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G U A R D I A N

It is not a sin to worship the real Jesus. It is not a sin to worship the Jesus who is God and man. But it is a sin to manufacture a Jesus who was man only and not God, and then after you have manufactured that purely human Jesus to bow down and worship him.

—J. Gresham Machen

J. Gresham Machen
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Meditation

Because I Live

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

JOHN 14:19.

NO comfort, these words, to those who teach only a spiritual and not a bodily resurrection of Christ. "The world seeth me no more; but ye see me" Jesus says. The world shall not see me; I shall die. My disciples shall see me; I shall rise again. Such is the plain prophecy of our Lord. Sight here is physical sight or it is nothing at all. But if there remains any doubt about this interpretation, subsequent events in the life of our Lord settle it. Prophecy became history. Christ died—physically, that's a fact. Christ rose again—bodily, that's a fact, indeed the best attested fact of history. Even De Wette the well known destructive critic of the Bible was compelled by the evidence to admit that "There can be as little doubt that Jesus rose again from the dead as that Julius Caesar ever lived."

What tremendous significance for us death-doomed mortals: ". . . because I live, ye shall live also." Christ's resurrection is the guarantee of life for us.

The resurrection of Christ carries with it the promise of life here and now. Christ "was raised again for our justification." Christ's resurrection makes possible and actual a life lived in the favor and fellowship of God. Because Christ arose we can testify with Paul "Christ liveth in me and the life that I now live I live by faith in the Son of God who loved me and gave himself for me."

But Christ is promising here more than the life that we now have in Christ. He gives promise of the resurrection of the body and life forevermore. Because I shall arise, ye shall arise, our Lord is saying. "But now is Christ risen from the dead and become the first fruits of them that slept," wrote Paul. "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," (Romans 8:11).

"Vivit" (He lives) Luther would write with chalk upon his study table

when tempted to doubt and discouragement. When asked why he wrote these words he would reply: "Jesus lives, and if he were not among the living, I would not wish to live even one hour." With a living Christ life is quite worth living; a dead Christ renders life altogether meaningless.

Without the empty tomb we can have only an empty head and an empty heart. The mind can think only meaningless nothings; the heart can only despair. Hear the Christ-denying philosopher Nietzsche when he was accosted by a park policeman who poked the philosopher at midnight and asked him to move on. He was asked by the officer of the law, "Who do you think you are?" Nietzsche replied, "I wish to God I knew." Hear the infidel Tom Paine as he speaks his last: "Taking a leap in the dark, O mystery." Witness infidel Voltaire as he is about to die: "I am abandoned by God and by man. I shall go to hell. O Christ, O Jesus Christ."

Because Christ lives we can have a full head and a full heart. Life is full of meaning. The heart is full of joy and hope. We don't die like dogs, therefore we need not live like them. Through Christ's death and resurrection we stand justified before the Father. Death loses its terror. "O death where is thy sting? O grave, where is the victory? . . . thanks be to God which giveth us the victory through our Lord Jesus Christ." In the beautiful words of that lovely German hymn, "I Fall Asleep in Jesus's Wounds" which brought such comfort to Dr. Walter Maier in his closing hours, we can sing in death:

"I fall asleep in Jesus' wounds; there pardon for my sins abound.

Yea, Jesus' blood and righteousness my jewels are, my glorious dress. In these before my God I'll stand when I shall reach the heav'nly land.

With peace and joy I now depart; God's child I am with all my heart I thank thee, Death, thou leadest me to that true life where I would be.

So cleansed by Christ I fear not death, Lord Jesus, strengthen my faith."

C. K. CUMMINGS.

Grass Roots

By Robert K. Churchill

WHAT an interesting subject this whole matter of Revival is. In our first articles we mentioned the great meeting of "Billy" Granam; how modernistic ministers were cooperating, and our responsibility for Christ's little ones being taken into churches where modernism was supported or perhaps into definitely sectarian churches.

Let me quote from two of the letters I received on this subject: One writer had been to a meeting where Graham was preaching—he says: "I was very favorably impressed. . . . It was a thoroughly Biblical sermon on eternal punishment. The invitation was handled in a manner that I could only approve of most heartily. . . . The sovereign Spirit inclined my own heart to fresh praise of the Saviour. I am not saying that men of compromising stripe were not associated in the campaign, that occasionally one might not be heard in public prayer—this distresses me. Also whether converts are allowed to choose churches of 'their own choice'. . . . I believe that Graham's open attacks on Modernism would alienate most modernists or at least do much to annul their influence. I have no doubt that I would support such meetings in my city for I would want to be known publicly as for this gospel effort and not against it."

From the other letter: "Unless the leaders strongly oppose the opposites of the things they claim to believe we may seriously question whether they really believe them. By not opposing, they are tolerating, coddling and condoning. . . . I feel very doubtful about this whole line up . . . when the leaders, even Graham himself, are clearly compromisers and the converts are advised to carry on in modernist churches and are not advised of any need of breaking with them and indeed have not been converted from such sinful and harmful convictions in the first place; it seems to me we have a right and a duty to question the reality and depth of such conversion."

What do you think of present revival trends? How can the orthodox Christian act? What should be our plan? Write me.

THE PRESBYTERIAN GUARDIAN

APRIL, 1950

Jesus Christ Is Risen Indeed

THE announcement did not come as a special bulletin interrupting a regular radio program. It did not come by an "extra" edition of a newspaper, nor over television nor by a voice from the clouds. It was important enough to have come by any or all of these means.

But instead, a quiet word was spoken, in a garden, by an empty tomb. It was spoken so quietly, so simply, so almost matter-of-factly, that one can hardly believe it was such a tremendous announcement.

"He is not here," they said, "he is risen. . . . Come see the place where the Lord lay. . . . Go quickly and tell his disciples, He is risen from the dead."

Yet that word, so simply spoken, has been passed along down through almost two thousand years. It has been heard around the world. It has brought comfort and peace and hope to weary souls. You see, it was true.

The apostles of unbelief have tried to say it wasn't so. They have tried to keep alive the fires of hope on the basis of dust and ashes. They have "reinterpreted" the statement of fact by the simple process of denying it and substituting the opposite. He did not rise from the dead, but we can still believe that He went on living.

Strange, that men of sense and intellect can so pervert the truth of God. Turn, if you will, the pages of the New Testament. Take from them all that refers to, or is based on, the resurrection of Christ. See what a mutilated, meaningless, irresponsible composition you have left. Or simply take from them the certainty that the event occurred. Introduce just a little doubt and see how you have to change the whole tone and temper of John, and Paul, and the others. "But now is Christ risen from the dead, we think, and become the first fruits of them that slept, at least we think such to be the case." No, Paul never wrote anything like that. The things he wrote were Yea.

But the announcement in the garden, which has echoed through the years, was not simply a statement of a wonderful historical event. It was also a declaration that a program had been accomplished, a purpose fulfilled, to the satisfaction of the eternal God.

For no crime that Jesus committed had He been put to death. Even His enemies had to bring in false witnesses, and finally use the foul play of political

intrigue, in order to put Him on the cross. This death was more than man's doing.

Years before a prophet of God had spoken of this event. He had declared that "The Lord hath laid on Him the iniquity of us all." It was as a substitute for criminals, for sinners, for transgressors, that, in the sight of God, Jesus suffered and died. He was God's own Son. God loved Him. But God also loved His people. And to save them from the punishment their sins most justly deserved, He purposed that redemption should be accomplished through this "Lamb slain from the foundation of the world."

And so the sacrifice was offered, the Lamb was slain, the punishment for our sins inflicted on One who stood in our stead. Justice made its full demands, and love provided the offering upon which those demands should fall.

And then the world waited. Not consciously, indeed. In utter despair. But it waited, waited for a sign that the offering was accepted. Waited for the word of peace from on high. Waited for the message of forgiveness.

That word was spoken in the garden. The declaration that Christ was risen, that death could not keep Him, that the Father had accepted His offering and that the deliverance of souls from the bondage of Hell was now in principle once for all accomplished, this was something that had meaning to men. Convicted of sin, of righteousness, of judgment, they flee to the one who died for them and rose again, and find pardon, peace, and hope.

And this is why the resurrection of Jesus has been preached with power from that day to this. As an event in itself it would have been an interesting phenomenon, a scientific curiosity. There are men today who view it in that light. But it cannot be viewed simply in that light.

The resurrection of Jesus completes and perfects that which was wrought in His death. It gives to the world a gospel, a message of good news. It makes the heavens ring as the saints shout for joy.

Because "He was delivered for our offences, and raised again for our justification," it follows that "In Him we have redemption through His blood, the forgiveness of sins."

L. W. S.

Revivals

THERE is nothing that gives a Christian more joy than the report of souls being saved through the operation of the Holy Spirit who brings them to new life. When He inspires faith in the Lord Jesus Christ the joy in heaven over one sinner that repents is reflected among the saints on earth.

Reports in the secular press, as well as the religious press, concerning revivals at which thousands are reported to be saved, are printed almost daily. It is obvious as one reads the reports in the light of the Scripture, that many of the revivals are inspired by man-made emotion and enthusiasm rather than by the Holy Spirit. But even when a Christian deplors the un-Biblical revival movements, he rejoices in conversions that, by the grace of God, may be attributed to these movements. He sees the sin in human life, in the life of the Church and in the world, and longs for a true revival.

God, in His Word, has given us adequate rules to enable us to determine whether a revival is genuine or not. Three of the most obvious rules are these: a genuine revival will be one in which the truth alone is proclaimed; one in which the truth is proclaimed in Biblical proportions; and one whose methods are in accordance with the Word of God. Revivals that minimize the importance of truth and substitute the heat of human emotion for the light of the gospel are not revivals that are inspired of God. Revivals that attempt to deal with sinners on the basis of preaching that hides or obscures the truths of God's Word are not those in which Christians should take part. Revivals that are promoted and conducted in a manner contrary to the Scriptures are to be shunned by Christians, and participating in them is sinful.

Everyone realizes that, of course, all the truth cannot be stated in any one sermon, and when one is dealing with a particular type of person he must employ a particular type of emphasis. Sometimes he must lay emphasis upon one doctrine more than upon others, but a truly Biblical revival will have a proper proportion in its doctrinal emphasis. It will have a distinctly *doctrinal* emphasis—for doctrine is simply a formulation of the truth. Sinners will not be asked to believe on an empty mind, for true faith is based on true

knowledge and there is no faith apart from knowledge.

Biblical evangelism will not imply a disjuncture between faith and life. It is true that becoming a Christian is an act of faith, but it is equally true that being a Christian is a life of trust. When a person is saved he is saved to a life which is lived from thence to the glory of God. Not the benefit to the sinner, but the glory of God is the chief end of his conversion.

