

The Presbyterian
GUARDIAN

Contents

Moral Cleansing

By EDWARD WYBENGA

What God Did for Our Youth

By LIONEL F. S. BROWN

Book Reviews

By R. K. CHURCHILL and R. D. KNUDSEN

Promoting a Church Library

By NORMA R. ELLIS

Correspondence

From CARL REITSMA and T. E. N. OZINGA

"Let the Children Come unto Me"

By PAULINE O. GAFFIN

Editorials — News

Moral Cleansing

By EDWARD WYBENGA

No problem was too difficult for Jesus to solve; no burden too heavy to lift; no human ailment too bad to cure. Leprosy was a most stubborn disease but Jesus cleansed even the leper.

Cleansing a Leper-Luke 5:12-16

Leprosy — a disease most dreaded, most grievous, most loathsome. The disease, though first appearing in the skin, is deeply seated in the bones, in the marrow, and in the joints of the body. Slowly but surely this malady would work its way through the body, destroying it piece-meal, until at last reaching the vital centers it would terminate in death. Indeed, so fearful was this affliction that it was looked upon as a living death!

Because of the incurable character of the disease, the extreme suffering which it incurred, the horrible sight of the victim, and the loathsome nature of the malady, it has been used in the Bible as a fit emblem of sin. Sin is incurable by man; sin is moral uncleanness; sin is loathsome in God's sight. Because leprosy is a fitting symbol of sin, God gave specific directions in the Levitical law (Lev. 13 and 14) concerning leprosy. God wanted thus to teach the people of Israel the uncleanness and the repulsiveness of sin.

The defilement and impurity occasioned by moral evil separates us from God who is holy and pure. Therefore the leper was considered an outcast from society. He had to go about with a cover over his mouth and, upon approaching other people he had to cry: "Unclean, Unclean!" It is with this thought in mind that David in Ps. 51:7 exclaims: "Purge me with hyssop, and I shall be clean." He is thinking of himself as a spiritual leper, a victim of death, and as one cast out from the presence of God. Likewise the apostle John, when describing the heavenly Jerusalem in Rev. 21, says: "There shall no wise enter into it

anything that defileth." The unclean must first be made clean before entrance is allowed into the true city of God in heaven above.

This exposition of the disease of leprosy and its symbolism will now enable us better to understand the significance of the miracle Jesus was about to perform. By showing himself to have the power to cleanse the leper, he thereby proved that he was the conqueror of sin and death, for leprosy was a sign of moral uncleanness and certain death. And by proving himself to be such a conqueror Jesus further proved himself to be the Messiah sent by God to redeem the world.

"If Thou Wilt"

Notice that the leper says: "Lord, if thou wilt, thou canst make me clean" — he does not say: "Lord, if thou canst." To him it was not a question of whether Jesus was able to heal him. Concerning this he had no doubt. But he was not altogether sure whether Jesus was willing to cure him. He thus acknowledged his absolute dependence upon the sovereign will of Jesus to come to his rescue.

So must every sinner come to Jesus if he would be delivered from the leprosy of sin. He must not doubt Christ's ability to save him, but must acknowledge his absolute dependence upon the sovereign will of God to save him; and then he must cast himself without reserve upon the mercies of God in Christ Jesus. And if you do that, you will find that the compassionate Christ is both able and willing to save all who so come to him. Did he not say: "Him that cometh to me, I will in no wise cast out" (Jn. 6:37)?

"And he put forth his hand and touched him, saying, 'I will; be thou clean.' And immediately the leprosy departed from him" (v. 13). Jesus could touch and heal the sick and

the sinful and yet remain unspotted himself. He need only "will" and his will was done!

And now a warning is given: "See thou tell no man." Why this command? Was it because the lowly Christ wished to avoid all popularity? Or was it because he did not want to draw after him large crowds of eager spectators who had no interest in his message or in his person but only in his miracles? Or was it because he saw the danger of arousing prematurely the enmity of his foes who envied his power and his fame? Perhaps all of this was involved. More probably the thought is this: See thou tell no man until thou hast been declared clean by the priest, and hast made thine offering according to the law of Moses (cp. Mk. 1:44). The man must not delay on the way by telling others about the cure. He must at once carry out the stipulations of the Levitical law. Thus the law would be honored; the leper would be given an official certificate of health; and the enemies of Christ would have no occasion either to say that Jesus had no regard for God's law, or to say that the leper had not been really cured.

Did the man do as Christ said? Did he keep still until he had gone to see the priest, and brought his offering? No, he failed to do as he was told. We can not excuse him for this — disobedience to Christ is never right; but how easy it is to understand his behavior. He could not control himself, he was so overcome with joy!

The evangelist Mark (1:45) tells us: "He went out and began to publish it much and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city but was without in desert places; and they came to him from every quarter."

Moral cleansing! Has Christ cleansed you from the leprosy of sin? If so, you may "blaze the matter abroad." You need not keep silent about it, for this is something different. Indeed it is our duty to extol the praises of Jesus who loved us and gave himself for us.

"Touch my silent lips, O Lord;
And my mouth shall praise accord"
"Come and hear, all ye that fear God;
and I will declare what he hath done
for my soul!"

What God Did for Our Youth

By LIONEL F. S. BROWN

We did not plan it, nor was our faith the cause of it. It was all of sovereign mercy, and even though we have been praying for a spiritual awakening for more than two years, our faith did not reach as far as the Lord was pleased to bring us. He sent showers of blessing for which our hearts at the best had but faintly cried, and in a measure "exceeding, abundantly above all that we asked or thought." By God's grace we have experienced a very deep and real taste of what Archibald Alexander characterized as genuine spiritual revival. He wrote:

"Convictions of sin are deep and humbling; the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart is made to feel its impenetrable hardness; but when least expected it dissolves under a grateful sense of God's goodness and Christ's love; light breaks in upon the soul, either by a gradual dawning or a sudden flash; Christ is revealed through the Gospel, and a firm and often joyful confidence of salvation through Him is produced; a benevolent, forgiving, meek, humble, contrite spirit predominates; the love of God is shed abroad; and with some, joy unspeakable and full of glory fills the soul. A spirit of devotion is enkindled. The Word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be in its proper element, because by it God is approached, His presence felt, and His beauty seen; and the newborn soul lives by breathing after the knowledge of God, after communion with God, and after conformity to His will. Now also springs up in the soul an inextinguishable desire to promote the glory of God, and to bring all men to a knowledge of the truth, and by that means to possession of eternal life. The sincere language of the heart is, Lord, what wouldst thou have me to do?"

The showers began to fall from the

first meeting of our now regular Spring Bible conference. Our speaker was the Rev. Harold S. Longstreth of Santa Barbara, California, a brother-in-law of ours who was making his second visit to Volga, having performed a similar ministry for us just two years ago. A growing conviction in my heart that was shared by the Session, that the proposed conference, which was to be beamed chiefly to believers, should be turned into a purely evangelistic endeavor, led us to call Mr. Longstreth almost on the eve of his departure and to ask him if he would redirect his ministry and preach with a view of bringing the lost to the Savior. He had felt the same conviction and complied.

Work of God's Spirit

It was evident from the first hour that the anointing of God was upon the speaker, and that it was the will of Him who like the wind "breatheth where He listeth" to revive hearts in Volga by "pouring water upon the thirsty, and streams upon the dry ground." Mr. Longstreth is an exceptionally gifted and forceful preacher, and one endowed with the evangelistic gift (rather rare at present in our Reformed circles), but the power lay not in the man himself nor in rhetorical art, but in the demonstration of the Spirit through a faithful and plain presentation of the gospel of the grace of God in the Reformed manner. No psychological tricks were employed for a "build-up." Two or three gospel hymns, prayer, a special musical number provided by the young people or Mr. Longstreth, who is also a gifted singer, made up the brief preliminaries.

Messages drawn from the Gospels on the person and love of Christ were presented soberly and at the close a simple invitation was given, for those who were burdened with a sense of their sinfulness and their need of the Savior, to raise their hands for prayer. These were then invited, if serious in



The Pastor of Calvary Church of Volga

their avowal of need, to meet with us in one of the prayer rooms for further instruction in the Way of Life. To our surprise and joy we met with from two to eight nightly throughout the fourteen days of meetings. Many were believers who had been following the Lord afar off, and who came to renew their covenants with the Lord; but the majority, some twenty-four college and high school young people known to us, came with the burden of their sins to seek the salvation that is in the Lord Jesus.

