

TWENTY CENTS A COPY

PUBLISHED TWELVE TIMES A YEAR

TWO DOLLARS A YEAR

# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

**Christian Message to  
a Culture in Crisis**

W. Stanford Reid

•

**On Translating the  
Bible**

John H. Skilton

•

**Did Israel Cross the  
Red Sea**

Edward J. Young

•

**Glory of the Christian  
Church**

R. B. Kuiper

•

**Life of Jesus Christ**

Leslie W. Sloat

•

**Guardian News  
Commentator**



*The real centre of the Bible is redemption; and to create the impression that other things in the Bible contain any hope for humanity apart from that is to contradict the Bible at its root.*

—J. Gresham Machen



**August, 1948**

VOL. 17. NO. 12



## Your FAMILY ALTAR

### Daily Bible Readings

#### Week of August 30

|           |                |
|-----------|----------------|
| Monday    | John 3:1-10    |
| Tuesday   | John 3:11-21   |
| Wednesday | John 3:22-36   |
| Thursday  | John 4:1-14    |
| Friday    | John 4:15-26   |
| Saturday  | Romans 3:19-31 |
| Sunday    | Romans 4:1-16  |

#### Questions for Sabbath Meditation

1. What does Jesus say is absolutely necessary for entrance into the kingdom of God?
2. Memorize John 3:36. Does it make any difference whether or not a man believes on Jesus Christ?
3. Was Abraham justified by works? Was anyone ever saved by any other way than by grace through faith?

#### Week of September 6

|           |                |
|-----------|----------------|
| Monday    | Joshua 1:1-9   |
| Tuesday   | Joshua 1:10-18 |
| Wednesday | Psalms 4       |
| Thursday  | Psalms 7       |
| Friday    | Acts 12:1-11   |
| Saturday  | Acts 12:12-25  |
| Sunday    | James 2:14-26  |

#### Questions for Sabbath Meditation

1. What commandment did God give to Joshua after Moses' death? What promise accompanied this command?
2. How was Peter delivered from the hand of Herod? Did Peter know what was happening to him?
3. In what connection does James mention Rahab?

#### Week of September 13

|           |                  |
|-----------|------------------|
| Monday    | I Samuel 4:1-9   |
| Tuesday   | I Samuel 4:10-22 |
| Wednesday | I Samuel 5       |
| Thursday  | I Samuel 6:1-12  |
| Friday    | I Samuel 6:13-21 |
| Saturday  | I Samuel 7:1-8   |
| Sunday    | I Samuel 7:9-17  |

#### Questions for Sabbath Meditation

1. What was the ark of the covenant of God?
2. Why was Israel defeated by the

Philistines after the elders had taken the ark from Shiloh?

3. What befell the god Dagon when the ark was taken to the house of Dagon?

#### Week of September 20

|           |                      |
|-----------|----------------------|
| Monday    | Genesis 13           |
| Tuesday   | Exodus 6:1-8         |
| Wednesday | Joshua 5             |
| Thursday  | I Chronicles 16:7-22 |
| Friday    | Hebrews 11:1-10      |
| Saturday  | Hebrews 12:18-29     |
| Sunday    | Hebrews 13:9-21      |

#### Questions for Sabbath Meditation

1. What aspects of the characters of Abraham and Lot are shown in Genesis 13?
2. By what right did the Israelites enter the land of Canaan?
3. Did Abraham's hope extend only to an earthly home for his people?
4. What is the goal of every Christian today? Toward what city is he journeying?

### The Simplicity of Faith

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Thus exclaims Paul at the conclusion of the great doctrinal portion of his epistle to the Romans. And who will dispute the fact that the Bible contains much that the greatest of human spirits cannot explain. But as Gregory the Great has said, "Holy Scripture is a stream of running water, where alike the elephant may swim, and the lamb walk without losing its feet." God's command to Habakkuk has been obeyed, "Write the vision, and make it plain upon tables, that he may run that readeth it."

Thus the object of our faith is clear. And our believing of the Word of God which sets before men the way of salvation from the penalty of sin is also simple. Though Nicodemus would say, "How can these things be?"; the woman of Samaria joyously proclaims her faith in Jesus as the Messiah? To the former Jesus' words are an enigma, to the latter life-giving. How often have humble Christians marveled that men of learning stumble at the simple gospel message.

But this is not to say that faith and intellectual ability are one and the

same. "Not many wise men after the flesh . . . are called". The difference between the worldly wise man and the trusting child of God is the grace of God in regeneration. And that factor makes believing simple for the one while its lack makes believing impossible for the other.

The Jews wanted a sign from Christ before they would believe. The Greeks wanted some new thing in philosophy. If men today could be saved by their understanding of the Einstein theory of relativity, how eagerly they would seek to know it. How men love to have something of which to boast, some achievement of their own to which they may point with pride. They would base their hope of standing before God on their own works.

But the word of faith is nigh us, even in the heart and in the mouth, "That if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." No elaborate scheme need be devised to search heaven and earth and hell for the way. It is by leaning on the everlasting arms, committing oneself to a mighty Saviour, casting all your sins and care upon Him that peace comes to the guilty soul. No more simple way could have been devised. No more humbling way does God require. No more offensive way does the world see. How we should rejoice in God's Word "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood." (Romans 3:24,25.)

#### A Prayer Suggestion

Pray for our missionary families who are traveling and for financial support for their journeys.

LE ROY B. OLIVER

### Gaffin Family May Go to China Soon

THERE seems to be a good possibility that Mrs. Richard B. Gaffin and the children may be able to go to China to join the Rev. Richard Gaffin at an early date. Word has been received that Mr. Gaffin has secured a house for the family, and preparations are being made in case the way becomes open.

*The Presbyterian*  
**GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

**EDITOR**

Ned B. Stonehouse

Leslie W. Sloat  
*Managing Editor*

John P. Clelland  
Arthur W. Kuschke, Jr.  
Robert S. Marsden  
*Contributing Editors*

**ADVISORY COUNCIL**

Robert L. Atwell  
Leslie A. Dunn  
John Patton Galbraith  
Edward L. Kellogg

## A Calvinist and His Mood

**R**ECENTLY your editor participated in the graduation exercises of a junior high school. There he was subjected to the optimistic moralism characteristic of commencement addresses when the speaker urged the members of his class "to keep on trying". The Scripture read on that occasion was "Remember now thy Creator in the days of thy youth, while the evil days come not . . . much study is a weariness of the flesh . . . all is vanity". We would seem to have two contrasting moods here. On the one hand there is the attitude of 'let us be up and doing'. On the other hand we have a somber outlook and an attitude apparently expressing pessimism and a 'what's the use' spirit. Yet these are the words of Scripture.

It is worthy of note that while cheerfulness and optimism are characteristic of the American mood (cf. the 'inspirational' articles in the *Reader's Digest*), cynicism is prevalent among our most gifted novelists, playwrights, poets and thinkers. It would seem the greater a man's knowledge the darker his outlook.

As the Calvinist moves through this world, what is his mood? Does he whistle or does he frown? Is he happy or is he in despair?

Calvinism is Christian realism. The Calvinist recognizes the reality of sin and man's depravity. He does not believe that all men are by nature the

children of God and innately good. Consequently he is not surprised at evidence of human sinfulness and he is not too trustful of man's assertion of virtue. In fact he is a sort of cynic. In the social legislation advocated by the Truman administration this Calvinist detects behind the profession of concern for the common people a desire to hold the masses in line for the Democratic party. He notes that the Republican profession of faith in "free enterprise" does not prevent the party from supporting agricultural prices by government loan and from opposing reciprocal trade treaties. He has no difficulty in seeing that the Progressive Party with all its idealism and concern to remove evils in the body politic is manipulated by a well disciplined corps of followers of the "party line". Nor is this mood of cynicism confined to the realm of politics. It is rather pervasive of all human endeavor. This Calvinist is struck by the greed and selfishness of all classes of men. He notices the cracked heads of those members of the laboring class who did not strike when told to do so. He sees corporations making record profits yet raising their prices "to keep them in line". He knows that the veterans lobby in future years will secure "bigger and better" bonuses. He remarks upon the fact that \$25,000 a year doctors are unanimously opposed to socialized medicine. He recognizes the motives and foresees the calamities of power politics. He doubts if gymnasiums and "milk bars" can cure juvenile delinquency. He hardly believes that sex instruction would reduce the divorce evil. In short, as he looks at the world about him he sees fulfilled the Preacher's dictum that "all is vanity".