In particular, a sinner is saved to a life which is lived in the community of the people of God—in the Church of Christ—whereby God manifests His glory in the world. Revivals, then, should not be something apart from the church, but are an essential element of the work of the church. Those who profess Christ at revival meetings are not to be treated as those upon whom a work of grace is completed, but as those who have only begun a new life to be lived to the glory of God. Revivals are the concern of the church, not of some loosely connected undenominational committee that agrees to the minimum presentation of the truth which suits all groups. They should be the work of the organized church which endeavors to proclaim the whole counsel of God in accordance with its Biblical standards.

To be sure, in a sense every Christian is called upon to be an evangelist, and sometimes individual Christians, who are part of the Body of Christ, must band together to do what the organized church neglects to do. The kingdom of God must not be equated with the organized church. Yet when the organized church is truly a church of Christ it will, and should conduct the revivals.

The methods of revival must also be Biblical. The types of revival will vary greatly and the need of revival will be less obvious in a church where catechetical instruction and church discipline are faithfully administered, yet all churches and all communities sometimes need revival. It cannot be said too often nor too emphatically that the only acceptable way of worshipping God is that which is prescribed in His Word. The supposed worship of God in ways not prescribed in the Word, albeit they seem to produce results, is an abomination before the Lord. In particular, the indiscriminate public confession of private sins is nowhere commanded in the Word of God and, therefore, that type of confession, no

matter how sincere it may be, is not inspired by the Holy Spirit. It is, rather, displeasing to a God who has directed how He shall be worshipped and who delights in the obedience of His children.

The purpose of revivals then, is that God may be glorified. It must be a God-centered purpose, and God is glorified only when He is obeyed. When He is obeyed He will bless, and there will be souls converted and saints will be revived to serve Him in accordance with His revealed will. May the Lord send that type of revival that can be supported by Christians for whom God's Word is the only infallible rule of faith and life. May the church and every member of it work and pray to that end. Send a true revival, Lord!

R. S. M.

Tut, Tut, Mr. Velikovsky

WORLDS IN COLLISION, the widely heralded book by Immanuel Velikovsky about the planet Venus, the Exodus, and the sun standing still, has finally been published. We would guess that for a while it will continue to be a mild sensation. There was a flood of advance articles (*Harper's*, *Collier's*, *Reader's Digest*, *Time*) testifying to the enterprising genius of the book's publisher, Macmillan. People have been told by the *Reader's Digest* blurb that "to millions of believers in the Old Testament it will come as an answer to the rationalist criticism of the last 75 years." It is nothing of the kind. Mr. Velikovsky no more believes in miracles than does Mr. Fosdick, and (See "Editorial," p. 76)

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The Presbyterian Guardian

Vacation Opportunity

The Summer Bible School

By WINIFRED A. CLELLAND

WHY have a summer Bible School? This is a question that we ask ourselves each year. Is it worth the time, effort and nervous exhaustion of the teachers, who are generally busy mothers and housewives? We believe that it is a worthwhile project and an opportunity not to be missed. Through the summer Bible School we are able to reach many children who are not in any Sunday School and others who are in churches where the gospel is not being taught. Also we are able to give concentrated instruction to our own pupils. In a ten-day school, twenty-five to thirty hours of instruction is given. This is nearly as much as a whole year of Sunday School.

Now is the time to start to plan your summer Bible School (if you have not started already). The successful school never just happens. It must be worked out well in advance. In a well-planned school there is a completely correlated program of worship, instruction and expression. Furthermore, careful planning in advance solves many problems before they arise.

In every successful enterprise there must be some one person who is responsible for making and directing plans. In Eastlake a committee appointed by the Sunday school superintendent recruits the teachers, chooses the material, and carries out advance publicity but the actual direction of the school is the responsibility of the Director. The choice of this person is very important. He (usually she) must know the Scriptures and be zealous to impart them to children. He must have initiative, patience and administrative ability. He must be able to secure the cooperation of the staff of workers. The Director should not have a class so that his time is free for the general supervision of the school. When necessary, he can be a substitute teacher. He may take charge of the assembly periods although in our case this task was assigned to the minister.

After the Director, the next important helpers are the teachers. Have plenty of them. We realize this is easier said than done but it is much

***F**OR several years we have been hearing of the successful summer Bible School program held at Eastlake Orthodox Presbyterian Church in Wilmington, Del. So we asked Mrs. Clelland, the wife of Eastlake's pastor, to write an article for us giving suggestions on the conduct of such a Bible school. We believe the article will be of practical value to every church planning a school this year.*

easier to get a teacher for a small class than for a large one. An inexperienced teacher can handle six boys or girls better than a dozen. Experience is valuable but a willingness to teach and the desire to do a worthwhile job is more important. Choose the people you want to teach and then present to them your need. To be a teacher in a summer Bible School is many times a sacrifice but only God knows the results that may follow.

In addition to your Director and teachers there are some other positions to be filled. An efficient, reliable secretary is a tremendous help. Properly kept records are of great value in follow-up work and in planning the school for the succeeding year. A good pianist is very important as an aid in a well-conducted worship service and in the learning of new hymns. Any department that has its own complete program needs its own pianist.

The size and sex of your classes depends on your own situation. We have found it works out very well to have the classes according to the school grade; boys in one class and girls in another. Where there are not enough in one grade, we put two or three grades together. We have divided the Beginner's group into two parts; the five year olds in one class and the younger ones in another. This gives opportunity to teach the older ones unhampered by the restlessness of the little ones.

The dates of your school will depend on your local situation but, as a rule, the two or three weeks after the public school closes are the best. Fewer

teachers and pupils are on vacation and the habit of getting up and being on a definite schedule is still strong in the pupil's mind.

Get as much publicity for your school as you possibly can. Do this over a period of weeks. Initial announcements should be made in church bulletins and in Sunday school. Most newspapers will be glad to give your school a write-up. If the newspaper is kind enough to give you advance publicity, be sure to tell them something about your school on the opening day. They also want a follow-up of the closing exercises. In some places the local radio station will announce the time and place of your school. Cards should be printed and sent to all prospective pupils. This brings all the necessary information before the mother. Also a sign on the church or in the churchyard is a good idea. This lets the general public know you are doing something for the youth of the community. Avoid a sign with bare routine announcement. Make it attractive with a picture of a boy or girl. Have the theme of your school carried out in all the advertisements and thus too on your sign.

A visitation campaign in your neighborhood is important. This is especially good for contacting young children. Sometimes announcements can be given out at the public school. There are many other ways to promote and advertise your school. Always be on the lookout for effective ways of publicity.

In our school, we always have a theme. Last year, for example, we were a Christian Day Camp. In our city the public schools operate their playgrounds in the summer as supervised Day Camps. We picked up the phrase as one carrying pleasant associations to the child. Our classes were major league baseball teams. Our teachers were coaches. Each class has a pennant on a staff with the name of the team printed on it. Thanks to a sign painter in our congregation, these were good looking, highly colored, cardboard pennants. The staffs were broom handles painted in bright colors. The pennants are kept at the front of the room in standards. These were made by one of our men years ago and are kept from year to year. They are one gallon paint pails filled with cement with an inch pipe in the center in which the staff is placed. Each pupil wears a little felt pennant designating the team to which he belongs. The felt was purchased at

a local store and cut by one of the women. The felt letters were also made by her. We have made a great deal of an award which we call the Eastlake "E." This is an award for doing a specified number of things. In baseball a batting average of 300 is considered good. So we set up the requirement for an "E" as an average of 300 or a total of 3,000 points in a ten-day school. Points were given as follows:

Attendance	100
Bible Memory	75
Catechism Memory	75
Work Book	50
Bring Bible	25
Bring New Pupil for Three Days	100
Penalties:	
Tardiness	20
Bad Conduct	10 —100

The "E" which is a felt letter four by three inches and a different color each year is awarded at our closing exercises with the same fanfare as a High School letter. The letters sewed on sweaters and jerseys are a sort of continuing advertisement for the school in the community.

Anything you can do to add color to the school will make it more attractive to children. For this reason we use a trumpet to sound the opening of the school and the close of recess. We march outside the church for the opening exercises and form a line on the sidewalk with the pupils marching by teams with one of their number carrying the team pennant. At the head of the procession are three pupils carrying the Christian flag, the American flag and the Bible. The exercises consist only of the three salutes and a prayer followed by return to the auditorium and dismissal to classes. This routine does not include the Pre-school children as we have a large enough school and sufficient room to allow them to carry out their own program. Last year we showed movies on the "Life of Paul" because our lessons in the Junior Department were from the Book of Acts. The children liked them but they were rather expensive.

The curriculum is the most important part of your summer Bible School and so should be carefully chosen. It should be centered around the Bible as the inspired Word of God. This is essential. More than that it should be consistently scriptural which to us means it should be Reformed. The material should appeal to the age group

for which it is to be used. It should be well correlated so that each part helps to impress the lesson truths on the pupil. Whatever the child is doing, he should be learning all the time. The material should be ordered well in advance so that the teacher will have time to become thoroughly familiar with the course she is to teach and to know the routine of the school. It is difficult to predict the enrollment so it is better to have too much material on hand than not enough.

In the curriculum we steer a middle course between the almost pure memory system of Dr. Lathem and the pupil expression emphasis of much modern religious education. We try to give some pupil expression but still teach memorization of Bible verses, hymns and the catechism.

Just a word about the closing exercises. It is a good idea to have one but

do not make it too long and do not try to review everything learned. An offering taken will greatly help to defray the expenses of the school. Many non-christian parents will come, will hear the gospel and will be brought into contact with the church. We believe this service is a fitting climax for your two or three weeks endeavor.

This has been rather a rambling report of what we have done in our schools and suggestions of what you can do in yours. If I can help you in any way I will be glad to do so. The child of today knows so little about the Bible and its truths that we as Christian parents and teachers need to bend all of our efforts toward interesting him in God's Word. Our prayer is that in the summer of 1950 we may have many more and better conducted summer Bible Schools than in the preceding years.

The Sure Foundation Of Our Faith

*Evidence confirms the Christian's belief
in the bodily resurrection of Jesus*

By Ruling Elder VIRGIL BELLINGER

This is the substance of a message by Mr. Bellinger, an elder in the Park Hill Orthodox Presbyterian Church of Denver, given at the church on the evening of April 17, 1949.

ALTHOUGH, during the humiliation of our Savior here on earth, a veil was drawn over His glory, some rays occasionally broke through and manifested His essential dignity. That he was none other than the Son of God, and the promised Redeemer of Israel is surely borne out by the sublime doctrine which He taught, the astonishing miracles He performed, and the divine approval received by Him from heaven. When we look at the dark scene of His death we understand that He was no ordinary sufferer, because, when there could be no natural eclipse of the sun, there was darkness over the earth for three hours. His death was accompanied by a great earthquake which split the rocks and laid open the tombs and the veil of the temple was torn from top to bottom by invisible hands.

