the thought of God himself in his greatness is the revela-

tion concerning the rule of God. For instance in the Psalms: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." "He ruleth by his power forever." "They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom" (Pss. 104, 66, 145).

Isaiah says: "Thy God reigneth." And Daniel underlines it as he speaks to Nebuchadnezzar and Belshazzar: "the most high ruleth in the kingdom of men" and he it is "in whose hand the breath of life is and whose are all our ways." So also John as he transcribes the words which mounted from around the throne: "Alleluia; for the Lord God omnipotent reigneth" (Revelation 19:5, 6).

As for the place of the divine abode the answer is: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15).

We scan the pages of the Bible for the knowledge of God: for all that is or may be known of him is given in his holy Word. This is his self-revelation unto men. Here we learn of him both as he is in himself and as he has ever been and is and shall be in relation to his creation and to all his creatures.

The Bible is God's message. The gist of the matter is that man is a sinner; who, nevertheless has been redeemed; and for whom the only way of salvation is faith in Jesus Christ. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Speaking to us of his own thoughts and ways in contrast to ours he says that "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts

than your thoughts" (Isa. 55:9). Our aim should be to think God's thoughts after him; to be so related to him in life that all our thoughts and ways shall be governed by his. Our constant endeavor should be the "casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

The self-contained God was in no need of his creation. But he made the world, mankind included, for himself, for his own pleasure and praise and had his reasons for it.

When by his decree sin was permitted to enter, he embarked upon his eternal plan for the redemption of sinner-men. This then was the reason for the incarnation of his Son, for all that pertains to the person and work of Christ and to the person and work of the Spirit, as also for the gospel proclamation and great commission.

We need to understand that we can never know all of God's reasons or any of them to their full extent. However, saved by his grace through faith, we may well believe that he always has his reasons and that they are always just and good.

If he allowed the fall, he had his reasons for this. He sent his Son to save — but if some are saved and others lost God has his reasons. If he decreed one to be born in one century and another in another; one in one land and another in another; if he ordained that one should be born blind, or having been born sighted, should be stricken with blindness, he had his reasons. If he allows the stroke of death to fall on one and withholds it from another, we may be sure he has his reasons. And whether we see and know and understand the reasons of God or not, of one thing we may be sure — and that is that they are always good, for they are the wisdom of the all-wise and all-holy, the infinite and eternal God.

The Rev. John C. Rankin, now retired, served as an Orthodox Presbyterian pastor in the state of New York from the earliest days of the denomination.

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On Solid Ground

The Foundation of Christian Education

By CALVIN K. CUMMINGS

This address was given on the occasion of the dedication of the new building of the Christian School of Wilkinsburg. Mr. Cummings, president of the School Board, is pastor of the Covenant Orthodox Presbyterian Church of Pittsburgh, Pa.

On the first day of excavation for our new Christian School Building a very serious discovery was made. Large deposits of silt—soft, moist clay — covered the area where the foundation must rest. Testings soon revealed that the depth of this silt averaged over five feet. Upon this silt, our engineer advised, we could never build. The structure would only sink and crack. We must remove the silt and get on solid ground. So, at the expense of some \$5,500.00, the silt was removed. The footers were laid on solid hard shale. On that ground, the engineer advised, we could safely build a twenty-story structure.

How reassuring to know that the new Christian School Building is built on solid ground! On this fact depends the future physical security of our Christian School. Only as there is a firm footing downward can there be safe building upward.

How basic that the physical structure of the Christian School be on solid ground. But it is even more important that the Christian School, spiritually and educationally, be on solid ground.

What is the ground on which the Christian School of Wilkinsburg seeks to build the lives of our children — intellectually, morally and spiritually? The ground on which this school is built is simply and solely the Bible — the Word of God. As stated in the Constitution of the Christian School Association, "The basis of this Association is the infallible Word of God."

This Christian School is built, not on the soft, moist silt of the wisdom

of men. It is built on the solid rock of God's changeless truth. Let us look for a moment at this ground on which we build that we might realize with what confidence we can build our Christian School.

Modern Non-Christian Education

Modern non-Christian education builds upon the foundation of the wisdom of man. The mind of man is made the criterion of truth and virtue. Man, in independence of God, and entirely apart from the Word of God, seeks to answer the questions of life.

The dominant philosophy of modern tax-supported schools is that of the late John Dewey of Columbia University. In his book, *The Underlying Philosophy of Education*, John Dewey writes: "We affirm that genuine values and tenable ends and ideals are to be derived from what is found within the movement of experience. Hence, we deny that they can be derived from authority, human or supernatural, or from any transcendent source" (p. 252).

Human experience is made the key to knowledge. There is no absolute criterion of truth. There is no final standard of right and wrong. We must experiment. What is true today may not be true tomorrow. Which is right today may be proven wrong tomorrow. All depends on what seems true at the time. Human experience determines what works and what doesn't work.

As a result of this philosophy of education that has come to permeate our tax-supported public school system in America, the children in one of our local tax-supported schools have been instructed by their teacher to memorize the following as "Truths of Life":

"We are what we are because we are where we are. Life, or man's activity, is a continual struggle to fit

himself into his environment. If he cannot do this, he must either leave it or die."

One must continually adjust to his environment; he must not seek to have himself and his environment adjust to God's thoughts and ways.

No Final Answers

Consider what this kind of teaching does to the thought and life of a child. Truth is made relative, never absolute. So there can be no final answers to life's greatest questions — Where did I come from? — Why am I here? — Whither am I going? As a result, modern youth is confused and uncertain, not knowing what to believe nor how to live. Intellectually, morally and spiritually, modern youth is adrift on the sea of life without chart, compass, or even rudder to guide them.

Columnist Angelo Patri has reported an incident that occurred on a national radio broadcast that reflects the mind and mood of modern youth. Some of the wisest men and leading educators were discussing the problems of life in an atomic age. At the end of the discussion, the meeting was thrown open to the audience for questions. A young man arose and in a voice trembling with emotion said: "I feel lost. Tell me how I can find something to live for, something to live with." With bated breath, the reporter waited for an answer to this lad's earnest plea. He then testified: "I was disappointed. None offered him anything to live for or with. He was offered only glittering generalities." Apart from God's revelation, man cannot answer the great questions of the whence, the why, and the whither of life.

A Christian Education

A Christian education is based on the belief that there is absolute truth and virtue. "What is truth?" said jesting Pilate, and did not wait for

an answer. Modern agnostics take the same attitude. They say: "You really mean that your little Christian School has the truth? What truth? You don't know. We don't know. All we can do is to find out the best thing to do under the circumstances."

God is truth. The Psalmist sang, "Thou hast redeemed me, O Lord God of truth" (Psalm 31:5) and that in the Lord God, "Mercy and truth are met together" (Psalm 85:10). The Apostle John wrote: "God is light, and in him is no darkness at all" (I John 1:5). God is called in Scripture "The Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

God's Word — the Bible — is truth. God is the author thereof; therefore of necessity it must be truth. Our Lord prayed, "Sanctify them through thy truth: thy word is truth" (John 17:7).

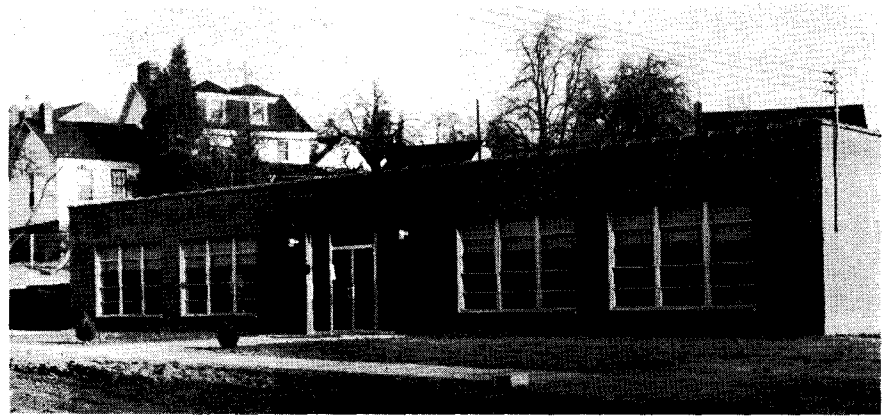
God's Son, Jesus Christ, is the truth. As one with the Father, the same in substance and equal in power and glory with Him, therefore, of a necessity, he too must be truth. Christ declared, "I am the way, the *truth* and the life" (John 14:6). Jesus declared: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

Touchstone of Truth

That the Bible is God's Word and the touchstone of all truth is based on the authority of the Son of God himself. It is confirmed by evidence within the Scriptures and sealed to our hearts by the witness of the Holy Spirit.