We hasten to point out, however, that this mood is different from the fury of Steinbeck and the despair of Robinson Jeffers. If the Calvinist is a cynic he is a Christian cynic. He is dubious of man but he is not dubious of God. The unbelieving cynics of our generation say all is vanity because to them there is no God and no meaning to life. The Calvinist says this life as a means and an end in itself is vanity. All temporal existence under the curse of the Fall is inadequate, unsatisfying and vain. In the hypocrisies and deceptions of men the Calvinist sees fulfilled the Biblical dogma of human depravity. But he has also read in the twelfth chapter of Eccle-

siastes, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil". His mood then is not one of despair or of futility but of diligence to serve and obey the Living God and Jesus Christ His Son who hath saved us from this present evil world.

J. P. C.

## Club Subscriptions

**B**Y action of the Board of Trustees of the Guardian, it has been decided that after September first all subscriptions to the Guardian will be \$2.00 per year. This is our concession to the rising costs of everything.

The effect of this is to eliminate the "club subscription" program of the Guardian. All who subscribe will be placed on the same basis. Our club secretaries have already been informed of this change, and of certain other plans concerning the Guardian.

But, the Board also decided that, before September first, club subscriptions might be renewed for one year at the old rate. Regardless of when your club subscription expires, you may renew through your secretary, for one year, at the club price of \$1.50, provided the renewal is sent us before September first. This doesn't give you much time, we realize. But we hope as many of you as possible will take advantage of this offer. After September first all subscriptions will be at the \$2.00 rate.

We continue to have special introductory subscriptions for five months at \$1.00. Why not send such a subscription to persons you think ought to become acquainted with the Guardian.

We will also send sample copies to any address where you think they may be worthwhile.

Remember, club subscribers, renew before September first, through your secretary, at the old rate of \$1.50. After September first, all subscriptions will be \$2.00.

## Hunts Leave for Korea

ON the tenth of August Mrs. Bruce Hunt and the five Hunt children sailed from Mobile, Ala. aboard the S. S. Fairlands of the Waterman Line for Pusan, Korea, where they will join the Rev. Bruce Hunt, Orthodox Presbyterian missionary. On board, with the family, is the new Chevrolet All-Purpose Station Wagon which will provide transportation for the missionary family in itineration work in Korea.

Efforts to secure Army permits and passports, as well as transportation, have been under way for months. Word was received in June that the Army had given its permission, and finally the other matters were taken care of through various official channels. It is expected that the trip will take about two months, as the vessel is a freighter, carrying but few passengers.

At first it was thought the party would leave from New Orleans, but later instructions changed the place of embarkation to Mobile, Alabama.

When these people reach Pusan, The Orthodox Presbyterian Church will have a total of ten adult missionaries and thirteen missionary children on the foreign field, or one adult missionary for each 600 of its communicant membership. The Foreign Missions Committee also has three additional missionary appointees waiting for the way to be cleared for their beginning active service on the field.

Pictures at right, taken two days before the family left Wildwood, show (top) Mrs. Hunt with Katherine (Connie), Mary, David and Bertha and at upper left Cousin Karin Dunn; (bottom) the five Hunt children, Katherine, Bertha, Mary, Lois and David.



## Orthodox Presbyterian Statistics

ACCORDING to information from the General Secretary of the Committee on Home Missions, statistics for the year ending March 31, 1948 show that the membership of The Orthodox Presbyterian Church has for the first time passed the eight thousand mark. Total membership reported was 8,006,

of which 5,922 are communicants, and the rest baptized children. The total increase was 434, a gain of nearly six percent over the previous year.

Contributions for both general fund and benevolences increased by about 9 per cent over the previous year, while contributions for building funds decreased by about 15 per cent. Total contributions amounted to \$450,000,

and the average contribution per communicant member was \$76.76.

The denomination has 72 organized churches and a number of groups in the process of organization. Only one church has over 500 members, while three others have over 400. Two Sunday schools have 400 members each. Total Sunday school enrollment is 7,309.

# The Christian Message to a Culture in Crisis

*The Covenant of Grace Has Meaning for the Whole of Life*

By W. STANFORD REID

TODAY western civilization and culture is looking over the edge of a precipice. While this may in a sense be a very trite saying, it is, nevertheless, very true. Wherever we turn our eyes disintegration and decline seems to be facing us, despite all our apparent triumphs. As a consequence, we who are Christians are brought face to face with the question of whether we have anything to say in such an hour. Back in the days of Augustine of Hippo, the church had the same problem and it spoke in his *City of God*. In the days of the Renaissance, Calvin was its most outstanding witness, speaking in his *Institutes of the Christian Religion*. But in this day of machines, universal education, social security and the atomic bomb, does Christianity have anything to say? It does, and it is high time that it spoke. It has a message for a culture in crisis.

## The Nature of the Crisis

Before it can speak effectively, however, it must know the nature of this crisis. It has to know the nature of the disease before it can prescribe for its cure. Right at this point we must be sure of the meaning of our terms. What is meant by the term "culture"? To the non-Christian, culture is something which man has built up by his own brains and strength over a period of between two million and ten thousand years. By a process of cultural evolution man has developed all that he has. Thus culture is his own possession. To the Christian, however, the term culture is bound up with the grace of God. All that man has accomplished, and it has been much, must ultimately be traced back to God. Despite man's sin, God in His grace preserved man, kept him from being totally destroyed by his sins, in order that the elect people might be redeemed in history. Thus culture is founded upon God's Common Grace, which in turn exists through His saving grace

*This article is a condensation of the address delivered at the Commencement exercises of Westminster Seminary in May. The Rev. W. Stanford Reid is minister of the Presbyterian Church in Mount Royal, Quebec, Canada and Assistant Professor of Church History in McGill University.*

to His own. For the Christian, therefore, culture is really God's possession.

Yet while culture is God's possession and He has restrained man's sin, we are also faced with the fact that God has not at once made it perfect. Even at the best there is sin in every culture and civilization; and today sin would seem to have gained the predominance. As a result of two world wars, and other developments including a depression, men no longer feel that culture is of God. Instead, having asserted man's independence in manufacturing his culture, they have come to the conclusion that, after all, there is nothing in this life which is really rational. If we go into a museum or art gallery, we see modern pictures on the walls—men with two noses, for example, or figures which have no apparently rational meaning. Or we can turn to the poems of a person such as Gertrude Stein and we read words which seem to make no sense in their context. This is modern art, we are told, which reflects true realism—that is, it sees the world as irrational. But this view is not confined to painters and writers of poetry. Philosophers also are developing such ideas, as in the case of Bertrand Russell or Jean Paul Sartre; and even scientists are prepared to say that everything is ultimately chance, for indeterminism is fundamental. This is the view of Sir James Jeans and really the view of even such a man as Lecomte de Nouy.

Thus we are being told, in the words of one prominent psychologist, "There is no ultimate truth." No one knows all the answers to everything, and if

he does not, ultimately he can not know the answers to anything. One interpretation of any fact is as good as any other. What is good and right is purely a relative matter, dependent upon interpretation. This means that morality is beginning to break down. Personal and sexual morality is at a low ebb. International, business and even ecclesiastical morality is practically non-existent. If there is no ultimate truth, if there is no God, and that is what most men assume, then we can and must do what we for the moment consider best. We are like so many chips of wood floating upon a rushing river. If this situation continues, it is very possible that we shall descend into a dark age, losing even much of our scientific knowledge and sinking to a level which the world cannot now contemplate.

## The Development of the Crisis

But when we are thinking along such lines as these we are forced to ask ourselves the question, "How have we reached such a condition?" The ultimate answer of course is to be found in the Garden of Eden. In its immediate beginnings, however, we can trace the present situation back to the 16th century, in the conflict between the Renaissance and the Reformation. The Renaissance exalted man and his works. It thought in terms of the individual's genius. While God in some cases may have been formally acknowledged, in reality He was either denied or ignored. Man was everything. Over against this point of view stood the Reformation. Luther, Calvin and the others with them stood four-square for the sovereignty of God. Man was and is God's creature, but he is a sinful creature who has revolted against his Maker. It is only by God's grace that man is not destroyed here, and only by God's grace that he will not be lost hereafter. Thus was the stage

set for the conflict of the next four hundred years.

Out of this tension came the Age of the Enlightenment, or the Age of Reason. By 1675 the Renaissance point of view was becoming the predominant one. This was so for various reasons, but the most important one was that the church was not teaching men that to interpret any fact truly, they must first know the God of these facts. The result was that while men continued to talk of God, He was gradually being pushed out of the universe. They talked in terms of God as a clock-maker who made a clock, wound it up, and then went off and left it to run by its own "natural laws." In this way God was becoming a mere cipher in men's thinking. The important realities were man, man's reason and the world in which man lives. These became the dominant interests in all fields of endeavour.

