

GUARDIAN

Unfinished business . . .

Preaching Christ crucified to guilty sinners around the world

Mending broken bodies and spirits through medical work and the gospel

Teaching the truth to young and old through tracts, Sunday school materials, Christian literature

Bringing Christ to a rapidly secularized America

Unfinished business . . .

Witnessing by life and word to my neighbors

Giving of my money and property to reach others

Praying without ceasing for God's blessing on the work of home and foreign missions and Christian education

Unfinished business . . .

New appointees ready to go to foreign lands, awaiting support

Home missions opportunities crying for men and aid

Sunday school materials unwritten for want of writers and funds

“Is it nothing to you, all ye that pass by?”

THANK OFFERING — 1964

Serious Warnings

EDWARD WYBENGA

Luke 17: 1-10

Committing Offences

Chapter 17 begins with a few warnings. The first warning concerns the commission of offences. What is an offence? An offence is something that we say or do which causes others to fall into sin. Whenever a person tempts another to commit sin, that person is guilty of an offence.

Now, Jesus says that offences are sure to come. Even professing Christians will be guilty in this matter. So lax and degenerate will man become that hope itself will be in danger of turning into despair. Spiritual leaders whom we trusted but who undermined our faith in the Bible as the very Word of God; members of our family who have become so engrossed in the ways of the world that they have drawn us away from God and his service; friends who by their downward influence have broken our allegiance to the standards of Christian morality; teachers who have taken from us the foundation upon which our faith and life were built—these are guilty of committing offences that tend to destroy men's souls.

"Offences will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." By "little ones" Jesus means his true and humble disciples who show the trusting spirit we find in very small children. To offend them, that is to lead them astray into paths of sin, is a great evil in the sight of Christ. The person who is guilty of doing that would be better off if he had been drowned before committing that sin. His judgment in that case will be less. No wickedness is greater than that which tries to mar the peace, defile the purity, and destroy the faith of God's people.

An Unforgiving Spirit

The next warning concerns an unforgiving spirit: "Take heed to your-

selves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him." If a fellow Christian does you an injury, whether physical or moral, by word or deed, it is your duty to speak to that person and ask him for an explanation. If it was a deliberate and purposive wrong, that person should be rebuked and censured in a brotherly way. He should be shown how he has injured you, and thereby sinned against his own soul.

Human relations, even among Christians or members of the same family, can be such that serious disagreements and conflicts arise, harsh words are spoken, outrageous acts are committed, spirits are wounded, bitterness and enmity fill the hearts. Such a state of things can not continue without disrupting sacred human ties and leading to every evil work. Reconciliation must be effected, peace must be restored, a loving relationship must be reinstated. But such can never take place without repentance and confession of the wrong by the one party, and forgiveness by the other.

If the wrong-doer will receive correction, own his sin and repent, he must be forgiven. Even if he sins repeatedly but each time truly repents, that person must be forgiven. He must be dealt with in a kindly way. The wrong must be buried and forgotten.

Weakness of Faith

Such high ethical demands of a forgiving spirit seemed to the apostles impossible of fulfillment. Therefore they said unto the Lord, "Increase our faith"—give us deeper, stronger, growing faith—that we may be able to do this hard thing of forgiving those who have wronged us.

And the Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Does it seem as hard for you to forgive others as it would be for you to uproot a mulberry tree by a

mere word and cause it to be cast into the sea—does it seem that hard to you? Well, says Jesus, it can be done.

The hardest things can be done, the greatest wrongs can be forgiven, where there is faith in the power of God. It may be a small faith like a grain of mustard seed but if it is a true faith, it can do wonders! No moral obstacle can prevent the progress of God's kingdom if God's people will exercise a real, living, conquering faith.

Presumptuous Claims

It seems that the disciples were somewhat impatient about the coming of the Jewish kingdom which they supposed that Christ, as the Messiah, would set up. In this kingdom the apostles looked for special rewards that would be given them because of their position and work.

To correct a wrong idea concerning the matter of receiving rewards Jesus presents a parable. Here is a servant just returned from plowing in the field. He is tired and hungry but his work is not yet done. His master commands him at once to set the table, prepare the food, and serve his master first. Afterward the servant may sit down and eat.

Now, what was the point of the parable? "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Even when we have done all that God has commanded us to do, we must still admit that we are "unprofitable servants," that is, we have brought no profit to God and we can make no claim upon God to pay us for our services. We have simply done our duty, nothing more. We have not earned anything, and God is under no obligation to reward us. God is not our debtor.

Even so, God does reward his servants, and that most richly; but let us always remember that these rewards are not of merit but of grace. Thus all the glory and praise belong to God.

RENEWAL TIME ?

This is renewal time for many subscribers. Be sure we have your correct address, including ZIP number.

It's a good time to send a gift subscription to a friend, too.

The Presbyterian Guardian is published monthly (except May-June and July-August) by the Presbyterian Guardian Publishing Corp., 7401 Old York Rd., Phila. 26, Pa., at the following rates, payable in advance in any part of the world, postage prepaid: \$3.00 per year (\$2.50 in Clubs of ten or more); \$1.00 for four months; 25c per single copy. Second Class mail privileges authorized at the Post Office, Philadelphia, Pa.

Education in a "Christian" Society

LEONARD VERDUIN

An analysis of the title of this lecture requires an exploration of the educative enterprise as such and an examination of the effect which the presence of Christianity has on this educative enterprise. As we see it we can best do this by developing one by one the following theses: 1) Man is a culture-creating creature; 2) To educate is to convey the cultural heritage; 3) Christianity makes for cultural compositism; 4) It therefore leads to complexity in the educative enterprise.

I

Man is a culture-creating creature, perhaps we should say a culture-creating animal.

Perhaps we do well to say a word or two in defense of this terminology of speaking of man as, in any sense, an animal. Webster's Collegiate defines an "animal" as "any member of the group of living beings typically capable of spontaneous movement and rapid motor response to stimulation, as distinguished from a plant." Etymologically the word "animal" is from the Latin *anima* (spirit) and an animal is then a creature form that is animated. Stones and trees are forms of existence in which animation is absent; above these is a form of creature existence that is higher, that of the animated, or of the animal. Surely man belongs to this category of being. When it is said that man is an *animal* we follow a usage both old orthodox—as is the custom of supplying an adjective, such as *rational* or *moral*, or, as in the present context, *culture-creating*, to indicate that great gulf that exists between man and the "lower" animals.

We say all this because there is a tendency to look askance upon the assertion that man "belongs to the animal kingdom," in fact upon any usage in which man is included in the concept *animal*.

It may be useful to ask whence this squeamishness derives. Whatever may be the final and sufficient answer to this question, it is patent that it does not derive from the Christian Scriptures. The

Bible, although it reserves for man the quality of "made in the image of God," does not hesitate at times to club together man and the lower animals, to mention them in one breath. A case in point is the last verse of the Book of Jonah, where we read that Jehovah declares to the rebellious prophet, who would quite nonchalantly have done with the whole city of Nineveh: "Should not I pity Nineveh . . . in which there are more than one hundred twenty thousand people who do not know their right hand from their left, and also much cattle?" Here we have the *miseri-cordia* of the Almighty fastening itself in one sweeping glance upon the children of men as they played in the streets of Nineveh and upon the lower animals that roamed there.

A Culture-creating Animal

A second and even more telling instance of the Bible's readiness at times to club together man and the lesser animals is found in Genesis 9, where we find God covenanting with man and with "every living creature of all flesh upon the earth." A little farther down this covenant is said to be "between God and every living creature," an expression covering both man and the lower animals. In this covenant man and the lower animals are covenant-brothers, heirs of the same promise.

There does not seem to be a good and adequate reason therefore for balking at the assertion that "Man is a culture-creating animal." As we shall see, the adjective which we use, that of "culture-creating," is enough to put man in a class by himself and far above the "lower" animal.

To go on now, the ability to create a culture is definitive of man. All the evidence points to the fact that there has never been a race of men anywhere upon earth, at any time, which did not

evince this higher trait, the distinguishing mark of humankind, the art of culture-making. All the remains that can lay claim to a place in the discussion reveal a creature in full possession of the culture-creating ability.

The present speaker witnessed, only a matter of weeks ago, the excavation, by a team of scientists from the University of Michigan, of the largest of the so-called Norton group of Indian Mounds near Grand Rapids, burial sites of some two milleniums ago. The Hopewell Indians who made these mounds were a culture-creating race. These burials reveal very clearly the presence of a culture, so that men speak, very properly, of the Hopewell culture. These mounds reveal quite as unmistakably the presence of a jealous concern for the preservation of this culture. These mounds were made to preserve a cultural heritage. When one pauses to notice the size of the mound opened, some 85 feet in diameter and 16 feet high, made a basketful at a time and by a relatively small number of people—for the Hopewell Indians were not numerous—then one realizes how jealous the culture-creating animal is of this unique ability to create a culture.

