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Is Christianity Out-of-Date?

By the REV. FLOYD E. HAMILTON

General Secretary of the Committee on Christian Education of The Orthodox Presbyterian Church

My people are destroyed for lack of knowledge! (Hosea 4:6).

TO MANY people such a title will be an affront. "Christianity has not become and never will become out-of-date!" they will cry. "There is the power of God in the gospel that will always be its preserving salt, and make it impossible for Christianity to become out-of-date or to disappear from the earth!" To which we can only cry, "Amen!" Others who might read such a title will sneer, "Well! Are those old moss-backed conservatives at last awaking to the fact that old-fashioned Christianity has been dead for years?" But they too will resent the title's seeming inclusion of them, for they think that modern Christianity as represented by "the best liberal thought" is at the very forefront of twentieth century civilization. They will point out that it is already proposing its social program for the post-war reconstruction.

Needless to say, we do not imply by such a question that the gospel of Jesus Christ will ever be in danger of becoming out-of-date or that true Christianity in the historical sense has become an anachronism. Moreover, it would be a matter of rejoicing were it true that modern liberalism were passing out of the religious picture. We might express the question differently: Why is it that true Christianity has ceased to count in modern intellectual circles? Possibly a few people will delude themselves by thinking that it does count in academic circles today but, when the question is

worded that way, most evangelical leaders would regretfully agree that the orthodox Christian position is largely ignored in the modern world. The pagan philosophy of life and the universe has all but submerged the few remaining islands of Christian orthodoxy in the religious ocean.

When a pastor today sets out to start a Christian church in a new community, even when there is no church already there, he meets a wall of deadly indifference. People are not at all concerned about the fact that there is no church in that community. No one seems to feel the lack of a church, and very few people are interested in starting one. The attitude of most people is: "That man is trying to get a living out of us by starting a church here! Not for me, brother!" The movies and lodges may be crowded, but when Sunday night comes, most churches have closed their doors.

Very few magazines or books are published today which present the view that God is the sovereign ruler of the universe and that everything which happens is included in His plan and purpose, and those that are have only a relative handful of readers. In popular scholastic circles such a view is not even accorded a hearing. We Christians are struggling in a pagan world, opposed by a pagan system of philosophy and life, and in danger of being crushed by a pagan juggernaut of materialistic totalitarianism. It won't do

any good to whistle to keep up our courage. A Pollyanna attitude won't change these brutal facts. We won't have even a chance of changing the situation until we face it squarely, understand just how black the religious picture is, and try to understand what has brought about this terrible condition.

There are doubtless many contributing causes, but there is one fundamental cause that overshadows all the rest. It is the *pagan educational system* under which the present generation has been trained, and under which the children of this present generation are being prepared to make this world truly pagan throughout. We are not so much concerned at present with the antichristian teaching found in many textbooks studied in grade schools, high schools, colleges and universities. A whole article could be written on that subject. What we are talking about here is the essentially pagan character of the educational system itself. It is not necessary to be definitely opposed to Christianity in order to keep our young people from becoming Christian. All we have to do is to train them to think of the universe as a self-running, self-sufficient system, leaving God out of the system. The result will be exactly what it is today: God and Christianity will be left entirely out of their lives and thinking, or at least placed in the category of "non-essential industry".

It is an extremely serious charge which we bring against today's educational system, when we say that it is essentially pagan. Of course, there are many Christian teachers in the school system, but they are struggling against an impossible situation and in general are almost helpless to check the flood of paganism in modern education. In most cases, the state laws prevent them from giving active Christian teaching, and even when such instruction is possible, it has to be an appendage tacked on to the pagan educational system. That paganism becomes apparent the moment we consider the textbooks the children study. *Every subject is presented as though God did not exist!* Some textbooks are directly antichristian in their content, but most of them simply present the subject as though God had nothing

to do with it. Is it any wonder that when our young people study such books year after year, the idea eventually penetrates even the dullest minds that God and Christianity really have nothing to do with their lives? To me it is a continual miracle of God's grace whenever I meet a young person who has been educated in such an atmosphere, and comes out an active Christian! Humanly speaking, it would seem impossible! Of course the ones who do come out as Christians are in an almost hopeless minority, but can we expect anything else?

You see, they are caught in a vicious circle. The godless system of education takes away the divine authority of God's commandments, with the result that moral and ethical standards are undermined. The spirit of the school then becomes worldly, materialistic, and too often immoral. Plunged into such an atmosphere, the student is swept along with the tide and readily succumbs to the nonchristian teaching he is receiving, until he too accepts the pagan attitude of indifference to Christian teachings and principles. Then the vicious circle begins all over. He ceases to regard the Word of God as authoritative, and begins to grow restive under its ethical and moral standards. His own point of view becomes worldly and materialistic, and another young student is lost

to the church and the cause of Christ.

Let no one underestimate the power of an educational system to shape the thoughts and attitudes of those who come under it. Only ten short years ago, Nazi Germany revamped its educational system, and now the younger generation in Germany wholeheartedly support Hitler and his entire program. The United States of America has been attacked by Japan in the Pacific because the educational system in Japan for the past three decades has trained the Japanese people to believe that they are the descendants of the sun goddess Amaterasu Omi Kami, and that it is their destiny to rule the whole world. Regardless of the truth or falsity of any educational program, if that program is taught forcefully enough to the children over a period of years, the majority of them will come to accept it as true.

Now that, I believe, is exactly what has happened in America under our godless system of education. It largely explains the present attitude of indifference to Christianity which is so widespread in America today. The question now is, How can that attitude be changed? The writer of course believes that in the last analysis only God the Holy Spirit, in the new birth, can change that attitude, but the Holy Spirit normally uses means to prepare the hearts for His regenerating work. Godless education has brought about the present indifference to Christianity; God-centered education can, under God, be used to bring the youth of America back to Christ! A Christ-centered educational program would make the students again God-conscious, and the Holy Spirit would have hearts prepared for His regenerating influence.

It is quite evident that we cannot do this through the public school system. We would be blocked in our attempts on every hand. It would not be enough to reinstate the Bible in the public schools, for the Bible taught by unbelieving teachers would become a peril to the souls of the pupils. We must have the Bible at the center of the curriculum, taught regularly on school time, and by genuine Christian teachers. But even that is not enough. *Every subject in the curriculum must be taught from the* (Concluded on Page 111)

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The World-Crisis, Orthodox Presbyterians, and the Christian Community

A Plea for Christian Education

By H. EVAN RUNNER

Junior Member of the Society of Fellows in Harvard University

WHEN, just a year or two ago, we of the democracies were suddenly confronted with the so-called New Order, the rank and file of the American people were astonished to discover that their leaders had no satisfactory answer to the world's pressing problem. Since then the proposals from the side of the United Nations have been more negative than constructive. The Four Freedoms offer no definite way of security; they but promise the opportunity to each nation to find security in the way of its own choosing. But what if one member of the society of nations should desire, above all, freedom from freedom? What if, after the war, the European nations, which have grown weary of the seemingly futile search for a Way, should consider the offer of the Four Freedoms a stupid and immense mockery on the part of effete western liberalism? What if they should desire not freedom but slavery to Something, to some definite program? To such a sentiment we Christians cannot be completely unsympathetic however much we may oppose that "Something". Do we not sing:

"Make me a captive, Lord,
And then I shall be free?"

And did not our great Augustine discover that the only freedom is slavery to God? Yet for the peoples who may have such sentiments, the United Nations have almost no answer. They are completely at a loss to suggest any supreme loyalty which might fuse into unity our troubled race.

Deep in history are the roots of this world-crisis. Certainly few of us who live in this fourth year of World War II could be unaware of the powerful and determinative influence of historical forces upon human civilization. Yet, just for that one who may not yet see it clearly, let me relate a recent incident which illustrates very simply exactly what I have in mind. After service last Lord's Day, an Australian sailor asked me why it was so hard to find a really Christian church in Boston. In reply I told him that his

difficulty was the result of historical events of a century ago, specifically of the Unitarian revolt in New England. And if it had been desirable, I could have gone on to show how that revolt, in turn, was due to events in the century preceding that. And so we might have gone on, back farther and farther, until, I suppose, we should have come to Homer, the earliest surviving witness to our western civilization. The point for us is that that sailor's very practical difficulty in finding a place to worship existed because of intellectual movements reaching far back into the past. The buildings on our streets, a most practical matter, are the result of the thoughts of yesteryear. Because men think certain thoughts, they associate in various ways, and these associations become institutions, buildings, the skyline and pattern of our cities. Where in the Middle Ages the cathedral dominated the picture, today it is the skyscraper, a place of business.