By the time Robespierre was executed, during the French Revolution, the very idea of God, even as an hypothesis, was being ruled out. The world existed by itself, had come into existence as a result of chance, and its laws were simply here, self-existent. These views ushered man into the 19th century age of Materialism. Gradually the idea gained control that, after all, the ultimate reality is this material which possesses its own laws, chiefly the law of evolution, and there is nothing else. Therefore, all that man has to do is find out and put himself into harmony with these laws. Restraint and restrictions are to be removed, in order that every man may follow his own particular bent, and seek his own self-interest. When that was done, all would be well. Everybody would be happy. This meant romanticism in art and literature, "liberalism" in politics, "free enterprise" in economics and Modernism in theology. Just let the laws operate without restriction and everything will be fine.

Over against this point of view, and that of the Age of Reason, the church had little to offer. When man pushed God out of the universe, saying that he could govern himself by the use of his own reason, and by what he might discover in nature, the church did not point out the fallacy of such talk. Instead it turned to the lower classes of people, in the Wesleyan revival. At the same time it swallowed many of the

current rationalistic views. In the 19th century the church's reply was even more ineffective. The laboring classes which had been affected by the Wesleyan movement began to interest themselves in such things as science, politics and social affairs. The church, however, had nothing to say on these matters. It continued to talk revival and nothing else. The result has been that it has today lost even the lower classes. They have found what they feel to be the answer to their problems in the teachings of Darwin, Marx and others of the same type. Thus materialism has gained the day on every side.

On the other hand it is a fact that materialism eventually leads to irrationalism. One soon begins to realize that behind all material existence, if there is no God, there can be only chance. Chance means that there is really no such thing as reason or law behind the universe. What we think of as law is merely a delusion on our own part. In this way materialists

have now come to the conclusion that irrationality, accident, chance, call it what you will, is ultimate. There is really no truth, no reason, no sense to existence. With such a position there can be no reasoning, no arguing. It is this intellectual slough in which the modern world is sinking gradually, deeper and deeper.

### The Cure for the Crisis

Is there no cure for such a condition? Is there no means by which man can be brought back to sanity? The only answer lies in the Covenant of Grace. If we are going to solve this problem we must begin to re-emphasize and re-apply the Covenant Theology. It is this, and this alone which will help our half-demented world to begin once again to see that there is a difference between right and wrong, to see that there is such a thing as law, that there is ultimate truth and an ultimate interpretation of all reality.

(See "Culture in Crisis", p. 200)

## On Translating the Bible

### A Review of a Review

By JOHN H. SKILTON

Oswald T. Allis: REVISION OR NEW TRANSLATION? *The Revised Standard Version of 1946. A Comparative Study.* Philadelphia: The Presbyterian and Reformed Publishing Company. 1948. ix.164 \$2.00.

THIS review is concerned with a book which is itself a review. Dr. Allis' latest book, *Revision or New Translation?* is a review of the "Revised Standard Version of the New Testament". It is really an enlargement of a review article which Dr. Allis prepared for the November, 1946, issue of *Christianity Today*, under the title, "The Revised Standard Version of 1946—A Review".

Dr. Allis is well qualified to undertake the task of reviewing a translation of the Scriptures. His mature Biblical scholarship, his knowledge of languages, his exceptional industry, his experience in reviewing previous translations, and his devotion to the Scriptures assure one of a fruitful study.

The Rev. John H. Skilton is Assistant Professor of New Testament in Westminster Theological Seminary, Philadelphia, Pa.

And Dr. Allis' gift of clear, effective expression has provided a readable book which will be enjoyed by laymen as well as specialists.

Dr. Allis has performed valuable service by his studies of other translations. Years ago he published articles in the *Princeton Theological Review* on "Dr. Moffatt's 'New Translation' of the Old Testament," "An 'American' Translation of the Old Testament", and "The Comment on John ix.38 in the American Revised Version". His new study, the most extensive yet published of the RSV, should prove of much benefit to Christians today as they seek to evaluate the translation which its publishers advertised as "the most important publication of 1946".

In his study of the RSV Dr. Allis, as the title of his book indicates, is concerned largely with a specific question. He seeks to determine whether the RSV should be regarded as a revision of the "American Standard Version" of 1901 (which was of course quite similar to its British counterpart, the English Revised Version of 1881)

and which was itself a revision of the King James Version, or should be regarded as a new translation. In attempting to answer the question Dr. Allis compares the RSV in various ways with the King James Version, the Revised Versions, and also with some of the more recent translations, especially Weymouth's, Moffatt's, Goodspeed's, and Verkuyl's, which do not claim to be revisions of the Authorized Version, but represent themselves as fresh translations. He finds that the RSV has greater affinity to these translations than it has to the AV or to the Revised Versions. If it be regarded as a modern speech translation, he thinks that the RSV is not without merit. He grants that it has its virtues and that it may be of value to readers who are able to check its renderings (p.142). It has the virtues and weaknesses, he holds, of the other modern speech versions, but it is on the whole to be credited with greater conservatism than its leading rivals (p.155). But Dr. Allis concludes that the RSV is not rightly called a revision of the AV or the RV. He finds that it differs radically from them (p.12). In it, he maintains, "the work of revision has been carried to such an extreme that the result is much more a new translation than a revision, and *A New Translation* is what the *Revised Standard Version* should be called" (p.156). He thinks that it does not merit the "good will" which belongs to the AV (p.156), that it should not be regarded as the "lawful and proper heir to the immense prestige and popularity which the AV has enjoyed for some three hundred years" (p.114), but that it should be looked upon as a "competitor and rival" (p.156).

If some may think that Dr. Allis might have said more than he does by way of commendation of the RSV, they should bear in mind the special nature of his inquiry, and should also remember that the special nature of his investigation was at least largely suggested and determined by claims which have been made for the RSV. He does not feel under obligation to say in detail all that might be said in favor of the RSV—nor indeed does he say all that might be said about its defects.

Dr. Allis holds that the RSV follows different principles from those followed in the AV and the RV. It is of course

not difficult for him to show that the RSV does not follow certain "general principles" which governed both the British and American companies in the preparation of the Revised Versions (see p.v.). This divergence he considers important for his inquiry. But his investigation takes him into a more important field, in which he should have the close attention even of those who might think it wise to depart from the "general principles" followed in the Revised Versions. One of his most serious charges is that the RSV has a standard of accuracy inferior to that of the forbears it claims for itself. He believes that "the average student would find in the AV, in spite of all its shortcomings, a safer guide to the accurate rendering of the Greek NT than RSV" (p.31).

Dr. Allis holds that interpretation enters to an unwonted extent into the RSV, that paraphrase occurs, and that the field of the commentator and exegete has been too extensively invaded. He scores the RSV for not at times using italics or in some other fashion indicating the difference between what was written in the Scriptures and what the translator has added by way of interpretation or explanation. He maintains furthermore that frequently the renderings in the RSV are too free to make the use of italics possible and that italics would be of no service in calling attention to the omissions which often occur in the work. He points out inconsistencies and weaknesses in the RSV in the matter of "idiomatic" rendering. He feels that there has been a "juggling with the text" and that there has been lack of uniformity in rendering. He regards a large number of the alterations that have been made in word order as "questionable from the standpoint of idiom", and holds that they are not at all necessary in a revision of the AV and the RV. He points out the importance of punctuation, capitals, and other matters of form to interpretation. He finds, for one thing, inconsistency and arbitrary method in the use of quotation marks, and finds that ambiguity is introduced by the employment of quotation marks for emphasis as well as for quotation. The freedom taken in translation in the RSV is found to be particularly distressing when it is exhibited in a dogmatic treatment of passages, the interpretation of which has been a difficult and disputed matter

for centuries. Some of the footnotes are regarded as unnecessary, but at some places where footnotes would have been desirable they do not appear. As for the literary quality of the new version, Dr. Allis finds that there is an unnecessary abandonment at times of the beauty and rhythm of the AV. Terseness has been attempted in some places, but diffuseness is also to be found in the style. He would not give the RSV the same praise which he accords the AV for reproducing "to a remarkable extent the spirit and language of the Bible".

An important question which Dr. Allis raises is whether the RSV is to be regarded as a "liberal" version. He thinks that it is inevitable that this question should be asked, because of the constituency of the committee which prepared it and because of the nature of the translation itself. He says: "If by a 'liberal' version is meant a version which represents a lax and 'liberal' attitude to the question of the plenary, verbal inspiration and the divine authority of Scripture, then RSV is clearly such a version. Sufficient evidence has been given in the preceding pages to show that it is governed by a very different conception of what is meant by an 'accurate' version from that to be found in AV and RV" (pp.143f). Dr. Allis has not missed Dr. Moffatt's important statement dealing with the relationship between one's view of Scripture and the task of translation, which appeared in the Preface to his *New Testament, A New Translation* in 1913. Moffatt, who as Dr. Allis points out was secretary of the committee which prepared the RSV till his death in 1944, expressed the view that the doctrine of verbal inspiration was an impediment to the translator. Dr. Allis remarks: "Moffatt's own translations give a clear indication of the amount of freedom which he felt a translator was entitled to exercise in this regard. And while RSV does not go as far as he did, it shows the same determination not to be fettered by the *ipsissima verba* of Scripture" (p.144).