When tempted, Christ three times replied to the tempter: "It is written." Three times he quoted from one of the most highly disputed books of the Old Testament, the book of Deuteronomy. Our Lord said, in effect, "I cannot, I will not do this thing, because it is contrary to the Bible." Quite obviously, our Lord accepted the Bible as His infallible rule of faith and practice.

He also affirmed: "The scripture cannot be broken" (John 10:35). We cannot take what we will and leave what we want. It is a unit. It stands or falls together. Our Lord further affirmed of the Scriptures that "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). When Peter sought



Pictured here is the first unit of the recently dedicated building of the Christian School of Wilkinsburg, Pa., which will eventually have an eight-room structure. Started as a kindergarten in the fall of 1953 in space provided by the Covenant Orthodox Presbyterian Church, the school now offers a complete elementary education to about 130 pupils. The staff of five is headed by Miss Katherine Bratt, principal. The school is an affiliate of the National Union of Christian Schools.

to dissuade Christ from going to the cross, Christ replied, "How then shall the scriptures be fulfilled, that thus it must be?" (Matthew 26:54).

The same Lord promised the Holy Spirit an authority to those who wrote or approved of the books of the New Testament. "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). " whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19). Truly, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16-17).

The Word of God

The Bible carries within it its own evidence to confirm Christ's claim that it is the Word of God. We can mention only one of these evidences. Eight centuries before Christ was born, it was prophesied not only that he would be born, but how he would be born, where he would be born, what kind of a person he would be and the kind of work that he would do.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler

in Israel: whose goings forth have been from of old, from everlasting" (Micah 5:2).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5-6).

In the New Testament we read of the complete fulfillment of all these prophecies. What clearer evidence could there be for the inspiration of Scripture?

The Spirit of God enables us to see God's truth and grace and to hear the Father's voice speaking to us through the Scriptures. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Corinthians 2:9-10). The Spirit within witnesses through the Word without that this is indeed the Word of God, the voice of heaven.

The Word of God is indestructible. Though fires have sought to consume

it, and swords to destroy it, it has proven indestructible. It has gone on from strength to strength, giving light and life to every age; giving, and borrowing none. Wherever that Word has been believed, it has brought light and life and salvation to the souls of men. Wherever that Word has been rejected, there has come midnight darkness and death.

"How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In his excellent Word."

The ground on which, by the grace of God, the Christian School of Wilkinsburg is being built, is solid ground. It is as solid as God himself.

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

Distinctive Character

It is this belief in the Bible as God's revealed truth that determines the distinctive character of education in a Christian School. The Bible is made the touchstone of all truth — intellectually, morally, and spiritually.

Intellectually: The primary task of a Christian School is to develop and cultivate the child mentally. He must be taught the facts of God's world. He must be trained to think. The Christian School stands for more learning and better learning. But the world of God must be interpreted by the Word of God. So, in a Christian School, the light of Scripture is made to shine upon every subject studied in the classroom — the three R's, all the arts and all the sciences. The child is taught in all things God to see.

Louis Pasteur, the noted Christian and scientist to whom we are indebted for our pasteurized milk, was bending over a microscope in his laboratory when a student entered. The student immediately withdrew, thinking the professor was praying. Pasteur called to him to enter. The student said, "Oh, I thought you were praying." Pasteur replied, "I was." What he saw under the microscope caused him to lift up his heart to the Lord whose wisdom and greatness he was viewing.

This is the attitude that characterizes the instruction of our Christian teachers in the classroom. Furthermore, when they are asked the basic questions of life concerning the origin, purpose and destiny of man, the answers of God's Word are given. They have come from God. They

exist for God. Through the saving work of Jesus Christ they go to be with God in glory.

Morally: On the authority of God's Word, the teacher stands before her children and declares: "This is the way; walk ye in it." In the Scriptures is revealed God's will for their lives. This provides a solid basis for daily discipline. By the grace of God, children will do the will of God to the glory of God. Children in the Christian School are not torn by inner conflicts of thoughts and emotions. They find assurance and a sense of security. This they need, and even unconsciously, desire.

A Christian teacher was telling recently of her experience as the governess in a home where the children are not required to do anything that they do not want to do. This Christian teacher insisted that the children be told what to do and be expected to do it. One day, one of these children said to this Christian teacher: "You mean what you say, don't you?" "Yes," replied the teacher. To which the child responded, "And I like it." She knew her need better than her mother. Through Christian discipline, each day our teachers in the Christian School, very lovingly and firmly seek to lead our children's footsteps in the paths of righteousness.

Through Christ Alone

Spiritually: The child is not an animal. The child has a soul that is made to know, trust and love God. Apart from God there is an aching void in the soul of each child. Life is meaningless and cheerless. In the words of the great Augustine: "Oh Lord, Thou hast made us for Thyself and we are restless until we rest in Thee."

In the Christian School children are taught how they may know God through Jesus Christ our Lord. They are taught that "All have sinned and come short of the glory of God" (Romans 3:23). "There is none righteous, no, not one" (Romans 3:10). They must come to Christ who died for their sins, if they would find pardon and peace with God. They must keep on coming to him each day for forgiveness and strength to help in time of temptation. Each day they must walk by faith in the Son of God "who loved me and gave himself for me" (Galatians 2:20).

This our dedicated teachers not

only teach with their lips, but seek to exemplify in their lives. Humbly they come, with the children, to God's throne of grace in prayer, acknowledging that they too need the same Saviour. Each day they walk before our children, exemplifying a life of fellowship with the Lord. They live that life before our children which is causing them to respond: "They walk with God and so would I."

On this solid ground of God's truth, the Lord helping us, let us go forth to build. Let us build confidently, knowing that it is His truth, not our ideas, that we seek to teach. Let us build sacrificially, realizing that bound up in the Christian education of our children is their preparation for life and, could be, their destiny for eternity. No price can be put on Christian education by dedicated teachers. Let us build prayerfully, knowing that it is only the Holy Spirit of God that can convince parents that God's Word is truth and that a true education must be a Christian education.

One-Day Pre-Assembly Home Missions Conference

Tuesday, July 12, will afford an opportunity for commissioners to engage in a missionary conference sponsored by the Committee on Home Missions and Church Extension. Beginning at 9 o'clock in the morning at First Church, Manhattan Beach, with a devotional service led by the Rev. R. J. Rushdoony, the forenoon will have as its theme, "The Missionary's Approach in Calling."

The Rev. Edward L. Kellogg is to present the topic, with the Rev. Jack J. Peterson as discussion leader. Following luncheon the Rev. Dwight H. Poundstone will consider "The Sunday School as an Evangelistic Agency of and for the Church." The Rev. Arthur O. Olson is named as discussion leader. A season of prayer will close the conference in time for dinner together at 5:30.

Teacher Needed — for first and second grades in Christian Day School. Must complete arrangements by June 30. Write Maitland Orthodox Presbyterian Church, P. O. Box 775, Maitland, Florida.



Guardian Book Reviews

Christian Perspectives

Van Riessen, Hendrik, et al.
Christian Perspectives 1960.
Pella, Iowa: Pella Publishing Co., 1960
viii., 159 pp. \$1.50.

We are gradually becoming aware of a growing Calvinistic force among our Canadian neighbors to the north. A government-sponsored emigration from over-crowded Holland has disgorged thousands of Dutch immigrants in Canada, many of them vigorously Reformed. Their increasing influence is reflected in the above volume, which contains the addresses delivered in Ontario, Canada, at the first study conference of the newly formed Association for Reformed Scientific Studies. By and large I would rate it among the most stimulating books to appear in Reformed circles in America in recent times.

The conference was addressed by a trio of scholars: Professor Van Riessen, of the institute of technology in Delft, Holland; Professor Farris, a Canadian professor of history; and Professor Runner of Calvin College, Grand Rapids, Michigan. Speaking to an audience containing many immigrant Dutch students, the lecturers dealt respectively with the relationship of Calvinism to science, the Christian view of history, and the implications of the Calvinistic world and life view for the field of learning.