How It Began

We are persuaded as we look back that the story really begins on an evening in my study just two weeks before the meetings began. The second of our sons, fullback on the high school varsity, and a young man with great potential as a leader, had fallen into a pattern of rebellion and sin that labelled him in this town where all live in glass houses as "the prodigal." Overtaken at last by his misdeeds, he was brought on that night

to the crisis of his life. God granted him repentance and he was persuaded to call upon the name of the Lord. He rose from his knees literally a new creature in Christ.

So marked was the work of the Lord in transforming him that within a few days the effect was felt throughout the whole high school. His harassed teachers, the principal, and finally the superintendent called to ask, "What has happened to Dave?" It was this, and his fervent witness, that were the chief factors in the response of the young people in the meetings that followed. He was a match to light the bundle, and the Lord continues to use him to be leader among those who received Christ in the meetings, and among those who responded to the gospel by his own testimony. It would perhaps be better to let him speak for himself. He writes:

"Before I became a Christian I tried to find pleasure in about every kind of sin imaginable. One by one my sins would catch up with me and I tried to correct some of my worldly habits by myself. I was always unsuccessful and fell back into my sins. Finally I came to the point where I was so low that no one but God could help me. When I accepted Christ and he forgave my sins, I immediately felt clean and free from these awful sins that had possessed my life. This was a month ago and the peace and joy of God grows more in my heart each day."

All of our local churches were represented among the more than a score who received the Savior. Four were from the American Reformed Church, five were Lutheran, three were from the Christian Reformed, and five—these have given us great cause for rejoicing—are from the U.S.A. Presbyterian church from which our church seceded 25 years ago. What a wonderful 25th Anniversary gift from the Lord! As I write I am preparing to meet with these and the other new converts in the home of one of the elders whose two daughters are among those who so sweetly surrendered to the Savior. Who knows what the Lord may yet do?

Godly Sorrow unto Repentance

The first fruit of the meetings was a young lady from the American Reformed Church. The young people, who had been invited to participate in

"Prayer is the exercise in which the soul seems to be in its proper element."

the meetings by supplying special music and in promoting them (how they did that!), prepared a dinner for Mr. Longstreth on Saturday evening prior to the opening day. He spoke to them briefly on prayer and witnessing, asking them to share the prayer burden of the meetings, and urging them to pray for a burden to be placed on their hearts for the lost. After the early dismissal of the meeting, that young lady went to the home of our elder, Eugene Cotton, whose daughter had brought her. So deeply was she convicted of sin and her lost estate that she burst into tears. Eugene was called, and with his characteristic tenderness led her through her tears to embrace the Lord Jesus as her Savior.

Late in the week the son of the clerk of our Session came under conviction and could not sleep (one of three similar instances of which we have knowledge; the second was our own daughter, the other a young man who has written his testimony that will appear later) until in the morning hours he rolled out of bed to fall on his knees and surrender to Christ. He gave a testimony to this in the Sunday evening meeting which not only moved the congregation to tears, but became instrumental in bringing conviction of sin to his cousin, a member of the Reformed Church and her companion, a member of the Lutheran communion. Both went to their homes after the meeting, but were compelled to return to the church at 10:30 p.m., where they found us still praying with others of the eight who confessed Christ on that night. Between their sobs they said, "What Jimmy said about his sinfulness and rebellion was true—we know him too well! We want Jesus to save us too!"

The meetings, scheduled from May 7-14, were formally closed on that Sunday night, but at midnight some of the elders met and persuaded Mr. Longstreth to remain for another five days. The same evidences of the Lord's mercy continued, and with no other means of advertising than the telephone and word of mouth we went on. On that Monday night the church was filled to the front pews, and forty high school people filled those front rows.

Two of these confessed Christ even though the message on that night was addressed to Christians on the prayer life and its cultivation in order to grow in grace.

Fervent Prayer

Archibald Alexander said: "Prayer is the exercise in which the soul seems to be in its proper element . . ." And so it was, and so it continues. The whole church entered into a prayer covenant a week before the meetings in which each pledged to stop at 10:00 each morning and pray for the Spirit of God to be poured out upon the meetings. Starting the first night, four groups met a half-hour before the meeting—the ladies, the men, and two groups of young people. The young people excused themselves from this time of prayer only when they were bringing a friend who would be embarrassed if brought into a prayer meeting. Then spontaneously, for they received not so much as a suggestion from us, they came in little groups after school to enter the prayer rooms and pray for the salvation of their buddies.

This spirit of prayer did not die with the meetings. The boys who are on the football team meet three times a week for bar-bell exercises and preface it with Bible reading and prayer. They have formed into Bible and prayer classes where they are meeting weekly to encourage each other in the faith and to learn how to bear an effective witness for Christ. And to top it all, they make up over 50 percent of a revived church prayer meeting. Upwards of twenty are in their places and are actually leading the older folks in their zeal. If the Lord had done nothing more for us than this, it alone would have revived the heart of this preacher!

Mr. Longstreth twice called for testimonies from those whose hearts had been changed by the Lord, and the response, as I have already noted in the instance of Jimmy, had nearly as much effect as the preaching from the pulpit. Their testimonies, especially those of the young people newly converted, were so unaffected, so simple and direct and free from the ordinary cliches, that God wrought great grace in all our hearts as we tearfully lis-

tened and breathed up our praises to God.

Personal Testimonies

Here are two of them, written and left on my desk. The first is that of one of the young ladies from another church; the second comes from the son of one of our trustees. Dianne writes:

"I have found that being a Christian means a lot more than what I thought it did. Since I had gone to Sunday school and was a confirmed member of the church, I thought this was enough. I thought that was all a good Christian did. When at last I found Christ, I learned what it really means to have him in your heart. No words can express this wonderful feeling of peace and joy that I feel now that I have really become a Christian."

Joel witnesses in the following thoughtful words:

"Since I was old enough to realize and know my sinfulness and the meaning of salvation I had a desire to give my life wholly to Christ, lead a Christian life, and express my convictions to others. But the shame and embarrassment that I thought I would feel when standing up for my convictions restrained me from turning from my sinful ways. For years a deep fear of judgment would pass through me whenever I realized my lost condition without Christ. During the recent meetings in our church this need for salvation weighed more heavily upon me than it had ever before, and stimulated by one of the messages, I knelt beside my bed and gave my life fully to my Lord. It was then that I first experienced the wonderful peace that I know now. My fear was gone, and my heart was filled with joy and a yearning to tell others of this wonderful privilege of salvation."

God Gives the Harvest

Being in a farm community I cannot but be reminded of the law of the harvest. This is a safeguard against assuming that the work is ours, and losing that humble frame of mind in which the Lord delights. To him be the glory and praise, and may the creature be brought into the dust! All that I have recounted, and I have only touched the fringe of it, has been in the nature of a harvest. It can be traced back without difficulty to the planting, cultivating, and watering done over the years by many faithful servants both in pulpit and congregation.

In my own three years in Volga, with the hope that such as this would be granted us by the Lord, I advocated two special series of meetings yearly. This was welcomed by the church, and James Moore, Henry Coray, Norman F. Douty (the man used of God to bring me into the Reformed Faith, and whose penetrating messages on the Person and Work of the Holy Spirit, one year ago, perhaps did most to prepare us for this), and Harold Longstreth came to plant, and water. Mr. Longstreth was honored by God's placing in his hands the sickle to reap. Now all may rejoice together with God to whom be the glory forever and ever!

In the words of Archibald Alexander again, "May God send upon his Church many such revivals." And will you pray for us that we shall improve upon this gracious advance we have experienced, and that I may have wisdom from God in directing the zeal and devotion of these young converts into a mature love for the Christ of God. May we all increase in our passion for Christ and its effect—the compassion of Christ for the souls of the lost:

**Come, Holy Spirit, heavenly dove,
With all Thy quickening powers;
Come, shed abroad a Savior's love,
And that shall quicken ours!**

Bridgeton Dedicates New Church

The congregation of Calvary Orthodox Presbyterian Church, Bridgeton, N. J., dedicated its beautiful new building on the last Sunday of July. The lower floor and balcony were more than filled with members and many friends who gathered for the festive afternoon service.

