

# *The Presbyterian* **GUARDIAN**

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# The Baptism and Temptation

By EDWARD WYBENGA

*The Baptism — Luke 3:21-22*

Jesus was now about to enter upon his public ministry. He was to be set apart in a solemn manner to the great office of Messiah-Redeemer. Accordingly, he left his native town of Nazareth in Galilee, and went to the place where John was baptizing.

Baptism was a symbol of heartfelt repentance, purification from sin, and dedication to the service of God. Jesus had no need of repentance or purification from sin but he wished thus to be set apart to his high office, and to set his seal of approval upon the work John was doing.

John, at first, could not bring himself to administer the sacred rite. Said he: "I have need to be baptized of thee; and comest thou to me?" Jesus understood the reason for John's objection but insisted nevertheless that so it should be to "fulfill all righteousness." In this way Jesus would show that he would submit himself to keep the whole law of God. John yielded and baptized the Savior while he prayed.

Then the Holy Spirit descended in a visible form like a dove — emblem of beauty, purity, gentleness; and the voice of the Father in heaven spoke, saying: "Thou art my beloved Son; in thee I am well pleased." Thus the Father declared his love for and delight in the Son, and his approval of him as the Savior of the world. Thus also is Jesus declared to be on an equality with God according to his divine nature. Jesus being filled with the Spirit was thus qualified, according to his human nature, to go forth to preach the Word, to heal the sick, and to face and overcome the great Adversary of the souls of men!

*The Temptation — Luke 4:1-13*

The temptation of Jesus was a determined attempt on the part of the devil to turn him aside from his great mission of redemption. This was a

crucial hour! The destiny of creation itself was at stake. Christ's victory or defeat now would decide all.

We are told that Jesus "was led by the Spirit into the wilderness," a bleak and barren place. Mark adds, "He was there with the wild beasts." This fact added terror to solitude. Adam was tempted in the happy surroundings of Paradise; Jesus, in the desolate wilderness. Mark says: "The Spirit driveth him into the wilderness" (1:12). Why did the Spirit lead Christ into the place of temptation? In order to put his trust in and obedience to God to the test. The first Adam failed that test. What would the second Adam do?

Having fasted forty days while engaged in spiritual conflict with the devil, Jesus now felt an overwhelming hunger for food. It was then that the Tempter came with the seducing suggestion: "If thou be the Son of God, command this stone that it be made bread." It was not that the devil doubted the fact that Jesus was the Son of God; rather, the thought is this: "Since thou art the Son of God and hast the power to perform miracles, surely there can be nothing wrong in turning stones to bread to satisfy a legitimate need."

Our Lord's answer was quick and to the point: "It is written that man shall not live by bread alone but by every word of God" (Deut. 8:3). There was no earthly bread in the wilderness. Israel had to depend upon the word, the promise, and the power of God to give them miracle-bread from heaven. They had to live by faith! So, said Jesus, must I do.

The first temptation is won; the second begins. Before the mind of Christ is visualized "all the kingdoms of the world" with all their glory and wealth. If Jesus will only bow in worship at Satan's feet, Satan will then cast a world-empire at Jesus' feet. This was a real temptation, for

Christ had come to make all kingdoms of the world subject to him. This objective, says Satan, you can gain without taking the way of the cross simply by bowing before me as the possessor and dispenser of the world. Unashamed he declares himself to be the rival of God for the homage of men. But here the devil outreaches himself, claiming more power than he actually has. God has never abdicated his throne. God is sovereign still!

With another stroke of the "sword of the Spirit" which is the Word of God, Jesus routs his determined enemy. "Get thee behind me, Satan, for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve."

The third temptation, according to Luke, was the temple-experience. In spirit Jesus was transported to the pinnacle of the temple, high above the valley of the Kidron. To look down from this dizzy height was to invite disaster. Said the Tempter: "You have trusted God for bread; now trust him to save you. He has promised to command his angels to protect you so that no harm will befall you (Ps. 91:11-12). And think what this spectacular display of the power of God will do for you! The people will at once acclaim you as the chosen One of God, the Messiah."

But Jesus did not yield to the flattering words of the Tempter. For the third time he wielded the "sword of the Spirit," saying, "Thou shalt not tempt the Lord thy God" (Deut. 6:16). To cast oneself from the pinnacle of the temple would not be an act of trust in God but an act of sinful presumption.

Satan made three attacks upon the Son of God but he could not win. First it was "the lust of the flesh" or the gratification of appetite; then it was "the lust of the eye" or the gratification of ambition; finally it was "the pride of life" or the gratification of vain glory. Each was an unsuccessful attempt to swerve Jesus from the path of duty, to break his absolute allegiance to God.

Thus Jesus has given to us the secret of victory over every trial and temptation: complete loyalty to the will of God at all times and under all circumstances!

The first of two articles with some lessons from history.

# United Presbyterian Defection

By G. I. WILLIAMSON

The United Presbyterian Church of North America came into existence in 1858, and was derived from the union of two distinct branches of Scottish Presbyterianism. The oldest of these was the Reformed Presbyterian Church commonly called the Church of the "Covenanters" or "Cameronians." They maintained a separate witness from the time of the "Solemn League and Covenant" of 1643, refusing to compromise the terms of that document when in 1688 Presbyterianism was recognized as the religion of Scotland only.

The other denomination was the Associate Presbyterian Church, a secession from the state church arising over serious issues of doctrine and government, especially the issue of patronage. (This was the unscriptural practice whereby a certain wealthy member of a particular congregation could determine whether or not a minister might be called to serve it.) Organized as the Associate Presbyterian Church in 1733, this body gradually attracted many to its cause who were increasingly discontent with the reign of "moderation" in the state church.

## Reformed Background

Both of these denominations were committed, with uncommon zeal, to the Reformed faith and the Presbyterian system of government. It is not surprising, therefore, that they felt a strong kinship with each other. And when, during the ensuing years, elements of both denominations migrated to the American continent, it is not surprising that there was a growing desire for union. It could truly be said that they had very much in common, and very little disagreement. Thus in 1782 the larger part of both of these bodies reached complete doctrinal agreement and united to form the Associate Reformed Presbyterian Church.

A few, however, desired to continue the separate existence of the Associate Presbyterian Church. Be-

*The Rev. G. I. Williamson, pastor of the Grace Orthodox Presbyterian Church of Fall River, Mass., was at one time a minister in the United Presbyterian Church. The article has to do with the denomination which bore that name until 1958. Although the union of that year retained the name it rather effectively swallowed up the church that had used it for a century.*

cause of the continuing tide of immigration it was not long before it again became a sizable denomination. But once more, with the passage of time, the kindred character of the two churches motivated the great majority in both bodies to seek unity. As a consequence, in 1858, the remaining Associate Presbyterian Church (again, except for a very small minority) entered into corporate union with the Associate Reformed Presbyterian Church to form the United Presbyterian Church of North America.

The bulk of the American descendants of Scotland's most zealous advocates of the Reformed faith thus entered upon a common witness exactly one hundred years before their union in 1958 with the liberal Presbyterian Church in the U. S. A., a church which had forsaken historic Presbyterianism. How could once so militant a witness to the Reformed faith suffer so complete an eclipse within a century? Let us look at its beginnings to see.

## Articles of Testimony

The basis of the 1858 union was not only the Westminster Standards in their integrity, but also the 18 articles of testimony drawn up by the uniting churches. The reason for this additional testimony was stated in the introduction to that document as follows:

*"We believe it to be the duty of the Church, as a faithful witness for the truth, to exhibit, plainly and explicitly, all the principles of her pro-*

*fession, in a published creed or confession.*

*"This duty was discharged with a high degree of faithfulness by the framers of the Westminster Confession. As all the principles of our profession are set forth in the Westminster Confession of Faith . . . it may appear to some that further exhibition of truth is unnecessary. Such would be the case, if all who profess an adherence to this Confession received it in its genuine sense, and maintained it by the faithful exercise of discipline. We believe that when the principles set forth in the creed or confession of a church are assailed, misrepresented, or thrown into the shade, it becomes the duty of the church, to declare, explain, and defend, these principles, by the emission of a distinctive testimony. On this principle, those who have, from time to time, felt it to be their duty to secede from the Church of Scotland, . . . have acted in one form or another, and we believe that there are still sufficient causes for the performance of this duty."*

The purpose of the 18 articles was not, then, to add to or in any way alter the formulations of the Westminster Standards, but rather to maintain and defend them by calling attention to and insisting upon what was so often misrepresented or neglected in them.

We may cite a few examples. The Westminster Standards teach plenary verbal inspiration of the Scriptures. Yet many have misrepresented the Westminster Standards on this point of doctrine. Article I of the 18 articles of testimony therefore asserted that the "Scriptures . . . are in every part the inspired Word of God, and that this inspiration extends to the language, as well as to the sentiments which they express."

Others who claimed adherence to the Westminster Standards nevertheless misrepresented the teaching con-

## *How small a thing it seemed to tolerate a little error !*

tained therein with respect to the extent of the atonement. Therefore Article V defended the truth by saying "that our Lord Jesus Christ did, by the appointment of the Father, . . . place himself in the room of a definite number who were chosen in him before the foundation of the world . . ." Some who claimed adherence to the Westminster Standards misrepresented them by denying that the gospel contains a free offer of grace to all "whatever may be their character or condition." Other articles upheld the scriptural doctrines on other subjects that were also commonly misrepresented or denied.

Now in view of the fact that these pure and militant statements of Reformed doctrine were drawn up in 1858 by the two uniting churches, only one conclusion is possible. It is that both churches held to the Reformed faith with a high degree of integrity. How then could they have lost that faith to so great an extent that in 1958 — one hundred years later — the United Presbyterian Church was prepared to make common cause with the modernist-dominated Presbyterian Church in the U. S. A.?

### **Compromise at the Start**

We used to be of the opinion that the creedal revision of 1925 was the great cause of United Presbyterian apostasy. It is indeed significant, but it was not so much the cause as the effect and evidence of what was long before undermining the church. The prior and more important cause of apostasy was the adopting act by which the two churches reached agreement on the basis of union (i.e. the Westminster Standards and the 18 articles).