A question of considerable significance is raised by Dr. Allis when he asks what effect copyright may have on versions of the New Testament. He thinks that there is a danger in the active commercial promotion of competitive versions and in the multiplication of versions—that there may be

a temptation to court too much novelty and variety, and even to make use of the startling.

Dr. Allis presents much evidence in support of his evaluation of the RSV. It cannot be denied that he has called attention to important weaknesses in this new version. He has performed

valuable service through his painstaking investigation. This is not to say—as Dr. Allis himself grants—that the RSV is without any merit. It does not have a right to the place of the King James Version or to that of the Revised Versions, but it may nevertheless have a certain measure of usefulness.

possible, therefore, that in ancient times, the designation, *yam suph*, may have referred both to the Red Sea proper and also to a body of water to the north of the present Red Sea.

Furthermore, even in ancient times, there may have been some connection between the Red Sea proper and the Bitter Lake to the north. The recent archaeological researches do not at all preclude this. According to the newspaper account which is before me, the recent expedition has shown that about 1500 B.C. there was a settlement at the site of the present Ras Abu Zenimeh, and that the shoreline of the sea at that time was about the same as it is today. Now Ras Abu Zenimeh is on the western coast of the Sinai Peninsula, some fifty miles south of Suez. Even, then, if the shoreline at that place were about the same as it is today, that in itself does not necessarily preclude some connection with the Sea of Reeds to the north, so that the latter might very well be called the Red Sea. But such an assumption is not necessary at all. If the Israelites crossed the Sea of Reeds, which is mentioned in Egyptian documents, this body of water may very well have been designated the *yam suph*. It will be seen, therefore, that the headlines of the newspaper, while they may be quite sensational, do not overthrow the trustworthiness of the Scripture at this point.

The present writer confesses that so far he has seen only one very brief account of the results of this scientific expedition, which had to do with the subject of the crossing of the Red Sea. There was nothing in this account, however, which in any way contradicted the statements of the Bible. It is to be hoped that longer, more detailed accounts will soon be available. Meanwhile, Christians need not have fear over anything that the newspapers have said. The Bible has not been shown to be inaccurate at all.

And this should give us cause for caution. It is a very foolish thing to accommodate our faith to the latest statements of men. And particularly should we not become too alarmed over the various statements that from time to time appear in the newspapers. One thing at least is perfectly clear. Nothing has been discovered which proves the account of the crossing which is mentioned in Exodus to be inaccurate in any respect.

(See "Red Sea", p. 201)

## Did Israel Cross the Red Sea?

### The Biblical Fact and Archeological Investigation

By EDWARD J. YOUNG

WHO is there that has not found himself deeply stirred at the moving account of the departure from Egypt recorded in the book of Exodus? The narrative rises far above ordinary levels, and enthrones the wonder working power of God as it tells how the Lord brought forth the children of Israel out of the land of Egypt and out of the house of bondage. There is a certain Oriental touch to the narrative also, which lends to it an air of particular fascination. From earliest childhood we have found ourselves spellbound by the majestic account of the deliverance of Israel at the Red Sea.

#### The Historicity of Exodus

Is the account, however, true, or must it be relegated to the category of mere myth and folklore? In recent times the newspapers have been telling us that the Israelites, after all, did not cross the Red Sea. Before me is a newspaper clipping, containing a report that was printed recently. Its heading is typical of the weak-kneed English of many newspaper headlines. "Red Sea Was Not Crossed in the Exodus of Moses and Israelites, Scientists Hold." This is very interesting; it is sensational. There is no doubt but that it will attract attention, and was designed to do so. The first impression which one receives from reading such a headline is that the Bible has been in error in stating that the Israelites did cross the Red Sea. And there are those who will not bother to read farther, but glancing at the headline, will simply receive the impression that the Bible has been in error.

A careful reading of the newspaper

account itself, however, will reveal that there is nothing to be concerned about. This particular account simply suggests that the place where the Israelites crossed was not the present Red Sea but rather was to the north, probably in the marshy area between Suez and the Great Bitter Lake. It has often been held that in ancient times the Red Sea extended farther north than at present is the case, and that the Israelites probably crossed a northern tip of the Red Sea. But, archaeological evidence seems to show that 1500 years before Christ the Red Sea was about the same as now; in other words, it did not extend farther to the north. Hence, it is concluded, the Israelites crossed some body of water farther to the north than the Red Sea. In other words they did not cross the Red Sea.

But does the Bible say that they crossed the Red Sea? The Bible declares that Israel came to the *yam suph* which probably means "sea of reeds." Now this designation does refer to the body of water which is today at the southern end of the Suez Canal and which extends along the western coast of the Sinai Peninsula and Arabia. But it also seems to be used generally of all the water which touches the Sinai Peninsula. Thus, in Deuteronomy 1:1, at least the present writer believes, the word *suph* is used to indicate the body of water which today we call the Gulf of Akaba, the gulf which lies along the eastern coast of the Sinai Peninsula. Hence, the designation in itself does not necessarily refer only to the Red Sea on the west of Sinai. For that matter, the Gulf of Akaba today is called the Red Sea. It is quite

## The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

### XI

#### THE ILLUMINATION OF THE CHURCH

THERE are two views of the illumination of the Christian church which represent opposite extremes. On the one hand, Rome holds that the church is illuminated to the point of infallibility. It lays claim to two infallibles—an infallible Bible and an infallible interpretation of the Bible by the church. On the other hand, the Anabaptists, the individualists of the Protestant Reformation, stressed the right of private interpretation of the Word of God to the point of practically ruling out the illumination of the church by the Spirit of truth. Today a great many Protestants, including numerous Fundamentalists, take the Anabaptist position.

Both of these views suffer from extremism. The truth lies between them.

#### The Myth of an Infallible Church

The infallibility of ecclesiastical councils is an ancient teaching of the Romish church. While it never retreated from that position, experience taught it that the infallibility of many is difficult to maintain. Therefore it arrived eventually at the doctrine of the infallibility of one, the head of the church, the pope. The Vatican Council of 1870 declared him to be infallible in his official pronouncements on matters of faith and morals.

It is clear that this position goes far beyond anything taught in the Bible. It is no less clear that it does violence to the Word of God. It denies the sufficiency of Holy Scripture by placing another infallible alongside it. Some Roman Catholic theologians even go so far as to place the church above the Bible. They argue that the Bible was produced by the church and that it therefore owes its existence to the church and derives its authority from the church.

Every good Protestant stands aghast at such presumption. However, it is

easily explained in the light of the basic Roman Catholic teaching concerning the church. Not only does Rome teach that the church is of divine origin. Every Protestant will agree to that. Nor is Rome satisfied to teach that the church is supernatural in its essence. To that again every true Protestant will subscribe. Rome goes much farther. It actually holds the church to be divine; it deifies the church. And since infallibility is a divine attribute, this attribute is ascribed to the church.

Thus Rome becomes guilty of the most heinous of all theological heresies, the fruitful mother of a legion of others—that of wiping out the difference between the Creator and the creature, the infinite and the finite, the divine and the human.

#### The Right of Private Interpretation

It stands to the everlasting credit of the Reformers of the sixteenth century that they rebelled against the doctrine of ecclesiastical infallibility. They upheld the infallibility of the Bible alone. In consequence they insisted that every individual Christian has the right of private interpretation of the Word of God.

It is often said that the Reformers taught the universal priesthood of believers. That is a perfectly correct statement. They rejected a special class of men in the church known as priests and maintained that every single believer is a priest. However, it is no less correct to say that the Reformers taught the universal prophethood of believers. Every believer, according to them, has the right to interpret the Word of God and to teach it to others. In doing so he is not bound by the church's interpretation. The Reformers themselves made diligent and vigorous use of that right.

The universal prophethood of believers is based squarely on Holy Scripture. Moses' prophetic wish: "Would that all the Lord's people were prophets" (Numbers 11:29) and Joel's

beautiful prophecy: "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions; also upon the servants and upon the handmaids in those days I will pour out my Spirit" (Joel 2:28,29), were fulfilled when on the day of Pentecost the Holy Spirit was poured out, not only on the apostles, but on *all the disciples*, cloven tongues as of fire sat upon *each of them*, and *they all* began to speak with other tongues the wonderful works of God (Acts 2:1-11).

