

The Presbyterian

G U A R D I A N

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Sunday School Can Be Fun

— Occasionally

By HARVIE M. CONN

When those pious old divines at Westminster commanded us to enjoy God forever, they were thinking of a great many things—of God as man's chiefest joy, of entering into the joy of the Lord, of going before His presence with exceeding joy, of feeling unspeakably happy in His presence. God was their great face-changer, who substitutes a smile for a frown, joy for sorrow, happiness for grief. They were thinking of Christians like Adoniram Judson, one of the first missionaries to Burma, the man the natives called "Mr. Glory-Face."

We love that beautiful thought. But sometimes our Sunday Schools are so covered with the grease and dirt of a thousand unwashed stains that we don't shine enough. A little scouring might help. Our Sunday Schools should radiate with the light of a hundred illuminated candles of joy. Many of them are more like burned-out light bulbs. We seem to feel that a cheerful word has to be an idle one. It isn't necessarily so!

We must learn the blessed art of *loosening up*. Let the children pick a few songs. They know their favorites better than we do. If they don't they'll find some. It'll produce enthusiasm like that of a little six year old in our town who called for number one for six weeks, not knowing the merits of the first song from the last, and then surprised the superintendent with number two on the seventh go-around. What will happen the thirteenth week? Only some 400 hundred hymns to go!

Let the children help collect the offering. Maybe they'll drop it all over the floor with those thousands of pennies, but that may be one of the reasons those thousands of pennies are there. Quiz them on the hymns they sing. You'll be amazed at what they can pick up. Don't be alarmed

when the nine year old tells you that "illumine" means a kind of metal, or a ten year old suggests it may be a kind of crazy man, you know, a luminate!

Get them into the service as participants. When Thanksgiving rolls around, have them write a list of five things for which they're thankful for that year. Read them in Sunday School. You'll get dogs, cats, model Ts, and furry bunnies. But you'll also hear them thank God for the Bible, for Jesus, for God's church, and for parents. When Christmas comes and the time of getting, getting, getting, ask them what they would like to *give* to the world. A four year old blondie will want to give Jesus to his Mommie, a nine year old wants to give the Bible to everyone who doesn't have one.

Don't be afraid of variety. It's really the spice of life, you know. Throw in a Bible quiz, a spelling bee with Biblical quotations to try and recite, an object lesson, a chalk talk. Use their natural gifts for pantomime, with skits in which the Sunday School guesses what is being done. When a group of seven children march around in a big circle seven times, you know your study of the fall of Jericho got across last spring. When a little boy collapses on the front floor and an eager six year old picks him up, you're watching a parable Jesus told many years before of a good neighbor policy that never dies.

But whatever you do, don't be afraid to *laugh it up* as well. Can't you hear the laughter in Elijah's mocking words at the senseless cavorting of 450 men around a pile of stone? A smile costs nothing, but gives much in Sunday School. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it may last much longer. The wise man wrote that there is "a time to laugh."

There will be plenty of opportunity. There will be the time when the General Secretary comes by on Easter Sunday and you're trying desperately to demonstrate the alertness of your children. You ask them, "What is so important about today? What do we celebrate today?" and the little four year old eagerly raises her hand. Her answer? "The easter bunny!" What else can you do—at first—but laugh? In the midst of your Sunday School contest, you ask the children what they would like for prizes: a Bible? a good book? maybe something for mother? What does the seven year old say? "A machine gun!" It's either a laugh or an ulcer. When the six year old interrupts you in the middle of a tremendously serious exhortation to the Sunday School to inform you that "My little brother is being bad again," it's time for a smile, the countersign of Christianity. When you speak to the Primary class about death and heaven and hell, and you ask them, "What would happen if little Stevie here walked out the front door and fell into a big pit and killed himself?" don't groan when the answer comes, "My brother is going to be a cess pool cleaner when he grows up." Laugh. At least he was listening. *He* knows what a pit is for.

As the man said, "A smile brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is God's antidote for trouble. Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away!" Some people may be too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give. Where would the Orthodox Presbyterian Church be without a sense of humor? I'd hate to say. Of course teaching a Sunday School class is serious business. But a smile may put the class at ease, and laughter may break the tension at times. And who has better right to such happiness than the one whose heart the Lord has filled with gladness?

Mr. Conn, home missionary serving the Stratford, N.J. Orthodox Presbyterian Church, obviously has had some Sunday School experience.

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This is a time of the year when young people and their parents again are very much conscious of the pursuit of knowledge and wisdom. It is time to resume diligent study and perhaps to "burn some midnight oil." Some are stepping into new experiences in life; entering school for the first time, or it may be high school or college.

It seems fitting then to turn to the Word of God and see what it has to say about the matter of wisdom. There need be no dearth of texts at this point. A glance at an exhaustive concordance will quickly show this. There are well over 400 references in which the terms *wisdom* or *wise* are used. We take Proverbs 3:13 as our text: "Happy is the man that findeth wisdom, and the man that getteth understanding."

Wisdom is something which we are urged to get. Wisdom is something which most of us lack. Wisdom is something which God is willing to give. Wisdom brings great blessing into our lives.

What is the wisdom spoken of in our text and repeatedly in Scripture? "Happy is the man that findeth wisdom, and the man that getteth understanding." (Understanding here belongs much in the same category as wisdom.) It is something more than mere knowledge. The world is filled with knowledge, but not true wisdom. Many men of great knowledge lack wisdom, especially that set forth in Scripture.

Wisdom and Godliness

The essence of this wisdom in godliness. Webster speaks of wisdom as "knowledge with the capacity to use it." The Bible goes further and means by wisdom knowledge as related to God. And so we read, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). Wisdom is repeatedly coupled with godliness and folly with sin. When the Bible speaks of the fool and of folly it refers to no innocent thing.

Wisdom then is not merely of the mind, but also of the heart and will. "He, and only he, has wisdom who knows God with a living heart-knowledge which gives a just insight into the acts of life and the bounds of right and wrong, and which regulates conduct and shapes the whole man

The Pursuit of Wisdom

By CARL A. AHLFELDT

with power far beyond that of knowledge however wide and deep, illuminating intellect however powerful" (A. Mac Laren). It is patent at once to the regenerate mind how tremendously important such wisdom must be.

God is the fountainhead of wisdom. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6). God has expressed His wisdom in the works of creation and providence. "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew" (Prov. 3:19-20). What marvelous displays of divine wisdom we see! Recent scientific research has revealed increasingly how great our God is. This is true whether we go into the field of the most minute atomic research, or the realm of astronomy with its immense vastness. The greatest expression of God's wisdom, however, is in Christ Jesus and the salvation wrought in Him. "We preach Christ crucified . . . unto them which are called, both Jew and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:23-24). "But of him are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption" (I Cor. 1:30 ASV margin).

We all need God's wisdom desperately. See the lack of true wisdom and understanding today. We live in a generation prone to folly. Tremendous strides have been made, to be sure, in the accumulation of knowledge, especially in the scientific field. Yet along with these strides there is evidence of folly on every hand.

Folly and Godlessness

There is the wide-spread godlessness of our day. And this along with increase in church attendance! Most people claim to believe in God, but we have much practical atheism. We think of Communistic countries as being godless and atheistic. Let us not think that the Western nations are

free from this blight. Note what it is against which God threatens His judgments. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

There is further the crass materialism of our day. Here is a common expression of godlessness. We see it in the field of military preparedness. Undoubtedly, in the age in which we live, aircraft, guided missiles, atomic research, and other preparation are necessary. These should not be neglected. But may God deliver us from the folly of putting our *trust* in these things. And that folly is just what we see prevailing. Well may we say with Rudyard Kipling:

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,

An humble and a contrite heart:

Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

"Far called our navies melt away;

On dune and headland sinks the
fire;

Lo, all our pomp of yesterday

Is one with Nineveh and Tyre!

Judge of the nations, spare us yet,
Lest we forget—lest we forget.

"For heathen heart that puts her trust
In reeking tube and iron shard;

All valiant dust that builds on dust,
And, guarding, calls not Thee to
guard;

For frantic boast and foolish
word,

Thy mercy on Thy people, Lord."

