

The Presbyterian

GUARDIAN

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Great Commission VBS Materials for 1959

By ROBLEY J. JOHNSTON

The coming of spring finds increasingly large numbers of pastors and Christian education leaders already deeply involved in plans for summer Bible schools. Although the opening of vacation Bible schools is in most cases several months away, the importance and scope of the VBS program demands long and careful planning and preparation.

Perhaps the most important single step in the early planning of the vacation Bible school is the selection of the course which will be taught in the school. As a result, early each year publishers of summer Bible school materials offer sample packets of their courses at reduced prices so that directors and teachers of VBS may examine their program in detail. Thus March and April have become the crucial months of decision in the planning of most vacation Bible schools.

The decision upon the course to be taught is not as simple as might be imagined. Any teacher who has had the responsibility of constructing a curriculum knows the difficulty of securing just the right kind of textbooks and workbooks. Frequently, the problem is not a lack of materials to consider, but rather an abundance of courses through which the teacher must "wade" only to discover that most of them are very much alike.

In recent years many vacation Bible school leaders have come to know and use GREAT COMMISSION VBS materials because of their distinctive character. Most summer Bible school courses are designed to appeal to the widest possible range of churches and beliefs. Consequently, there has developed a lack of materials to supply those who desire some distinctively Reformed emphasis in their VBS ministry. While they are not intended for use only in Presbyterian and Reformed churches, GREAT COMMISSION materials do have a special appeal in these quarters. Readers of the *Guardian*, therefore, may find a survey of this year's course of interest in their own plans for summer Bible school.

The course for Beginners, *Homes*

That God Made, is designed to appeal to the natural interests of preschool children. Home and parents are the most significant elements in the lives of very young children and therefore those Bible stories which present God as the loving heavenly Father have been chosen for emphasis in this department. A Bible story coloring book provides the children with a means of expression and of telling the story to parents at home. Complete handwork materials are provided each day to reinforce the impact of the Bible stories. The course also includes simple Bible memory verses and children's hymns and choruses.

The Primary course entitled *Fathers and Sons* applies the same truths concerning God as Father to children in Grades one, two and three. Making use of such familiar and fascinating stories as those of Noah, Abraham offering Isaac, Joseph, and Daniel, this course builds a firm foundation for a realization of what it means to be a child of God. The practical application of these stories is made in an interesting study on the Lord's Prayer and in the making of a scrapbook to illustrate it. A workbook with questions and exercises to be filled in by the children summarizes the Bible lessons of each day.

In the Junior department the children study *The Ten Commandments*, the story of the giving of the Law to Moses and its meaning as seen in stories from other parts of the Bible. Again, the intensely practical nature of the Bible stories is brought into sharp focus by a special series of stories about "Peter and Alice," whose everyday problems illustrate the meaning of each of the Commandments in

We asked the general secretary of the Committee on Christian Education to tell us something about the 1959 Great Commission materials for summer Bible schools. Further information or sample kits may be obtained by writing to Great Commission Publications, 627 Schaff Building, Philadelphia 2, Pa. The price of the complete kit is \$3.75 postpaid.

a modern context. The handwork project is the construction of three-dimensional dioramas depicting the Bible stories which are studied. The pupil's workbook provides for drill and review of the daily lessons.

The stirring story of *The Exodus* is the course for the Intermediate department this year. Combining the dramatic episodes of Israel's journey from Egypt with a study of the tabernacle, this course confronts young people with God's saving power and enables them to understand the way in which they must worship him. The handwork project for Intermediates is the building of scale models of the tabernacle, giving them a concrete picture of the things taught in the Bible lessons.

No brief description of GREAT COMMISSION vacation Bible school materials can adequately convey the complete concern to teach boys and girls the Word of God which is characteristic of these materials. Some have objected that they try to teach too much, but in the eyes of most who have used them, this is their great virtue. Designed to use every precious moment of the vacation Bible school to advantage, this course subordinates every other interest to that of hiding God's word in the hearts of boys and girls.

Wheaton Chapel

The work at Bethel Chapel, Wheaton, continues with guest speakers occupying the pulpit on the Lord's Day. Among those who have preached are the Rev. John Verhage, Oostburg, Wisc. and the Rev. Robert Churchill, Cedar Grove, Wisc. Neighboring Orthodox Presbyterian pastors Bruce Coie and Glenn Black have also supplied. The Rev. Frank Breisch, who is teaching in Kalamazoo, was invited to preach on the first and last Sundays of March.

Another guest was Dr. Charles Pfeiffer, head of the Old Testament department at Moody. The Rev. LeRoy Oliver, associate secretary for home missions, preached two Sundays on a recent trip to the midwest. Bethel Chapel is a home mission endeavor of the Orthodox Presbyterian Church, supported largely through the Presbyterianity of Wisconsin. Another man to serve in this field is being sought.

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Where Are We Going ?

By EDWARD J. YOUNG

In the students' dining room of Machen Hall at Westminster Seminary hangs the picture of a man who was greatly beloved by many as a Defender of the Faith and one who was Valiant for Truth. In the busy rush of daily life at the Seminary it is easy to pass by the picture and not notice it. But occasionally it is well to pause and ask oneself some questions. Dr. Machen had contended for Christianity; he lived in a day of conflict and controversy. Today, however, all seems quiet and still. The conflict, where is it? Is it not easier today to stand up for Christianity than it was in Dr. Machen's day?

Perhaps it would be well briefly to call to mind the characteristics of the time in which Dr. Machen lived. That period was not long ago. Indeed, this great defender of the faith went to be with the Lord less than twenty five years ago. At the same time it may be difficult for some who were not alive or who were very young at that time to understand the conditions under which he lived and labored. There was open conflict in the church, conflict such as is rarely to be found today. In that conflict Dr. Machen played a notable and a noble part. He was every inch a gentleman. There was nothing base or mean about him. All his labor was carried on out in the open light of day, and it was done in a spirit of love and deep devotion to Christ. There was nothing of scheming, plotting and maneuvering about him. Everyone knew where he stood and what he stood for. It was impossible to know Dr. Machen without being reminded of the apostle Paul. Here certainly was a devoted Christian who contended for the Faith in a wholly Scriptural manner.

The Controversy in the Church

What, however, was the conflict in which Dr. Machen was engaged? In answer to this question we may say at once that it was in no sense a personal quarrel. Dr. Machen was too big a man to bicker about personalities. Rather, the controversy was one in which the very foundations of the Christian religion were at stake. There was abroad in the land an enemy, and

that enemy was popularly known by the name of modernism. Modernism was a phenomenon which had its roots in certain definite theological positions that had been taught in the classrooms of German universities and elsewhere. It had a great deal to say about the Fatherhood of God and the Universal Brotherhood of man. Jesus was not the Eternal Son of God become Man for our redemption, but He was simply a Good Man, a Teacher, a Wayshower. Modernists loved to speak of Him simply as the Master. Doctrine was regarded as of very little significance, and emphasis was placed upon life and good works. It did not matter too much what a man believed, if only his life was right. In its practical manifestation modernism amounted to a denial of the distinctive tenets of historic supernatural Christianity.

Modernism, if we may employ the term somewhat loosely, did not remain within the classroom, but found its way into the pulpits of this country. We must remember that what is taught in class does, sooner or later, come down into the everyday life of men and women. Dr. Machen used to call attention to a novel by Paul Bourget in order to illustrate this point. It is a powerful novel. Bourget tells about a harmless professor of philosophy, indeed a harmless man if ever there was one. One day this man was called into court because a young student, having imbibed his teachings had put them into practice with the result that a terrible crime had been committed. What is taught from the lecture desks of the universities and the theological seminaries does finally make its way into the pulpits of the land and influences the lives of men and women.

Modernism spread and it spread rapidly. It was appealing. It did not condemn man as a sinner, condemned to hell, but it flattered him, and who does not want to be flattered? Man was not bad at all; all that he really needed was more education, and if the slum areas could be cleaned up, and a few other similar projects carried out, all would indeed be well.

Man could solve his own problems, indeed, lift himself up by his own bootstraps. Just live right; ethics, morals. There lay the answer. Doctrine was divisive; the less we had of it the better.

Modernists and Fundamentalists

One would think that anyone could see that teaching such as this was not Christianity. Of course, Christianity places emphasis upon life and ethics, but Christianity teaches that man is so depraved that he does not within himself have the power to live the life that he should. Christianity teaches that Christ died on Calvary to save man, to satisfy the claims of the law which man had broken. It teaches that God the Holy Spirit regenerates man, and gives him the incentive to live as he should.

