

Christian Education Number

April 25, 1944

VOLUME 13, NO. 8

The Presbyterian Guardian

J. Gresham Machen
Editor 1936-1937

One Year—\$2.00

Published Twenty-three Times a Year

Ten Cents a Copy

EDITORIAL COUNCIL

1505 Race Street
Philadelphia 2, Pa.

John P. Cielland
Leslie W. Sloat

John Patton Galbraith
Ned B. Stonehouse

Edwin H. Rian

Thomas R. Birch
Managing Editor

"Dear Son . . ."

By the **REV. LESLIE W. SLOAT**

Librarian in Westminster Theological Seminary

DEAR SON: Little did we think, when you came along in 1933, that we'd have the job of bringing you up in the midst of a world at war. In those days there were hard times and a depression, but the idea of an actual world or global war such as is going on now was very far from our thoughts.

But times change. Of course, the fact that our country is at war now hasn't affected you a great deal. You seem to be pretty much of an average youngster—three square meals a day and ten hours sleep at night, school and vacations, roller skates and bicycles and baseball, bumps on the chin and a mother's loving arms, Sunday school and church, and even for a while—a rarity now, I'm afraid—a catechism class. Something along these lines has been the life of multitudes of growing boys like you.

Yet, as I think it over, I can see that there are myriads of ways in which you are affected by the war. On the lighter side, I see it in your play. Boys have always enjoyed guns and swords, and cops and robbers. But those toy airplanes of yours, those tanks, and so on, have a bit more realism than cops and robbers. They are P-40s and Thunderbolts and flying fortresses and dive bombers. And your enemies are Japs and Nazis, Tojo and Hitler. All of these terms come right out of the actual battlefield where our soldiers are fighting. And I am afraid that in your play you are imbibing just a bit of the spirit of the soldiers at the front, which

somehow doesn't seem just right for a kid of your age.

I suppose I ought not be too worried over the way you play. Boys have to play with something, and when you grow up most of the toys of youth will be forgotten. But still, I don't like the underlying atmosphere of the world in which you are living. It is when I see a reflection of that atmosphere in your play that I am bothered. Without realizing it, you are absorbing that atmosphere. It can't help but affect your thinking, and the thinking of thousands of boys and girls like you. And just so far as it affects you, it will affect the world which will be yours in another fifteen or twenty years.

So I want to point out some of the things in the present-day atmosphere that I am not too happy about. First, I don't like to have you living in an atmosphere of carelessness and indifference about the Christian religion. When I talk about the Christian religion, of course, I don't mean to refer to all this pious talk about religion generally that is going around—the stuff about there not being any atheists in foxholes, and so on. That usually isn't the Christian religion, at all. I think it is mostly a sort of emotional outlet for people under nervous strain.

When I talk about the Christian religion, I mean first of all believing in God—the real God; the Christian God, the God of the Bible. We believe in that God, your mother and I. We believe He is all-wise and all-powerful. We believe He created this whole world that,

you and I live in. We believe everything that happens is under His control and direction. We believe He knows everything that is going on. And we want you to believe in Him too.

Of course, when we talk this way, a lot of people think we are sort of crazy. They think it is not "modern" nor "scientific" to believe in such a definite God. They even say that if such a God existed, He would have put a stop to this war long ago, or perhaps never have let it get started. We don't pretend to be able to explain the ways of God. We don't know why He doesn't stop wars, except that He usually doesn't. We don't know why He lets them start, except that apparently He does, for there have been plenty of them.

On the other hand, the very fact that we believe in a God who is too big for us to understand is a comfort to us. If such a God as we believe in were not back of this world, then there would be no sense in living in it, and nothing that happened would have any meaning at all. It wouldn't make any difference what we did. There wouldn't even be any right or wrong, any true or false. But it is just because God does exist, and you and I are His creatures, that your life and my life have a meaning. We are put here by Him, privileged to live in His universe, and we ought to be living according to His laws and for His glory. Then our living means something. This is a part of what I mean by our Christian religion.

Another part of it has to do with what Jesus did on the cross. A lot of people think He just sort of gave an example of doing what He thought right whatever He had to suffer for it. But we believe that He died on that cross to save men and women from everlasting punishment. The Bible says He took the place of His people and suffered the punishment they ought to have received for their sins, so they wouldn't have to be punished forever. He acted as a substitute, you see, and everyone who trusts in Him for salvation is saved and forgiven on the ground that He has satisfied God in heaven in his place. He could do that because He was really God's own Son. And now He is at God's own

right hand and is watching over His people here on earth.

You see, the Christian religion says that just believing in some sort of a God really doesn't do a man any good at all. You must believe in the true God who really exists, and you must trust His Son Jesus to save you from your sins, and then you are a Christian. That is the true Christian religion. And you see why I don't want you to get all befuddled with a lot of wrong and hazy ideas about religion, and think that Christianity is mostly old-fashioned bunk, which is what some poor people seem to think. I want you to think straight about religion.

Then, in the present-day atmosphere, there are a lot of wrong notions about relationships between different groups of people. There are some who think we have to "hate" a lot of other people. In particular, they think we ought to hate the Nazis and the Japs. But when you get to hating people, it is not easy to stop with just some people. You adopt wrong attitudes toward people generally. Of course, we think that a lot of people in Germany and Japan are doing what is very wrong and, because we think that, we are doing

our best to stop them as soon as possible. But, Sonny, we mustn't hate people, ever. Everybody does what is wrong sometimes, you and I included. Sometimes some people do what is very very wrong. But we must never hate people. We'll do our best to stop them and ourselves from doing wrong. But Jesus said that we were even to love our enemies, and often one of the best ways of stopping people from doing wrong is to show them that we really love them, and to help them to do right. The most effective means for this, we think, is by telling them of Jesus as Saviour. In other words, our attitude toward the Nazis and the Japs shouldn't be that of the man who said that "the only good Jap is a dead Jap", but rather we should see them as people who need the gospel which we can send them. The biggest need of the present world, then—even bigger than the need for guns and tanks and planes—is the need for real missionaries who believe the Bible and who will go out to tell its story to other people.

Along this same line, there are some who think that people are good just because they are Americans or "Allies". But we mustn't think that people are good or bad according to their nationality. There are many people who are Americans who are just as "bad" as lots of Germans and Japanese. Because people are Americans doesn't mean that they will automatically go to heaven. So there is need for the gospel right here in America, just as there is need for it across the water.

Then again, I want you to think in Christian fashion about the material world, about science and inventions and things. So many people today try to have us believe that things just exist by themselves, and that through science we can come to know about them correctly. But, don't you see, if, as we believe, this whole world was created by God, then the things of the material world have their meaning according to their place in His purpose in making them. Of course scientists can find out a lot about material things, but they don't understand them correctly until they see them as created things, to be used for the glory of their Creator. That

(Continued on Page 131)

TABLE OF CONTENTS

April 25, 1944

"Dear Son . . ."	117
Leslie W. Sloat	
The Christian Home	119
R. B. Kuiper	
A Message to Christian Parents	122
Glenn R. Coie	
University Students Study the Bible	123
Robert K. Churchill	
Editorial	125
Vacation Evangelism	126
Mrs. Richard W. Gray	
Catechetical Instruction	128
Oscar Holkeboer	
Radio and the Three Councils	129
Thomas R. Birch	
Orthodox Presbyterian Church News	130

The Christian Home

By the REV. R. B. KUIPER

Professor of Practical Theology in Westminster Theological Seminary

NOT every house is a home. That goes without saying. A vacant house certainly is not a home. But neither does every residence deserve to be called a home. The place where one hangs his hat when he is not away, or where one leaves word how he may be reached after he has left, is not necessarily a home.

Home may be described as the place where those who are united by ties of love and blood are wont to escape from the toil and turmoil of the world in order to find peace and rest in fellowship with one another. By the common grace of God, homes in this sense may be found among men of many races and creeds. There can be little doubt that the house in which dwelt the noble Trojan hero Hector, his lovely wife Andromache and their dear little son Astyanax was indeed a home. But the Christian home is the home supreme. The most beautiful pagan home is not even comparable with that home in which reigns the saving grace of God in Jesus Christ.

The Parents

Ordinarily it takes two Christians, a Christian husband and a Christian wife, to establish a Christian home. If one or the other is not a Christian, the Christian character of their home is sure to suffer immeasurably. The Word of God forbids so-called mixed marriages. To be sure, Paul taught the Corinthians that, if one or the other of an unbelieving couple were converted and the unbeliever should be content to continue living with the believer, the believer ought not to depart (I Cor. 7:12, 13). But that was not to say that a believer is at liberty to marry an unbeliever. In many places Scripture says quite the contrary. Before the flood the sons of God married the daughters of men. That was the beginning of the end. Wickedness multiplied in the earth; God repented of having made man; and then came the deluge. King Solomon's marriages with heathen women resulted in his turning to idols. When Judah came back from captivity the holy seed mingled with the foreigners

round about. Then Ezra, ardent reformer that he was, uncompromisingly compelled God's people to put away their heathen wives. The apostle Paul lays down the rule that Christians are to marry "only in the Lord" (I Cor. 7:39). That surely implies the prohibition of mixed marriages.