#### The Fact of an Illuminated Church

Does it follow that the individual believer may flippantly brush aside the historic Christian church's interpretation of the Word of God? The Anabaptists of the Reformation age did that, and their numerous spiritual descendants today do likewise. But that is an extremely serious error.

An elderly church member once said to his youthful pastor: "In my study of the Word of God I have a great advantage over you in your study of the Word. You are biased by your knowledge of the church's creeds; I have no such bias but am led directly by the Holy Spirit". That was a highly presumptuous saying. It ignored the significant fact that throughout the centuries the Spirit of God has been leading the church into the truth and that the truly great creeds of Christendom are the products of that guidance. To deprecate the historic confessions of faith is a heinous sin against the Holy Spirit. The Slogan "No Creed but Christ," however well intended is an insult to the Spirit whom Christ has poured out upon His church.

Jesus' promise: "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13) was addressed to the twelve, not as so many individuals, but as the nucleus of His church. On the day of Pentecost the

Holy Spirit was poured out, not merely on the individual disciples who were present, but definitely on the church of the new dispensation. In fact, this event marked the birthday, not of the Christian church as such to be sure, but of the church in its New Testament aspect. The apostle Paul states that to the church of the old dispensation "were committed the oracles of God" (Romans 3:2). Likewise the church of the new dispensation is custodian of the Word of God. The same apostle describes "the church of the living God", the generic church, as "the pillar and ground of the truth" (1 Timothy 3:15).

In consequence there runs through the history of the Christian church from the beginning to the present, and there will continue to run through its history from the present to the end of time, a line of truth or orthodoxy. In spite of all the heresies that have at different times crept into the church, and in spite of the frequent prevalence of heresy, the Spirit of truth has never departed from the church, nor will He depart at any time in the future. Often only a small minority of the membership of the church has adhered to the truth, but a remnant according to the election of grace has never failed, and that remnant has ever constituted the true church. The history of the church will continue thus.

A bit of history of doctrine will afford an example. Inspired Paul taught salvation by the sovereign grace of God, and he taught it without the slightest compromise. God the Father chose His own from eternity. He did it sovereignly, without regard to any foreseen good in them. God the Son by His passive and active obedience merited salvation for the elect so fully that precisely nothing is left for them to merit. And saving faith, by which they lay hold on the Saviour and all His benefits, is the sovereign gift of the Holy Spirit. That is the Pauline doctrine of salvation. It constitutes the very heart of Holy Scripture. By the fifth century it was almost entirely lost out of sight. Then the Spirit of truth girded St. Augustine to re-assert it. Before long it was eclipsed, and almost complete darkness settled down upon the church. But in the sixteenth century Luther, Calvin, Knox and others, aroused by the Spirit of truth, once more boldly proclaimed salvation by grace. Soon this precious truth was

again compromised, this time by Arminianism and kindred heresies. But vanquished it never was. In the nineteenth century it was upheld unswervingly by a whole constellation of brilliant Reformed theologians—such men of God as the Hodges and Warfield in America, Kuyper and Bavinck in the Netherlands. Today the churches that hold unqualifiedly to the Scriptural teaching of salvation by grace are few and far between and withal so small as to be almost negligible. Yet the Reformed faith, of which this truth is the very essence, is still found in the church of Christ. It always

will be. The Spirit of truth will see to that.

In a sense the church of Christ is not infallible. Most assuredly, it can err. It has erred grievously in the past. It errs exceedingly grievously today. But it will never lose the truth. The truth will never perish from the church. As there always has been a body of believers upholding the truth of God, so there always will be. The church of the past was, the church of the present is, the church of the future will be—pillar and ground of the truth.

In that respect too the Christian church is indeed glorious.

## The Life of Jesus Christ

By LESLIE W. SLOAT

### Supplementary Lesson II Jesus and the Critics

**T**HE life of Jesus Christ as set forth in the New Testament, and as we have tried to set it forth in these lessons, is very different from His life as pictured by many modern students and writers. In particular, the Christ of the gospels is clearly a supernatural Person, who came to this world to perform a work of redemption for His people. But those who reject the God of the Bible, and with it the supernaturalism of the Bible, cannot believe that Jesus was historically such a person. They have therefore attempted to rewrite the life of Jesus from a

**This study brings to an end our series on the Life of Christ. We hope at an early date to begin another series of studies on an appropriate Biblical subject.**

naturalistic viewpoint. Some have been simply dogmatic in this procedure, while others have tried to find a basis in history for their idea of what Jesus was. While Christian people do not need to know of these theories, in order to believe in Jesus and receive the benefits of His redeeming work, it is often interesting and profitable to see how unbelievers have dealt with their Christ, and it confirms our convictions when we see that no other explanation of Jesus is possible save that which holds the New Testament narrative to be true.

One of the earliest modern critics of the life of Jesus was H. E. G. Paulus

(1761-1851). He tried to offer a "natural" explanation for everything supernatural in the life of our Lord. He held that Jesus merely urged upon His hearers repentance and moral betterment. As for the miracles, he thinks that in some cases the writers did not even intend to report an event as miraculous. Thus in the feeding of the five thousand, Paulus held that all the Gospels intend to suggest is that Jesus gave what He had to those near Him, and that the others also passed around food that they already had, and so everyone was fed. Instead of walking on the water, Jesus supposedly just walked along the shore, or in very shallow water. In other cases the writers may actually have thought that something strange had happened, but, says Paulus, we know better. Eventually Jesus saw that His program could be accomplished only through His death, and so He submitted to it. Actually, however, He only fainted on the cross, and then revived in the tomb, escaped and returned to the disciples, and then went away somewhere.

Such a rationalizing method of dealing with the gospel narratives is an easy, but futile procedure, for those who reject the supernatural. For reliable historical criticism cannot deal thus carelessly with historical documents, which the gospels certainly are. If such an interpretation was to be maintained, a more solid ground was needed than Paulus provided.

The rationalizing method of Paulus was sharply opposed by D. F. Strauss

(1808—1874). Strauss interpreted the miracles as "myths". A myth is the expression of a religious idea in narrative form. Starting with the idea of Jesus as Savior and Lord, men came to express that idea by telling wonderful stories about Him. This was not conscious deceit, but a sincere desire to describe the greatness of the man. As the purpose of these stories was to show the fulfillment of the Old Testament, Strauss tried to find analogies in the O.T. for many of the miracles.

Strauss is perhaps most famous for the "vision" hypothesis concerning the resurrection. The disciples loved and honored Jesus so much that they could not believe He was dead. So after a time they came to have hallucinations in which they thought they saw Him alive. Now, since it would take time for such a state of mind to arise in which such hallucinations were possible, Strauss held that the first appearances of Jesus were in Galilee, and quite a long time after the crucifixion, so long afterwards, in fact, that it was no longer possible to investigate the tomb. This is the famous Galilean hypothesis concerning the resurrection.

But again Strauss had paid little attention to historical questions concerning the authorship and genuineness of the gospels. His reconstruction was quite arbitrary. It was soon pointed out that one cannot get away from the fact that Luke, for example, was written very early, and that the portrait of Jesus contained in such a work as Luke cannot be ignored by a careful student of history. Later on Strauss wrote another book attempting to deal with the literary problems, but it made little general impression.

Strauss was in due course opposed by one A. Neander, among others. Neander believed in God and accepted the possibility and reality of the supernatural in the life of Jesus.

The next name of prominence in the field is that of C. H. Weisse (1801—1866) who really tried to deal with the literary problems Strauss has passed over. Weisse held that there were two chief sources for the three synoptic gospels. One was the gospel of Mark based on eye-witness accounts. The other was a collection of the sayings of Jesus, called the "Logia", and written by Matthew. The writers of the first and third gospels (According to Weisse *not* Matthew and Luke), took these two sources and fitted the material together. This is the famous

"two-document" theory which, with certain modifications, has been quite generally accepted until recently.

In his reconstruction of Jesus' life, Weisse denies the reality of the miracles, treats the Birth narratives as mythical, accepts the vision and Galilean hypothesis concerning the resurrection, and understands other of the miracles as the reflections of the writers on some sort of "Magnetic" power supposedly possessed by Jesus, a power, however, not supernatural.

Next to be mentioned is F. C. Baur and the "Tubingen School". Baur held that the explanation of the New Testament lies in the conflict in the early church between a Jewish and a Gentile Christianity. Gradually the conflict was settled in compromise. N. T. books which are strongly Jewish (e. g. Matthew) or strongly Gentile (e. g., Galatians) are to be dated early, while those which he thought had a "mediating" character are to be dated late. But even Matthew, for example, dated early by Baur, was thought to contain much unhistorical material. Luke was a reworking of an early gospel, Mark was late and John was very late.