This folly of godless materialism we see in another field too. Not only in the realm of military preparedness, but in the sphere of luxurious living it prevails. We have our cars, our homes, our pleasures, our appliances—our so-called high standard of living. Never have we had it so good! Many of these things have their proper place. A high standard of living is not bad in itself. But when material things take *first* place in our lives, when we live for them, then we are fools. The rich man said, "Soul, thou

hast much goods laid up for many years; take thine ease, eat, drink, and be merry!" God called him a fool. There are homes where the very latest in appliances and furnishings are abundant, but mother can't be with her children because she has to earn money to pay for the gadgets! The family can't worship in God's house on the Lord's Day because earning of money interferes!

Luxury and Indulgence

Folly is seen further in the indulgence of our day. We see it in the widespread intemperance in the use of intoxicating liquor. Liquor establishments outnumber churches four to three. Approximately seven times as much is spent annually for liquor as for the total budget of forty-six major Protestant and Orthodox Communions in the United States. Twice as much is spent for liquor as for education. In a recent year the FBI reported that sixty per cent of close to three million arrests over a period of six months were related to the use of alcohol. With such statistics, is it not clear that as a nation we are behaving as fools? "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither . . . thieves, nor covetous, nor drunkards . . . shall inherit the kingdom of God" (I Cor. 6:9-10).

We see this indulgence too in the realm of sex. The drift of our nation is toward indulgence. The moral standards of our fathers have been relaxed. This is encouraged by the motion pictures, television and radio programs, modern literature, and newspapers. One of the most dangerous influences is the magazines on our newsstands. Somewhat over a year ago an article by Ralph A. Cannon and Glenn D. Everett appeared in *Christianity Today* entitled "Sex and Smut on the Newsstands." The facts related are sickening. The most sordid and degrading literature is sold on newsstands throughout our nation. These magazine not only display indecent pictures, but make mockery of what the Bible teaches about sex. The article states: "Nothing is too degraded for these magazines to touch, for under the libertine standard which they espouse, any restraint on sex relationships is puritanical repression from which 'modern man' should be liberated." Is not all this folly? "Be

**"Happy is the man that findeth wisdom,
and the man that getteth understanding."**

not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God" (I Cor. 6:9-10).

Our lack of wisdom and understanding is apparent also in the shallowness of our culture. There is widespread ignorance of history, even American history. Few are in a position to know the value of our heritage, or to learn from the experiences of the past. There is a lamentable failure to read good books and worthy current literature.

Then also each one of us has his own personal folly into which he has fallen. Which one of us has not at times cried out, "What a fool I've been!" All of us have had our folly, some of us more than others. Yes, we live in a generation prone to folly, and we are all prone to drift into it. Remember then: "Happy is the man that findeth wisdom, and the man that getteth understanding."

Wisdom is Essential

God's wisdom is absolutely essential. We need it if we are to have life eternal. If we are not wise unto salvation we are lost. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3-4). We need divine wisdom that we may live according to God's will. We need it that we may know that will. "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). We need it that we may make right choices. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent" (Phil. 1:9-10). We need divine wisdom that we may fulfill our tasks in life. As parents, how we need it! We need it as workers in industry or the professions. As Sunday School teachers, as officers in the church we need wisdom. We need it to know our place in Christian service, and then to fulfill that place. We need wisdom that we may be effective

soulwinners for Christ wherever we are. We need divine wisdom that we may see God's hand in the trials of life. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God" (James 1:3-5).

Wisdom To Be Sought

We may have God's wisdom. This is the Bible's promise. We must recognize the true source of wisdom. "Blessed be the name of God for ever and ever: for wisdom and might are his . . . he giveth wisdom unto the wise, and knowledge to them that know understanding" (Dan. 2:20-21). We must set aside our own wisdom. "Lean not unto thine own understanding" (Prov. 3:5). This is not anti-intellectualism. It is simply recognizing the effect of sin upon the mind of fallen man. This is a hard thing to do. Ask God for wisdom. If you are in darkness as to the way of salvation, ask Him to make it plain! If you lack wisdom anywhere along the line, ask Him! He will illumine your heart that you may understand His Word. But note *how* you must ask: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1:6). Do not forget that we must *pursue* wisdom. "Happy is the man that *findeth* wisdom, and the man that *getteth* understanding." We need to search God's Word. We cannot ask for wisdom and obtain it if we neglect the means God has appointed to impart wisdom. "The entrance of thy words giveth light" (Ps. 119:130). We must look at all of God's general revelation in the light of God's Word. We must bring all of our experiences to the light of the Word, and seek to find what God has to teach us in them, according to that Word.

The Blessing of Wisdom

Wisdom will bring great blessing into our lives. "Happy is the man that findeth wisdom, and the man that getteth understanding." He will pos-

ness salvation. In wisdom we shall have lasting benefits. "Length of days is in her right hand; and in her left hand riches and honour" (Prov. 3:16). Life will be pleasant. "Her ways are ways of pleasantness, and all her paths are peace" (Prov. 3:17). There will be true safety. "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet" (Prov. 3:24). We shall have honour. "Exalt her and she shall promote thee: she shall bring thee to honour, when thou dost embrace her" (Prov. 4:8). With true wisdom comes Christian character. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

How many evidences of folly there are in our lives! How we suffer for it! Oh, to have our lives guided, molded as God intended them to be! Let us seek wisdom, wisdom from God to be what He would have us to be. "Happy is the man that findeth wisdom, and the man that getteth understanding."

The author of this article is pastor of the First Orthodox Presbyterian Church of Portland, Oregon.

San Diego Rally

On Friday and Saturday, August 21 and 22 a Machen League Rally was held in the San Diego area. The Rally began Friday evening at the Valley Church of Santee with the Rev. Wilson Albright speaking, after which refreshments were served. Saturday morning the meetings continued at the Paradise Hills Church. Again Mr. Albright spoke after which the ministers and their wives served as a panel to discuss questions raised by the young people.

After the noon meal at the Paradise Hills Church and also a volley ball and soft ball game, the young people traveled to the Silver Strand State Park for an afternoon of swimming and beach games such as touch football. Weiners, marshmallows and water mellon preceded the final camp fire meeting which was led by Rev. Jack Peterson. Larry Conard, the President of the Presbytery Machen League, presided at the meetings.

September 10, 1959

Letters of A Minister to His Nephew

162 Laurel Avenue
Menlo Park, California
August 28, 1957

My Dear Livingston:

From your latest letter I would judge that you, like the Egyptian mummy, are pressed for time. How to get the proper amount of reading done, in addition to your parish duties, seems to bother you. You ask, "Can you give me some help on my reading?" I assume that you do not have in mind the theological field, since you once told me that you own the standard works, or at least you had access to them.

I'm delighted you asked the question. For Bacon was dead right when he said, "Reading maketh a man full." Paul shows us that he was versed in the literature of his day when, in Acts 17:28, he refers to the writings of certain Greek poets and proceeds to quote from Aratus and Cleanthes. Proper reading will not only increase your fund of knowledge, it will also fire your imagination, lubricate the machinery of the mind, open new vistas on this fascinating world—which is the Lord's—and make your preaching relevant.

Let me then first suggest that you be discriminating in the selection of your material. In his little book, *The Art of Reading*, Dimnet says, "You cannot afford to read good books: You can afford to read only the best." Even so. John Kiernan once told a friend, "Whenever a new book comes out I read two old ones." If I may distort a good text I would say, "The old is better." By all means, read the classics. Spurgeon, who as far as I can discover, never uttered or wrote a dull sentence, steeped himself in Shakespeare. "Go and do thou likewise!"

Before his death William Lyons Phelps compiled a list of what he rated the ten greatest novels of all time. He placed Tolstoy's *Anna Karanina* at the top of the list, Dostoyevsky's *The Brothers Karamazov* second, Hugo's *Les Miserables* third. Whether or not you agree with Dr. Phelps, you will enrich yourself in all utterance and in all knowledge by ranging through these profound men. Nor

should you neglect Dickens and the other British masters. I have found Scandinavian writers Ibsen and Jan Bojer tremendously stimulating. And of course some of our own Americans like Hawthorne, Melville, Twain and Benet are musts.

What about current fiction? Perhaps Faulkner is the most prominent of the modern school of novelists. And Randall Stewart calls him "one of the most profoundly Christian writers in our time." This is enthusiasm with orchestra and chorus. Some of his scenes are curdly revolting. There is no justification whatever for them. The fact remains that Faulkner holds up a mirror before twisted confused humanity, penetrates the folds of the conscience, explores motivations, and gets you behind the facades of appearance. You may feel depressed when you review his parade of maladjusted degenerates, perverted minds and troubled souls who take the path of murder or suicide. Read him if you must, but read him with discernment.