Often a Christian woman will seek to justify her marriage with an unbeliever by the prayer that their union may become instrumental toward his conversion. Sometimes God in His great mercy grants that prayer, but even then it must be said that she erred. The noblest end does not sanctify sinful means. In a great many instances the infidel continues in unbelief. Constant association with him is almost certain to prove detrimental to the spiritual life of his Christian spouse. And, even sadder, if children be born from this wedlock, it is well-nigh a foregone conclusion that the influence upon them of an unbelieving father will result in untold harm.

A Christian husband and a Christian wife can establish a Christian home only if they spend much time together at home. As little as one generation ago this was rather generally understood. Today that truism is often overlooked. In many instances the wife as well as the husband works away from home. In consequence, she can hardly be a homemaker. If they are so fortunate as both to have finished the day's work by five or six in the evening, it is not unusual for them to buy a prepared dinner at the corner delicatessen, or hurriedly to dish out a meal from tin cans, or, better still, to eat out, and then to rush off to some place of amusement. Thus home is reduced to a place where only nights are spent, a sort of tourist home, with this difference that, unlike tourists, the occupants forego the pleasure of studying another wallpaper pattern each night. Their home has ceased being a home, to say nothing of a Christian home.

The Children

Normally there should be children in a Christian home. Although birth control seems to be out of vogue for

the duration, there was until recently much evidence that a great many men and women desired the pleasures of wedded life without being willing to undertake its responsibilities. That this attitude stands condemned by the Word of God is evident. At the beginning of human history, God gave the command: "Be fruitful and multiply and replenish the earth" (Gen. 1:28). And the inspired psalmist sang: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord" (Psalm 128:1-4).

The children of Christian parents are partakers of the covenant of grace. When God established this covenant with Abraham, the father of the faithful, He promised that He would be the God not only of believers but also of their seed after them (Gen. 17:7). When the Israelites sacrificed their children to idols, God complained that they did this to "my children" (Ezek. 16:21). Paul reminded the Corinthians that their children were "holy", not only if both the parents believed but also if only one of them were a Christian (I Cor. 7:14).

On the precise implications of this Scriptural teaching there is some difference of opinion, but the best Reformed thought may be summed up in this way: The children of Christian parents are to be baptized and thus received into the membership of the visible church. So long as they are children, it is to be assumed in the judgment of charity that, if they give no conclusive evidence to the contrary, they are regenerate and, therefore, also members of the invisible church. And if, in the providence of God, any of their children die in infancy, Christian parents may rest fully assured that they have joined the church triumphant.

Thus highly ought Christian parents to regard the children whom

God has given them. But this does not preclude their admonishing the covenant children, as they approach to years of discretion, that it is their solemn duty to receive Christ in active personal faith as their Saviour and to make a definite choice between the service of Christ as Lord and the service of Satan and sin and self. They must be told that, failing to do these things, they, the children of the kingdom, will one day be cast into outer darkness, while many come from the east and the west, the north and the south, to sit down with Abraham, Isaac and Jacob in the kingdom of God (Luke 13:28, 29).

Family Worship

A Christian home without family worship is unthinkable. And yet, in how many supposedly Christian homes the family altar has fallen into decay! A few practical suggestions concerning it are in order.

The father, as prophet, priest and king in his home, should take the lead in family worship. This does not mean that others may not take active part in it, but ordinarily it should be conducted by the head of the family. Paul must have had good reason for singling out fathers when he said: "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Family worship should be conducted with a high degree of regularity. If this is not done, the danger of neglect will be great indeed. It does not follow that each Christian home must have precisely the same program of worship. One family may not legislate for another. It has been my good fortune to have been reared in a home where family prayers were said before and after each meal, Scripture was read at every meal, and frequently there was common prayer again at bedtime. To the present day, I consider this an excellent plan. But the point which I wish to make just now is that each family should adhere strictly to that plan which seems best to meet its needs.

The reading of God's Word and prayer are essential elements of family worship. When Scripture is read, God speaks to those present, and when prayers are made, those present respond to God. The singing of psalms and hymns will contribute much to both the content and the interest of

worship. With due respect for those who may differ with me, it is my opinion that it is better to read through the whole Bible from beginning to end than to limit the reading of Scripture to scattered selections. The reading of brief devotional articles, such as are found, for example, in the *Daily Manna Calendar*, is altogether commendable, but such material may not be permitted to crowd out Scripture itself. Prayers should be brief and to the point. "God is in heaven, and thou upon earth: therefore let thy words be few" (Eccles. 5:2). Care should be exercised lest the service of family worship become so lengthy as to weary the children, to say nothing of the adults.

Religious Education

The religious education of the children of the covenant must begin at home. How obvious that parents are the God-appointed teachers of their children! It has been said that the child's education begins years, even generations, before its birth. However that may be, it should begin at the latest very early in the child's life, long before he goes to school. It may be doubted whether we learn as much in any subsequent five-year period of our lives as we do in the first. In that period our parents are our teachers. Parents may be expected to be good teachers of their children because they are in a far better position than others to understand them and to sympathize with them. Is not every child "a chip off the old block"; in fact, a chip off two old blocks? And who can possibly have as deep an interest in the spiritual and eternal welfare of children as their own parents? No wonder that God commanded parents to teach His Word to their children when they sit in their house, when they walk by the way, when they lie down, and when they rise up (Deut. 6:7).

The responsibility for the religious education of children rests primarily upon their parents. To be sure, parents may, and ordinarily must, call in the help of others for the performance of this large and difficult task. But the responsibility which is theirs they cannot transfer to others, such as the Sunday school teacher, or even the pastor.

The church too must provide religious education for its youth, and it should emphasize Christian doctrine

most of all. In the home the practical should be stressed. Parents should teach their children such things as to pray, to fear God and keep His commandments, to honor their superiors, to acknowledge their sins and seek salvation in Christ, to love God and one another. Perhaps the most effective method of giving such instruction is by the concrete examples of Bible history. In every Christian home should be found—and diligently used—a book relating in the simplest language the stories of Holy Writ. Of the many volumes of this kind in existence, likely the best is that by the late Mrs. Geerhardus Vos.* Why be content with telling the little tots silly bedtime stories, when the supremely interesting and highly instructive stories of God's own Word are available?

A great many Christian parents are wont to teach their children that by being and doing good they can assure themselves a place in heaven. A more serious blunder could hardly be made. From early years children should be made conscious of sin and should be told that there is but One who can save them from sin and its consequences—Jesus.

The day-school is an extension of the home. It follows that the instruction given in the day-school must be in line with the training received at home. And that means that Christian parents may not be satisfied to commit their children—God's children—to schools which are hostile to Christianity or, at best, supposedly neutral as regards religion. The Christian school is a necessary complement of the Christian home.

History gives many striking examples of divine blessing upon faithful parental training of covenant children. Susannah Wesley attended painstakingly to this task, and three of her sons became preachers. The wife of a Reformed pastor in the Netherlands labored diligently at the Christian nurture of her six sons, and every one of them turned out to be a minister of the gospel.

Social Life

Children are children, and their elders should permit them to be children. Youngsters should not be dealt with as if they were oldsters. In *The*

* *The Child's Story Bible*, by Catherine Vos. Eerdmans, \$3.50.

Life of Samuel F. B. Morse occurs this passage: "Their tenth and last child was Jonathan, who died at the age of three years and four months, having read the Bible through twice, committed many passages to memory, and conducted family worship". It may be said with perfect safety that Christian parents need not worry if their little ones are less precocious and to all outward appearances far less spiritual.

The home should be a place where children like to be. To that end, home life should be characterized by naturalness, not by unhealthy piety. To the same end, the home atmosphere should be one of radiant cheerfulness. This will seldom be the case unless the mother realizes that the making of a happy home is a full-time assignment. There should be much play and laughter, and frequently the parents should play and laugh along with the children. Then, too, the children should be made to feel free to bring their friends into the family circle.

Such a home will prove attractive and, while this will not render discipline superfluous, it will tend to keep disciplinary problems from arising. As they grow up, the children will be less inclined to roam the streets, to arrange clandestine meetings with undesirable companions, and to frequent places of questionable amusements.

For the adults in the family, too, an occasional social time with Christian friends is most wholesome. This is one way of exercising "the communion of saints". Nor need the conversation on occasions of this kind turn always to theological themes. Pleasant talk with fellow-believers, eating and drinking with them, and now and then playing games with them should prove conducive to full-orbed Christian living.

The Sabbath

The Sabbath should be a red-letter day in every Christian home. It is the Lord's day. On it Christians commemorate the Lord's glorious resurrection from the dead. Therefore it should be a day of rejoicing, not of gloom.

Preparation for it may well begin on Saturday. Things that might unfit for Sabbath worship, such as parties lasting into the small hours of the night, should by all means be avoided. *The Directory for the Public Worship*

of God of The Orthodox Presbyterian Church says: "It is the duty of every one to remember the Lord's day and to prepare for it before its approach. On the preceding day all worldly business should be so ordered by each person and seasonably laid aside, that he may not be hindered thereby from sanctifying the sabbath, as the holy Scriptures require". On a wall in my home hangs a plaque depicting an elderly man reading from the Bible by candlelight to an audience of several persons listening reverently. Underneath is the line from *The Cotter's Saturday Night*: "From scenes like these Old Scotia's grandeur springs".