The historical genesis of our present world-crisis is very clear to the Christian student. Our modern age is essentially a frame of mind; it is an age of men in revolt against the authority of God's Word. To all questions modern men sought answers in an analysis of their own minds or in an examination of the physical world about them. But the mind of man was too puny for the infinite variety and complexity of the experiences this world has to offer. Specialization was the necessary consequence. Each scholar had to limit himself to a very brief area of facts. This extreme form of specialization has entered into the very structure of contemporary education. It is all about us.

There are two decided evils in this practice of specialization. In the first place, it separates man from man, obscuring the common human need. In the second place, there is implied in it the belief that if enough facts can be amassed, man will attain to knowledge of the meaning of things. Yet, it must immediately be added, the great

increase in the number of facts at their disposal has made many scholars skeptical of ever achieving a unifying insight. Today learned men are so much separated from each other in their preoccupation with the facts of physiology, chemistry, or economics that they have lost all ability to understand each other. They find themselves unable to achieve a common purpose. This was seen when twice in the last two years a large group of eminent scientists, philosophers, and theologians failed to make any progress in their attempt to find a common basis for their work and the common goal towards which their work should be directed. Indeed, in the so-called "advanced" centers of secular education, men today openly say that they are no longer interested in any ultimate meaning. Their method, the modern mind, has led its representatives to relativity, individuality, and indifference. As with the Israelites of old when they did not hearken unto the Lord their God, each modern man does that which is right in his own eyes.

In this historical perplexity there has been, to my knowledge, only one open reply. I speak of the courageous lecture of Mortimer Adler, entitled "God and the Professors". But Adler's lecture was a failure. I do not mean that it failed because the professors continued to neglect God, for the professors on the whole are too far gone in their God-flight ever to be influenced by the heralds of God's foolishness. The failure of Adler's address is a failure inherent in the whole Roman Catholic position. Adler and the philosophers of the Roman Church suppose that sinful man can be reached through considerations of the "human" intellect engaged in the searching out of "human" experience. Only we of the Reformed churches have learned from the Word of God that the intellect is not something loosely joined to each and every man, but is simply one way in which the inner man expresses the inclinations of his

heart. The Arminians think of the will as an independent something within man, perfectly free to dip, as if in a vacuum, towards the side either of the good or of the evil. Reformed Christians know that the will is not a separate something, but is just one channel through which the inner man carries out the thoughts and intents of his heart. And so it is also with the intellect. The thing really basic is man's heart. As a man thinketh in his heart so is he. For out of the heart are the issues of life.¹ And the heart of man is desperately wicked. Intellectual activity is always the expression of a heart disposed either towards God or away from Him. Morality is involved in thinking, and only the Spirit of God can bring a man across the gulf separating the two communities of men.

Where Adler must of necessity fail, we Orthodox Presbyterians, with all other Reformed Christians, have the key to success. For we know that not intellectual considerations but only the Spirit of God can convert a sinner. And only a community of converted men can save us from the despair of our world.

I come now to consider the Christian community. Our crisis is deep in history and woven into the very fibre of all our social life. The modern mind, specialized to an extreme, and skeptical, has made the whole system of government-controlled education in its image. This had to happen, for education, in the words of its greatest historian, is nothing more than the "process by which a community preserves and transmits its physical and intellectual character".² The educational program of a people receives its character from the people, and proceeds to create a new generation in their image. To quote Professor Jaeger once more, "education in any human community is the direct expression of its active awareness of a standard".³

The radically serious need of an all-embracing program of Christian education is seen the moment it is realized that government-controlled education is simply a means of carrying on from one generation to another the standards of the nonchristian community. Daily Bible readings in the schools or

the granting of free time for religious education outside the school is little consolation to the man who realizes that the nature of the curriculum as a whole and the teaching of each subject is, in government-controlled schools, nothing more nor less than propaganda of the nonchristian community, the community completely at odds with the innermost convictions of the Christian's heart.

Just last year one of America's young theologians of the liberal wing suddenly discovered that "for Christianity to submit its Gospel to the tests of the other philosophies is to become faithless to its own truth and power". In connection with that discovery he observed that "consciously or unconsciously, nature and not the Christian conception of God as revealed in Jesus Christ has become the standard of truth". "We have not so much made this choice explicitly"—listen to this liberal theologian!—"as we have breathed it into our consciousness through our secular education".⁴ A man cannot experience such pregnant insight without breaking with his past course of action, and that is what this theologian has done. If a liberal sees the necessity of Christian education, why do not we? Some of us who have had to attend secular centers of higher education realize vividly enough how much energy is consumed in trying to keep aware of the nonchristian character of the instruction, in trying to adjust our studies to a curriculum which is the product of nonchristian life-ideals. We have seen fellow Christians badly whipped in the struggle.

However, the need for a whole system of Christian schools from the kindergarten up through the university should not be made to appear to spring solely from our desire to save our children from the godlessness of the nonchristian community. That is a noble desire; indeed, it seems to be an obligation springing from the baptismal vows. But we must see too the obligation laid upon us, positively, to erect a functioning Christian community. Though we Orthodox Presbyterians do have the answer to the world-problem, as yet we have it only in our hearts. So long as it remains tucked away there, we may be sure that it will do little good. That is just what

Christians have done now for a long time. We have kept our Christian convictions in our hearts as best we could, but in our everyday life we have fallen back upon the nonchristian community about us. We have thought we could do this and keep a hold on our Christian convictions. As a result, many churchmen are coming increasingly to identify Christianity and American civilization. That is but the natural conclusion for one who finds his time taken up almost exclusively in meeting the demands of the nonchristian community.

We simply cannot continue to live in this way and keep those Christian convictions of ours. Convictions that don't give birth to activities are as good as dead. A Christian living in a nonchristian community can no more fully express himself as a Christian than an American living in Japan today can fully express himself as an American. Lack of exercise leads to sickness and, in the case of the Christian living in a nonchristian community, that sickness is a sickness of soul. Right now each of us should examine himself as to how contentedly he is able to carry on the activities of his life in the nonchristian community.

Graciously the Spirit of God is moving in our midst, and Orthodox Presbyterians are beginning to see that, if we would not die, we must at once put all our energy and resources into fashioning a Christian community for our children and theirs. We must hasten, while it is yet day, to set about building the kingdom which already exists in seed-form in the convictions of our hearts. This is a critical time in the lives of us all. The strain on the family pocketbook is almost overwhelming. Yet it is at this time that we must by an act of will build up our new habits. If we Christians should give so much, and rightly, to war bonds and government agencies, and fall short at the point most critical for our children's future world, the calamity would be close to irreparable. Our giving would result only in loss. For the rapidly expanding nonchristian world community daily assumes more and more the dimensions of a dragon about to devour us all.

And now, in conclusion, however much we must do these things, are we able to do them? How can we make a beginning? Such questions must be faced here, and will have to be dealt with more fully as we pro-

¹ Prov. 23:7; 4:23; Matt. 15:17-20.

² Werner Jaeger, in *Paideia*, Engl. Tr., p. xiii.

³ *Idem*, p. xiv.

⁴ See review of Nels Ferré's *The Christian Faith in The Westminster Theological Journal*, Nov. 1942, pp. 73-80.

ceed to act. Briefly, we can do these things, because we must. Small groups of faithful believers in Holland, poor in this world's goods, did it in the last century because they saw it to be absolutely essential. More recently the small group of their descendants in America and the Lutherans of the Missouri Synod have done it. God enabled them to do it then; He will protect us now.