It seems that both denominations had long talked of union. But the work of the committees was slow and tedious. After they had labored for a decade or more many grew impatient. This in turn seems to have fostered a willingness on the part of some to allow various matters of difference regarding the truth to remain unresolved. Men grew weary of the strife, and more and more desirous of the great objective that tantalized them.

One unresolved difference concerned the attitude to be taken toward mem-

bership in oath-bound secret societies. The original draft of the article did not seem strong enough to satisfy the Associate Reformed Presbyterians and they therefore proposed an amendment. The amendment would have specified that no church member could lawfully belong, whereas the original draft had merely stated that no member ought to belong to such societies. At any rate, the desire for union was now so great that it began to overshadow the painful duty to truth, and so it was finally agreed to get on with the union without prior complete agreement.

In order to accomplish this there was included in the adopting act statement (to which both sides agreed) the understanding that "bearance in love" was to "be exercised toward any brethren who may not be able fully to subscribe to the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another." Or, in plain words, they agreed to disagree. The price they paid for union was the mutual pledge to tolerate in one another dissent from this or that particular point of doctrine set forth in the standards of the church.

How small a thing it seemed! Yet how deadly in reality. For here it was agreed, by two churches which had begun their existence in holy protest against doctrinal error and indifference, that they would now tolerate at least a little error — if not in other churches, at least in their own! And it is important to stress the fact that this was an agreement to tolerate not *minor* differences concerning things not expressed in the standards of the church, but precisely those differences which touched the system of doctrine professed by the church.

Once this deadly principle was established it was only a matter of time. After all, each and every kind of violation of the church's standards was merely a question of degree, not principle. And in view of this situation it is not surprising to discover that years before any creedal revision took place in the United Presbyterian Church widespread dissidence appeared.

*(to be continued)*

## **Twenty-fifth Anniversary Program on Friday, June 9**

A banquet followed by a popular rally on the Friday evening of General Assembly week will commemorate the Twenty-fifth Anniversary of the Orthodox Presbyterian Church which was founded in Philadelphia in June 1936.

The 6:30 dinner is to be served in the social hall of Emmanuel Orthodox Presbyterian Church, Wilmington, Delaware. Reminiscences of the early days will be brought by elder Murray Forst Thompson and missionary Henry W. Coray, as a part of the program.

Speaking at the public rally which follows at 8 o'clock in the church auditorium will be the Rev. Carl A. Ahlfeldt of Oklahoma City. Mr. Ahlfeldt was ordained and enrolled as a minister at the first General Assembly of the church in 1936. The topic of his address is "Others Have Labored."

Recollections of the beginnings will also be given by the Rev. John P. Clelland, now of Valdosta, Ga., formerly of Wilmington. A choir made up of singers from churches of the area under the direction of Mrs. Arthur W. Kuschke, Jr., is preparing special music for the evening.

The Anniversary Committee reports that reservations for the banquet will be made available first to commissioners to the Assembly and their wives, with others pro rated among the churches up to the 250-capacity of the hall.

### **Woolley to Give Lecture on Machen**

Professor Paul Woolley has accepted the invitation of the Twenty-fifth Anniversary Committee of the Orthodox Presbyterian Church to deliver a public lecture on some phase of the significant role of J. Gresham Machen in the events of a quarter century ago. The topic chosen by Westminster Theological Seminary's Professor of Church History is "Machen in the Church."

The address will be given on Wednesday evening, June 7, at the Calvary Orthodox Presbyterian Church of Glenside, Pa. where the General Assembly of the denomination will be meeting during that week.

*The Presbyterian Guardian*

# Christian Training at Home

## Part I

By C. RALPH VERO

As we consider this subject, it is necessary, if we are to think correctly, that we give attention to several matters by way of introduction. We must not at any time think of home, school, and church as supplementing each other in the dictionary sense of that term. That is to say, we must not consider any of these three institutions as merely filling up the lack or any deficiencies in either or both of the other two. On the contrary, we must recognize that each has God-given tasks and functions; though there may be overlap of some of these functions, these three institutions must labor together with each faithfully fulfilling its divine obligations.

In discussing this subject, it is also imperative that we have a sound definition of that much-abused word "Christian." We don't mean "Christian" in the sense used by the typically modern theologians who in professing themselves to be wise have become 'foolosophers.' It is no Christianity at all which is propagated by men who reject the supernatural revelation of Holy Scripture. The word "Christian" does not genuinely pertain to men who disbelieve the deity of Christ, the Trinity, the substitutionary atonement, the bodily resurrection, and the like.

By "Christian" we mean that which accords with the Bible as the infallible Word of the Triune God, which centers in the God-man Jesus Christ who was virgin born as to his human nature, died as the sacrifice for our sins, rose again bodily, ascended to the right hand of the Father on high, and is coming again in power and great glory. If a home is to have Christian training, then, those who maintain it must be assured that for them "'Tis done, the great transaction's done," they are the Lord's and he is theirs; they must be people born again by the Holy Spirit of God, whose faith is therefore in Jesus alone for salvation.

### Directly Religious Training

The Christian training of which we speak is a large task with many aspects to it. Basic to all of it is that with which we deal first of all, namely, the

training which is directly religious. There is indeed a great lack in this respect even among truly Christian families. In particular there is a tendency to be delinquent in this respect when there is not only a sound, Bible-teaching church but also a good Christian school to which the children go. Parents who wouldn't consciously think of 'passing the buck' do so nevertheless while acknowledging their own inability or lack of preparation as contrasted with that of the preacher, Sunday school teacher, and Christian school teacher. Thus there is often a very serious neglect of the directly religious aspect of Christian training. In some cases (all too many in fact) the chief reason for the neglect is the fact that the home is little more than a small scale hotel.

This is surely a serious thing. No matter how good may be the church and the Christian school, there is still an unreplaceable emptiness if there is not this training in the home. The seriousness is appreciated when we see that it is a divine requirement, not just a nice suggestion. It is God's mandate that there be oral teaching in the home by parents. Whether we use a question and answer method or not (which many have found very profitable), surely no truly Christian parent can deny the need for catechizing, which in the New Testament sense means simply oral teaching or instruction. If God's commandments are to be kept by us and also our children (cf. Deut. 6:2), then we must of necessity instruct them.

This isn't merely left to implication; God specifically commands it in Deut. 6:7 where we are told to teach God's Word to our children diligently (incisively, a word used for sharpening an implement). Moreover, in Deut. 6:20ff. it is clear that when our children ask us regarding God's Word (and our life should be such as to prompt such asking), we aren't to send them to the priest or the prophet; rather it is incumbent upon us as parents to tell them—"Then shalt thou say unto thy son . . ." Every parent

who claims to be Christian should be cognizant of his responsibility to instruct his children in the principles of the faith as revealed in Holy Scripture, to pray with and for his children, and to set before them an example of piety and godliness.

### Family Worship

In the practical application of these principles, this means that there should be the regular practice of family worship or devotions. For many families, having such devotions after the evening meal has proven to be an excellent arrangement, serving also to keep the family together at the evening meal and thus prevent a restaurant-type situation. The time and details of such family worship may vary from family to family, but there should nevertheless be no neglect of such worship. One of the blessings derived from this is that it can be used to develop in our children a respect and reverence for God's Name and his Word. Another beneficial result is that children may learn to participate in prayer and Bible reading in a meaningful way. In addition to such a family exercise, there should be other opportunities in the home for reading the Bible and Bible stories, and teaching the truths of the faith.

In a book called *The Questioning Child and Religion*, author Edith Hunter admits to being a liberal and says that children should be exposed to Scripture with extreme caution; thus troublesome theology and problems posed by miracles are avoided. Surely as believers we react against such blasphemy, and yet all too often in practice many of us act as if we were heeding her advice. The most superficial scanning of such a passage as Deuteronomy 6 (indeed Scripture as a whole) makes clear that our homes are to be saturated with the Word of God. That most of our Christian homes fall far short of this is evident. We cannot, we may not, leave to the church and the Christian school this solemn responsibility and precious privilege which God has placed upon parents. More faithfulness and diligence in this aspect of Christian training in the home will bring blessing not only to the home, but also to the Christian school, the church, and the kingdom of God as a whole. What have you been doing in this respect? What will you do?

*(to be continued)*

# What Makes a Christian High School ?

## Why Christian Education?

Holy Writ is very specific concerning the necessity for Christian education. To have the child become "wise in the way of the Lord," to prepare the child to "witness," to have the child know the "totality of God," simply requires an education that is "God-centered." If we expect our children to decide for right rather than wrong, beauty rather than ugliness, truth rather than falsehood, principles rather than expediency in all facets of life, we must provide them with a system of knowledge — the total revelation of God in the Bible, history and nature. This, the Bible says, is the responsibility of the parent.

## Why the Christian School?

The Christian school is the *only agency* which is equipped to fulfill the requirements of Scripture. The home does not have time or facility to show the glory of God in all areas of learning. The church rightly concerns itself with the preaching of the Word of God. It has neither time nor function to present the rest of God's revelation. This is not to say that the Christian school exists by default. Rather, it has a specific function, that of providing God-centered education for children of believing parents.

## What Do We Teach?

### English

1. To evaluate critically literature, man's vital response to God's revelation, in terms of Biblical principles in both content and form.
2. To develop an understanding of our age through the use of its literature.
3. To appreciate and appropriate the insights of all men within the Christian framework.
4. To reflect the unified nature of God's revelation by using literature to integrate all areas of knowledge.
5. To develop attractive and effective communication by teaching the mechanics of the language.

### Social Studies

1. To achieve a realistic view of so-

ciety by applying Biblical principles to social life, government, education, family, economics and the other facets of life.