If at all possible the whole family should attend Sunday morning worship. It goes without saying that mere babes who would likely create disturbance are better left either at home or in the church nursery, but all who can should go to church. In no case should mother or daughter stay at home to prepare dinner. There are Christian women who attend the morning service with unflinching regularity and are wont to serve Sunday dinners good enough for a king. I know this from personal experience. In the evening, too, all who are able should repair to the house of God.

The Sunday afternoon is a splendid time for such activities as evangelism and visiting of the sick. In the home it should be a spiritually delightful and profitable season. While there is no objection to a nap for the older members of the family or an outdoor walk for those with more physical vigor, here is an excellent opportunity for the reading of Christian literature, with which every Christian home should be well supplied, and for the religious instruction of the young.

God

Attention has been called in sketchy fashion to a few prominent characteristics of the Christian home. Perhaps it is well in conclusion to give a comprehensive description of the Christian home. That can be done in one sentence, even in one word, albeit a compound word. The Christian home is a God-centered home. God dwells in it. God's Son is its head. God's Word is its rule. God's children constitute it. God's love pervades it. And all that is done in it, whether it be eating or drinking, waking or sleeping, praying or playing,

singing or weeping, teaching or learning—all is done to the glory of God.

In a word, that home is Christian whose occupants have God Himself for their home and therefore call upon Him as

"Our God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home".

Calvin Institute

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

FOR four years Philadelphia's Calvin Institute of the Bible served to train young people in the knowledge of the Word of God. A fairly comprehensive course was offered, which covered the whole field of Christian doctrine and practice. Courses were also given on individual books of the Bible and on methods of practical Christian work. Those who attended the Institute testified to the good which they received from its courses.

However, due to the war and to other considerations, it has been necessary for the Calvin Institute to close its doors for the time being. At the earliest possible moment, however, the Institute should reopen.

Calvin Institute is badly needed. It can perform a work that is beyond the reach of the individual church. In our denomination there are many young people who are greatly interested in the work of the church. These young people need solid doctrinal instruction. In ordinary Bible and catechism classes it is impossible to present matters as fully and completely as can be done in a Bible institute.

In Calvin Institute the entire field of Reformed doctrine was covered in a period of four years in regular doctrine classes. In addition to these classes in doctrine, there were other courses in which the doctrines were also presented. For example, in the course on Genesis, stress was laid upon the doctrines of God, the Creation, the Fall, and so forth. Consequently, those students who attended these classes really learned the Scriptures.

This brief article would seek to arouse interest in the reopening of the Calvin Institute. Calvin Institute is needed, if our young people are to have a thorough grounding in the Word of God. May the day soon come when her doors will reopen.

A Message to Christian Parents

By the REV. GLENN R. COIE

Pastor of Westminster Orthodox Presbyterian Church, Bend, Oregon

THIS word is addressed to Christian parents who love their children, and who earnestly desire some day to meet them in an unbroken family circle in heaven. If you are such a parent, I invite your thoughtful consideration of this message.

A solemn and awful responsibility rests upon you in being entrusted with the training of the immortal soul of your child. The need for systematic, Christian training of children in the home was never greater than today. J. Edgar Hoover, director of the Federal Bureau of Investigation, recently declared that one of the two principal causes for the alarming increase in juvenile delinquency was the woeful lack of parental restraint and training of America's children.

The dominant philosophy of the education of our day is pagan, materialistic, and God-ignoring. The facts of human history are interpreted to our boys and girls, often from the time they enter the public school, as though God did not exist. Had our nation been adequately prepared for war, the lives of hundreds of American soldiers would have been saved from the torture and death of Bataan following Pearl Harbor. And in like manner, if the precious souls of our boys and girls are to be saved from the insidious, soul-destroying influence of present-day indifference toward the truths of Holy Scripture and from open unbelief and denial of its life-giving message, we must fortify them spiritually with a thorough and systematic knowledge of the truths of God's Word.

To meet this lack there must be a revival of sound, Biblical instruction in the home. The Scripture clearly lays squarely upon the shoulders of the parents this responsibility for the training of the child in the knowledge of the things of God. That God-ordained duty may not be shifted to the church. God commanded His people of old saying, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when

thou liest down, and when thou risest up" (Deut. 6:7). "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). That command has never been abrogated.

To aid us as parents in this task, God has implanted in the heart of every normal child a native spirit of inquiry. "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say, . . . the Lord brought us out of Egypt with a mighty hand. . . . And commanded us to do all these statutes, to fear the Lord our God, for our good always . . ." (Deut. 6:20, 21, 24). Let us capitalize on this God-implanted "Why?" of the inquiring mind of the child.

But you ask, "What shall I teach my child? How shall I answer his questions? How shall I make plain the truths of the Bible to my child?" For this natural, questioning spirit of the child, the catechism is a happy, Scriptural solution to the problem of the method of imparting God's truth. In the discharge of this task of instruction, we have been given an invaluable aid in our heritage of the catechisms formulated by our godly forbears. A catechism is an orderly, systematic statement in simple, question-and-answer form of the truths of God's Word as to (1) what we are to believe concerning God, and (2) what duties God requires of man.

Of the several catechisms formulated in the history of the Christian church, the famous "Shorter Catechism", prepared by the scholarly and devout Westminster divines over three hundred years ago, is still unsurpassed as a clear statement of the great, fundamental doctrines of Holy Scripture. And for our younger boys and girls a more recent, simplified statement, the "Catechism for Young Children (an Introduction to the Shorter Catechism)", should be used. Either of these may be purchased for three cents. From the time the child

is two or three years old, the faithful mother and father should begin teaching him this gold mine of Christian truth. From junior age and above, a thorough memorization of the Shorter Catechism will provide your boy or girl with a rich storehouse of Bible truth, enabling him to be ready always to give an answer to every man that asketh him a reason of the hope that is in him (I Pet. 3:15). Be careful to impress upon the mind of the young learner the importance of understanding the truths he is taught. Encourage him to ask and be ready to answer questions which will help him to grasp the meaning of what he is learning. Keep the catechism constantly at hand. You will find that children enjoy memorizing, if proper encouragement is given. By showing him the value of what he learns, you will encourage him to find what many children would consider an irksome task a pleasant and profitable study.

Parents in our Orthodox Presbyterian churches have another excellent opportunity for the training of their children in the Christian faith and life in the communicants' classes conducted by our pastors periodically during the year. Our ministers are eminently fitted and trained for this important task, and are prepared to give your children a valuable course of instruction in God's plan of salvation and the basic doctrines of our most holy faith. Are you as Christian parents anxious to see your children saved from sin and eternal ruin by accepting Jesus Christ as their Saviour, confessing Him before men, and uniting with the church? Then be quick to grasp this opportunity of systematic instruction by your pastor. You can aid him immeasurably in his manifold duties by seeing to it that your children attend each class promptly and without fail. Let no parent imperil the spiritual welfare of his child by neglecting his own responsibility for this most important part of his child's education.

The limitless possibilities of utilizing for the glory of God the impressionable period of childhood and

youth are well expressed in the following verses entitled "Clay":

"I took a piece of plastic clay
And idly fashioned it one day;
And as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were passed.
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change that form no more.

"I took a piece of living clay,
And touched it gently day by day,
And moulded with my power and art,
A young child's soft and yielding heart.

I came again when years were gone;
It was a mind I looked upon.
That early impress still he wore,
And I could change that form no more."

This all-important parental task will cost you something in time, and will require patience, diligence, and above all a love for the soul of your child. Pray daily for God's blessing on the seed sown in the heart, that it may prove a lamp to the feet and a light to the path. For the faithful discharge of this duty, yours will be the joy in years to come of hearing your children give heartfelt thanks to God for the blessings of your diligent labors.

University Students Study the Bible

By the REV. ROBERT K. CHURCHILL

Pastor of Covenant Orthodox Presbyterian Church, Berkeley, California

IN OUR Bible classes at the University of California Bible League, we have taken up such subjects as the Quest for the Historical Jesus, the Thought Structure of Christian Theism, the Book of Galatians, and Old Testament Appreciation.

Place the world- and life-view of Calvinism before students today and they "come at you". This is the "great religion" our world needs. Teach salvation by free grace instead of by free will, and the students see a revolution.

In one class, we were drawn out to explain the necessity of regeneration preceding faith: that saving faith could be exercised only by a renewed man. We were praising God for prevenient grace—that grace He gave us before we came to Him. After class a student came and said, "You know, Mr. Churchill, a funny thing happened to me. I believed in Christ and after that I was regenerated". I agreed that it was rather strange. Two weeks later, as I was going to my car after class, this student came running to me, saying with some animation, "You know, you just can't get away from it, something sure happened to me before I trusted Christ as my Saviour, and plenty". He couldn't stop for more, but I can see him yet, running across the campus to class, a happy man in the wondrous grace of God, or, as Dr. Cornelius Van Til would say, "epistemologically self-conscious".

When the God of the Bible is in view, the doctrines of God's eternal decrees naturally follow. I have tried therefore, to teach the glorious truths of God's being as He reveals Himself to us in His Word: His Eternity, without limit as to time; His Immensity, present at every point with His whole being, not "thinned out"; His all-comprehensive knowledge and perfect wisdom; His all-powerfulness; His absolute holiness and unimpeachable justice: a Being whose every attribute is without measure. Did you ever see hills and fields smiling in the sun after they had been washed by a refreshing rain? That's it—a fresh thankfulness shouting "Glory!"