"Today's Religious Climate and Calvary Church" was the sermon topic of a former pastor, Dr. Richard W. Gray, now of the Reformed Presbyterian Church of Willow Grove, Pa. Scripture and prayer were given by a neighboring pastor, the Rev. Everett C. DeVelde of Vineland, who also brought greetings from the Presbytery of New Jersey of the Orthodox Presbyterian Church.

Pastor of the Bridgeton congregation is the Rev. Ralph E. Clough, who presided at the service of dedication. During the time of fellowship and

church history

Without a sense of history a man is a barbarian, but who can make sense of history? Not the bigots or romantics who distill a private brand, nor the scholars who disappear without trace in its archives. Only the Lamb can open the seals and read, for history centers in Him. Church history studies the work of Christ through the Spirit sent from His throne.

Paul Woolley, Th. M.

No historian should make legends, but Paul Woolley can't help it. Anyone so well informed comes to be regarded as an oracle. Brisk efficiency keeps the traffic moving through the crossroads of his office, and each question gets a hearty welcome. In the classroom the encyclopedic coverage is seldom noticed in the fascination of the issues raised and the vistas seen. Until an exam, that is.



Arthur W. Kuschke, Jr., Th. M. Librarian

The work of the library is closely linked to each department, and the librarian is at home in them all. His genuine and scholarly interest in every consultation reaches from acquainting juniors with library classification to aiding doctor's candidates with bibliography for research. At present he is deep in plans for a new building with architect J. Russell Bailey, specialist in library design.

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refreshment which followed in the social hall of the Sunday school unit many had an opportunity to inspect the new manse adjacent to the church and occupied by the Clough family.



Guardian Book Reviews

Brave New World

Brave New World: Aldous Huxley. Bantam. New York 16, N. Y. Paper, \$.50.

HERE is a book which, although it contains the low morality of many modern books, nevertheless sets forth accurate and frightening insights into our culture. The date is set at 600 years After Ford and his assembly line. By that time we will have arrived at the destination toward which we are now headed.

The total disappearance of family life, free love where "everybody belongs to everybody else," and the test-tube assembly-line production of human beings—it's all so nauseating. Well, it's about time we became nauseated about the condition of modern marriage and divorce and the way the home is going. As goes the home so goes the church and the nation. What communism could not accomplish by force in America, we have accomplished by default.

Sleeping children are morally conditioned by speakers under their pillows repeating sentences and slogans ("64,000 repetitions make one truth"). Lest we laugh too long at this consider our TV commercials—and we are awake. More seriously, when the standards of revealed religion have been discarded what other authority does truth have?

There is in the *Brave New World* a unique way of preventing the growth of individualism and liberty. People attend a Solidarity Service where there is a church-like communion service with the singing of Solidarity Hymns. This is all part of that Oneness, Conformity and Happiness which can only be attained by the sacrificing of such things as truth, conscience, and justice. What a devastating picture of many modern church unions, to say nothing of secular regimentation.

The plays of Shakespeare have no place in the *Brave New World*. Why not? Because in this form of art there is pain, unhappiness, and worst of all social instability, and these actually

appear to contribute to character and life—perish the thought. "Our" Emotional Engineers see that audiences receive not meanings but agreeable sensations only.

The torso of the work demonstrates the great shift: the shift from the pursuit of truth and beauty to the pursuit of material happiness. The assembly line demanded this shift—placidly happy people keep the wheels turning. Also when the masses seized power then it was happiness rather than truth and beauty that mattered. Then there was the war and that "bomb." That made people change fast. What is the point of knowledge (except perhaps "scientific") when there is that bomb?

Here indeed is a writer with vision and daring. When worldly happiness becomes the only goal, such things as right and wrong, justice, religion, freedom, truth and conscience are overridden. *Touche*.

If our generation were confronted with the choice between controlled security and happiness on the one hand, and the dangers and responsibilities of freedom on the other, which would we choose—which are we choosing?

Brave New World cannot be called great literature. Nevertheless, it has written its "Mene, Mene" on the walls of our civilization.

ROBERT K. CHURCHILL
Sonora, Calif.

For Collegians

International Library of Philosophy and Theology: Modern Thinkers Series. Ed., David H. Freeman. Philadelphia: Presbyterian and Reformed Publishing Company, 1960.

THE Christian parent or minister can usually find enough up-to-date material for the covenant instruction of the youth through Junior and Senior High School. But what of the time that these same young people go off to college? They then need something that will confront them with

the relevancy and the challenge of the gospel in the academic terms with which they are becoming familiar on the campus. Especially when we think of the wide range of literature available to the college student which is antagonistic to the Christian faith, such an approach is not simply a luxury but a necessity.

It is fortunate that the intelligent student can now be given the pamphlets of the *Modern Thinkers Series*. At present there are eight titles available, ranging in price from \$1.25 to \$1.50 each. They are available from the Presbyterian and Reformed Publishing Company, Box 185, Nutley, New Jersey.

We shall mention three of these that should be of especial interest to the readers of the *Guardian*.

Professor A. D. R. Polman of Kampen, Holland, has written an interesting pamphlet, *Barth* (\$1.50). Barth has, of course, received much attention in Reformed circles, particularly from Dr. Van Til. Polman approaches Barth with a somewhat different method; but his careful studies of Barth's views of the Scriptures, of predestination, and of creation merit attention. His conclusion is that in each of these areas Barth has approached the Scriptures with a preconceived way of looking at things and has therefore distorted the biblical message.

Barth and Bultmann

A second contribution that should be of considerable interest is the *Bultmann* (\$1.25) of Professor Herman Ridderbos, also of Kampen. Although the views of the famous New Testament scholar, Bultmann, have been well known for a long while, the opinion is spreading among conservative Christians in America that Bultmann's influence is outstripping that of Barth. He should therefore receive much more attention here in coming years. Ridderbos, as this pamphlet shows, is a careful student of Bultmann's thought. He understands the so-called "existential" philosophy which has influenced Bultmann. He carefully confronts Bultmann's views of the New Testament with the orthodox understanding of the New Testament itself.

Bultmann tries to disentangle what he believes is the redemptive message of the New Testament from the so-called "mythical" views of the bibli-

cal writers, e.g., that Christ is a divine person come down from heaven. Can the gospel of the love of God, however, be understood apart from the fact that God actually sent his only begotten Son into the world? According to Ridderbos, Bultmann has misunderstood the New Testament message, and his program of ridding the Bible of its supposedly "mythical" framework is more improbable than this framework itself.

Rushdoony on Van Til

A third contribution is that of our own Rousas J. Rushdoony. In his pamphlet, *Van Til* (\$1.25), he presents us with a clever chapter taken from his larger work on Van Til's philosophy. Rushdoony defends the viewpoint of Van Til, that human thought which does not build upon the foundation of the revelation of God in the Scriptures is folly. To introduce his argument he uses the old story of the emperor who bought

some garments that were supposed to be invisible to fools but visible to the wise. When these "garments" were put on him, the emperor could not see them, but not wanting to be called a fool he went out nevertheless. His subjects, not wanting to be branded fools either, all loudly praised his new wardrobe, all except a little girl, who in her candid innocence exclaimed, "The emperor has no clothes." This is a parable, Rushdoony says, of human thinking apart from Christ, which believes that it is magnificently clothed but is really naked and vain.

Other available titles in the same series are the following: Van Riessen, *Nietzsche* (\$1.25); Zuidema, *Sartre* (\$1.50); Zuidema, *Kierkegaard* (\$1.25); G. Brillenburg Wurth, *Niebuhr* (\$1.50); and Clark, *Dewey* (\$1.50). Pamphlets on other significant thinkers are now in preparation.

ROBERT D. KNUDSEN
Roslyn, Pa.

must be a good selection of books and materials in the library to begin with!

All of this assumes there is a need on the part of the individual which is recognized and has resulted in the action of actually walking to the library. What shall we do about those who need to be made to recognize a need or to exert themselves to attempt to satisfy it through the materials we have available?

Posters and displays can interest people in coming to the library. Mimeographed booklists and book marks can help also, as well as brief notices in the church bulletin — when there is room! Contests and reading clubs are more work and correspondingly more effective. Recently at Knox in connection with a missionary rally for young people there was a contest involving the reading of missionary books. During this contest 53 missionary books were read by 30 children and young people. One mother, at least, affirms that this was a stimulus to good reading for the daughter in her home.