Edmund Fuller, one of our literary critics, argues that the modern school of novelists has made a clear break with the great literary tradition of the past. He thinks that it is to our irreparable loss. Some may dispute this. The fact remains that in the classics there lies a wealth of ore that the Christian community would do well to mine, sift and appropriate. This is in the orbit of common grace, if you will. But it's there, and why should we not reckon it, together with the other fine articles of life, to be among those things God has given us richly to enjoy?

One more thought. I hope that you will not race through your reading like a miler trying to set a new mark for speed. Meditation, someone has said, is a lost art. Remember Arnold Bennett's advice? "Unless you give at least forty-five minutes to careful, fatiguing reflection upon what you are reading, your ninety minutes are chiefly wasted." Take time not only to be holy, but also to be thoughtful, otherwise much benefit will be siphoned off.

Affectionately,

Your Uncle Hank

Understanding Christian Schools

The encouraging growth of Bible-based education

By EDMUND P. CLOWNEY

Among stately homes in suburban Philadelphia is a venerable stone building that has come out of retirement into a bustling new career. Weathered letters high above the entrance still mark half a century of service as the Wyncote Elementary School. But the doors are fresh-painted a spanking red, and a new sign on the lawn is lettered "Philadelphia-Montgomery Christian High School."

This most recent addition to the growing Christian school system in this area has been in vigorous operation, with one hundred students in grades 7-12.

Across our country other such schools continue to be established and grow. Two national organizations, the National Union of Christian Schools and the National Association of Christian Schools, link them and promote their growth and efficiency. These schools are the objects of intense enthusiasm, much curiosity, and serious misunderstanding.

Some educationists regard Christian schools with alarm, as driving a sectarian wedge into democratic unity. Some Christian leaders fear that Christian education means the isolation of the Christian community, the loss of Christian witness, and the production of "hothouse plants" unprepared for life in this world.

To judge of such criticisms and to understand the Christian school movement, we must examine the question of education in the light of the Word of God.

The Family Is More Than A Desirable Social Unit

The Scriptures clearly teach that Christian parents are responsible to God for the whole education of their children. According to the Bible the family is more than a desirable social unit; it is established by God Himself in creation and honored by Him in redemption. Before God formed the thousands of Israel's descendants into a nation it was the family that served the Lord and confessed His

name. The responsibility of a patriarchal father is emphatic in such a passage as Genesis 18:19, where God declares of Abraham: "For I have known him, to the end and that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him" (A.S.V.). God's saving purposes with Abraham are to be realized through his faithful training of His children.

Dramatic incidents in the life of Abraham and in the calling of Israel from Egypt give the key to this requirement. The children of the people of God must have a godly training because they belong, not to their parents, but to the Lord. God could require of Abraham the sacrifice of Isaac, and when the son was spared and a substitute provided, Isaac was sealed as God's in a double bond: the miracle of his birth and the miracle of his redemption from death (Heb. 11:19). The same great lesson is taught in the family feast of redemption, the Passover. Children are to be taught of this deliverance (Exod. 12:26, 27) so that they might know that they live by God's grace, under the blood on the doorposts. God's absolute claim upon them is the meaning of the redemption money paid for the first-born as the representative of all (Exod. 13:11-16; Num. 3:40-51).

Boys and girls heard the voice of God speaking from Sinai, and pa-

rental instruction in God's revelation is one of the constant themes of the Book of Deuteronomy (4:9, 10; 6:7, 20; 11:19; 21:19; 32:46). This theme again is at the core of the Book of Proverbs.

If children are the Lord's, His Word must shape all their living. Informal learning has been rediscovered by modern educators, but the principle is emphatically expressed in Deuteronomy 6:7-9, which describes diligent formal instruction and pervasive informal teaching in an atmosphere saturated with the Word of God. Parents are responsible for the religiously unified education of their children. "The fear of the Lord is the beginning of wisdom": neither the world God made, the history He controls, or the child He has given can be understood apart from Him.

Deepened Responsibilities

Far from canceling these responsibilities of parents, the New Testament deepens them. Our Lord was subject to His parents rather than to the Temple teachers, and by His own growth in wisdom gave us the pattern of the development of perfect childhood. In His teaching He set the child in the midst; in His love He gathered them in His arms. There they remain as Paul exhorts Christian fathers, "Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Paul's word "nurture" is an inclusive one. It is used as the title of Werner Jaeger's work, "Paideia,"* to summarize the Greek ideal of education and culture. For the apostle, education must be the Lord's; not only that of which the Lord approves, but that which is His, for the simple reason that the children are His.

Our children do not belong to the state. That is the assumption of totalitarian tyranny. They are not the possessions of the church; that claim perverts spiritual authority to secular dominion. Our children do not belong

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to themselves. Education for sheer self-expression dissolves even the individual in the chaos of meaningless existence. Nor do our children belong to us to shape as we please or exploit as we choose.

They belong to Christ. His question about Caesar's coin strikes us as we look as our child. Whose is the image and the superscription? Not man's, but God's. Children are a heritage of the Lord. Christ requires them of us, to be conformed to His image. They are His, but He has entrusted them to us as His stewards.

How Central Must Christ Be?

How are we as parents to give answer to our Lord? If Christ is the Educator, how central is He to be in the educational process? Dare we subject our children to an education where hours stretch to days and months and years with the classroom door shut fast against Christ? At its best, secular public instruction is sub-Christian. At its worst it may be fiercely antichristian. What if the deadly omissions of a secularized school environment rob a child of spiritual sensitivity, and pattern his mind in an approach to life in which Christ is dispensable? "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Our solemn responsibility is increased by our precious heritage of freedom. No tyrannical government forces secularism on our children. When the Supreme Court of the United States in 1925 refused to uphold the Oregon "Compulsory Education Bill" of 1922, requiring all children to attend public schools, it held wide the door of freedom. The court declared: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations . . ."

We are at liberty to provide for our children an education that is basically and thoroughly Christian. Our nation

specifically acknowledges this right of parents. Public instruction is forced on no one who exercises this right. It is when parents do not directly assume responsibility for adequate education of their children that the state must furnish public schools, for without a literate and informed body of citizens our government would collapse.

Not Opposed to Public Schools

The Christian school does not stand in opposition to the public school. Public education has been the source of great good in American life. Indeed, it is a pillar of liberty so long as it claims neither the right to teach every child nor the right to all the teaching of any child. Whenever the state is the exclusive educator it is totalitarian.

Christian education, it must be remembered, is not the novelty. It is universal state education which was unknown before the French Revolution. There it was not at all neutral

Further information on the history of Christian schools, how to start such schools, and what is being done throughout the country may be obtained from the National Union of Christian Schools, 260 Jefferson Avenue, S.E., Grand Rapids 3, Mich. and the National Association of Christian Schools, 10201 South State Street, Chicago 28, Ill.

to religion. It was shaped by a false religion, the cult of atheistic nationalism. Our public education has not been so conceived, for although religious diversity has increasingly secularized public schools, that secularization has been out of respect for religious conviction, not in opposition to it.

Of course if Americans do not exercise their liberty it will not long endure. Many are clamoring for the teaching of democracy as religion, or defending the public schools as in essence religious since they educate in the American way of life. If nationalism is made our religion, American freedom has fallen. Public education must be recognized as partial education; it cannot be the rounded training of the whole child.

Christians must labor to preserve the right understanding of public education, and support it in its proper function. The Christian school movement contributes to both these ends.

As the active exercise of our liberty it gives meaning to it, and checks the drift to totalitarianism by default. More profoundly, as a demonstration of what education can mean that is religious in core and substance, it breaks down the myth of secularism. All truth is God's truth; the Word of God is never irrelevant. Christian education can show the richness of growth in wisdom which reveals the superficiality of training in knowledge and skills apart from the integrating religious core of human thought and personality.

An Answer and a Witness

Christian education has answers to the constant dilemmas that arise in public education: the tension between freedom and scientific control, between "child-centered" and "content-centered" instruction, between the fact that public education cannot be religious and the increasingly recognized fact that the child is a religious being. The answer to totalitarian Russian education cannot be left to the state or to state schools alone or we shall have a totalitarian answer, no matter how well intended.