The Bible and Science

Of special interest are the studies by Dr. Van Riessen on "The Relation of the Bible to Science." Dr. Van Riessen has always been interested in this topic. His doctoral thesis was on the subject, "Philosophy and Technology." His present position as a special lecturer in Calvinistic philosophy at the technical institute in Delft brings him into daily contact with men who are working in the field of science. With this background Dr. Van Riessen has been able to show in a telling way how a science that has uprooted itself from all dependence on the Christian faith and which has become altogether secular

has brought itself into severe difficulties and has even been threatened with the destruction of its own foundations. Dr. Van Riessen's approach is well-balanced. His lectures show careful scholarship and contain many insights that should be of great value for the student who is struggling to orient himself as a Christian in the secular university. Dr. Van Riessen does not share certain weaknesses which are appearing in Dutch Calvinistic circles; he approaches his subject unswervingly from a sound Reformed point of view.

Christian View of History

The following series of lectures were delivered by Professor Farris on the Christian view of history. The material is presented in a clear and popular fashion and should appeal to a broad public. In his first lecture Professor Farris deals with the elements which to his mind go to make up a view of history. In the second lecture he deals with redemptive history, and finally in the third lecture he deals with the working of God in history in general. Especially the second and third lectures are worthwhile. The author presents an array of valuable insights, punctuated with some striking illustrations. However, even though the author is orthodox in his convictions and is known as a Calvin scholar, I find that especially the first lecture has been invaded by certain unwholesome tendencies. The author at least tends to play down the sovereignty of God in the interests of the agency of man. Furthermore, I do not believe that it is adequate to say that the stuff of a view of history depends on one's ideas of necessity, freedom, and God. Generally speaking, however, the lectures are helpful.

Calvinism and Learning

The last section of the book contains the lectures of Professor Runner on "The Relation of the Bible to Learning." These lectures are a vigorous plea to the Canadian students that they allow their entire lives to be permeated with the principles of

the Reformed faith. The very order of his three lectures indicates the pattern of understanding that Dr. Runner would impart. First of all, he deals with the thesis, the revealed truth about the created universe, which belongs to God and which is subject to the kingship of Jesus Christ. This thesis is confronted by the non-Christian antithesis. It is not the Christian who stands awkwardly in the position of an opposer; it is the non-Christian, who can build the kingdom of anti-Christ only by parasitizing on the truth. The final lecture is a warning against any attempt on the part of the Christian to effect a synthesis, to erect a bridge between the Christian and the non-Christian positions. Dr. Runner's lectures are an enthusiastic and penetrating presentation of the views of the Calvinistic philosophy of Dooyeweerd and Vollenhoven in the Netherlands, a presentation from which the discerning reader can obtain considerable profit.

Christian University

It is interesting to note that the organization which sponsored these lectures has in view the establishment on the North American continent of a Christian university. This program reminds us of our own unsuccessful efforts in this direction. Should such a university be established first in Canada, we could see it only as the result of the unusual energy of this Calvinistic people and sportingly offer our congratulations. If the Canadian Calvinists follow the general principles set forth in *Christian Perspectives 1960*, they will be on the right track. It is the Reformed faith that must lie at the foundation of a Christian institution of higher learning, for it is only the Reformed faith, as Dr. Runner points out, that sees an intrinsic relationship between the Christian faith and the world of learning. Though the Calvinist must realize the immense problems that confront anyone who tries to relate the Christian faith to a field of learning, he is led by the confidence that the rule of his Lord and Savior Jesus Christ must extend over every area of life, and that not a hand's breadth of this world is removed from His kingdom.

Especially since it presents its challenge so forcefully this volume should be of great profit to the intelligent

Christian. Though it should be especially helpful to the Christian college student, it would not be beyond the grasp of any careful, intelligent reader. We warmly recommend to the readers of the *Guardian* that they purchase and study this volume. It is not often that one is offered such stimulating reading, and that for less than the price of a haircut!

ROBERT D. KNUDSEN
Philadelphia, Pa.

Boardwalk Chapel Announces Schedule

Richard A. Reynolds, graduated this month from Westminster Seminary, has been named manager of the Boardwalk Chapel at Wildwood By-the-Sea for this summer. A song leader and trombonist formerly associated with Youth for Christ, Mr. Reynolds, who comes from Des Moines, Iowa, is to be the speaker for the first week, June 26 - July 3, of "this vigorous effort to win souls." Tommy Mullen of Vineland will again be organist.

The Rev. Leslie Dunn, executive director of this evangelistic project of the Presbytery of New Jersey, expresses the hope that readers "will resolve to engage in earnest prayer for the speakers and chapel workers that God will bless their efforts and accompany His Word so that many souls will be saved in the coming months."

Other preachers scheduled are:

July 4-10 — Rev. Ralph Clough,
Bridgeton, N. J.

July 11-17 — Rev. Robert Vining,
Nottingham, Penna.

July 18-24 — Rev. John Greenleaf,
Woodbury, N. J.

July 25-31 — Rev. Wendell Rockey,
Cranston, R. I.

August 1-7 — Rev. Calvin Busch,
Morristown, N. J.

August 8-14 — Rev. William Rankin,
Philadelphia, Penna.

August 15-21 — Rev. Lester Bachman,
Kirkwood, Penna.

August 22-28 — Rev. Robert Eckardt,
Wilmington, Del.

August 29-Sept. 4 — Rev. Leslie Dunn,
Westfield, N. J. and Rev. A. Boyce Spooner, Missionary to Korea.

Sept. 5-11 — Rev. John Davies,
Wildwood, N. J.

"In all things I perceive that ye are very religious"

Man is incurably religious. And it is likely that history has not produced an era when this truth was more in evidence. A Saul of Tarsus passing through a modern Athens would find numerous signs that God and gods are worshipped.

Thousands jam into a twentieth century arena to hear an outstanding preacher proclaim the timeless gospel. Statistics show that a larger percentage of the population is affiliated with the church than ever before. An unprecedented church-building boom bears this out. In our circles of higher learning Christianity is no longer regarded as intellectually indefensible. Serious attention is accorded it, and leaders in our universities are not ashamed to be counted as its adherents. Our newspapers and magazines are filled with a countless variety of religious themes. And these are but a few of the signs of the resurgence of religion in our times.

We cannot help but ask, however, the question that the Lord put to His people in the days of Isaiah. "To what purpose is the multitude of your sacrifices unto me" (1:11)? If the revival of religion in our day is to have lasting benefit, we must frankly face this question. And if we do, God will surely give us the right answer. He will grant the necessary humility that must replace the pride and arrogance that fills sinful hearts. "Thou desirest not sacrifice," says the Psalmist to God, "else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit" (51:16, 17).

God blesses a humble heart. A humble heart is the heart that finds truth. A humble and contrite heart should be willing to examine and re-examine, if necessary, the validity of the claim of God's Son, "I am the truth" (John 14:6).

RALPH E. CLOUGH



\$1.50

INTRINSIC RELATION?

On page 141 of those early fathers thus seen its INTRINSIC and on page 145:

"Christian Perspectives 1960" Dr. Runner says, "If had clearly seen what the Word of God really is, and INTRINSIC RELATION TO THE WORLD OF LEARNING. . ."

"REASON" DOES NOT EXIST; THERE IS NO SUCH THING."

Three lectures by this scholar, Professor of Philosophy at Calvin College; three by Prof. Farris, Professor of History at Knox College, Toronto, Canada; and three by Dr. Van Riessen, Professor of Philosophy at the Technical University of Delft in The Netherlands, were given at Unionville, Canada to Canadian students prior to this school year which for many of them was to be in attendance at public, non-Christian universities. These lectures were sponsored by the Association for Reformed Scientific Studies. The authors give a scholarly account of the relation of the Bible to Learning (Runner), History (Farris), and Science (Van Riessen).

Although these lectures are on a high plane of scholarship challenging the false idols of learning with the dynamic of God's Word, they will be helpful to all Christian laymen, students and scholars, and we have therefore published them in attractive form in our "Pella Paperback" for the reasonable price of \$1.50.

We hope you will agree with some who have read it that this book, "Christian Perspectives 1960", will prove to be the BEST BUY OF THE YEAR.

In the U.S.A. send \$1.50 with your name and address to:

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Overtures to the 27th Assembly

Again this year a number of overtures will come before the General Assembly of the Orthodox Presbyterian Church from the several Presbyteries. They range all the way from a proposed change in the fiscal year to the teachings of the Peniel Bible Conference.