A brief talk by the librarian in each Sunday school class or department can create interest, too, especially if the librarian takes books along with him. Even a conducted tour on the part of a class or organization, with directions for the use of the library, can be arranged and will reap benefits.

In a more personal way the librarian can send notes to teachers or individuals concerning things that might interest him particularly. Books surely should be taken to the sick and shut-ins. One person might take on this ministry, perhaps in connection with the Cheer Department or the Home Department. There is nothing like personal enthusiasm for books and a desire to share treasures with others. It becomes contagious.

Books Are Important

God himself chose a *Book* as the vehicle for conveying to you and to me the glorious story of salvation and all that we need to know to acquire it. Paul was acquainted with the writings of the heathen. He carried around with him the *books*, especially the *parchments*. And he instructed that attention be given to reading. God in his common grace gave us paper and ink. He gave the brains to develop the printing press. He gave to

Promoting and Using a Church Library

Part II

By NORMA R. ELLIS

Our church organizations are always needing material about our missionaries — but we can't find it in a book. Someone wants to look up something that was in one of last year's vacation Bible school manuals. A Machen League leader needs more information for a series on the cults. Or a parent has a question about Christian schools or perhaps a summer conference. And so it goes, week after week. All such materials, and much more on a wide variety of topics, can be retained and organized into an interesting and extremely useful vertical file.

Since this is within the reach of all of our churches and in one way is practically the most valuable asset in the library, I have prepared a suggested guide for setting up such a file. Someone other than the librarian might well do this. Surely all should participate in submitting letters, clippings from the *Messenger* and the *Guardian*, etc. to be mounted and included.

Pictures, flannelgraph materials, slides, films and filmstrips and tape recordings as well as records can find

Mrs. Ellis, wife of the pastor of the Knox Orthodox Presbyterian Church of Silver Spring, Md., concluded her first article by noting that much information that may be useful is not to be found in books, basic as they are to the church library.

a place in the library as it grows. These all take money and should be chosen very cautiously, but are surely of great value in the enriching of our instruction.

Still we have no customers! How are we going to get people into this fine library we have assembled? To begin with, as we have said, the library must be easily accessible and comfortable and attractive. These may seem non-essentials, but for the lukewarm reader or enquirer they are really important.

Getting More Readers

Likewise it must be easy to locate books and materials through good organization, and easy to borrow books and materials. Of course, there

A VERTICAL FILE FOR YOUR CHURCH LIBRARY

A three-drawer legal size file is recommended. The bottom drawer may hold *flannelgraph* materials, arranged alphabetically behind pressboard dividers labelled with the name of the most prominent Bible character.

The middle drawer may serve for *periodicals*. Back copies of magazines such as *Christian Home and School*, *Messenger*, *Presbyterian Guardian*, *Torch and Trumpet*, should be placed chronologically behind pressboard dividers labelled and arranged alphabetically. Put them in folders showing the dates included therein. (Current copies of periodicals are kept out on a rack or table and are not to be borrowed.)

The top drawer will be your *information* file. Here you will keep tracts, pamphlets, catalogs, mounted clippings from magazines on important topics; articles, letters and pictures of our missionaries; articles, especially with pictures, from general magazines concerning lands where we have mission work; programs and conference folders; Christian education materials of all kinds; and innumerable other papers and information!

Below are sample suggestions for labelling folders and dividers in starting your file. If in CAPS a pressboard divider is placed in front of the folder and labelled in the same manner. Three positions are used in the file.

FIRST POSITION	SECOND POSITION	THIRD POSITION
Baptism		
BIBLE	World Home Bible League	
CHRISTIAN SCHOOLS	Local Christian school	
CULTS AND SECTS	Christian Science etc.	
Ecumenical Movement	World Council of Churches	New Delhi Conference
ORTHODOX PRESBYTERIAN CHURCH	California Presbytery etc.	Conferences
OPC Christian Ed. Com.	Great Commission Publications	
OPC Foreign Missions	ERITREA etc.	BIRDS etc.
OPC Home Missions	Wisconsin etc.	Gresham, Menominee
PROTESTANTISM	Reformation Day	
RELIGIONS	Denominations	United Presbyterians etc.
	Non-Christian	Buddhism etc.
ROMAN CATHOLICISM	Papacy etc.	Ecumenical Council
SUNDAY SCHOOL	S.S. Contests	
WESTMINSTER SEMINARY		
WOMEN'S WORK	Presbyterial Missionary Society	Constitution
YOUTH WORK	VACATION BIBLE SCHOOL	
	French Creek Conference	Junior High etc.
	Machen Leagues	

some talents for writing. And God has given to many the joy of finding a book that is "just right for me!"

But most of all — read. One school librarian said, "If you say you like to read but do not have time, then you do not like to read!" A person *finds* time for what he wants most to do. "Study," said Paul to Timothy, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Professor Leitch Leaves Pittsburgh Seminary

Charging that "the seminary is taking the road to liberalism," Dr. Addison H. Leitch, professor of systematic theology, tendered his resignation to the Board of Pittsburgh Theological Seminary last June. He declared that the present structure and future plans of the seminary were not of a nature that could enlist his enthusiastic loyalty. "It's a kind of neo-orthodox pattern to which I cannot subscribe," Dr. Leitch said.

Pittsburgh Presbytery at its next meeting order an "investigation" to be conducted by the Council of the Presbytery. Dr. Leitch was formerly president of the Pittsburgh-Xenia Seminary which was merged with Western to form Pittsburgh Seminary following the recent union of the United Presbyterian and Presbyterian U. S. A. denominations.

There had been hope in some quarters, apparently, that Pittsburgh-Xenia might be allowed to continue its separate existence as a lone conservative school amid the liberal and neo-orthodox seminaries of the united church. Observers who had pointed out how unlikely it was that the dominant majority (U. S. A.) would tolerate this were soon proved right when the seminary merger was forced through despite the opposition of many students, some of the faculty and trustees, and the president. Dr. Leitch's resignation confirms the uncomfortable spot in which conservatives find themselves in such a situation.

It was reported quite recently that Dr. Leitch has accepted a position as professor of philosophy and religion at Tarkio College, a United Presbyterian school in Tarkio, Mo.

The Presbyterian GUARDIAN

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Evangelism

Evangelism is not the only task of the church. It is, however, a most important aspect of the commission which Christ has given us. It is something of a commentary on the church's neglect of evangelism that much of today's evangelistic activity is being done by agencies outside the church. All sorts of independent groups are seeking to carry the gospel throughout the earth, more or less apart from the church, yet of course dependent upon members of the church for support.

Now there may be some specific areas in which groups such as Inter-Varsity Christian Fellowship, for example, may obtain a more effective witness on a college campus than a local church or a single denomination might have. Or perhaps such an agency as the World Home Bible League may find easier entrance for Scripture distribution, but these exceptions do not nullify our contention that evangelism is primarily the task of the church.

Current efforts at mass evangelism, both large and small, are for the most part conducted by individuals or teams whose stay in any one community is brief, and whose relationship to the churches is tenuous, if not confusing. The meetings, moreover, are usually held in public buildings rather than in churches.

It is to be feared that with the publicity attaching to these large crusades — and with the notion prevalent that unless something is big it isn't worth trying — many local congregations shy away from any effort at evangelistic meetings of their own.

For that reason, among others, we

call attention to a report in this issue of a series of evangelistic services in a local Orthodox Presbyterian congregation. This was not just a once-in-a-decade effort, but one of a regular cycle of spring and fall special meetings. Not all need follow exactly the same pattern, but when a concentrated effort is made, with some frequency, to bring the Word of God to a community, the way is opened for such a blessing as this congregation experienced — and it has happened elsewhere, too.

We are gratified at reports of a number of local churches that have made plans for evangelistic services this autumn. Here is one way for the church to be doing what it ought to be doing: evangelizing its area by every possible means. Moreover, when the local church is the agency for evangelism it is in the best position to couple it with sound instruction, before and after. Evangelism and teaching may never be separated.

Incidentally, this is one of the strong features of the Great Commission vacation Bible school materials published by the Committee on Christian Education of the Orthodox Presbyterian Church. The many churches using these materials this past summer were assured of combining solid biblical teaching with a proper effort to reach boys and girls, and their homes, with the gospel. The VBS is another avenue of evangelism by the local church, supplementing the Sunday school's program of teaching and evangelism.