Strange honors accompanied His burial also. His body was wrapped in

fine linen and precious spices by persons of high rank, and it was placed in a magnificent sepulchre even though His was a death of shame.

For the most part, however, His life from the manger to the tomb was one of profound self-abasement. It was not till His resurrection that His full glory began to appear. Then the ignominy of His Cross was removed forever. The resurrection revived the hope of His disciples and is the sure foundation of our faith in Him.

But how do we know that Jesus Christ rose from the dead? The fact is denied by the Jews and unbelievers and we encounter this denial every day. Do we follow cunningly devised fables? If we persist in maintaining this fact in the face of all opposition, we must have a reason to give to every man for the hope that is in us. We cannot believe if there is no ground for our faith.

Do we know the Scripture account is true? Can we demonstrate the reasonableness of our faith? My answer is a strong affirmative!

First, I would call your attention to

the fact of the empty tomb. The body of Jesus, deposited in the sepulchre of Joseph, was missing on the third day. The empty tomb is acknowledged by the enemies as well as the friends of the Christian faith. By *some* means the body had been removed.

There are but two possible explanations. Either the body was taken out by human hands or else it was removed by supernatural power. How much the enemies of Jesus desired to produce His dead body! How easily could they have annihilated the resurrection story if they could have brought the body to view! Indeed, the silence of the Jews is as significant as the speech of the Christians!

What an insuperable barrier the empty tomb is to the Modernistic teaching about the resurrection, namely, that Christ's spiritual influence, which had been shattered by His death, was revived in the lives of His disciples. Modernism tries to maintain the *value* of Christ's resurrection while denying the *fact* of His bodily rising again. Faith in a "resurrection" is professed, but the basis for a real faith is regarded as a mistake or a fraud. Can belief be valid if the foundation of faith is destroyed?

The vision theory, with which Modernism is closely linked, is now being viewed by all as hopelessly inadequate and impossible. No "fabricated" explanation of the resurrection is tenable without doing violence to the Gospel story and without demanding improbable, unhistorical, and fantastic conditions. The attempts of unbelief to side-step the obvious implications of the empty tomb have proved transparently ridiculous!

The Jews did not empty the tomb. The Gentiles had no motive for emptying it. Did the disciples steal away the body of Jesus? It is not conceivable that they could have sufficiently overcome their terror to have thought of attempting it. Even though they possessed the courage, they did not have the means. Forcible means would have completely defeated the design for stealing Christ's body, any way. The fraud would be apparent. The disciples had no thought of faking a resurrection, nor could they have carried out such a plan without being discovered.

The Jews gave out a story in an attempt to evade the truth of the resurrection. They said the body of Jesus was stolen by the disciples while the guard slept. But this is preposterous!

The only reason it could be generally accepted is that men seek darkness rather than light. Those of us who were in the army have all come face to face with the temptation to fall into the arms of Morpheus while on guard duty in the wee small hours of the morning. But we promptly overcame this temptation and with little difficulty, when we thought of the consequences of yielding! These Roman soldiers were under a stricter discipline than even our modern soldiers, and their orders on this occasion were particularly strict. It is simply incredible that the *whole guard* would have fallen asleep at once, and so soundly that the huge stone could be rolled away, the body stripped of the grave clothes (which were in turn carefully folded and laid in the tomb) and then carried away. This clumsy story makes the soldiers confess they were asleep and yet knew all that was going on. All they could have known is that when they awoke, the body was gone, the tomb was empty. The story, even if partly true, proves nothing against the declaration of the disciples that their Master was raised to life by the power of Almighty God.

If the story of Jesus' resurrection was only a fraud contrived by the disciples to save themselves from the stigma of having been the dupes of an imposter, it is astonishing that the fraud was never discovered. How could it possibly be that a few simple and uneducated men could have devised a plan that for 1900 years has obtained credence among the wise and unwise? Surely there would have been at least one among the disciples who had sufficient conscience before God that he would have confessed the blasphemous deception and exposed all. On the contrary, they were carefully examined by the leaders of the Jews and Gentiles, and forbidden under pain of death to preach the resurrection. But none apostatized, and none revealed anything that would impeach the truthfulness of their story. They preached boldly with no contradiction, no hesitation, that Christ was risen!

The conduct of the disciples cannot be explained by assuming such a "pious fraud." Whoever heard of a large number of people giving their every talent and moment, yea, even constantly risking their lives, to establish a story, the falsity of which they fully realized? How could they for a moment have hoped to succeed in con-

vincing a bitterly antagonistic world simply on the ground of the mere affirmation of a group of fishermen and publicans? The story they were telling was too incredible even without the strong prejudices already aroused. Surely they could not have spread this fable with any hope of wealth or honor. Only a life of terrible toil, reproach, peril and death stared them in the face. In the absence of all usual motives of action, we must attribute their conduct to a full conviction that they could not "but speak the things which we have seen and heard."

Secondly, to these arguments for the bodily, glorious resurrection of Christ may be added the success of the apostles' preaching. It is unexplainable on any other hypothesis than that the theme of their preaching was the plain truth! What could cause such multitudes of Jews and Gentiles to give complete credit to their report, to acknowledge a crucified man to be a divine person and the Saviour of the world, to embrace His religion with all its humiliating doctrines and holy discipline, and make a sacrifice of ease, honor and life in His service? What could make these persons trust in the promises of one whom they had never seen, hoping for a recompense in the world to come?

What did the apostles possess that overcame the whole natural bias of men's souls to such a religion? They had no personal authority, no learning to mislead nor eloquence to inspire, no rewards to tempt nor punishments to inflict. They, as men, were contemptible in the eyes of the world. Yet their success is universally acknowledged. It must be attributed to supernatural power. Without an authority higher than themselves, the world would not have believed them.

We know that the apostles were invested with the power of working miracles unascrivable to mere human ability. The direct intervention of heaven was demanded for their accomplishment. The miracles were performed in the name of the risen Jesus. As He himself performed them during His life so now He, in His rising from the dead, had bestowed these powers on His disciples. It is astonishing that anyone could disbelieve in Christ's resurrection after seeing the miracles performed in His name! Yet we know that the natural man is thus obstinate in his unbelief, and the Scriptures furnish plenty of evidence that miracles

are not irresistible in persuading. The phenomenal success of the apostles in converting the multitudes to Christianity demands even more supernatural power than that exhibited in the miracles they performed.

Before His death, Jesus promised His disciples that after His resurrection and ascension, He would send the Holy Spirit to convince the world that the message they would proclaim is true. Everywhere they went preaching there was the evidence that they were accompanied by this supernatural power. In spite of the incredibility of their message, prejudices were overcome, the attention of many was gained, willingness was produced. If Christ were in the state of the dead, He could not have employed any power in His favor. He

could not have sent the Holy Spirit to bring His elect to Him. The Gospel spread far beyond Judea, to the rebellious Roman Empire, even to our own country and our own age. We ourselves have witnessed many sanctified and inspired with peace and hope of immortality, and all who believe have assurance of a future triumph over death and the grave.

All these things furnish satisfactory proof that the apostles spoke words of sober truth when they affirmed that their Lord, having been crucified and buried, rose again on the third day and showed Himself alive by many infallible proofs. "We are witnesses of these things and so is also the Holy Ghost whom God hath given to those that obey Him." (Acts 5:32).

wood conducted special services in Covenant Church.

Schenectady, N. Y.: On March 12 the Congregation of Calvary Church joined with the Reformed Presbyterian Church of Duaneburg for the showing of the latest Moody science film, "Dust or Destiny." The pastor-elect of the Duaneburg church is Mr. Harry Meiners, the brother of the Rev. Raymond Meiners of Calvary. Calvary church received four adults and three infants into membership on January 29. Miss Helen Schwenker, choir director of Calvary Church for several years, was recently united in marriage to Mr. G. Travers Sloyer, who has just completed his studies at Westminster Seminary.

East Orange, N. J.: The Teenster's Missionary club of Covenant Church is making stocking dolls for the children of our church's home and foreign missionaries. . . . At the March 15 meeting of the men's missionary society, Dr. Louis Sorrentino, who is to go to Japan under the Conservative Baptist Foreign Missionary Society, gave an excellent talk on the subject of Japan's need of the gospel. At the evening service, April 2, seven elders of the church gave brief messages on the seven words from the Cross.

Franklin Square, L. I.: The pastor of Franklin Square Church, the Rev. Robert Vining, has fifteen persons enrolled in a teacher training course which he is conducting. . . . The church has purchased new hymn books. . . . Thirteen members of the Go-To-Church Band (Bible school children) recently received their first attendance pin, having been at morning worship for seventeen consecutive Sundays. With the beginning of the new fiscal year, the church has become self-supporting.

San Francisco, Calif.: On February 26 the Rev. Robert L. Atwell spoke at the Machen League and preached at the evening service. Mr. Atwell, of Middletown, Pa., was on tour for Westminster Seminary. A former pastor of the church, Mr. Atwell was cordially received. Following the evening service, he showed pictures of life at Westminster.

Los Angeles, Calif.: Eleven persons were recently received into communicant membership of Beverly Church. Mr. and Mrs. Chester Frantz, former students at Gordon College, are helping with the young people's work. Mr. Frantz is a student at Fuller Seminary. (See "Church News," p. 76)

Orthodox Presbyterian Church News

MINISTERIAL CHANGES

As previously announced, the Rev. Lawrence R. Eyres has accepted the appointment as missionary in the La Grange-Westchester, Illinois, area. He left Portland, Oregon the latter part of March and arrived in LaGrange, April 4.

The Rev. Edmund P. Clowney, formerly of La Grange, Illinois, has accepted an invitation to serve as Stated Supply of the Grace Orthodox Presbyterian Church of Westfield, while working with the Committee on Christian Education.

The Rev. Carl Ahlfeldt, of the First Church of San Francisco, has accepted a call to become the pastor of the First Church of Portland, Oregon, where Mr. Eyres has been.

The Rev. Henry D. Phillips of Nottingham, Pennsylvania, has accepted a call to become pastor of the Wayside Church of Grove City, Pennsylvania.

At the meeting of Philadelphia Presbytery on March 20 Mr. Hugh Whitted, a student at Westminster Seminary and a member of Community Orthodox Presbyterian Church of Center Square, was taken under care as a candidate for the ministry.

CHURCH NEWS

Cedar Grove, Wis.: Sunday, March 12, was set aside as a day of prayer by Calvary Church. Prayer subjects were listed under such main headings as

The World, Our Nation, The Church in General, The Orthodox Presbyterian Church, The Local Church. Private and public prayer services were held throughout the day, ending with a praise service in the evening. . . . On the evening of April 2 the choir of Calvary Church rendered the oratorio, Stainer's "Crucifixion." In accordance with the original plan of the composer, the choruses of the oratorio were sung by the congregation.