The Presbytery of New Jersey has renewed its overture proposing a change in the close of the denominational fiscal from March to December, so that the fiscal year will coincide with the calendar year. It proposes that the current fiscal period run from April 1, 1960 through December 31, 1960. It provides, further, that local congregations may retain a different fiscal year if any so desire.

The above overture has been concurred in by the Presbyteries of California, the Dakotas, New York and New England, Ohio, and Wisconsin.

Another overture from the Presbytery of New Jersey requests the Assembly "to frame a suitable communication to De Gereformeerde Kerken of the Netherlands expressing the deep concern of the Orthodox Presbyterian Church with respect to the action taken by the Synod of Utrecht on September 30, 1959, in determining to maintain its membership in the International Missionary Council."

A second overture from the Presbytery of the Dakotas asks the Assembly "to study the desirability of adding the Heidelberg Catechism to the standards of the Orthodox Presbyterian Church in the interest of Reformed ecumenicity."

On Peniel

From the Presbytery of the South, meeting on May 13, came this overture:

Whereas testimony presented in the Complaint of members of the Redeemer Orthodox Presbyterian Church to the Presbytery of Philadelphia indicates the existence of practices promoted by the Peniel Bible Conference such as resisting the devil by way of lengthy address, claiming him "bound" thereby, and obtaining the direct "witness of the Spirit" which determines as the will of God choices in the realm of the adiaphora;

And whereas such practices clearly involved an unwholesome mysticism,

imply a denial of the Scriptures as the altogether sufficient rule of faith and practice, and produce divisions contrary to apostolic doctrine;

And whereas the Presbytery of Philadelphia acting upon said Complaint did issue a directive to the Session of the Redeemer Orthodox Presbyterian Church to resist these practices and errors;

And whereas the General Assembly dismissed the Complaint of Sloyer, et al., against this action of the Presbytery of Philadelphia;

And whereas the committee appointed by the General Assembly to investigate the question of Peniel doctrine, after exhaustive study which included hearing of parties on both sides of the issue, confirmed the testimony and conclusions stated above;

Now therefore the Presbytery of the South respectfully overtures the General Assembly to declare the Peniel Bible Conference to be out of accord, as herein specified, with the Word of God and the Standards of the Orthodox Presbyterian Church; and to warn all judicatories under its care of the danger to the purity and peace of the church inherent in receiving, licensing, and ordaining persons who are adherents of the Peniel Bible Conference.

Warnings Advised

The Presbytery of California also took action urging the Assembly (1) to declare the doctrine and practice of the Peniel Bible Conference concerning sanctification, guidance, and the Church to be out of accord with the Scriptures and the Westminster standards; (2) to instruct the Presbyteries and Sessions to urge their members not to participate in the program of the Peniel Bible Conference; and (3) to instruct the Presbyteries and Sessions to warn the churches of the errors in doctrine and practice of the Conference.

The Presbytery of Philadelphia, in response to the recent communication of the Peniel Bible Conference to the 27th General Assembly, overtures the Assembly to express its regret that said Communication "does not speak in greater detail concerning the practices of the Peniel Bible Conference."

It further asks the Assembly to judge that the Communication "has

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not satisfactorily answered the charge made in the report of the Committee to Study the Doctrines and Practices of the Peniel Bible Conference that "... the Conference is at best guilty of failure to give an unequivocal witness to the sufficiency of Scripture." (p. 82, Minutes of 26th Assembly)."

On Changes in Government

Several overtures that will come before the Assembly in July have to do with changes in the Form of Government.

The Presbytery of Ohio proposes a change in Chapter 25, Section 3, the effect of which would be to make the board of trustees to consist only of the acting ruling elders (and deacons) of a particular church.

An overture from the Presbytery of New Jersey wants the Committee on Revisions to consider the matter "of the propriety of ministers retaining their ministerial status while not actively engaged in the ministerial calling" and to bring recommendations to the Twenty-eighth Assembly.

The idea of proportional representation to the General Assembly, which has been proposed before, is suggested again, this time by the Presbytery of New York and New England, with the following provisions:

(1) That each 300 communicant members be represented by two delegates, except that in case any Presbytery have less than 300 there shall still be two delegates.

(2) That half of the delegates be ruling elders and half, teaching elders.

(3) That any other elder present may be seated as a corresponding member but not accorded the right to vote.

(4) That the Clerk of the Assembly and the General Secretaries of the Committees on Home and Foreign Missions and on Christian Education be entitled to travel fund participation, but not to voting privileges except by regular delegation by Presbytery.

(5) That special committees and the Committee on General Benevolence shall only send written reports to the Assembly, except when otherwise directed.

(6) That each Presbytery devise its own particular rotational system for choosing delegates.

A supplementary or alternative overture proposes such action as will bring about the convening of the General Assembly "at least once in every two years."

Reasons are cited which include financial saving, more equal geographic representation, probable larger participation of ruling elders with the higher travel fund available, and more time for preparatory work by the committees and for debate and discussions of issues in Presbyteries and the press with less frequent Assemblies when feasible.

It is expected that the complete texts of these overtures (and any others which may be received in time) will be available in printed form when the Assembly convenes, according to word from the Stated Clerk.

Communication from Peniel

Although it is not an overture, there has now appeared a Communication from the Peniel Bible Conference addressed to the 27th General Assembly. It was prepared in response to a request of the 26th Assembly (Minutes P. 93).

That Assembly asked the Conference "to evaluate the specific errors in Peniel doctrines and practices alleged by the Committee report, and to present their conclusions." It also requested the Conference "to make theologically precise formulations of the doctrines of sanctification and guidance especially as reflected in their distinctive practices, being careful to relate these formulations not only to the Word of God, but also to the formulations concerning these matters in the Westminster Standards."

The Communication from Peniel runs to 47 mimeographed pages and consists of the following materials:

(1) a letter from the President of the Conference, followed by a brief paper on "Experimental Religion—

Do We Need It?"

(2) a formulation of the doctrine of sanctification under six headings (12 pages) together with an appendix on "Resisting the Devil," another on "The Holy Spirit and the Believer in Sanctification," and "A Personal Testimony in Regard to Counselling Procedures at Peniel."

(3) a formulation of the doctrine of guidance under five headings (10 pages).

(4) an evaluation of errors alleged in the Committee's report under the heads of Doctrines and Practices, Guidance, and the Church (10 pages).

The length of the material makes it difficult to attempt anything like a summary beyond the indication of the contents given above. Commissioners to the 27th Assembly presumably have received copies for their perusal.

Letters to the Editor

Jailed — For What?

Dear Sir:

The week of March 27th, 1960 has proved so far to be one of the most hectic in my life. It all began when on Thursday morning, March 31st, ten Negro students entered five Birmingham stores (two in each) and sat down at the lunch counters at about 10:30. Within a very short time they were all arrested and jailed, being subjected while in jail to stringent questioning. They were not released until around 5:00 Friday evening.

On Thursday evening the Rev. Fred Shuttlesworth was jailed and held overnight on a vagrancy charge, though he is a fully employed minister and president of the very active Alabama Christian Movement For Human Rights. Again on Saturday, Mr. Shuttlesworth was jailed along with the Rev. Charles Billups and held overnight on vagrancy charges and conspiracy. He was unable to conduct services at his church as he was not released until around 1:00 P.M. Sunday.

On Saturday evening around eight o'clock, I went to the home of one of the instructors of Daniel Payne College where most of the sit-ins are students. In about half an hour two other college young men came in without any previous arrangements having been made. One of these was a white student at Birmingham-Southern College, who simply pro-

vided transportation for the other student. We sat and discussed the problems facing the sit-in students.

The sit-in students on their own decided to seek legal aid, and decided also to let the president of the college know. When the president heard of their decision he called the police, who were soon on the campus to arrest me, and the two other students. We stayed in the home of the instructor and refused to leave as we could see three police cars outside the window. We sought to contact the president by phone and in person, but he would not see us. So we spent the night there at the home of the instructor. At about 6:00 Sunday morning I resolved to attempt to go home as I had to preach and serve communion at the church I am serving. The three of us left and went our ways, no one troubling us.