A special series of meetings, to be sure, will not take the place of the week by week evangelism of the church. The regular services will also have in view the unconverted among the hearers. After all it is the same gospel that is the power of God unto the salvation of sinners and the edification of saints. Preach and evangelize, evangelize and teach: this must be the pattern in the total work of the church through its worship services and Bible schools, its youth meetings and summer conferences, and of course its missionary outreach at home and abroad.

Our plea, then, is for the church as a whole, but in particular each local congregation, to examine and strengthen its evangelistic program. The missionary commission is really one. Let our concern for our missionaries across the seas also remind us of our debt to

the lost in our own communities. And let our renewed zeal for evangelism at home and the consequent enlarging of our churches inspire us to enlist and support additional missionaries throughout the world, while it is yet day.

At the Brink

Crisis seems to pile upon crisis in the late summer of 1961. It is next to impossible to hazard a guess as to what the international situation may be when these words are read. Are the threats real or empty? Will someone go too far or say the irretrievable word?

In all the welter of words and charges, of maneuvers and schemings, there are many whose eyes are out of focus as they scan the newspapers for clues as to mankind's destiny. Even some Christians appear to be so deafened by the discordant clamorings as to miss the one sure voice.

We do well to remember that God rules in the heavens and causes his will to be done upon earth. The Scriptures remind us that it is God who sets up kings or removes them and that before Him all the nations are but as grasshoppers.

The God who raised up Babylon as his scourge of judgment put the handwriting on the wall — and Belshazzar came to his appointed doom. Neither dictator nor refugee draws a breath apart from the Creator and Sustainer of life.

The Judge of all the earth shall yet do right — and he is the Judge. Would that mankind had half the fear of falling into the hands of our God who is a consuming fire that it seems to have of Krushchev!

In the last analysis, not Krushchev, nor Kennedy, nor the United Nations — but God will determine the course of history. Not Moscow, not Washington — but the throne of God is to be the focus of the Christian's attention, and prayer.

The answer to the world's ills, which spring from the malevolent human heart, is the same this summer as always: the gospel of redeeming grace through faith in Jesus Christ. Our hope is misplaced unless it is in Him whose coming is called a "blessed hope."

R. E. N.

Missouri Synod Lutherans Raise Doctrinal Issues

It was like the exciting meetings that led to the formation of the Orthodox Presbyterian Church when 500 aroused Missouri Synod Lutherans met in Milwaukee's elegant Schroeder Hotel in mid-May to discuss and denounce Modernism in their own church. Since individual action for the last ten years apparently had failed to restore doctrinal purity in the seminaries, publications, and youth organizations, this unofficial meeting was arranged to mobilize conservatives in the church. It called itself the "State of the Church Conference." There were some laymen present, but the majority were pastors.

The Missouri Synod is a large church according to Orthodox Presbyterian standards, having almost 2,500,000 members and over 5,000 ministers. So, you see, this group was only a small representation of so large a church — 10,000 invitations to attend this meeting were sent out — but, those who attended the two-day conference were determined that now at long last something had to be done.

Upon arrival each delegate was given a 200-page *Book of Documentation* containing photo-static reproductions of clippings, articles, and correspondence as proof that the church "is on the verge of being taken over by liberals." Essayists presented thirteen excellent papers on Scripture, the Church, the Ecumenical Movement, Youth, and Education. Each speaker showed how the faith was under attack and how the church was yielding more and more ground.

As I observed these meetings as perhaps the only Calvinist in the room, I had the comfortable feeling that these were our kind of people. Doctrine still means a great deal to this part of the Missouri Church, and as I read quotations from Van Til on Barth and Brunner and heard speakers refer with approval to Machen and Westminster Seminary I thanked God that His cause is still so great, and that there are many others just as unyielding as ourselves who have the

courage to say that what a man believes makes a difference. Calvinists and Lutherans do not agree on Double Predestination and some other things, but at this conference our heroes and villains were the same, and it is to be devoutly hoped that facing the foe of modern unbelief will bring our Lutheran brethren into closer fellowship with us.

There can be no doubt as to the seriousness of the situation. It is no wonder that Bible-believers in the Missouri Synod are worried about what looks like a spreading modernist take-over in their church. Their periodicals and theologians speak approvingly of Dietrich Bonhoeffer, Paul Tillich, Karl Barth and Rudolf Bultmann. One of their ministers, Martin E. Marty, is an Associate Editor of the *Christian Century*, one of America's most outspoken liberal religious journals. At Valparaiso, the Missouri Synod's only University, H. Richard Niebuhr delivered the third Centennial lecture and in that address warned against "putting our confidence in churches, doctrines, and Bibles." In December 1959 the Board of Missions of the church sought and obtained membership in the Home Missions Division of the National Council of Churches. Missouri seems to be getting tired of standing alone.

Question of Inerrancy

At the conference meetings a great deal of emphasis was placed upon "doctrinal heresy" at Concordia Seminary, St. Louis and the essays of Dr. Martin H. Scharlemann, professor of New Testament Interpretation. In his first paper on "The Inerrancy of Scripture" delivered to the faculty on Feb. 25, 1958, Dr. Scharlemann said, "In this paper I propose to defend the paradox that the Book of God's truth contains errors. What is more, I hope to show that by the proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation." He concludes, ". . . that the question of

inerrancy is quite out of keeping with the nature of Biblical revelation. What is more, we shall experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism."

Commenting on the statement on Inspiration in *The Fundamentals* which describes the Bible as "the verbally inspired Word of God, inerrant in the original text, and as the highest and final authority for faith and life," Dr. Scharlemann says, "It is this particular emphasis that has misled many Christians into believing that Christian faith is belief in a book." He continues, ". . . it ought to be obvious that the word 'inerrant' can be and usually is a very misleading term to use of the Scriptures. It is dangerous because it is a word that makes sense only in the light of a false view of inspiration — one that got into the Church from ancient paganism and has been perpetuated by the Reformed-Fundamentalist tradition."

"I want to add here two formulations," he states. "One is Lutheran; the other is Reformed. One follows from the formal, the other from the material principle. It has been said, 'The Scriptures are the Word of God, and as such they are inspired.' This is Lutheran. The other formulation has it, 'The Bible is inspired; therefore it is the Word of God.' That is Reformed Fundamentalism. Between these two statements is a great gulf fixed . . . In Lutheran theology, faith comes first."

Whether or not the situation in the Missouri church is as serious as the delegates to this conference seemed to think it is, these statements by Dr. Scharlemann are bad. The Bible is inspired and inerrant not because I regard it as true, but simply because God is its Author. When the Holy Spirit opens our eyes to accept as sufficient the evidence which the Scripture supplies for itself then faith in the Bible is the result. It is not faith then which comes first and lends

to the Bible its reliability, but rather it is God's mighty act of inspiration which comes first and gives to the Bible its authority. It is in the very nature of faith itself to rest upon its antecedents. The Bible witnesses to its own inspiration, the Holy Spirit enables us to believe that this witness is true, and faith in the Bible becomes the attitude of the heart. To place faith first, however, is to limit and define the word of God according to its acceptance by man and to reduce what is an absolute and infallible standard to arbitrary subjectiveness.

Resolutions

The conference went on to pass more than a dozen resolutions and in the course of doing so the Rev. Dr. Neelak S. Tjernagel, a social science teacher at Concordia Teacher's College, River Forest, Ill., declared that the conference was making itself vulnerable on so many fronts that the all important battle for the authority of Scripture might be lost. "The sanctuary is ablaze," he said, and "we are obscuring the main challenge."

The conference, however, turned down this advice and unfortunately, I think, let itself be drawn into side issues. A resolution was passed reaffirming the "Brief Statement of the Doctrinal Position of the Missouri Synod." Another called for the retraction of certain heretical statements in church publications. The conference declared that the steps of discipline outlined in Matthew 18 need not be followed in the case of public sin. A statement on "The Form and Function of the Holy Scriptures" adopted by the St. Louis Seminary Faculty was judged unacceptable.

Further resolutions demanded that Synod sever all connections with the Lutheran World Federation, National Lutheran Council, and National and World Councils of Churches. Communism was condemned as militantly opposed to Christianity and subversive of the principles upon which our nation was founded.