Beavers make dams; and they evince a most remarkable instinct in the way they go about it. But beavers build no cultural monument, no burial mounds, no temples, no mosques. Bees make hives; and they show forth a marvelous instinct as they do so. But a beehive is not a cultural thing.

Moreover, and this is crucial in the matter, bees and beavers go about their task exactly as did their ancestors in the days of the Pharaohs. In their mode of existence there is no such thing as a cultural accumulation, no constantly enlarging something, whereby one generation can stand, as it were, upon the shoulders of the one that went before. Each new generation of the *lower* animals begins precisely where earlier generations began; and the lowerness becomes ap-

The Rev. Leonard Verduin is emeritus pastor of the Christian Reformed Chapel, Ann Arbor, Michigan.

parent therein and thereby. The higher mode of animal existence, that of man, contrasts strongly at this point; for in his mode of existence no generation ever starts where its predecessors started. Man always has the benefit of entering into the labors of those that have gone before. This is because man is a culture-creating creature.

This ability to accumulate, this heaping up of the cultural heritage, ties in very closely with another of the definitive characteristics of man, his ability to *predicate*.

Ability to Predicate

We use the word *predicate* to distinguish between it and that other and definitely lower thing which we encounter on the level of the lower animal. A mother hen has a variety of clucks and clicks with which she manages to convey certain things to her brood—and it is amazing to see how well and how quickly the little balls of fluff for whose benefit the chirps and cries are uttered catch on to their meaning for them; but a mother hen does not predicate. Of that only the higher animal, man, is capable. For to predicate is to put noun and verb together. One has to exist on a level higher than that of the lower animal if he is to achieve it. One can well understand that, as the report has it, the German philosopher Fichte threw a party when his son uttered his first sentence. His son had given evidence of belonging to an order of existence higher than that of the lesser animals! And that is worthy of celebration.

Man also has his animal cries, his "oohs" and his "ahs," his "wows" and his "ouches;" but over and above these he has the gift of predication, the gift of construing a noun with a verb. This seemingly unimportant improvement marks a difference of existence; in it there is latent all that sets man off from the brute beast.

Once we realize how definitive of man is the ability to predicate, and to be predicated to, we will not be surprised to see his Maker approach him from this side. God approaches the predicator with predication. Without wishing to imply that God has no *immediate* access to the human heart, access without recourse to predication, we may safely say that all his known and recognizable approaches are through the window of the *word*.

All God's known and recognizable approaches are through the window of the word: by predication.

Unfallen man was predicated to; the Trial Commandment was done in sentences. And in the case of fallen man God's redemptive effort begins with predication. Does not the Good News consist of sentences? And is it not true that "faith cometh by hearing and hearing by the Word of God," the *kerygma* of the gospel? So firm is the rule that God draws nigh in predication that even his approach in and through the Christ is in the fourth Gospel forced into this pattern, with its "The Word became flesh," the "word," which is the unit of predication! And the writer of Hebrews brings it all together when he says: "God who in many and various ways spoke of old . . . by the prophets, has in these last days spoken to us by his Son."

And what does this God as he predicates savingly require of the creature he came to rescue, this creature whom he had dignified with the ability to predicate? Counter-predication! That he predicate back to God, predicate in the idiom if not in the very words of his predication to us. That is what it is to *confess*. (It is significant that the New Testament word for confessing is *homologeîn*, a word that may be translated "to predicate in harmony with.") It is "with the mouth," that primary organ of predication, that confession is made unto salvation.

We have said that man's ability to predicate and his ability to create a culture are closely related abilities. As indeed they are; for where there is no predication there can be no culture.

Culture and the Written Word

It is therefore not at all surprising that any and every break-through in the matter of predication marks a mighty advance in the business of culture-making. It has been observed that the forward movement of culture-creating is greatly aided by the invention of an alphabet and the consequent *written* language. Cultures that have not developed an alphabet and a written language must of necessity remain on a primitive level. The Hope-well civilization of which we spoke earlier remained on a relatively low level—for the simple but sufficient reason that it did not devise an alpha-

bet and a written language.

When man learns to write down his predications, he thereby opens the way to great cultural advancement. For this device gives to man the wherewithal to put his predications on file, so that he can leave them behind for the benefit of those who come after. The device of the written language greatly enhances the cultural accumulation of which we spoke a moment ago. A society of human beings in possession of a written language is able to put its predications on file; and that gives the new generation something to begin with and add to. It is therefore no wonder at all that cultural advance goes forward by leaps and bounds with the creation of a written language; nor is it at all strange that culture-making proceeds at a painfully slow pace where there is no alphabet.

Nor need we be at all surprised to see God very early and very effectively exploit the culture-forming potential of the *written* word. The Ten Commandments he engraved in tables of stone; and the oracles of God were very early put in written form, so that the Lord's redemptive predications constitute some of the world's most ancient literature, the Word of God inscripturate.

It may be pointed out here that the discovery of the art of printing marked another major break-through in man's long career as a culture-maker. By this device the encapsulated cultural accumulation could be multiplied at will and made available to all and at slight cost. With this discovery cultural development entered a new phase and set a new pace. Modern civilization would be impossible, unthinkable, without it.

It was highly fitting that this new discovery, so fraught with promise in the assignment of culture-making, was first exercised upon the Sacred Predication—the first printing from movable type, the first printing of any consequence, was the Gutenberg Bible.

So far we have enlarged upon the fact that man is by definition a culture-creating creature, and that this has intimately to do with the fact that he is likewise by definition a creature

of predication. We have pointed out that major developments in the art of predication have repercussions immediately in the task of culture-making.

II

We were to discuss in the second place the thesis that to educate is to convey the cultural heritage.

We detect in man not only a native ability to create a culture but also an equally native jealous regard for the cultural heritage. It is due to this jealous concern, this deep-seated conviction that the cultural accumulation must be preserved at all costs, that drove the inhabitants of the Plain of Shinar to build the Tower of Babel. (And it is intriguing to note that the culturally monolithic world of that Tower was brought to a halt by the device of linguistic disparity. Men who could no longer predicate to each other could not continue in a common cultural effort!) This jealous concern led to the building of the Sphinx of Egypt, the erection of the medieval cathedral, the Hopewell Mounds. Men know intuitively that if they allow themselves to be stripped of their cultural heritage they allow themselves to be divested of their humanness.

Conserving the Cultural Heritage

And they will go to unbelievable lengths to escape that. Every lullaby crooned over a human cradle, every saga recited at a human hearthstone, every chant taken up at a human shrine, every school erected and every book printed, finds its explanation in man's innate desire to conserve the cultural heritage. He knows how toilsome it was to create it, and he knows likewise that all that which can be accumulated can also shrink and lessen. And this he fears as he does the plague. Because he is human, and therefore culture-creating, he cannot do otherwise.

It is this that makes man the indefatigable educator that he is. He knows that the cultural heritage is always but one generation from extinction. That is why he seeks by the educative process to pass the torch into the hand of those who will take over presently. He does this because he cannot do otherwise. His humanness binds him to it.

When a human being is born, he

passes from one matrix into another. In this latter matrix the life-blood of the culture in which he lies flows all about him, feeds him, molds him and makes him. In this second matrix he remains until he is himself capable of nourishing and nurturing, so that it may be said that his whole span of post-natal life is a matter of being first the object and then the subject of the educative enterprise.

Speaking of the nurtural matrix into which a child enters at birth we wish to point out that God has in his redemptive dealings with men exploited to the full all the potential hidden in this second gestation period. This is the deepest meaning of "thou and thy seed." It provides a firm scientific footing on which the theological system known as Federalism or Covenant theology may be reared. It is probably precarious to say much about some bearing which the pistic status of the parents has upon that which transpires in the first matrix but it is not at all precarious to speak of the bearing which the pistic status of these parents has upon that which transpires in the second matrix.

The less said about the biologically mediated advantage which the covenant child has the better—and the more said about his nurtural benefit the better. It is not so much the matrix out of which the covenant child comes at the moment of parturition that entitles it to baptism as the nature of the matrix into which it passes at that moment. The blessings of the covenant follow the nurtural rather than the biological nexus. In the light of this fact it is not at all surprising that the form for the administration of infant baptism makes much of the nurtural nexus. No administration of infant baptism can rightly take place unless there be present the nurturer (or his vicar) who stands ready solemnly to promise that he will see to the spiritual nurture.

The Place of Schools

It is not surprising that both the length and the importance of the educative enterprise increases, at equal pace, with the cultural accumulation. This is simply to say that peoples with a thin cultural deposit, such as were the Hopewell Indians, for example, have a little-developed educative ap-

paratus. The young of underdeveloped peoples do not go to school, at least not much nor very long.