We may begin immediately in at least two ways. First, we can become

increasingly informed on the beliefs and ideals of our Christian faith. We ought all to read, study, and meditate upon the new tract of our Committee on Christian Education, entitled *Communicant Church Membership*. We ought to study this tract as families, as churches, as catechism classes. In this way we shall come to a better appreciation of our great Christian heritage, the standard which only a system of Christian schools can adequately perpetuate. Second, there is

the little pamphlet on the subject of Christian schools, by the same committee. This very practical pamphlet reveals that \$2000 a year is all that is required to begin a Christian school. When we have done these things, more specific information will be made available for those who are earnestly persuaded of the need. Let us all pray and work as in the very presence of God. What God requires of us He, by the riches of His grace, will enable us to perform.

Our Covenant Children

By the REV. LESLIE A. DUNN

Chairman of the Committee on Christian Education of The Orthodox Presbyterian Church

STRICTLY speaking, Christian education is the Christian training given to children of Christian parents. More broadly, the term may be used for instruction designed to bring the lost into the fold and for the education of all the saved to the end that they may be presented "faultless before the presence of his glory with exceeding joy". The Committee on Christian Education of The Orthodox Presbyterian Church has endeavored to keep in mind the whole tremendous task of Christian education.

Actually, however, the committee concerns itself only indirectly with the problems of adequate Christian education. The actual task of the instruction of covenant children must be performed by parent, teacher and pastor. The committee can help them in this task by suggesting teaching methods and providing adequate materials for instruction. It wishes, however, to be a more aggressive agency in stirring up the conscience of the church so that correct and sufficient Christian education shall be given our covenant children.

In the Home

Fortunate are those children whose parents truly bring them up in the nurture and admonition of the Lord. The most important agency for the instruction of the children is not the church, surely not the school, but the home. The Bible places direct and solemn responsibility on the parents to perform this task diligently (see Deut. 6:7-9; Psalm 78:4; Eph. 6:4; II Tim. 1:5; 3:15). When the youth of today

are led astray, blame should not be laid primarily at the door of the church or school, if the parents have failed to accept and perform the God-given task of giving to their own children adequate Christian instruction. When they neglect their responsibility in this regard, their prayers for the salvation of their children are quite presumptuous. When a Christian parent can say to his child, "From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation

through faith which is in Christ Jesus", then he may pray with assurance.

We hold the family altar to be essential in every home. It must have a wider revival if our church is to be what it ought to be. The sub-committee on covenant child training is studying the matter of providing better materials to assist the parents in the Christian training of their children. At the very least, every parent should use the Shorter Catechism, which can be purchased for a few cents. For the very young children an excellent and simplified Catechism for Young Children is available. There should also be in each home a copy of the excellent *Child's Story Bible* by Catherine Vos, which may be purchased through The Presbyterian Guardian Book Service at three dollars a copy. The sessions of our churches should not rest until there is a family altar in every home.

In School

Christian training in the home is not enough. The church has a responsibility to contribute to the Christian education of its baptized members but the parents must themselves do more than simply train their child in the home. That covenant child may not be turned over to the public school for secular education. Nor will it suffice even to turn the child over to a Christian school to be educated there. The parents must supervise all the instruction given that child. If no Christian school is available, then their task is indeed difficult, but even if a Christian day school is available, that school

WANTED!

THE recently-opened office of the Committee on Christian Education of The Orthodox Presbyterian Church, at 728 Schaff Building, Philadelphia, urgently needs office furniture. A filing cabinet for correspondence is the greatest immediate necessity, but a desk, swivel chair, typewriter and book cases are also required. If any reader is willing to give or lend such office furniture to the committee, he should communicate at once with the Rev. Floyd E. Hamilton, general secretary. The committee will, of course, gladly pay shipping charges.

must be the servant of the parent. The type of instruction given in a Christian school should be the same, though more diversified, that the child has been receiving in pre-school days in his Christian home.

The school should be but an extension of the home. The school would be under supervision of Christian parents, and its teachers would naturally be Christians. The classes would no doubt start with prayer and there probably would be classes in Bible instruction. But there would be more. What is desired is not simply a Christian veneer to secular education, but a thoroughgoing Christian education. Every subject in the curriculum would be taught from the Christian point of view, and all subjects would be related to God. Such schools already exist in some sections of our country. It is the aim of the Committee on Christian Education to provide information on the Christian school system and stimulate interest in it. This it has already begun to do through tracts on the subject. The formation of Christian school societies is encouraged in each locality, to deal with the problems as they arise.

In the Church

Some feel that the Sunday school as an agency of the church should, together with home instruction, provide sufficient Christian education for the covenant child. Although the Sunday school does make a definite contribution to Christian education, it will be found to be more efficient as an agency of evangelism for the unsaved children. That is the purpose for which it was originally founded. At best, the Sunday school affords only about thirty minutes of actual instruction each week. Churches should be quick to see that this is insufficient time to indoctrinate our youth.

Questionnaires sent out some time ago by our committee revealed that most of our Sunday schools faced two alternatives in the selection of available materials. They had to choose either doctrinally sound materials which were pedagogically weak, or materials with excellent teaching methods but weak in doctrine. The number of schools choosing the latter type is alarmingly large. Pedagogically, these materials leave almost nothing to be desired. Doctrinally, very much is to be desired. They are not modernist but, granting that they are evangelical

in content, it is to be remembered that they are designed for consumption in all denominations and hence cannot set forth the particular distinctive doctrines of any group. The writers of the lesson helps set themselves to produce explanations of Scripture that will offend none of the evangelical bodies. They do not always succeed in this. Some of the materials are tainted with an objectionable dispensationalism. Others at times are decidedly non-doctrinal and anti-Calvinistic. A few examples of objectionable materials may well be cited:

A writer in one of the popular quarterlies, discussing the lesson for June 15, 1941, and commenting on Acts 13:48 ("As many as were ordained to eternal life believed") says:

The word rendered "ordained" really means "ordered" or "disposed". What is meant here is the very opposite of the attitude of the Jews by which they declared themselves unworthy of eternal life (Acts 13:46). The Jews judged themselves unworthy of eternal life by their unbelief and rejection of the gospel; but the Gentiles, as many as were disposed to eternal life, believed. It is evident from this passage that men are the choosers and makers of their own fate and destiny, in respect to salvation and eternal life, by their personal attitude toward the gospel and the Lord Jesus Christ.

This same quarterly, typical of several others, teaches an erroneous view of the church. Commenting on the lesson for April 20, 1941, it says:

Pentecost was a great day in that it was the birthday of the church. The baptism and infilling of the Spirit made these disciples the first members of the Body of Christ.

And on the lesson for December 7, 1941, we read:

The Church of Christ was unknown in Old Testament times, neither did it exist while Christ was here on earth. . . . The logical development of Judaism is the Kingdom, not the Church. The Kingdom, as predicted by the prophets, will come into being after the Rapture of the Church.

Another quarterly, in commenting on Luke 10:21, 22, a lesson studied April 12, 1942, says in part:

God has hid the good news from heaven from the worldly wise in the sense that they had blinded their eyes and made deaf their ears by means of their self conceit and pride. . . . Names written in heaven may also be blotted out if we turn against Christ.

Such teachings as these in the Sunday schools go counter to those teachings from the pulpit which are in accord with the Bible and our subordinate standards, the Confession of Faith and the catechisms. It is such teachings that prompted a recent general assembly by motion to "urge the Presbyteries to request the Sessions of respective churches under their jurisdiction to study carefully the lesson materials used in the Sunday school with a view to keeping or bringing this lesson material into harmony with the standards of our church".

The Christian Education Committee has adopted a long range program which provides for the writing and publishing of a whole set of graded lessons and helps for the entire Sunday school. To secure the men and women in our church best qualified to write these lesson helps and to prepare the helps for presentation to our Sunday schools will take two or three years. The committee hopes for the present to create and make available its own lessons for the beginners and the primary department, built around flannelgraph illustrations but costing less than the usual flannelgrams. Already available for this department are the outline mimeographed sheets for coloring, prepared by Dr. Lawrence B. Gilmore for schools using the Christian Reformed lessons. The committee will begin at once the preparation of materials supplementary to those published by the Christian Reformed Publishing House, Grand Rapids. These supplementary materials for use with *The Key* will soon be available for all classes, exclusive of the primary; they will give special attention to the juniors and intermediates. The supplementary materials will link the lessons to our own standards and suggest additional teaching methods.