The *King James Version* was urged upon the churches in preference to all others. The *New English Bible* was severely criticized by Dr. William F. Beck who said it was "not authoritative," that the number of indisputable mistranslations in it reach the "incredible number of 970," and that the translation of "God's people" for the Greek "hagios" is "just one of Dodd's

ideas to get rid of the righteousness concept."

The Missouri Synod's Valparaiso University also fell under sharp attack and the 1962 Synodical Convention was called upon "to conform its teaching and publications to the doctrinal position of Synod and if the university cannot or will not do so, to refrain from authorizing further Synod-wide solicitation of funds for the school."

Prayer Fellowship

One resolution which was passed by the Conference concerned the matter of praying with persons with whom Missourians do not have doctrinal agreement. It specifically took issue with a study on this subject prepared recently by a committee within the Lutheran Church Missouri Synod entitled "The Theology of Fellowship." It was alleged that this study compromised the historic stand taken by the Missouri Synod on this issue.

In questioning the delegates on these points I discovered that it was their conviction that Lutherans could not in good conscience pray with non-Lutherans. Furthermore, I was surprised to learn that this is so regardless of whether the non-Lutheran be a rank modernist or a truly devout Evangelical. The degree of "heterodoxy" seems to make no difference. And finally, while this insistence on no fellowship with non-Lutherans forbids *church* fellowship it also forbids informal prayer fellowship between members of Lutheran and non-Lutheran churches. There are differences of opinion on the practical application of these principles to actual life situations, but I sensed that this is an important and emotion-filled issue. These men were convinced that prayer is only proper among those of full doctrinal agreement.

While I would hope that Orthodox Presbyterians would reject such

SUSPENSION OF FELLOWSHIP

The Wisconsin Evangelical Lutheran Synod, meeting in Milwaukee in mid-August, voted to "suspend fellowship with the Lutheran Church-Missouri Synod on the basis of Romans 16:17-18 with the hope and prayer to God that Missouri Synod will hear in this resolution an evangelical summons to 'come to herself' (Luke 15:17)."

The action, by a vote of 124 to 49, was the culmination of several years of strained relations between the 350,000-member Wisconsin Synod and the much larger Missouri Synod, which the former has accused of "liberal tendencies." It appears that the matter which brought things to a head was the question of joint prayer, which Wisconsin regards as on the same plane with worship and permissible only when there is complete doctrinal agreement.

Dr. John Behnken, president of the Missouri Synod, expressed the hope that the Wisconsin Synod would reconsider its action, saying, "If there are errors in our midst, then remain with us and help correct these errors. We humbly acknowledge that we, too, are sinners in need of God's mercy."

Later in the month the Evangelical Lutheran Synod (Norwegian) reaffirmed its suspension of fellowship with the Missouri Synod which has been in effect since 1955. The 15,000-member ELS also urged that the four-member Lutheran Synodical Conference of North America be dissolved since two of its member bodies are no longer in fellowship with the largest group, Missouri.

Although Missouri Synod officials have attempted to discipline offenders, "gross error, publicly promulgated, goes publicly unrepeated" in the Missouri Synod, according to ELS.

The *American Lutheran*, publication within the Missouri Synod, in an editorial in the July issue called for "patience and understanding" following the "State of the Church Conference" held in mid-May. It made a plea for "Christian love and restraint in dealing with those who may have supported the Conference" and reaffirmed by quoting a 1958 editorial a commitment to the Scriptures as "the inspired Word of God — absolutely true, inerrant, infallible."

narrow denominational restrictions upon prayer fellowship, it does seem to me that we need to emphasize more than we have, that prayer is a privilege that belongs to Christians alone. The minister is sometimes called upon to take his turn with the local rabbi and priest to lead at P.T.A. opening devotions, or to lead in prayer at civic functions. When such public groups of uncommitted men and women are led in prayer by us, notwithstanding the dubious practice of "preaching in our prayer," we cannot avoid leaving the impression that God is on friendly terms with everybody no matter what his brand of religion might be.

After all, prayer by its very nature assumes faith in a personal God who is able to hear and help and send blessing for Jesus' sake. Surely, this is far more than we have the right to assume of the individuals who make up a normal cross-section of Americans at a public meeting. Of course,

we should pray *for* all men, but may we pray *with* everyone? Just what are the legitimate limits of prayer fellowship? It would be fine to have some discussion of this question in our church and in the pages of the *Presbyterian Guardian*.

After adopting the resolutions, the Conference meetings came to their close. The picture presented is dark, frightening and all too familiar. What will the Missouri Synod do in the days ahead? Will it learn to live with Modernism, reduce the true gospel to an alternative within the denomination, allow the authority of God's Word to be debatable? Or will it insist on orthodoxy, accept the opprobrium it involves and continue in the line of Dr. Walther and Dr. Maier? Obedience requires that those who love the Lord bear the stigma of 'obscurantism' as well as the martyr-fire.

CARL J. REITSMA
Cedar Grove, Wisc.

Evangelistic Projects

In its initial stage the institution, without its present name as yet, gained high repute as a boarding school. It should be said that its patron had been able to engage some excellent teachers. Several evangelistic projects still in existence at Arnhem originated with members of this staff. At one time in a special department of the school the training of girls for home and foreign mission work was started. This idea has after the war been adopted by the Gereformeerde Kerken, so that at present there is at Baarn a (church) training school for social and church workers for both men and women, called "De Nijenburgh" after the old estate of the Countess Van Limburg Stirum.

Nothing is left now of this Arnhem house and of the original school. They were situated near the ill-fated Rhine bridge. Some of you may remember the allied air-borne attack on Arnhem and Nijmegen in the fall of 1944. The fighting was for possession of this bridge, and the school changed hands several times. A battle was fought over each classroom. Fortunately the students had not returned yet after the summer vacation.

The Countess living close by was well in her eighties and an invalid. Servants carried her into the garden and left her to fetch a stretcher, but it was 24 hours before they were able to get back to the old lady. "The fire has kept me warm," she said. It was the school, part of her life-work, her house and family possessions burning. Some days later she died.

The Place of Parents

Although the Countess bore the main financial burden until the school became subsidized, a Board had been formed to govern the school and gradually a parent society came into existence, consisting of parents in agreement with the charter of the school. For many years a dominating figure on the Board was Baron Van Heemstra, Queen's Commissioner in the province, elder of the Gereformeerde Kerk, a man of great integrity and ability both in church and civil life.

It had never been the intention to limit membership of the Board, the parent society, or the staff to members of the Gereformeerde Kerken. For a long time cooperation between members of orthodox Protestant churches has been possible in The Netherlands

Correspondence from The Netherlands

A Christian Secondary School

Dear Friends:

It is quite some time since I left Westminster Seminary and the States—nearly four years—but I still often think of both, grateful for what I learned and experienced. What the Westminster Alumni Directory says of me still holds good: teaching school and assisting in church work at Arnhem. I should like to tell you something more of these two occupations, the former in this letter. In the course of the years I had been an office-worker and a nurse. With some trepidation I started out as a teacher in January 1958. Looking back on these few years I must say that teaching is not pure bliss—nothing is I suppose—but it has its points. In fact I enjoy it!

My school is Van Limburg Stirum-school at Arnhem, a Christian secondary school for girls. It was founded about 50 years ago by the Countess Van Limburg Stirum. Abraham Kuyper did not only have a following among the "kleine luyden"—the lower middle

classes—but also some "mighty and noble" men and women chose to stand with him.

Van Limburg Stirum-school was not founded in the first place to train covenant children, but to evangelize through the education it offered. On account of the name and position of the founder it attracted children from well-to-do families. Once in the early years of the school when the attendance was as yet small, some parents protested against the Bible lessons of the principal—outright Calvinistic. The decision of the Countess was without any hesitation: "This kind of instruction is to be continued even at the risk of losing pupils. It is no good trying to evangelize with anything but the full counsel of God." As a matter of fact the original charter of the school said that the teaching at the school was to be based on the Bible as interpreted in the Heidelberg Catechism, the Belgic Confession and the Canons of Dordt.

— cooperation in Christian politics, labor organizations, schools. Who is able at present, however, to define the term "orthodox"? It has begun to cover a multitude of opinions, even within the Gereformeerde Kerken. And this to my mind has become the tragedy of Van Limburg Stirumschool as well.