Oostburg, Wis.: On February 25 Dr. J. E. Luchies of Wheaton College addressed the Christian School P.T.A. on the subject, "God's Word in a Dark World." On March 13 the men's society of Bethel Church was host to a meeting of the men of the Christian Reformed Church of Oostburg and the Christian Reformed Church of Sheboygan. . . . The Youth Group has recently completed a study of the pamphlet, "Why the Orthodox Presbyterian Church?" and is now studying Van Baalen's "Chaos of Cults." The church has purchased a tape recorder to bring services to shut-ins.

Pittsburgh, Pa.: Covenant Church sponsored its first P.T.A. meeting of Sabbath school parents and teachers. A covered dish supper was followed by messages from the pastor and the teachers, after which there was discussion of questions raised by parents. . . . During the week of March 20, the Rev. Edward Kellogg of West Collings-

Sunday-School Suggestions

Tell Them a Story

BY BETTY COLBURN

THINK back to the time when you were five. . . . Remember the hours you sat spellbound listening to your favorite stories? The things you heard about seemed so real! You could almost see David pick up those five pebbles for his sling and go out against Goliath. You watched the storm at sea, and felt almost as the disciples in the cold and darkness must have felt when Jesus calmed the sea, and you marveled at the Son of God who has all power in heaven and earth.

What was it that made the stories so vivid? Even now you remember the way they were told.

Story telling is one of the simplest vehicles of truth. Our Lord used stories and parables in teaching the disciples and speaking to His followers.

The story is adapted especially for young people, and is a means of gaining and holding a child's attention. Stories may even be used effectively for correcting bad habits, and in setting up correct standards of conduct. A child can be helped to solve his problems as he identifies himself with another's experience through a story. Scriptural truths and their applications can be real to the child as with the help of God he comes to understand their place in his own life.

The good story teller knows both the good points and disadvantages in the use of stories. She (or he) should check herself continually by such questions as these:

Do I tell the story, or do I simply read it?

Are my stories used as a crutch in my teaching, or are they a valuable part of the lesson?

Do I use stories Sunday after Sunday, never varying my teaching methods?

Do the stories I use meet the needs of the children?

Is the truth of the stories real in my own life, so that my telling of them is effective?

In preparing to tell the story, the teacher or parent must take into consideration the child's age, interests, background, needs, etc. Incidents foreign to the lives of very young children need to be handled wisely. If the child is told that John the Baptist

ate locusts, that may be the only thing he remembers from that story. In recounting the story of the prodigal son, a teacher told a group of city children something about pigs. The lesson was disrupted, since the children had never seen or heard of such animals, and were more interested in them than the prodigal. Biblical customs will in some cases need to be explained as background material for some stories. If you have to add information, do it, but don't burden the story with it.

Remember these things for effective story telling:

You must *know* the story by heart.

You must practice it before you tell it.

Live it as you tell it. Use pauses, gestures, a soft or loud voice, for effect.

Use words the children will understand.

Two things are *musts*: *Have the point of truth continually before you at all times.* Don't let the story become an end in itself, but have it a means of teaching. *And do not moralize.* If you have told the story well, the children will get the point.

Remember that the best methods in the world do not take the place of prayerful preparation and Spirit-led study. Let the story fasten the truth to the heart of the child, bringing forth fruit to the glory of God.

Have You Tried Reaching the Parents?

BY CHARLOTTE MILLING

ON this page last month we were exhorted to visit those pupils who were absent. Let us consider, this month, the matter of visiting in the homes of those pupils who attend and are faithful in their attendance.

It has been said that the Sunday School is an arm of evangelism of the church. We should praise God for those who come to it. We must present to them the truth of the Word of God, clearly and effectively. Our fervent prayer should be that the Spirit of God may apply that truth to the hearts of the hearers, so that those who know Him may grow in grace, and so that He may call out His own unto a knowledge of salvation.

If we analyze the situation, upon

going over the names of pupils in our classes, we will discover that they can be divided into two groups. Some of them are covenant children, coming from Christian homes where it is the practice of the whole family to attend Sunday School and the worship services of the Church. The others come from backgrounds which may be nominally Christian or where there is no interest whatsoever in the Gospel. Perhaps you have seen representatives of this latter group on Christmas, Easter, or at some Sunday School program. It may be that they have never entered the doors of the Church and that they are in ignorance of the Gospel of Christ, which is the power of God *unto salvation* to every one that believeth.

Let's concentrate on visiting in the homes of those pupils whose parents we have never met or whom we have seen but once or twice. Here is a real opportunity to do missionary work right here at home! The Sunday School teacher, because he has children from such a home in his class, has a unique advantage for a contact in that home of which he should eagerly avail himself. The natural opening for conversation will come through the mention of the child who is in your class. Of course, as the conversation progresses, you will extend an invitation to the parents to attend the adult class of your Sunday School and to remain for the services of worship. You will urge them to *bring* their child, not *send* him.

Doubtless some parents will thank you for your visit. They will act upon your invitation. But what of those who offer excuses? Perhaps you will hear something like this: "Sunday School and Church are all right for my child, but not for me!" "Well, you see, I get up at 6:30 every morning for six days a week. Sunday is the only day I have to sleep late and get a good rest. I guess you won't be seeing me." "The weather has been so nice lately that we've been packing our lunch and going for a ride on Sunday. Can't we worship God in His great out-of-doors?" "Why, I couldn't go to church! I don't have any decent clothes." These excuses, and many more, are often given in response to an invitation to attend the house of
(See "Sunday School," p. 76)

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XXXI

PREACHER OF THE KINGSHIP OF CHRIST

CHRIST is God, and it goes without saying that as God He is King over all things eternally. Hence theologians speak of His essential kingship.

Scripture also teaches Christ's mediatorial kingship, which the Father gave to Him, the God-man, as the reward of His obedience and suffering. By virtue of this kingship Christ rules over the church, to be sure; but His mediatorial kingship also extends over the entire world.

While the church is in duty bound to preach the kingship of Christ in all of its aspects, attention may well be called in particular to the church's glorious task of proclaiming His mediatorial kingship over the whole of the universe.

A Scriptural Truth

Modern Dispensationalism denies the kingship of Christ over the world as a present reality. It says that Christ intended to establish His kingdom on earth at His first coming, but when the Jewish people, who were to constitute the core of that kingdom, rejected Him, He decided to postpone the kingdom until His second coming. For the interlude He is said to have founded the church. It follows that today we are living in the church age, whereas the kingdom age lies in the future.

Such influential dialectic theologians as Karl Barth and Emil Brunner also come dangerously near to denying the present reality of Christ's kingdom. While admitting that the kingdom is "not merely future" because "in Jesus Christ the breaking through into the historical process of the world has begun", they nevertheless insist that the kingdom is "exclusively eschatological".

However, the teaching of the word of God on this point is unmistakably clear. Although the consummation of the kingdom is reserved for the future, Scripture teaches emphatically that Christ is reigning over the universe even now. "He must reign",

we are told, "till he hath put all enemies under his feet" (1 Cor. 15:25). In His command to His church to make disciples of all nations He declared majestically: "All power is given unto me in heaven and in earth" (Matth. 28:18). The apostle Paul asserted that God set Christ "at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:20-22). And the seer on the isle of Patmos described Him as "the prince of the kings of the earth." (Rev. 1:5.)

Deniers of the present kingship of Christ over the world often appeal to the Scriptural designation of Satan as "the prince of this world." But they overlook the evident fact that in every instance in which Scripture calls Satan by that name it teaches that Christ by His death has vanquished Satan as prince of this world. In John 12:31 Jesus says with reference to His impending crucifixion: "Now is the judgment of this world; now shall the prince of this world be cast out." In John 14:30, as death draws nearer, He tells the disciples: "The prince of this world cometh and hath nothing in me." And in John 16:11 He teaches that the coming Comforter will convict the world of judgment "because the prince of this world is judged." Whatever influence Satan may in the mysterious dispensation of the providence of God still wield in the world, the fact remains that Christ, not Satan, rules over the universe. Satan himself cannot so much as stir without Christ's permission.

A Comforting Truth

Scripture teaches the parallel development in human history of two kingdoms—that of light and that of darkness. Today it surely seems that the latter is far outstripping the former. While the heathen nations are slowly being evangelized and even more slowly Christianized, the Christian na-

tions so-called are rapidly reverting to paganism. In many lands the church of Christ is being crushed under the iron heel of totalitarian despots, and in other instances the church is degenerating from within into a synagogue of Satan. Not only does the church find itself in a hostile world, but the hostile world is found within the church. In its determined efforts to destroy the church, the world is aided incalculably by a fifth column inside the church. Small wonder that the few who constitute a faithful remnant are discouraged, almost despondent.

What comfort to know that seated at the right hand of God is an almighty King who reigns supreme, not only over His church, but also over all the forces in the universe that would destroy His church. Through the black darkness of the night comes His voice: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32.)

A ship is traversing the ocean. It has a most excellent captain. Can he guarantee the vessel's safety? Certainly not, for he has no control over the winds and the waves. Together they may conceivably dash the vessel in pieces. The church of God is a ship, let us say, traversing the ocean of the world. But what a Captain it has! He is Master not only of the ship, but also of all the forces that would destroy it. It is He that commanded the winds and the waves of Galilee: "Peace, be still!"—and they obeyed. His omnipotence is the absolute guarantee of the ship's safe arrival at its destination.

Nor is that the whole truth. Not merely in spite of the world's attacks will the church prevail, but even through them. As in the case of the individual believer, all things, particularly life's trials, work together for good, so the King Almighty overrules unto the furtherance of His kingdom all the assaults made upon His church. Thus even the wrath of man will ultimately praise God. (Psalm 76:10.)

Because of the kingship of Christ over the whole of the universe the gates of hell will not prevail against His church. The faithful members of that

church exult in unison: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." (Psalm 46:1-7.)

The day is dawning when Christ will cast down into utter ruin the kingdom of Satan and upon its ruins will establish His own eternal kingdom. Then the song will be heard: "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. 11:15.)

A Demanding Truth

Because Christ is King over the whole of the universe, all men must be commanded to recognize Him as King and to observe all things whatsoever He has commanded. (Matth. 28:20.) And it is the glorious task of the church to confront men with that obligation.

It must be confessed that by and large the Christian church has been sadly negligent in the performance of this duty.

To be sure, the so-called social gospel of Modernism does much talking about the kingship of Christ, but it denies so many cardinal truths of the Christian religion that it has forfeited every just claim to Christianity. One of its most fateful errors is the divorcing of the kingship of Christ from His cross. Scripture teaches that God gave to Christ a name above every name because He became obedient unto death, even the death of the cross. (Phil. 2:8, 9.) And it is a simple fact that no sinner will ever honor Christ as Lord who has not first found Him as Saviour. By its denial of the Scriptural doctrine of the atonement the social gospel of Modernism has torn the kingdom of Christ from its foundation and thus transformed it into an air-castle.