Truly, one would think that anyone could see that modernism and Christianity were two mutually exclusive religions. Such, however, was not the case. On the one hand there were the modernists themselves, and they exhibited little desire to change their religion. They often ridiculed supernatural redemptive Christianity. Then there were those, as there are today, whose main concern was not truth, but merely a smooth-working program in the church. That program of course was modernistic, and anyone who dared question that program was a trouble maker. Were there none, however, who could see that modernism was not Christianity and who loved the Lord enough to do something about it?

There were indeed such, and they soon came to be labelled "fundamentalists." A fundamentalist was one who stood up for the basic, foundational truths of Christianity, truths which were the very heart and core of the Christian religion. Among these defenders of Christianity there was probably no one who was the equal of J. Gresham Machen in intellectual power and in grasp of the issues. In addition he was a man of true humility. There have been some defenders of the faith who have been quite eager to see that they obtain a

name for themselves. Machen was not one of them. Humbly he walked before his Lord, and humbly he stood up in defense of the historic Christian religion.

Dr. Machen and the Conflict

Was Machen a fundamentalist? When he was asked that question point-blank, he never hedged. He was concerned that in the great battle between historic Christianity and the unbelief known as modernism men should know precisely upon which side of the battle he stood. If he must choose between the labels modernist or fundamentalist, he was a fundamentalist. At the same time he did not care for the term. This was not because he did not desire to defend the fundamentals of Christianity. He most clearly did desire to defend those fundamentals. But Machen did not want to see the historic Christian religion reduced to an -ism. He believed with all his heart that the Bible teaches a system of doctrine, that system which is popularly designated Calvinism, and it was that system of doctrine which he wished to defend.

Machen felt that the best defense was the defense of the whole Christian Faith, and not merely a defense that was piecemeal. He was a fundamentalist, but he was far more than that. He was a Presbyterian, in that he believed the Westminster Confession from the heart, and he sought to defend and to teach the doctrine that is taught in that Confession. He has thus left us a noble example.

When the Christian faith was undergoing the subtle and sometimes not so subtle attack of modernism Machen rose for action. He might have kept still. To have done so would have been more tactful and diplomatic. It might have brought him more honors, more worldly preferment. But Machen's concern was to be faithful to the Lord who had bought him with His own precious blood. He was set therefore for the defense of Christianity. Such was the example that was presented to many of us who now serve in the Orthodox Presbyterian Church.

Today the climate of opinion has changed. About us there seems to be peace. Has the foe disappeared? Has the battle been won? It is well to take stock of ourselves and to ask where we are going. In a second article we shall return more specifically to these questions.

(to be continued)

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
December 14, 1956

My Dear Livingston:

So glad to have the word on your ordination and installation service. These services are tremendously impressive if conducted with proper dignity. Alas, I've attended some that have been marked by a shocking lack of decorum, where a spirit of levity and high humor prevailed as though induction into the noble office of the ministry were a huge joke. I'm sure yours was not that type. I trust its inspiration may carry you through many a cloud and storm in the days ahead. The laying on of the hands of the presbyters is a beautiful and fitting symbol of the "ordination of the pierced hands" of the Son of God, whose you are and whom you serve.

In your letter you bring up some of the problems in connection with your initial home visitation. This I understand. The invasion of the TV has posed a thorny one indeed. What do you do when you are trying to direct conversation into spiritual channels and all the time Channel 5 is exploding with Wyatt Erp's gunfire, or Milton Berle's inane patter, or the antics of Lucille Ball? It is frustrating in the extreme.

I can help you most by passing on a suggestion I picked up from a fellow minister, and have myself applied with mild success. He told me that when he calls and his host lets the TV set run, he simply lowers his voice so that nobody can hear him talk. After while the host, or hostess, has no choice but to turn down the volume or turn off the TV!

Even better, perhaps, is to line up your calls in advance so that your members know you are coming, and

The Rev. Henry W. Coray is writing a series of letters to a fictitious nephew, in the course of which he is likely to comment on all sorts of subjects that are of interest to our readers. In this fourth letter he does, and they are, and we hope you will think so too.

will have the good sense to make preparation by creating an atmosphere suitable for discussion.

You ask what to do about interference from the children. In a way this is a rougher problem than that of the TV. I remember a cartoon I once saw in the *Post*. A harassed visitor is being assailed by a quartet of exuberant kiddies, like Longfellow in the famous *Children's Hour* sequence. They swarm over the poor wretch, rumple his hair, yank at his tie, kick him in the shins and try to extract his ears from his head. So the father of the little monsters says to the man serenely, "Oh, just don't pay any attention to the kids!"

What to do? You see, you must get back of the situation. You must teach your people the necessity of discipline in the home. Fathers should be reminded that they are to rear their children in the nurture (literally "discipline") and admonition of the Lord. Proverbs 13:23 is pointed: "He that spareth his rod hateth his own son; but he that loveth him chasteneth him betimes." Proverbs 29:15 reminds us that "the rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." Even so. He was a wise counselor who declared, "Either your children must weep—or you will."

Consistency in discipline, you ought to point out, firmness, justice, courtesy and respect for elders, with the banner of love over all, this will get at the real heart of the matter, and do much more good than an open dressing-down in the home of your parishioners, or a winking at disorderly conditions as they exist. Also, try to have every parent in your congregation read Andrew Murray's excellent little book, *The Children For Christ*. It is a gold mine of instruction in covenant teaching.

Let all this remind you that when you and Charlotte are blessed with little ones you must be an example to the flock. "For if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5).

Affectionately,

Your Uncle Hank

The Presbyterian Guardian

For the Ladies . . .

Learning to Meditate

By FERN STANTON

In my first little article I wrote something about my calling as a wife and mother, with its many humble tasks and even humdrum routine. The suggestion was made that a housewife and mother begins to serve God first of all by accepting her role and seeing in it her God-given calling.

But is this the only way we can serve God in our hours, and days, and years of dishwashing? I think not. In Proverbs we read, "As a man thinketh so is he." Are we employing our thoughts while we are dishwashing to God's honor and glory? Or are we like the young mother I visited once while I was doing public health nursing whom I still remember very distinctly. I recall her expressing a great dislike for ironing. She said, "I don't have to think when I iron so I always keep going over and over my problems." I wonder which one of us has escaped this temptation.

Could it be that we have fallen into this way of filling out our "twelve years of dishwashing"? Are we mulling over our grievances, stirring up bitter fires in our hearts or encouraging despairing thoughts? Let us learn rather to meditate on God's Word. It seems to me that we who are wives and mothers are blessed of all women. Who has a quiet time such as we, when the baby takes a nap or the children are off to school, while we wash the dishes to feed our souls on the bread of life and thereby prepare ourselves for the problems that are sure to come?

Let us use these precious hours allotted us to learn the art of meditation. Rich is the promise to those who do. Listen to this:

"His delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water,

That bringeth forth his fruit in his season . . ." (Ps. 1:2-3).

There is no uncertainty about this—*meditate* and you shall bring forth *fruit*. We live in an age when the art of meditation is well nigh lost.

In a busy day we rush about, bearing our own burdens, scolding our children for our lack of peace of mind and heart, building up an attitude of tension that spreads its devastating effects to the inmost recesses of every member of the household. May it not be that one of the best things we wives and mothers can do is to learn to meditate?

True meditation serves several purposes. First of all, meditation drives out of our minds and hearts thoughts and feelings that ought not to be there. Meditation enables us to bring our problems under the searching light of God's Truth and commit them unto Him. This gives us a new perspective characterized by a peace of heart that passes understanding and a joy that lightens our way. Just as the dark shadow of frustration can mar a household; so true joy in the Lord casts its own benediction on every member.

But how can we learn to meditate? I know a lady who has learned an amazing number of poems while she washed dishes. Why not then learn God's Word? Jesus himself put Satan to flight in the temptation in the wilderness by quoting Scripture. After memorization is complete one can really begin to meditate, to con the words, to make them as it were a part of oneself—in short to feed upon this bread of life.

I feel quite confident that the one who has learned to meditate faithfully during the dishwashing periods alone will discover anew the real meaning of being "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." She will find the fulfillment in her own life and in her own home.

A Day in Senafe

Here is a part of a circular letter from Mrs. Herbert Bird in Eritrea that you may well read to your children or Sunday School class. She writes:

Perhaps you would like to know how we spend the day. This morning, for instance, we got up, did the usual chores such as pumping bicycles, filling lamps, doing music lessons, etc.