It cannot be denied that this school, especially since the death of Mr. Van Heemstra, has been drawn away from its original course, even with an appeal to its charter which in its present form still seems positive enough. But I can yet hear Professor Woolley saying, "No charter is able to protect a school."

It seems to me that one of the main causes of our present plight is the non-functioning of the parent society. Parents are not interested in becoming members, and those that are do not attend the very rare meetings. I do not think that this non-functioning is due to the fact that Christian schools are subsidized here (though there is no doubt that without subsidy only parents that are deeply interested in Christian education will take part. Nor do I think that such parents would ever appoint a teacher in any field that

is not convinced of the necessity of Christian education, as sometimes happens in our Christian schools).

Conflict Over Ecumenical Cooperation

During the few years that I have been connected with Van Limburg Stirum school a conflict has occurred which is probably typical for the situation at many Christian schools in The Netherlands. Over a year ago the Board decided with a seven to four majority that posters should be displayed in the school announcing ecumenical youth services. These youth services are being held once in two weeks on Sundays. At these youth services ministers from the churches that are participating in the World Council take the pulpit. These services are expressly organized for secondary school students.

The protest of the minority of the Board and of the staff was on these grounds: (a) These services are not in accordance with the charter of our school since the World Council is not based on the same foundation as our school. In fact it means that we are exposing our young people on occasions to liberal preaching. (b) The

school should not interfere with the church consciousness of the pupils. (c) A congregation does not consist of secondary-school students by themselves; they should not meet separately in church services.

These arguments, however, were not thought to weigh against what was called the powerful means of evangelization offered in these ecumenical youth services. The majority of the Board and staff argued that as a means of evangelization ecumenical youth services are in line with the intention of the school.

This is one symptom of a situation that becomes more and more oppressing. If I am not mistaken you in the U.S.A. are burdened with very heavy financial obligations with regard to your Christian schools. However, of the two burdens I would choose the latter. It is better to "lose" money than to abandon children in the spiritual sense. The one is a sacrifice, the other a sin.

Sincerely yours,

T. E. N. OZINGA

30 Passavantlaan

Arnhem, The Netherlands

"Let The Children Come Unto Me"

BY PAULINE O. GAFFIN

A homemade poster decorated with cut-outs from used greeting cards is hung from the top of our iron gate each week just before lunch on the day that a Bible class for children is to be taught in our yard. In Chinese characters it announces that children are welcome to visit a meeting in the yard from four to five o'clock. Out here we don't invite people to attend or come to a meeting. We invite them to visit. Our home is located at the intersection of main streets. To reach the elementary school a short distance to the south hundreds of children coming from the north, east and west, daily pass our home.

Around two-thirty the lowest grades are dismissed. Soon thereafter on the day of the class children begin ringing the gate bell, banging on the gate and

otherwise entreating to be allowed inside. We try to delay answering till three o'clock. When the gate is swung open, in the children rush. They tear about the yard; roll and tumble on our comparatively nice lawn; chase around the house, the more furiously as the numbers grow with the periodic dismissal of the next higher grade.

The hour from three to four is pretty much of an ordeal for Yang, an unfortunate veteran who has only one arm and one leg. He lives in the store-room in the rear of the house and helps in many ways about the place, especially by answering the gate bell and caring for the yard. The seating for the class is improvised of boards from our packing boxes. The end of each board is placed on a building block. Having the early comers assist

Yang in bringing out these and arranging them before the flannel board on the back door patio has helped to eliminate some of the "reh nao." I must use that expression. It means noise, bustle and clamor. Literally it is translated "hot disturbance." And literally that is what we often have.

The Story of a Dollar

The beginning months of this class we had no Yang and no seats. We did have our nice yard, all the children passing our door and a lovely Christian girl to tell the story. Also we had the conviction that Christ was saying to us, "Let the children come unto me." Christmas '59 a prayer helper enclosed a dollar bill in the family greeting card. An accompanying note explained that due to the steel strike it was all that they could spare at that time. She suggested we use it for postage. But we decided that such a dollar might more properly be spent for something that would remain to remind us of the spirit of this family.

The dollar exchanged for forty National Taiwan dollars. With this



Lu, Miao Sheng teaching the children some new songs during vacation Bible school.



Beatrice Shih watches early comers play or do homework.



Gertrude Chow telling a story while Mrs. Gaffin looks on.

amount twelve cement building blocks were bought. The fairly long sturdy boards when placed upon them provided seating for 45 children. Seats down in front made it much easier to keep order. When all the children stood there was a continual pressing toward the flannel board. This resulted in the teacher not having room for arranging the cut-outs and sometimes a toppling of the board.

One day soon after the seating had been provided Gertrude Chow, the story teller, was detained at her class. She studied in a nearby college. The crowd was a bit larger than usual—the “hot disturbance” much hotter than usual. I thought the situation and the time might be improved with some catechism instruction. From our store of visual illustrations came forth a global map of the Western hemisphere, a grizzly bear’s picture and other foreign looking aids. They properly attracted attention. “Who made you?” I asked. An answer came back almost immediately, “We don’t know. We haven’t studied geography yet. We learn that next year.” At the moment I was amused. Later reflection impressed me with the intelligence of the reply coming so forthrightly from the bright-eyed third grader.

Several days later a teen-age boy entered the Bookroom carrying a book. The title revealed that it was a supplementary text for the fourth graders. Casually opening it, noting the table of contents and turning to the next page facing chapter one, I saw a full page picture of two extremely man-like apes, male and female. Beneath the picture the Chinese characters read, “Some people think that once man looked like this. What do you think?”

I began to think in the light of my understanding of the Chinese children who would face this question. Most of them like my little bright-eyed friend would be expecting to find out who made them. What could they think? Certainly they would not be able to think, “It’s a lie and I know it because God tells me in his Word that he made me in his image.” Withal our convictions were sharpened and our zeal increased.

For eighteen months our backyard class has met without fail once a week. The two winter vacations and one summer vacation that have passed during that time it met every day for a week. Very possibly a thousand different children as well as a score or more of adults have visited the class. After the story, which is properly preceded with singing and prayer, we have Scripture memorization. Chinese are extremely adept at memorizing. Care is taken to teach and drill the meaning of the memory work. Those who successfully recite the verse are given numbers that indicate the numerical order in which they recite. When the class is dismissed they may select the card they like best from a pile of used greeting cards laid out for them. They come forward in the order indicated by the number they hold. All the children are given a card as they go home. On the back is stamped the address and name of The Reformed Gospel Bookroom.

“Come See My Mother”

Last fall Gertrude Chow left Taichung to teach in the high school of her hometown. At winter vacation time she came to help with the vacation class. One morning we were do-

ing house-to-house calling, inviting children to the class being held in the afternoon and adults to special meetings at the Bookroom. In one street a voice called, “Teacher, teacher, come see my mother.” A sweet little girl led us up a winding stair. We met the mother. She was very cordial and told us how she had been a faithful Christian for four years. But then she observed such poor conduct on the part of some Christians that she stopped going to church. We read, prayed and exhorted her. That evening she was at the meeting, but she hasn’t come since. And though I have called four times I have been unable to see her. I have been told that she is a mah jong player and may be out or simply refuses to see me. We continue to pray for her and rejoice that the little child comes every week to the yard and to Sunday school. Recently she arrived at Sunday school with an American cigarette carton—so uncommon in these parts that it attracted more attention than the treasures she had in it. She said that her mother smoked that kind and this spells some unsavory connections.

In plain view of our gate lives a very attractive family. The oldest child, a second grade boy, has begun attending our class very regularly. From his first visit he was an intelligent and interested listener. However, time and again his very attractive mother would watch for him and call him home before he got inside our gate. Often when he did come in she would come and get him from the front row where he likes to sit. She offered the excuse many times that his father had to take him to the bath house at that time for a bath. On Sunday morning as I have

walked passed the home in company with children going to Sunday school I have invited the little neighbor to come along. Last Sunday he was there for the first time.

Recently on a Friday night Mr. Gaffin and I went to visit in a housing project. Three families of children who had been to the class in the yard came out to greet us. We were able to visit one of the families and to meet a second family. In the latter instance the father was busily engaged at mah jong with guests. The mother seemed embarrassed, said she did not play and was cordial as one could wish. The more we work with the children the more we feel the need to reach their homes. The fact that over half the ten million persons on this island are under eighteen years of age indicates the urgent need to reach the parents, but the more we try the more we recall the words of Christ, "Howbeit, this kind goeth not out but by prayer." Pray for Christian homes for Taiwan.