2. To develop in the student peace of mind and reverence for God by revealing the purpose and control of God in history.
3. To develop in the student the ability of self-evaluation by critically evaluating the moral implications of man's thoughts and actions.
4. To teach the place of the church in the world.
5. To instill a breadth of knowledge and appreciation of man's cultural achievements in the providence of God.
6. To infuse a respect for authority and law based on the knowledge that all government is ordained of God.

### Bible

1. To teach the contents of the Bible.
2. To trace the development of basic truths through Scripture.
3. To relate Biblical principles to moral and spiritual responsibilities.
4. To teach the application of Biblical truth to all areas of life and learning.

### Physical Education

1. To instill an appreciation of the body as the temple of the Holy Spirit.
2. To develop a sound body and proper habits of care.
3. To develop a proper competitive spirit, personal integrity and self-appraisal.

### Science

1. To develop a knowledge and appreciation of scientific fact as reflecting the majesty and glory of God.
2. To develop a working knowledge and appreciation of man's role in subduing the earth as we see it in the increasing mastery of his environment.
3. To evaluate critically all scientific theory in the light of God's Word.
4. To develop a recognition of the constancy and dependability of

*This statement was compiled by Messrs. RICHARD ZUIDEMA and LOUIS VOSKUIL of the Philadelphia-Montgomery Christian High School.*

*Prepared on the basis of suggestions submitted by the entire faculty, it sets forth the idea, aims, curriculum, teaching, and organization of a Christian secondary school in a manner that deserves wide circulation among friends of Christian education.*

*Additional copies in brochure form may be obtained on request from the school, Box 93, Wyncote, Pa.*

natural law as established by God within the world.

### Mathematics

1. To demonstrate natural law as established by God to be orderly, continuous, consistent and uniform.
2. To portray the wisdom, the immensity and the incomprehensibility of the Creator.
3. To train the student through the discipline of mathematics, in accuracy, logical thinking and precision of expression, as a responsibility required by Scripture.
4. To recognize and evaluate the place of mathematics in the historical process of subduing the earth to the glory of God.

### Foreign Language

1. To develop an appreciation of and an insight into the God-given talents and achievements of other cultures.
2. To show continuity in history in terms of language development.
3. To teach the fundamentals of the language and its relationship to English as a means of self-expression.

### The Christian Teacher

1. Has made a personal commitment to Christ and to the function of his Kingdom on earth.
2. Recognizes the child with whom he works as God's child given to him to educate in "the knowledge

and fear of the Lord.”

3. Recognizes that the only true and complete wisdom is that total revelation of God given to man in the Scriptures, history and nature.
4. Has a liberal arts education with adequate preparation in his major teaching areas so that he can present each area as an integrated part of the whole educational process.
5. Is bold in the carrying out of the cause of Christian education, is a free spirit seeking truth in terms of the Scriptures, and is constantly challenging the contemporary mind of society.
6. Constantly challenges the child to make the decisions required by Scripture, to seek truth at any cost, to glory in God the Creator, to seek and enjoy the responsibility of the Christian life.

### Why Does One Teach in the Christian School?

*“I believe that Christian education can be one of the most powerful forces in the upbuilding of God’s kingdom and church, and to this end I am vitally interested in giving my service.”*

C. RALPH VERNO

*“To teach is interesting and enjoyable, but to teach in a Christian school gives point and purpose to life not found elsewhere. It is a great joy and privilege to work in an institution where I have the liberty to point my students to God.”*

KATIE POTTS

*“It is my desire to live a useful and fruitful life of service to God and since in his providence I was prepared for such service and the opportunity*

*to engage in teaching has been afforded me, I feel that I am doing something in harmony with his will.”*

WARREN N. POTTS

*“Knowledge without reference to God and his Word has no vital personal meaning; knowledge based on Biblical truth compels a personal response . . . to the Author of knowledge.”*

SALLY A. MACDONALD

*“Because I am committed to thinking God’s thoughts after him, I cannot but want to teach God’s thoughts for him. To do so in full obedience, I need the atmosphere of the Christian school in which I can exercise my Christian freedom, the freedom with which Christ Jesus, who is the Truth, has set me free.”*

JOHANNA TIMMER

*“Education is a study of life; Christianity provides the basic principles for that study. Through Christian education, I seek to contribute to the spiritual strength of the student by applying these Biblical principles of life through the study of history and literature.”*

LOUIS J. VOSKUIL

### BASIC AIMS OF OUR SCHOOL

1. To show the wisdom, power, and excellence of the Creator as revealed in the things which have been made, and thus to establish and develop within the heart of the student a true love for and devotion to the Almighty Maker of all things and Author of our redemption.
2. To show the responsibility of each human being to his fellow man — to love his neighbor as himself, and to evaluate man’s achievements and failures as evidenced by the records of literature, the social sciences and the arts.
3. To develop a perceptive attitude toward what man has done, consciously or unconsciously, in fulfillment of God’s mandate to subdue the earth, and to develop a recognition of the student’s personal responsibility to carry out this mandate in consecration to God in natural and social sciences, fine and practical arts.

Through these means the student may mature physically, intellectually, culturally, morally and spiritually, by the standards of God’s Word, so that he is equipped to think, speak and act to the glory of God.

### Admissions

Children whose parents are members in good standing of an evangelical church may apply for admission. Either a letter to the school or a telephone call will initiate action. Forms will be sent to the home to be completed and returned to the office. The Admissions Committee and Principal, upon interview and review of the application, will make appropriate recommendation to the Board of Directors for final action. The Board reserves the right to final decision in all cases.

### Finances

The school charges a tuition fee according to a regular schedule, taking into account location and the number of children in the family attending Christian elementary and secondary

schools. Tuitions cover about 70 per cent of the cost of educating the children here. The remainder must be raised through gifts from individuals and churches, fund drives and special projects.

### Christian High School Association

This school is owned and operated by the Association. The Board of Directors is elected from the Association membership. All parents and friends in the school community who subscribe to the doctrinal statements in the Constitution are eligible for membership. All policy-making power lies in the Board of Directors and therefore in the Association that elects them. All parents should give serious consideration to membership in this organization.

### Parent-Teacher Fellowship

Every parent is a member of the P.T.F. Its purpose is to provide regular informative and educational meetings which will benefit the school family and cause the school community to grow in understanding of and mutual respect for our various tasks. Time is provided at each meeting for parent-teacher conferences.

### Accreditation

Work has been begun on accreditation with both the State of Pennsylvania and the Middle Atlantic Accrediting Association. Our graduates have been accepted without difficulty in both Christian and non-Christian colleges. Should difficulties occur, individual student approval can be obtained through the State, provided the student has an acceptable record.

### ADVICE

Youth, do thou be ever young!  
Forget not the songs that thou hast sung,  
Sunny days, the friends oft met:  
O cherish them all—never forget . . .

A. B. SPOONER

## One Evening Last Winter

By ROBERT K. CHURCHILL

The Director of Religion looked at my card and then at me. Westminster Seminary, he said, isn't that conservative? I knew that this was the crisis moment. The way in which I answered this query would determine whether I would have an opportunity to speak to the students of that University, or not. Boldly, yet with many misgivings, I had come to this very liberal university, once Methodist and still partly so. I had been shunted around to several department heads and this office would be the last. But how answer this seemingly off-hand question? If I said Yes, we are conservative, I knew that my chances were slim indeed, for the liberals have no dealings with the conservatives. If I said that we were *not* conservative, would it be true? With me, yes, but for this unenlightened liberal, no. I resolved to make a clean breast of it.

Well, I said, it's more accurate to say that Westminster is Calvinistic. I am a Calvinist. The shock effect was good. But, he said, of course you are a neo-orthodox, or should I say neo-Calvinist? No, I said, we are just plain Calvinists, the genuine article. Was it incredulity that crossed his face? He looked at me for a brief instant as if he were looking at the only one out of captivity. He spoke slowly as if facing a new situation. Well, he said, I believe we have a group of students who could handle you. I'll see the leaders, then give you a call.

One week later, the phone rang. It was the Director of Religion — the student group meets Friday for supper, could you speak to them on the subject of Calvinism Related to Modern Thinking with special reference to the Neo-Orthodox Movement? Of course, I could not; but this was no time for modesty. Surely, I said, I'll be glad to. A few days later, I drove to the new Student Union Building on campus. (University campuses today are exploding, with not just one

building being constructed, but several at the same time. It's a moving sight.)

### Competing with Basketball

In a downstairs dining room they brought me my cafeteria dinner, and we ate and talked together. Things were just a little rushed, they informed me, because there was a big basketball game on that night. Their team was playing in another town — a really big game: loyalty to the team, you know. Things moved quickly. I was introduced soon after five-thirty. The students were for the most part future teachers with surprisingly wide interests. I half suspected something unusual about the meeting but a speaker must not dwell too much on unknowns. I explained briefly what Calvinism was not; and then gave a few leads as to what it was, stressing its wide scope and its intensive life-moulding force.

We then entered the 'back door' of Calvinism, briefly sketching the "five points." Then I tried to lead them into the 'front door' where we



ROBERT K. CHURCHILL

had to bow before the Greatness of God, a sovereignty and supreme authority based not on abstractions but on God's adorable attributes and perfections. Faith in this God produced a seismic movement in man's nature. I then attempted to set this view over against modern trends and listed a few currents of the neo-orthodox position which undermined and ran counter to the Christian Faith. This latter I think was entirely contrary to the way they had been taught. It is popular to point to the Neo's today as the up-to-date Reformation.

Just as I finished, the loud speaker blared the call that the first bus was leaving for the game. I apologized for taking so long and suggested that we dispense with the question period so no one would miss the game. But objections were many: they had questions. The loud speakers kept announcing the buses that were leaving, but the questions kept coming. Time passed. But they sat there, did these modern sports-minded leaders of tomorrow, sat there with eager faces and talked about the Bible, God, sin, modern trends in philosophy, psychology, anthropology, missions, world conditions, literature, truth. Some questions were foolish, betraying woeful lack of Christian training but others were searching and basic, showing some acquaintance with main thought currents.