Christian education is therefore a vital part of the Christian witness in the contemporary crisis. This must strike us with fresh force, but it need not surprise us. Obedience to Christ is always fruitful for our witness, whether we see that this is so or not.

For the Christian parent, however, the joy in this obedience is very near at hand. It wells up as he hears the prayers of his children, reads their compositions, senses their admiration for a Christian teacher, and observes their friendships with Christian classmates, and their witness to others.

Disappointments and heartaches do not disappear in Christian schools. Yet many of these exist only because the whole Christian community has yet to catch the vision of the thrilling opportunity and sacrificial cost of bringing up our youngsters today in the nurture of the Lord.

*"Paideia: the Ideals of Greek Culture," trans. by Gilbert Highet, 3 vols., Oxford, New York, 1943-45.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

— Proverbs 9:10

A Teacher's Dilemma and A Parent's Complaint

Can religious convictions be suppressed?

By FRED W. COLBY

Monday morning I busied myself making preparation for my roomful of pupils — a teacher, part of a nation-wide billion dollar effort to educate Americans. That was my part — to educate children that they might be responsible citizens. What a privilege and what a responsibility to be such a part of history's greatest democracy.

America's schools are democratic, too. And strange as it may first appear, that is my dilemma. Democratic schools have no right to propound any particular religion, nor can they be prejudiced against any religion.

But personally, I do have definite religious convictions, and I believe them to be true, or I would not be a member of the Orthodox Presbyterian Church. Yet, when I enter the classroom I must shed (or try to) all these convictions: convictions such as (1) God's creating the earth and heavens — the fact that every existing thing shows His power and divinity; consequently, man's responsibility is to make everything glorify Him. (2) God's revealing Himself and His truth to man in the words of Holy Scripture so that the original manuscripts were the words of God without error. (3) Jesus Christ's coming to earth as a perfect expression of obedience to God, possible only because he was God; and then His taking the sins of His people upon Himself and bearing the just penalty that they might go free.

Now these convictions along with others have become the heart of my philosophy of life. From it principles spread out to encompass every area of my thought and action. Does the fact that I am a Christian disqualify me from being a public school teacher? No, democratic schools cannot be prejudiced against any religion.

But again, the requirement of the public school is that I keep silent as to my religious convictions. They should not color my teaching. If I cut out the heart of my philosophy in my teaching, however, I become a man without a religion, an atheist. And so

I am taking a particular point of view, so far as religion is concerned, the atheistic point of view.

And what would be the convictions of an atheist? I am not one myself, but I believe these are some fair statements. (1) There is no God. Existing things are to be accounted for by some mysterious evolutionary force within matter, or a chance situation in which the composition of this planet, its distance from the sun, rate of cooling and other factors all happened to coordinate in such a fashion as to produce conditions of life and life itself. (2) Ultimately, all is unknown. Man is clearing away the unknown wilderness of ignorance, learning more and more, but needing no help—just time to unravel all the mysteries of the earth and life and death. (3) Man's reason and inquisitive scientific nature is the ultimate good or 'God,' because from it come all our present comforts and joys.

Now to the extent that I must divorce myself from my own religious convictions, I appear an atheist. But actually, is there any in-between area, any "no-man's land"? How can I be a Christian at heart and an atheist in practice? It is violating my conscience. Another consideration is that it just cannot work completely. My attitude toward discipline, my philosophy of arithmetic and the language arts will come to some expression in the classroom, regardless of all my attempts to hold it back, because of sub-conscious promptings.

No matter which way I turn, or who I am, I cannot be democratic in my teaching. If I teach freely and naturally, my religious convictions will come to light, and I am favoring a small minority group. But if I try to keep all religious sentiment and

comments from my teaching, then I favor another minority group.

And what of the attempt recently to find some common denominator to which adherents of all religions can subscribe? A common denominator which really becomes another religion? Will that solve the problem? It is still prejudicial against those who adopt an atheistic philosophy, and certainly unsatisfactory to one of real Christian convictions.

The fact of the matter is, that public schools, as they now exist under regulations of governments and interpretations of courts, cannot be democratic.

Is there any practical solution to this problem? I believe the solution must be found in the axiomatic principle that the responsible agent for educating the child is not the state, but the parent. What could be more obvious than that?

Educators raise quick and vigorous objections. It would, they say, eliminate compulsory education and reduce standards to an unacceptable low. It would be our doom.

But in practice would it actually work that way? I can conceive of the state's retaining compulsory education laws. I can conceive that many parents would not want any change in the *status quo*. And I can also conceive of parents grouping together to organize a school of higher standards to cater to our gifted children—a way to get the most from the potential brain-power of the coming generation. Wouldn't the number of public schools which might continue as they are, and the demands of vocations and jobs of our society serve to keep standards up to their present level?

Now in attempting to solve the teacher's dilemma, I have come to a parent's complaint, you see. Is it right and just to expect a parent to support (through taxes) schools with whose religious principles he disagrees—and especially if he makes an effort to provide a school which will offer an education which conforms at
(See *Teacher's Dilemma* p. 239)

The author of this provocative article is an elder in the Orthodox Presbyterian Church. He writes out of his own experience as a teacher in the state of Maine, and as the father of six children.

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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Christian Education

Here indeed is an all-embracing term. From the lisping toddler to the aged saint of fourscore years or more we are all participants in it. It is a prime task of both home and church. From the Christian kindergarten to the Christian college or theological seminary it may cover two decades of formal schooling. Its textbooks are numbered by the thousands with the Great Text Book as its foundation. It calls for the highest teaching skills yet even "a little child in the midst" may be a teacher by example. The great commission of our Lord cannot be fulfilled apart from this obligation. It should not then be too surprising to find a number of articles in this issue devoted to one aspect or another of Christian education, and at the same time to realize that we have not begun to cover so comprehensive a theme.

While the tools and aids to Christian education are many, there is one basic and indispensable text, the Bible itself. It is the authoritative Word of God as to what we are to believe concerning Him and what duty He requires of us. The Scriptures are the infallible interpreter of life: its origin, meaning and destiny. The inspired Bible is the hub to which all the spokes of knowledge must be affixed in proper relationship. Unless we start our education here and until we are firmly committed to such a central place for the Word of God, whatever else we may have, we do not have *Christian* education, and even such education as we may appear to have lacks an integrating principle and becomes in the last analysis a vanity of vanities.

Now the fact that the Scriptures are foundational does not at all mean that we should try to do without other help or tools in erecting the structure of our Christian education. Pupils need teachers. The unlearned need the wisdom and counsel of the learned. Foolish indeed is the parent who bypasses the tried and true question and answer method of the catechism, beginning with the one for young children. Any tendency to neglect the Westminster Shorter Catechism as children grow older ought to be resisted; in fact, parents who did not "grow up" on this catechism could with profit learn it along with their children. It is a myth aided and abetted by our natural disinclination to unusual or strenuous mental exercise—a polite and round-about way of saying laziness—to hold that parents or even grandparents are too old to memorize catechism or Scripture.

The scholar may use his commentaries and the Sunday school teacher his lesson helps, as found for example in "The Key." Parents do well to have and use such excellent Bible story books for children as those by Marian Schooland and Catherine Vos. Every home ought to have a good Bible dictionary, a concordance, and at least a one-volume commentary on

Khrushchev's Visit and Christian Citizens

A sense of decency and honor prevents our cheering the arrival of a dictator whose hands are dripping blood. A concern to avoid untoward incidents or embarrassment to our President in attempts to further peace prevents our participation in protest rallies. A recognition that as citizens of the eternal Kingdom we are still citizens of the land forbids that we should be indifferent. What then shall we do? Most important, let us lay the matter before our sovereign God. Let us pray that He will bless ordained instruments to the preservation of peace and to the good of His Church. Let us pray for the conversion of Khrushchev and his compatriots—let us be sure that we do not resemble Jonah in being more eager to have the Communists destroyed than to have them converted.

R. L. ATWELL in Bulletin

the Scriptures. Christian books and periodicals surely need to be as available as the ever-present television. While there are other worthwhile and Reformed magazines, it is our hope that the PRESBYTERIAN GUARDIAN may be found increasingly useful for diverse ages as a means of Christian instruction in the orthodox faith. The Committee on Christian Education of the Orthodox Presbyterian Church publishes not only such outstanding materials as the Great Commission series for vacation Bible schools, but offers a wide variety both of shorter tracts and of longer booklets which are designed to disseminate the knowledge of the gospel and its many implications for daily life.