Schools in the usual sense of that word date from the creation of an alphabet. Schools and books are related concepts, causally connected with each other. If to the writing of many books there is no end neither is there to the building of schools. With every successive deposit of cultural accumulation comes the need for more and longer education. The greater the cultural accumulation the less enviable becomes the lot of the illiterate, a word which means literally "unacquainted with the alphabet"—so that in the Dutch language an illiterate person is styled an "analphabeet," an un-alphabetted one.

III

We turn now to the third of our theses, namely, that Christianity makes for cultural compositism.

If what we have said so far is true, if man is by definition a culture-creating being and if the educative process is a matter of conveying the cultural accumulation, then the question as to what the impact of Christianity upon a given culture may be is manifestly an important one. It is a question that deserves careful consideration in the circles in which you and I move and it deserves careful consideration at the present time. We have not by any means arrived at a consensus in the matter.

Generally speaking there are two schools of thought as to what the arrival of Christianity means in regard to culture, and, in regard to the educative enterprise as a consequence.

In the simplest terms available to us we may say that the one school of thought holds that Christianity is a culture-creating thing, whereas the other school of thought holds that Christianity intends to be a culture-influencing thing. The former school of thought holds that Christianity is like the other religions of the world in that it asks for itself a preferred place in the culture of the people in the midst of which it stands; the latter school of thought is of the opinion that Christianity is unlike the other religions in that it does not ask for such preferred position.

Prior to the advent of the Christian religion human cultures were, and are, *sacral*; that is to say that in them all

(continued on page 148)

Man knows that the cultural heritage is always but one generation from extinction.

International Reformed Congress

A year ago the Reformed and Presbyterian Churches were reminded of the possibility of a reformed ecumenical endeavor when the delegates for the Reformed Ecumenical Synod (R.E.S.) met at Calvin College. This year, just a few weeks ago, another significant conference was held proving that an ecumenical attitude is not the monopoly of the big churches.

I.A.R.F.A.

This was the Fifth International Reformed Congress, held from August 21-28 in the beautiful environs of the city of Zeist, in the central province of Utrecht, the Netherlands. This congress was sponsored by the International Association for Reformed Faith and Action (I.A.R.F.A.), a body of reformed individuals the world over. While the Reformed Ecumenical Synod is a union of reformed churches, the I.A.R.F.A. is an association of reformed individuals, and thus is able to contact even a broader group of men and churches than the R.E.S. Many reformed Christians are to be found in confessionally non-reformed churches, such as the German Evangelical Church or the English Anglican Church. Also, the I.A.R.F.A. has many fruitful contacts with traditional reformed churches, such as the Presbyterian Churches in the southern United States and the Reformed Church of France, which are not members of the R.E.S.

The Faith Unites

Something of all this was evidenced by the congress. There were seven main speakers from five different countries, and the participants of the congress came from at least 16 nations, including North America, Great Britain, the western European states, but also Yugoslavia and Hungary! All of this brought an intense variety into the discussions. Problems behind the Iron Curtain simply are different from those of the free world. And national traditions, also in ecclesiastical practice, made themselves felt in every conversation.

Still, there was a deep bond which

Mr. Zylstra, a graduate of Calvin Seminary now pursuing his studies at the Free University in Amsterdam, is an editorial associate of the "International Reformed Bulletin."

united all of the men and women, the ordained and unordained. That was the bond of faith, of commitment, first to Holy Writ, and also to the cause of Christ's gospel in the contemporary world. For that was the concern, the theme of the congress: *The Church: Its Place and Mission in the Contemporary World*. And that was in evidence immediately in the daily Bible studies and group discussions under the guidance of Dr. Jean Cadier, professor in systematic theology in Montpellier, France. These studies dealt with Rev. 2, 3, and thus placed the church and its mission in its direct confrontation with the world.

The Association's President, Dr. Pierre Ch. Marcel, pastor of a reformed congregation in one of the suburbs of Paris, placed the theme in its present setting, in his opening address. The great danger to the church, he said, does not come from the outside but from within. The battle is fought *within* the church's walls. This is evident, first, in the reduction of God and Christ to a purely human level; second, in the attempt to identify Christ completely with the actions of the church without applying the norms of Christ's Word; third, in the lack of distinction between church and world, so that the uniqueness of the faith is lost sight of. Over against such attempts, Dr. Marcel stressed, we must see that the world must not challenge the church but that the church must challenge the world!

German Contributions

Both German speakers, Rev. Dr. Lothar Coenen, pastor and editor, and Mr. H. Kleinert, a "lay-Christian" from Wuppertal, stressed the place of the whole body of the redeemed in the fulfillment of the purposes of Christ. That cannot be accomplished merely by the church officers. Every member of the body, fitly framed together, must function in the whole.

BERNARD ZYLSTRA

There may be "special offices," but Dr. Coenen challenged the congress to ask whether these were known in the New Testament and whether these should not be the organic, harmonious expression of every member of the church. Mr. Kleinert stated forcefully that the Bible does not know our distinction of clergy and laity, and that we must rid ourselves of it. For the church is effective only when *all* its gifts come to expression.

Anglo-Saxon Speeches

It was peculiar that in a congress held in the Netherlands, the country of the great Abraham Kuyper, the stress on the broad and universal implications of Calvinism should come from two speakers from the English-speaking world: Dr. W. Stanford Reid, professor of history in McGill University, Montreal, and Rev. E. L. H. Taylor, Church of England priest in Bradford, Yorkshire, England.

The Reformation, Dr. Reid claimed, was indeed not the work merely of theologians and clergy and synods but of the Spirit of God. This led to the rediscovery of divine sovereignty over the whole of human life, to a God-focused life, and to an acceptance of the world as the creation of God which man must examine and in which he must give concrete embodiment to the all-embracing divine norms.

The Rev. Mr. Taylor, who came into contact with the depth of the reformed faith in his contacts with members of the Canadian Christian Reformed Church, some of whom were working in the Christian Labour Association, defended the restoration of the broad and deep and high claims of the Reformation-vision. The claims of the Reformation, said he, have been lost to humanism, but this very humanism ultimately leads to a de-humanization and neutralization of existence so that man no longer can live before the face of the Lord. The church, Mr. Taylor asserted, must break with its attitude of appeasement and accommodation so that its message, matured to Christian reflection and action

and organization, can again be heard today.

This will require the unity of the church, said Dr. Herman Ridderbos, well-known professor from the Kampen theological school in the Netherlands. Also in reformed churches there is a great danger of "reformed narrow-mindedness," of thinking that only in this one particular denomination the full and perfect will of the Lord has been given form. That is impossible, said the last speaker, for although we can speak of a plurality of churches we can speak of only *one* body of Christ. A body is *visible*, and therefore the unity of the church must not be confined to the invisible church but must come to expression here and now. No church can live by and for herself: we all need each other, first as reformed churches, but a degree of Christian fellowship is also possible with those who are not in the reformed tradition, he stated.

The Unity of the Church

I have only hinted at some of the thoughts expressed at this significant congress. The reader is correct when he thinks that some of these ideas did not pass without the severe critique of the participants. Many, for example, could not understand why the reformed German Christians could not change the structure of the Evangelical Church with its large percentage of nominal Christians. Why not a German Secession? Others looked upon Dutch Christian action and a biblical scientific endeavor as just that: Dutch! And still others could not understand the clerical stress of the Anglicans.

But there was a diversity in unity. Unity not merely in the appreciation of togetherness, nor in the excellent way the Dutch members had organized the congress. (Dutch was one language *not* spoken officially; all of the speeches and discussions were given either in French, German or English, with mimeographed translations or translations on the spot!) The unity was found in the common belief that the *whole* church must be activated as God's instrument in the world, and that the activity of *church* must change the *world*.

The congress addresses will be published, and those who are interested in these or in the I.A.R.F.A. itself should write to either the Rev. Dr. J. T. Hoogstra in Holland, Michigan, or the Rev. Louis Tamminga in Edmonton, Alberta, Canada.

Some second thoughts on recent Supreme Court decisions

Is "Religion" Enough ?

DONALD STANTON

The recent Supreme Court decisions on prayer and Bible reading in the schools are now far enough into history so that we can take a good look at them without the tremendous emotional attachments that we had originally. Most of us were genuinely shocked when we read such headlines as "God Removed from the Public Schools!" Now possibly we can be a little more objective with a better perspective.

I am sure that all of us are grieved at the gradual secularization of our society. Since these decisions were but another step in that direction, most of us felt a certain righteous indignation about the decisions of the Court. If we will face up to the fact, however, that it is the duty of the public school to be "neutral" in the matter of "religion," then it would at least seem to follow that these decisions—outlawing state-formulated prayers (1962) and the reading of the Bible (1963)—were consistent.