I cannot here state all the questions. Needless to say there were some I could not answer. I find it often clears the air to say simply, I don't know. Then we sort of pool our ignorance and start over again. But all questions and arguments finally boiled down to this, though stated in different ways: What about truth if all is changing? The fact that everything is in process of change invalidates any and all absolutes. There are simply no standards anywhere even in the religious field. These students like many others were simply passing on to me the conclu-



sions and starting point of all modern education. They had learned well the dogma of modernity. There was simply no such thing as absolute truth, said the professors, and of this they were absolutely sure.

### Quoting the Poets

This position must be answered but how can it be when the questioner is quite ignorant of the roots and foundations of the Christian Faith? Can you give in ten minutes that which takes years to secure? I remembered Paul and referred to the poets, territory more familiar to them than the Bible. Were they acquainted with "Pied Beauty," by Gerard Manley Hopkins? Some of them were. Well, how did Hopkins speak of the changing and the changeless? Did he fear change? As a Christian he gloried in it:

"Glory be to God for dappled things—"

With some help from the English majors we pieced together three lines:

"All things counter, original,  
spare, strange;

Whatever is fickle, freckled, (who  
knows how?)

With swift, slow, sweet, sour,  
adazzle, dim;"

They were also dimly aware of the last line which flashes forth the truth which only revealed religion imparts to men:

"He fathers forth whose beauty  
is past change: Praise Him."

So here we saw that change which makes up life's richest pageantry is not a law unto itself. It springs from the Changeless One. Yes, they rather agreed that if *all* was change, then change itself would suddenly lose its significance. And wasn't this Genesis all over again? The Changeless One with his changeless law and Word (Absolutes) was the Author and Father of change.

### Making It Personal

And then we reached the application. What is life, What is art, What is greatness, What is salvation? Is it not that we who change most, being as a wind that passeth away, are somehow made partakers of that which abides—the Word of God, the Christ who is the same yesterday, today and forever?

But time had passed. It was well after nine o'clock and I had seen only one couple leave for the buses. I slowly made my way to the door and

a young man was waiting for me. Can I speak to you privately, he asked. We got in the car, I started the engine to warm things up as a cold fog had settled. The youth was the son of a Methodist minister; he had been brought up as he said on the 'Love of God.' He had recently been to boot camp where he saw flagrant sin for the first time and had slipped into it himself. He was shaken. He also knew that he must be a conscientious objector because war was unChristian—but he said it was hard. Why hadn't he been given some of what we had talked about tonight. We talked on and on, and at least a few things seemed to be settled.

Before he left he gave me the low-down: Did you know that five of the smart guys on campus came tonight to make trouble for you? Did you know that they had all the logic against Calvinism and were going to put you in a corner? No, I said, I was quite ignorant. Well, he said they were confused when you pointed out that Calvinism was the chief enemy of determinism. And did you know, he said, that when you started your lecture by reading some verses from the Bible as if you really believed them we all knew you were just an old fool?

Before I could answer he continued: But now some of us feel like fools.

### Evening Meetings Arranged During General Assembly

The docket proposed for the 28th Orthodox Presbyterian General Assembly includes a greater variety of plans than usual for the evenings during the week, culminating in the denomination's Twenty-fifth Anniversary Banquet and Rally on Friday, June 9 in the Emmanuel Church of Wilmington, Del. In addition to Friday's program, acting on recommendations adopted by the 27th Assembly, the Anniversary Committee has arranged for a public lecture on the subject, "Machen in the Church," to be given on Wednesday evening in Glenside by Professor Paul Woolley of Westminster Seminary.

A popular service of the Committees on Home and Foreign Missions is being planned for Thursday night, and the docket proposes that Tuesday evening be set aside for meetings of such Temporary Committees as may

## systematic theology

Fire-proof construction is rare in modern churches. We see the mason using marble, but God sees the minister building with wood, hay, and stubble. Westminster's department of theology has two specifications for apprentices: that they build on the one Foundation, and that they labor in the precious stones of God's Word.

### Prof. John Murray, M.A., Th.M.

Theology is a work of worship; its teaching demands devotion and precision. Professor Murray's classes begin with whispered prayer; they often end in ringing affirmations of praise, aflame with the glory of Scripture. His commentary on Romans blends exegetical discipline with spiritual perception. In his writings on Christian ethics he applies the Bible with vigor to the life of the church.



### Dr. Edwin H. Palmer



Dr. Palmer brings to his teaching years of pastoral experience, particularly with university students. His doctorate was earned in the Netherlands in a study of Roman Catholic thought. He is the author of a lucid work on the doctrine of the Holy Spirit. For several years he has served as editor of *The Encyclopaedia of Christianity*, a forthcoming reference work of evangelical scholarship.

*Courses leading to the B.D., Th.M., and Th.D. degrees are offered.*

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be erected by the Assembly to facilitate its business. Monday night, of course, has been fixed as the time for the devotional service in charge of the moderator of the previous Assembly.



# THE CHANGING SCENE

By HENRY W. CORAY

Last night a sharp toothache  
 Woke me; I lay on my bed in agony  
 Hating the pain and hating worse  
 The prospect of the extraction of the affected tooth.  
 This morning it came to me  
 That having a tooth pulled is like eternity:  
 Whether I like it or not  
 I've got to go through with both.

*The Old Chinese Philosopher*

\* \* \* \* \*

If other worlds are inhabited is it going to be possible to make contact with the inhabitants? This opens a fascinating area of speculation and one to which scientists are giving serious thought. Astrophysicist Su Shu Hwang of the University of California estimates that the nearest star where life may exist is Tau Ceti, which is 10.8 light years away. In other words, it will take 21.6 light years for a message to be transmitted to and from Tau Ceti, assuming immediate word could be returned.

Another scientist, Dr. Ralph E. Lapp, believes that we may be communicating with life on Tau Ceti in the near future. He doesn't deny that the problems are legion and complex. What language or code will be attempted? What medium will be used? What have we in common with star dwellers that can be set up as a starting point for conversations? These questions can't be settled now, says Dr. Lapp. But within this century they may be.

Dr. Harold Urey has confessed that to him nothing is more magnificent than the idea of communicating with people on heavenly bodies. To many of us there is something infinitely more magnificent. It is communication with the mighty God whose throne is heaven and whose footstool is earth and who inclines his ear to the faintest whisperings in the soul of his redeemed. And the wonder is that the outbreathings do not require 10.8 light years to get through, but have an instantaneous audience. "The Lord will hear when I call unto him."

\* \* \* \* \*

The first statement Adam made after the Fall was a confession of guilty fear. "I was afraid," he said to God, when the Creator inquired of his whereabouts. It is a cry that has echoed down the long corridors of time, and it has current reverberations.

A recent issue of *Time* has for its feature article an absorbing discussion of the causes and cures of anxiety and fear. The writer views with no little concern the rising tide of emotional trauma that is engulfing the American people. Well he might. The Joint Commission on Mental Illness and Health is petitioning Congress for an appropriation of \$3 billion to be spent annually for the next twenty years. These staggering sums, if granted, will be used to combat mental diseases via psychiatric service.

The key passage of the article indicates that the ultimate cause of anxiety may be pragmatism. This philosophy "not only—legitimately—questions every truth, but it also questions whether the concept of truth itself has any meaning. When mixed with logical positivism, it leads to the notion that philosophy, the search for truth beyond mere language, or mathematical symbols, is impossible. Few things could produce more anxiety in people who either believe in, or want to believe in, a moral order."

Timidly the analyst is saying what he should have said with boldness: bottomless skepticism lies at the root of phobia and mental trauma. The solution is to be found only in a robust faith in the God of the absolute — absolute power, holiness, justice, goodness, truth.

Modern exorcists of emotional disturbances could do worse than go back

to old John Donne, whose bracing testimony contains more downright helpfulness than all your sedatives and tranquilizers can hold out:

I have a sin of fear, that when  
 I have spun  
 My last thread, I shall perish on  
 the shore;  
 But swear by Thyself, that at my  
 death Thy Son  
 Shall shine as He shines now,  
 and heretofore;  
 And having done that Thou hast  
 done  
 I fear no more.

## Westminster Seminary Commencement

Sixteen seniors and eight graduate students are candidates for degrees at the 32nd commencement exercises of Westminster Theological Seminary to be held at 3 p.m. on Wednesday, May 17. "The Church's Mission to the Nations" is the subject of the address to be given by the Rev. John M. L. Young, President of the Japan Christian Theological Seminary of Tokyo.

Professor C. Van Til is to preach the sermon at the baccalaureate service on the preceding Sunday, May 14, at 3:30 p.m. The stated meeting of the Board of Trustees of the Seminary will take place on Tuesday the 17th.

The annual Seminary Banquet on Tuesday evening, May 16, will feature an address by Professor Edwin H. Palmer and will be the occasion for welcoming the members of the Class of 1961 into the Alumni Association. The affair will be held at the Casa Conti in Glenside. The Rev. John Clelland will be toastmaster.

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# The Presbyterian GUARDIAN

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All correspondence should be addressed to The Presbyterian Guardian, 7401 Old York Road, Phila. 26, Pa.

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## Federal Aid and Christian Schools

The question of federal aid to Christian and other non-public schools is a matter of almost daily debate throughout the nation. For many the question is very simple, and the answer is No. We think the matter is quite complex.

A great deal of popular argument is more on the basis of slogans than of solutions. Too many epithets and too few examinations of the problem are evident.

Opponents of federal aid to non-public schools frequently weaken their case by incomplete or irrelevant arguments and thus confuse the issues. Some assume that the matter is solely between public and parochial schools, by which they mean Roman Catholic schools. This ignores the many Protestant parochial schools as well as the growing number of parent-controlled Christian schools, to say nothing of private non-religious schools.

Because the Catholics, having by far the greatest number of schools, would be the primary beneficiaries of any program of federal aid that included non-public schools, there are many who oppose the whole concept on that basis alone. Dare we allow our legitimate disagreement with the Romanist doctrine of church and state to blind us to other equally significant problems?