Modern Christendom is pretty well adapted to the human mind; God and His ways are thought to be rather fully comprehended. But in the Bible we meet the true God, and what a difference! Men create their own gods by saying, "I can't believe in God unless He is thus and so"; but the true God may be their enemy. Oh, that Elijah would stand forth in the midst of Christendom today and cry: "Call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God". That which is fully understood is limited and smaller than man's mind; there is no excitement, no stretching of the soul. But in Bible study, the truths of God's incompre-

hensible greatness begin to excite and, best of all, to exercise the noblest faculties. Yes, the mind can be exercised in Bible study as much as in science or philosophy—even far more. Oh my brethren; do we love the infinitude of the Scriptures? When the soul is thus exercised a blessed enlargement comes. We cry, "Oh God, enlarge my steps under me. Do not lower these great truths to my mind, but lift me up forever. Lead me to the rock that is higher than I". No wonder the Bible, God's self-revelation, is the only true basis for education.

Some say, "I don't share your idea of the Bible. I could never accept the Bible as infallible or inspired or the very words of God. There is such a difference between your teaching and my views". To these I often say, "Suppose you did not believe the Bay Bridge were strong enough to allow you to walk across it. I would ask you to leave the study and go look at the bridge itself. See those great piers under it and those huge steel girders; look at those steel pillars tapering high above the roadway, holding the sloping steel cables; look at the cables themselves, many times stronger than need be. Every brace and girder has an orderly and necessary place. And what is moving on the top deck? Thousands of cars. Listen to that roar—the electric train and the busses are crossing the lower deck. Do you have the same feelings now as when you thought you knew your own mind regarding this bridge? No, my friend, you would trust your whole weight on the bridge. So it is with the Bible, God's Word. Faith comes by hearing, and hearing by the Word of God. Come with me to the Bible itself. God wants you to have a foundation for your trust. Have you studied the Bible itself? Its structure and content is framed to support faith".

A University girl was waiting for me one afternoon when I returned from calling. "I'm in trouble; I don't know the Lord. I've been a leader among the young people of our church for years, and came to the University thinking I was a Christian. Now I know I'm not. I don't know anything. I can't accept Christ. What shall I do?" Oh Lord, who is sufficient for these things? After long discussion and pointing to the Word, she left, still in darkness. But there is a grace which is irresistible and the entrance of His Word gives light. Two

weeks later in this study the same University girl trusted God's promise, not her feelings, and was saved, for it is God who said: "Believe on the Lord Jesus Christ and thou shalt be saved".

The Baptismal Vow

By the REV. DEAN W. ADAIR

BEFORE the baptism of an infant, the minister shall require that the parents . . . assume publicly their responsibility for the Christian nurture of their children" (The Directory for the Public Worship of God). The parents solemnly promise God, in the presence of the congregation, "to endeavor by all the means of God's appointment to bring him up in the nurture and admonition of the Lord". They vow to educate their children in the knowledge of God, and what God requires of us and forbids us. Some of the means through which this might be attained are instruction, prayer, and exemplary piety and godliness.

Instruction

"Do you promise to instruct your child in the principles of our holy religion as revealed in the Scriptures of the Old and New Testaments, and as summarized in the Confession of Faith and Catechisms of this church?"

Children have a strong liking for stories. We ought to tell or read them the stories of the Holy Bible. We must redeem this golden opportunity. However, we cannot recount these stories as mere anecdotes. They should teach our children the principles of our holy religion. In the accomplishment of this end, one of the very best books is the *Child's Story Bible*, by Catherine F. Vos.

In conjunction with this instruction, we ought to show our children the system of truth exhibited in the Scriptures and summarized in the standards of our denomination. The Westminster Shorter Catechism is extremely good. Children learn by heart easily. Dr. J. Gresham Machen wrote that he repeated it perfectly, questions and answers, at a very tender age. The divine revelation of which it is so glorious a summary was stored up in his mind and heart, he concluded. We can discipline our children better if we have committed it to memory ourselves.

Prayer

"Do you promise to pray with and for your child?"

Christian education in the home requires unwearied exertion on the part of the parents. We ought to know what God expects us to believe and do. We ought to be familiar with the contents of the Word of God. We must endeavor to impart this information to our children painstakingly, wisely, tactfully. Let us pray for this consecration. Let us pray that the truth be made effectual to the salvation of our children and ourselves.

We will teach our children what it means to pray and encourage and guide them in this exercise of worship.

Example

Do you promise "to set an example of piety and godliness before him?"

Children are naturally attached to their parents and disposed to imitate them. Like father, like son, is more truth than fiction. Does our conduct conform to the law of God, and glorify Him?

A High School Bible Club

By CHARLES A. FREYTAG

AS A science teacher in a rather large suburban high school in New Jersey, as well as a member of The Orthodox Presbyterian Church, I became interested in establishing a Bible club in that school. A Bible club in a public high school, however, was not looked upon as all other clubs would be.

Several years ago on a Sunday evening after church service, there was a broadcast from a near-by Baptist church. The feature of this broadcast

was a radio Bible quiz contest. The opposing teams represented two rival high schools, in one of which I taught. There was no publicity from the schools regarding the teams or the contest, but the participants were apparently Bible-believing Christians.

Since the broadcast was from one of the smaller stations, few students or teachers heard the program or even knew of it. But the team from the local high school won the decision of the judges, so it was quite in order to inform the principal of the school of that fact, since he knew nothing about it. This opened the way to approach him regarding the formation of a Bible club. Since the principal was a member of one of the modernist churches in town, it was understood that such a club would only be tolerated if no criticism were leveled at it. It seemed wise, therefore, to let the students take the initiative in requesting the establishment of this club. Several Christians drew up a petition signed by as many students as possible. They also had to have a faculty sponsor, in which capacity I gladly consented to serve.

With this preliminary preparation, a Bible club was established on an equal footing with all the other clubs of the school. It is open to all, Protestant, Catholic and Jew alike. Notices of its meeting appear in the bulletins which are read every week in each room after the morning exercises. A picture of the club with its open Bible appears in the school year-book each year. At the beginning of each year, the Bible Club is advertised as are the other clubs.

This is a plea for the establishment of more Bible clubs in our high schools and colleges. When the administrative authorities are opposed to the establishment of a Bible club, it must of necessity be established outside the school with undoubtedly a much curtailed effectiveness. In a public high school, the plan for a Bible club should originate with the students. The sponsor should of course be a Bible-believing Christian. Denominationalism must not interfere with the activities or the program. One student can be the means of starting such a club in his high school. And this kind of pioneer work by the younger members of The Orthodox Presbyterian Church can be very effective for the cause of Christ in the school and community.

Alumni Banquet

THE annual banquet of the Alumni Association of Westminster Seminary will be held on Tuesday evening, May 9th, at the Broadwood Hotel, Philadelphia. Members and friends of the association are invited to be present. For reservations, write to the Rev. Robert S. Marsden, 728 Schaff Building, Philadelphia 2, Pa.

The Presbyterian Guardian

EDITORIAL

Christian Education

THIS special Christian Education number serves again to focus attention upon a cause that evidently is coming more and more into its own. Since, as editors of a Christian journal, we are engaged, broadly speaking, in the same enterprise, this cause is especially dear to our hearts. It is our root conviction that Christianity is true and that it is the business of Christians to declare and to defend it to all who will give it a hearing. Consequently, we are thrilled at every sign of progress in this sphere and we desire to foster every sound effort to press forward the cause of the truth as it is in Christ Jesus.

That Christian education is not a recently acquired interest of the movement with which we are associated is evident to all. It is well-known that origins of that movement were bound up intimately with the history of Westminster Theological Seminary. This is not to overlook the conspicuous place occupied by Christian missions and evangelism and other factors both in the beginnings and in the development of the movement. It is to say, however, that the whole program of the church, including specifically Christian evangelism, has been recognized as standing or falling with the maintenance of Christian truth all along the line. It is to acknowledge, moreover, that apart from a sound and able ministry, the whole effort to witness to the truth is placed in jeopardy.

Since the first general assembly of The Orthodox Presbyterian Church, when a Committee on Christian Education was established, considerable progress has been made. A solid, though modest, program soon got under way. And now the entire effort has been greatly accelerated by the activity of a full-time general secretary.

In the last analysis, however, even a vigorous committee and an energetic secretary will not guarantee progress. True progress will materialize in the proportion that the churches and their

individual members come to love the cause of Christian education. Such love will express itself in generous support of the Committee. But it will also necessarily express itself in the efforts of churches and individuals in their own communities to engage directly in the battle for the truth. A church that loves the truth will indeed be zealous for Christian missions. But it will also be eager to cultivate the truth in its own midst.

The youth of our churches must be our particular concern. Are our young people going to be fortified to stand the strain of the coming years? Will they remain faithful to the truth which has brought our churches into existence? Are our Sunday schools effective instruments in hiding the Word of God in their hearts? Are we carrying out a well-planned program of catechetical instruction?