The courts assume the public schools to be a ward of government, and therefore, "It is no part of the business of government," as Justice Black said, "to compose official prayers for any group of American people to recite as part of a religious program carried on by the government." He is saying that the state must be neutral in religion and the only way the government can be neutral is to have nothing to do with it.

Lowest Common Denominator

Now if we look at these decisions in the light of historical Christianity we must agree that they are consistent. As much as we detest the secularization of our society and especially of our public schools, yet we have to agree that a government-prepared prayer that would be inoffensive to the Jew, the Moslem, or the Unitarian, would most certainly be offensive to Christ. Moreover, we believe the Bible to be a religious book, more specifically the infallible revelation of God. When the Court ruled out Bible reading, it was again being consistent, as one can hardly be "neutral" in the matter of religion and at the same time require the reading of the very "un-

neutral" Book of Almighty God.

The Court's position is that the public schools are wards of the government. The government is a government of all the people, so it cannot teach a philosophy of religion that would be offensive to some of the people. This means, of course, that the public schools ultimately can teach no "religion," or at best only the "religion of neutrality." Hence an atheist, Mrs. Murray, may demand of the courts that her atheistic views be respected and upheld. Atheism is the opposite of Christianity: it is in fact the logical outcome of "neutrality." Though it is a religion of anti-Christ, yet in the view of the courts it is the lowest common denominator—that is, nothing—and atheism is upheld and Christianity is rejected as the religion of the public schools! Paradoxically, this conclusion points up the difficulty, yes the impossibility, of seeking neutrality on so basic a matter as religion.

It is really impossible for a state school, supported by all the people, satisfactorily to inculcate "religion" as such. Suppose the Court had ruled that the New York Regent's prayer was constitutional. Would you as a Christian have been happy with it? No, you would have found it offensive because it clearly rejected Christ as the only mediator between God and man. As Christians we have a very definite view of God and salvation, and we are not at liberty to compromise our views. We hold to very distinct truths, and we must continually apply them in evaluating this matter of "religion." Two of these truths in particular I wish to mention: first, our Christian faith is *totalitarian*; and second, our Christian faith is *antithetical*.

A Totalitarian Faith

The fact that our Christian faith is totalitarian means simply that we do not believe in the idea of "religion in general." When we talk about "religion" that is not specifically Christian, we are talking about idols of man's mind. The totalitarian character of our faith springs from the fact that the revealed

God of the Bible is sovereign over every area of our lives. His rule must be applied to every aspect of life, including our schools as well as our homes and churches. In every field the sovereign God is to be confessed. The question at this point is not whether education is public or private, parochial or parental, but whether the God who has made himself known in the Scriptures is the focal point of all knowledge.

Scripture tells us that the whole duty of man is to fear God and to keep his commandments and that "God will bring every work into judgment." Elijah on Mt. Carmel summed up the whole problem for his apostate generation with this simple choice: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." Elijah recognized this tremendous, yet basic truth—that belief in God is a *total* thing. It is either all or nothing. We cannot as Christians talk of a "common religion" of all faiths, for we believe that God alone is God. Anything other than a recognition of the totality of our commitment to him would be a very denial of our faith. "Religion" therefore is not enough!

Christianity Is Antithetical

Not only is it necessary that we understand our Christian faith to be totalitarian, but also we must see it as antithetical. By this we mean that there is really no neutral ground between faith and unbelief. Man acts at all times either as a covenant keeper or as a covenant breaker. There are but two basic religions in the world—the true and the false. One is of faith, the other of unbelief; the one honors God, the other rejects him. The relationship between Christianity and "religion in general" is the relationship between the true and the false. If the professing Christian feels that he can find neutral ground or a common faith with other religions, either he does not understand the Christian faith or he has compromised or denied it.

It should be obvious that the Christian, if he is to be true to his God, ought to seek a school which recognizes these two principles. He must seek a school that will teach man's total responsibility to God in every sphere of life. The Christian will realize that a school that does not recognize or is not permitted to acknowledge the one true God, is not the school for his children.

The issue is not one of released time, nor of whether a prayer may be uttered

or the Bible read. Nor are we saying that there are not many dedicated Christian teachers in our public schools. The issue comes to this: the public school, according to law, is required to be "neutral" toward God and his Word, and such neutrality in any area of life is impossible from a Christian point of view. The implication is clear: if the Lord be God, follow him. We must therefore, as consistent Christians, seek to establish and support schools which are in agreement with our total Christian faith and life in its antithesis with the world. Thank God for the Christian schools which we do have—where "religion" is not enough!

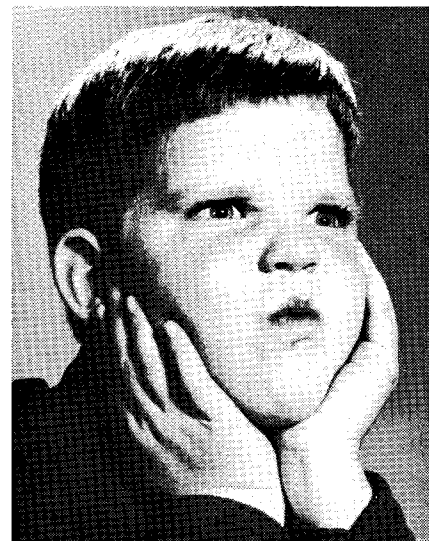
Mr. Stanton, pastor of Bethel Orthodox Presbyterian Church, is a member of the Oostburg, Wisconsin, Christian School Society.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (ACT of October 23, 1962; Section 4369, Title 39, United States Code):

- 1) Date of filing: October 1, 1964.
- 2) Title of publication: The Presbyterian Guardian.
- 3) Frequency of issue: monthly (except May-June, July-August).
- 4) Location of known office of publication: 7401 Old York Road, Philadelphia, Pa. 19126.
- 5) Location of headquarters or general business offices of the publishers: same as above.
- 6) Name and address of publisher, editor, and business manager: Robert E. Nicholas, 7401 Old York Road, Philadelphia, Pa. 19126.
- 7) Owner: The Presbyterian Guardian Publishing Corporation — a non-profit corporation with no stockholders: same address as above.
- 8) Known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities: none.

Distribution:	Average during preceding year	Single issue nearest filing date
A) Total copies printed:	2750	2750
B) Paid circulation (to term subscribers by mail only; no other sales)	2149	2150
C) Free distribution (including samples) by mail or otherwise	525	490
D) Total copies distributed	2674	2640

I certify that the statements made by me above are correct and complete.
ROBERT E. NICHOLAS
Editor and Manager



Does your Sunday school have "Primary" problems like this?

Perhaps he is not really the primary problem. It may be that your program lacks the fascination to attract his exploring mind. It may be that your curriculum materials fail to challenge his expanding abilities.

In fact, the Primary child is not a problem at all. He is a teacher's delight—eager, receptive and open in his responses. If you have a problem, it is either the teacher or the materials she has to work with. And even a problem teacher can be improved by giving her good materials.

Great Commission Publications proudly presents its new Primary Course for the Sunday School. We firmly believe it will help you eliminate your "Primary" problems. Why not send for your free samples and see for yourself?

Great Commission Publications
 7401 Old York Road
 Philadelphia, Pa., 19126 Dept. G

Please send me my samples of the new Primary Sunday School Materials:

Name.....

Address.....

City..... State.....

I am also interested in samples of materials for the Senior department.

ORDERS MAY STILL BE PLACED FOR PRIMARY OR SENIOR MATERIALS FOR THE WINTER QUARTER: JAN. - MARCH, 1965.

The Presbyterian Guardian

EDITOR

Robert E. Nicholas



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

Confessional Revision

In the introductory chapter to his book, *The Westminster Confession for Today* (Knox, 1960), Dr. George S. Hendry expressed himself as not averse to considering "whether the time has not come to trade in the Confession for a new one" (p. 16). Dr. Hendry, Princeton Professor of Systematic Theology, was at that time already a member of a Special Committee on a Brief Contemporary Statement of Faith, which had been appointed in 1958 when the United Presbyterian Church in the U.S.A. came into being as a merged body.

This Committee has been working for six years in accord with a four-fold program: (1) consideration of the nature of a truly confessional statement; (2) restudy of our tradition in its full breadth and historic depth; (3) the outlining of theological themes that require special study and emphasis in our day; (4) the citing of issues in the modern world (in the human situation, among rivals to the Christian faith and in distortions of it) in the presence of which we must confess and witness as a Church" (Minutes of the General Assembly, UPUSA, 1960, Part I, p. 198).