Then we had breakfast and devotions, and by 8:30 were ready to get on our bikes to go to the Mahaffy home for school. It is only about a mile, but there is a hill and the altitude (8000 ft.) makes Ruthie and me, at least, arrive in a breathless state.

Mahaffy's new house has enough room for a separate schoolroom. In the mornings the four older children have their classes in the schoolroom with Mrs. Mahaffy, and I have the four first graders in the living room. Our Ruthie (age 4) always sits with them too, and even Mary Mahaffy (age 3) part of the time. At 10:30 we have recess. The children play and we have coffee. Mrs. Mahaffy then has all of the pupils for the rest of the morning.

Meanwhile I have two Tigrinya women who are trying to learn to read. There are around 250 forms in their alphabet so the ground work is tedious. However, it is a phonetic language, and once they know the alphabet reading is easy. The one pupil is the wife of Kedani, of whom you have read in the *Messenger*. She learns quite readily. The other, however, is Mahaffy's kitchen girl, Tuka. Otherwise quite a bright girl (she momentarily knows the whereabouts of almost everyone in town) her ability to learn to read leaves much to be desired. She herself has presented us with the incentive to teach her, and to continue when it seems almost impossible. She says she cannot leave the customs of her religion (Coptic Christianity) until she learns to read and can search the Scriptures for herself. So for two months we have been concentrating on the first seven forms, with 243 yet to learn.

Lately I started teaching her the 23rd Psalm, which along with the Catechism enters her mind a bit more readily. After the women, I teach Kedani a little English and try to absorb a little Tigrinya myself while teaching him. We then tie a can containing two quarts of milk on Ruthie's tricycle and the same on my bike, and we start for home—at that time of day (noon) ever grateful for our sun glasses. We get home quite easily as there is more down grade than up this time.

From then until three o'clock the time goes so quickly. At 3:00 we go back to the Mahaffy's and have more classes with the first graders. By the time we return it seems to be supper

hour. And so go the days!

I can hardly give you a glimpse of Mrs. Mahaffy's work: eight children to mother (one is the child of a missionary friend in Ethiopia), courses of study to plan, several different grades to teach, and the care and ordering of her home which involves countless tasks—not the least planning and preparing food for her husband's month-long trip to the coast. Yet she always finds time to entertain guests or care for someone who is ill or in need of her services.

Tonight we had a very pleasant time. It was Elizabeth Mahaffy's first birthday, so we were invited for supper. There was cake, of course, and "freezer" ice cream to complete the

festivities. It was dusk when we were through eating, but two of our bikes have lights, so we could safely ride home. And how beautiful it was!

Always when we come towards our home at sunset the little Coptic church of our village, silhouetted against the fading colors in the sky, comes into view. It is ever a symbol to us of our mission in Eritrea. It is our mission, and it is your mission, to bring the living message of Christ's atonement to a people who long ago forgot that message, and who substituted their feasts and their fasts, their meats and their holy days, for the One who came to save them from their sins.

Sincerely in Christ,

MARY BIRD



Left to right: Herbert DuMont, Charles Stanton, G. I. Williamson, Harold Dorman, Herbert Oliver, Miss Barbara Weeber, Mrs. Weeber, and George Weeber. Photo by Bangor Daily News.

Weeber Installed

The Rev. George G. Weeber was installed as pastor of Pilgrim Orthodox Presbyterian Church of Bangor, Maine on March 11. The evening service was conducted by the Presbytery of New York and New England with the Rev. C. Herbert Oliver of Houlton, Maine presiding as moderator.

The Rev. G. I. Williamson of Fall River, Mass., read the Scripture les-

son and offered prayer. The sermon for the occasion was preached by the Rev. Herbert V. G. DuMont, pastor of Second Parish Orthodox Presbyterian Church in Portland, until a few years ago the only Presbyterian congregation in the state.

After the moderator had pronounced the constitutional questions and formally instituted the pastoral relationship, a charge to the pastor was given by the Rev. Charles E. Stanton of Lewiston, Maine. The Rev.

Fulbright Award

Dr. Ned B. Stonehouse, Professor of New Testament and Dean of the Faculty in Westminster Theological Seminary, is the recipient of a Fulbright Faculty Award, according to a recent announcement by the State Department. Such Faculty Awards are made in the two areas of research and lecturing, and it is in the latter field that Dr. Stonehouse has received this honor.

The initiative was taken by the Free University of Amsterdam in asking Dr. Stonehouse to lecture next year on the New Testament in its theological faculty, subject to the granting of a Fulbright Award. Customarily only one such Award in the field of theology is made for the universities of the Netherlands each year. The Award was made through the State Department in accordance with provisions of the Fulbright Act of the United States.

Dr. Stonehouse plans to leave for the Netherlands in the late summer for his nine months of lectureship through May of 1960.

O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

— Psalm 117

Harold Dorman of Skowhegan delivered a charge to the congregation. Following a prayer and thanksgiving offering, the newly installed pastor pronounced the benediction.

Since regular Sunday services of Pilgrim Church take place in the Y.W.C.A. the installation service was held in the building of the Forest Avenue Congregational Church. The Pilgrim Ladies served refreshments in the church parlors afterwards, and the members, friends, and visiting presbyters enjoyed an hour of fellowship on this notable evening in the history of Pilgrim Church.

Mr. Weeber was called to the church last fall, and he and his family took up their residence in nearby Brewer shortly thereafter. Former pastor of the congregation was the Rev. Dale Snyder, who resigned in order to pursue graduate studies in the Netherlands.

The Bible's Message for Sinners

By LIONEL F. S. BROWN

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (II Timothy 3:1-5).

These words of Paul are a mirror of the last days. An honest reading of this almost hideous reflection, and a candid comparison of the present condition of Christendom with the characteristics of the religionists the apostle describes, will lead to the conclusion that those "last days" are upon us: yes, that we may be living toward the close of the Gospel age with the personal coming of the Lord just at hand.

The poet Cowper in his "Winter Walk at Noon" has written:

"The prophets speak of such,
and, noting down

The features of the last degenerate time,

Exhibit every lineament of these."

Yet these sad characteristics are, alas, not the exclusive property of our times. In different ways and degrees they have appeared throughout the whole Gospel era. Little in the beginning, like a spark kindling a flame that would grow until it consumed a forest, these grew from seeming insignificant denials of truth and godliness to the colossal proportions they assume in the religious world of our day.

For note, these characteristics are not the lineaments of paganism, but of a degenerate Christianity. They are the marks of those holding the "form of godliness," those who have emasculated the Gospel and are clinging to the empty shell. Alexander Maclaren calls them "pagans masquerading as Christians."

But God's Word never diagnoses man's spiritual condition without immediately prescribing its remedy. Let bitter waters spring from the rock and near it will be revealed, as there was to Moses, the wonder-working

bush whose leaves will heal the poisoned spring. Against the black background reflected in the mirror the apostle displays God's all-sufficient and unchanging remedy for the sad condition of every fallen son of Adam:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

This is the case because the Scriptures are all inspired of God, or 'God-breathed.' Moreover, they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (complete), thoroughly furnished unto all good works" (vs. 16, 17).

The Warning

The Scriptures have many functions to perform, but first and foremost, fundamentally this: to make plain to sinful man the way of salvation. And we must be saved, or *perish*. Dread word, dire alternative! Yet the dark word comes—warning-like—in the midst of what has been called the most evangelical verse of all:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Let those who scoff at the Bible's warnings of eternal punishment for the ungodly explain how they entitle themselves to emasculate the implications of that dread word "perish" while yet retaining the full content of the other words. While dwelling on the ineffable love of God, let us not forget the equal truth, the concurrent quality of the righteousness of God.

It is the astonishing accomplishment of the cross that, with unimpeachable justice, it succeeds in satisfying both these characteristics in its way of salvation. Let us preach and teach that love, but let us not omit that "other side." Let us in all faithfulness proclaim the clear alternative—the pardon, or the perishing.

The great Scots preacher Dr. W. M. Clow calls it "the dark line in God's face." However much the idea be disliked by some, it is there—still there

—in the Scriptures. Oh, how guilty we are, and how urgently true it is that "we must be saved." Yes, but how? It is the primary office of the Holy Scriptures to 'put us wise' on that—"to make thee wise unto salvation."