Another common argument is that since financial aid would make it easier to operate non-public schools and therefore likely that the number of denominational or religious schools would increase, we must avoid this "threat" to our public school system, this "divisiveness" that makes our children aware of religious differences, even in school. Uniformity is the great

Ideal. If only parochial pupils, it is argued, could take their "secular" subjects in public schools, how much better Americans they would be!

The concept of conformity (with religious convictions stifled) to what is called "our democratic way of life" is fast becoming a national fetish, almost a religion in itself. It is high time we cried aloud for a tenfold increase in Christian schools — not to destroy but to strengthen our cherished freedoms under God.

There are other inconsistencies in the positions taken on this whole matter. It is alleged, for example, that it is wrong to require a citizen to pay taxes to support a religion in which he does not believe. As a matter of fact multitudes of Christian citizens are now being taxed to support a system of instruction which (a) is either completely secular, as if God did not exist, (b) or is actually anti-religious, teaching an evolutionary philosophy in a man-centered world.

Religious convictions are already being trampled upon, and the person most discriminated against in the whole educational process is often the Bible-believing Christian who takes a God-centered view of life.

Much of the discussion of course revolves around the question of church and state. The first amendment forbids the establishment of (or preference to) any religion. Therefore religious schools must be eliminated from any federal program, it is assumed. But not so fast. Here are some questions.

Is there not a legitimate distinction between the function of the church as organized religion and the function of the parent, who, on our view, has the prime responsibility for education? Just because the state *may* provide education at public expense, and just because the church *does*, in some instances, operate parochial schools, must we be forced to unwarranted conclusions as if these were the only possible alternatives? Why must we conclude that support of education is support of a particular system or organization rather than *aid to parents and their children* in fulfilling a parental responsibility?

The writer is a member of a school board operating a parent-controlled Christian school based on Biblical concepts of education, without denominational affiliation. Where is there any factor of separation of church and state involved? Is it so

clear that the state or federal government may properly restrict its aid to non-religious schools, and in effect move in the direction of pricing religious (Christian) schools out of existence?

This is no idle fear. Somewhere there is the line at which taxation virtually becomes the power to destroy the private or parochial or parent-controlled Christian school. If we must pay higher and higher taxes at three levels to help support public schools which in good conscience we are unwilling to use, may not this taxation practically prevent many Christian parents from fulfilling their God-given responsibility?

It is hardly an answer to say that since the state provides education for all parents, it is their own financial problem if they want to use other schools. The state, you see, "provides" public non-religious education, at my expense through taxes, and at the same time by law requires me to give my child formal schooling — but at my additional expense if I reject the only kind of schooling offered by the state.

At the very least, we should press for passage of a bill to grant federal income tax deduction for the expense incurred by the parent in exercising his right of having his own (Christian) school. Locally, should we not work for some form of tax adjustment if we choose not to put the community to the expense of educating our children?

Granted that all of us have some responsibility for public schools in our communities, whether or not we have children and whether or not we utilize these schools, by what logic or justice have we come to the prevailing theory that we must pay twice, completely, for the education of our children if we want them in a Christian school?

We have only touched on some aspects of the problem. This is not to be construed as a plea for direct federal aid to non-public schools. It is a plea for more consistent thinking in the application of Biblical principles in the face of encroachments both as to policies and as to the economics of education.

We invite your written response to specific aspects of this whole matter (500 words or less) and will try to use constructive contributions pro and con.

R. E. N.

"Remember now thy Creator in the days of thy youth."

## It Happened a Week Ago

By JOHANNA TIMMER

"And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (I Timothy 4:7b-8).

A week ago, four women — a grandmother, a mother, and two daughters — lived as one family under the same roof. The oldest of them had reached a ripe fourscore and one, the youngest was sweet sixteen. Today grandmother is alone, the three dearest on earth torn from her side. The other three have met their Maker, the Judge of all the earth.

A week ago, Maribel Owen, 20, and her skating partner, Dudley Richards, 28, who had won the national senior pairs title in January, were on their way to Prague, hoping for international honors. On that way they plunged in flames to their death. Both have met their Maker, the Judge of the earth, who will bring youth to judgment for all their joys. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes; but know thou, that for all these things God will bring thee into judgment" (Eccles. 11:19).

### Preparation

A week ago, sixteen year old Laurence Roche Owen enjoyed her supposedly greatest triumph, reached the day before, when she became the North American ladies figure skating champion, and was characterized as "the Olympic top-bet hope." No doubt she was now hoping for eventual Olympic honors. If, however, that was the greatest hope that stirred her heart, was she ready to die? In Psalm 146:5 we read, "Happy is he whose hope is in Jehovah."

Was Laurie as well prepared to meet her Judge, the Lord, as she was prepared for the athletic meet to be held in Prague? She had been skating, of late, from 5:30 A.M. until school

*This talk was given before the student body of the Philadelphia-Montgomery Christian High School in chapel on February 20, just one week after the fatal jet crash in Brussels that took 72 lives.*

time every morning. I wonder how much time she spent feeding her soul. Since a week ago today, "the Queen of the Ice" has appeared before the King of her life!

Shortly before her death Laurie wrote the following poem for her English class. It was called "The Awakening."

Softly the spring comes creeping  
o'er the tired land,  
All men awake refreshed;  
They rise to greet the world with joy  
And birds sing, and all becomes newborn.  
Gloom is but a shadow of the night, long past;  
Hope is the light,  
The radiance."

Now we know that the only true hope of the human soul is the Light of the world, even Jesus Christ. Only when one is in him is one ready for the Great Awakening, when the soul shall appear before its Maker. Students, can you sing from the heart,

"My hope is built on nothing less  
Than Jesus' blood and righteousness,  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name."

A week ago, Laurence was the pride of Winchester Senior High. Her family had brought honor to her community and she had brought honor to her high school. The community and school shared in the honors of the Owens family. On Thursday last, that honor was laid in the dust, when the three Owens plunged to their death in a chariot of fire. The high school students wept and the town's heart was

described as broken by the crash death of the skating family.

"Dust to dust the mortal dies,  
Both the foolish and the wise.

Crowned with honors though they be,  
Highly gifted, strong and free,  
If he be not truly wise,  
Man is like the beast that dies."

A week ago, the eighteen members of the United States figure-skating team were in the glory of their youth, everyone likely a specimen of the acme of youthful health and vigor. Today their voices are silent, their eyes are shut, their ears are deaf, their agile arms and legs are motionless, their graceful bodies have fallen prey to the last enemy here below — Death! Their souls have gone to their eternal place — to heaven or to hell.

A week ago today, our nation had high hopes for a good showing in Prague and in the next Olympic skating event. On Thursday last, God laid low the pride of our nation by snuffing out eighteen hopefuls.

### Warning

God is speaking to our nation in the sounding of such a trumpet of judgment. Our nation violates God's will right and left. The United States Figure Skating Association held its great event on the Lord's Day. These young people were asked to spend their last Sunday on earth in the skating arena of Philadelphia, instead of spending it in resting and worship. Thereby they flaunted the commandment of the Lord of the Sabbath.

A few years ago, a boy who attended the Eastern Christian High School in Paterson, New Jersey, was an excellent skater. He had learned the art in the Netherlands. He had all the potential of winning silver skates, of rating in the nationals. Why did he not jump at the invitation to enter the national tryouts? He knew that the Lord of all the earth had said, "Remember the Sabbath day to

keep it holy." He knew that required Sunday involvement in skating was contrary to the will of God. To know that is to know what one is to do. Our desire must always be subjected to the will of God.

Commenator Hugh Brown may call this disaster a "mass slaughter" because the Skating Association put the entire team on one plane instead of putting them on different planes. However wise that might have been, let us not fail to see that the Lord of all the earth had set the bounds of the lives of these skaters, which no planning of man could have enabled these youths to pass. Insurance policies and preventive measures cannot stop the hand of God.

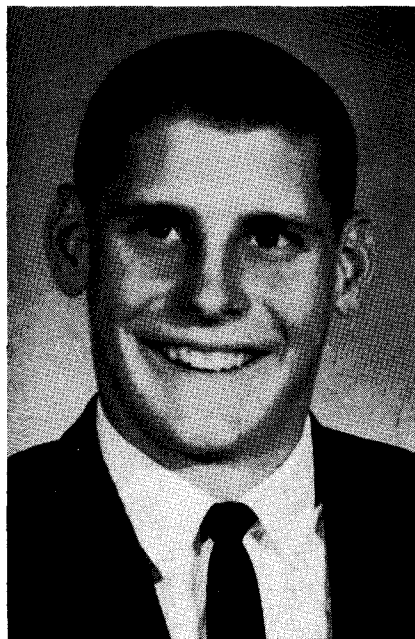
"Man . . . is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not . . . Seeing his days are determined, the number of his months are with thee,

thou hast appointed his bounds that he cannot pass" (Job 14:1, 2, 5).

It is still the day of grace for Karen Howland of Seattle, who, according to commentator Red Hamer, missed the fatal plane flight by a fraction of a point in skating scoring. How significant a fraction of a point can be in the providence of God! Is it not sad that she is said to have ascribed her escape from death to "good luck" — instead of attributing it reverently and gratefully to the gracious providence of God.

For you, young people, it is also still the day of grace. "Behold, now is the accepted time; behold, now is the day of salvation" (II Corinth. 6:2b). Mother used to say, "Old people have to die, young people can die." Among those who died last week were the grandfather of two of your fellow students, a man in his ripe eighties, and eighteen skaters who were very young.

Where would you spend eternity, had you died a week ago?



CHARLES RICHARD SCHERER

*"Let no man despise thy youth."*

## The Coming Generation

Any Sunday evening along about 6:20 at First Orthodox Presbyterian Church in Long Beach one can see a tall, good-looking fellow hustling in and out of the Senior High Machen League room. Charles Richard Scherer, age 17½, six feet tall, a senior at Millikan High, is president of the Machen League. He takes his job seriously and makes sure that everything is in order for each meeting.

One might say that Rick is of presidential caliber since he is also the student body president at Millikan High, a magnificent new school of 2700 pupils. In addition, he is president of the German Club and was president of his class last year.