In terms of the concept that originated in the former UP denomination for this study committee, such a brief contemporary statement of faith is intended "to become a part of the Constitution." There are indications that the Committee hopes to submit its completed report to the 177th General Assembly meeting in Columbus, Ohio next May. Presumably the Statement, if and when adopted by constitutional process over a period of time, will be in addition to, and interpretative of, the Westminster Confession, which

has itself undergone some significant amending in this century.

Although excerpts from a draft of the proposed Statement have appeared in print (*Christianity Today*, October 23, 1964, p. 39), the text has not as yet been released by the Committee and specific comment will be more to the point when a definitive text is available. The whole proposal, however, raises important questions as to the relationship of any contemporary statement to the Westminster Confession itself.

There is more than one way by which a church in effect may revise its confession of faith. It may, of course, write an entirely new confession to replace the old one. Or it may, as is widely done, simply ignore it, accept it with mental reservations, or, tongue in cheek, read new meanings into the ancient words. Or it may update its confession in a briefer statement, which has the effect of putting the older one in mothballs, so to speak. The result is revision—without the complications or controversies involved in actually trying to change or discard a long-accepted "symbol."

Again, there is an illuminating paragraph in Dr. Hendry's book mentioned above. He acknowledges that while most Presbyterian bodies "continue formally to accept the (Westminster) Confession, they do so with certain expressed and unexpressed qualifications and reservations." Then he goes on to affirm that the brief statements of faith adopted by several Presbyterian churches "do in fact constitute implicit revision of" the Confession (p. 11). Such an admission is an honest recognition of what is contemplated in giving consideration to a new and brief statement of faith.

If a church in one way or another revises its confession, the nature of that revision is of great importance. Basic questions are thrust into the open: What does it mean that a church has a confession of faith? What authority does it have in the church? Is its content in accord with God's revealed truth? How does it square with that only infallible rule of faith and practice?

The eventual adoption of any brief contemporary creedal statement will be most significant for the United Presbyterian Church in the U.S.A. It is also of more than passing concern in relation to the continuing witness of

such a church as the Orthodox Presbyterian. We plan to present some background studies of the matter and pertinent issues in the coming months.

R. E. N.

Captive Thoughts

One of the most striking statements in the Bible is that found in 2 Corinthians 10:5—"bringing into captivity every thought to the obedience of Christ." This statement places a solemn responsibility before every Christian. He must self-consciously see to it that all his thoughts, all his intellectual activity and all the activity of his mind, are subject to Christ, are pleasing to his Lord and are according to his Word, the Bible.

The Christian parent is equally responsible to see to it that his child, a gift to him from God, brings his thinking into captivity to the obedience of Christ. The Old Testament believer did this by continually relating the Word of God to the child in all the instruction and training he received (Deut. 6:6, 7).

In the highly complex and specialized world in which we now live, this continual relating of the Word of God to the child by the parent, as he actually learns, is no longer possible. In our society the parent no longer acts as the child's teacher in all matters, as in that earlier period. But the command of God's Word to bring the thoughts (all learning) of our children into captivity to Christ, and to relate the teaching of the Scriptures daily, continuously, and as a normal and integral part of their life, is still upon us as parents.

It is only when the teacher, who is an extension of the parent, is a Christian who self-consciously and purposefully seeks to relate the instruction of the child integrally with the Bible, that these commands are being fulfilled. In a land committed to the separation of church and state, with historical precedents such as Supreme Court actions, where can this be done today, except in the Christian school? As a pastor who desires to obey and proclaim the Word of God, I am committed to the Christian school.

GEORGE W. KNIGHT, III
Immanuel OPC,
West Collingswood, N. J.

EDITOR'S MAIL BOX

This is to congratulate you on using the article, "What it means to be a Woman" by Dorothy Rushdoony in the September *Guardian*. I agree thoroughly with her conclusions and only wish that she or someone would expand and exposit on them more fully. We need more articles, books, etc. along these lines to encourage us away from the dangers of following after the writing of the frustrated feminists so prevalent in our society today.

In this respect, some of your feminine readers may be interested to hear of a new organization of which I recently became a member.

Called "Housewives Anonymous," HA purposes to show women they are being "creative" and "fulfilled" by carrying out their God-given tasks according to the Scriptures, which are, very practically speaking, our rule for all of life and its responsibilities. Down with the disillusioned Dianas of the day! Long live HA and women who seek to serve according to Proverbs 31!

Anyone interested in joining Housewives Anonymous should write to: Housewives Anonymous, Inc., 2450 Norwood Ave., Roslyn, Pa.

LOIS SIBLEY
Glenside, Pa.

I should like to take this opportunity to express my appreciation to the *Guardian* for the recent attempts it has made to make Christianity meaningful and relevant in our modern society. The articles by the Sibleys on modern literature, those dealing with the race question, the editorial on the John Birch Society, all show a healthy concern that the Christian truly leaven society according to Christ's command.

We Reformed Christians talk about our "world and life view" a great deal but make very little of it in practice. The point for the moment is not that I or anyone else agree with every jot and tittle that is written in the *Guardian* but that the attempt be made, that some dialogue on these problems get underway.

With a deep concern for a meaningful faith, with an awareness of the complexities of modern society, with a healthy respect for the opinions of others, and with a profound gratitude to a Savior whose redemption has cosmic significance, perhaps something can be accomplished.

LOUIS J. VOSKUIL
Oak Lawn, Illinois

Thinking of College ?

ROBERT NEEDHAM

ROBERT JEWELL

Some months ago (*Guardian*, November, 1963) reference was made in the always interesting "Changing Scene" column to a survey among college students reported in the *National Review*. One statistic reported was that the idea of Christ's physical resurrection was totally rejected by students tested at Reed College. Because of the probable inference that people will draw from such reports we wish to make some comments in this article.

At the time we attended Reed College (Portland, Oregon) there was an active "cell" of Christians on campus, and in all probability there still is one, which the sampling didn't reveal. As soon as it was discovered that a student held a theistic position with intellectual integrity — which Augustinianism has, par excellence — there was little, if any, pressure from fellow students, although there was much honest inquiry, and no pressure in the classroom.

This was in sharp contrast to the experience of a Christian group at a Presbyterian college across the river. We do not intend to imply that all church-related colleges are below par in one or more respects. Nevertheless, there are some in which it is as difficult, or more so, to maintain one's Christian life than in many a secular college or university. The point to note is that the affiliation of a school with a church does not automatically imply quality of curriculum, intellectual honesty, or commitment to Jesus Christ.

Something Positive

There is, furthermore, something positive which may be said for a Christian's attending a high quality liberal arts college that makes no claim to a Christian position. In such an environment he has the opportunity to become well prepared to understand critically both the secular and religious origins of the civilization in which he is to spend his sojourn on earth. (I, for one, have never heard a more accurate one-hour presentation of Calvinism than that given in a Reed humanities course by a Bhuddist who

The case for Christian colleges is well known and we are in basic agreement with it, but the authors of this article make some points that are worth considering. Mr. Needham (Reed '62) is now a senior at Westminster Seminary, and Mr. Jewell (Reed '59) having completed his residence requirements for his Ph.D. at Brown, is Associate Professor of Philosophy at West Virginia University. Both are Orthodox Presbyterians.

was completely unsympathetic to Calvinism—R. J.)

A Christian student placed in such an intellectual atmosphere, living and studying with his intellectual peers, has a unique and exciting chance to handle "the faith which was once for all delivered to the saints" in the intellectual climate of the times. Such a very challenging experience of applying one's beliefs can be of great assistance in strengthening one's own faith and in clarifying the grasp of the fundamentals of revealed religion in which one has put his trust.

A word of caution may be needed. The Christian choosing to attend such a college needs to be well grounded in the teachings of Scripture in order to handle the very real onslaughts of the intellectual environment. In most circumstances one would expect the covenant child with the gifts fitting him for such a school to be so prepared. Yet what is a challenge and an opportunity for one may be a temptation for another. The prospective student will do well to seek the counsel of parents and church session in so important a decision.

To return to the positive, it is mere tautology to add that the student will also find available in a topnotch college an academic training which should enable him to be effective in graduate or professional school, theological seminary, or the familiar school of hard knocks. These positive points have been mentioned because, in our limited experience, one or more has sometimes been found lacking in the products of conservative and even re-

formed Christian colleges in this country.

We also are anxious to make it clear that we are referring to the existential situation and are not trying to support the proposition that this is an ideal situation towards which we should strive. In fact, there is a crying need for really high quality Christian colleges that will prepare those to whom God has given intellectual gifts so that they may be used more effectively in the service of Christ's church and in the wider sphere of the kingdom of God.

Intellectual Gifts

The matter of intellectual gifts is also important. A person with average ability should not necessarily seek the same preparation that one of very high ability should. It seems to us, however, that the Christian endowed of God with real intellectual gifts, at the very least is obligated to consider seriously where he may get the finest possible training, even though this may entail giving up the security of a Christian college, in some instances. We may not settle for an imperfect offering of our talents in the Lord's service.