The Remedy

Now this is contrary to human thinking. This is not the product of reason, but of revelation. If man were set to draw up for himself a plan of salvation, he would almost certainly build his hope upon his "doing the best he can." His natural instinct would rebel against the thought that "our best is nothing worth" in this matter. Only by divine revelation will he discover that "by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Only then will he admit and sing:

"Not what these hands have done

Can save my guilty soul;

Not what this trembling flesh
hath borne

Can make my spirit whole."

And casting himself upon the mercy of the blessed Saviour of sinners, he will joyfully conclude:

"Thy work alone, my Saviour,

Can ease this weight of sin:

Thy blood alone, O Lamb of God,

Can give me peace within."

The Bible stands dead against those who in their blindness persist in saying that Christianity is "getting the best out of oneself" and is mere "self-realization." The Bible declares that men by nature are all "dead in trespasses and sins," that the heart of man is "deceitful above all things, and desperately wicked," and that we are "alienated from the life of God." The Bible also teaches that the heart of man can be changed only by a supernatural work of the Spirit of God—a new birth; and that our only hope is through faith in the Son of God and His atoning death on the cross.

Rightly does the Bible discharge its primary office in making us, even as Timothy, "wise unto salvation." Cowper, in his "Truth," speaks of a humble cottager who ". . . in that charter reads, with sparkling eyes, her title to the treasure in the skies."

We too, if we will but look to and believe in the Lord Jesus as our Saviour, in that same charter are assured of that same treasure of salvation.



Guardian Book Reviews

Vital Churches

Organized for Action, by GUIDO A. MERKENS. Concordia Publishing House, St. Louis, Mo. 1959, 125 pp. \$2.50.

“When God’s Holy Spirit brings people to faith, He intends that such people be *‘the church’* in every sense of that significant word.” With these words the author opens his book and challenges Christians and Christian churches to be more what we ought to be. He makes every pastor, every member, every church look inward and ask, “Am I, are we, being and doing what we could?”

Fortunately we are not left with that question hanging in the air. Nor does the author make any attempt to tell the church what it has not done. Rather his aim is to suggest to Bible-believing people and churches many things we could do to increase the impact of Christ’s true church upon a needy world—this in a day when Christians “must feel the tensions of a tremendous task with a shrinking of time to complete that task.” A working, vital church is the key. New vistas are opened to us as we read the book.

This a “how to” book. It answers an amazing number of “how” questions that are of tremendous importance for an effective witness of Christians and their church: how encourage growth of members in both grace and service? how make new members really be part of the congregation? how reach unchurched in the community? how cultivate common concern and fellowship within the congregation? These are all questions of practical import. They are questions to which many members and ministers—among them this reviewer—are constantly seeking more and better answers. The book is a must for such. Every Christian minister, every elder, every seminary student, and most members, ought to read it. It is short, clear, logical, and the type and composition are excellent.

But above all the emphasis throughout is upon the study, learning, and application to our lives, of *the Word of God*. The author uses that Word

“Every Christian minister, every elder, every seminary student, and most members, ought to read it.”

to impel us forward. He reminds us of who we are—“kings and priests unto God”; where we are—in the battle—to win.” He speaks of the church as “a fellowship of the concerned.” The title *Organized for Action* does not at all imply a thesis that “organization” is the secret of success; it is only a tool of God.

Topics dealt with in *Organized for Action* include Basic Concepts for the Functional Congregation (Priesthood of Believers), Parish Means toward Integration and Edification, Evangelism, Stewardship, Sunday School, plus other very valuable sections which concern the problem of pastoral visitation, an every-member calling program, keeping records, and keeping the membership informed.

Pastor Merkens is a Missouri Synod Lutheran pastor, and Lutheran distinctives show through occasionally. This in no way lessens the usefulness of his book for Reformed people. If we were to make use of many of his suggestions—based on his own experience—it is probable that our churches would see a harvest of souls and a loving fellowship such as we have never known before.

The book may be obtained from the Committee on Christian Education of the Orthodox Presbyterian Church, 627 Schaff Building, Philadelphia 2, Pennsylvania. We hope it will be widely bought and widely read.

JOHN P. GALBRAITH

Calvinistic Survey

American Calvinism: A Survey; edited by JACOB T. HOOGSTRA; 1957; Baker Book House, Grand Rapids, Mich.

This book presents the addresses given at the Calvinistic Conference held in Grand Rapids, June 20-21, 1956, sponsored by the Calvinistic

Action Committee. To review a book of this nature is not easy, as it presents the diverse thoughts of many different individuals. But after reading it one might well wish that he had attended the Conference. I will confine myself to a few concise remarks on various impressions received while reading the book.

Historical aspects of American Calvinism were very ably presented by John H. Gerstner and Paul Woolley, the former dealing with American Calvinism until the twentieth century, and the latter with American Calvinism in the twentieth century. Donald Tweedie gave a survey of Calvinism in the Northeastern region. Regrettably, however, the establishment of a number of Calvinistic churches in this region in this decade was not mentioned.

J. Moody McDill presented a survey of the Southern region. Much of his material came from individuals in the Southern Presbyterian Church who did not want their identity disclosed in relation to their remarks, a procedure which to the reviewer falls short of true Calvinistic courage.

Jerome DeJong spoke on the Midwestern region, and Jacob T. Hoogstra, the editor of this book, spoke on International Calvinism. The field of Calvinism and education was surveyed by Cornelius J. Jaarsma, after which it appears a very warm debate ensued around the problem of whether the teacher can transmit knowledge or whether he only activates learning. On the prospects of Calvinism M. Eugene Oosterhaven spoke, showing that Calvinism is not dead.

Indeed Calvinism is not dead. For when Karl Barth, an arch opponent of historic Calvinism, is obliged to claim Calvin as his master, it is strong evidence that Calvinism is a living force. Marcion needed Paul desperately to give to his non-Christian theology credit in the eyes of the unaware. But Marcion’s attachment did not prove that Paulinism was dead, but that it was so very much alive that Marcion could not hope for success without seeking to attach himself to it verbally.

Readers of this book will find its pages very stimulating, and timely during this year which is the 450th anniversary of Calvin’s birth.

C. HERBERT OLIVER
Houlton, Maine

Time, Tillich, and a Theology for Protestants

The sad state of Protestantism in this country shows up in various ways. One way is the manner in which it is regarded — or disregarded — by the society in which it exists, in particular by the secular press or periodicals of the day. A prime example of this unfortunate state with regard to modern Protestantism is found on the March 16 cover of *Time* magazine with a 12-column story beginning on page 46.

The cover shows a sketch of Paul Tillich, renowned University Professor at Harvard, with a heading "A Theology for Protestants" in bold black letters on a yellow band. Although the article itself recognizes that there are those who "may be appalled by his unorthodoxy," the impression is implicit on the cover of this national magazine that here is a theologian whose views may quite properly be identified with the term *Protestant*. Inside it is explicitly stated that "he has come to be regarded by the U. S. as its foremost Protestant thinker."

It is this assumption that we *protest* most vigorously, as Protestants. We are dismayed that a term which formerly had real meaning should now be so loosely used, and not only by *Time* but all too commonly by both secular and religious writers. As Protestants we must acknowledge with shame the decadent form of our heritage which now so largely prevails. It is disheartening that the voices which are being heeded as spokesmen for Protestantism have themselves, for the most part, forsaken the staunch faith of their fathers. Were it not for this fact, of course, even a secular journal would be unlikely to identify by that historic term one whose thought is so far on the fringe of even the vaguest sort of Protestantism.

In its religious context the word Protestant has had for some centuries a rather definite meaning. It goes back of course to the period of the Reformation, to men of conviction then and since, men who said what they said and did what they did because of beliefs that were based squarely upon the Bible as the Word of God. They found their authority not in the Church and its traditions, certainly not in their own reason, but in God's Word written. Here they stood in protest against all that was con-

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trary to that Word. Their affirmations, derived from the Scriptures, were steadfast as to God and his only Son Jesus Christ, and salvation from sin against God's law by grace through faith alone. If Protestantism was not and is not this (and much more), it is nothing.

Time's Evaluations

Yet four centuries later we find the word used without apology in application to a system which — whatever it may be called — is completely at variance with historic Protestant Christianity. We may even raise the question as to whether the word *theology* is very properly applied, either. "A towering structure of thought," as *Time* describes it, yes. A speculative philosophy, yes. We may well agree that Professor Tillich is "a solid, serious, dedicated thinker." But must we call "the razzle-dazzle paradox of his ideas" a *theology*? It is stretching the use of words to label a system which has as little place for God as does Tillich's with a term which, in its origin, denotes man's knowledge and study of God. The fact that *Time* has plenty of company in its loose usage of these terms is beside the point. What we regret and protest, in the interest of truth, is this whole sad travesty upon language, of which we have here one specific example.