In 1863 Ernst Renan wrote a life of Jesus which, while it has little scientific value, has other interest. Renan held that Jesus started out with a pure, high-minded gospel which, however, "deteriorated" under Jewish influences. At times Jesus engaged in a little "innocent" deceit. In the raising of Lazarus, for example, Renan suggests that the sisters Mary and Martha, seeing that Jesus' popularity was temporarily waning, planned the supposed miracle to revive it, and Jesus fell in with their plan. As stated, this book has little of historical value, but is interesting from a literary viewpoint.

The same year H. J. Holtzmann in a book, "The Synoptic Gospels", gave the first real presentation of the "liberal" Jesus,—of what is left of Jesus after the supernatural has been removed from His life. As for the gospels, Holtzmann thought there was an earlier "Mark" from which our gospel of Mark had come. This earlier Mark and the "Logia" were the sources of the Synoptics. But Holtzmann discovered that even in these earliest originals, as he reconstructed them, the supernatural was not absent. Even such a nature miracle as the feeding of the five thousand, in all of our present gospels, must have been in the very

earliest source. Holtzmann didn't know just what to do about this, but he still rejected miracles.

From this time to 1900 several somewhat more orthodox scholars appeared to refute the reconstructions of the modernist critics. Such were B. Weiss, Theodor Zahn, J. B. Lightfoot and Edersheim. The latter's "Life and Times of Jesus the Messiah" is a very worthy book.

In 1900 Adolf Von Harnack published a series of lectures which appeared under the English title, "What is Christianity?". Here was pictured the "liberal" Jesus. The important thing was not the man, but his message. Jesus, according to Harnack, emphasized three great elements of that message: 1) the Kingdom of God and its coming, understood ethically: 2) The Fatherhood of God and the infinite value of the human soul: 3) The brotherhood of man and the command to love one another. Aside from teaching these things, Jesus was important as an example of that which he taught.

Here is Modernism in full flower. Christianity is interpreted as a non-doctrinal, non-personal religion centering in ethical conduct. Harnack felt that theology had tended to veil the person of our Lord in His true character as a teacher of righteousness. Jesus, said Harnack, did not teach about Himself. The apostles introduced the theology "about" Jesus, but we should be concerned rather with the teaching "of" Jesus.

There can be no disputing the fact that the religion Harnack presents is a religion of natural accomplishment and of self-salvation (if one may even speak of salvation in this connection). It is not a religion of redemption as set forth in the whole of Scripture.

Harnack's presentation was opposed and disputed by both orthodox and naturalistic scholars. Among the orthodox Denny (not always a clear thinker), Warfield and Machen showed that it is impossible to remove the supernatural from the gospels or their sources. Machen showed, for example, that the birth narratives of Matthew and Luke cannot be removed by being termed a later interpolation (as Harnack had suggested). The only explanation for the belief of the church from its earliest days, it that its belief is founded on historical facts reported in the gospel narratives.

Naturalistic critics of Harnack, on the other hand, claimed that he had

proven too much. If Jesus was such an honest, morally high-minded man as Harnack claimed, then He could not have said concerning Himself the things which are included even by Harnack among His sayings. In particular, Jesus clearly believed Himself to be the Messiah. That involved supernaturalism. But if Jesus knew He was not the Messiah or at least not divine, and yet said the things He said, he must either have been really a bad man, not telling the truth, or an insane man, deluded concerning Himself.

The impossibility of removing the Messianic elements from the life and teaching of Jesus led to the rise of a school which said that these elements were indeed dominant in Jesus' life, but were by Him thought of as future. This was the school of "consistent eschatology", with such a man as Albert Schweitzer. Of course, this school thought that Jesus was mistaken.

Still another development followed upon Harnack's reconstruction. A consistent carrying out of his principles simply means, this school said, that we cannot really tell what Jesus was like at all. More than this, it really doesn't make a great deal of difference. We have His teachings. They stand, whether we know anything about His life or not. Even if it should some time be proven that such a person as Jesus never had lived, that would not change the religion He founded, or is commonly thought to have founded. In other words, the adoption of the principles Harnack advocated led in the end to agnosticism and confusion in handling the life of Jesus.

There have been still other more recent developments, such as the popular "form-criticism", an attempt to get back of the gospel narratives to the alleged original "forms" of their stories and isolated sayings. But all of this simply has shown that when one rejects the gospel narratives with all their supernaturalism, he is left in utter confusion, and any explanation he attempts to make of the origin of Christianity simply results in confusion worse confounded. The whole history of naturalistic criticism of the life of Jesus has served only to confirm the conviction of believers, that the Jesus of the gospels was—and is—the Jesus of history, the supernatural Son of God, incarnate for the purpose of accomplishing the redemption of His people, which He did through His substitu-

tionary sacrifice, and who is now seated at the right hand of the Father in heaven. Since He has performed the work of redemption, and since He even now lives, He can still be trusted. And they who believe in Him as their Saviour have everlasting life, and shall never perish,—not because they live like Jesus or follow His example, but because He by undergoing the penalty for their sins has forever delivered them from the eternal condemnation of the just God. Hence it is true today as always,—“Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.”

### Culture in Crisis

(Continued from p. 194)

This results because the Covenant of Grace brings us back to our proper relationship to God. It makes us realize that there is an Absolute who by His undeserved favor has redeemed us from our sins and from our irrationality. We are brought to see that the world is not a chance piece of matter thrown off by some sun, and that man is not merely a biological accident. Instead we begin to realize that the universe is ultimately rational, because behind it stands the utterly rational God, who is truth in all His Being. In this way the world and all that is in it takes on a new and different look. By grace we have been brought to know Him. He in the Covenant of Grace has given us knowledge of Himself and thereby of the whole of the universe.

Even at this point, however, we must not stop. For the Covenant of Grace has what may be called subsidiary covenants. They are those which tell us how we are to act towards our fellow men and how we are to act towards nature. The Covenant of Grace confronts us with the fact that we are under obligation, for Christ's sake, to love those who are around us. It lays down the law of love which must govern our relationships to others. Thus the Covenant of Grace has its social aspect, which alone can restore proper relationships among men.

What is more, the Covenant of Grace stresses the fact that, since redemption is worked out in this world, even the world of nature is God's world. Therefore man must seek by God's grace to use it honestly, faith-

fully and as in the sight of God. This will mean that natural resources must not be merely exploited, but are to be regarded as a trust given us by God. Moreover they are not to be used for selfish ends and desires, but for the glory and honor of God. The Covenant of Grace, if applied by men to their lives, would thus not only alter the point of view which makes for wars, class conflicts, and the like, but would also restrain the selfishness which has resulted in such things as western dust bowls, the useless destruction of wild life, and the wasteful cutting of forest resources. All of these things have happened as a result of man's greedy disregard of the fact that he is God's subject and steward of nature upon earth.

### Our Responsibility

Since this is the case, and since man today seems to be heading for destruction because he has gone so badly off in his thinking, what is our responsibility? Let no one think that he is free of any obligation. We have already adopted this attitude too easily. We have been responsible to a very considerable extent for the present situation, by not taking our stand and stating, as opportunity offered, the Christian view of God and the world. Before God we have a great responsibility.

Our first obligation is to think our way through our own position, so that we may be able to apply it to whatever specific problems confront us. We must be prepared to apply the Covenant Theology to the fields of philosophy and ethics. We must be ready to state the Christian position on social and economic questions. We must even have a point of view on such things as nuclear fission and land utilization. The answers must be specifically Christian answers, based and founded upon the Covenant of Grace and its implications. To determine the answers is going to require work, hard and laborious work at times, but it is our duty. Then, what is more, we are going to be faced with the responsibility of setting forth our views, that others may know and understand them. If there is one thing we need today it is Christian writers in various fields, competent scholars and sound thinkers who are prepared to present the Christian viewpoint and position in all the various fields of human thought and action. Here especially

does the minister of the Gospel have a responsibility, not merely in preaching, but in writing, that men may know how they ought to behave themselves in thought, word and deed.

But we must go further. It is not enough to think and to write. We must act. Our lives must show forth the doctrine which we profess. Our lives must manifest our thinking in action. They are the best advertisements for the Christian point of view. They are the best and most effective types of message which we can give to a culture in crisis. We need men who are prepared to go into business, into labor unions, into politics and other areas, who will not only think but also act on Christian principles. Not until this takes place will there be any hope for our culture and civilization. Only when those who have laid hold on Christ as Lord and King are prepared to take their faith seriously and to act upon it in every sphere of life, will we see a turning away from the present irrationalism. Only then will men once again begin to honor God in deeds and life as well as with their lips. Only then will man's chief end be realized, that he should glorify God and enjoy Him forever.