The church has a responsibility for the lambs of the flock which can never be discharged adequately in the Sunday school. Something more is imperative. The vows which parents take at the baptism of the covenant child are sacred and far-reaching. The church asking those vows also has a responsibility in the matter. It is just as essential for the church to provide catechetical instruction for its baptized members as it is for the parent to give such training in the home. The church must provide such classes for its baptized members; the parents must see

to it that their covenant children attend them. Only then are baptismal vows taken seriously.

It is the testimony of ministers that, where parents and church adopt a vigorous program of Christian education, the young people do not drop out to any extent when they reach the age which many persons consider "too old for Sunday school". The Orthodox Presbyterian Church can look to progress in the future if it has

an aggressive and systematic program for indoctrinating its covenant children.

The Committee on Christian Education desires the prayers and cooperation of the entire church in its labors. It is grateful for the support given it in the past, and especially in recent weeks since securing a full-time secretary. Only as increased funds are available can our Christian education program be further expanded.

tised our church.

In addition to the short tracts, the committee is in process of issuing a series of fifty or more booklets of uniform size and appearance, known as "Tracts for Today." These are intended primarily for students, ministers and educated laymen. It is planned that they shall in time cover the entire field of Christian doctrine and practice. Each year these tracts are mailed out by the hundreds to students in theological seminaries. They are intended to inform the outside world of the position of The Orthodox Presbyterian Church and to educate that world in the truths of Christianity. Probably no other Christian organization is attempting a work similar to this. These are tracts to read and study. They have undoubtedly received the highest praise of any feature of the committee's work. They are making it clear to the outside world that the gospel can be presented in a dignified way without losing its effectiveness. These tracts have already caused some to leave the Presbyterian Church in the U.S.A. and to enter The Orthodox Presbyterian Church.

Does it pay? From Panama came a letter telling of the violent death of one whose only contact with the gospel was the reading of one of Dr. Gilmore's tracts. "For the first time in my life I know what the Bible teaches about salvation", said a young woman who had just read "The Covenant of Grace". Another young lady remarked, "I am reading Mr. Murray's tract 'The Sovereignty of God' for the third time. It is one of the most helpful things I have ever read". These tracts do pay, just as every faithful presentation of the gospel pays.

These tracts are distinctive. They are Scriptural. They avoid the error of merely telling a story to arouse the emotions and of then making an appeal, though there may be a place for such stories in some tracts. They are positive and instructive, and an endeavor is made to keep them absolutely true to the Scriptures. The tracts are issued upon the assumption that what the world needs is not entertainment, not amusing anecdotes, not emotional appeal alone, but truth. They are, therefore, instructive, as all faithful evangelism must be.

Before us lies the outside world. Paganism is on every hand. But slowly and surely a stream of scholarly, orthodox, Reformed literature is going out

The Power of the Printed Page

By the REV. EDWARD J. YOUNG

Assistant Professor of Old Testament in Westminster Theological Seminary

HAVE you ever been impressed by the power of the printed page? Through the printed word, men can be brought to believe that which the writer wishes. When the newspaper appears, we believe what it tells us and act accordingly, even though at times the paper may be mistaken. Men are tremendously influenced by what they read.

The world today is largely anti-God in its thoughts, words and actions. It is influenced by an evolutionary philosophy of life which exalts man and either denies or ignores God. Why is this so? Ultimately, it is due to that depravity of the human heart which is so ready to accept any philosophy that vaunts itself against God. And of such philosophies there are many. By means of the written word it has been drilled into man that he is self-sufficient. The newspaper, appearing regularly each day, is usually written from a point of view that magnifies man and his powers. The novel of today usually proceeds as though God did not exist. The magazines of the day likewise present the same viewpoint. In short, largely through the written word, a climate of opinion has been created in which God is not considered necessary.

To the Christian such a climate of opinion is abhorrent. It must be changed. It is unhealthful. It greatly hinders the preaching of the gospel. And one of the best, if not the best, ways of changing such a climate is to issue so vast an array of Christian literature that men will be compelled to listen to the claims of Christianity. In other words, what is needed is a gigantic program of genuine Christian

education which will create a proper background for the preaching of the gospel.

A beginning has been made. The Committee on Christian Education of The Orthodox Presbyterian Church has seen the need for such a gigantic task. The world must be educated so that it will know the truths of our holy Christian faith. The beginning has been modest, but it is at least a beginning. Christian literature has been issued and will be issued in larger quantities.

One type of literature is that known as "Short Tracts". These are little pamphlets of four or more pages which discuss some aspect of the Christian faith. They are evangelistic, devotional and doctrinal. Among them are the highly praised and widely received tracts written by Dr. Lawrence B. Gilmore, and the now famous tract, "The Rich Young Ruler", by the Rev. Professor R. B. Kuiper, a new and more attractive edition of which will soon appear. Another is "Are You a Catholic?"—probably the best popular tract in existence for use with Roman Catholics. The committee plans to issue these short tracts in varied form and more attractive appearance. Thousands of them have already been sold and distributed. We have had requests for them from student groups in the Philippine Islands, from the Canal Zone, from an editor in Bulgaria, from various individuals in Canada. Many home missionaries in this country have desired these tracts for use in their work. All of them bear the name of The Orthodox Presbyterian Church, so that not only have they declared the gospel but also they have adver-

into the world. The stream is increasing in size. Pray that it may grow into

a river and eventually into a mighty torrent, all to exalt our sovereign God

and to magnify His glorious name upon earth.

Vacation Evangelism

By the REV. LAWRENCE B. GILMORE, Th.D.

Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

IN THIS day of desperate military conflict, strategists emphasize the need of getting away from merely defensive plans. Really capable commanders make plans for inroads on the enemy's territory by continuous attack. So it is in our warfare for Christ. We fight to extend His kingdom, and to push back the frontiers of Satan's kingdom of unbelief and sin. In this spiritual warfare of attack waged by Christ's church there is a relatively new arm that deserves the most serious attention. It is the summer Bible school. For this new arm actually leads new children and grown-ups out of the domains of unbelief and sin into the kingdom of Christ.

The Committee on Christian Education of The Orthodox Presbyterian Church believes that the summer Bible school is a major, not a minor, method of evangelizing children and teaching them God's Word. The committee holds, moreover, that children actually can do serious Bible study comparable to that accomplished in adult Bible classes. It holds this not as mere theory but from experience. The aim therefore is, by God's grace, to produce pupils familiar with the Word of God, confident of its absolute truth, and trusting in the Redeemer therein revealed as their own personal Saviour.

The committee sees here an opportunity to strengthen and extend the testimony of The Orthodox Presbyterian Church as embodied in our historic Reformed doctrinal standards. For the summer Bible school reaches unchurched homes with the message of salvation. The Bible school children take the gospel home to the other members of their households. Moreover, the summer Bible school reaches modernist homes. Children whose parents would hardly let them attend our churches on the Lord's Day often are willing to let them come to our summer Bible schools which meet on weekdays. A whole family may thus be led to turn from

its modernist church to one that really teaches God's Word. Furthermore, the summer Bible school builds up the church's young people in Christian faith and life. With its emphasis on Bible and catechism, the summer Bible school helps prepare children for intelligent and devoted church membership.

To meet this great gospel opportunity, the sub-committee on summer Bible school lessons of the Committee on Christian Education has undertaken each summer to prepare materials designed to acquaint children progressively with the whole Word.

These lessons emphasize the saving truths of the gospel, which are presented not according to present-day vagaries in Bible study but according to the time-tested pattern of the Reformed Faith. The Bible, moreover, and *nothing but the Bible*, is taught.

The courses are prepared in mimeographed Bible notebooks, one for older children and one for the younger ones. The notebooks provide Old and New Testament lessons, memory work, and maps and pictures to color. The courses have eighteen lessons, designed for a four weeks' school but adaptable to a school that runs less than four weeks.

The courses planned for 1943 are outline studies of the Book of Genesis and the Gospel according to Luke. A small manual for teachers is also furnished.