Rick is an all-round student, standing sixth scholastically in a class of 800. He is a member of the National Honor Society as well as of the California Scholar's Federation, and has maintained a place on the Principal's Honor Roll throughout his high school years.

Furthermore, Rick excels in sports. His 170 pounds of brawn made him a top football man. He has his var-

sity letter in both football and track, where his specialty was the high hurdles. His hobbies indicate of what sort he is: sailing, flying (there's a plane in the family), camping, hiking, fishing in the high Sierras, restoring old cars (he has one).

Rick has high ambitions and the natural vigor and pluck to see them fulfilled. He would like to enter Stanford University next fall in pursuit of a career either in civil engineering or in law. Keep your eyes on this fellow! God willing, you may be hearing of him in a few years.

A quotation from Rick himself will best reveal the heart and spirit of this outstanding teenager: "I have in Christ, through the Church, a real bulwark of security which has helped me to maintain my studies and still hold offices of responsibility. Because of my Sunday school and Machen League teachings I now have substantial answers to many of the questions of life that haunt my friends at school.

"At home my parents have unselfishly spent much time with me, trying

to develop the good qualities that God has given me. If every youth were given the guidance, love, and interest that my folks have given me, the problem of juvenile delinquency would be non-existent."

Rick has not hid his light under a bushel. He is respected for his Christian testimony. We can but pray, in words similar to those of Paul with respect to young Timothy, that he may continue in the things which he has learned and been assured of, knowing of whom he has learned them; rejoicing that from a child he has known the holy Scriptures, which are able to make one wise unto salvation through faith which is in Christ Jesus (II Tim. 3:14-15).

G. W. E.

One generation is bound to have an interest in the one that follows. There are many fine teenagers in our churches who will be the leaders and responsible members of the Orthodox Presbyterian Church within a few years. We'd like to meet some of them through these pages. Your contributions for such a feature are invited. Perhaps each Senior Machen League in your area could nominate one or two candidates, from which two or three from each region or Presbytery could be selected and submitted for publication. In this way we can better represent the whole church. How about it? A photo or informal snapshot will be appreciated.

## What About Your Church Library ?

By **NORMA R. ELLIS**

Christians have sometimes been accused of bibliolatry, or the worship of a book, the Bible. True Christians quickly recognize that this is a false accusation. We do not worship the Bible, rather we cherish the Bible as the very Word of the Almighty God whom we do worship.

Christianity has ever fostered learning. Wherever it has gone, there have come in its wake the printing press and books and schools and libraries. The Reformed faith in particular, as it sees God's common grace showering gifts of thought and expression upon all men, and as it sees God's command to subdue all things, even the realms of the intellect and the arts, unto the Creator, has sponsored the acquiring of knowledge and the writing and reading of good books.

Our little churches have a great way to go in accomplishing that which God would have them do in the world today. One of the ways in which this is to be done is through the work of missions. That we are quite conscious of, even though we recognize that we by no means exert ourselves to the utmost in supporting it. Another way in which we should be accomplishing our task for God is by building up our own people in faith and knowledge. We seek to do this by our worship services, our prayer meetings, our Sunday schools and Machen leagues. But there is another way that probably we have not employed as we could, that is by means of the church library.

### What a Library Can Do

Sometimes we conceive of the library as a dusty corner where books are kept. The modern church library is not to be this. The library is a sunny, cheerful spot, perhaps an alcove of the church parlor (that is our dream for Knox library!) from which books and other types of educational material flow to all persons in the church community.

What can the library do for the church? It will involve a certain

amount of expense; is this expense warranted? Let us mention some practical things that the library can do for your church:

1. The library can enrich the instruction in the Sunday school and elsewhere by supplying books that will help the teacher to improve his teaching practice, books that will provide background materials for the presentation of the lesson itself, and visual aids that will help vitalize the teaching.

2. The library can continue the instruction in the Sunday school and elsewhere by providing books and materials that the students may read as an outgrowth of their instruction.

3. The library can help leaders of youth and other organizations in preparing talks or working on projects.

4. The library can supplement the minister's book collection and aid him in his study and sermon preparation.

5. The library can help meet the particular spiritual needs of individuals.

6. The library can provide recreational reading which will be trustworthy and a boon for young Christians.

7. The library can raise the reading level of its constituency and contribute to the impact of the church people upon the community.

8. The library can increase the interest in and support of missions among children and adults alike.

9. The library can increase the realization of what our church is and the tradition in which it flows, as well as the errors which it opposes.

10. In all, the library can contribute toward the glory of God in the salvation of souls and the growth in the Christian lives of his people.

There are those among us who could tell of specific instances in their lives and the lives of others to substantiate these claims of what the church library can do and does. Surely the library is a needed organ in the church.

Do you agree? All right then, how do we get one started? There are probably many ways. Sometimes a library just grows up like Topsy. But a few books on a shelf somewhere that have been accumulated somehow or other do not make a library! So if that is the case in your church, or if you have none, why not begin at the beginning.

### Getting Started

The beginning is the Session. Through the pastor or your husband or by formal request in writing, approach the Session concerning the organizing of a church library. You might point out some of the aids that a library can be to a church, calling attention to this article! In turn, the Session should appoint a librarian who will keep in close contact with the pastor. In a larger church the Session could appoint a Library Committee including the pastor, a representative from the Sunday school, and perhaps a representative from the Women's Missionary Society and the Board of Trustees. Too large a committee, although securing the interest of more people, will be unwieldy in most cases. This committee will select the librarian, who will be approved by the Session. Assistants will also be needed. Either the committee or the librarian himself may seek the aid of typists and other helpers. A Library Club could be a great deal of help in some churches.

What should the librarian be like? He should be a person who likes books and has an acquaintance with books appropriate for such a library. He should be a person who loves people and can sense their needs, since a librarian is a mediator between books and people. He should be one who enjoys order and system and, if possible, he should have an imaginative flair and be willing to try new things.

Probably the next question we need to solve is, Where shall we get the money? The best way, since it is the

most regular way, is to have an item placed in the budget for this purpose. The librarian or Library Committee could make a formal request to the Board of Trustees, the Sunday school, the Machen Leagues, and the Women's Missionary Society for the placing in the budget each year of an item for the library. It could be that books for their own interest might be purchased, for example, as "A Gift from the Senior Machen League" and be so indicated on a book plate. Likewise, books given by individuals or as memorials should be so indicated on bookplates. There are ways of securing some books free. (See *Church Library Handbook* by Christian Education Partner Service, which sells for \$2.75 from Scripture Press.) Some publishers give church libraries a discount. Much material can be secured free for use in the vertical file, to be described later.

Well, we have the librarian and the money, now we can get started. Where shall we put the library? It was mentioned at the beginning that one ideal place would be an alcove in the church parlor! What we are getting at is that the library should be: (1) in a place where people will go, (2) comfortable for people to be in, and (3) attractive enough to lure them.

### Location and Equipment

Some of our prospective readers will not care enough about the library to climb steps to get to it. Some will not snoop around corners to out-of-the-way cubbyholes. School librarians like to call the library "the heart of the school" and they like to have their library located on the ground floor in the center. This would be ideal in the church as well.

The library should be made as attractive as possible. The essentials are, beside the book shelves, a study table and chairs, a magazine rack, adequate lighting, a three-drawer legal size file, a place in which to store records, films and filmstrips, slides, tape-recordings and visual equipment, a card catalog to assist in locating material, an accession book and a shelf list.

After all, however, when we think of libraries we do think of *books!* How shall we decide what books to purchase for our library? The librarian should always be open to suggestions from the users and, if the books selected meet with his approval and

that of the pastor, should quickly secure them. The pastor himself will have suggestions of value. Book reviews in reliable periodicals will also be helpful.

Catalogs from such publishers as Presbyterian and Reformed, Eerdmans, Glad Tidings (Zondervan), Moody Press and Scripture Press are worth perusing. The librarian must remember that these are advertising mediums and the blurbs should be taken with caution. Knowing authors is perhaps the greatest guide. It goes

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**Books may be ordered through the Committee on Christian Education The Orthodox Presbyterian Church 7401 Old York Rd., Phila. 26, Pa.**

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without saying that the catalog of the Committee on Christian Education of the Orthodox Presbyterian Church will be kept close at hand and used.

These guides for purchasing books, however, apply mainly after the basic book collection has been built up. First the librarian, with the help of the Library Committee, should draw up a list of the kind of books he wishes to see in the church library to meet its own specific needs. In one of our churches the list might include:

- Bible—several versions
- Bible dictionary
- Bible commentary (one-volume to start)
- Bible atlas and geography
- Bible history, customs and social life
- Biography — Life of Christ, Bible characters, church leaders, missionaries; also for young people
- Catechism (Westminster) with proof texts
- Child psychology and training
- Christian living
- Christian schools
- Church history and government
- Confession of Faith (Westminster)
- Cults and Isms
- Devotional books and helps for various groups and ages
- Fiction — for all ages
- Missions — history, lands where we have missionaries
- Music and hymnology
- Parents and Christian homes
- Prayer
- Presbyterianism
- Protestant Reformation
- Recreation and games
- Religions of the world

- Roman Catholicism
- Scripture — canon, inspiration, infallibility, authority
- Sunday school teaching and methods
- Witnessing
- Young people — counselling, problems, work

Each person's list would be different, since a person's favorites are bound to be reflected. However, if such a list is compiled and used as a guide in book selection the library will be less likely to be overloaded in some sections and lacking in others. The pastor will be helpful in deciding the best book in certain areas — just so he remembers all of the parishioners are not graduates of Westminster Seminary!

How to prepare books for the shelf, how to set up an accession record, a card catalog, a shelf list and a borrowing system is of interest only to the librarian himself. If he has had no library training there are books on library procedure which should be secured and mastered. A good organization of the library is necessary if the library is to be used to the full. Material may be sitting quietly in the library but if it cannot be located when it is needed it does no good.