Present-day Dispensationalism, on

the other hand, puts a most laudable emphasis on the atonement but, sad to say, denies Christ's kingship over the world as a present reality. Therefore it takes no interest in the salvation of society. One of its exponents has said: "The world is on fire, but I have no interest in putting out the fire; my sole concern is to rescue individuals out of the fire."

It is the church's sacred duty to call upon men to acknowledge Christ as King, not merely in their individual lives, but also in their relationships with one another. And that is a way of saying that the church may never neglect the preaching of the social implications of the gospel. A few examples may serve to elucidate this matter.

One of the most urgent social problems of our day concerns the mutual relationship of husbands and wives. Many a modern husband laughs out of court the notion of complete fidelity to one's wife, and many a modern wife sneers at the notion of obedience to one's husband. But Christ commands: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church. . . . Husbands, love your wives, even as Christ also loved the church and gave himself for it." (Eph. 5:22-25.)

One of the most disruptive influences in modern society is the maladjustment to each other of employers and employees. According to Scripture the solution of this problem lies in the recognition by both of the kingship of Christ. Says the Word of God: "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. . . . For ye serve the Lord Christ. . . . Masters, give unto your servants that which is just and equal; knowing that we also have a Master in heaven." (Col. 3:22; 4:1.)

At no time in the history of our race have the rulers of the nations been confronted with such staggering problems and called upon to make such momentous decisions as today. "To be or not to be" is the question confronting civilization. The human race is tottering on the brink of destruction. There are many who interpret the principle of the separation of church and state to mean that the church must keep itself strictly aloof from such mat-

ters. But the truth is that it is the solemn duty, as well as high privilege, of the church to instruct civil magistrates in the law of the Lord concerning their problems, fearlessly to denounce wickedness in high places as did the prophets of old, and to demand of the presidents and potentates of the earth that they bow humbly before Christ as King of kings and Lord of lords.

Would that the church of Christ might become conscious of its God-given dignity, cease cowering before the mighty, and "ride upon the high places of the earth." (Isa. 58:14.)!

Westminster Commencement Program

ANNOUNCEMENT has been made of the Commencement program for Westminster Theological Seminary.

The Baccalaureate Service will be held on Sunday afternoon, May 7, in the auditorium on the campus. The Rev. Professor Cornelius Van Til will conduct the service and preach the baccalaureate sermon.

The Annual Banquet of the Alumni Association of the Seminary will be held on Tuesday evening, May 9. The Board of Trustees will meet on the same day.

The Commencement exercises will be held Wednesday afternoon, May 10, at the Seminary, beginning at 3 P. M. The address this year is to be delivered by the Rev. Peter Eldersveld, Radio Minister of the Christian Reformed Church, on the subject, "Our Threefold Witness." The public is invited to these exercises.

A luncheon for members of the Women's Auxiliary of the Seminary will be held Wednesday noon at 12.30 at the Seminary.

The Rev. Paul Woolley, Registrar, reports that six students are scheduled to receive the Th.M. degree for graduate work, and seven the B.D. for completion of the regular course of study.

Philadelphia Presbyterian

THE spring meeting of the Women's Presbyterian of the Presbytery of Philadelphia will be held on April 27 in the Knox Orthodox Presbyterian Church, Silver Spring, Maryland. The program is scheduled to start at 1.30 in the afternoon, and to conclude at 6 o'clock.

MISSIONS

By MRS. RICHARD B. GAFFIN

Bible Study

PRAYER AND MISSIONS

Introduction:

Review the facts of our last lesson. (1) The missionary enterprise is a conflict against Satan and his wicked hosts. This "ancient foe" always seeks to work us woe. To make and keep us and all men miserable in this life and draw us into Hell at death where we shall be tormented forever. (2) We must prepare for this conflict against Satan in which the future destiny of our and all men's souls are involved by putting on the "whole armour of God" and taking our weapon. In short, putting on the Lord Jesus Christ and taking God's Word.

But armor and weapons do not make a warrior. There must be courage and strength. And as the armor and weapons for the battle of the Christian are from above so also the strength comes from above. Thus it is that the apostle urges the child of God to the duty of prayer.

Lesson:

EPHESIANS 6:18. HOW TO PRAY.

(1) Pray always. Paul says to the Ephesians that they are to be "praying *always*." "Pray without ceasing" he writes to the Thessalonians and to the Romans, "continue instant in prayer." What is actually meant is that we are at all times to be in a spirit of prayer. We are to walk all the day conscious of God's presence with us, with our hearts fixed upon heavenly things. But we are not to neglect to enter our closets for special times of prayer. In Luke 18 Jesus spoke a parable to teach that men ought *always* to pray. If we examine the parable we see that "pray always" means that we are to continually come to God with our particular needs. We are to cry day and night unto Him. Continual prayerfulness is to prevail. But there are to be set times of prayer also. Without set times of prayer the continual prayerfulness will not abide. And the continual prayerfulness will serve to bring us to our knees for the secret and close communion with God.

Paul writes Timothy that "without ceasing I have remembrance of thee in my prayers night and day." (II

Timothy 1:3.) To the Colossians he writes, "We . . . cease not to pray for you." (1:9.) And to the Romans (1:9) "without ceasing I make mention of you *always* in my prayers." In the latter passage the meaning is that he poured forth no prayers to the Lord without mentioning the Roman church. He may have often uttered prayers when the Romans did not come to mind, but whenever he applied his whole attention to prayers he *always* remembered them.

"In the scriptural sense of the word it is possible that man should pray almost literally without ceasing."

(2) Pray with *all prayer* and supplication. Prayer may be said to be adoration, praise, thanksgiving, confession, and supplication. The apostle says praying with *all prayer* as if to emphasize the fact that we are to make use of all these kinds of prayer. Although supplication may be considered a kind of prayer, petition or asking, Paul adds, "and supplication" as if to remind us that we are to ask of God. James said, "Ye have not because ye ask not." (4:3.)

(3) We are to pray in the Spirit. This does not mean inwardly or with the heart but it means under the influence of the Holy Spirit, and with His assistance. In Romans 8:26 it is expressed thus: "we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." *We are taught by the Spirit how to pray.* The very desire to pray is evidence that the Holy Spirit is helping us. No one of his own will could have such a godly aspiration. *We are taught by the Spirit what to ask for.* "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." (James 4:3.) *Hence the manner of praying aright must be suggested by the Spirit.* Paul calls this praying, groanings that cannot be uttered. Our minds are incapable of expressing the impulses aroused in us by the Holy Spirit. The Spirit is said to intercede because He stirs up in our hearts the desires we should have. And He also affects our hearts in such a way as to give the fervent spirit which

will cause our prayer to be heard in heaven.

Do we realize our utter dependence upon the Spirit so that we may be led to pray aright? Then let us remember the warning that Paul gives, "Quench not the Spirit." What is it that quenches the Spirit, dear friend? *It is sin!* "But your sins have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isaiah 59:2.) Beloved if our hearts condemn us not in this matter then have we boldness toward God. And whatsoever we ask we receive of him, because we keep His commandments and do those things that are pleasing in His sight. (I John 3:21, 22.) If you desire power in prayer, "quench not the Spirit."

(4) We are to pray watching and persevering. Christ said, that we were to watch and pray. This watching means to be vigilant not allowing ourselves to become weary or negligent in this duty. But continue steadfast and with perseverance. A healthy man delights to work at what interests him and will persevere to accomplish his job. The believer who is in full health, whose heart is filled with God's Spirit perseveres in prayer.

PRAYERS BY CHARLES HADDON
SPURGEON

"O God the Holy Ghost, Thou hast moved us with this purpose to pray. The prayers of the saints are the prayers of the Holy Ghost, indited by His own pen upon their hearts. And Thou, Spirit of God, knowest the mind of God; Thou makest intercession in the saints according to the will of God. Therefore, the prayers of Thy people are the foreshadowings of the blessing. They are prophetic; they tell what God is about to do.

"Lord, we ask that Thy people may be strengthened and stimulated, and we ask that any unconverted persons may be quickened and aroused, and made to flee from the wrath to come. We ask it in that dear name which never yet Thou didst deny—the name of the Well-Beloved. Amen."

"Holy Spirit, we beseech Thee lead Thy Church down into the floods

which once were poured forth at Pentecost. Oh, that once again the Spirit of burning might be felt in the Church of God, burning up her error, and at the same time setting her ablaze with the holy vehemence which should burn like coals of juniper. O Lord, Thou has promised to make Thy Church like a firebrand in the midst of the stubble. Oh that it may be so! May there come upon Thy people an impetuosity of holy wisdom for Christ and His cause. Help us to seek out the lost, to go to the fallen. O God, draw near to us. It is our one prayer. If we have Thy presence, it is enough. Draw near to us, we pray Thee, for Christ's sake. Amen."

Planning the Program

We hope you have been collecting and filing the materials on the various Orthodox Presbyterian mission fields. As you have studied the materials, and located each field on the map, with prayerful consideration of the assets and needs of each, a very good interest should have been aroused. The fields not yet studied are grouped below in an order that will allow us to complete the entire field of home missions before summer. (If your society discontinues regular meetings then. If your society continues regular meetings through the summer months, take an extra meeting to allow more time for considering these fields.)

The work of home missions is so important that we hope you have made a good beginning on this series and are continuing with much enthusiasm. Plan to finish out your before-summer meetings by doing something different. Send some summer clothing to Oak Creek or Trinity Chapel. Some of those who enjoy receiving letters might write one of the missionaries. It is not too early to find out what we may do to help some of the missionaries' families by making children's summer clothes.

You might make your home missions map more interesting by marking on it the original Orthodox Presbyterian churches in one color and the churches that were originally missions but now have become self-supporting in another color. This will give you an idea of how we are growing. It is not a tremendous growth, but it is what God has seen fit to enable us to do, and we thank Him. May we prayerfully seek

greater advancement in the days to come.

Home mission fields not yet considered are:

For the May meeting, Community Church, Center Square, Pennsylvania; The Rev. Henry Tavares, Ambler, Pennsylvania, pastor.

Gethsemane Church, Philadelphia, Pennsylvania; the Rev. Lester R. Bachman, pastor-elect.

St. Andrews Church, Baltimore, Maryland; the Rev. Edwards E. Elliott, 3552 Elmley Avenue, Baltimore 13, Maryland, pastor.

Trinity Chapel, Newport, Kentucky. The Rev. Dr. J. Lyle Shaw, 514 York Street, Newport, Kentucky, missionary in charge.

For the June Meeting The Church of the Covenant, Albany, New York; The Rev. Charles E. Stanton, Stop 15, Central Avenue, Albany 5, New York, stated supply.