It is instructive to note that the Lord powerfully used and, it would appear, provided for the "secular" education which Moses and Daniel received, in accomplishing his own ends. Our thought is not to draw a precise parallel nor to give blanket approval to learning which ignores the God of Scripture, but to point out that such education can offer certain benefits which the believer can put to use in serving his Lord and King.

We would advise a Christian in such a school as we are describing not to waste his valuable time taking religion courses, except perhaps reading courses in individual authors or books which may have aroused some curiosity. If you must, take philosophy courses where the frailty of human systems and reasonings will soon become apparent, in the light of God's truth.

Our intent in writing is not contentious, nor even to repeat the well-worn cautions as to statistical inferences, but rather to indicate to the Christian who is a prospective college applicant that the first-rate, privately endowed, secular college is still a live option for him. By way of encouragement, we would like to say that a Calvinist who knows what and in Whom

he believes has always been at home intellectually in such an atmosphere.

Personal Church Association

Finally, we would recommend on the basis of personal experience that a student associate himself *actively* with a sound evangelical church after his arrival at college. We cannot stress this too strongly. He ought to do it as soon as possible, not only for the sake of Christ's church, but also for the sake of his own spiritual growth. Nor may he slight his private devotional life; if anything, he must augment it and give it great attention. Spiritual stagnation can occur anywhere—even

on the campus of a Christian college. This is the most important positive advice we can give, and it applies to anyone who goes to school away from home, whatever the college.

If the study load is great and one's spare time limited, and if one must make a choice between active Christian service on campus (even through I.V.C.F., for instance) and participation in a sound church, the latter, in our opinion, should be given the preference. If one can do both, fine. But there is no substitute for the spiritual guidance of, and a Christian's responsibility to, the church of our Lord Jesus Christ.

Without Mental Reservation ?

ALBERT G. EDWARDS, III

Organizations which require a belief in a God or Supreme Being as a necessary qualification for membership have often exerted a wholesome influence on society. Much charitable work has been performed, and many evils that have needed correction have been dealt with. Among such organizations Masonic Lodges, in particular, have been outstanding in philanthropic activities. Mention need be made only of hospitals for crippled children and homes for the aged to suggest the extent of their contribution for which our whole society should be grateful.

While sincerely appreciating such activities, the Christian is nevertheless put in a peculiar predicament concerning his relationship to such organizations, precisely and almost paradoxically because of their insistence that membership requires belief in a God or Supreme Being, and that such belief must be without any mental reservation. The oath required, for instance, of a person who is a candidate for being an Entered Apprentice Mason, is explicit about the matter of mental reservation, repudiating "any equivocation, mental reservation, or secret evasion of mind whatever." Indeed, it is only proper that it should be. It is a matter of simple honesty.

Organizations which require belief in a God are very careful not to identify God with the Deity set forth in the tenets of any particular faith. This

is done in a conscious endeavor not to restrict membership in the organization to adherents of one faith to the exclusion of others. Such organizations take pride in the thought that their fellowship is wider than that of any church. They point to the fact that they number among themselves those not only who profess Christianity, but those also who are of Unitarian, Jewish and even Moslem convictions.

Moslems, Jews, Unitarians and Christians, they feel, can all have a place in their organization, because they all believe in a God. To avoid awkward complications, this God is not identified as the God of the Moslem, the Unitarian, the Christian or the Jew. Nor would such identification be tolerated. It would be considered disruptive and divisive. And indeed it would be so in such an organization. For a Christian to successfully insist that the true God is the Triune God would cause the Unitarian, Jew or Moslem to feel unwelcome and leave.

Predicament

It is here that the Christian's predicament is seen. Can he, in good conscience, do anything else than insist that the true God is Triune? Can a Christian, *without mental reservation*, say that he believes in a God or Supreme Being that a Moslem or Unitarian says he also believes in, when the Unitarian or Moslem vigorously

denies the Triunity of God? Perhaps a Christian may feel he can do so with certain mental reservations, but is that honest? The very entrance oaths of such organizations forbid mental reservations, to say nothing of the demand of Scripture that the Christian, in love, speak the truth (Ephesians 4:15).

The Bible is very insistent that God cannot be truly known or successfully approached except through the mediation of Jesus Christ. Jesus said, as we read in John 14:6, "I am the Way, the Truth and the Life: no man cometh unto the Father, but by me." Now, either this statement of Jesus is true, or a lie. If it is a lie, the Christian need have no qualms at all about joining an organization that requires, as a necessary condition of membership, a belief merely in an undefined and unidentifiable God. He ought rather, if anything, to have strong qualms about being a Christian!

If, on the other hand, Jesus' words are true, and it is really a fact that God cannot be truly known or successfully approached except through faith in Jesus Christ, dare the Christian deny it by silence? Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him I will also deny before my Father which is in heaven" (Matthew 10:32, 33). The Christian cannot have mental reservations about God!

In another area also the Christian is faced with the problem of mental reservations, this time especially in the case of organizations which have funeral rituals similar to that of the Masonic Lodge. The funeral ritual of the Masonic Lodge states that because the deceased was a member of the lodge on earth, he is therefore to be considered as now participating in the grand lodge above. To put it simply, the funeral ritual teaches salvation, entrance into a happy eternity, by lodge membership.

Dilemma

When this matter is brought to the attention of Christians who are members of Masonic Lodges, a usual reaction is, "That is what the ritual says, but no one really believes it." To this, two questions need to be asked. The first is, If no one believes it, why is it included? Why isn't it taken out? A usual answer is that it cannot be

taken out, because it is a part of the historic, universally-accepted, Masonic funeral ritual.

A second question needs then to be asked: If it cannot be taken out, because it is part of the historic, universally-accepted Masonic ritual, are Masons, in view of their oaths which repudiate "any equivocation, mental reservation, or secret evasion of mind whatever," permitted to repudiate mentally what their ritual specifically declares? Is not a Mason, by his oath, specifically committed to believing, without mental reservation, that a valid way of salvation is by lodge membership?

As a Christian, however, can a person commit himself at all to such a belief? The Bible very specifically states concerning Jesus Christ, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Again it states, "Not by works of righteousness: which we have done, but according to his mercy he saved us" (Titus 3:5). And again, even more fully, we read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath be-

fore ordained that we should walk in them" (Ephesians 2:8-10). Salvation, the Bible insists, is not by membership in any organization whatsoever. It is only by God's grace, through faith in Jesus Christ, the crucified, risen and living Son of God.

In saying the things that have been said, and need to be said, we wish to emphasize that we are not here entering into criticism of the Lodge as such, nor do we in any way fail to appreciate the significant contributions which organizations such as the Lodge have made to our society. We are simply inquiring whether, *on the terms the Lodge itself insists upon*, a Christian can in good conscious, *without any mental reservations*, be a lodge member. All indications seem to point to the fact that he cannot enter into or continue in lodge membership without significant mental reservations, which neither Christ nor the Lodge would tolerate.

An elderly gentleman, a lodge member most of his life, who was converted in his sixties, and later resigned from the Lodge, stated his reasons for doing so in a beautifully simple statement which might well serve to summarize all that has been said. "I resigned from the Lodge," he said, "because they don't seem to need Christ, and I do."

Education — Verduin

(continued from page 141)

of life is arranged around a single religious loyalty, shared in by all members of that society. Babylonian culture had the cult of Marduk at its heart; with the Canaanites it was Baal; with the Philistines, Dagon; with those of the Ephesus of Paul's day it was Diana. And so on.

The "Christendom" Concept

There is a school of thought which holds that Christianity thinks in these same terms, that it seeks to evacuate the ancestral deity in any culture to which it comes and then to move its own God into the suite of rooms so left vacant. This school of thought, although it had allowed itself to be heard from earlier, gained the ascendancy when in the fourth century the emperor Constantine was allegedly converted to the Christian faith and made the religion of Jesus the official

This address, given at the 1964 convention of the National Union of Christian Schools, has something significant to say about the relation of Christianity to society and to the state, as well as to education. It is printed here with the permission of the author and of the N.U.C.S.

religion of the realm. All through the more than a millenium that followed, Christianity was the religion that had the right of way; all rival faiths were suppressed by Statal power and culture was forced into a "Christian" mold. By the power of the State all that was not Christian was made culturally sterile. Education became, naturally enough, a matter of conveying the "Christian" culture to each ensuing generation of the citizens of the Holy Roman Empire. This state of affairs lasted until early modern times. In the *Aufklärung* we have the birth-pains of a new age; and in the French

Revolution the long suppressed cultural strains burst forth anew and an unsuspecting "Christendom" was given to understand that a new culture was in the making, one not so subservient to the Christian religion.