Prayer in Prison

After returning home from church around 6:30 that evening, I was preparing to relax when I heard a knock on the door. Two officers were there to arrest me. Twice I asked for a warrant and to know what I had done. My only answer was to be yanked from my residence by one of the officers who first yanked open the hooked screen door. I spent that night on the edge of a cot as my cell was too crowded. In the quiet of the night when my cell mates were fast asleep I lifted my soul in prayer to God beseeching him to give grace and strength to my wife and family and to all believers caught up in the web of hatred and prejudice upheld by law. I prayed also that God in His grace would open the eyes of men drunk with power and hatred and cause the light of the gospel to shine in their hearts, giving them that peace which comes from that knowledge that God is God, and that the earth belongs to Him. He has said that the meek shall inherit the earth, and this is so!

Neither of the two daily newspapers here has printed the account of my arrest, nor has anyone from their offices contacted me, though they printed false statements about what I was supposed to have been doing. Only the *Birmingham World's* managing editor, Emory O. Jackson, has printed the facts. I was released on \$300.00 bond at noon Monday and found not guilty of intimidating witnesses that same night at the trial.

The vagrancy charge was dropped earlier in the day.

Naturally Ruby and the children were very much disturbed with all that was going on. One of the children asked, "Why did they take away my daddy?" "What did he do?" It was difficult for Ruby to explain what she did not know. They asked what's wrong with white people and what makes them do what they do. Ruby explained that all white people were not that way. When they found out that I was charged with vagrancy, they protested "Daddy's no bum!" At times they were angry and at times puzzled, but they are thinking seriously and deeply about people and their actions.

Rights For All

It was a rare treat to see their faces light up with joy when they saw daddy come home. This is an experience which will never leave them. Our children are taught that officers of the law are to be respected, not feared, and that they are our protectors. But such instruction cannot be of positive value to them when they associate an officer's uniform with injustice.

The intolerable indignities meted out to citizens are by no means restricted to Negroes. Recently a white former WAC was taken from her home by a mob and whipped on her bare parts because she was supposed to have been dating Negroes. She said that she had only expressed her liking for Negro music. Yet the law enforcement agency refused to arrest the men as the woman had not sworn out a *warrant* for their arrest. She finally did so and they were arrested and released on \$250.00 bond. The case is still to be decided.

The rights for which we struggle here are not "Negro rights" but the inalienable rights of all men whatever their nation, race, or color. What has happened to me and others in this country can also happen to you, unless you do all in your power to help make democracy a reality in all sections of this country, as well as in the world.

Sincerely yours,
C. HERBERT OLIVER
Birmingham, Alabama

Yankee Position?

Dear Sir:

Your editorial, "Shameful and Shocking," in the April 25, 1960 issue maintains the typically Yankee position on such matters. It will serve

to feed Yankee souls with deeper abhorrence for the utterly lawless state which is conceived as common in the southland and to raise in more righteous indignation the pious cries of people who could better busy themselves taking the beam out of their own eye before searching for whatever may be in southern eyes, and it too may be a beam.

No Christian citizen, south or north, will condone the manner in which these Birmingham policemen handled the Rev. C. Herbert Oliver. It is exceedingly unfortunate that he fell into very apparently evil hands but it should be more largely emphasized that the following day found him in a legal situation and that he was by evening pronounced Not Guilty. Our brother and we who properly defend him should ponder Matthew 5:44-46; Hebrews 12:2-15. Why not let the case rest with the F.B.I.?

Were you with the old-timers one delightfully snowy night when they made their way down the old seminary trail from the classroom buildings on Pine Street to the Gladstone Hotel where we lived? Dinner just past, the men were strung along Pine Street a distance of a couple blocks in intermittent groups. Snowballs were exchanged from one crowd to another. One was fired by star-pitcher Frank Lawrence who had a weakness for brass buttons and hit squarely the wrong target, a policeman at the corner of Pine and Broad Street. This policeman must have been from *South Philadelphia* because he became furious immediately at this outrageous attack, grabbed hold of Lawrence without a warrant and no questions asked, summoned the old "pie wagon," pushed roughly Lawrence and possibly several of his buddies into this awful vehicle of detention, and carried them off to the police station.

By the time I arrived, things appeared exceedingly dark for Lawrence. Yankee policemen can be dreadfully fierce. It might have been a night in jail if no bail could be found but just at that moment the Rev. Craig Long appeared, indicated he had been passing the corner at the time of the supposed attack, could vouch that this was school-boy horse-play, utterly innocent, and pled earnestly and long that the man be released. It never even made an editorial in the *Presbyterian Guardian*!

Evil Everywhere

Last January my son and a college buddy were caught by car-accident misfortune at 3 a.m. in a tough negro section of Chicago. They were approached, threatened, and escaped by the skin-of-their-teeth from a thoroughly bad situation with no police in sight in that needy spot even over a period of hours. You see, evil conditions prevail north and south and the pattern of lawlessness is not one bit more violent in the South than in the North. In fact, my timid soul feels safer here. So apparently do all the negroes who vote alongside of me each election day.

I beg my Yankee friends to be more concerned with the tragic needs in the cities and states where they are voting citizens and allow the possibility that there are men and women of conscience and Christian conviction in the South who oppose sit-down strikes because they are lawless and believe in segregation because there is not a line of Scripture to disallow it and there are social reasons for its present continuance even though it may be modified and, eventually, eliminated. There must be some reason why so many former Yankees like myself accept a southern viewpoint as a matter of Christian conviction after living here for a time. I would invite you all to follow us down and find out for yourselves if I were not so anxious for you to continue your good work in the north where it is so desperately needed.

Praise God for the rugged Macheanic individualism of the South, the land of states' rights, the source of congressional balance-of-power that may still preserve liberty in the face of attacks by unionism, federalism, NAACP'ism, Romanism, and Communism! You dear people will be grateful yet that the War-between-the-States put us on your side! I hope to travel north this summer, expect to visit some of you, and want you to snap to attention when you see the sticker on my windshield, "Confederate Air Force," just as the Yankee guards actually do at the gate of the local Navy Base every time they see it. "The South will rise again!"—believe it or not—at least a good many Southerners in the day of resurrection!

Heartily yours,
DONALD C. GRAHAM
McIlwain Memorial Presbyterian Church, Pensacola, Florida

The Presbyterian Guardian

A Liberal Education

By DAVID W. CLOWNEY

Why have most of you spent the last ten or twelve years in school? Yes, I know you had to. But why is school compulsory? Why must you learn about the Battle of Hastings, or read *Moby Dick*? What's the point in solving simultaneous equations, or in knowing how a volcano works? Up to now, you haven't been allowed to do much more than express your opinions about education. You go to school whether you like it or not, and under the combined pressure of teachers and parents, you usually learn something, whether or not you want to.

Right now, however, your position is changing. Already you are allowed to select parts of your curriculum. In a year or two you will probably go to college, where what you study is almost entirely up to you. If your high school and college education is to be of any use to you as a Christian, you had better know why you are getting it. What purposes does the Bible give for education?

The most obvious function which Christian education must fulfill is stated plainly all through the Bible. "Train up a child in the way that he should go, and when he is old he will not depart from it," says Solomon in Proverbs. Or, in another verse from the same book, "The fear of the Lord is the beginning of wisdom." Your education must begin with a study of Biblical principles, and teach you how to apply them. Without the foundation of Scripture, the rest of education is purposeless.

God Centered

The second aim of Christian education is related to the first. If you are to study God's special revelation in Scripture, you ought also to understand His general revelation in nature. Through nature you glimpse God's glory, power, and beauty. By studying it you enable yourself to "subdue the earth," as God has commanded you, and to glorify God by enjoying Him. You may see no practical place in "Kingdom work" for the enjoyment of Beethoven or the painting of landscapes. Yet development

of these talents pleases God. In the same way you glorify Him by appreciating the singing of the birds, or the fresh, soft colors of spring; by learning to see His planning in the Battle of Hastings and the French Revolution.

The next two purposes of education are concerned with preparation for Christian vocation. Education is the means by which you determine and prepare for your calling. God has given you talents and spiritual gifts which fit you for a definite place in the world and in the church. There is nothing in the Bible which warrants a belief in some inner voice or feeling calling you to the ministry, chemical engineering, a career in literature, or any other vocation. But there are several passages condemning misuse or disregard of talents. Picture Sampson, squatting dejectedly in front of a hollowed-out stone, and pounding grain with a heavy stone pestle. The two seared caverns which were once his eyes incapable of telling day from night; his magnificent strength has left him, and his arms ache from lifting the pounding-stone. What a pathetic contrast with the magnificent warrior who slaughtered a thousand men with nothing but the jawbone of an ass! Sampson had quenched the Spirit. He had used God's gifts to please himself, and God had punished him.