Oak Creek Sunday school, Oak Creek, Colorado. Miss Harriet Z. Teal, 1509 E. 31st Avenue, Denver 5, Colorado, in charge.

Bethel Church, Alexandria, and Trinity Church, Bridgewater, S. Dakota. The Rev. Russell Piper, Bridgewater, South Dakota, pastor.

Study, Pray, and Work for Missions in 1950

INTERCESSORY PRAYER

Last month we were discussing prayer. It was pointed out that there were two kinds of prayer, devotional and intercessory prayer, the latter being built upon the first. The Christian who is daily upon his knees in confessing his own sins and praising and adoring God for His salvation in Christ will naturally come to the place that he is deeply concerned for the souls of mankind. As it was the love of God for the lost world that caused the only begotten Son to be a compassionate suffering Saviour for us, so no one who has the Spirit of Christ can fail to have love and compassion for souls.

Moreover, the Holy Spirit will teach him the DUTY of interceding for lost mankind. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." When we are under the influence of the Spirit these words will smite us and convict us. We will no longer say, I cannot do

much for missions, I cannot go to foreign lands, I haven't the ability to lead men to Christ, I haven't much that I can give. No, we will not dwell upon these idle words for which we must give account in the day of judgment. We will say, I can pray, I will pray. I will not sin against my God by ceasing to pray. We will hight and day, periodically and continually, like Daniel, go to our knees praying for the ingathering of the lost sheep of the House of Israel. We will assume the duty that God has placed upon us. We will not longer sin against Him. "Some may go, many can give, but *all* can pray." The lame, the deaf, the blind, the infirm and aged, all who have a sound mind can pray. *You* can pray!

No matter what we may do or may not do for Christ, intercession must crown it all. Our Lord gave up His glory, died, rose and ascended into heaven where He is seated on the right hand of God and intercedes for us. Indeed the Scriptures say that He ever liveth and makes intercession for us. Let us therefore come boldly unto the throne of grace that we may obtain mercy and grace for ourselves and others in time of need. When we enter into a ministry of Intercession we take part in a work with Christ in carrying out His divine will and purposes in the world. Prayer is one of the fixed laws of God for reaching men for Christ and "the effectual fervent prayer of a righteous man availeth much." (James 5:16.)

When we take up the work of intercession we join the ranks of the greatest servants of God. Abraham pled for Sodom. Moses persevered in prayer for rebellious Israel for forty years. Daniel knelt before his window three times a day with supplication for his captive race. Paul prayed without ceasing for the Gentiles. Carey and Mills, fathers of the modern missionary movement, interceded for the heathen. Thousands of saints offered supplications in their closets like the invalid bed-ridden lady of London who prepared the way for Moody's revival.

Many times we have resolved to become intercessors but the ordinary fires of daily life have melted our resolutions. There are practical reforms in our daily routine that must be effected. A man must keep to a few things if he is to do any well. We must indeed flee the world and walk not after the
(See "Missions," p. 76)

Outside Activities of the Machen League

THERE are two dangers in the church when we look at it as a social unit: one is that the members are loosely tied together, so that there is no real unity among those who profess to be the family of God. The other danger is that of cliquishness. Here the subdivision of the family becomes so wrapped up in itself as to be unaware of the unity of the family itself. The outside activities of the organized, strong Machen League often run afoul of this latter snare.

It needs to be emphasized that our *entire* program is to bear proper relationship to that of the church of which we are a vital and important part. It is a disgrace to us that we are notably absent from the worship services of the church, especially the evening service, and the prayer meeting. We ought to be present at these. A Machen League Choir is a good way, not merely to get our members into the evening worship service, but to give them a part in it. We ought to *seek* opportunities of contributing to the spiritual ministry of our church outside the Machen League service itself. Happy is that pastor and session which have a young people's group constantly on the watch for opportunities to aid the high calling of the church!

Such a youth group has a right to a social program of its own. But again we must stop to inquire as to the purpose of such a program. Is it "bait" to lure other young people into the Machen League? Emphatically No! Some may be brought in through this means, but non-Christian youth are as ungrateful as non-Christian adults. They will devour the "loaves and fishes" but will have none of our "bread from heaven." Our social program should aim at giving Christian teen-agers a means of expressing the God-given desire for fellowship among those of like age, like mind, like precious faith. Then the temptation to give in more and more to questionable and sinful practices to entice and hold youthful worldlings will vanish. The social program does not exist for the worldling, but for the sons and daughters of the King! If they would

fellowship with us they must ascend to our plane: we will not descend to theirs!

This will rule out all that is of questionable color either in the nature of amusement or in the practice of "pairing off" and all that goes with it nowadays. Instead the parties or outings will be well supervised. The fun we'll have will be wholesome and good since we desire to glorify God in *all* things. In fact, looking at it this way, we will have far more pleasure in that it will be enjoyment with a conscience void of offence. An excellent practice of this principle is that of ending all our social events with a season of informal singing of Gospel songs and prayer. Our programs will not *aim* at competing with worldly attractions which draw away so many young people, but neither will we accommodate our program to theirs. It is not our purpose to teach our fellow youth that it is possible to serve both God and mammon: to live for Christ and worldly pleasure. Thus, by carrying our high purpose of glorifying God in everything, we will find that the social program of the Machen League is, in the broader picture, one with its spiritual program. Our Lord will then be pleased to bless us and use us for His glory.

LAWRENCE R. EYRES.

Communicant Membership and Church Attendance

THOSE who are about to make public profession of faith in Christ, and those who have already done so, should give serious thought to the matter of church attendance. Communicant members should be very much aware of the implications of their privileges and responsibilities as members of the church, and not the least important of these is faithful attendance at the Sabbath services.

But it's not simply a matter of going to church. Those who go to church out of force of habit merely, those who do not understand the significance of church attendance, are not good communicant members. The Word of God

clearly teaches that all believers should engage in the public worship of God. When people do not go to church primarily to worship God according to the Bible their attendance is an empty thing and runs in the direction of the formalism which was so strongly condemned by Jesus.

Broadly speaking, the first four commandments have to do with the worship of God. We must worship God, and Him only; we must not worship Him by means of idols or in any way not appointed in His Word; it is a sin to take His Name in vain—worship must be in spirit and in truth; we must keep the Sabbath Day by entering into the house of God. We are not left in any doubt about the law's requirements. The children of Israel were commanded to make a Tabernacle where God would meet with them. Later a permanent Temple was built where the people came together to worship the Lord. Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20), and we are warned in the Epistle to the Hebrews that we should not forsake "the assembling of ourselves together" (10:25). The Apostolic church came together for the preaching of the Word, the breaking of bread and prayer.

In the face of all this it is hard to understand how professing Christians can absent themselves from the house of God unless they have an excuse which they conscientiously believe God will honor. And there are some who, when they do come, act as though they are doing the church a great favor. It is important for us to remember that the church did not make the law of God, and that when we neglect the public worship of the Triune God we are sinning against Him and not the church. Of course, we may be disciplined by the church for this neglect (and this is as it should be), but let us realize that we are answerable primarily to God and we shall be called upon, on the day of judgment, to give an account of ourselves to God.

But there is something else. The members of the church profess to have been redeemed from sin and eternal damnation through the redeeming life and death of our Saviour, Jesus Christ.

When the worship of God is considered a burden, when we prefer not to go to church and join with fellow-Christians in adoring the majesty of our Lord and Redeemer, we give evidence that our religion is in name only. In short, there is grave question as to the salvation of such persons.

If you are soon to become a communicant member, make this firm re-

solve: I will be found in the House of the Lord every Sabbath Day, and will absent myself from no service of worship—morning or evening—unless prevented in the providence of God. Can we do less if we love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind?

EUGENE BRADFORD.

A Teacher Looks At The Schools

A Book Review

Bernard I. Bell: *CRISIS IN EDUCATION*. New York. Whittlesey House. 1949. 237 p. \$3.

ACCORDING to information given on the jacket of this book the author of this work has taught at every level of education from grammar school to post-graduate school. He has been college president, Professor of Philosophy at Columbia University, and William Vaughn Moody lecturer at the University of Chicago. At present he is Consultant on Education to the Episcopal Bishop of Chicago, with residence at the University of Chicago. Dr. Bell has written many articles for magazines and in 1948 wrote two articles for the *New York Times* which brought a response of 1000 letters from parents, educators, teachers and civic leaders all over the country.

For many years Dr. Bell has been alarmed at the complacency of the American people toward the problem of education. In his own words, Dr. Bell says of his book in the preface:

"I have written *Crisis in Education* to disturb this pseudopatriotic complacency; to recall with alarm the cultural childishness in America, revealed by the substitution of purchased amusement for recreation actively pursued, by mass response to emotionalized propaganda, by decay in good manners, by lack of parental responsibility—by all the various aspects of behavior which indicate the incompetence of a people and the insecurity of a civilization; to ask to what extent education is responsible for this unsatisfactory condition." (vii f.)

In the first chapter of Bell's book he answers the question: Is American Education Good? He concludes that

observers both home and abroad are right in saying that we Americans think and act like adolescents, and that our system of education is responsible for our "dangerous juvenility." (p.1). Bell thinks that our "modern" and "progressive" educators are not as scientific as they claim to be, that John Dewey and his disciples do not come to their conclusions as a result of experimentation, but as a result of philosophical presupposition. Thus he says: "A theory which works so badly must be wrong." (p.9).

To prove his indictment of Americans as adolescents he devotes a whole chapter to the subject. Dr. Bell makes the observation that one can find more acute observations concerning the cultural pattern of a time and people from humorists than from social scientists, educators, clergymen, jurists or philosophers. Bell points to Clifford Goldsmith who writes the radio program called "The Aldrich Family" as the man who ably depicts American life of this time. "The glass held up by Mr. Goldsmith is a mirror in which we can see in epitome the America which once bred and reared daring dreamers, imaginative lovers, creative nonconformists, citizens who grew up, now become a homeland for persistent adolescents." (p.15).

Dr. Bell includes the American churches in his indictment. "The churches to which the Aldriches sometimes go, though not with regularity, and from which instruction and example in mature living might be expected, have gone in more and more for sociability, sentimentality, ceremonial without significance, unctuous

utterance of pseudoethical trivialities." (p.16).

Dr. Bell does not seem to be an orthodox Christian judging from a statement about the resurrection which he makes. ". . . the story of Resurrection, the eternal paradox of man who, though he dies, yet may so have lived that he does not perish." (p. 134.) However, as his present position might tell us, he is very much interested in religion. He deplors the "tragic mistake in education by creating a cleavage between religion and secular learning." (p.35.) When he takes up the subject of "Higher Education and Intelligence" he says: "It is also important that the interpretative leader should be trained in religion, for if he does not come to know his obligation to that which is greater than himself or any man or all men, his very superiority in native endowment and education is almost certain to engender in him 'ubris', that combination of pride, insolence, effrontery. In this case he may become and remain a leader indeed, but a leader who ruins both himself and those who trust him; knowledge then serves only to implement madness. The only effective way to keep genius from going astray is for it to know and adore the Infinitely Great." (p.72).