There has however always been another school of thought, a school that was dominant until the Constantinian take-over. It comes to wistful expression in the saying, variously attributed to Tertullian and others, *Quid est imperatori cum ecclesia?* (What business do the emperors have with the church?). This view ran as a recessive feature all through medieval times. It gained new importance in Reformation times. It has once again become the dominant view in the world of which we are a part. It promises to unseat its rival effectively before the present century is history.

In this school of thought it is held that Christianity at the time of its launching broached a new and novel formula, that of cultural compositism. By this term we mean, of course, the idea of a culture in which there is no religious consensus, several strains running in parallel. Primitive Christianity envisioned a world in which men who said yes to the Divine Predication lived right next door to men who said no to it; it thought of any societal unit as consisting of men who stumbled at the Cross of Christ living on the same street with men who gloried in it. It envisioned a world in which men of different and diverse commitments of soul stood shoulder to shoulder in the moil and the toil of life. In this view of things human society upon the arrival of Christianity changes from a monolithic thing into a composite one, one in which henceforth there are the ones who witness and the ones who are witnessed to, men who are part of the solution rubbing elbows with men who are part of the problem.

Societal Compositism

Nor did the early Church look upon this situation of societal compositism as a passing thing, a situation that would clear up in the not very distant future. Ah no, it assumed societal compositism to be a feature of this entire final epoch. Far from imagining that things would gradually drift into a common denominator it felt that the divergence which the New Faith occasioned in the society into which it entered would increase,

The early church assumed societal compositism to be a feature of this entire final epoch.

the contrast between believer and non-believer becoming ever more pronounced as the End of the Age drew nearer. In this view the hour of the Consummation would find the principle of societal compositism carried into every level of human society, so that "two women will be grinding at the mill, the one taken and the other left."

In this view togetherness is the order of the day, the togetherness of the "salt" and the "to-be-salted," togetherness, that is, compositism, in the counting house and in the field, in the market place and at the loom, togetherness everywhere—save in the sanctuary. Here in the sanctuary the vision of which we are now speaking would have no truck with any compositism. Here there were to be but one kind, the believing kind, with no room for both-and.

In this view of things there can of course be no such thing as a "Christian culture"; there can only be cultures more or less heavily influenced by the Christianity that has entered them. In this view there is really no room for the concept of "Christendom" in the sense which that word had in the medieval situation. "Christendom" can only be achieved at the high cost of abandoning the distinction of once-born men and twice-born; for in "Christendom" there are some, ordinarily many, who are not Christians in the New Testament sense of that word, only "christians"—a breed with which the New Testament is unacquainted.

As we have already intimated, this latter view which holds that with the arrival of Christianity human culture becomes composite, has staged a mighty come-back since Reformation times. Men are beginning to say, even in those parts of the West where Constantinianism has not been consciously repudiated, that the "Age of Constantine" is past, that "Christendom" is no more (which is not to say that Christianity is passe). Men are beginning increasingly to question whether there ever was such a thing as a Christian culture. They are beginning to think more and more in terms of cultural compositism.

Especially is this true of the New

World. The cultural history of the United States begins with a scramble for the preferred place for this or that religious heritage; in one colony a man was handicapped if he was a Roman Catholic while in an adjoining colony he was similarly handicapped if he was not. This state of affairs lasted as long as the colonies on the Atlantic seaboard were so many little transplants of Europe and came to an end when the States, now united, began housekeeping on their own. The problem of federalization raised at once the problem as to which religious tradition was to have the preferred place. This problem was thereupon solved, after much agonizing in prayer, we are told, by the formula of "no religion in preferred place." This of course spells out cultural compositism. It was in the First Amendment, without which federalization would have been thwarted, that the formula of cultural compositism was undergirded by legal enactment.

The First Amendment

The First Amendment forbids Congress from making any law whereby establishment status is given to a religion, forbids preferment that is; it likewise restrains Congress from the inevitable counterpart of preferment, namely, handicap for the rest. This is the historic meaning of the First Amendment. The intention was not to create an irreligious or an a-religious society nor to send the new republic on the way to religious vacuity; the intention was to safeguard American society from the evils of preferment. It looks to a composite society, not a monolithic one. It anticipated debate, not monologue.

It is surely interesting, and as surely significant, that at the end of the experimenting with medievalism in the New World, church affiliation had reached an all-time low; in 1789 slightly less than 6% of the population was church-related. On this sombre note ends the experimentation with the medieval formula in which Christianity is looked upon as a culture-creating thing.

With the enactment of the compositism-securing First Amendment the statistical picture begins to improve; church affiliation begins to in-

crease, steadily and without a single recognizable set-back, until today it stands at an all-time high, some 66% according to the latest figures; and it is still rising. If one takes into account that all church membership is strictly voluntary, non-affiliation being no handicap, these statistics would indicate that the country which in its youthful days adopted a new formula, that of cultural compositism, has become the most religious country on the scene. It would seem that compositism works; and it could be that it works because it has God's approval. In all events, it would seem that Christianity can safely allow itself to be thought of as a culture-influencing thing rather than a culture-producing one.

Not all who voted for the First Amendment and related legal enactment did so out of a conviction that the New Testament makes for cultural compositism; but by so voting they did help produce a cultural climate in which New Testament Christianity could have its field day.

It is the New World's (for we include Canada) investment in cultural compositism that marks its deepest disagreement with the monolith-creating ideologies that clamor for men's loyalties in totalitarian lands. We shy away from monolith-creating ideologies because we are aware that they make a shambles of cultural compositism. It is certainly not a mere coincidence that it is precisely in those lands that have had a taste of cultural compositism that the monolith-creating ideologies of modern totalitarianism find it impossible to get a hearing.

IV

We were to examine in the fourth place what bearing the development of cultural compositism has upon the educative enterprise.

It would seem to be self-evident that if the educative process is a matter of conveying a cultural heritage, then the development of a composite culture would have repercussions in the area of education. It would seem that composite society calls for a composite educational system.

Uniformity of School System Is Inconsistent

We say "It would seem," because it has not in fact worked out that way; a glaring inconsistency seems to present itself at this point in the American ideological landscape. We have on

A composite society calls for a composite educational system.

the one hand legal provision, even in the highest law of the land, for uniformity and we have on the other hand an educational philosophy which, to put it mildly, gives heavy going to uniformity. The theory seems to be that men must have the right to think differently outside the school but must think alike within it, that it is all right that parents have radically divergent philosophies of life, one pair of parents, for example, being orthodox Jews and another pair being Episcopalians—but that their children are expected to leave these diversities behind as they enter the schoolroom, where, so the theory seems to go, a *Weltanschauung* has been worked out to which they one and all can and must consent. We think that we must have a two-party system in government; but we also think that we must have a one-party system in the schools. Just as the early Church would have compositism everywhere save in the Church, so, at least so it seems to us, the current American temper, is to smile on compositism everywhere save in the school.

This, we submit, is inconsistent. If we have peace with the idea of pluralistic society then we should be unable to have peace with the idea of a monistic school system. If the cultural heritage consists of a cable of many strands, and if we like it so, then it is inconsistent to promote or have peace with an educational policy which makes for an educational system that is like a single wire, of heavy gauge.

"A Common Faith" Tends Toward Totalitarianism

Not only is this inconsistent; it could be extremely dangerous. If ever our multiple-party system is made to yield to the one-party set-up of totalitarian systems, then it could be plausibly argued that the educational philosophy of the public school prepared the way for this frightening eventuality. If we teach the young they must all rally to one and the same ideological commitment in the schools, then it will not take much demagoguery to make them believe that they must rally to one and the same commitment on the political level. The composite society cannot, so it would seem, survive an educational system that is monolithic, non-composite.

If in the schools there must be, as John Dewey has argued with passion, "a common faith," then it will not be long before the absence of "a common faith" will be considered a highly mischievous thing in society as such. With that we would be back in the Middle Ages; with that the American experiment would be written off as a failure; with that things for which the Founding Fathers toiled so heavily would be lost; with that the cultural effect of the New Testament would be cancelled out. For the New Testament has had a great deal to do with the evolution of the concept of cultural compositism.

Religious Diversity

Things were quite certainly not planned as they seem to have gone. The framers of the First Amendment and of the philosophy which is subsumed in it did not intend that it should be used to empty American life of the dimensions of religion. Quite the opposite, they were minded to give to religious commitment of every stripe a chance to make good on its own merit, without government subsidy for one, and, without the corollary thereof, handicap for the rest. The First Amendment binds American culture not to religious vacuity; much less to irreligion or a-religion; it merely binds it to equal legal rights, equal legal protection for all religious commitment. It did not intend to encourage sameness, the sameness of silence, in regard to the things that tug the hardest on human hearts; it wished to encourage diversity, contest—with fair and honest umpiring.