The word "catechism" has come, we fear, to have a rather stuffy sound. And no doubt a real program of catechism classes puts a considerable burden upon the pastor. Still we believe that such a program will pay the highest dividends. A pastor will never become more fully aware of the thinking of the youth of the church, and he will never be able to minister more

directly to their needs, than when, in a not too formally conducted class, he teaches and discusses with them the great doctrines of the Scriptures. If we are to have strong churches, filled with able and energetic believers, we must look to the future. And the best training that we can provide is a rock-bottom essential.

Besides the work of education which is the direct responsibility of the churches (because it has to do with the maintenance of the truth in the churches); there is a further task in which Christian believers must engage. In a preëminent sense the kingship of Jesus Christ extends over His church, demanding that His Word and it alone be the rule of its faith and life. But He is also the Lord of our life in all of its other relationships, and therefore requires that all of our thinking be brought into captivity to the truth. Hence education in the highest sense, education that is education in truth, is Christian education. Consequently, Christians who are aware of and sensitive to their calling in the world will have as their goal the establishment of a comprehensive system of education founded upon His Word.

Certain beginnings have been made in our circles. This past year has brought into existence, in Willow Grove, Pa., the first Christian day school sponsored by Christian parents in our movement. And there has been considerable discussion concerning the possibility of the founding of a Christian university. Obviously there cannot be Christian education at the bottom and at the top without the recognition of the need of a complete program designed to meet the needs of those who stand between the first years and the final stage.

To carry out such a program presents a tremendous challenge. It will, first of all, call for clear-sighted understanding of principles and devotion to them. It will require the patience and steadfastness of Christian faith, that is, a confident and steady resting upon the promises of our faithful, covenant-keeping, God. It will also demand our wholehearted sacrifices and the readiness to cooperate with others of like mind for the sake of Christ.

Do we possess the vision, the faith and the love requisite for the task of carrying out a program of truly Christian education both within and outside of the church?

—N. B. S.

Commencement

THE Fifteenth Annual Commencement Exercises of Westminster Seminary will be held on the campus at Laverock, near Chestnut Hill, Philadelphia, on the afternoon of Wednesday, May 10th. All friends of the institution are urged to be present. The baccalaureate service, to which everyone is also invited, will be held on Sunday afternoon, May 7th. Further details will be announced in near-by Orthodox Presbyterian churches and in local newspapers.

Vacation Evangelism

By MRS. RICHARD W. GRAY

Of Covenant Orthodox Presbyterian Church, East Orange, N. J.

THE time has come to start planning for your Vacation Bible School of next summer. That statement, in imagination, probably will evoke many sighs and some groans. What worker, who has given himself unstintingly to this concentrated effort in the heat of summer, has not been guilty of reluctance when first he contemplated the plans for another school?

But reason and memory do their work. Statements are recalled from the close of last year's school, such as, "Can't we please have another week of school?" or, "My son has learned more in these two weeks than in all the rest of the year put together", or, "If your Sunday school teaches as you do in Bible school, I'd like to have my children enrolled". We have heard of or seen in our own churches whole families being brought into the church through the instrumentality of the Bible school. Impetus is given to the work of the Sunday school. Children, idle and inclined to mischief, are occupied in the study of God's Word. Supervised play is provided. They come under the gracious influence of the church. So let us banish our sighs and repent of our groans. Bible School is more than worth all the effort. Now we ask, "What about materials and suggestions for our 1944 school?"

How happy we are to announce that our Committee on Christian Education has constructive suggestions, and adequate materials soon to be made available to you! It is expected that these will be ready for shipment by May 15th.

The Lessons

A brief word about this year's school, as planned by the committee, may be of interest. The school is being conceived along departmental lines. Not only are lessons being written, but a whole forenoon's activity for a three-week school is being prepared. There will be some schools so small that separate departments are out of the question. In such a case, any one of the three courses being offered could be adapted for the whole school. Other schools will con-

vene for only two weeks. In each course will be indicated the portion which may most easily be eliminated in order to fit the shorter period.

The Beginner and Primary lessons offer a complete program for use in a separate department, or in conjunction with the upper grades. The theme is "The Lord Jesus Christ as King". The opening of Genesis is linked with New Testament Scripture to present the matchless power and glory of the eternal Son of God, the depth of His humiliation to redeem us, and the wonder of the heavenly home He has prepared for us. Besides the detailed Bible story in simple language, each day's program outlines the service of praise, songs, prayers, memory work, handwork, and games.

The Junior lessons are a study of the Ten Commandments. The negative and positive elements of the commandments are explained by use of Biblical incidents from both the Old and New Testaments. The use of the law to bring a knowledge of sin and then as a schoolmaster to bring us to Christ is emphasized.

The Intermediate-Senior lessons aim to help junior and senior high school pupils who are beginning to meet difficulties in their school work and reading. Its general theme is the sovereignty of God, and it is called "God and Science". It gives the positive teachings of the Bible and also attempts to answer attacks on such doctrines as creation and the miracles. Among the lessons are: "Can We Worship God Through Nature?" "We Are Wonderfully Made", and "Evolution on Trial".

Two series, "God and History" and "God and the Arts", are contemplated under this same general theme of the sovereignty of God.

Advance Preparation

Select your material early. Choose your teachers and place the material in their hands at least three weeks before the opening of your school. Often much time is wasted in Bible school because there has been insufficient preparation. If volunteer teachers are used, it is highly advisable to

plan at least two meetings with them in advance of the school. At these meetings practical problems can be discussed, such as discipline, effective methods of teaching, and the teacher's job while she is not actually instructing. It is far easier to diagnose difficulties before they occur and prescribe a remedy than to be faced with the actual difficulty the solution of which involves personalities.

As important as preparing well in advance for the actual sessions is the canvassing and enrolling of prospective pupils. In doing this a method should be used which allows the canvasser to meet the greatest number of persons most effectively. The following method is one which has been used advantageously. Three or four weeks prior to the opening, place attractive posters in the public library and other suitable places where children are likely to gather. Two weeks later make an extensive survey of your community. If you can gain the aid of several helpers, so much the better. In this canvass, two things are important: First, have attractive and informing handbills, for people invariably forget what you say. Second, reach the parents. Children may say "Yes" and later be forbidden to come because the parents do not know what it is all about. So see the parents and, where there is any slightest interest shown, note the name and address and number of children available. If time and strength permit (it has been done!) revisit with enrollment cards the homes where interest was shown. Actually enroll the child and give him a card (or a duplicate) to present at the opening session. This impresses on the mind of both the child and the parent the importance of the school. If time and strength do not seem to permit, use Uncle Sam. Mail the enrollment card to the families with the request that it be filled in and presented at the opening session.

The School Begins

Then will come the opening day and some who promised will not appear. Step, and step hard, on your disposition to plead, "Well, I've done

my part. If they don't want to come, it can't be helped". Spend that first afternoon, exhausted as you may be, in looking up every absentee. After the first couple of days the children can be asked to do this for you, but at the beginning it is much better to have the calling continued by the one who did the enrolling.

A Vacation Bible School well executed is not an easy task, especially when it is carried on in conjunction with all other regular activities. But it is a fruitful work. When the church of which I am a member was first organized, there were but two covenant children. Canvassing brought out thirty-six pupils for the opening of the school.

Our Machen League is full of

young people who became interested in our church seven years ago through Vacation Bible School. Our church roll has been enlarged by several splendid families as a direct result of contacts made through our Vacation Bible School.

Our Sunday school owes at least seventy-five per cent. of its membership directly to Vacation Bible School. Our first Young People's Bible Club was born as the direct result of our first Vacation Bible School. This club has continued to grow and to be one of the very encouraging activities of our church life.

A Vacation Bible School is one of the means by which your church can engage in effective evangelism and fruitful Bible study.

The Auburn Heresy, 25c per dozen
Lest We Forget, 5c each

Mimeographed Publications

FOR THE SUNDAY SCHOOL

Lessons for Beginners: Teacher's Manual, 25c per quarter; supplies for pupils, additional.

Supplementary Material (to be used in connection with the Christian Reformed Church Key): Teacher's Weekly Study Sheet, 10c per quarter; pupil's fill-in sheet, 10c per quarter.

FOR YOUNG PEOPLE'S SOCIETIES

Studies for each Sunday, arranged in courses of six to fourteen lessons each, 10c each, 50c per quarter.

Responsive Readings, based on the Shorter Catechism, 10c each.

FOR SUMMER BIBLE SCHOOL

Beginners-Primary Department: Teacher's Manual, 50c; Pupil's Work Book, 10c

Junior Department: Teacher's Manual, 50c; Pupil's Work Book, 10c.

Intermediate-Senior Department: Teacher's Manual, 50c; Pupil's Work Book, 10c.

All orders should be sent to the Committee on Christian Education, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. Include postage on orders totaling less than twenty-five cents and on orders for mimeographed material and Sunday school supplies.

Publications of the Committee

Tracts for Today

Why The Orthodox Presbyterian Church? (soon to be reprinted), 10c

The Covenant of Grace (soon to be reprinted), 10c

Is the Bible Right About Jesus?, 10c

The Auburn Betrayal, 25c

The Sovereignty of God, 10c

Communicant Church Membership, 25c

The Separated Life, 10c

Why I Believe in God (soon to be printed)

The Reformed Faith in the Modern World, 5c

Evangelistic Tracts

A Tragic Mistake, 10c per dozen
Bombed on a Battleship, 10c per dozen

The Rich Young Ruler, 2 for 3c

Life's Greatest Question, 2c each

Awake Thou That Sleepest, 2 for 3c

The Good Shepherd, 40c per 100

The Grace of God, 2 for 3c

Creation, 40c per 100

What About the Bible?, 2 for 5c

*Are You Sure?, 10 for 25c

Are Christians Anti-Semitic?, 7 for 10c

Doctrinal Tracts

A Message from Dr. J. Gresham Machen, 100 for 40c

* Titles marked with asterisk are sponsored, not published, by the Committee.