A whole chapter of Dr. Bell's book is devoted to "A Child's Religion." Still another chapter is devoted to "Religion and Higher Education." In this chapter he points out that the universities of our land are not teaching their students that the "chief end of man is to glorify God and enjoy Him forever." He makes an interesting comparison between the "God-man" and the "beast-men," and asserts that the beast-men are in control today in an unprecedented way. Our children are learning in our public schools that the nation is their god. "We have raised it above moral law." (Chap.10.) He pertinently points out that stateism results in control of education and not in the interests of freedom. How different this is from Washington's principles. Washington was a man educated in Christian moral philosophy. He was therefore fundamentally an individualist and so at times could be a rebel.

Dr. Machen would have rejoiced in most of the contents of this book. How swiftly have the tendencies and currents underlying our national fabric, which Dr. Machen pointed out, come to expression.

Dr. Bell has nothing but good to

say for the Christian schools at lower and higher levels which are opposing the current of the times. In a note on page 223 he makes an interesting observation concerning private or Christian schools. The gist of it is that if Christian schools are not tax-supported it is a liberty denied to the poor and reserved for the rich.

To those who argue that Christian schools are anti-democratic he says: "The American educational machine for the most part still pursues its ponderous cultivation of a utilitarian mediocrity which, though it calls itself 'democratic,' is a large factor, perhaps the largest factor, in making democracy unworkable." (p.77.) A serious charge!

Editorial

(Continued from p. 64)

his explanations of miracles are irresponsible fantasy. Moreover, if you can give an explanation of a miracle it is no miracle at all, and instead of confirming the Bible you deny it—but more of this in a moment.

Once, says Mr. Velikovsky, the planet Venus was a wild new comet that swooped around close to the earth a few times, causing, among other convulsions, the plagues of Egypt and the upheavals of the Red Sea at the Exodus; and this comet was none other than the pillar of fire in the wilderness; and so on. The second swoop made the earth stop turning and so the sun "stood still" for Joshua. Later after upsetting the orbit of Mars, Venus settled down to a humdrum existence, becoming just another planet. Proof? An array of citations from the "legends of the Jews" and "Ipuwer, the Egyptian eyewitness of the catastrophe" of the Exodus, and a conglomeration of myths about ancient upsets and calamities, all of which are supposed to describe the disasters alleged by Mr. Velikovsky.

We take a dim view of all this, as bogus science, and bogus history. Observations made centuries before the Exodus show Venus in her usual orbit as a planet. The "legends of the Jews" are post-Christian. The sage Ipuwer seems to have lived about 500 years before the events of the Exodus to which he is said to be an "eyewitness."

To Mr. Velikovsky the Bible is in the same class with all the other legends and myths which he has collected. For example, one consequence of the

comet's near-collision with the earth was the pouring down of fiery petroleum out of the comet, and to quote, "unaccustomed to handling this oil, rich in volatile derivatives, the Israelite priests fell victims to the fire. The two elder sons of Aaron, Nadab and Abihu, 'died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai.' The fire was called strange because it had not been known before and because it was of foreign origin."

The worst mistake that this book is likely to spread is the idea that if you can explain the miracles scientifically then the Bible is true. But this would prove that the Bible is false. For example, it would surely be a low and grovelling view of the miracles of our Lord to explain that he really performed them all strictly in accord with ordinary scientific principles known to himself, but of which the ignorant people of those days were unaware. That would be saying that he had fooled them; for they believed the miracles to be real acts of divine power.

It is often suggested that with the progress of science we will be able to understand how each Biblical miracle was performed. But that again would mean that each Biblical miracle was just a hoax.

In his miracles God has often used natural means, of course. But above the means involved, such as wind, water, wine, or bread, there must necessarily be also the almighty power of God alone, and which can never be fathomed by any creature. Miracles are evidences that it is God alone who is glorious in holiness, fearful in praises, doing wonders in the greatness of his excellency. If we could understand his power we would be leaping the gulf that separates us from him. Perhaps the temptation which lurks in Mr. Velikovsky's book, beyond its extravagant pseudo-science, is just the old temptation: "and we shall be as God."

A. W. K.

Sunday School

(Continued from p. 69)

God. Perhaps you have heard them yourself. What has been your answer to them? Have you merely smiled with locked lips and then, half-heartedly, managed to repeat your invitation anyway? Have you been at a loss to

present answers based upon the Word of God which apply to them?

If such excuses are wrong, we must be prepared to know why they are wrong. Let's devote the next Teachers' Meeting to a discussion of the Scriptural answers to such excuses. We may not go on our way, unconcerned about those who hold to such ideas. Their ideas are not in conformity with the Word of God, and are therefore sinful. Let us prepare ourselves by a constant and diligent searching of the Scriptures to be ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. Then let us go forth prayerfully and humbly, earnestly seeking to acquaint these parents of our pupils with the claims of the Word of God.

Missions

(Continued from p. 73)

flesh but after the Spirit. Many people find that they must retire early and rise early to find time to be still with God. A prayer list or reminder upon which we jot down the names and causes for which we are moved to pray helps us to be faithful in remembering always to pray for them.

Satan will buffet us and we will be compelled to take up our cross and follow Christ if we become intercessors. But we will know a bliss we have not before known. And God will crown the work with pure unmingled bliss when we hear Him say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Church News

(Continued from p. 68)

inary. The Sunday School has been setting new attendance records. Average in February was 154, and for the first three weeks of March 163.

Los Angeles, Calif.: Mr. Thomas G. Utley, serving as stated supply of Westminster Church, reports an increase in both church and Sunday school attendance during the past two months. Three persons united with the church in March. At the mid-week services Mr. Utley is giving a series of studies on "The Security of the Believer."

Fair Lawn, N. J.: Enrollment in the Bible school of Grace Church has reached an all time high of 75, with a goal of 100 by Easter. Over \$135 was added to the Building Fund during February. Attendance at morning and evening services has increased substantially since the new building was opened. In a Monthly Bible quiz on March 3, the Machen League of Grace Church took the "Banner" from its close rival, the Immanuel Church of Morristown. The quiz was on Mark 6-10.

Philadelphia, Pa.; Members of Calvary Church attended a hearing on Tuesday evening, March 28, at which the question of waiving a zoning ordinance to permit the building of a church on property they have tentatively purchased, was considered. Although no opposition was registered at the meeting when the matter was officially up, some persons did appear later, after the members of Calvary church had left, and registered objections. The Rev. Eugene Bradford, pastor of the church, had returned to the meeting to secure some papers left previously, and finding that the matter had apparently been reopened, made answer to the objections. The Board finally agreed to change the zoning to allow for the building of the church.

Wildwood, N. J.: The Rev. John P. Galbraith was special speaker for a series of services held at Calvary Church the week of March 27.

West Collingswood, N. J.: The Rev. Richard B. Gaffin was guest preacher at Immanuel Church on March 26. In the evening he showed pictures of Mission work in Shanghai to the Machen League groups.

Portland, Maine: Second Parish Church has a schedule of special services for each Sunday afternoon of the month. On the first and second Sundays services are held at Sebago Lake, on the third Sunday in the city hospital, and on the fourth Sunday at Gorham. Elders from the church filled the pulpit of the Cornville church during the absence of the Rev. Kelly Tucker on vacation recently. The Ladies' Missionary Society has set a goal of \$500 for Missions this next year. The pastor, the Rev. Calvin Busch, and Elder Earl Maier attended a meeting on March 11 of the Deerwander Bible Conference, when plans for this summer's Conference were made. President of the Council is the Rev. Charles G. Schaufele.

Young to Teach at Winona Lake

PROFESSOR EDWARD J. YOUNG, of the Old Testament department of Westminster Theological Seminary, is scheduled to be on the faculty of the Winona Lake School of Theology for the summer sessions this year. The sessions run from June 21 to July 28. Dr. Young will teach two courses, one on the Hebrew Old Testament, and the other on The Prophecy of Daniel.

Among those on the faculty this summer will be Dr. Samuel M. Zwemer teaching religion and missions; Dr. Ernest T. Thompson, of Union Seminary, Virginia; the Rev. Mark Fakkema, education director of the National Association of Christian Schools; Dr. Samuel A. Cartledge, of Columbia Seminary, and a number of others. President of the school is Dr. John A. Huffman.

The Winona Lake School of Theology was founded in 1920 by Dr. G. Campbell Morgan. Dr. William E. Biederwolf was president for many years. The session this summer will be the 31st in the history of the institution. For information write to Winona Lake School of Theology, Winona Lake, Indiana.

Bordeaux Urges More Ministers to Geneva

DR. W. HARLEE BORDEAUX has sent us a note in which he urges that more ministers of the Orthodox Presbyterian Church plan to attend the Congress of the International Council in Geneva this summer. We give here the text of the note.

"Wouldn't you like to go to Geneva, Switzerland, for the Second Plenary Congress of the International Council of Christian Churches? This gathering bids fair to be a most historic one in this day in which Modernism through the World Council of Churches and the International Missionary Council is exerting every effort possible to secure complete monopoly for Modernism through the foreign governments of the world. It is hardly a debatable matter any longer among informed people that Biblical foreign missions is fighting for its very life today, and that the one outstanding champion, on the

world level, of historic Protestantism is the International Council of Christian Churches.

"When ministers of our denomination know that for the small sum of \$375 round trip one may fly from Philadelphia to Geneva, it should be some inducement to them and to their congregations for serious consideration of the possibility of attendance by more than one official delegate of the Orthodox Presbyterian Church.

"The Constitution of the ICCC as regards representation, reads as follows 'Each constituent body shall be entitled to send four delegates, with full voting power for the first one hundred congregations, or fraction thereof, belonging to that body. For each fifty additional congregations, or major fractions thereof, one delegate shall be allowed.' Believing as we do that every Orthodox Presbyterian minister who might find attendance possible would make a definite contribution to the work of the ICCC, it does seem regrettable indeed if our denomination which would be qualified as a member of the ICCC to send four delegates, should be represented by only one.

"Fortunately, the Seventeenth General Assembly will have met prior to any departures for the Geneva Congress. Would it not be well in these intervening months for our ministers and congregations in the light of the small expense that this trip will involve, to give serious consideration to the matter of three other representatives for our denomination. We would suggest that such ministers and congregations as might undertake the expense of one delegate without looking to the denomination as a whole for assistance might well communicate this fact to the Seventeenth General Assembly, to know if that Assembly would not wish to name such ministers, at least to the number of three, to represent officially the Orthodox Presbyterian Church. Certainly it is our hope that not less than four ministers in the Orthodox Presbyterian Church will be in attendance at the Second Plenary Congress in Geneva next August. The kind of constructive work that these men, we feel sure, would do would not only increase deserved esteem of fellow evangelicals from other denominations throughout the world for our denomination, but would also be a valuable service to the cause of Jesus Christ and Biblical Missions."