## Red Sea

(Continued from p. 196)

### The Meaning of the Red Sea Crossing

The crossing of the Red Sea is to be regarded as miraculous. And its meaning is not far to seek. Moses said to the people, "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you this day: for the Egyptians whom ye have seen today, ye shall see them again no more forever" (Exodus 14:13). The people were in tremendous need, and there was but One who could meet that need. They required salvation, and they were unable to obtain that salvation for themselves. They must be saved, if they are to be saved at all, by grace. That is but another way of saying that they must be saved by God. Unless God should intervene in their behalf, there was no hope for them whatsoever.

At the Red Sea, the Lord manifested to the people a new element in His character which was henceforth to be present in their thinking about Him. Up until this time, the Israelites had

known God as El Shaddai or simply as *God*. They had known that He was the Creator and that He was the Sustainer of His people and their Protector when they were in danger. But up until this time they had not known that He was also a Redeemer or a Deliverer. "By My Name JEHOVAH have ye not known Me," the Lord had said unto Moses.

This new Name was revealed to Moses at Mt. Sinai. I AM shall go with you. I AM, the eternal God would now identify Himself as the God of Israel. And He would manifest to the people this new covenant relationship by a mighty act of redemption. He would bring forth the people from their house of servitude in Egypt. Hence, at the Red Sea God delivered the people. He saves the Israelites and He destroys the Egyptians. God, our God, is a Redeemer. Such is the magnificent revelation that is made to Israel in connection with the exodus.

Consequently, all those attempts to explain the crossing of the Red Sea as a normal or natural event do not do justice to the representations of Holy Scripture. And those who try to explain the blowing of the wind as just an ordinary occurrence really run into serious difficulty. For why did the wind blow with such terrific force at just this particular moment? Why did the wind so blow that the Israelites might cross in safety, but the Egyptians were drowned? Why, too we may ask, has this event been unparalleled in the history of the Red Sea? It is true that similar events have been reported, but in reality they are not similar. There never has been an event like this one; it is utterly unique. Here God intervened. This is not the working of His ordinary providence. It is rather the intervention of God, the *direct* intervention of God. It is probably the employment of higher means than those which God uses in His ordinary providence. It is, we believe, a miracle.

For this is a saving event. It has to do with the plan of God to deliver sinners out of sin and death and to bring them into an estate of salvation through a Redeemer. Israel, the chosen nation, now stands secure upon the shores of Sinai's wilderness. Before her lies the pathway into the promised land. There are many years of wandering, to be sure, but the bondage

of Egypt is past. The hard taskmasters are gone. The yoke of bondage is broken. Israel now breathes the air of freedom. The majestic peaks of the desert beckon her onward. She knows something now that she had not known before. The God who is to go before in the pillar of cloud and fire is a God Who can do what no other god can do. He can redeem His people from bondage. His hand is mighty to save and to deliver. Happy is that people whose God is the Lord, the Lord, the Covenant God, the Redeemer God. Happy too are we if our God is the Lord, if our God is Jesus who can save His people from their sins.

## Tavares Ordained, Westlake Received

AT a special meeting of the Presbytery of Philadelphia, held July 19th, Licentiate Henry Tavares was examined for ordination, and plans were made for his ordination and installation, which took place at the Community Orthodox Presbyterian Church, Centre Square, Pa., on August 10th. Mr. Tavares, who graduated from Westminster Seminary this past spring, has been serving the church as supply for some months, and was duly called to be the pastor of the congregation in May of this year.

At the same meeting of the Presbytery, the Rev. Thayer Westlake was received by letter and theological examination from the Reformed Presbyterian Church of North America, General Synod, and appointed stated supply for one year of the Gethsemane Orthodox Presbyterian Church in Philadelphia. Mr. Westlake, a graduate of Westminster Seminary and formerly a member of The Orthodox Presbyterian Church, has been a minister of the Reformed Church for a number of years, serving in a missionary and church extension capacity in various communities. He was given a call by the Gethsemane Church to become its regular pastor. When it appeared that Mr. Westlake was also planning to be employed in teaching work, and was taking graduate work at the University of Pennsylvania, the Presbytery decided to defer extending the formal call, and limited the relationship to that of supply.

# The GUARDIAN NEWS COMMENTATOR

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

## USA Presbyterian Sunday School Curriculum Shown to be Modernistic

**F**OLLOWING seven years of labor on the part of a committee appointed by the Board of Christian Education of the Presbyterian Church U. S. A., a new Sunday school curriculum is to be made available for use beginning this fall. Dr. Oswald T. Allis, well known scholar and writer, has prepared an analysis of the new curriculum, which he published in the *Sunday School Times* for June 26, July 3 and July 10th. His careful analysis shows that the new curriculum is really a program for the education of Sunday school children in the views and attitudes of Modernism.

The new curriculum is a group-graded system, arranged for children from four to 21 years of age, and providing for the parents as well as teachers to work with the children. In addition to the lesson material proper, there are "activity" materials and reading books.

Certain claims are being made concerning the program, that it is "Bible-centered", adjusted to good pedagogical principles, etc. The particular criticisms of Dr. Allis are indicated by the headings of the articles he has written. They are, (1) "Bible not Central but Secondary"; (2) "Reading Books Conflict with the Bible"; (3) "Bible Loosely and Incorrectly Quoted"; (4) "Unscriptural Simplifications"; and (5) "The New Curriculum Modernistic". Under each heading Dr. Allis illustrates by evidence gathered from the material of the curriculum.

He shows, for example, that while it is claimed that the Bible is central, actually the weekly assignments are from the reading books rather than the Bible, and very little of the Bible itself comes into use. In the reading books, moreover, the stories are often presented in reminiscent form, rather than as they appear in such works as

Vos' or Hurlburt's books of Bible stories. And the reminiscences of the characters in the story books are often far from the Biblical account.

Significantly Dr. Allis states: "The New Curriculum clearly does not seek to impress on the minds of those who are to use it the fact that the Bible 'being immediately inspired by God, and by his singular care and providence kept pure in all ages' is the final authority in all matters of faith and practice (see *Westminster Confession of Faith*, 1:8). On the contrary, the aim seems to be to convince the reader, by both direct and indirect methods, that the doctrine of the plenary (verbal) inspiration of the Holy Scriptures is no longer tenable. Such is the view of the editor-in-chief and it is apparently shared by his collaborators".

Again, concerning a passage in one of the workbooks which speaks of Jesus as a "good citizen" of God's kingdom, Dr. Allis remarks. "This is not a mere simplification of truth for children of nine to eleven years old; it is a dangerous misstatement or perversion of it. In a kingdom there are not citizens but subjects; and Jesus was neither citizen nor subject—He was and is King. He did not come as a citizen-prophet to preach a Kingdom in which He would set an example of good citizenship. To give such an impression is dangerously false. It is not Scriptural, it is the social gospel."

With reference to a story included in one of the books, intended to tell about Jesus' death, Dr. Allis says: "He is represented as 'the Son of God', as a perfect example for men. But His *Saviourhood* is completely ignored. Are not Juniors old enough to learn that 'Christ died for our sins according to the Scriptures'? To Jew and Greek the preaching of the Cross is an offense,

to them that are saved (Juniors included) it is the power of God and the wisdom of God".

In view of the seriousness of Dr. Allis' criticism of this new curriculum, we confess to feeling that he might have gone still farther. On the basis of what he himself has said, it appears quite apparent that the new curriculum does not teach Christianity at all. It teaches rather that modern form of paganism according to which Jesus is an example for men to follow. Its basic viewpoint is that for our standing before God we are really to appeal to our own lives, rather than to the once-for-all life and death of Jesus Christ our representative, substitute and Mediator. We feel that Dr. Allis could well have gone on to bring the issue to a head in terms of an either/or. Modernism is not just a bad form of Christianity. It is not Christianity at all. It is heathenism couched in terms that have certain similarities with the language of Christian faith. This is the issue of issues in the modern world. And the Presbyterian Church USA has taken its stand again and again on the wrong side in that battle.

The *Sunday School Times* reports that Dr. Allis' articles are to be prepared in pamphlet form and may be secured for 15c each or \$6.00 a hundred. They should have a wide distribution. We doubt however, whether the USA Church will be greatly concerned. In fact, it appears that the Presbyterian Church USA has decided now that it is safe to ignore the "conservatives" still within its bounds, and to go ahead full steam with its program of promoting a non-doctrinal, non-Christian Modernism which will in a short time render its membership proper bait for a creedless program of church union.

It is our sincere prayer that "conservatives" in the USA Church may awake before it is too late and under the Spirit of God may be moved to forsake an organization which has be-

trayed its heritage, and may once again take their stand with those who count precious the "faith once for all delivered to the saints".