Foreknowledge, 2 for 5c
Arminianism in the Pilgrimage of a Soul, 25c per dozen

Ecclesiastical Doors, 2 for 5c

Do We Need the Bible?, 5c each

Are You a Catholic?, 5c each

God and the War, 2 for 5c

Your Child and Your Church, 1c each

Christ Crucified, 2 for 5c

*Election (by Spurgeon), 5c each

*A Christmas Message (by Spurgeon), 10 for 5c

*His People, 10 for 5c

*Obedience, 10 for 5c

*Not Willing, 10 for 5c

*When Thou Prayest, 10 for 5c

*Romans Six, 10 for 5c

*To the Praise of His Glory, 10 for 5c

*Comfort and Comment, 10 for 5c

*Pure Words, 10 for 5c

*Let the Church, 10 for 5c

*A Hint to Personal Workers, 10 for 5c

*From Dr. John Owen, 10 for 5c

*The Basis of Evolutionary Faith, 50c each

*Covenant Children's Catechumen Course, 10c each

Tract-Bulletins (Published monthly for use as church bulletins), \$1.40 per 100, with church imprint.

Ecclesiastical Tracts

Church Discipline, 100 for 20c
My Church, 5c each

Toward a More

Adequate Program

By the REV. LESLIE A. DUNN

THE alternatives which the church faces are 'educate or die'. One of the first practical steps to be taken is to convince every Protestant church that it should raise for Christian education from fifty to one hundred per cent. of what it raises for its minister". Thus speaks Senator B. L. Eddy of Oregon, in *Christianity and Education*.

Perhaps if the separate sums given to Christian Education were totaled, the local churches would be surprised to learn how much they give to the cause of Christian Education. It is possible, too, that some would conclude that they give all too little to it. Locally a church might be spending

money for Christian Education on materials for the Sunday school, the catechism class, the young people's groups and the summer Bible school. Agencies promoting the cause of Christian Education which are worthy of a portion of the church's benevolences should include a theological seminary, a religious periodical and the denominational agency specifically charged with the task of promoting Christian Education.

The Orthodox Presbyterian Church has an agent for the promotion of Christian Education in its Committee bearing that name. Last year the general assembly approved a plan whereby the Committee on Christian Education might ask the churches for ten per cent. of their benevolences to carry on this important work. Many of the churches have met this quota and the Committee has been able to begin the publication of new materials and expand the use of its literature in many ways. Most of the money from the churches and individuals is used for salaries and office expenses. Very

little of what has been coming in from the churches has gone for the publication of needed new materials. The sale of tracts and publications themselves provides money for the reprinting of such materials, but is not sufficient to pay the postage or handling costs involved. At present there are several manuscripts ready to be sent to the printer when sufficient funds are available. Among these are a long tract by Dr. Cornelius Van Til on "Why I Believe in God", a tract on catechetical instruction by the Rev. Oscar Holkeboer, and shorter tracts on baptism, the Jews and certain "isms" of the day.

As additional funds are received from individuals or from churches for this purpose, these manuscripts will be sent to the printer and the tracts circulated in the church and elsewhere to bear their much-needed testimony to the truth. The Orthodox Presbyterian Church will grow proportionately as the churches and members give an increasingly greater emphasis to Christian Education.

ducting catechetical classes. Within the limits of the space granted to us, we can do no better than to suggest a concrete plan of action, with curriculum and material. The time for classes to convene will have to be adjusted to suit the convenience of the children and the instructor. We believe that in general the pastor is best qualified to conduct these classes. For children under fifteen or sixteen years of age, we have found nothing more suitable than the lessons prepared by the Rev. D. H. Walters and published by the Zondervan Publishing House, Grand Rapids, Michigan. Grading the children according to the plan followed in the day school, we suggest:

First Steps in Bible History, Walters—Grades 1, 2, 3.

Junior Bible Course, Book 2 (N.T.), Walters—Grades 4, 5.

Junior Bible Course, Book 1 (O.T.), Walters—Grades 6, 7.

Doctrinal Stories from the Old and New Testaments, by William Goulooze (Wm. B. Eerdmans Publishing Company)—Grades 8, 9.

Our Bible Doctrine Course, Walters—Grades 10, 11.

It is suggested that young people beginning at the age of fifteen or sixteen years be given a two-year course in the Shorter Catechism. After some experimenting we have found this method fairly successful:

First Year: Omit the portion covering the Ten Commandments.

Second Year: Begin with the law after a brief review of what precedes, and thus avoid too much repetition and permit time enough for a fairly thorough course in the Shorter Catechism.

We suggest, as supplementary material, George W. Marston's booklet on *Communicant Church Membership* and Louis Berkhof's *Summary of Christian Doctrine*. The writer is now engaged in preparation of a manual to be used in the teaching of the Shorter Catechism and based upon it.

This instruction need not be dry and uninteresting. It can be exceedingly practical. Doctrinal truths must be enthusiastically presented, definitely linked with Scripture and with Christian experience, and simply illustrated. Much of the involved language of the theologian will have to be avoided in favor of simple language which the laity can comprehend. It can be done—and it must!

Catechetical Instruction

By the REV. OSCAR HOLKEBOER

Pastor of Bethel Orthodox Presbyterian Church, Oostburg, Wis.

WITHOUT a doubt there has been a falling away from the faith in churches traditionally Reformed. Some lay the blame for such defection in the lap of the higher critics; others contend it is because of the worldliness of church members; still others charge it to the dead orthodoxy of church leaders. I do not care to dispute any of these charges, but I am convinced that the present bewildering variety of beliefs and the indifference toward any particular system of doctrine within a communion such as the Presbyterian Church in the U.S.A., for example, is largely due to the deplorable neglect of doctrinal instruction.

If a church is to remain doctrinally sound, it is a truism that her members must be indoctrinated. Unless there is a reasonably well established acquaintance with Reformed doctrine on the part of the laity as well as the clergy, how can a church lay claim to being Reformed? How is a church going to barricade itself against in-

filtration of unreformed and even antichristian teachings unless from early childhood the basic truths of the Christian faith are carefully and prayerfully inculcated? And what kind of testimony can a church make in a world of unbelief if her members are ignorant and confused as to what they believe?

The Nazis have had to teach us the value and importance of their cause of indoctrination. They have shown it to be far more powerful than armaments. The Roman Catholics would never have been as powerful had it not been for their parochial schools. You condemn that kind of indoctrination, and we agree. But it does illustrate what we can and should do about catechetical training. We believe our Reformed doctrines to be Biblical and therefore true. How consistent, yes, how essential to teach these truths to our children as early as they are able to comprehend them!

These words are directed to those responsible for organizing and con-

Quarryville Conferences

By the REV. FRANKLIN S. DYRNES

THE Quarryville Bible Conference Directorate has planned enlarged activities for this summer, adding a new conference to be known as a "Church Workers' Conference". The conferences of last summer were the largest in the seven years of the Conference Association—the Young Peoples' Conference having one hundred forty delegates from twenty-nine churches.

The Eighth Annual Young People's Conference will be held from June 26th to July 4th. The speakers will include the following ministers: Robert Strong, Robert L. Atwell, Everett C. DeVelde, Henry W. Coray, Edward L. Kellogg, James W. Price, and Burton L. Goddard. Others on the conference staff are Mrs. Robert Strong, Mrs. Edwin H. Rian, Mrs. Robert Atwell, Miss Judy Ward, Miss Jane Mullen, and the Rev. and Mrs. Charles Ellis. These names alone are enough to insure the finest kind of program and a most enjoyable week of Christian instruction and fellowship. The price is \$12 (\$11.50 if registration is received before June 15th). The registration fee is \$2, which is deductible from the total cost. Some registrations have already been received.

The First Annual Church Workers' Conference will be held from August 28th to September 1st. This conference will be of special interest to elders, deacons, trustees, pastors, Sunday school teachers and other church workers. In addition to a Bible hour and popular services, there will be special courses for Sunday school teachers and young people's workers, a course for ministers, elders and deacons on church problems, a course on church government and special opportunity for private discussions. Ministers comprising the faculty are Richard W. Gray, R. B. Kuiper, Robert S. Marsden, Floyd E. Hamilton, and Franklin S. Dyrness. The music will be in charge of Mrs. Robert Strong and Mrs. Edwin H. Rian. The cost will be \$7.50 (\$7.00 if registration fee of \$2 is sent in by August 15th).

The Fifth Annual General Conference will be held from September 1st to 4th, immediately following the Workers' Conference. Thus one may

attend both of these conferences by staying the full week. For the most part, the same speakers will be used for this conference as are listed for the Church Workers' Conference, but they will offer a different program. The price for the conference will also be the same as the Church Workers'

Conference. Delegates may register for both of these conferences for \$13, if registration fee is sent in by August 15th.