The GUARDIAN NEWS COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

Bible Reading in N. J. Schools Upheld as Constitutional

IN a decision handed down on February 20, Judge Davidson of Paterson, N. J. ruled that the reading of the Old Testament "without comment" and the recitation of the Lord's Prayer in N. J. public schools was permissible. This case was started by an organization known as the United Secularists of America. Certain members of the organization contended that a N. J. law passed a number of years ago, requiring the Bible reading and permitting the Lord's Prayer, constituted religious education in support of one religion rather than others, and therefore was contrary to the Constitution of the United States.

After an extended review of the relationship of the government to religion since the founding of the country, and of certain previous court decisions, the judge declared:

"The King James translation of the Bible, or any edition of the Bible, is not a sectarian book and the reading thereof without comment in the public schools, does not constitute sectarian instruction. . . . If the Bible, particularly the Old Testament, is not a sectarian book, it necessarily follows that a mere reading therefrom, without comment, cannot be called sectarian instruction and as such, is not a violation of the First or Fourteenth Amendments, even to those persons known as atheists. Nor is the reading of the Lord's Prayer in the opening exercises of public schools sectarian instruction

"My conclusion is that a repetition of the Lord's Prayer as a morning exercise, without comment or remark, for the purpose of quieting pupils and preparing them for their daily studies, and a reading from the Old Testament of the Holy Bible, without comment, as the book best adapted from which to teach children and youth the principles of piety, justice and a sacred regard for truth, love for their country, humanity

and a universal benevolence, are certainly not designed to inculcate any particular dogma, creed, belief or mode of worship, and accordingly, the provisions of the New Jersey statutes under review do not contravene the First and Fourteenth Amendments of the United States Constitution."

Many sincere Christian people will undoubtedly rejoice at this decision. But it can hardly be denied that a program which encourages school pupils to view the Old Testament in such a light is hardly a program which in the end will serve the advancement of the truth. It is rather a program which inculcates the modernist attitude toward the Bible, and which will in the end promote disunity, and anti-Christianity in the lives of the pupils. Christians do well to ponder whether it is worth while to fight for the right of having children in public schools hear brief portions of the Old Testament, read by teachers who (in many cases) don't believe it and don't expect the children to believe it. Is it not far more satisfactory to have children get competent religious instruction from competent Christian teachers?

Melish Removal Upheld

JUSTICE MEIER STEINBRINK, whose recent court decision against the proposed union of the Congregational and Evangelical and Reformed Churches aroused nation wide attention, has been upheld in another decision involving a church issue. This latter is the case of the ouster of Dr. John H. Melish as pastor of Holy Trinity Episcopal Church in Brooklyn.

Dr. Melish was removed by Bishop James P. DeWolfe, who acted after the vestry of the church had petitioned him

to act. The cause of the dissension seems to have been the activity of the son of Dr. Melish, who was assistant pastor. The younger minister was chairman of the National Council of American Soviet Friendship, and had in other ways indicated a sympathetic attitude toward Russia. The vestry claimed that these activities had caused dissension in the congregation. They asked Dr. Melish to remove his assistant, but when he refused, they petitioned the Bishop to remove both men, which he did.

It is claimed in the trial that 70 per cent of the congregation had repudiated the vestry and wanted Melish retained. It is also claimed that the Bishop had no right to act in the case. The ruling of Justice Steinbrink, before whom the case was first tried, supported the Bishop. Now the Appellate division of the New York Supreme Court has upheld that decision in a unanimous judgment. Whether Dr. Melish will appeal remains to be seen, but since the Appellate decision was unanimous permission for an appeal will have to be obtained from the court.

Czech Priests Sentenced

THE prosecution of Catholic religious leaders in East European countries continues. After a five day trial, ten priests have been sentenced in Czechoslovakia to prison terms of from nine to 25 years. Charges against them were high treason and espionage, or more particularly aiding the German Gestapo and Fascist bands, and also the giving of secret information to the Vatican. As has been usual in these cases, a number of the priests confessed to a part or all of the charges against them. Of some interest is the fact that each of the defendants was a member of one of the five leading religious orders of the country. There were some who saw this as the start of a

movement to drive the religious orders and monasteries out of existence.

Meanwhile Bishop L. Ordass, imprisoned head of the Lutheran Church of Hungary, was removed from his office in the church by a special church court. Convicted by the Communist government two years ago of mishandling funds, Ordass had stood out firmly against the nationalization of the church schools. In this he agreed with Roman Catholic Cardinal Mindzenty, who is also in prison. Ordass has consistently refused to resign his church office, though the church has officially made its peace with the Communist dominated government. The church has now taken his office from him.

Great Churches

THE Christian Century, after a poll of 100,000 ministers, has chosen the 12 great churches of America, and is presenting each month a story of one of these churches. First on its list was the Mt. Olivet Lutheran Church of Minneapolis. Already having a membership of 4,850, that church on Palm Sunday received 650 new members, giving it a present membership of more than 5,500.

The churches named and to be named by the *Christian Century* are chosen from different sections of the country and from different types of community. The other churches mentioned so far are the Evangelical and Reformed Church of New Knoxville, Ohio, and the First Church of Christ, Congregational, of West Hartford, Connecticut.

The pastor of Mt. Olivet, Dr. R. K. Youngdahl, brother of Minnesota's governor, expressed the opinion that the large influx of members was in part due to the interest aroused by the article in the *Century*, which was reprinted in the local newspaper. The church is affiliated with the Augustana Lutheran Synod.

New Science Building At Calvin

A NEW science building, the first and largest unit in the expansion program of Calvin College, was formally dedicated on Monday, February 6. The new building was erected at a

cost of \$900,000, and is a thoroughly modern and well equipped structure.

Addresses delivered in connection with the dedication were unanimous in pointing out that science is not an independent study, but that even in this modern world, science must find its starting point in God. Said Dr. John DeVries, professor of Chemistry, "We begin with God and reason into His universe. God has created all facts and these facts have real meaning only when they are considered in relation to the God who created them." Said the Rev. Gerrit Hoeksema, "It is in the Christian college, whether under the control of the Church or of a free society, that the teacher of science enjoys the highest freedom. For this alone is true academic freedom, that the minds of men be freed from the errors of atheism and evolution and every false philosophy, and that they see all things as the handiwork of God, who alone is eternal Truth . . ."

Euthanasia Problem Continues

THE widely heralded "euthanasia" trial of Dr. Hermann Sander of Manchester, N. H., evaporated in the process of the proceedings. For instead of making the issue one of mercy-killing, the defense was able to raise the issue that the patient had died before the physician injected the air into her veins. Consequently the issue became one of fact, and though to the public the facts remained in doubt, the jury saw fit to acquit the doctor.

However, two Catholic hospitals in Manchester took action to bar Dr. Sander from using their facilities.

In another case, in Allentown, Penna., a jury has found a man guilty of involuntary manslaughter in the "mercy" killing of his brother. The brother, who was sick of cancer, had frequently begged to be put out of his misery. The defendant, according to reports, at first freely acknowledged having shot his brother deliberately, but at the trial claimed he could not remember what had happened during the time when the shooting took place. According to one report, jurors in the case stated that they frequently resorted to prayer while seeking a decision. Though finding the defendant guilty, they recommended mercy.

Describes Graham's Columbia Meetings

THE Rev. "Billy" Graham who received wide publicity in connection with evangelistic services in Los Angeles and later in Boston, has continued his work, more recently holding large meetings in Columbia, S. C., and throughout that state.

A description of the Columbia meeting has reached us through the church bulletin, "The Blue Banner," of the Presbyterian Church (Southern) of West Columbia. The writer is pastor of the church, the Rev. John C. Blackburn.

We quote only a few sections of his report. Concerning Graham's messages, Blackburn writes, "His messages are conventional American Protestantism of a conservative, yesterday, sort. Sin is condemned, the justice of God is emphasized, fear is incited, and the grace of God in Christ the Saviour is magnified. The days are pictured as evil, temporal judgments are pending, and the coming of Christ is imminent. Appeals are personal and individualis-

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tic. . ." As to attendance, "The attendance was a cross section of the best church folks of Columbia, especially Baptists, Methodists and Presbyterians. And hearts were made glad by old-time preaching. Many were seriously impressed by the Gospel for the first time. Numbers were brought under conviction of sin—though conviction did not seem to be very deep measured by the standards of the past. Many made 'decision' for Christ, and were genuinely converted—it is hoped. Where there has been so much prayer, coupled with faithful preaching, souls will be saved—even by faulty methods." As to the results, Mr. Blackburn is somewhat doubtful. "Will the meetings leave a deep and lasting impress on the spiritual life of this community? Frankly we do not believe that it will. It comes swiftly, it stays briefly, and shortly it is gone. A few souls have been drawn from the sea of sin into the lifeboats,—but the lifeboats are sinking. These drawn in will sit beneath the preaching of men who are skeptics, critics, evolutionists, abolitionists—infatuated with infidel democracy and its lawlessness. Numbers have entered churches where sin is uncondemned and discipline abandoned. Many will enter into a fellowship with worldliness and insincerity, and be self-deceived like the deluded souls about them."

American Council Convention

THE Semi-Annual Convention of the American Council of Christian Churches is scheduled to be held in Altoona, Penna., April 26-28, with Calvary Baptist Church as the meeting place. The theme of the convention is "Christ—The Answer to the World's Chaos." Speakers include Dr. W. H. Bordeaux, Dr. W. O. H. Garman, Captain Edgar Bundy of the U. S. Air Force Intelligence Staff, the Rev. Carl McIntire, and others.

Publication News

ARCHEOLOGY and Bible History is the title of a 398 page book recently prepared by Dr. Joseph P. Free, professor in Wheaton College, Illinois.

Published by Van Kampen Press, the volume gives a running account of Old and New Testament history, together with brief notes on archeological discoveries which have a bearing on the subjects mentioned. Price is \$5.00.

Dr. Edward J. Carnell has written and Eerdmans has published a book entitled *Television, Servant or Master*. The problem of television is the problem of the human individual, not the scientific achievement. Price \$2.50.

Argye M. Briggs, author of *Root Out of Dry Ground*, has written a second novel, *This, My Brother*, which Eerdmans is publishing. The price is \$3.00.

Baker Book House has completed publication of the eleven volumes of *Barnes' Notes on the New Testament*, and is proceeding with the volumes in the Old Testament series.

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