Christian education is of course a large part of the church's work. We do not mean that the church ought necessarily to establish schools as such under its jurisdiction. Teaching, however, is an integral part of preaching the gospel. Where is the line to be drawn? Or is there really a sharp line at all, except in a formal sense, in a full and Biblical proclamation of the gospel? In any case, much of the pastor's time must be devoted to the instruction of his flock.

It is sometimes said that the Sunday school is the evangelistic arm of the church, reaching into the homes of many unsaved. There is no question but that this is generally true. But again, evangelism and education are inseparable. There must be at least some knowledge of the gospel: of God and of Christ, of sin and of the way of salvation, before the sinner may be invited to put his trust in the Savior. A failure to impart such knowledge doubtless explains many professions of faith that prove to be temporary: there is little gain in pressing people to conversion who do not really understand what they are being asked to do. Sound evangelism simply *must* be preceded, accompanied, and followed up by the teaching of the Bible, its history and its doctrines, its simplicities and its depths, its Old Testament and its New: "precept upon precept, line upon line, here a little and there a little."

Christian education is a job that is never done. It is a task almost without beginning or ending. It must start even before the child understands or uses words himself. And who, even of the most mature saints, will say that

he now understands all mysteries and all knowledge so that he no longer needs to take his place among the learners? Parents in particular are given the first privilege of teaching their little ones, by example as well as by word. Your child needs more than anything else that Christian nurture which only his parents can provide. When he was baptized this is one obligation which you promised to undertake. Your child will learn more that is basic to all of life right in your own home before he ever starts school than in all the years of formal education that may follow, important as they are. Nothing in this life can take the place of the Christian training received in the home from the day the child is first placed in his crib. Nor will you as a parent ever have a more significant duty to fulfill. It is a high calling of God.

It is granted that the discipline of more formal schooling may not be dispensed with. Better it would almost seem that it might be, however, in the face of the great gulf which so often obtains between the early nurture of the Christian home and the years of formal education in a system that has been required increasingly to function as if God did not exist or did not really matter very much anyway, since men seek to pursue every branch of learning and attempt to explain all things apart from the Creator and Upholder of the universe. Not so for those who have helped to start or to avail themselves of Christian schools on various levels of learning from elementary on up. Here, usually under parent-sponsored schools, home and school may continue to work together in the responsibility of training up the child in the way he ought to go, in the belief that the fear of the Lord is the beginning of wisdom, and in loyalty to the concept that this is God's world, that we are His creatures, yes by His grace even His redeemed children, that every sphere of life and knowledge belongs to God, is to be interpreted by God, and is to be used for God's glory.

Christian education is truly an all-inclusive challenge. It touches us at every age and in nearly every relationship of life. Not only are we all on the receiving end of this process as pupils throughout our lives, but all of us are in some sense also teachers of others. Even a young child by his

actions and words is teaching his younger brothers and sisters, to say nothing of his playmates. School children, even while being taught, are at the same time instructing one another with a greater or lesser influence. Parents teach their children, but what parent has not learned from his first-born much that he had never dreamed of? Sunday school, Bible class, Christian college classroom, whatever and wherever: we learn, and we teach others, constantly, certainly, unavoidably. How important, then, that we come in faith and submission to the Master Teacher, trusting Him first and always as our Savior from sin and Lord of all life, heeding at every point "all things whatsoever" that Jesus has commanded us, the small details as well as the great principles of the Word of God, that all sufficient revelation inspired by the Holy Spirit, one of whose tasks is to lead us thereby into all truth.

R. E. NICHOLAS

Changes of Address

A few changes of address may be noted since the "Minutes" were printed.

The Rev. C. Herbert Oliver is now at 55 18th Avenue So., Birmingham 5, Ala.

Dr. Ned B. Stonehouse's address until about June 1, 1960 is at Albert Hahnplantsoen 23, Amsterdam (Z), The Netherlands.

Robert E. Nicholas (until June, 1960): 333 Cherry Lane, Glenside, Penna.

Bethel Church of Ludlow-Smyrna, Maine has a new clerk of session: Willis Sewall, R. F. D. #1, Houlton, Maine.

The following three licentiates are serving churches: Mr. Arnold Kress, R. D. #1, Pulaski, Pa. (Nashua Church), Mr. Laurence Sibley, Box 12, Lisbon, N. Y., and Mr. Hessel Stevens, 151 W. County Line Road, Hatboro, Pa.

Notice to Our Subscribers

Questions have come to our office as to the delivery date of the GUARDIAN. It is our aim—not always achieved—to have the magazine ready

for mailing on the date that appears on the cover of each issue. Even then, however, it may be ten days to two weeks before you receive your copy. (It will be some time later in foreign countries.)

The GUARDIAN, like similar magazines, is mailed under a second class postal permit at a special and very reasonable rate, but this carries with it a low priority on handling and delivery. It often takes a week for delivery even within a few miles of Philadelphia. There is variation, moreover, in the handling by local post offices. We know of instances in several parts of the country where there has been as much as a week's difference in delivery to homes less than ten miles apart. We hope this explanation may help you to understand at least one reason for the time lapse between date and delivery to you.

Changes of Address and Renewals

The circulation manager also has a request for your patience and understanding in the matters of changes of address and in renewals. Our circulation, for reasons of necessary economy, is handled on a part-time basis in the household of a busy New Jersey pastor. The sooner we receive your notice of change of address, the better. Since the wrappers for mailing must be made up ahead of time, it is quite possible that two issues will be prepared for mailing to an old address before your new address change is made on the plate and entered in the file. If you miss an issue or two in the process of moving, and will inform us, we shall endeavor to supply the missing copies.

As to renewals, again the time element is a factor. If you receive a second renewal notice some time after you have sent in your renewal, please assume that it is being handled in due process, and don't become alarmed. Or if you are in a GUARDIAN Club which handles your renewal, and receive a notice from our office, you may of course simply take care of it through your Club secretary. We are working out what we hope may be a more satisfactory arrangement for our Clubs and the secretaries will hear of the plan shortly. Again we thank you for your loyal interest and bespeak your patience.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." So speaks Hosea, the prophet, by the inspiration of the Holy Spirit (Hos. 4:6).

So speaks, therefore, the Christian pastor to his flock . . . So speaks, therefore, the Christian teacher to her pupils . . . So speaks, therefore, and finally, the Christian father to his family.

A Christian education is a peculiar education. It begins in the beginning—with God. It begins with the Triune God of Scripture who created, from nothing, heaven and earth, including Man. In this setting Man is a creature, and has been created to glorify GOD. He was given a mind which was to dominate the creation and subdue it. Adam was mankind's representative. God made a Covenant with Adam which in essence was that, for the reward of obedience he, Adam, and those who would follow, would enjoy eternal life. Disobedience would result in death. Adam sinned and became a covenant breaker.

Basis in the Covenant of Grace

God made a second covenant with Abraham, that He would be his God and the God of his children. The sign and seal of this covenant was circumcision. Christ came as the Mediator of that covenant. Today the sign and seal is the sacrament of baptism. It demands faith. Abraham was the father of the faithful. The first Covenant of Works is dead. It is on the authority of this second Covenant of Grace that Christian education is absolutely mandatory. It was the lack of this type of education that caused Hosea by inspiration to cry out.

The peculiar nature of Christian education can be seen in the contrasting light of the "secular" education. This begins *not* with GOD but with Man. The father of modern so-called Humanistic philosophy begins by saying, "I think — therefore, I am!" He is not a creature but autonomous. He stands on his own and surveys the world about him and theorizes that "in the beginning" there was a bubble of gas and by Chance life gradually evolved. Eventually, Man appeared on the scene, who, when he becomes ar-

Christian Education in the Home

By JOSEPH MEMMELAAR, M.D.

ticulate, cries out: "I am the Master of my Fate and the Captain of my Soul!" Could there be any wider chasm separating two positions? There is no argument against the statement that one or the other is foolish. The Apostle Paul refers to this conflict when he asks, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" and hath it not "pleased God by the foolishness of preaching to save them that believe?" (1 Cor. 1:20-21).

No Neutral Influence

The fact and the nature of the conflict I believe need no further elaboration. There remains but the choice of positions, either the foolishness of God or the foolishness of this world. But remember that, as you choose, the benefits or penalties are not yours alone but are to be enjoyed or suffered by your children! It is also extremely important to remember there is absolutely no neutral position! There is no common ground!