Programs and other information may be secured by writing the Rev. Franklin S. Dyrness, executive director, Quarryville, Pa.

Radio and the Three Councils

By THOMAS R. BIRCH

EVENTS in the field of radio have moved fast during recent weeks. The Blue Network has, since February, granted a weekly quarter-hour broadcast to the American Council of Christian Churches, and this free time has been deducted from the time formerly given to the Federal Council. Early in April the Blue Network announced that, during May, June and July, the time now granted to the American Council would be devoted to a series of programs in cooperation with the National Association of Evangelicals. After the first of August, the program will be a direct presentation of the Blue Network itself, rather than one offered in combination with any cooperating agency, and speakers will be chosen from groups not represented by the Federal Council.

Just why the Blue Network is terminating the present American Council series is at first hard to understand. It would seem that if the size of the constituency of the American Council entitles it to a proportion of available radio time, that proportion would remain unchanged throughout the year—even if it were only two minutes every fifth Tuesday. Light, however, is shed on the difficulty by the disclosure in *The Witness*, published by the Episcopal Church Publishing Company, that "considerable pressure" has been brought by Federal Council affiliates to force Mr. Mark Woods, president of the Blue Network, to terminate the present agreement with the American Council. "The Rev. William B. Pugh [stated clerk of the general assembly of the Presbyterian Church in the U. S. A.]", says *The Witness*, "wrote a closely typed four page letter to Mr. Woods, stating that Mr. McIntire and Mr. H. McAllister Griffiths, president and executive secretary of the recently organized American Council, are both deposed and unfrocked ministers in

the Presbyterian Church. . . .

"After pointing out these facts to the radio network's president, Dr. Pugh states that 'since their deposition both Mr. McIntire and Dr. Griffiths with certain others with whom they are associated, have incessantly carried on a vicious campaign of vilification and slander not only against the Presbyterian Church as a whole, but against other Protestant denominations, and some of the most honored leaders of Christianity in America'. He ends his letter with a strong plea to Mr. Woods to reconsider the granting of time to the organization that is headed by these two men".

To our mind, Dr. Pugh has here outdone himself. This is hitting below the belt with a vengeance. "Both are deposed and unfrocked ministers in the Presbyterian Church", says Dr. Pugh. Not one word of their withdrawal from the Presbyterian Church in the U.S.A. or their uniting with another sovereign ecclesiastical body long before their illegal deposition by their former presbyteries! Not a hint that their withdrawal was because they believed that Dr. Pugh's denomination had officially turned its back upon the Word of God! Here, says Dr. Pugh in effect, are a couple of ecclesiastical quacks, malpractitioners, frauds. We have stripped them of their credentials; therefore they may never again legally and properly engage in any sort of ministerial activity. Perhaps Dr. Pugh would benefit from a refresher course in the principles of Presbyterian church government.

Throughout the storm, the Blue Network has maintained an admirable calm. The grant of time to the National Association is, presumably, on the same basis as that to the American Council. Time is given on the basis of a constituency not represented by the Federal Council. If so, many of the leaders of the National Asso-

ciation will be ineligible as speakers for the broadcast. Even the president, Dr. Harold J. Ockenga, will be unable to speak on the program or even to be represented by it, since he is also represented on Federal Council time by reason of his membership in the Presbyterian Church in the U.S.A.

Despite these difficulties, however, we rejoice that a Bible-believing gospel program will continue to be heard at the Friday hour. We have no doubt that the National Association broadcast will be untainted with the sin of modern unbelief, and we pray that God will honor its witness to His truth.

Meantime, with the Blue Network door rapidly closing in its face, the American Council announces that negotiations are being carried on with officials of the Mutual Broadcasting System, and that Mutual will give the American Council a share of the time

which it sets aside for religious broadcasting. Just how much this will involve, or whether Dr. Pugh will again be able to toss monkey wrenches into the machinery, cannot yet be stated.

Several facts stand out clearly in all these events. The American Council, whether or not we like its methods or personnel, has gotten its foot well inside radio's front door and may soon be sitting down in the living room for a cup of tea. The National Association and, in the last analysis, all other Bible-believing Christians have profited by this pioneer work. The Federal Council has now been forced to notice the American Council, and to admit by implication that the new group is at least a potential menace to its hitherto unchallenged bliss. All of these things are of vital aid in the never-ending battle against unbelief, and for all of them we are prayerfully grateful.

Orthodox Presbyterian Church News

(EDITOR'S NOTE: Due to the unusual demands upon space in this special Christian Education issue, several news items from the churches have been omitted and all news has been condensed.)

Presbytery of California

FIRST Church, San Francisco: First Church will join with the Covenant Church of Berkeley as hosts to the spring meeting of presbytery. . . . A Machen League rally was held on April 12th.

Faith Church, Long Beach: Mr. Paul Lovik has been invited to serve as stated supply of the church, thus releasing the Rev. Henry W. Coray for full-time duty at Grace Community Chapel. . . . Mr. H. L. Albright was elected a ruling elder at the annual congregational meeting.

Grace Church, Los Angeles: A series of sermons on the covenant of grace, illustrated with charts prepared by the Rev. Edward L. Kellogg, increased attendance at evening worship services. . . . Chaplain E. Lynne Wade spoke at two recent meetings, and told of the work being done among the natives on Guadalcanal.

Presbytery of the Dakotas

THE Rev. C. A. Balcom of Bismarck, N. D., reports that plans

are well under way for four or five vacation Bible schools. The services of two trained teachers have been secured. . . . Mr. Balcom's radio hour over station KGCU will have completed its first year in August. At that time it is hoped to add two or three more stations, in order to reach listeners in South Dakota and Nebraska.

Calvary Church, Volga, S. D.: Reports at the annual congregational meeting indicate an increase in membership and gifts in almost every department of the church. Five persons have been received as communicant members in the last few months, and six others are attending a communicants' class.

Yale Church, Yale, S. D.: Since February 1st this church has been self-supporting. . . . A new outdoor signboard has been purchased.

Manchester Church, Manchester, S. D.: The new celotex ceiling has been installed and plans for further redecoration are under way. Self-support is the present aim of the congregation.

Murdoch Memorial Church, Bancroft, S. D.: A new outdoor signboard, purchased by the young people's society, has been erected. . . . Self-support is also the goal of this church. The Yale, Manchester and Bancroft churches are all supplied by the Rev.

Melvin B. Nonhof.

Orthodox Presbyterian Church, Omaha, Nebr.: This is the new name of the church formerly known as Jennings Church. The Omaha churches of the denomination during the past year gave \$618 to the Committees on Home and Foreign Missions. . . . At the congregational meeting, two new elders were elected and a budget anticipating self-support was adopted.

Presbytery of New Jersey

GRACE Church, Trenton: During the month of March additional gifts to the building fund pushed it over the \$250 mark. . . . Mr. Louis E. Knowles supplied the pulpit at two recent worship services.

Faith Church, Pittsgrove: On the last Sunday of March, the Rev. Charles E. Stanton spoke at both services. Twenty-two delegates attended the Machen League conference at Bridgeton on March 31st and April 1st.

Covenant Church, East Orange: Services on March 12th were in charge of the Rev. Edwin H. Rian and the Westminster Seminary quartet. . . . A missionary rally for the entire church was sponsored by the Ladies' Missionary Society. . . . In five months \$667 has been received for the building fund, toward the year's goal of \$1400.

Bethany Church, Passaic: The Sunday school continues to grow steadily, and a goal of fifty was set for Easter Sunday. On the two Sundays prior to that day, seventy per cent. of the goal was attained.

Grace Church, Westfield: Nine communicant members were received on April 2nd, and three covenant children baptized. . . . The Westminster Seminary quartet assisted with the Easter music, and a special musical program entitled "The Life of Christ" was presented by the Rev. Donald C. Graham on the Friday before Easter.

Presbytery of New York and New England

CHURCH of the Covenant, Albany: By removing partitions and a stairway, the church auditorium has been considerably enlarged. New lighting fixtures and other decorations have been installed. At a fellowship supper on April 10th, members and friends will present offerings for further remodeling.

Cornville Church, Cornville, Maine: The church has acquired as a manse a large farm located about a mile

south of the church building, together with a gift of one hundred dollars to be used toward remodeling and repairing the new property. A large part of the fifty-five acres of land will be sold. The Rev. Charles E. Stanton, former pastor, and Mrs. Stanton, who are preparing for missionary work in Eritrea with the Rev. Clarence W. Duff, have donated their household furnishings to the future manse. Mr. Stanton has also given to the church the school bus which he had used in bringing children and others to the services of the church.

Second Parish Church, Portland, Maine: Membership now stands at two hundred forty communicant members and forty-seven baptized children. During the past year, eighteen communicant members have been added to the roll. Total giving of all organizations for all purposes during the year was \$7,571.

Presbytery of Ohio

COVENANT Church, Indianapolis, Ind.: Six new communicant members were received on the Sunday before Easter, three of whom were baptized at that service. . . . The church is seeking permission to build on the site chosen for its permanent church home.

Presbytery of Philadelphia

CALVARY Church, Willow Grove: All records were broken at the Easter services, with a total of eight hundred persons at the meetings of the day, and total gifts of eight hundred forty dollars.