What, then, is Tillich's concept of God? God is not to be spoken of as "existing" or as "not existing." For him the term "God" is a *symbol*, as is that of "the Christ" or "the Resurrection." *Time* says: "Tillich can rejoice with Nietzsche that 'God is dead' — the God of theism — and write of looking beyond him to 'the God above God.'" One of his terms for

God is "Ground of Being," but this is not to be thought of as a personal Being. Now if someone defends the validity of calling this a *theology* he will at least have to concede that it cannot be called a Christian theology.

Even Nels F. S. Ferre, hardly an orthodox theologian, feels, according to *Time*, that "Tillich's use of traditional Christian dogma makes him 'the most dangerous theological leader alive.'" And Karl Barth, according to *Time* "the only other system builder among the leading contemporary theologians," a man who certainly does not hold an orthodox Reformed position, is reported to have called Tillich's "Unconditional" term for God a "frigid monstrosity." Yet he is presented to the world as a theologian for Protestants!

Time thinks he offers at least three things to the millions of Protestants who "believe themselves secure in their faith and their churches": 1) an impressive theological system that tends to order and clarify Protestant ideas; 2) a shock treatment for the complacent; 3) a passionate concern for the human condition and for faith as an essential element of that condition.

Now it is quite true that there are millions of Protestants who are complacent under a false security as a result of erroneous teaching throughout the churches in our generation. But their last state will be worse than their first if they look to the Tillich system for clarification. He thinks it presumptuous of the church "to pose as spokesman for the 'unconditional,' i.e., God. His idea of the Protestant Principle is that it "does not accept any truth of faith as ultimate, except the one that no man possesses it." Every Yes must be coupled with a corresponding No. The article notes that this Principle requires "challenging the claim to pure truth . . . even by Scripture."

Protestant Principles

Is it not very plain that whatever the ground of this system may be, it is far removed from the basic Protestant Principle of the supremacy of the Scriptures? From Luther's *Catechism* and Calvin's *Institutes* and the Westminster Assembly's *Confession of Faith* down to the present day the whole genius of Protestantism worthy of the name has been to order and clarify its ideas in terms of what the Bible teaches: here is the norm and

standard, and to throw it out at the beginning, as Tillich most surely does, is to forfeit every legitimate right to the historic word Protestant. It is high time that *Time* magazine, along with much of the secular and even religious press, learned this elemental fact.

We do not question the sincerity of Dr. Tillich's concern for the "victim of existential anxiety," but neither in his idea of faith nor in his concept of the object of faith does his system provide any answer at all. In rejecting the Protestant Principle of justification by faith alone for his idea that, as *Time* puts it, "Doubt is an inevitable part of faith," the best that Tillich can offer men is to have the "courage to be" — to affirm life in the face of the ultimate threat to existence; and then "to be concerned ultimately" — to find the power of anxiety broken "in the power and passion of such an ultimate concern."

Far from providing any answer to man's condition (which he does not call sin, but a state of "estrangement" from one's true self), this is indeed a counsel of despair for those "seekers after faith" to whom *Time* thinks Tillich has greatest appeal in trying to make the Christian message meaningful.

Jesus: Symbol or Savior?

The words of Jesus come to mind: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Here is a promise from One who spoke with knowledge and authority, in language that is both meaningful and relevant to the first or the twentieth centuries.

The tragedy is compounded in that for Tillich this One — Jesus Christ — is himself but a *symbol*, as is salvation, which latter, *Time* indicates, he wants to replace with a concept of New Being, divorced from Christ but derived from II Corinthians 5:17: "Therefore if any man be in Christ, he is a new creature . . ." Tillich "can write about it with evangelical passion": "We should not be too worried about the Christian religion, about the state of the Churches, about membership and doctrines . . . (These) are of no importance if the ultimate question is asked, the question of a New Reality . . . In comparison with it everything else, . . . even Christianity or non-Christianity, matters very little . . . The message of Christianity is not Christianity, but a New Reality . . . Accept it, enter

into it, let it grasp you."

Paul, the inspired apostle, in the context that follows the verse quoted above, sets forth a totally different idea as to the relationship of this "new creature" who is "in Christ" by virtue of an objective work of God in Christ effecting a reconciliation for lost sinners. And on the ground of this finished work of redemption the apostle pleads with men to get right with God through faith in the only Saviour.

But what does Paul Tillich's system suggest?

The man estranged from his true self is to cope with his existential anxiety by a doubting faith of courageous self-affirmation coupled with an ultimate concern through which he will somehow lose his anxiety and enter into a New Reality. God and Christ and salvation are reduced to *symbols* and, for Tillich, appear to be dispensable aids or hindrances, as the case may be, without objective historical meaning or relevance.

And this is a theology for Protestants!

One is first shocked at the thought. Then one is dismayed that so confused a view, so hopeless a message, so divergent a system should be given serious credence as a theology for Protestants. In the light of the sad state of much that passes by the name today, however, one is not altogether surprised. Nonetheless, standing in the authentic tradition of historic Protestantism, we must raise our voice in protest.

R. E. N.

Do You Have the Answers?

Do you sense the Christian responsibility to think in Biblical terms so that you may apply the Word to the present day problems? What do you believe about the growing power of the Roman Catholic Church in politics? Do you know what would happen to your children if they had to grow up in a Catholic-dominated school system? Think it over . . .

What do you think the Christian answer is to the power of the Union Movement in America? Do you know that there is such a thing as the Christian Labor Union? This is a very practical problem isn't it? . . .

Should we insist as Orthodox Presbyterians that the Bible be read in the public schools, or should we recognize the paganism of the day and

stop trying to legislate the Bible into the schools? Or should we have private Christian schools? . . .

Are we honestly facing the race question as Christians? Would we 'go out on the limb' to defend every race's right to hold the job to which he has brought legitimate skills? We are happy that one of the ministers in our denomination is a Negro (some others are Japanese). Would you be willing to call a Negro as minister of Emmanuel assuming he could qualify for the position in accordance with our standards? Would you be willing to resist public opinion if you thought the community might not like it? Do you think national groups ought to perpetuate their churches that are exclusively Swedish, or German, or Italian, or Chinese, etc. in America? . . .

Have you ever read any Communist literature in order to know what is said by "headquarters"? Have you wondered why this theory is attractive to many, so much so, that in America some have thought that there is a close affinity between Christianity and Communism? Have you given a moment's reflection to the Biblical answer to the growing power of Communism? After all, humanly speaking, we are in grave danger of losing the battle to Russia and China. It is a noble thing to die for Christ, but right now you are called to live for Him in this world fraught with these pressing problems . . .

Have you got the answers?

The above editorial is from "Emmanuel News and Views," February, 1959, monthly publication of Emmanuel Orthodox Presbyterian Church, Morristown, N. J. The pastor and editor is the Rev. Calvin A. Busch.

Tax Credit for Tuition?

Income tax credit for tuition paid for higher education in both public and private schools, including church schools, is proposed by several bills introduced into Congress. Rep. T. B. Curtis (Mo.), author of one of the bills, which would allow a 30% tax credit against the individual income tax for amounts paid as tuition, stated that such a tax credit "would be encouragement of broad distribution of student enrollment in all types of institutions, an objective which has always been considered to be in the public interest."

The Long Road Back

(Part 3)

By LAWRENCE R. EYRES

(Arthur Williams, in his second year at State University, has lost his once-radiant Christian faith through unbelief in the classroom. Miserable over the loss, Art stumbles onto Prof. Strong, who heads the Sociology Department at State and is an orthodox Christian. Turning to him for help, he is now in the professor's home on a Sunday evening. Dr. Strong proposes to lead Art back to his lost faith. "I'm with you, Dr. Strong, how about getting started right now?")

"We're going to have to begin by assuming a thing or two, Art. By rights, since you have given up the Bible, you should be a complete skeptic. You should not even believe that 'truth' has any meaning in the language. And, as for right and wrong, those ought to be meaningless terms to you. In fact, I find it hard to believe that you could have any real purpose in life whatsoever."

"I don't get what you mean," the boy replied in a puzzled tone. "I know it may sound crazy to you, but I think stealing and killing, for instance, are wrong—everywhere and all the time!"