### Nation Ban Brings Flood of Protests

SOME time ago we noticed that several school boards had removed certain issues of *The Nation*, a magazine, from their libraries because of allegedly anti-Catholic articles which it contained. Now the New York City Board of Education has refused to renew its subscription to that magazine. As a result numerous groups have registered their protest against what they consider to be an attack upon the freedom of the press in our country, and another instance of subservience to the pressure of Roman Catholicism. Among those protesting are such mutually opposed groups as the American Council of Christian Churches and Bishop G. Bromley Oxnam, former head of the Federal Council (It is really something to see the ACCC and Bishop Oxnam on the same side on a question of public interest!). The Presbytery of Brooklyn-Nassau of the USA Presbyterian Church, the National Conference of Christians and Jews and smaller private groups have entered the fight to have *The Nation* restored to New York schools.

We believe it is highly dubious procedure for local school boards to determine the reading matter which shall be officially permitted their pupils on grounds of its religious content. The problem of religion and the public schools is a difficult one, but it should not be solved on this level.

### Nuns to Teach in Secular Dress

AS the result of a law recently passed by popular vote in North Dakota, persons wearing religious garb are forbidden to teach in public schools. The law was directed at the Roman Catholic Nuns, about 75 of whom were employed in state teaching positions last year. It now appears that the law may get rid of the garb, but not of the nuns. By special dispensation of their bishops, the nuns have been granted permission to wear secular garb—respectable dresses which they

will make themselves—while in the school room. There is no indication as to what effect the law will have on the wages of such teachers. Nuns are sworn to poverty and may not receive or possess money for themselves. Their payment heretofore passed into the church treasury, and frequently avoided also the tax on wages. Since these ladies are still nuns, this practice will probably in the end continue.

It is very interesting to discover how the Catholic Church can find a way out of a difficulty. Nuns in Dakota are to wear secular dress. In Quebec at a recent election the entire group of nuns from a local convent left their seclusion and paraded to the polls to cast their vote, we presume, as directed by their superior. It was the first time Quebec nuns had ever participated in a public election. But then, if the votes are needed, why not?

### Dixon Nuns Refuse Teaching Contracts

FIVE Dixon N. M. nuns who last year taught in a public school in that community, have refused to renew their contracts, and have been transferred to a convent in Texas. This action has not brought a stop, however, to a suit now in court that would "rid tax-supported public schools" of Romanist influence.

### State Rulings on Released Time

THE Pennsylvania State Department of Justice has ruled that religious education classes in school buildings are illegal. Bible reading in class is still permitted, however. The ruling indicated that public school buildings may not be used for religious instruction or religious services by any individual or group, whether the school is or is not in session. On the other hand, the release of some pupils to take religious instruction elsewhere, provided the regular school classes continue, is permissible. And the school curriculum may include courses in religion or church history taught by a regular school teacher on a non-sectarian basis.

The Attorney General of Virginia has indicated doubt as to the constitutionality of much of the weekday

religious education program of that state. It appears that in most cases responsibility for attendance at such religious instruction was in the hands of school authorities. In cases where parents took entirely into their own hands the program, and conducted it outside the school, there was no objection.

### Evangelical Press Association

UNDER the sponsorship of the National Association of Evangelicals a meeting of editors of evangelical papers was held in Chicago in May. Out of that meeting there came a temporary organization which called itself the Evangelical Press Association. Plans are under way to establish a permanent organization at a convention to be held in Chicago in April, 1949.

A committee appointed at this meeting presented a statement of the purposes of the proposed organization. Under the chairmanship of Dr. H. J. Kuiper of the Christian Reformed *Banner*, the committee suggested that the organization should have as its basis of faith the doctrinal statement of the NAE, that it should among other things encourage higher ethical and technical standards in the field of Christian journalism and suggest concerted and timely emphasis upon important issues, that its membership should be restricted to evangelical publications under either church or independent control, that there should be an annual convention and that the Association should seek to provide positive technical assistance in the form of news and photo service, copy exchange and the like.

Among those on a continuation committee preparing for next year's meeting are Dr. Kuiper, Editor Murch of the *UEA*, Editor Robert Walker of *Christian Life*, Editor Erikson of *The Standard*, Editor Pennabacker of the *Gospel Banner*, and Mr. Hart Armstrong of the Gospel Publishing House.

### Church Land Claim Fought in Court

IF you live in the eastern or north-eastern part of the country, the chances are that the title to your property, somewhere back along the line,

may be in doubt. Inhabitants of a small Vermont town recently discovered this, to their dismay.

It seems that in 1761 a certain area in that region was granted to the Episcopal Diocese of Vermont, under terms of a New Hampshire charter of those days. But in 1772, eleven years later, the same area was included in a New York patent. The Church never took up its claim, apparently, and the land has been occupied by inhabitants for over 170 years on the basis of the later grant. Now, however, the Episcopal Church has moved in and has leased the land to a lumberman who plans to cut timber there "as long as grass grows and water flows".

It will be the task of the courts to decide which is the more valid grant, that of 1761 or that of 1772. We suspect that the staunch New Englanders will put up a stiff battle before letting their ground be taken from under their feet.

### Wade on Ship Duty

CHAPLAIN Edwin L. Wade, Orthodox Presbyterian minister until recently stationed at the Naval Hospital in Portsmouth, Va., has been transferred to duty aboard the U. S. S. Henrico, flagship of the Amphibious Forces in the western Pacific under Admiral Enthwistle. At the present time he is the only chaplain serving with this group. Mr. Wade's family is in Hollywood, Calif., at the home of relatives.

### The Late Dr. Temple and the Pope

CONSIDERABLE interest has attached recently to certain letters of the late Archbishop of Canterbury, Dr. William Temple, to the Roman Catholic pontiff. The letters were written several years ago, just before Dr. Temple's death. The war was then on, and Rome was experiencing the difficulties of a German occupation. In the letters Temple expressed his sympathies for the Pope's difficulties. Apparently, however, he went on to express himself in terms that suggested, at least, the idea of discussions which might lead to a reunion of Anglicanism and Romanism, separated since about 1534. Something of this nature has been one of the planks in the platform

of the "High Church" party of the Anglican communion, and is a cause of serious differences within that church.

The interesting thing is that these letters have just now been released and published, some four years after they were written. They were published just at the time of the Lambeth Conference, currently being held in London, when Anglican prelates from all over the world gather in solemn conclave, to consider matters affecting the church throughout the world. It will be interesting to see what, if any, declarations the Conference will make on the subject of general church union, as well as on the more particular matter of relations with Rome.

### Grotenhuis in Education Post

THE Rev. Lewis J. Grotenhuis of Phillipsburg, N. J., has been chosen to serve as publication secretary of the Committee on Christian Education of The Orthodox Presbyterian Church. This action was taken at a meeting of the Committee on July 20th. The Rev. Calvin K. Cummings was elected chairman of the Committee, the Rev. Leslie A. Dunn vice-chairman, the Rev. Eugene Bradford secretary, and the Rev. Edwards E. Elliott treasurer.

Mr. Grotenhuis' position does not involve the full duties of a general secretary, but will give wide area for initiative in the work of the Committee. He will continue his present pastorate, but plans are to move the new multi-lith printing machine to his home, where work can be done in "off hours". It is also expected that Mrs. Evelyn Adair will make her home in Phillipsburg and will be employed in the publication work.

The transfer of the actual printing business from the Philadelphia office will greatly relieve the pressure on that office. Miss Betty Colburn, who is in charge there now, will be able to serve without additional help. All bookkeeping, filling of orders and preparation of copy for printing will continue to be done in Philadelphia.

The Committee recently received a large order for a number of its tracts from the Christian Reformed Church. There is prospect for a good deal of printing being done in the near future.

### Wanted at the CHRISTIAN SANATORIUM Wyckoff, N. J.

Young Men and Young Women  
To Join Our Fall Classes  
for Mental Nursing

Home Surroundings, Good Salaries,  
Churches in immediate  
vicinity

Several Openings for  
Graduate Nurses

Write to

**DIRECTOR OF NURSES**

### FOR SALE

Minutes of the First  
Fourteen General Assemblies  
of The  
Orthodox Presbyterian Church

Attractively bound in a  
single volume

728 Schaff Bldg.

1505 Race Street Philadelphia 2, Pa.

Price \$6.00 per volume

### SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

Bible Lessons in Bible Order

Flannelgraph Pictures

Ask for Samples

CHRISTIAN REFORMED PUBLISHING HOUSE

Grand Rapids, Mich.

### College Graduates

Christian education on all levels and in all areas of knowledge will become a reality only when educated Christians are united in the effort to formulate the principles of true Christian education. You may help by applying for membership in:

The Inter-Collegiate Gospel Fellowship,

INCORPORATED

464 Pequot Avenue New London, Conn.

## GOWNS

• Pulpit and Choir •  
Headquarters for  
**RELIGIOUS SUPPLIES**






Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST

**National** CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.