The subjects of the lessons are the same in the Intermediate-Senior Book and in the Junior-Primary-Beginners Book, and are as follows:

The Book of Genesis: (1) Introduction; (2) The Creation of the Universe; (3) The Creation of Man; (4) Man's Temptation and Fall; (5) Cain and Abel; (6) Noah and the Flood; (7) The Tower of Babel; (8) The Call of Abraham; (9) God's Covenant with Abraham; (10) The Destruction of Sodom; (11) Abraham and His Son Isaac; (12) Isaac and Rebekah; (13) Jacob and Esau;

(14) Jacob Settled in Canaan; (15) Joseph Sold into Egypt; (16) Joseph's Imprisonment and Exaltation; (17) Joseph's Brothers and Their Father in Egypt; (18) Death of Jacob and Joseph; the Israelites in Egypt.

The Gospel of Luke: (1) Christ's Birth and Childhood; (2) John the Baptist's Ministry; (3) Our Lord's Temptation; (4) Our Lord Chooses Disciples; (5) The Sermon on the Mount; (6) Miracles and Parables; (7) Teaching the Disciples; Caring for the Crowds; (8) Teaching the Disciples and the People; (9) True Prayer and False Religion; (10) Teaching the Crowds and the Disciples; (11) Healing and Teaching; (12) Parables about the Lost; (13) Teaching about the Future; (14) Parables and Discourses; (15) Holy Week; (16) The Last Supper; (17) Our Lord's Arrest, Trial, and Crucifixion; (18) Our Lord's Resurrection and Ascension.

The lessons may be ordered from the Committee on Christian Education, 728 Schaff Building, 1505 Race Street, Philadelphia, Pa. The prices are made lower this year: The Teachers' Manual (7 pages) costs 5 cents. The Junior-Primary-Beginners Book (40 pages) costs 10 cents. The Intermediate-Senior Book (80 pages) costs 20 cents. Shipping charges are to be paid by the purchaser.

Since the price of the books is so low, principals of schools are requested not to return unused copies unless absolutely necessary but to make use of them for a Home Department, consisting of children who are ill or who because of distance or other reasons cannot attend the school. The usefulness of a summer Bible school can be greatly extended in this way.

The committee asks for the prayerful interest of the church in the summer Bible school work, and invites criticisms and suggestions to the end that the materials may be improved and made more worthy of their high purpose.

The Presbyterian Guardian

EDITORIAL

Christian Education

NEVER has the world seen such advances in technology and science as abound in these present war days. Men today are able to make things which were hardly dreamed of a mere decade ago. If and when peace comes again the energies and accomplishments of war-time industry will be turned loose upon the civilian world, and in many ways—from housing to transportation—we will hardly recognize ourselves.

In spite of the progress of science, however, we still have war. In fact, because of it war is the more terrible, devastating, and catastrophic. Thus is the ancient fallacy of Modernism again brought to light. Education does not make men better; it merely gives them better tools with which to work their evil deeds. It is not education, simply, that is needed, but *Christian* education; education that reveals not only the "that" of things but the "why"; education that teaches the origin and purpose of the things that are—that "of him, and through him, and to him are all things".

This is part of the task which lies before The Orthodox Presbyterian Church's Committee on Christian Education. The scope of the committee's work, however, is of course much more broad than this. The church must shed light upon both the earthly and heavenly aspects of the kingdom of God. In short, and in today's terminology, Christian education must extend "from the cradle to the grave". Neither is Christian education's field limited to the church. We rejoice that the Committee on Christian Education has seen the breadth of its duty. In addition to literature such as its booklet on communicant church membership, the committee has published gospel tracts for the unsaved and booklets refuting, from the Word of God, religious errors of today. The committee has seen its duty, and with very

limited resources and the regular support of all too few of the churches, has done it well.

The committee is now entering upon a new phase of its work, with the help of a full-time general secretary. New fields, not before possible because of limited facilities and time, are now open to the church. The work which its committee has undertaken for the members is distinct from, and yet crosses the borders of, the home and foreign missions agencies. Its literature—which is its principal medium of expression—can reach into fields which these other committees cannot so much as touch. This work is very necessary! We also have high hopes for it. We hope for, in time, a concatenated program of religious training for our covenant children from the early ages to communicant membership; for the republication of good Christian literature by saints of God of a former day, for the up-building of today's church; for publication of new literature by the more gifted men of our own church and day; for increasing battle with the false religions of today; for aggressive work to reach the lost. We even envision that this committee may foster interest in, and erection of, Christian day schools for our children. Such schools must come, as state-controlled education becomes more and more antichristian, and perhaps this committee will aid in giving practical solutions to the problem as it relates to our denomination.

This all makes for a tremendous task for the committee, but that is as it should be. For it is of tremendous importance to both the world and the church. A world which by its own wisdom knows not God will not glorify Him as God. The same is true of the church. When the parents of Joshua's generation failed to teach their children, "they knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim".

We do not want our children to

BE sure to read the advertisement on the last page of this copy of The Presbyterian Guardian.

serve Baal. We do not want the world to serve Baal. We look for the Committee on Christian Education to help each Christian home to train its children in the way of the Lord. We look for this committee to help us as individuals and churches to reach the world with our message—the Truth as it is in Jesus. In a day of much "knowledge", the true knowledge has been committed to us. Let it not be thought that it is alone the job of the Committee on Christian Education to fill the earth with the knowledge of the Lord. It is our job, the job of each of us, and we have but asked the committee to help us. Let us each ask ourselves, "What am I doing, and what is my church doing, to impart the knowledge of the Lord to others?"

—J. P. G.

Two Graces

TWO girls went from a small rural community to Washington. Back home both had been "nice" girls of good reputation. In the great city one girl, over a period of time, completely changed her moral code, doing many things she would never have thought of doing back home. The other lived in Washington as she had in the small town.

Two boys from a Sunday school class went into the army. One continued to live an upright Christian life. The other became drunken, profane and immoral.

Why the difference in these young people's conduct? In the one case, the boy and the girl possessed only common grace. They were not truly motivated by faith in and love for God, but were guided by a desire to be well thought of by the community. So they conformed to the standards of the community and even thought they accepted those standards for themselves. But when, in a new environment, those social restraints no longer were effective, they revealed and developed the innate sinfulness of their hearts. Common grace only restrains; it does not save.

In the other case, the boy and the girl were possessed of saving grace. The true grace of God dwelt in their hearts. Consequently, they lived as Christians wherever they went. Thank God for His saving grace which can keep us wherever we go!

—J. P. C.

College Evangelism

By VICTOR BUCCI

General Secretary of the League of Evangelical Students

(EDITOR'S NOTE: Although the League of Evangelical Students is in no official way connected with the program of Christian Education of The Orthodox Presbyterian Church, this article is, we believe, quite properly included in this special issue of THE PRESBYTERIAN GUARDIAN.)

ON MARCH 12th and 13th, the League of Evangelical Students held its eighteenth annual convention, and thus entered upon its nineteenth year. The convention, held at the University of Pennsylvania, was more than just another convention. Somehow, the main thrust of the business transacted and of the speakers' messages was at once a firm reiteration of the original purposes of the league and a new awakening to the central place which the League of Evangelical Students must take in the student world as a leavening influence.

It was made perfectly clear to all, at this convention, that the league still stands unashamedly as a "student protest against modern unbelief". This the league testified by aligning itself with the Intercollegiate Gospel Fellowship of New York City, an organization of the same unequivocal convictions. There are other evangelical student organizations which are doubtless doing a good work; but none have taken such a clear-cut, uncompromising stand in active opposition to Modernism as these two organizations. This attitude was voiced most forcefully by the Rev. L. Craig Long, counsellor to the Intercollegiate group and principal speaker at the convention, who called upon the league to maintain its testimony against Modernism and to beware of entangling alliances with unbelief.

True, the league, in its history, has lost the support of many Christians who deplore such a "negative", "controversial" attitude. But be that as it may, the league, in this its nineteenth year as in its first, shall hold forth, without apology, the Word of God as the only infallible rule of faith and life.