I am reminded of an illustration once given with regard to a so-called neutral person who did not think it necessary to attend church because he did not want to "influence" his son. He wished his son to be "unbiased," and decide "for himself." He overlooked the fact that his not going to church "taught" his son that church was altogether unnecessary. His son was conditioned "not to go to church." This was decidedly not a "neutral" position. The home is a place of education, with a peculiar method, or different at any rate, from that of the school, or church.

Structure of the Family

The Christian Home is the "grass roots" area of God's remnant on earth. It was implied in the Covenant. The Christian deals with a Covenant God not only directly but historically as a member of a Christian family. The family is the basis of the Christian economy. This family has a structure, which is God-ordained. There is no greater Christian education obtainable

than that which is constructed according to the precepts laid down by the Word of God, which recognizes Him is its Sovereign Head.

A brief survey reveals that the first homes were those of patriarchs. Abraham was the Head of his house. God dealt with him and the rewards of their relationship accrued to his seed. Husbands are by God's designation the heads of the family. We live in an age when the daily press bewails the preponderance of matriarchies in our land. The same press bewails the increasing threat of juvenile delinquency. Judge Liebowitz, who sits in Kings County Juvenile Court, in N.Y.C., recently returned from Italy, where he found juvenile delinquency to be almost absent. In Italy today, and traditionally, the husband is the head of the family, whether he is smart or less than smart. In the Orient, juvenile delinquency is very low, in spite of the fact that a friend of mine who spent ten years there never saw an adult strike a child for any reason. In the Orient, ancestor worship has been traditional for ages.

The Father

The first important "fact" to be established in Christian education in the home is that the family has a *head*, and the head is the *father*. This is so, not because men are superior to women but simply because it is the *will* of GOD. It might be well to indicate what it does *not* mean. It does *not* mean an established, tailor-made, absolute monarchy, in which some egotistical, pompous male settles down to have every whim and wail pampered by the tender loving care of some slavish squaw! It does mean that he has a terrible responsibility to his God, and is to be *held responsible* for his "talent."

He was made different from woman so that he would be better fitted for this task. Among other things, he is better able to suppress his emotions, and is therefore better equipped to adjudicate family problems. He is constrained by God to love his wife, on the one hand, and not to provoke his

children to wrath on the other. Implicit in this love for his wife is patient understanding, when this is necessary, but not to the point of pampering, which might eventually result in neurosis. Provoking his child to wrath can be accomplished by ridicule and punishment before others. In the Orient the child is punished privately with a rod, or switch, but is never struck with the hand. The child is not provoked to wrath.

The head of the house must bring into realization the baptismal vow, when he promises to bring up his covenant child in "the fear and nurture of the Lord." This implies setting up a family altar. To be sure, this has no relation to the Romish altar. It does mean there shall be a time set aside for the recognition of God who is the Sovereign Head of that house. This would be in the form of Scripture reading, prayer, and discussion following some organized procedure. It is well that he selects passages of Scripture to remind his family as well as himself that his authority has only been *delegated* to him by God. Whoever defies him in this office defies God.

It is well for the father to step down in good season and become a friend and companion to his child. He will thus become his confidant and will be exposed to the child's real fears and problems. This gives him

Dr. Joseph Memmelaar is a physician-surgeon in Bangor, Maine and an elder of the Pilgrim Orthodox Presbyterian Church of that city. This address was delivered at a Christian Education Rally last year, and was first reproduced in the "Second Parish News" of Portland, Maine.

an advantage that no day-school teacher can ever have. The proper answer at the opportune time is invaluable. Lectures are often given when the child's mind is wandering about in the stratosphere!

The Mother

The mother is the *cohesive* influence in the family. Christ used the figure of a hen when he said, in speaking to the strayed of Israel, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." The rooster has little part in this scene! The mother is the core of the family unit.

At the proverbial mother's knee was the child taught to pray. Because of closeness and constancy of the relation between the mother and child, what the mother is and does has a profound effect on the child. The Scriptural injunction to the mother is that she be in subjection to her husband. Again this is not because he is more important, but to prevent the house from being divided against itself. A rebel-

lious mother begets derelict or confused children.

The Child

The child is the heir of the obedience — or disobedience — of the parents. The parents are commanded to "train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

It is the teaching of those who propagate liberalism that Christianity is a life and not a doctrine! It is the doctrine of Scripture that Christianity is a doctrine *and* a life. By their fruits shall ye know them. Christian education is best carried out in the home by complementing the church and insisting that the child carry out his assigned reading and memory work to be sure; but in a vastly greater sense the child is conditioned by the life that is lived in the Home.

If the home is constructed according to Scriptural direction, the child will have Christian education. If the child goes to a secular school, the parents are responsible for the texts which are used. Many teach a "chance" universe and thereby imply Pantheism, Atheism, or anything but the fact of the Triune Sovereign God. It is important, finally, that the parents teach, by their word and act, the total control of God over every sphere of life — that God truly holds the whole world in His hand. The fear of the Lord is the beginning of wisdom.

Sokei Christian School in Japan

By TAKESHI MATSUO

Have you ever wondered about the problems of your Japanese Christian friends in giving their children a Christian education? The history of Protestantism in Japan tells us something about the efforts of Missions to give a Christian education on the top level in the Mission-sponsored universities. But this same history also tells us that these schools have failed to retain their Christian distinctiveness and very few of the graduates found their way into the churches.

There is a better answer. That is to take the children on the lowest level and keep them in Christian

schools right up to the time they are ready to take their place in society. Let me tell you very briefly about the Sokei Gakuen.

Sokei Gakuen, as a School Juridical Person, established the Sokei Christian Primary School six years ago. Seven years before that a Christian Kindergarten had been started by the writer. This was a year after the War. Already at that time we cherished the ideal to give children of Christian parents a genuine Christian education and thus contribute to the bright hope of a new Japan. At every graduation of pupils from the Kindergarten, a need

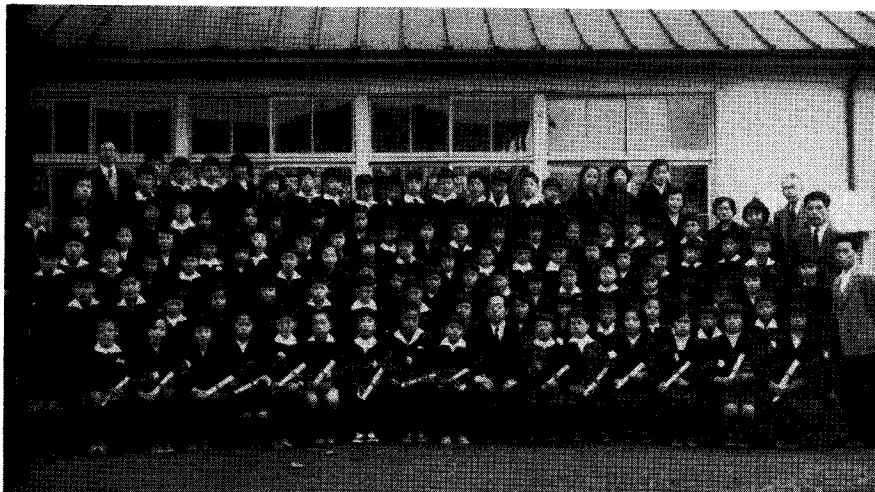
of a Christian Primary School was deeply felt, and this desire was realized wonderfully when a surprise gift of money was given by a group of Christian servicemen.

Although we encountered difficulties of all kinds in the past six years during our formative period, we were always under God's protection. We especially praised God for His wonderful grace with all our hearts when we held the first graduation ceremony of the Primary School last March! There were fifteen graduates and the total enrollment in the six grades numbered 110 pupils. Our campus is located in a peaceful environment near Kita-Urawa Station, which is 40 minutes from Tokyo Station.

Gratitude for American Friends

Under the blessing and guidance of God we are indebted very much to

The student body and teachers are here assembled for the first graduation ceremony of the Sokei Christian Primary School on March 25, 1959.



the sympathetic understanding and kind help of the Christians in America. We are sure that the achievement of our Sokei School gives you as much joy as it does us, because this first graduation exercise is really the fruit of your hopes and prayers, manifested by your voluntary and generous help for this school from its beginning.