"I'm glad to hear you say that. My job would be pretty hopeless if you didn't feel that somewhere there is a touchstone of morality. And I can see that is a large part of what's bothering you. It was easy to turn to the Bible and the Ten Commandments for such a standard, but when you gave up those you were at a loss to find anything that would take their place. It seems to me, then, we're going to have to look for a foundation for morality somewhere. That's what you are really looking for, isn't it?"

"That's about it. I just *know* that there is an answer, but I haven't found it yet."

Dr. Strong leaned back in his chair, looked up at the ceiling, and continued, "Suppose we look for this standard of right and wrong within man himself. How about saying, as many people say, 'What's right for me may be wrong for you, and vice versa'? Now, Art, I believe in working for a living, to support myself and my family. But there walks through that door this minute a man

For Teen-Agers Only!

with a gun. He wants my money. It may be right for *me* that I live by my own labor. But it isn't right for *him*. Hasn't he got just as much title to his standard as I have to mine?"

A broad grin spread over the young man's face. "I see what you mean. I *know* he doesn't. But the way you put it, on that basis I guess he does!"

"Unless you want anarchy, chaos, mutual self-destruction for the human race, we'll have to reject the purely personal approach. But how about the collective approach? Psychologists and sociologists talk about 'community conscience' as though all that is needed to keep us in line is a sort of collective consciousness of some sort. It is really a product of evolution, they say. You have heard how Hitler taught the doctrine of Arian supremacy. Non-Arians, particularly Jews, were either to be subjugated to the 'superior' race or destroyed altogether. Communism teaches that belief in God, bourgeois notions of private ownership, and what we call 'common morality' must be eradicated from the mind of man. Generally speaking, they doubt that these rigid ideas can ever be unlearned, so those who hold them must in the end be liquidated. The headhunters, on the other hand, believed that collecting heads of rival tribesmen was a virtue. I don't know whether they went so far as to ask whether it was equally virtuous for their rival tribesmen to collect *their* heads! And then take . . ."

Art interrupted. "You don't need to go any further. I know what you're going to say—that there is really no difference between individual morality and collective morality if its basis is to be found in human nature. Either way, they are self-cancelling."

"You have a quick mind, Art. But we've got to find a solid basis for our ideas of right and wrong somewhere. If not in man, and not in the Bible, where shall we look?"

"Search me! I wish I knew."

Prof. Strong looked at his watch. "It's getting late. I think we'd better

continue this another day. How about next Sunday evening after church about the same time? But there's one more thing. I have a conundrum to put to you. Next time we'll try for an answer. Art, what is a *phenomenon*?"

"I guess it's something that's just there and has to be explained."

"Good! Here's a phenomenon that needs explaining: We know that headhunters and Communists, for instance, believe that it's not wrong to kill. But that's because they have been taught that what we call murder is a virtue. Others will kill in anger or in self-defense. Psychopaths also may kill without conscience. But most people have an inborn revulsion for taking human life. This is true of man generally—both primitive and cultured. This is the phenomenon. It needs an explanation. Come back next Sunday with your solution. Good night, Arthur."

"Good night, Dr. Strong. I'll be back."

(to be continued)

The Question Box

"Should we date unbelievers?" This question is asked by the Senior Machen League of the First Orthodox Presbyterian Church of Portland, Oregon. Several other related questions accompanied this one, giving some hint as to the answers they expected, such as, "May we date casual friends without becoming intimate friends?" and "Should we date . . . in order to witness?"

We can't think of a more vital question for Christian teenagers to ask. And it's an encouraging sign to see you face up to these serious problems. The following answer is necessarily brief. It is our first word on this and related matters, but not the last!

Christians may (perhaps we should say, *must*) have social contact with the world in which we live. Otherwise, as Paul says, ". . . then must we needs go out of the world" (I Cor. 5:10). If we are the salt of the earth and the light of the world (Matthew 5:13, 14), we are bound to have social contact with unbelievers. But may young people "date" unbelievers?

That all depends on what a date is. We suspect teen-agers generally take

(over)

dating far too seriously. If a date is a couple's sharing an innocent time of pleasure, by agreement and for a specific time only, it could hardly be wrong in every case to date unbelievers. But if a date is not a "date" without the sharing of certain signs of affection, then it is not only wrong to date non-Christians, but also casual Christian acquaintances!

We would urge young people, especially those in the early and middle teens, to take the former view of dating. Formal engagement, with a solemn mutual promise looking toward marriage (and not just "going steady") is the only time when even limited affectionate exchanges may be shared.

Of course it is not wise to date unbelievers as a general rule, even if your mutual behavior is above reproach. Love, *real* love too easily develops through continued association, and the Scriptures plainly forbid the marriage of a believer to an unbeliever. We wonder too at the wisdom of *unengaged* young people "going steady" for long periods of time.

Here are some questions to ask yourself about your own motives and

those of the non-Christian you may consider going out with: (1) *Is my real purpose to lead him (or her) to Christ? or is that merely an excuse on my part?* (2) *In these dates, will he (or she) be leading me into his territory, or will I be leading him into associations which are predominately Christian?* (3) *Does he, though not a Christian, have ideals of conduct which approach those which Christians hold?*

If your real reasons are to lift that one up, and lead him to Christ (altogether apart from any more serious personal attachment), if you stay pretty generally on home ground, if your "date" is a real gentleman, or lady, the answer may be yes. But watch out even then for these danger signals: (1) When your interest in him, or her, becomes more than casual, (2) when the field begins to narrow, leaving you and/or him in the center. When these signs show, it's time to call it quits—even better, don't let it reach that stage. One of the questions the Portland group asked was, "Is open denial of Christianity a reason for refusing further dating?" Answer: "Yes! a thousand times yes!"

NAE Colleges Hold Student Seminar in Washington

Students of twelve evangelical colleges were given a close-range view of government operations through a Washington seminar sponsored by the National Association of Evangelicals in the nation's capitol, February 17 - 19. The participating colleges were: Asbury, Bethel, Calvin, Eastern Nazarene, Evangel, Gordon, Houghton, The King's, Providence-Barrington, Taylor, Trinity, and Wheaton.

To participate in the seminar, students must be in good standing in one of the participating evangelical Christian colleges, must maintain a good scholastic average, must have completed a course in American government or American history and must have demonstrated an interest in federal service as a career opportunity.

Ninety students and faculty members attended this third such seminar sponsored by the National Association of Evangelicals. The purpose is to assist the student in becoming acquainted with major areas of government and their functions; to become informed on opportunities for careers in public service and the means by which one qualifies for appointment; and to consider the responsibilities of Christians in such a sphere of service.

Percy Crawford TV License

The Federal Communications Commission has granted an ultra high frequency television license to the Young People's Church of the Air, Inc. This non-denominational group purchased broadcast facilities from WKDN, Camden, N. J. and plans to broadcast on Channel 17 daily from 2 to 11 p.m. Documentary, educational and religious films will be telecast, in addition to live gospel programs and news.

Head of the group is Dr. Percy Crawford, president of King's College, Briarcliff, N. Y. and radio evangelist for 28 years with the Young People's Church of the Air. Students at the college will be given training in broadcasting at the new station.

No man ever found the pleasure of sin like the pictures of sin.

— selected

THE BIBLE FOR OUR TIMES

"The ransomed of the Lord shall . . . come to Zion with songs and everlasting joy . . ." (Isa. 35:10)

When Haydn was once asked how it was that his church music was always so cheerful, the great composer made a most appropriate reply. "I cannot," said he, "make it otherwise. I write according to the thoughts I feel. When I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen. And since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

Who in the world should be happier than God's people? "Joy," said someone in describing the happiness of the Christian, "is the flag which is flown from the castle of the heart when the King is in residence there." Can there be any greater reason for gladness than that? And yet how gloomy and sourfaced we professing believers so often are.

Perhaps one reason for our failure in this respect is that we do not appreciate how serious it is. It's so easy to murmur and find fault. And most of us don't realize what chronic complainers we have become. Such a perverse attitude in the face of divine providence is nothing more nor less than sin. It must be most displeasing to God. And how dishonoring it is to the Savior.

But if an abiding happiness is supposed to be the experience of the saints, what has happened to all too many of us? Jesus Christ gives an answer to that question. He says to His disciples, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). It is our littleness of faith that robs us of our rightful joy and peace.

"Lord, I believe; help Thou mine unbelief."

RALPH E. CLOUGH

Korean Orphanages

THE SHIN AE WUN ORPHANAGE
 "The Faith, Love Home"
 Chin Ju, Korea (Number 14)
 There are 50 children, ages 1 to 17.