The league has always been intended to fortify Christian students. Other organizations may provide fel-

lowship, and a devotional Bible study program, but the League of Evangelical Students is endeavoring to build up Christian students in the faith, by deepening their roots. This was stressed by the Rev. Arnold T. Malmberg, regional secretary for New Jersey, who outlined the thoroughgoing study of Biblical doctrines, student problems and Christian ethics that is under way at the Rutgers University chapter. Christian students need to think. God grant that the league may never become a mutual admiration society. Unpopular as it is today to be intelligent, may league members and chapters strive to be just that in their attitude toward the Bible and toward life. The student forum on practical problems, which was held at the convention, manifested just such a healthy attitude.

The league has never been a loose collection of Christians having individual or local evangelism as their only goal. Together with its goal of evangelism, the league has sought to exert a corporate influence on the student world. In line with this, the Rev. Professor R. B. Kuiper, chairman of the board of trustees, urged a full committal to real orthodoxy, steering clear of emotional flabbiness on the one hand and dead "orthodoxy" on the other. The Rev. Professor Robert K. Rudolph of the Reformed Episcopal Seminary stressed this in showing the dire consequences, for the civil, educational and religious world of tomorrow, of an impotent Christian student testimony today. The league must make its impact upon student life and thought. It must publish such literature as will make the Modernist sit up and take notice. It must take up the challenge of Modernism and join battle with redoubled force against the battalions of unbelief.

These, then, are the convictions with which the League of Evangelical Students enters upon its nineteenth year. Pray for us, that the Lord may enable us to put them into practice.

Readers interested in the work of the league are invited to write to the general secretary at 25 South Forty-third Street, Philadelphia, Pennsylvania.

Young People's Lessons

By the REV. CALVIN K. CUMMINGS

THE Committee on Christian Education of The Orthodox Presbyterian Church now supplies some sixty groups with young people's lessons. The purpose of these lessons is to provide young people with materials which are true to the Word of God and the subordinate standards of the Reformed Faith. They are written in such a way as to encourage an informal discussion of the truths of the Bible, together with an application of those truths to the lives of the young people. These lessons have been made possible only through the sacrificial labors of the busy pastors who wrote the lessons gratis, and the faithful labors of those who were willing to edit and publish them for a mere pittance.

The committee has reasonable hopes of being even more useful along these lines in the future than it has been in the past. It is now the plan of the committee to cull the best of the lessons that have been prepared during the past four years, to add to these lessons some excellent ones now in preparation, and to publish in quarterly form a five-year program of lessons. When this plan is realized a substantial improvement in the quality of the young people's meetings should ensue. It will then be possible, also, to appeal to a wider constituency and to increase the subscription list.

The committee also contemplates providing lessons for junior-age young people. A survey is now in the process of being made to determine the extent to which such lessons are needed in The Orthodox Presbyterian Church. If the need is as great as the present available facts seem to indicate, the committee will resolutely set itself to the task of providing, for junior-age young people, lessons that will be true to the Word of God and the subordinate standards of the Reformed Faith.

Upon the literature used among the children and young people of our church much of the future of our denomination depends. In reliance upon God we shall endeavor to make these materials truly Reformed and pedagogically correct.

We ask the prayers and cooperation of the entire church in the accomplishment of our task.

The Sovereign God and the Subject Spirit

The Christian Faith and Mental Health: Part V

By the REV. EDWARD HEEREMA

Spiritual Advisor at the Christian Sanatorium, Midland Park, N. J.

Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3).

IN the year 1900 one of Germany's most prominent citizens slipped from the twilight of insanity into the deeper night of death. As Friedrich Nietzsche lived through the intellectual revolution of nineteenth century Germany, his soul had broken loose from its moorings in the faith. This man, product of the manse on both sides of the family, rose up to wave a mailed fist in the face of the Almighty. Darker blasphemies than his no man ever uttered. Yet, as one reads Nietzsche carefully, he discerns a strain of profound spiritual loneliness. At one point, Nietzsche speaks of his life as a "shadow", a passing thing without meaning. At another time, he fervently urges young men to cling to someone if they would have meaning and joy for their lives. In a little-known poem entitled "To the Unknown God" is an undercurrent of deepest spiritual homesickness. What was wrong with this brilliant and tempestuous soul? The trouble with Nietzsche was that he would not bow before a sovereign God.

The keystone in the graceful arch of healthy, virile personality is its conception of God. As one gets to know the hearts of the mentally and nervously ill (only the most seriously ill are inaccessible), he finds so very commonly that their idea of God is sorely inadequate. God is a word for an object that can be appealed to in time of trouble. Or God is some supreme being who is in a vague way a worthy object of trust. Or God is some unkind force or fate that doesn't give a person what he most wants. Or God is a being who has less claim on a man's time and interest than a football game or a Sunday picnic. Rarely does one find among these broken personalities (that is, among those with functional mental illness, though also among others) a person who clearly exhibits a personal knowledge and real practice of the first law of mental and spiritual health: "Thou

shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind".

God and "God"

"There is no other need in the world so great as the need for God—He satisfies every desire" (italics mine). That sentence appeared on a church bulletin that happened to come to my desk. With the first part of it we agree heartily. Can we agree with the second part of it? Let us stop to think a moment. Do Christians not suffer disappointments, sorrows, shattered dreams? What are such experiences but the failure to obtain satisfaction of our desires? Yes,

by the grace of God the Christian knows how to drink such cups from the well of weeping. But accepting God's secret will for our lives is a far cry from saying that God "satisfies every desire". Such acceptance is proof of the fact that He doesn't. How awful, then, and how untruthful is this too-popular conception of an order-filling "God"! A mother has a dear child and loves it as only a mother who has waited long for a child can love. A sad day comes and the child leaves that fond mother's embrace. What help would that mother have, if her idea of God were like that announced on the church bulletin? A man has a fine position as superintendent in a factory. The family is happy, and Christian after a fashion. A sudden turn of circumstances drives the man to unemployment and distraction. What help can he find in the divine spring of comfort and courage, if his notion of God is the popular one mentioned above? Such a conception is not the keystone of healthy personality. It is the keystone of an arch that will crumble when life gets heavy. There is no sound dynamic in such a faith. If the soul of man is to be strong, it must be in real personal relationship to a God who is truly God, utterly glorious and self-sufficient in Himself, utterly sovereign in His sway over life and death, over mountain and plain, over nation and kingdom, over the play of circumstance. There lies the greatest dynamic that can mold strong personality.

728 Schaff Building

ON APRIL 1st The Presbyterian Guardian joined with The Orthodox Presbyterian Church's Committee on Home Missions, Committee on Foreign Missions, and Committee on Christian Education in moving into new quarters in Room 728, Schaff Building, 1505 Race Street, Philadelphia. In addition to three offices, the new quarters also contain a committee meeting room and greater storage space than was formerly available.

All mail for the Committee on Christian Education should now be addressed to 728 Schaff Building, Philadelphia, and not P. O. Box 4038, Chestnut Hill, Philadelphia. Except for the new room number, the addresses of the missions committees and The Presbyterian Guardian remain unchanged.

"Is the Universe Friendly?"

No doubt very few of my readers carry a rabbit's foot in their pockets. But many people do. Why? Very likely we don't go to the crystal gazer or to the astrologer, seeking to hear something that will pull aside the curtain that hides the future in ominous mystery. But many do. Why? It is fundamentally because they are not comfortable in this world of inevitable circumstances. They cannot feel at ease. They are afraid—afraid of the

world, of men, of circumstance, of the future. They would be uneasily sincere as they voiced or felt the question that, more than any other question, Matthew Arnold was reported to want to ask the Sphinx: "Is the universe friendly?"

Fear—enervating, vague, paralyzing fear—is a recurrent feature in most mental troubles. And as one works with these unadjusted personalities, he feels that this fear is deep-seated. It has its roots in a basically wrong attitude toward life—and more so, toward God. These personalities have never entered into the sustaining power of the knowledge of a truly sovereign God. Yes, that is the first important element in the dynamic idea of God as truly sovereign: *It gives the soul of man a deep, enduring sense of being at home in the world and in its often perplexing circumstances.* And from a heart that rests on that rock, rises a beautiful song:

This is my Father's world,
And to my list'ning ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world;
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world:
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world:
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me ev'rywhere.