As we look at the pupils who have grown so much during the course of these years, we can clearly see the labors of the teachers and the parents in the past years. Nevertheless, education which is founded upon the true Christian faith will remain lamentably incomplete in spite of our original purpose, if the primary course is the only education we can offer them. Now at our present stage of growth there is need for a Middle School (Junior High School), especially when we think of the future of those pupils in our first graduating class.

With all deliberative and prayerful consideration we decided to establish such a school right now in order to continue a consistent Sokei education. The name "Sokei" means "Two Graces" — that is, natural and supernatural grace. We believe that God is the Sovereign Ruler of the universe, and the whole life of man, including both faith and culture, is to be claimed for Him. We believe that Japan ought to and will be devoted to God by the Grace in Jesus Christ wholly in all aspects of its life. This goal can only be realized by a sound and strong Christian education for the new generation upon the foundation of the Infallible Word of God.

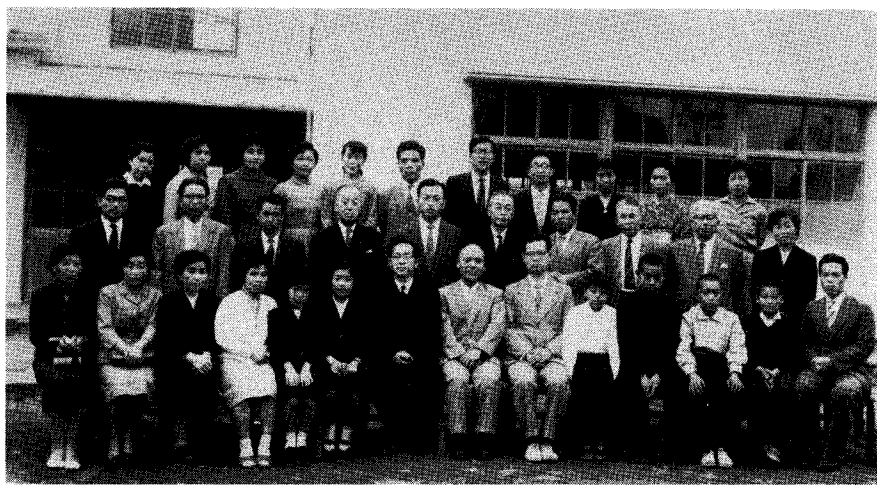
New Middle School

The Middle School actually opened in May. The Primary School has been strengthened already by this decision to add the junior high grades, and our ultimate aim is to increase a grade a year, going right on through high school. However, in Japan, the standards set by the government Ministry of Education for the establishment of private schools, concerning buildings, playgrounds, etc. are very high. Fortunately, our prefectural government officials have shown us a very favorable and encouraging attitude toward our consistent educational system; hence, with fervent prayers we want to put forth our best efforts at this opportunity and advance upon the foundation already laid.

Mr. Matsuo has been principal of the Sokei Christian School since 1953. He has served since 1941 as pastor of the Kita-Urawa Reformed Church. The Reformed Church in Japan is the one with which Orthodox Presbyterian missionaries are working in close association. Friends who may wish to communicate with the Rev. Takeshi Matsuo concerning the Sokei Christian School may address him at 164, 1-Chome, Harigaya-machi, Urawa City, Saitama-prefecture, Japan.

The fund which is needed for the Middle School is being made the special project of our School Board and the parents. A minimum of 13,000,000 yen is needed — some \$67,000. The parents of the students of the Primary School are already contributing their money for this project. The people of our Reformed Church in Japan and some other related Churches are certainly expected to help as they did in the case of the Primary School. Our school itself is a denominationally independent institution.

Since all these resources are quite limited and insufficient to meet the need, we would be very grateful to our Christian friends in America if you should be interested in the Sokei Middle School and help us in this work which has already begun. Classrooms are in the process of construction. We have to enlarge the playground also. The whole project is to be completed in three years. Rev. S. Kawashima has also come to our school to begin a dormitory.



This picture was taken at the opening of the Sokei Junior High School (Christian Middle School) on May 11, 1959.



Guardian Book Reviews

The Biography of Jonathan Blanchard

CLYDE S. KILBY: *Minority of One*.
Wm. B. Eerdams Publishing Co.,
Grand Rapids, Mich. 1959.
252 pages. \$3.95.

Clyde S. Kilby has done a good work in presenting the life of the reformer Jonathan Blanchard, who did much to establish both Knox and Wheaton Colleges in Illinois. The book is published as a part of the centennial observance of Wheaton College.

Blanchard was vigorous and militant in his stand for what he believed to be right. He spurned the course of expediency as over against principle and detested those who were unwilling to risk their popularity for a righteous cause. The following interesting comment on his controversial life was written in the *Christian Press* of Cincinnati, Ohio: "President Blanchard . . . probably has more warm friends and more determined enemies than any minister of the gospel in the west! This arises chiefly from his peculiar natural temperament, which leads him to attack whatever appears to him sinful and with the whole strength of his nature . . . even his bitterest opposers feel assured that, with all his faults, he is a noble Christian man, and would scorn to do a mean thing, or refuse reparation when betrayed into doing a wrong thing . . ." One is reminded in some ways of the vigorous stand of J. Gresham Machen in the modernist controversy which gave birth to the Orthodox Presbyterian Church.

As a reformer three evils in particular felt his attack — slavery, masonry and sabbath desecration. After two years of seminary training he devoted a year to anti-slavery work. With headquarters at Harrisburg, Pennsylvania he debated, lectured and organized groups against slavery. Often his clothes were covered with eggs that had been hurled at him. Once, while at Chambersburg, Pa., his life was seriously threatened by a mob. None of these things stopped him.

His opposition to slavery continued through his life and included participation in the Second World's Anti-Slavery Convention in London, England, a four day debate with Dr. Nathan Lewis Rice at Cincinnati, Ohio, and a four hour debate with Senator Steven Douglas at Knoxville, Illinois. Scores of articles were written and lectures given on the subject.

His fight against masonry and other secret societies is clear from his being the first president of the National Christian Association, an organization noted for its anti-masonic stand. Its official organ, the *Christian Cynosure*, is still being published. Also, the first catalogue of Wheaton College announced its stand against oath-bound societies. His lectures, articles and debates on this subject brought strong opposition reflected in the withholding of financial support from the college by certain educational and ecclesiastical organizations. This meant periods of real hardship but Blanchard never wavered from his stand.

Blanchard's stand for sabbath observance is perhaps most clearly shown by the following incident. On the 24th of November in 1845 he and his family boarded a river steamer at Cincinnati, Ohio on their way to Galesburg, Illinois where he planned to take up his work as President of Knox College. Under normal conditions the boat trip would have been completed by Friday; however, severe winter weather set in. Blanchard believed the use of public transportation on the sabbath was sinful and so, true to his conviction, he disembarked on a boat-landing in bleak winter weather, the belongings stacked on the snowy shore and his wife and small baby with him. The decision involved much expense and a long overland trip of many weeks.

Following his seminary training, Blanchard became pastor of the Sixth Presbyterian Church of Cincinnati, Ohio, where he served for seven years. In January of 1846 he arrived in Galesburg, Illinois to become Presi-

dent of Knox College. The school was in debt and proposals were being made that it discontinue as a college. When Blanchard left Knox, nearly 13 years later, the school was free of debt and had an estimated worth of \$400,000. It was regarded as the third wealthiest school in the country and the most flourishing in the west. When his work was terminated at Knox, six colleges sought his services as President and many other positions were offered. He decided to serve as pastor of First Church in Galesburg, leaving there New Year's Day in 1860 to establish Wheaton College.

A few years earlier the Wesleyans had established Illinois Institute at Wheaton but financial and other problems caused them to appeal to orthodox Congregationalists to take over the work. This led to the coming of Blanchard and the founding of Wheaton College in 1860. For 22 years he served, leading the college through difficult struggles. There were the lean years of the civil war, then the periods of financial struggle due to the vigorous stand of Blanchard and the college against masonry. In spite of the struggles the college experienced a solid growth. Evidence that he was held in high esteem by some is shown by the positions he held. At one period he was president of the Central College Association which included such institutions as Chicago University, Northwestern, and the University of Michigan. A somewhat different but interesting evidence of confidence was his nomination to be the American Party candidate for President of the United States. This was the American Party established by the National Christian Association.

This biography should inspire readers to hold fast to sound principle in spite of the cost.

EDWARD L. KELLOGG
National City, Calif.