So far we have a librarian, a library and books. But in our situation particularly, much material that might be needed is not found in books. As a help toward solving this problem we shall discuss in the second part of this article a most useful contraption called the vertical file.

*(to be continued)*

### Westminster Women's Auxiliary to Meet

The Auxiliary of Westminster Theological Seminary will hold its Commencement luncheon in Machen Hall at 12:30 on Wednesday, May 17, according to an announcement from Mrs. Leslie W. Sloat, president. Mrs. Frank H. Stevenson is honorary president of the group.

The Seminary's executive secretary, the Rev. Eugene Bradford, is to speak at the meeting which follows the luncheon. The goal of the Auxiliary toward the support of Westminster is \$25,000. Mrs. Arthur W. Kuschke, Sr., is the treasurer of the Women's Auxiliary, and gifts may be sent directly to the Seminary, Phila. 18, Pa.

## The Newest Golden Candlestick

By CHARLES E. STANTON

The Presbytery of New York and New England has just added another golden candlestick to its number. It has taken possession of one more stronghold in its progress toward bringing back to New England the faith once delivered to the saints in the Scriptures, and cherished by our forefathers who first settled on these shores. At its regular Spring Meeting held here in Lewiston, Maine, March 21st and 22nd, Presbytery granted the petition of certain persons that had been meeting regularly for worship that they be constituted the Trinity Orthodox Presbyterian Church of Androscoggin Valley. This church includes eighteen communicant members and twelve covenant children.

At the time of the founding of our denomination Second Parish Orthodox Presbyterian Church of Portland was the only Presbyterian church in Maine. The Rev. John Skilton, pastor of Second Parish Church at that time, Professor John Murray, and the Rev. William Green, pastor of a Congregational Church in Massachusetts, served as members of a Committee for the Propagation of the Reformed Faith in New England. Under the auspices of this Committee, Westminster Theological Seminary students conducted services during the summer months for two or three years in the towns of Canaan, Stowe, Brownfield, Belfast, East Windham, Gorham, Falmouth, Orr's Island, Steuben, and Pownal Center, all in Maine.

### A Professor's Vision

In several instances men who graduated from Westminster came to northern New England with the intention of continuing the work in some of the more promising locations on a year-around basis if possible. These men labored for a period in Deerfield, New Hampshire, and Steuben and West Cumberland, Maine. After a period of a year or two it

*We asked Mr. Stanton to tell us something of this new Orthodox Presbyterian congregation and to give us something of the background of the mission work in Maine. He has incorporated some historical information presented by Mr. Lenville Hawkes, an elder in Second Parish Church, at the service at which Trinity Church was welcomed into the Presbytery.*

became apparent that it was not possible for various reasons to establish an Orthodox Presbyterian Church in any of these fields.

So far as we are concerned, the establishment of this newest church of our denomination, as well as the other work we have done in New England, had its inception in Professor Murray's room at Westminster Theological Seminary more than twenty years ago. A month or two before graduation in 1939 he called me to his room, spread out a road map of Maine, and asked if we would be willing to go to the village of Canaan where Westminster men had already labored for a couple of summers. The pay was fifteen dollars a week, on which two of us were to live, operate a car, and provide for such children as the Lord might give us (the first one came within a year). Canaan was small, Professor Murray pointed out, but there was Bangor to the east, Skowhegan to the west, Houlton to the north, and Waterville, Augusta, and Lewiston to the south. Since the Lord accomplishes his designs with little as easily as with much, and since there wasn't more to offer, fifteen dollars was offered without apology. We accepted the offer.

We conducted services in Canaan the year around for the first time in the memory of anyone living there, I believe. We began services elsewhere, also: in West Pittsfield, in St. Albans, and in Cornville, and we moved to St. Albans. After about three years it became apparent that of

these various places Cornville was the only one where there was a prospect of establishing an Orthodox Presbyterian Church. Not that our work in Canaan or St. Albans or West Pittsfield was fruitless. A vigorous little independent church is flourishing in Canaan today with services the year around and with a resident minister; and the church in St. Albans has prospered also with its own resident minister and services throughout the year.

### Some Plant, Others Water

A vital factor in any work we have accomplished in Maine has been the wise counsel and unfaltering support of a young man and his wife who had just gotten married and had settled down on a farm in Cornville in 1939. Because he could not afford anything better at that time he was farming with a team of horses that were given to him, as we remember, because they were so vicious and dangerous no other man in town could or would drive them. In learning how to earn a living with those vicious horses, and to drive them without anger and without fear, this young man learned lessons that later were to make him invaluable as a ruling elder: lessons of how to rule in the church without anger and without fear, and of how to earn a living by the sweat of his face and to expect others to do the same.

After five years on the foreign mission field and one year in Albany, New York, we returned to Cornville. Churches were organized in nearby South Solon and East Madison from which young people have gone forth to college and to the mission field. These two churches later amalgamated with the Cornville Church, whose pastor is the Rev. Harold Dorman. Services were conducted in Wellington, 25 miles to the north, where a lovely little church building that was at the point of collapsing was purchased and repaired with funds contributed by Memorial Orthodox





The Presbytery of New York and New England meeting in Lewiston, Maine in March, 1961



The congregation of the Trinity Orthodox Presbyterian Church of Androscoggin Valley

Presbyterian Church of Rochester, New York. The building still belongs to our denomination, although a Conservative Baptist Church now carries on an active work in that village and in that building.

After a twelve-year program of trying to establish Orthodox Presbyterian churches in neglected small towns and rural areas, we realized that in order to reach Maine effectively and to establish permanent churches it was necessary to seek to found them in the larger centers of population. Having heard of certain persons in Bangor, 50 miles to the east, who were interested in our denomination, we started services there and continued them until a full-time pastor was secured. The Rev. George Weeber now ministers to the Pilgrim Church. Next we turned to the Houlton area of northern Maine and began services that led to the organizing of Bethel Church in that area, where licentiate Ronald Jenkins is laboring.

#### God Gives the Increase

Looking southward then, we selected Lewiston as the next field of labor, and obtained the approval of Presbytery's Home Missions Committee that we should move to Lewiston. It was the largest city in Maine in which we had no church. At the same time we began work in Bethel, 50 miles to the northwest. This work developed, and an active little independent church is carrying on there today as an outcome of our labors. When it became apparent that the work in Bethel would not develop into an Orthodox Presbyterian Church, Presbytery's Committee discontinued

support for a time.

At this point, when the feeble light that had been ignited in Lewiston seemed about to be extinguished, the Lord raised up a brave young woman to stand alone to profess her faith in Christ and to insist that the need for our testimony in Lewiston was urgent and that it must continue. Her voice prevailed, and the Lord was pleased soon to add others of like conviction. After a period of six months, the Committee resumed support of the work in Lewiston for a five year period, beginning with one hundred dollars a month and decreasing each year until the fifth and last year when the support will be in the amount of twenty dollars a month.

It is now two years since we conducted the first Orthodox Presbyterian services in Lewiston. More than once in those early days there was no one at all present for our meetings but ourselves. Our attendance at morning worship now averages from 40 to 45, and almost all these people stay for the Sunday school Bible study. There

is a Machen league meeting and an evening service, and a mid-week Bible study and prayer service. We rent a church building that is in an excellent location, and we have already begun negotiations for its purchase.

Of all the fields where we have labored, we undertook this work in Lewiston with the greatest apprehension. We had no contacts at all with which to start. When support was not forthcoming we were confronted with greater problems about obtaining a livelihood than we had ever faced before. Our present joy in this work and bond of fellowship with those whom the Lord has given us here is the greater for the apprehension we experienced and the obstacles overcome by the grace of God.

This is no time for complacency however. There are still whole states in New England where there is no consistent testimony to the gospel of salvation by grace alone as set forth in the Reformed Faith. Let us pray unto the Lord of the harvest that he would send forth laborers.

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# Sphere Sovereignty

By G. I. WILLIAMSON

There is no sphere of life in which God is not sovereign. He is, to quote Scripture, "Lord over all." Therefore the Christian, whatsoever he may do, must "do all to the glory of God" (I Cor. 10:13).

But it is precisely because the authority of God is absolute that the authority of man is limited. And because the authority of man is limited we must recognize what has been called "sphere sovereignty." That is, the authority which God delegates is strictly limited to that realm of human life that God intended it to regulate. And it may not exceed those limits without invalidating itself, so far as the excess is concerned.

The most obvious (and also the most fundamental) examples of sphere sovereignty are those that we find in the family, the church and the state. God has given authority to the father and mother. It is therefore their God-given duty and privilege to instruct and discipline the children that God gives them. And neither the church nor the state has a prior or inalienable right to interfere. It is true that both the church and state have authority which bears upon this parental task, but it is also true that the parental authority is inalienable.

Today, in our country, the state (civil government) has transgressed the sphere of parental authority. It has taken control of the education of chil-

dren. And it has decreed that the 'sectarian tenets' (i.e. religious beliefs) of the parents may not be allowed to condition the child's education. Many parents would like to have their children brought up (as they were) to believe that the true God is supreme—that he rules over all and that all truth is consistent with his Word—but are now told that such ideas as these are not acceptable to the state, and so cannot be taught as the constant conditioners of their children.

Yet this instruction within the confines of 'constant conditioners' is the divine commandment! (See Deut. 6:5-15 and Eph. 6:4 as instances.) And not even the Caesar of our own growing government has a right to violate such a clear command. That is why Christians in many areas of our land are returning to the original American method of education, namely, through *parent* (rather than government) controlled schools.

It is not always realized that the Roman Catholic system of parochial schools violates the same principle, though in another direction. Just as state-controlled education falsely conditions the child to standards that are one-sided (in favor of the aims of the state) so that church conditions falsely to standards that are one-sided (in favor of the aims of the church hierarchy). In both cases individual liberty and healthy non-conformity

are suppressed.

There are, of course, many other manifestations of man's perverse tendency to violate God's order. In Communist China today we see a ruthless determination of the state to crush both family and church. And in some Roman Catholic countries we see the church dominating both home and civil government.