Covenant Church, Pittsburgh: As a result of survey and revisitation by the pastor, the Rev. Calvin K. Cummings, twenty-five new visitors have attended the Sunday school and a similar number of adults have visited the church services. . . . Attendance at the new Blackridge Sunday school reached forty-eight on April 2nd, and the door of opportunity there seems wide open.

Eastlake Church, Wilmington, Del.: Twelve young men and women made public profession of faith and were received into communicant membership on Easter Sunday. . . . The Rev. Edwards E. Elliott of St. Andrew's Church, Baltimore, spoke to the Women's Missionary Society at last month's meeting.

Faith Church, Harrisville: The boys and girls from the week-day Bible schools in surrounding rural districts

joined with Faith and New Hope Churches in presenting a special service on Easter evening. . . . Both churches look forward to a visit from the Rev. John Davies of Gresham, Wis., at the end of this month.

Kirkwood Church, Kirkwood: On April 2nd the Westminster Seminary quartet assisted in music and testimony at both services. . . . The pastor, the Rev. John Patton Galbraith, has instituted a monthly mimeographed Bible study lesson intended to promote Bible reading on certain special topics. . . . Mr. Harvey Baldwin, oldest member of the congregation, entered the presence of His Lord on March 29th, at the age of eighty.

Bethany Church, Nottingham: Two overseas members on furlough were welcomed at recent services. . . . Attendance and interest at cottage prayer meetings continues to be good.

Calvary Church, Middletown: Four communicant members were received on April 2nd. Stainer's "The Crucifixion" was presented by the choir at the evening service on that day. The church joined with three United Brethren churches in an Easter sunrise service.

Presbytery of Wisconsin

INDIAN Mission, Gresham: Services and classes among the Indians have been well-attended. Several young people and some older ones were expected to make profession of faith on Easter Sunday. From April 30th until the time of the general assembly, the Rev. John Davies expects to make a tour of the East to acquaint the churches more intimately with the missionary work among the Indians.

Grace Church, Milwaukee: The building fund has grown to more than five hundred dollars. The Sunday Bible school contest is increasing attendance at other services also. . . . The Berean Women's Society is assisting in the Christian Hospitality Center for those in the service.

"Dear Son . . ."

(Concluded from Page 118)

is what this whole world is, and what every part of it is. And when people think that this world just isn't related to God in any way at all, they are dead wrong; and we must show and

tell them so. And on our own part, we must recognize that the world is God's, and try to use it for His glory.

Well, I just had to talk with you about some of these things. You are just a growing boy, and there's a lot for you to learn yet. But it is rather important that you get started on the right road because, if you don't, it will always be hard for you to remember just what is the right road at every point.

That brings up the last thing, which I suppose has more reference

Sunday School Papers

Edited by

REFORMED BIBLE TEACHERS

Lessons in Bible Order

CHRISTIAN REFORMED PUBLISHING HOUSE

Grand Rapids, Mich.

HEADQUARTERS
for **CHOIR GOWNS**
PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
521-23 ARCH ST. PHILADELPHIA, PA.

USED BOOKS. We buy and sell new and used religious books and sets. Write for our free catalogs. Baker's Book Store, 1019 Wealthy Street, Grand Rapids 6, Michigan.

MAKE CHRIST KNOWN

★ Knowledge of His saving grace brought to thousands through our Tracts each year. Have your share in this soul-winning ministry. Here are Gospel Messages, keyed to the times, attractive and forceful, appealing and convincing. Also Tract Racks, Post Cards, Cellophane Sheets, etc. Big assortment. Send only 25c.

Dept. PG
FAITH, PRAYER & TRACT LEAGUE, Muskegon Hts., Mich.

LIGHT

on the International
Uniform Lessons

Uniform Lesson Helps offer sound, inspiring lesson expositions written by specialists for every age group. Undenominational and uncontroversial with room only for constructive truth.

Write for free specimens!
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St., Philadelphia, Pa.

Money for Your Treasury**Over 2,000,000****SUNFLOWER DISH CLOTHS**

were sold during 1942 by Ladies' Aids, and members of Sunday schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of WAR BONDS.

Sample Free to Official
Saugamon Mills—Est. 1915
Cohoes, N. Y.

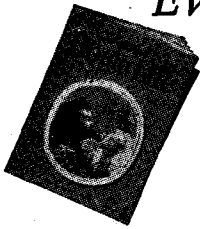
Attention:**SERVICE MEN!**

We welcome all service men at Sampson Naval Base, Pine Camp, Syracuse, Fort Ontario, Fort Oswego, or any station in or near Rochester, N. Y., to worship with us on Sundays. We will provide lodging, meals and overnight accommodations. Services held at 10 A.M. and 7.15 P.M.

Write or call the pastor, Rev. John J. DeWaard, 54 Macbeth St. (Phone: Culver 906-W); or J. W. Schumacher, 79 Presque St. (Phone: Culver 5183-R)

MEMORIAL ORTHODOX PRESBYTERIAN CHURCH

Merchants Road at Parsells
ROCHESTER, N. Y.

M *other's Day*
EVERY day!

Every mother gets everyday enjoyment from this attractive new quarterly magazine—**CHRISTIAN HOME LIFE**—a daily devotional quarterly and a home reading magazine all in one! The devotions are based on the Uniform lesson for the week. The magazine articles offer practical treatment of such problems as juvenile delinquency, Christianity in business, home as a religious training center. In addition, there are poems, stories and Cradle Roll and Home Department features. In quantities, each quarter, 19c per copy.

Write for free information on International Uniform Lesson help; also Free Prospectus of Standard's Closely Graded Lessons for your Department. Address Desk PG-4

The Standard Publishing Co.

8th and Cutler Streets, Cincinnati 3, Ohio

to your mother and me, as your parents, than to you. I mean the question of schools. The school you attend is doing as well as it can, I suppose. But the thinking there just isn't Christian. Reading the Bible the way they do once in a while really doesn't go very far toward setting up a Christian atmosphere. As you study history and science and geography and so on, you don't see the subjects from a Christian point of view. Of course, that isn't so obvious to you now, but we can see it. Every once in a while your teachers bring in evolution and environment to explain things, but they never suggest that God has anything to do with those things.

I suppose the only real answer to a lot of this is the setting up of a Christian school. If we could only have a school where the teacher really believed the Bible and the Christian religion, and was able to show, in all the subjects, that it was God who created the matter and made things work out as they do, then the situation might be different. As it is, your mother and I do our best in our own way. We take you to church and Sunday school and read the Bible at home, and when there is a catechism class we send you. But when you are in school five days a week, and when your learning is so much in a non-Christian atmosphere which from our viewpoint is an antichristian atmosphere, and when this same atmosphere is so much a part of the daily living of all of us, church and Sunday school seem like another part of the world. There seem to be two atmospheres competing with each other. That is what I don't like about it. I wish there were just one atmosphere, and that as thoroughly a Christian one as we could make it.

Yes, it looks as though your mother and I will have to work all the harder to get that Christian school started. And that means a lot of other mothers and dads besides us. But it's the only answer I see to the job of having intelligently Christian young men and young women in the next generation.

Well, it's getting warm so hurry up with that homework, and then let's go out and dig up some of the garden. We'll have to be getting some onion sets and beets and carrots and radishes in soon.

With love,
DAD

BANNER YEAR REPORTED BY MISSIONS COMMITTEES

GIFTS to the Orthodox Presbyterian Committees on Home and Foreign Missions during the past twelve months have been the best in the history of the denomination, according to a letter sent on April 11th to pastors and sessions by the Rev. Robert S. Marsden, general secretary. Nineteen churches exceeded the goal of fifteen cents per week per communicant member, set by the Ninth General Assembly. Thirty-seven others gave more than ten cents a week per communicant member, and only sixteen gave less than five cents. A portion of the letter follows:

The Committees on Home and Foreign Missions have completed the best fiscal year of their history. Especially gratifying is the fact that a larger amount was received from the churches than in any previous year. The churches increased their contributions by about \$2000, a gain of seven and a half per cent.

The goal of 15c a week per communicant member which has been set before the Committees during the past few years has not been reached, but the churches did reach the new high of 10.3c per communicant. Eighty churches and church groups contributed, and of these seventy are members of The Orthodox Presbyterian Church whose membership figures have been reported. Nineteen churches contributed more than 15c a week per communicant member; 37 more than 10c; and only 16 less than 5c.

The leaders in contributions were: Calvary, Willow Grove; Westminster, Bend; Calvary, Middletown, Pa.; Covenant, Vineland; Faith, Harrisville; Calvary, Cedar Grove; Kirkwood; Eastlake, Wilmington; Covenant, Orange; and Bethel, Oostburg. These ten churches contributed a total of \$12,356 of the \$28,459 which all the churches gave.

You will be pleased to know that members of a number of smaller churches also gave sacrificially. The congregations which contributed the most per communicant member were: Covenant, Orange; Grace, Westfield; First, Waterloo; Atoneum, Philadelphia; Grace, Milwaukee; Calvary, Middletown, Pa.; St. Andrew's, Baltimore; Faith, Harrisville; Covenant, Indianapolis; and Westminster, Bend.

The Committees are making plans for a year of increased activity in the extension of the church through the preaching of the gospel at home and abroad. They count upon the continued prayers and the interest of the churches, whose hearty cooperation is greatly appreciated.