We like to believe that John Dewey and his ilk, the protagonists of "a common faith," were well-intentioned men; but we are quite sure that they were also mistaken men. They were unduly alarmed at the almost endless diversity manifest in America's cultural heritage and they were mistaken in thinking that this uniformity was a handicap. They were strangely blind to the fact that it was precisely this nonuniformity, this complexity, this compositism that had made America the great and strong nation that history had bequeathed to them.

It is something to thank God for,

and take courage from, that up to the present moment the men of "a common faith" have not as yet gotten their way. The American educational landscape is still dotted with parochial, private, and free schools. These have been a wholesome influence in that they have served to keep the educative enterprise in these parts composite. It is true, the existence of these non-conforming educative institutions has been threatened, their legality has been challenged, notably in the Oregon case of a few decades ago; but they have been upheld in the courts, and their future does not seem to be a jeopardy at law. This is a hopeful sign. Manifestly we are as a nation not yet sold on the idea of "a common faith."

All Education Involves a Religious Commitment

Another hopeful sign is that educators and philosophers of education throughout the land are beginning to realize that you cannot quietly bring matters of man's ultimate loyalties to the attic and then expect the spot in which they stood to remain unoccupied, that sooner or later, and probably sooner, a new commitment, one of a no less religious dimension, will slip into the empty place. Law makers and judges are beginning to understand that if the First Amendment forbids Congress the making of any law whereby establishment status is given to a given religion, it likewise forbids legal enactment in favor of the religion of irreligion; and that irreligion is likewise not to have the benefit of State subsidization. This augurs well.

Common people are beginning to realize that people like Vashti McCollum are also evangelists, at times obnoxiously so, people who must not be allowed to usurp the platform but must take their turn and sometimes wait while people of another stripe speak their piece. We venture to say, a bit oracularly perhaps, that the Supreme Court has gone as far as it will go in support of the McCollum and the Eversons and such-like advocates of ideological uniformity, that it has begun to see that if this mother has a case, as she alleges, that her child has been outraged when the theism of the teacher showed through, another parent may have a case when he alleges that his child was outraged when the teacher's atheism stood out.

A discouraging feature of the edu-

cational landscape is that the advocates of pluralism in the schools of the land must do so against the handicap of what actually amounts to double taxation; their tax moneys are being used to support schools that inculcate the faith of "a common faith," so that schools that would inculcate a not-common faith must somehow get along on the pickings that are possible after the field has been well harvested, must run on funds derived from wallets into which a hand has already reached.

This is a glaring injustice, one which all true Americans, that is, people who really believe in cultural compositism, must assail incessantly—until America is led to abide by the spirit of the First Amendment also in the matter of the educative enterprise, stops playing the favorite, the thing which the Amendment rebukes by name, stops acting on the thesis that a given life and world view is entitled to establishment status, a life and world view that is after all but one out of many. We shall have to preach it, in season and out of season, that if America is really and actually com-

mitted to cultural compositism it must see that this is manifest in its educational policies.

Perhaps this will mean that government gets out of the educating business, save for statistical supervision, leaving matters of ideologies and ultimate loyalties to develop as they live in the hearts of the citizenry. It certainly means that the time has come for the federal government to cease subsidizing an ideology that has the allegiance of only a minority of the citizenry.

A word or two in closing. We of the Christian schools have sometimes had to hear it said that our schools are un-American in that they cater to a faction. The time has come for us to cast that aspersion far away from us and to rise to our full height as we say in reply that we and all they who fight at our side are the ones who keep the American educative enterprise from becoming utterly un-American—seeing that American culture is a *composite* thing. We, and not they, serve to keep the record straight. We, not they, are acting in the spirit of the First Amendment.

Great Commission Primary Materials off the Press

Requests for samples have been pouring in for the newest materials for the Sunday school to be published by Great Commission—the Primary course. "Loving the Savior" is the title of the series of lessons for the winter quarter of 1965 written by Mrs. John Pappas, who joined the staff of writers two years ago.

The colorful pupil's paper combines the features of story and worksheet, a brand new one each week, so designed as to make them worth saving as the pupils continue their Bible-centered studies. A 60-page Teacher's Manual provides "preparation in depth" for the content of the lessons along with many specific and practical helps for the teacher.

The first step in a long-range curriculum plan undertaken by the Orthodox Presbyterian Church was the publication of materials for the Senior High department in January of 1963, with the Rev. John Mitchell as writer. This Senior course is finding its way into an increasing number of schools across the country.

With the promised program of fi-



General Secretaries Kenneth Smith (Board of Christian Education of the Reformed Presbyterian Church) and Robley Johnston (Committee on Christian Education of the Orthodox Presbyterian Church) confer on matters of the curriculum.

nancial assistance already underway in the Reformed Presbyterian Church of North America (Covenanters), Great Commission Publications has



The Rev. C. John Miller and Mrs. Robert Anderson consider the needs of the Intermediate department. Mr. Miller is working on *The Mark* (for Seniors and Intermediates) while Mrs. Anderson is preparing lessons for Intermediates.

now begun work looking toward the preparation of a course for the Intermediate department, which it is hoped will appear in 1966. Mrs. Robert Anderson, author of the *Bible Doctrine* workbook series on the Westminster Shorter Catechism, has resumed her writing for the Committee on Christian Education on a part-time basis in connection with the proposed Intermediate lessons.

The Rev. C. John Miller has also been added to the staff on a part-time basis, devoting his labor to plans for a monthly magazine, *The Mark*. A goal of October, 1965, has been set for publication of this periodical which is intended to serve both the Intermediate and Senior departments.

As funds and writers become available plans call for work to begin next on a course for the Junior department, according to the Rev. Robley Johnston, general secretary of the Orthodox Presbyterian Committee on Christian Education. Possible publication dates are still quite tentative. After that, courses for the Nursery and Beginner departments will be added, as well as the first of a program of elective

courses for adults. Completion of the program to that point is now envisioned for 1970.

Total cost of the program will exceed a quarter of a million dollars, at least half of which will have been met by contributions. The other half of the cost will be carried by sales and long-term loans. The loans are being solicited from individual members and friends of the Orthodox Presbyterian Church and other associated denominations and will be repaid with income received from sales once the initial costs of production are retired.

French Creek and Quarryville Directors Make Joint Plans

In a "bold stroke of cooperation" the directors of the Quarryville and French Creek Bible Conferences, meeting jointly in mid-October, made plans for working together in several areas of the 1965 summer conference program. After initial agreement on a combined Family Conference to be held on the Quarryville grounds over the Labor Day weekend, it was decided further to implement this "Reformed ecumenism in action" in some of the youth camps.

The 1965 Junior High Camp will be held jointly at French Creek, and a Senior High Conference will be held together at Quarryville. A Post High weekend is planned for French Creek. The Quarryville Board will conduct its own camps for younger age groups and the French Creek Directors plan to continue their Junior Camp for grades four through six.

First steps toward cooperation were taken last spring when the two Boards met together, following what President Calvin Busch of the French Creek Board called "a growing desire in recent years on the part of both groups to seek each other's fellowship and prayers." At that meeting representatives of each Board were chosen to work out the mechanics of a meeting planned for October 12.

"There was a frank exchange of opinions of earlier disagreements,"

stated Mr. Busch, "but also a growing conviction that we were one in Jesus Christ, that we all had a love for the Reformed interpretation of the Bible, and that in general our practices were close enough for us to begin the serious task of acting on these premises."

A committee was appointed to meet later in October to select directors and work out additional details for the conferences of joint effort. Quarryville representatives on the committee are Dr. Richard Gray, president; Dr. Franklin Dyrness, executive director; and Mr. Fred Metzger. French Creek is represented by the Rev. Messrs. Calvin Busch, Raymond Commeret, and Lewis Grotenhuis.

A combined French Creek-Quarryville dinner and rally is proposed for March, 1965, with arrangements to be made by the Rev. Messrs. Wilbur Blakely and Boyce Spooner. "We urge your prayers for the blessing of God in this sincere effort to manifest the unity of those of like precious faith in these youth programs," concluded Mr. Busch in his statement reporting this significant development.

Mark's Gospel for Aucas

Miss Rachel Saint, sister of one of the five men martyred in January of 1956 in the Amazon jungles by the savage Auca Indians, has just completed the translation of the Gospel of Mark in the Auca language. Miss Saint of the Wycliffe Bible Translators, Santa Ana, California, and her language helper, Dayuma, have been living in the Auca village of Tiwaeno among the men who killed her brother. Now all five of the men who shared in the act have become Christians. Miss Saint gives thanks for the various means through which God has worked to change the seeming tragedy into triumph—means ranging from the help and cooperation of Ecuadorian government officials to the raising up of a multitude of faithfully praying Christians in the homeland.

—WBT NEWS