God's way is not man's way. It is a more excellent way. It calls upon us as Reformed Christians, not to force the state to be the church, nor to try to set one divine institution over another, but rather to seek, by the grace of God, to function within each sphere as true servants of God. The Reformed Christian is just as concerned as the Roman Catholic that his views and aims be registered in the activities of the state. But he does not seek to accomplish this by means of making the church a political pressure group, but rather by individual political activity.

Again, the Reformed Christian is just as concerned (or ought to be) as the Roman Catholic that his children receive an education thoroughly conditioned by the Word of God. He does not seek to get this by making the state subservient to the church (as the Roman Catholic Church might if it were ever to get money out of the public treasury for its schools). Rather he seeks it by private initiative, in concert with other families.

Nothing less than a truly Reformed church in a land filled with Christian families and with a civil government under God is our aim. But we must not seek it by undermining the very provisions of God for attaining it.

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## S I N

On little feet  
They slyly go, all  
Unseen, hardly heard  
Within the plaster wall.  
Their quiet ways  
In ceiling, floor and roof  
Are ways beyond our probe —  
Sounds, their presence' only proof.  
Yet, one day soon,  
In closet, kitchen, linen store,  
Their havoc will be seen, as  
Satanic natures seek for 'more'.  
Boldly, then, too,  
Will through the hallways run  
Those now 'safe' in plaster wall:  
Sins once silent, now so loudly done!

ARTHUR BOYCE SPOONER

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## Twenty-fifth Anniversary Historical Display

**Wilmington, Del.** — Among observances planned for the Twenty-fifth Anniversary of the Orthodox Presbyterian Church is a banquet followed by a public meeting at the Emmanuel Church of Wilmington on Friday evening, June 9. This comes during the week of the General Assembly which will be in session at Glenside, Pa.

An historical display is to be set up in the social hall of the church for the anniversary occasion. The Rev. Robert W. Eckardt, a member

# Here and There in the Orthodox Presbyterian Church

of the planning committee, has asked the cooperation of any who may be able to supply photographs, letters, books, documents or other items of significant interest in connection with the anniversary celebration. "They may illustrate the development of a particular congregation or pertain to the whole denomination, its committees or its presbyteries," he stated. "Pictures of former pastors or missionaries, pictures of the earlier years of present ministers, photos of original buildings together with present edifices, pictures of the various general assemblies or other gatherings — all will be welcome," Mr. Eckardt pointed out.

He stressed the importance of labeling items for identification when on display, and of fastening a return address to each item in order that they may be returned. Material should be sent to arrive by May 27 (insured if valuable) to Mr. Harry C. Watson, 1107 Graylyn Road, Chatham, Wilmington 3, Delaware.

**Baltimore, Md.** — Word has been received of a change in the name of the church formerly known as St. Andrew's to the First Orthodox Presbyterian Church. Pastor of this Baltimore congregation is the Rev. Cromwell G. Roskamp.

**Westchester, Ill.** — Ten years after its organization as the Westminster Orthodox Presbyterian Church the congregation is rejoicing in the step of becoming fully self-supporting. Pastor of the church is the Rev. Glenn T. Black.

**Schenectady, N. Y.** — Calvary Church mourns the death on March 13 of Mrs. Doris Slausen Kress, a faithful member of the congregation, a teacher in the Sunday school, and mother of four sons and two daughters who survive. One son is the treasurer of Calvary Church. Another, the Rev. Arnold Kress, is pastor of the Nashua Orthodox Presbyterian Church of Edinburg, Pa. He conducted the committal service at the grave.

The funeral service reflected her personal Christian testimony and joy-

ous faith. Knowing the likelihood of her death because of cancer, she had some weeks earlier suggested a funeral text, Colossians 2:9-10, which her pastor, the Rev. Raymond Meiners, used in the service held in the church. One of her daughters, Mary Anne, the wife of a Westminster graduate, the Rev. John Humme, sang "If with All Your Heart Ye Truly Seek Me." The congregation sang three hymns which Mrs. Kress had requested: "How Firm a Foundation," "Joyful, Joyful, We Adore Thee," and "Rejoice, Ye Pure in Heart."

**Fall River, Mass.** — Pastor G. I. Williamson on April 30 begins his regular spring classes of instruction in the basic teachings of Reformed Christianity. The purpose of the six classes, held prior to the evening service, is to provide an opportunity "to gain a clear grasp of the whole Christian plan of salvation direct from the Bible itself." The classes are open to all, whether or not they may be preparing to unite with the church.

**West Collingswood, N. J.** — Elder William Gooch has been elected superintendent of the Sunday school of Immanuel Church and will assume his duties in May. The present superintendent, Dr. Kenneth Avis, and his family will be moving to Memphis, Tenn. this summer.

**Portland, Ore.** — A series of evangelistic services were scheduled for First Church during the third week of April, with the Rev. Robert K. Churchill as the special speaker. The choir of the Portland Christian High school furnished special music at a recent evening service.

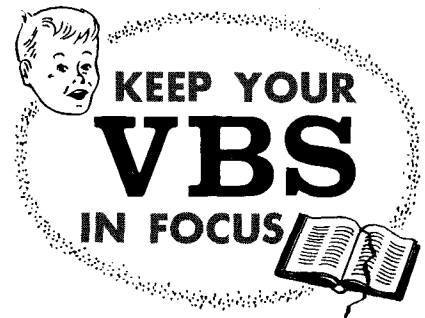
**Garfield, N. J.** — The spring Machen League rally of the Presbytery of New Jersey is planned for May 5 and 6 in Garfield and Fair Lawn, according to an announcement by the Rev. Thomas Champness of the Young People's Committee. Principal speaker is to be the Rev. Jack J. Peterson of Stratford.

**Whittier, Calif.** — Calvary Sunday School set a new record in March with an average weekly attendance of 138 and the Honor Roll for perfect attendance soared to another record

high of 92. Also moving along at a record pace is the fourth Mile-Of-Pennies contest which is averaging \$41.80 per Sunday. The best time so far for the mile (\$844.80) has been 23 weeks, reports "Calvary Press."

**East Orange, N. J.** — Covenant Church was host to one of the third annual Westminster Lecture Series sponsored by the five Orthodox Presbyterian churches in north Jersey. Professor Edmund P. Clowney delivered the five Friday evening lectures during the late winter on the general theme "World Religions and the Gospel."

Among weddings of recent months was that of Gloria Bordeaux, daughter of the pastor of Covenant Church, who became Mrs. Richard E. Whitney.



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## Orthodox Presbyterian 28th General Assembly in June

Business sessions of the 28th General Assembly of the Orthodox Presbyterian Church will get under way at 9 a.m. on Tuesday, June 6, after a 20-minute devotional period. Meetings of the Assembly are to be held in the Calvary Orthodox Presbyterian Church, Glenside, Pa. Ruling Elder David L. Neilands, Moderator of the 27th Assembly, will conduct a devotional service at 8 p.m. on Monday, June 5.

The Committee on Arrangements has made plans to provide meals and lodging for delegates and their friends.

In addition to the usual routine matters, and the important reports of the standing committees of the church, the proposed docket received from the Rev. LeRoy B. Oliver, Stated Clerk, lists a number of significant items. Among these are a report of the Committee on Revisions to the Form of Government, a report of the Committee to Examine the Current Doctrines and Practices of the Peniel Bible Conference, and a report of the Committee on a Representative Assembly.

## Covenanter Seminary Sesqui-centennial Progress

The Theological Seminary of the Reformed Presbyterian (Covenanter) Church at Pittsburgh has begun a new period in its 150-year history with the recent dedication of its thoroughly-renovated building and a new chapel. Dr. Paul D. McCracken of Philadelphia, seminary board chairman, presided at dedicatory exercises March 23. Dr. S. Bruce Willson is seminary president.

The remodeled building at 7418 Penn Avenue now provides dormitory space for those who desire it, as well as dining room and other living facilities. The money has come from a sesqui-centennial anniversary cam-

paign for \$200,000. Of this \$150,000, has gone into the building improvements; the rest will augment endowment.

President Willson defines the

school's continuing purpose: "To train Christian workers in communicating the Bible as the infallible word of God, and seeking its application to all areas of life."

### THE BIBLE FOR OUR TIMES

*"But I am Roman born"* (ACTS 22:28 ARV).

This was the claim of the apostle Paul when he was put in chains in Jerusalem. He had been falsely accused, and those who were attacking him were not stopping short of attempted murder. Paul's life was in grave danger. It was at this critical point that a band of Roman soldiers rescued him. Later when the chief captain was advised of Paul's citizenship, he was "afraid after he knew that (Paul) was a Roman and because he had bound him." So it was as a Roman citizen that the apostle, though a Jew and a Christian, received a good measure of justice and courtesy at the hands of Roman officials.

It was on such a background that Paul often wrote of another kind of citizenship. For example, he reminded the Christians in the city of Philippi that their "citizenship is in heaven" (Phil. 3:20). Although the Philippians might be properly proud of their rights as members of a Roman colony, they should never forget that they were first of all citizens of a heavenly kingdom.

To be able to enjoy the favors of the kingdoms of this world is a great blessing indeed. The significance of the word "refugee" for our time points up this obvious truth. But what far more wonderful privileges belong to the heavenly citizenship. "As citizens of the New Jerusalem, we share heaven's honours . . . for we are already sons of God, already princes of the blood imperial; already we wear the spotless robe of Jesus' righteousness." (Spurgeon)

It need hardly be remarked that as the blessings of earthly citizenship demand an adequate response from us, so, also, the advantages that are ours as subjects of the kingdom of God require a corresponding allegiance and loyalty to our heavenly Benefactor. If I am a citizen of heaven, then I am under divine rule. Christ the King reigns in my heart. My daily prayer must be, "Thy will be done on earth (in me) as it is in heaven." In the very nature of the case our life must coincide with our high calling. Otherwise shame is brought upon the name of our Sovereign, and we become stumbling blocks to others who might desire to enter his kingdom.

RALPH E. CLOUGH

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