This is my Father's world:
O let me ne'er forget
That though the wrong seems oft so
strong,
God is the Ruler yet.
This is my Father's world:
Why should my heart be sad?
The Lord is King,—let the heavens
ring:
God reigns; let the earth be glad.¹

What sustaining power there is in the triumphant declaration of David, "The earth is the Lord's, and the fulness thereof"! The soul that recognizes the hand of God in the towering mountain peak, in the song of the bird, in the fragrance of the flower,

¹ *The New Christian Hymnal*, No. 32, Eerdmans.

and in the thunder of the storm is a soul that is basically at home in God's world. Such a soul will also hear the voice of God in the rattle of the sword, in the distress of adverse circumstance, and in the call to the side of the grave. Such a soul will not quake with fear "for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday".

Indeed, I would hazard the opinion that if their souls had been early interwoven with this conception of God, some mentally ill folk I have known would not have entertained the bizarre notions they did—such as fear of a highly organized gang of killers who were trying to take the patient's life; fear of demons who were causing the patient to do and think strange things; fear of a secret contraption by which the patient's enemies could read his every thought and know his every act in advance; fear of a gang who were seeking to poison the patient; fear of every person with whom the patient came into contact. Though there are other factors that cut across the picture, overdone in simplicity as it is, there is nevertheless good reason to feel that if from childhood the knowledge of a God who is truly God over all of life had been instilled into their souls, in the providence of God the history of their lives might have been written without a long chapter of tragedy. Then they might have been able to say with deep peace in their hearts, "Yes, the universe is friendly because the God of the universe is my Friend. 'This is my Father's world'".

"Give Me Thy Heart"

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest". By sermon and song, the Christian church has enshrined these precious words of the Saviour in the hearts of millions of God's children. But it is often forgotten that these words must be read in connection with the very important requirement that follows: "Take my yoke upon you and learn of me". If man is to find that "rest", he must take Christ's yoke upon him; he must become Christ's humble subject, ever willing to learn of Christ and to make Christ's law the rule of his life.

That is the quintessence of Christianity's message to the individual soul. It is the voice of the sovereign God

saying, "Give me thy heart". It is the thrust of what I have already called the first law of mental and spiritual health: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". It is the message which lodged in Abraham's heart as he sacrificed himself on Mt. Moriah in his willingness to lay his life's supreme treasure, Isaac, upon the altar of the Lord. It is the message that lodged in the widow's heart as she gave her two mites. It is the message that did not lodge in the rich young ruler's heart when he could not part with the "great possessions" that held his first love.

Just this heart of true Christian spirituality is commonly the lost chord in the disharmony of the broken personality. The self has no sure abiding place. The soul is at loose ends, and has sought satisfaction in petty things, yes, usually in the pettiest of things—self. True, the patient believes in God, but God cannot help him in his trouble. Yes, that patient knows that God rules all, but God has never really ruled that patient's life. The natural, carnal, biological self is still supreme. The self has not died on the altar of the Lord. A new birth has not taken place, a regeneration whereby a new soul arises with a totally new direction in life and a totally new dynamic. Self is still king. The sovereign God rules elsewhere.

Far indeed is it from my intention to imply that every person with a mental illness is therefore not a Christian. And far from my intention is it to say that mental illness does not come to Christians. It does come to Christians, and often to people who would pass as good Christians. And yet, a careful study of the religious attitudes of the three hundred forty patients who were treated in our hospital in the year 1941 brings out some arresting facts. Counting out a number who could not be judged for one reason or another, I found after careful study and in generous judgment that of the three hundred forty cases there were fifty-five who could be classed as "good" in their religious attitudes. There might have been a few more, among those whose attitude I could not judge, but not many more. By calling the attitude of these fifty-five "good", I mean two things: (1) They had certain convictions regarding the essential facts of the Christian faith, such as, God as sovereign, Christ

as Saviour, God's providence, and so forth; and (2) they gained stability and direction from holding these convictions. (Incidentally, I noticed that these two elements usually went together; that soul whose convictions are sound and real also enjoys the stability and direction that those convictions impart.) Of these fifty-five patients with the "good" attitudes, in turn, only eighteen had a functional illness, the type of illness in which there is no organic fault and the breakdown is one of personality failure. However, a more careful study of the backgrounds of these eighteen cases made clear that only about ten of them came from backgrounds where the dynamic of the sovereign God and of the first law of mental and spiritual health could have been effectively instilled. Also, one cannot read those hidden chapters of intimate family life so as to make sure that the instilling of this great dynamic was actually accomplished. In certain of these ten cases, there was good reason to believe that God's sovereignty was taught and upheld in a pure form. There are, however, unknown things in every life, subtle family traits that bear heavily on the training of the young soul, parental failings that can diminish or neutralize the psychological force of this grand dynamic. But if we allow these ten cases to stand, then we have the following interesting conclusion: Only 2.6 per cent. of our total patient census of 1941 could be said (with some reservations) to be souls that had been impregnated with a knowledge of God as truly sovereign over all of life, over their lives. Let it also be added that certain facts in the histories of several of these ten patients cast considerable light on the breakdown of the personality, and make the 2.6 per cent. look even smaller than it is.

Such findings are not the subtle product of biased opinion. They are psychologically valid. Life's greatest need is for a center of allegiance that can demand the affection and drive of the whole self, and can direct those affections and drives into worthy and noble channels. The self needs an anchorage in something greater than self. A soul without God is a soul lost—lost in its own experience. Out of the pit of his deepening woe, Nietzsche cries to the young man to "cling to someone". Only a God who is truly sovereign can command the natural, car-

nal, biological self to give to Him its whole allegiance. Only a sovereign God can give to the intelligent, driving soul of man the great imperative: "Go, and use your life, all of it, every whit of it, for the advancement of the greatest enterprise, the true enterprise for a moral and intelligent being, my glorious kingdom". Only a sovereign God can say to the rebellious spirit of man, "Be still, and know that I am God".

I once knew a woman who was the idol of her Christian community. She was very active in kingdom work, especially in missions. Her pious life and talk were known to all in the community. And she was so very sure of her salvation. According to the report of a reliable witness, the following incident took place before a small gathering in her home. As the company was sitting comfortably and discussing some phase of the great matter of salvation, this woman suddenly pointed to the chair in which she was sitting and said, "Do you see this chair?" They all agreed they did. She went on, "Well, I am just as sure of my personal salvation as I am of the reality of this chair in which I am sitting". The last months of her life and her death were a deep shock to a host of admirers. She died by her own hand, in utter despair of her salvation.

That is a strange story, even shocking. What was wrong? Why had an assurance, that had once approached a point that could almost be called brazen in its confidence, turned into profoundest despair, and that apparently in a good Christian? Did she not

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have faith in Christ? All the work that she had done with great enthusiasm would seem to indicate that she had

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certainly had that faith. Let us examine the episode of the chair again. Is that a good example of the form which the Christian's assurance of salvation takes? Or is it not fair to say that the assurance expressed by the woman relied for its power more upon the emotional fervor expressed in the claim of assurance than upon a humble acceptance of and reliance upon the gracious work of mercy performed by Christ, who is God? Where was the gently restraining "fear and trembling" that must be a part of every Christian's knowledge of salvation, a "fear and trembling" that must always be present as the sinner, even the saved sinner, stands before his sovereign God? It is not claimed here that the woman was not a Christian, or that she was not saved. That is not in our province to judge. We are here talking about spiritual emphases and attitudes. The affair with the chair did not display a soul that was truly subject to the sovereign God. Rather, here the carnal mind was dragging heavenly things down to the level of wishing, wanting self. There was here more of the spirit of the mother of James and John, asking for a foremost place in God's kingdom for her sons, than of that spirit which humbly cries to God, "Lord I believe; help thou my unbelief". Underneath the renowned piety of that woman was a proud spirit which, like all human pride, rebelled against the sovereign God and His salvation. She compensated for that carnal rebellion with its uncertainty by giving expression to the extravagant claim of assurance described above. The subtle and terrible inadequacy of that assurance proved itself in the tragic last chapter of her life.²

That is fundamentally why people of solid Reformed principles usually look with distrust upon some of the

²The possibility must be allowed that hidden somewhere in this woman's life was a dark secret sin that she was too proud to confess, and that she compensated for the unsettling effect of such a secret by the exaggerated claim described. I feel that such a possibility would not change the analysis here given.

exuberance and fervor displayed among certain groups of Christians. They fear it may not be healthy. They fear the exuberance is really an essentially unchanged, purely biological, carnal wish or drive presenting itself in a religious dress. There is profound meaning in Jung's indictment: "The unconscious recasting of the erotic [purely biological, natural, carnal] into something religious lays itself open to the reproach of a sentimental and ethically worthless pose".³ The ethical unreliability of those Christians who have overplayed the experience angle of the religious life and who have not truly bowed before the Almighty with their whole heart is something to which every serious student of church history, past and present, can testify. The natural self must die, and a new soul must be born, a soul subject to the sovereign God so that all its moods, ambitions, laughter and weeping may point to the glory of that God.