Support of Korean orphans is one of the projects commended by the Committee on General Benevolence of the Orthodox Presbyterian Church. The amount needed to care for one of these orphans is only \$7 a month. The Rev. Lester R. Bachman, secretary-treasurer of the Committee, has furnished us with two photographs and some additional information which will be of interest.

The suggestion has come from Korean missionaries that it is better to designate gifts for the orphanages rather than for individual orphans, of whom there are so many. On this page are pictures of two orphanages, with some information, but no picture, about a third. Sunday Schools, Machen Leagues, Missionary Societies, or individuals who are concerned are asked to select the orphanage they would like to help, and to send their gifts to the Committee designated for that orphanage by *number* and *name*.

Mr. Bachman reports that on request to him, he will seek to obtain a photo of the orphanage selected for the group to have and display. It may also be possible to secure pictures of some of the individual orphans, if you wish to write letters to them from time to time. Meanwhile, the pictures shown here may be used on your bulletin board.

"The Committee is deeply grateful for the Churches, Sunday Schools, and Missionary Societies that have 'adopted' orphans," states Mr. Bachman, "and we pray that many others



may be enabled to follow their example."

Inquiries and gifts should be sent to the Committee, c/o Lester R. Bachman, Kirkwood, Lancaster Co., Penna. The Committee will see that all funds for the help of these orphanages are forwarded regularly.

THE SHIN AE WUN ORPHANAGE
 ("The Faith, Love Home")
 Sa Chun, Korea (Number 15)
 There are 75 children: 2 in high school, 13 in junior high, 36 in elementary, 24 pre-school. No picture.

THE AE RIN WUN ORPHANAGE—"The Home of Love"
 Koo Po, Korea (Number 11)

Mrs. Han, the directress, is in front. There are 96 children: 5 in high school, 20 in junior high, 55 in elementary, 7 in kindergarten, 9 pre-school.



Commencement in Korea

The end of March saw a busy and festive week in Pusan with Seminary, College, and Bible Institute graduation exercises on successive days. Mrs. Bruce Hunt sent the information for this report, and the quotations are her comments.

The Bible Institute service was the first one held, "in their little chapel, which accommodates only about 400 people, even when they are seated crowded together on the floor; so people were standing at the doors and windows! At the time it was built, about ten years ago, it was one of the largest auditoriums among our churches."

There were 20 graduates from the Institute, and they were seated on benches in front of the platform. "The women looked especially nice in their new white outfits—short jackets tied with a bow on one side, and long flowing skirts. There were seats on one side of the platform for the visiting dignitaries, and we missionary wives were glad to accept the invitation to sit with them, as three hours of sitting on the floor, especially under such crowded circumstances, becomes very uncomfortable when you're not used to it.

"The programs for the three serv-

ices were about the same. In addition to the main address and the speech by the president to the graduates, they always have at least one 'impromptu' congratulatory speech by some one in the audience, a history of the school, a farewell speech by one of the students to the graduates, and one by a member of the graduating class. The two latter are usually written on scrolls which they unroll as they read."

There were 11 graduates of Calvin College this year. Eight of these are reported planning to go on to Seminary. Although the College, with no outside financial help, has to struggle to keep going, "there are some fine young people attending it," and it is regarded as having an important place in the witness to the Reformed Faith in Korea.

The graduates of the Korea Theological Seminary numbered 21. They came from seven different provinces, and six were from north Korea. "The large auditorium of the South Church was really jammed for the Seminary service. Even after it looked filled they had the congregation get up and move forward several times—about the third time they stand and move forward I always wonder how they are going to have room to sit down

again! There must have been close to a thousand people, and still many who could not get in.

"The Seminary program always includes a speech by Rev. Han Sang Dong, the president of the Board of Directors, giving a rather detailed report of finances. The total budget for last year was \$11,970, including all running expenses, teachers' salaries, and some new building. About half of this is reported to come from outside, mostly from the Christian Reformed Church and also from Orthodox Presbyterian sources. As there are representatives from many of the Korean churches at these meetings, the report helps them to be acquainted with the needs of the school. Dr. Han always takes the opportunity to impress upon them that it is the responsibility of the Korean Church to support its Seminary."

In addition to the commencement exercises, during the week there were farewell parties and dinners for the seniors and faculty and others. Mrs. Hunt concludes, "It is a time of rejoicing when everyone is brought closer together. There are many problems in the church and in these institutions, but as we praise God for what He has done in the past, we can the better trust Him for the future."

Here and There in the Orthodox Presbyterian Church

West Collingswood, N. J. — New members received during the past year were guests of Immanuel Church at the annual fellowship dinner. Greetings were brought by elder Wilfred Moses, who conducts a church membership class Wednesday evenings for those who are considering uniting with the church. Devotions were led by deacon Eric Crowe, and the film "Serving Christ" was shown.

Mr. and Mrs. John J. Krimmel were received into the church recently, as were four young people: Carolyn Avis, Marjorie Gurtcheff, Ann Moule, and Douglas Williams.

Glenside, Pa. — Six young people were welcomed into the fellowship of Calvary Church on the

first Sunday of April: Margaret Atwell, David Clowney, Raymond Drake, John Gaffin, Priscilla Galbraith, and Christine Sevilla. The Lord's Supper was observed at the service.

Dr. C. Van Til spoke to the Couples' Club on "Current Discussions of Scriptural Infallibility."

San Diego, Calif. — The Rev. Edwin Urban has been conducting a series of studies in the book of Genesis at the midweek prayer meetings. Several persons have been received into the membership of Paradise Hills Church, and pastor Edward Kellogg is giving instruction to others with a view to their membership.

Sound equipment has been installed with a speaker in the mothers' room

and speakers also in the church tower. This equipment was given in memory of Donna Cabaniss, who passed away last August shortly before her sixth birthday.

Waterloo, Iowa — Mr. Gordon Tebben of First Church recently appeared on a local television station to speak briefly on "What My Church Means to Me." Miss Patsy Mullin made public confession of her faith on Easter Sunday morning.

Special Gospel Meetings were scheduled for the church on April 9 and 10 with the Rev. Lionel Brown of Volga, So. Dak. as guest speaker. "Ye Shall Be My Witnesses" was announced as the theme. A house to house canvass is currently being carried on in connection with the World Home Bible League.

Mr. and Mrs. Lane Vanden Bosch of Rock Valley, Iowa have announced the engagement of their daughter Grace to the Rev. George E. Haney, Jr., pastor of First Church. The wedding is planned for late summer. Mr. Haney's parents reside in Bridgeton, N. J.

Whittier, Calif. — Young people of Calvary Church a few weeks ago began a program of daily Bible study and prayer, using mimeographed guide sheets and outlines based on the book of Philippians. After a Saturday morning waffle breakfast, the plan was described to the 15 present by pastor Dwight Poundstone, and all agreed to try to spend at least 15 minutes each day, using a check-chart provided for that purpose.

A tract rack made by Mr. James Beath and presented to the church is kept filled with a fresh supply of the excellent tracts published by the Committee on Christian Education.

Portland, Oregon — The second planning meeting for the Vacation Bible School to run from June 15 to 26 was held early in March. The staff has been largely lined up, and the materials obtained from the Committee on Christian Education.

Two representatives from the Gideon organization presented their work at a midweek service in March, and special prayer was given and an offering for the placing of Bibles.

A new Allen organ has been purchased and installed in the sanctuary. This is the culmination of a project begun by the Ladies' Guild over a year ago. The choir sang Stainer's

"The Crucifixion" on the last Sunday evening in March.

Pastor Carl Ahlfeldt is starting a class in April for young people who are ready to make confession of faith in Christ in preparation for their examination and reception into the church.

Hatboro, Pa. — Mr. Carl Sandberg, formerly of California, now a member of Trinity Church, was received under the care of the Presbytery of Philadelphia at its March meeting as a candidate for the gospel ministry. Carl is a junior at Westminster Seminary.

Stockton, Calif. — Fifteen charter members were enrolled and constituted the congregation of the Orthodox Presbyterian Church of Stockton, by action of the Presbytery of California at a special meeting in Stockton on March 19. A number of other persons are expected to unite with the church in the near future.

Mr. Dirk Brink and Mr. Jack Miller, elders in the Sunnyvale congregation but residing near Stockton, were constituted a temporary Session, with the Rev. Henry W. Coray as moderator. Mr. Miller has been appointed by the Session to preach for the present. Morning attendance is running in the forties.