Development of Talents

The parable of the talents is another example. The servant who buried his single talent instead of using it had even that taken from him, and was cast into outer darkness. The meaning is obvious. Nothing given to you by God may be wasted or ignored.

Education serves the purpose of preventing such waste, first by determining your talents, and then by developing them. In your schooling, as in athletics, you can only find out what you can do by doing it. Education shows you what you can do; what abilities you have. At the same time, it prepares these abilities for use.

I said a while ago that you are at a crucial point in your education right now; that you have come to the place where you are allowed to choose some of the subjects which you study. How will these four purposes which I have mentioned determine the nature of the education which you choose?

First of all, it must obviously be Christian. The best place to get a Christian education is in a Christian school such as many of you have attended. But whether or not you attend a Christian institution, your education will be worthless if you do not judge everything you learn by Biblical standards, and relate to God all you are taught, to see what it teaches you of Him.

Well Rounded

Secondly, your education must be a liberal one, instead of a specialized vocational training. You will object to this. You will tell me that, in this specialized age, a man would be in school till he was forty if he did not start specializing in his field as soon as possible. You will tell me that a physics major in college who studies more literature, art or music than is absolutely required is wasting his time, and that the same holds true for a literature or philosophy major who studies math and physics. You will say that a chemist needs little English and no philosophy in his career; that a writer needs no chemistry in his.

These arguments may sound practical. But you are approaching the issue from a completely non-Biblical point of view. You are being a pragmatist—if it works, it's good. You have failed to take into account the vivid condemnation of the man who buried his talent instead of using it, or the punishment of Sampson for abusing his gifts. You have left God out of the picture, when He should have been central in it.

How then should you educate yourself in order to please God? The answer is simple. As long as your

This prize-winning original oration was delivered at the annual Speech and Music Festival of the Philadelphia area association of Christian schools. David Clowney is salutatorian of this year's senior class at Philadelphia-Montgomery Christian High School and a National Merit scholar.

formal education continues, it must be as broad as you can make it. Only by learning as much as you are capable of learning in every field will you be able to develop all of your talents. And you must develop them all. God has not given you a group of miscellaneous abilities from which you can choose two or three of the better ones and discard the rest. The talents you have fit together; they complement each other. They are the equipment you have been given, not only for your job, in the narrow modern sense, but for your life. They stretch from your ability to understand Immanuel Kant's *Critique of Pure Reason* all the way to your skill in hitting a baseball.

To Glorify God

Your talents include the spiritual gifts with which Paul is constantly concerned: teaching, ministering, exhortation, ruling in the church, preaching. They are your characteristics as an eye or a foot or a hand in the body of Christ; your tools for subduing the earth. They determine your effectiveness as a witness for Christ, by giving you the ability to understand people's problems and questions, and to converse intelligently with them. Without any one of them, you would be incomplete, like a sunset without reds, or a landscape without greens or browns. By neglect-

ing any one, you are to that extent refusing to recognize God's sovereignty in your life.

You are now preparing for your life work. A choice lies before you which you will not be able to make again. Like thousands of other young Americans every year, you can rush through your education because "time is short," and come out a mass-produced, lopsided, human imitation of a machine, whose one or two functions will probably be combined more efficiently in a real machine a few years later. Or you can take the time and make the effort to educate yourself properly. (Remember, Moses spent two-thirds of his life preparing for his work, and Christ's three-year public ministry was preceded by thirty years of preparation.) Anyone can become another machine. But only you, with the particular talents and abilities entrusted to you, can fill the space God has made for you in His world and in His church. Your aim in life is not to make a name for yourself. Your true name is written in heaven; a name which fits your talents perfectly. It is your calling to fulfill it. Develop all of those talents. Use them all to God's glory, so that, when you come before His throne in Heaven, you can present to Him your calling, fulfilled by His grace, and be crowned with that glorious new name which belongs to you alone.

guage is possible for us. Even more important, we have proven to ourselves that it is possible to translate God's Word into these languages. How did we prove it? We actually translated a portion of the Bible into the Indian language assigned us!

Elk-Woman

Gwen and I watched Elk-Woman all summer. She walked past our table in the dining hall every day. She was a shy old Cheyenne squaw, but she always had a happy twinkle in her eyes. She dressed traditionally, usually in gray dresses almost ankle length. She always wore a shawl, even on the hottest days. It was interesting to watch her make the moccasins that she always wore out of buckskin and sinew. Her long gray hair was always braided and worn over her shoulders in front.

I think we noticed her for two reasons. First, she took such an interest in our baby and made the baby laugh so. One day she told us that she would like to give the baby a Cheyenne name. The name she gave our Melanie was *Woshi-mi-ona*, which means, "Happy-Woman," because she laughed so much playing with this old Indian grandmother.

The second reason that we noticed her was that she seemed to have only two front teeth. I didn't need to be reminded that teeth are important in speaking any language. I thought, "Wouldn't it be tragic if I should be assigned to her for my Indian speaker?" Needless to say, when the assignments were handed out, I was assigned to her. She was to speak Cheyenne to me; I was to try to understand and analyze!

As it turned out she was excellent. She was cooperative, interested, full of good humor, an excellent speaker of Cheyenne and a born teacher. Hour after hour, day after day we listened to her speak. Strange sounds to my

A Page from a Translator's Diary

Friday, August 28, 1959

Norman, Oklahoma

There was a bit of an ache in our hearts today as we bade farewell to our fellow students and new-found Indian friends. We have been living together in the university dormitories and eating together in the dining hall for eleven weeks now. It has been a thrilling experience to study and play, worship and work together with almost five hundred other Christians on this large university campus. Men and women from all kinds of mission boards and organizations have been trained here this summer to be Bible translators. Our Wycliffe instructors have been tops. What they have done

to reduce the complicated science of Descriptive Linguistics to our level of understanding is nothing short of remarkable. How they prayed and labored to help us get the material!

But what made it all so thrilling was the presence of our American Indian friends, the Comanches, the Arapahoes, the Kiowas, the Cheyennes, the Apaches, all speaking their tribal languages fluently. These Christian Indians from the western and central plains have provided us with the opportunity to prove the great value of the new science that has captured our interest. Because of our experience with these Indian languages this summer, we have proven to ourselves that understanding a tribal lan-

The Rev. Edwin C. Urban is a missionary of the Orthodox Presbyterian Church recently arrived in Formosa. He plans to do language analysis and Bible translation among the aboriginal mountain people. Last summer he studied at the Summer Institute of Linguistics operated by the Wycliffe Bible Translators at the University of Oklahoma. We hope to have other pages from his diary from time to time.

ears! Sometimes I almost had to peer down her throat because many syllables were whispered. Long rolling vowels made the language most delightful to listen to. Using a phonetic alphabet we wrote down all that we heard. We developed an alphabet and did some writing. We compiled word lists and started a dictionary. We worked on the word structure and some of the grammar.

Teacher and Pupil

Then one day we tried some Bible translation. I chose a portion from John 3. I really wasn't prepared for what happened when the time came for me to read it back to her. As I read in her own tongue, her happy eyes grew narrow and serious. She listened intently. As I concluded with the translation of John 3:16 there were tears in her eyes and she bowed her head and said, "Haay-heh." That means, "Amen." My eyes weren't dry either. The thought occurred to me then that though there were many things that we could never fully understand about each other's strange way of life, customs and culture, the God of many flaming tongues enabled us both at that moment to understand Him and that love of pure grace that moved Him to give His only begotten Son to die for our sins.

Thank God He is gathering all the peoples that He scattered at Babel; His Word is going forth in power. But still thousands of young people are needed in the great program of Bible translation.

How will the young people of my denomination respond to this need?

Edwin C. Urban

Assembly Travel with Clergy Certificates

Information from the Committee on Arrangements is that they have obtained "Western" privileges for those holding Eastern Clergy Certificates who may be traveling to the General Assembly convening in Manhattan Beach on July 12.

Tickets may be sold from June 24 to July 14 upon presentation of a valid Eastern certificate and are good for return within 30 days. Further details may be secured from the Rev. Paul Lovik, 918 10th St., Manhattan Beach, Calif.