Faithful Helpers

Thank God for the young girls who have made real sacrifices to help in this ministry to children. There are three particularly. Gertrude Chow helped every meeting through the first nine months of the class as well as teaching in Sunday school. She is teaching English in her home town and living with her parents who are doctors. She will be helping for a few weeks in August. Beatrice Shih has come to know Christ through the ministry of the Bookroom. She teaches chemistry in the Chang Hua Girls' High School, commuting the twelve miles from her home here in Taichung each day. Besides being a busy teacher she is preparing to take government examinations with a view to going to the States to study nutrition. Despite this fact she took over the work that Gertrude had been doing when the latter left last fall.

Miao Sheng Lu, the wife of Maynard Lu, our former helper in the Bookroom, helped with the singing. When she left with her husband for seminary in Taipei last fall she had prepared a good supply of flannel-graph and song sheets that we hang from the board in front. Several younger girls are learning to teach that they may share in this ministry to children. Very possibly the most outstanding fruit to be borne of our labors will be the future of these who have been the teachers.

August, 1961

Here and There in the Orthodox Presbyterian Church

Lisbon, N. Y. — The Lisbon Church was pleased recently to accept a gift of land for their proposed building, given by one of the members, Mr. Ralph Moore. The congregation has elected as trustees the four elders — Elmer Akins, Wilson Moore, Delmer Putney, George Thompson — and Ralph Moore, Homer Sanderson, and Everett Thompson. The church's pastor is the Rev. Laurence Sibley.

Cedar Grove, Wisc. — A three-day celebration was observed in June, commemorating the 25th anniversary of the reorganization of Calvary Church in 1936. The Rev. George Willis, a former pastor now in Rochester, N. Y., preached during the Sunday morning service. The evening speaker was the Rev. Calvin Busch, Morristown, N. J. The combined choirs of Calvary Church and Bethel Church, Oostburg, sang.

The anniversary activities began on

Westminster Seminary Opening September 20

The Rev. Alexander C. DeJong, Th.D. is to give the address at the 33rd annual opening exercises of Westminster Theological Seminary on Wednesday, September 20. Dr. DeJong, pastor of the Second Christian Reformed Church, Highland, Ind., will speak on "The Focus of Our Consecration."

The exercises are to be held in the Calvary Orthodox Presbyterian Church across from the Seminary campus at 3 o'clock. Tea will be served afterwards in Machen Hall.

Friday evening with the introduction of guests by the present pastor, the Rev. Carl Reitsma, and special music by a chorus of vacation Bible school pupils. Many messages were received from persons who could not attend, including the previous pastor, the Rev. Robert Churchill, now engaged in pioneer missions work in Sonora, Calif.

A pictorial review of the church from 1847 to 1936 was seen on the screen, arranged by Mrs. Gerald Nyhof; and the historical sketch of the period 1936-61 prepared by Mrs. Erwin Claerbaut, was read by her son David.

The 1962 General Assembly of the Orthodox Presbyterian Church is to be held in Calvary Church, Cedar Grove, starting at 9 a.m. on Tuesday, May 29.

Fawn Grove, Pa. — The Rev. Raymond Zorn, pastor of the Faith Presbyterian Church (independent) since 1957, has resigned that charge, effective in mid-August, in order to accept a call to New Zealand. The Reformed Churches in New Zealand, organized in 1953, have been seeking the help of sister Reformed bodies to supply their pulpits, and it was in response to the urgent call of a congregation in Frankton-Junction that Mr. Zorn agreed to step into this far-away opening. The Faith Church concurred in his request, and the Presbytery of Philadelphia gave its permission.

Fall River, Mass. — Grace Church has a Family Night Dinner from time to time (families bring a

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hot dish and dessert, bread and coffee are furnished) which provides opportunity for fellowship and often for meeting and hearing a guest. At one of the recent gatherings the Rev. and Mrs. Henry Phillips and their daughter Susan were present and Mr. Phillips spoke and showed slides of the work among the Indians in Wisconsin. Mr. Phillips spoke in some 18 churches during a two-week period prior to the General Assembly.

In the course of a family vacation trip pastor G. I. Williamson preached for a rural Associate Reformed Presbyterian Church in Arkansas and a Christian Reformed Church in Iowa, with a visit to his family in Texas sandwiched between.

Glenside, Pa. — Among guest preachers at Calvary Church since the leaving of the Rev. Robert Atwell for Florida have been the Rev. Messrs. Calvin Busch, Eugene Bradford, Lawrence Eyres, Robley Johnston, Edwin Palmer, Leslie Sloat, and Raymond Zorn. Mr. Richard Gaffin led the summer prayer meetings, with a Bible study in the book of James.

Baltimore, Md. — For the first time in its history First Church (formerly St. Andrew's) has chosen deacons to serve the congregation in its ministry of mercy. The two men elected had served as deacons in the congregations from which they transferred to Baltimore. One is Walter Reid, formerly of Immanuel Church of West Collingswood; the other is Seymour Harkema, who came from the Christian Reformed Church, Ann Arbor, Mich. where Dr. Edwin Palmer was pastor before he came to Westminster Seminary.

Massawa, Eritrea — The Rev. and Mrs. Donald Taws, Orthodox Presbyterian missionaries in Eritrea, rejoice in the birth of twins: Bruce Donald and Anne Christine, both over seven pounds.

South Miami, Fla. — Services began in this newest home missions field on the first Sunday of August, with the Rev. Robert Atwell as missionary-pastor. Attendance averaged in the 40's for the Sunday school the first three weeks, with about 50 in the morning worship hour, a most encouraging beginning. The nucleus of

the group consists of seven families in the area who are members of the Hialeah congregation, of which the Rev. Glenn Coie is pastor.

The temporary meeting-place is the Kendall Community House, 9350 S.W. 79th Avenue, which has separate rooms for seven Sunday school classes. All chairs, pulpit, tract rack, hymnals, and other materials must be stored and locked in a separate room during the week. The group is in the process of seeking a lot for a permanent site.

Santa Cruz Building Dedicated

Upon completion of extensive remodeling by members of the congregation, the church building acquired some months ago by the Orthodox Presbyterian Church of Santa Cruz was dedicated at the evening service on April 30. Occupied by the church since the first of the year, the building has been made quite attractive.

The Rev. Henry Coray, Sunnyvale, preached the sermon and elder Russel Johnson gave a charge to the Santa Cruz session. Pastor of the congregation is the Rev. R. J. Rushdoony.

Changes of Address

The Rev. Robert H. Graham, 464 Jamul, Chula Vista, Calif.

The Rev. Clarence W. Duff, 2338 Old Welsh Road, Willow Grove, Pa.

The Rev. John J. Mitchell, 2450 Norwood Avenue, Roslyn, Pa.

The Rev. Robert L. Thoburn, 200 S. University Dr., Fairfax, Va.

The Rev. Egbert W. Andrews, 440 W. Queen Lane, Philadelphia 44, Pa.

Westminster Prepares for Largest Enrollment

One hundred nineteen students are expected at Westminster Theological Seminary for the fall term, according to the latest figures released by the Director of Admissions, Professor Paul Woolley. Topping last year's record high of just over one hundred, the student body will include perhaps as many as 21 in residence for the graduate program, of whom several are candidates for the doctoral degree.

Largest class appears to be the Juniors, with 31 full-time entering students from the United States and Canada and such distant places as Wales and India. Among the more than 20 colleges and universities represented are Belhaven, Calvin, Georgia State, Gordon, Hope, Houghton, U. of Maryland, Nyack, Princeton, U. of Virginia, Washington U., and Wheaton.

The Middler class will number 26, while the Seniors have 30. Special students are five, and six partial students are registered. About 50 members of the study body are single. Housing the growing student body presents an increasing problem. Except for the family which includes the dining-hall cook, the two gatehouses are to be occupied by single students this year, according to Controller Leslie W. Sloat.

Additional space has been made available in "Murray Heights" since Professor John Murray is moving to Glenside. Five students will occupy the suite which has been "home" for many years to the Professor of Systematics.

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