Philadelphia, Pa. — Mr. William White of Gethsemane Church, on recommendation of the Session, was received under care by the Presbytery of Philadelphia in March as a candidate for the ministry. He is a senior at Westminster Seminary.

Morristown, N. J. — Pastor Calvin Busch has begun a series of expository sermons on Romans during the morning worship hour. He recently completed an exposition of the book of Matthew which began in the fall of 1957 and continued with occasional interruptions. His Sunday School lessons are in the book of Daniel.

Rochester, N. Y. — The congregation of Covenant Church has extended a call to the Rev. George J. Willis of Baltimore to serve as pastor. The call has been placed in his hands by the Presbytery of Philadelphia, but at this writing the Baltimore congregation has not met to act, should he be disposed to accept.

Long Beach, Calif. — Eight persons have recently been received into communicant membership of First Church. Attendance at the three

services on Easter was over 800. Speaker at a recent all-church banquet was the Rev. Henry Coray, a former pastor, now a home missionary of the Presbytery.

Beverly, Mass. — The Westminster Fellowship, made up of Orthodox Presbyterians and other interested persons, meets every Sunday evening in the building of the Christian Endeavor Church. Among recent guest preachers have been Dr. Edward J. Young and the Rev. Robert E. Nicholas. A young people's group, including a number of Gordon College students, meets prior to the evening service, under the leadership of Professor Charles G. Schauffele. The group also has a monthly missionary meeting in one of the homes.

Desert Safari

The pressure of pastoral duties was pleasantly relieved for three days during the last week in February, for a few of the men in California's southland. Professor Leonard Nattkemper, better known to most of the ministers as "Natt," opened his desert home for a speech clinic and mid-winter vacation. Edwards Elliott, Lawrence Eyres, Paul Lovik, Dwight Poundstone, Jack Peterson, elder Gene Scherer and Edward Kellogg were on hand to enjoy it. The magnificent panorama of mountains viewed from large picture windows in the Nattkemper home was truly inspiring. Walks in the desert, visits to Palm Springs, the courtesy of the Yucca Valley Golf Club were appreciated.

Though the recreation was delightful, yet the high point of the outing was the speech instruction given by Professor "Natt." Approximately four hours a day were devoted to this instruction. The usual pattern was a thirty minute lecture followed by an hour and a half of practice speaking. Stress, pause, rhythm, phrasing, inflection and tone color were some elements practiced. The broad knowledge of speech and years of teaching experience of Professor Nattkemper were clearly manifested as he exposed weaknesses and set forth the proper use of the gift of speech. "Deep gratitude was felt by all who were instructed. More clinics of this sort should improve the effectiveness of our ministry," wrote Mr. Kellogg in reporting this outing. Mr. Nattkemper is a beloved deacon of First Church, Long Beach.

"Gospel of Thomas"?

The papers recently carried a story of the discovery of a document found in Egypt in 1946 but still unpublished. Referred to as a "Gospel of Thomas," it is reported to contain some 114 sayings of Jesus. Many are identical with or similar to sayings and parables in the New Testament Gospels, while some are found neither in the Scriptures nor in citations of the early church fathers. There is no narrative of the life of Christ in it.

The disclosure of his findings as to this document was made in a public lecture by Dr. Oscar Cullmann, Professor in the University of Basle and at the Sorbonne in Paris, and visiting Professor at Union Theological Seminary in New York. This "Thomas" document was among 44 treatises in the Coptic language divided among 13 papyrus books bound in leather, found by peasants in upper Egypt, about 60 miles from Luxor, in a jar standing in an old tomb cut out of limestone cliffs.

Dr. Cullmann observed that these Coptic manuscripts were written in the third or fourth century but go back to the older Greek originals. They are, in his opinion, products of the Gnostic movement, "which attempted to include Christianity in a speculative philosophic synthesis of religion, philosophy, ascetic ethics and various mystic rituals."

Commenting on the press reports of this document, Dr. Ned B. Stonehouse of Westminster Seminary, stated: "These discoveries, and other discoveries of this kind, are of immense interest and significance for the understanding of various phases of the life and thought of the ancient church, and in particular for the understanding of the heretical Gnostic movement. It is clear, however, that they will add little or nothing to the illumination of the Christianity of the New Testament, and that such 'Gospels,' if they are properly called by that term, are not for a moment to be placed on the level of the canonical Gospels."

"There is the remote possibility," Dr. Stonehouse added, "that certain sayings attributed to Jesus may have been handed down orally and later were included in written documents. No evidence can be adduced, however, that any of these sayings definitely goes back to Jesus Christ. And there is even a presumption that they, like

the apocryphal literature generally, owe their origin to imagination or speculation which flourished in certain quarters as Christianity came into contact with various non-Christian ideas and tendencies."

Advocates Moslem-Christian Cooperation

If the world's 500,000,000 Christians and 400,000,000 Moslems can find the basis for cooperating on common objectives, they will form the strongest bulwark against the advance of atheist materialism in the world, in the opinion of Rep. George Kasem (Calif.) as expressed in his keynote address at an Institute on Muslim-Christian cooperation in Washington, D. C.

Mr. Kasem, born in Oklahoma, is the first American of Arabic ancestry ever elected to Congress. He is affiliated with the United Presbyterian Church in the U.S.A., but asserted that since Christians and Moslems have in common a belief that spiritual values are central this bond makes them natural partners in a world struggle to preserve freedom of religion and conscience. "We are united in asserting that human life is not an end in itself," said Mr. Kasem, "and that there are values which are eternal."

A number of clergymen, both Catholic, Greek Orthodox, and Protestant, together with the ambassadors of some seven countries where Mohammedanism predominates, participated in sessions of the Institute which were divided between Foundry Methodist Church and the Islamic Center at the Washington Mosque. Leaders of the conference reported that continued progress has been made toward establishment of a permanent body to be known as the World Fellowship of Muslims and Christians.

For Summer Travelers

Taking a trip this summer? Why not visit as many Orthodox Presbyterian Churches as possible? You'll find them at all four corners of the country, from the home mission field in Houlton, Maine (only two miles from the Canadian border), to Bayview Church, Chula Vista, California (only a short distance from Mexico). New York, the mecca of

tourists, is just a suburb of Franklin Square, Long Island, and the Fair Lawn and Garfield churches in northern New Jersey. Quaint New England contains several wide awake congregations witnessing to the gospel of God's grace. Down the east coast historic Philadelphia also offers the opportunity to see Westminster Seminary and the churches in that metropolitan area. You shouldn't miss beautiful Washington, D.C., but on the Lord's Day go to the Silver Spring, Maryland, church, immediately northwest of the Capitol.

Folks in Valdosta, Georgia, will find it hard to forgive you if you pass them by. And on your way down to Hialeah—to visit Sharon Church, of course, — stop off at Maitland and Fort Lauderdale, Florida.

Going to Chicago for a trade convention? Stop in Evergreen Park, Westchester or Wheaton. Don't pass up the delightful OPC'ers in the Dakotas if your destiny is the Black Hills. Elmer Dortzbach will give you a hearty greeting in Denver, Colorado, and before you go down to Pike's Peak (or up) feast your eyes on one of the newest church buildings in our denomination at Thornton.

Two congregations in Portland, Oregon, will greet you on your way to the Northwest and Canada. A trip down the west coast (via Bend, of course)? The Golden Gate will fascinate you, but the friendly folks in San Francisco and Santa Cruz and Sunnyvale will warm your heart with Christian fellowship. Whoops! We almost forgot southern California. But

who could forget that lively area! with churches in Long Beach, San Diego, etc. etc. etc.

You can't follow the game without a scoreboard and the names and numbers of all the players. On your trip be sure to take along an accurate list of churches. Names and locations of the churches with times of services are available in the *Minutes* of the Twenty-Fifth General Assembly for only \$1.50. Order your copy today from the Committee on Home Missions and Church Extension, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. But even if you don't buy a copy, visit an Orthodox Presbyterian church on your vacation! You'll be glad you did!

LEROY B. OLIVER

Bill to Ban Liquor on Planes

Sen. J. S. Thurmond (S. C.) has introduced a new and stronger bill to ban the serving of liquor on airlines. In addition to prohibiting the serving or consumption of alcoholic beverages on passenger airliners it would prevent the transportation of intoxicated persons, make it illegal to take alcoholic beverages aboard an airliner for purposes of consumption, and ban drinking by any employees of an airline before or during a flight. Similar regulations would be required aboard military aircraft. Bills in the past have been supported by many groups of pilots and stewardesses, as well as by various church groups.

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