The Challenge of Communism

By JOOST SLUIS

The great challenge to the non-Communist world in the twentieth century has rarely been more clearly stated than by Liu Shao-Chi, Vice Chairman of the Central People's Government of Communist China, in the words: "What is the most fundamental and common duty of us Communist Party Members? As everybody knows, it is to establish Communism, to transform the present world into a Communist world." (1) Lenin organized the Communist Party in 1903 with seventeen supporters; Lenin established a Communist dictatorship over 160 million people in Russia in 1917 with a Party membership of 40,000. Today the Party of Lenin controls nearly one billion of the earth's population of 2.7 billion. Within two generations the Communist Party came into totalitarian power over more people than the total number, an estimated 750 million, who have heard the gospel of Christ, in any form whatsoever, in the past nearly two thousand years.

For every school child in the world today who has had even any opportunity to hear the gospel of Christ, five school children are systematically being taught the godless materialistic doctrines of Communism and their "historic" duty to "destroy capitalism." Lenin said, "First we will conquer Eastern Europe; then the masses of Asia. We will encircle America, the last bastion of capitalism. We will not need to attack; it will fall like an over-ripe fruit into our hands." This is their program, their advance continues apparently unchecked, and their progress is terrifying; on the basis of overwhelming evidence, they are winning and we are losing.

Pattern of Advance

The Communist ideology has within it the most frightful program of murder, deceit and slavery the world has ever known, but it continues to sweep across the world at a speed never before displayed by any movement. The main reasons for this are three-fold and the advance always follows a consistent pattern. First, they conquer the student mind ideologically. These are the students in our high schools, colleges, and universities who are susceptible because of their educational conditioning both

Dr. Sluis, a native of Holland, became a naturalized citizen of the United States in 1944, and served in the Navy during World War II. He attended M. I. T. and Harvard Medical School and is an orthopedic surgeon, and an instructor on the University of California medical staff. A member of the Alameda Christian Reformed Church, he is Northern California Director in the "Christian Anti-Communist Crusade."

at home and in our schools. The student accepts the wholly material foundation upon which Communist ideology and morality are built. He is recruited to Communism in terms of his intellectual pride. He is more intelligent than the dull, driven masses of men and sees himself as one of the elite, one of the specially chosen and intelligent few who will reshape history and, ultimately, man himself. He sees in the Communist vision of the rejuvenation of all mankind a religious destiny and fulfillment for his godless heart.

Secondly, the organization of the Communist Party is excellent. The effective spread of Communism began with the organization of the Bolshevik segment of the Russian Social Democratic Labor Party under Lenin. Communism illustrates the truth that the organized, dedicated, intelligent and scientific few can control, exploit and direct the poorly organized and undisciplined multitudes.

Thirdly, the Communists scientifically seek to exploit the needs, grievances and ambitions of each group, or nation, and then promise solutions to each of these problems in order to successfully place the Communist Party in power over them. Once the Party with its superb organization is in power, any program desired by the Communists can be carried out. The means to enforce the Communist program repeatedly has been the use of naked force, as witnessed and experienced in the Ukraine, China, Hungary and Tibet.

One missionary, who personally experienced the Communist take-over in China, related that a succession of seven purges of the opposition, or "the enemies of the people," took place in one village in China during

the first two years following the Communist conquest. The goal of Communism is to convert the few and to conquer the rest.

Diagnosis

The challenge of Communism to the free world is many-sided, being both educational and spiritual. In the effective treatment of any disease, whether it be pneumonia, cancer or Communism, there is no substitute for recognition of that disease based upon scientific knowledge about it. Excellent food, adequate vitamins and the best possible nursing care in an ideal hospital environment cannot help the hospital patient and increase life expectancy unless the disease which threatens to destroy him is specifically diagnosed and thoroughly studied. Only then can one turn to and hope for effective treatment. Could it be that the continuing epidemic spread of Communism is based upon an incorrect diagnosis?

Jesus said, "Ye are the light of the world." Without Him and His people, the world would have no light. Those who are not citizens of the Kingdom of Heaven are prisoners of sin and darkness. Nikita Khrushchev, during his recent tour of the United States, repeated the oft-heard phrase, "Communism is science." The world is of the opinion that it has the light and today attempts to enthrone man as God through the methods of science.

As Christians, we must "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2) Let us further dedicate ourselves and give ourselves sacrificially in the battle for our sovereign God and against our mortal and godless enemy, Communism. The apostle Paul exhorted us as follows: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (3)

- (1) *How to Be a Good Communist*, by Liu Shao-Chi, page 37.
- (2) II Timothy 2:15.
- (3) Romans 12:1 and 2.

For Teen-Agers Only!

Spring Fever?

By A. G. EDWARDS, III

I AM not a doctor, but for now, let's just suppose I am. I have been called in on the case of a Miss Theodora Nager—we'll call her just "T" for short—T. Nager.

Things aren't going so well. Her mother is alarmed. T, who has always been quite energetic and happy, has become more and more careless. She doesn't go out with the same good friends as much as she used to. Her youth director sees her dropping off more and more—doing less—except on special occasions when the church young people are having a picnic or a swimming party. Then she seems to recover completely from whatever is ailing her, and she goes along and has a wonderful time. Her pastor watches quietly, but with deep concern, as he too notices these symptoms.

So her mother, her youth director, and her pastor get together and decide to call a physician who, they hope, will be able to diagnose her strange case.

The doctor they call in first takes a quick look at T, and says, very cheerfully, "Oh, it's nothing to worry about. It's just Spring Fever. Don't worry about it. Just give it time. It will pass away soon."

But it doesn't seem to pass, and T makes no improvement. So a specialist is called in (That's me!).

We take a look and say, "It does look like Spring Fever, but let's check some more. Let's see if we can get rid of some of the confusing symptoms that make it appear like Spring Fever, and let's see if we can really get down to poor T's trouble."

One of the first symptoms we note is an excuse T has been giving a lot lately. When it comes to church activities, she is always saying, "I'm pooped—too pooped to come out."

Is this a real complaint, we wonder, or is it just an excuse that T cooks up to get out of doing what she doesn't want to do?

Up until recently, T never gave it as an excuse. There was nothing too much to do for her Lord. She was always active, enthusiastic and out to everything. Now, she is not out to things at church so much—though she gets to all the basket ball games. She still stays up late watching TV. If she were really pooped, wouldn't these things suffer too, along with all her church activities? Maybe this is not a real symptom.

So we look at the diagnosis the other doctor has written down—SPRING FEVER—and we decide we will cross out the P (for Pooped). That changes our diagnosis a bit. It is now SRING FEVER, certainly not Spring Fever, but not clearly recognizable as anything else yet, either. So we go at it again.

Symptoms

Another symptom that we notice in T is that she is always complaining about how rough things are now. Things are so rough for her that her life is just a rat race, and she has no time any more to go to all the young people's activities at church. "I've got too much to do," she says. "I've got to give up something. I can't keep on burning the candle at both ends. So I have to slow down on my church activities."

However, we discover that T is taking on more and more extracurricular activities she doesn't have to at school. Also, when we've dropped around her house to see her for something, we've found her goofing off and not so busy as we had expected. So we wonder, if she really has so much to do, wouldn't she be slacking off a bit on the extra load at school, too, and be busier at home trying to get caught up?

Perhaps this complaint isn't so real, either. So we go back to our diagnosis, and cross out another letter from SPRING—the R (for Rough) this time, because the rough rat race isn't her real problem. That leave us with SING FEVER—obviously not Spring Fever, but still not clear as to what the real trouble is.

A third symptom we find is an excuse T has been tossing around a bit. "I don't seem to get any thing out of it," she says. "I go to Machen League

and to church, and I come home, and I ask myself, 'What did I get out of it?' Nothing! So why should I go?"

So we listen to poor T's complaint that she "Get's nothing out of it," and we ask, "Doesn't the church have anything to offer? Has it stopped teaching the Word of God? Has it stopped encouraging people to pray and to grow in their love toward God and their trust in Jesus Christ? Has the Machen League stopped helping young people to grow in Christian leadership?"

We look at the church and the Machen League, and we see that there *is* much to get if only T would take it! The problem is not that there is nothing to get. *T's problem is that she will not take what is there.*

Diagnosis

So we return to our diagnosis, and cross out this excuse, too. We erase the G (for "Get nothing from it") from SPRING FEVER, and we come down to our real problem.