Son to Champnesses

A son was born to Thomas and Jean Champness on August 28, and has been named Paul Robert. The Rev. Thomas Champness was ordained and installed as pastor of the Community Orthodox Presbyterian Church, Garfield, N. J., last June.

The Presbyterian Guardian

"ALL THINGS TO ENJOY"

By PHYLLIS H. REIF

The Christian Philosophy of Art Appreciation

One of the principle concerns of Christian Education has been to offer the fullest possible curriculum to our students within the limitations of a stringent budget. We have often felt our inadequacy to provide the cultural advantages we desire for our young people. Our schools seem to suffer great lack by comparison with the public school system which indulges, even with some lavishness, the cultural development of its students. Yet, if our Christian school teachers realize that their major responsibility, in the arts as in academic subjects, is to enunciate the motivating Christian philosophy of knowledge, we shall far exceed any accomplishment achieved by the unlimited wealth and resources of the public school system.

I should like to explain more fully what I mean at this point by the motivating Christian philosophy of knowledge. As Christians we are the redeemed of God. The entrance of God's Word has given us light. We are able, because we have that light, to recognize truth and error wherever it be. (I do not suggest that the Christian is infallible in his own judgment, but altogether rests his fallibility in the glorious promise that all things work together for good to those who love God, those who are the called according to His purpose.)

The Light of God's Word

Do you recognize the freedom which the light of God's Word has given us? We may go into any field of learning and not fear error. We may take the light of the Word and shine it upon all we see, taking truth, appreciating beauty, and discarding the rest. Because we have the light of truth in our minds we may explore the whole world with it. Not only do we have freedom in every area of academic study but all of the arts as well are at our disposal: music... literature... drama, plus all of the graphic arts to enjoy. Here is a life and world view that promises us unlimited capacity for pleasure, the

supreme pleasure to appreciate God's great, big, wonderful world.

It is the blessed privilege of Christian teachers to evaluate all things, both truth and error, in the light of God's Word and to lead the mind of the student to evaluate academic truths and to appreciate the arts because God has illumined our minds and sharpened our appreciation of the beautiful, the true, and the good. Shall we not thrill then at the opportunity which is ours to proclaim God's sovereign grace in every field of life and learning, including the arts?

Our omniscient Sovereign God bestows artistic talent upon whom He will, and each talent, regardless of the spiritual state of the recipient, shall accomplish whatever He designs. Though believer and unbeliever alike are endowed with these gifts of common grace the highest expression of praise to God should be seen in the recipient who walks in God's ways and acknowledges Him. This is our aim in developing the talents of our Christian young people. Yet in our instruction we can appropriate the beautiful in the artistic expression of every man to the praise of our God.

Expression and Appreciation

In his fifth Stone Foundation lecture, Abraham Kuyper discussed "Calvinism and Art," the arts including also literature and music. He quoted a definition of art as "the embodiment of beautiful thought in sensuous form, as for example marble or speech." Dr. Kuyper added, "As the image bearer of God, man possesses the possibility both to create something beautiful and to delight in it." The possibility to create in man "is no separate function of the soul but an unbroken (continuous) utterance of the image of God." If this be so, then our task is clear. We must instruct our students to discern this utterance of God's image in man's artistic expression through the ages; but not unmindful to discern also the effects of sin upon this endowment.

Dr. Kuyper, in the same lecture, described this motivating Christian

philosophy of art: "Thus you see that the Sovereignty of God, and our creation after His likeness, necessarily lead to that high interpretation of the origin, nature, and the vocation of art. The world of sounds, the world of forms, the world of tints, the world of poetic ideas can have no other source than God; and it is our privilege as bearers of His image, to have a perception of this beautiful world, artistically to reproduce it, and humanly to enjoy it."

Mrs. Reif writes out of her own interest and ability in painting and art and her experience in teaching the subject in Christian schools.

Teen-Age Conference

Teen-agers from the Brentwood, Berkeley, Stockton, and San Francisco churches gathered at the Cookson home in Ross, Marin County, California over the Memorial weekend for a conference using the theme "Christ for Teen-Agers."

Speakers were the four pastors and topics were "Who Christ Is," and "Christ as Prophet, as Priest, and as King." A question hour followed each presentation. Mrs. Westra and Mrs. Solis were the cooks, and everyone is said to have had good food and lots of fun.

Teacher's Dilemma

(continued from page 232)

every point with his life-and-world view?

Shouldn't the parent have the right to choose a church-controlled or parent-controlled school without being penalized by having to pay tax money for the public schools in addition to the expense of the church-controlled or parent-controlled school?

I believe that both the teacher's dilemma and the parent's complaint should receive careful thought and action. I believe that a teacher ought to be able to enter his classroom and teach as he is, whether a Roman Catholic, a Jew, an Atheist, or an Orthodox Presbyterian. And I believe that each parent ought to have the right to put the money he gives to education into a school which represents his own philosophy. What do you think?

THE BIBLE FOR OUR TIMES

Thou shalt write (the words of God) upon the door posts of thine house and upon thy gates" (Deut. 11:20).

The Devil delights in deception. He has a satanic satisfaction in deluding the spiritually unwary. A pet method he has used since his first conquest in the Genesis garden has been to mix truth with error. Wrong is accomplished more easily that way. When it is dressed in the garments of partial truth it appears in a more attractive guise.

Our text today brings to mind a ruse with which the Evil One has enjoyed remarkable success. He has made men think that a few outward symbols of piety are all that God demands in the way of holy living. A few pious plaques on the walls of our homes, a few religious emblems that we wear, a few popular cliches that we toss around showing some deference to Deity, and we imagine we are a godly people.

We cannot be reminded too often that God looks not upon the outward appearance but upon the heart (I Sam. 16:7). It is impossible that He can be satisfied with a mere imprinting of His truth on the outside. It must be impressed on us where we really live. If the words of God are found only on the door posts and gates of our homes, ours must be a miserable religion indeed. They must also find expression in our lives. And when they do, God's blessing will surely follow.

May God give us grace to outwit the Devil. May the reality of His divine truth displace any devilish hypocrisy to be found in us.

RALPH E. CLOUGH

Correction

In the notice in the August 25 issue concerning the funeral service for the Rev. John DeWaard, who died in his sleep in Ottawa August 9, it was incorrectly stated that the trustees of Westminster Seminary were represented by president Clelland, whereas it was the Rev. Calvin K. Cummings, secretary, who gave a brief tribute based on Acts 20:24. In the congregation at the service was Mr. Harry Harmelink as representative of the Cedar Grove congregation, the other church served by Mr. DeWaard besides Memorial of Rochester. Mr. Ben Obrink accompanied Mr. Harmelink from Cedar Grove. The pastor of the Christian Reformed Church in Ottawa whose pulpit Mr. DeWaard had been asked to occupy the morning of his decease is the Rev. Dr. Paul Schrottenboer.

Philadelphia Machen League

Annual elections of the Machen League of the Presbytery of Philadelphia took place on September 1 at the Senior High French Creek Bible Conference. John Gaffin of Calvary Church, Glenside, was chosen president.

There are three vice-presidents:

Susan Galbraith, also of Calvary, Glenside; Elizabeth Graham, of Calvary Church, Middletown, Pa.; and Terry Haman, of Eastlake Church, Wilmington, Del. The new secretary is Judy Johnston, of Knox Church, Silver Spring, Md., and Jack Stegman of the same church was chosen as treasurer.

Meeting with a representative of Presbytery's Committee on Young People's Work, the newly elected officers made plans for the three tradi-

tional rallies held each year, with the added possibility of an early summer get-together at a seashore resort. It was also decided to accept the invitation of the Machen League of the Presbytery of New Jersey to join in a winter rally early in January to be held at the Pinebrook Bible Conference grounds.

Assembly Minutes Published

The "Minutes" of the 26th General Assembly of the Orthodox Presbyterian Church, which convened in Glenside, Pa. from May 27 to June 2, 1959, have been printed and distributed by mail to ministers and sessions of the church.

In addition to the complete record of the actions of the Assembly and reports submitted thereto (such as reports from the standing committees and special committees like the one to study the doctrines and practices of the Peniel Bible Conference), the book contains an appendix of some 40 pages comprising such items of interest as the statistical reports of the churches and the eight presbyteries, members of the various committees, names and addresses of clerks of sessions and ministers, and an index.

Additional copies are available for \$1.50 and may be ordered from the Orthodox Presbyterian Church, 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

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