"Rebellion"—that's the word that has forced itself into my mind countless times as I have finished an interview with a patient. There is rebellion against life, against society, against circumstance, yes, against God. When there is prayer, the spirit of the prayer is not like that of the truly grand petition of the leper, "Lord, if thou wilt, thou canst make me clean". Rather, the spirit of the prayer so often is, "Lord, help me; I want it, I need it, help me." "Faith is the answer",⁴ say Blanton and Peale. Profoundly apt are the words of Jung: "Faith cannot be made: it is in the truest sense a gift of grace. We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which we can break the spell that binds us to the cycle of biological events".⁵ What kind of faith can do that? What kind of faith is the answer?

The faith that sustains is certainly not that "faith" which subtly translates the drives and wishes of the untransformed, carnal mind into the will of God. Yes, faith is the answer, but it is faith that bows with the whole self before God as truly God—God of our

³ Jung, *The Psychology of the Unconscious*, p. 44. (Bracketed words are mine.)

⁴ The title of a book of Blanton and Peale.

⁵ Jung, *Modern Man in Search of a Soul*, p. 190.

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minds, emotions and wills. It is a faith that is willing to lay an "only", a "beloved" Isaac upon the altar of the Lord and to say of that sacrifice that it is an act of "worship" (Gen. 22:2, 5). That is the faith which is the real dynamic that molds strong character. That is the dynamic that carries men over billowy seas and desert wastes. That is the faith that can never be complacent but that must grow, ever praying with the apostles, "Lord, increase our faith". That is the faith through whose constant exercise our souls become a faint but glorious image of the "infinite, eternal and unchangeable" God, our heart's first love and our rock. That is the faith by which we murmur from the innermost recess of the soul, "My Lord and my God", my "refuge and strength".

Let it be added here that this emphasis need not and should not lead to a dour, non-vital and separatistic way of life and thought. God is sovereign over all, over the world of nature of which man is a part as well as over the world of spirit. God would have His subjects make good use of the natural things of this world as well as of the essentially spiritual treasures He affords. To put it succinctly, God wants His subjects to be naturally spiritual and spiritually natural. When the truly subject soul sings, "This is my Father's world", he means that the whole world with all its legitimate joys, tasks, pleasures and interests are his to use and pursue to the praise of his sovereign God.

(To Be Continued)

Is Christianity Out-of-Date?

(Concluded from Page 98)

Christian point of view, from textbooks that are God-conscious and true to the Bible throughout! Obviously, that cannot be done in the present public school set-up, so it means that we must resolutely set about the organization of a Christian school system, from primary grades to college. Impossible, you say? Not if we believe it is worthwhile and necessary, and are willing really to sacrifice in order to put it across. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain!" (Zech. 4:7). "The silver is mine, and the gold is mine, saith Jehovah of hosts"

(Hag. 2:8).

We can begin in a modest way, and grow as the Lord prospers us. It has been estimated that a Christian school can be started for \$2000 for the first year. Does that seem an impossible thing? If it does, let's do it anyway! Christianity today in America is in deadly peril. It is indeed in danger of becoming obsolete. If we are correct in diagnosing the cause, there is only one human remedy: A truly Christian educational system! Of course we believe that it should be not merely Christian in the inclusive, evangelical sense. We believe that there is only one system of doctrine taught in the Bible, that which finds its clearest and best expression in the Westminster standards. In starting a Christian school, we should aim to keep the teaching true to those standards. Only in such a plan do we see hope of a genuine revival of Christianity in America.

Now it is to attempt to meet this desperate situation that the work of the Committee on Christian Education of The Orthodox Presbyterian Church has been organized. Our tract program endeavors to present in popular language the intellectual and theological basis for our movement, in order to reach as many people as possible. Our program of Sunday school literature will attempt to give the proper teaching to the Sunday schools of our churches, in order to counteract as far as possible the pagan influences of the public educational system. Our young people's programs attempt to indoctrinate the youth of our churches in the real teachings of the Word of God and to equip them to meet the pagan influences with which they are surrounded in school. Our summer Bible school program is a genuine endeavor to give to the boys and girls, for a period of four weeks or less, the Bible training which they are not receiving in schools and Sunday schools. If these vacation Bible schools are really organized and emphasized on the scale which we advocate, they can do much to counteract the destructive influences to which the children are subjected during the rest of the year.

These things are all definitely worthwhile, and of permanent value to our church, but we must nevertheless recognize that they are really palliatives that do not get at the root of the disease now fast destroying American

Christianity. The pagan educational system can only be adequately coped with through the organization of a truly Christian educational system. Let us work immediately toward this great aim.

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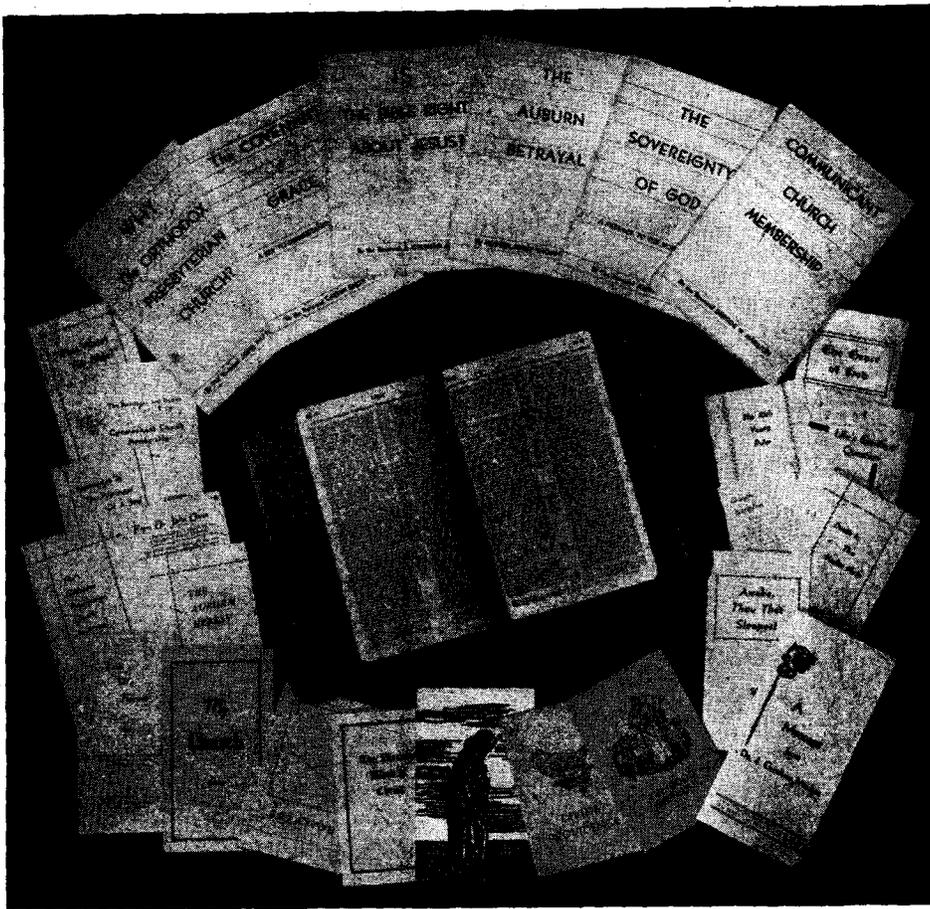
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