With all the excuses gone, we see that T's Spring Fever is really SIN FEVER.

It is not the things outside her that have given Miss T. Nager the trouble. Her problem is within. It is sin.

How did she get this fever?

She wandered away from God. She was no longer close to the Lord.

But how could this come about? She had always been such an active Christian. She was always on the go. She seemed to be in everything. Every one thought of her as a real leader. And then it seemed suddenly as if she slacked off. The fever had hit her.

Her strength was her weakness. When she first trusted in Jesus as her Savior, she had seen her need of knowing more about God's Word. So she had read it regularly and had done a lot of thinking about it. She became strong and happy as a Christian. Gradually, however, she became so busy doing the Lord's work that she sometimes didn't take the time to read the Bible and think about it and pray as she had done at first. But she was sure in her own mind that the Lord would understand, because she knew He knew how busy she was doing things for Him.

Anyway, she seemed to get by almost as well even when she missed her quiet time with the Lord, or if she had to make it pretty short. But

one thing she did notice. That was how heavy a load she was now carrying for the Lord. The joy didn't seem to be there in the Lord's work. She kept at it as long as she could, because she knew everybody looked to her as a leader. But it was becoming too much for her, so she had to find some way out. She didn't want to quit altogether. The kids were nice. But she didn't seem to be getting as much out of it as she had before.

It was at this point that the doctors were called in.

Cause

What was her trouble? She was spiritually worn out. She was like a dead storage battery. She had no spark left. She was like a car with an empty gas tank. There was nothing in her to make her go. She had not taken the time to be filled up. She had not taken the time to allow her battery to be recharged. She had not taken time to be built up spiritually.

Her trouble started with her neglect of her Bible reading. She had provided no regular time for it. She had regular times for snacks, for homework, and for her favorite TV programs. But none for her Bible reading. Because she had made no regular time for it, it came to be a hit or miss affair—mostly miss, it seemed. Because of this her prayer became very mechanical, just like a record. It was not personal. God no longer seemed real. She was just playing words. Because God no longer seemed real, she spent less and less time thinking about Him. Even in church she couldn't seem to keep her mind on worshipping God.

Then, too, she never took the time to ask herself what things in life were really most important to her. She let things creep in, like the Arab's camel, and she would make more and more time for the unimportant things, and give less and less time to the things that really counted. Extra-curricular activities at school took her away from church activities to which she already had a commitment. No wonder her church activities suffered. She no longer put God first in her life. Why should she put God's work first?

Cure

It was because of this that T developed a whole list of phoney excuses. She knew that they were phoney, too, but she felt she needed

them, so she used them. By them she tried to conceal to herself that her real problem was *sin*—sin taking hold of her life. Perhaps she fooled herself, but it was not hard for others to see through these excuses. And least of all was God fooled.

T had left God. How could she come back? She had sinned against God in leaving Him. To be able to return she must receive forgiveness from God. God must be willing to have her back before He would receive her again. She also needed a power in her life that would clean out the sin that had taken hold of her and help her to walk before God more faithfully than she had.

It was for T, and for any others that might see a similarity between her and themselves, that God placed in the Bible a word of encouragement and hope specifically suited to her problem. "If we confess our sins," we read in I John 1:9, "he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." There *is* both forgiveness and cleansing for T and any others who confess that what they have done is sin against God, and who turn to Him again through Jesus Christ for restoration.

Hi-Fi Recording of Glenside Choir Concert

A Concert of Sacred Choral Music by the 20-voice choir of Calvary Church, Glenside, is soon to be available as a high-fidelity recording. It is believed that this is the first professionally recorded and reproduced long-playing record by an Orthodox Presbyterian choir.

Originally offered on April 29 by the Calvary choir under the direction of Charlotte M. Kuschke, with Howard A. Porter as organist, the program included the following selections: "O Be Joyful" by Glarum, "It Is Enough" from Mendelssohn's *Elijah*, sung by Jonathan Male, "Out of the Depths" by Thomas R. Birch, "Thy Word Is a Light" by Morgan, and "Alleluia" by Mozart, sung by Margaret C. Porter.

A number of selections from Handel's *Messiah* were performed: "He Was Despised," sung by Jean W. Clowney; "Surely He Hath Borne our Griefs," "Lift Up your Heads," and "Since by Man Came Death" by

Purchase price of the record, which contains about 45 minutes of music, is \$4.95. Advance orders will be filled and shipped postpaid, with a guarantee of complete satisfaction, on or about July 15. (After that date there will be a postage and handling charge of 35c additional.)

Proceeds are for the Organ Fund of Calvary Church.

Orders and remittances should be sent at once to Mrs. Arthur W. Kuschke, Jr., 522 Kingston Road, Orelan, Pa.

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the choir; "I Know That my Redeemer Liveth," sung by Charlotte M. Kuschke; and the "Hallelujah Chorus" by the entire choir.

A selection of particular interest on this record is the choral setting of Psalm 130, "Out of the Depths," composed by Thomas R. Birch, who accompanies the choir in his own composition. Mr. Birch (managing editor of the *Presbyterian Guardian* from 1936-1945) was organist at Calvary Church until 1958. Two heart attacks forced him to relinquish that post, but his experiences in those days of uncertainty inspired the music of this anthem.

Presbytery of the South Spring Meeting

The spring meeting of the Presbytery of the South was held at the Westminster Church of Valdosta, Georgia, on May 2nd and 3rd.

The delegates to the meeting of Presbytery, as well as the women present for a meeting of the women of the churches of the Presbytery, were entertained by the Elders of the Valdosta church and their wives at the Green Turtle restaurant.

After a delightful meal and very pleasant fellowship around the table, the delegates gathered at the church for a popular service of worship. The Rev. Henry P. Tavares addressed the congregation, which included a good representation of members of Westminster Church, on the subject of "The Priesthood of the Believer," as

that subject is presented especially in I Peter 2.

On Tuesday morning, the Presbyters gathered at the church for prayer, with the Rev. Arthur A. Froehlich presiding at this devotional service. At 10:00 A.M. Moderator Glenn R. Coie convened the Presbytery for the business sessions.

Presbytery approved the continuation of support from the denominational Committee on Home Missions for the Hialeah work, which is making very encouraging progress.

The Rev. W. Hobart Childs, of Greenville, South Carolina, applied for admission to our church from the Presbyterian Church in the U. S. After examination, he was received into the Presbytery by unanimous vote.

The second Summer Camp is to be held by the Presbytery at Auburn-dale, Florida, August 22-27. Mr. Thomas Champness is to be the special speaker, and it is hoped that the Rev. Francis Mahaffy will be present for a course on Missions.

The Presbytery had received a communication from the Presbytery of Ohio about the views of licentiate Arnold Kress. In response, it passed a Memorial to the Presbytery of Ohio declaring it "our conviction that the Peniel Bible Conference and its adherents are out of accord with the Word of God and the Standards of

the Orthodox Presbyterian Church," and requesting the Presbytery of Ohio "not to ordain Mr. Arnold Kress until Presbytery is fully assured that he has renounced his adherence to the distinctive teachings and practices of the Peniel Bible Conference."

HENRY P. TAVARES
Stated Clerk

Ohio Women's Auxiliary

The Auxiliary of the Presbytery of Ohio held its spring meeting at Faith Church, Harrisville, on April 23. Pittsburgh, Nashua, New Hope, and Wayside churches were also represented by the 40 women attending.

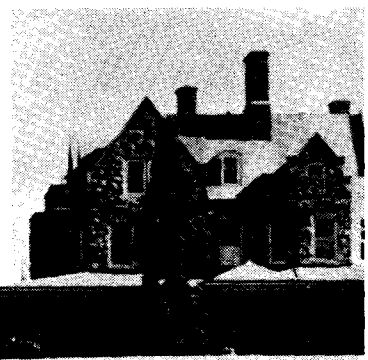
An afternoon business meeting followed by devotions was led by Mrs. Quinette, president. Mrs. Theodore Hard spoke of some of the lesser known problems of the missionary, and Mrs. Cummings led a prayer circle.

Before the evening meeting Mrs. Cummings told of the standards and aims of Westminster Seminary, and its needs. Mrs. Hard then gave further background of the Korean field and showed colored slides illustrating her talk.

The fall meeting is to be held in Covenant Church of Pittsburgh.

VERNETTA KIESTER

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