

April 15, 1953

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The Presbyterian
G U A R D I A N

*This is the work of God, that ye
believe on Him whom He hath sent.*

(John 6:29).

*Faith cometh by hearing, and
hearing by the Word of Christ.*

(Romans 10:17).

*There is none other name under
heaven, given among men, whereby
we must be saved.*

(Acts 4:12).

J. Gresham Machen
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Meditation

Rules of Growth

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.—MARK 4:26-28.

Motion pictures of growing plants taken at a slow speed and shown much faster produce some startling results. The plants shoot out of the ground and reach maturity so fast you can see it. And the speeding up of the growing processes reveals a great deal of activity ordinarily unnoticed by us. The plants seem to wriggle and writhe in a struggle to come out of the ground. To see such a picture is likely to prove an amazing experience. The reason is simple. What we see is unreal. It is not true to what we see all around us. In reality, growth is so slow and subtle that it would prove nerve-wracking to try to observe it.

But though the camera can help us to follow the evidences and the symptoms of growth, it is quite helpless with the cause of it. It cannot show us what makes plants grow. What goes on between the seed and the soil that causes a plant to shoot out of a seed is a carefully guarded divine secret. It is possible to tamper with the growing processes somewhat by changing the chemistry of the soil or the amount of heat and moisture. But in the last analysis, all we can do is sow the seed and let it grow. So far as we are concerned, the growth of plants is "automatic." God keeps the mystery to himself and attends to things without us.

Our Lord says it is like that with His Kingdom. There is the sowing of his word in the minds of men. In time there are results in the formation of a child of God. But the secret of the germination and development of that new life is in God's hands alone. It takes its time and it has its history. We can notice changes and developments from time to time. But the growing process goes on quite of itself, "automatically," so far as the sower is concerned.

This rule applies not only to the individual life, but also to congregational and denominational life, and to the progress of the Church through all of history. It is a truth to be much pondered by pastors and people, that it might calm their impetuosity and quicken their patience.

Christians are not made overnight. They may not all fall exactly in the same mold, but sudden developments of phenomenal proportions are likely to be disappointing (Mark 4:5). The Christian plant is not of the mushroom variety. It is destined for eternity and must be made of sterner stuff.

A sturdy growth begins in secret, and for sometime may remain quite unnoticed by the eye of man. To remember this academically and forget it in our down-to-earth every-day dealings with men must be folly comparable to that of a farmer who sells his farm because he sees no harvest from the seed he planted a day or two before. A tremendous work gets under way in the souls of men when the seed of divine truth is sown in their minds, no less real and vital for all its initial secrecy. Eventually signs begin to appear that point to the harvest ahead. But even then it is but the first blade, tender and weak. It is only in time that mature fruit will be seen,—after many turns and twists, perhaps.

It is possible to cultivate and water the growing plant. And it is even a duty. But this is only a condition of development, and never the cause which is wholly of God. And cultivation can be overdone. Too much water, too much digging, and too much fertilizer, will destroy the plant, but for the grace of God. It is very important to remember that in the last analysis "the earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."

HENRY P. TAVARES.

Westminster Commencement To Be Held May 13

THE Annual Commencement exercises of Westminster Theological Seminary are scheduled for Wednesday afternoon, May 13, at 3 p.m. at the Seminary. Twenty-two students will be graduated at this time.

The guest speaker is to be the Rev. John R. Richardson, D.D., pastor of the Westminster Presbyterian Church (Southern) of Atlanta, Georgia.

On the same day there will be a luncheon for members of the Women's Auxiliary of the Seminary, to be held at the Seminary at 12:30 p.m. (Reservations must be in by May 8). Following the luncheon, there will be a business meeting of the Auxiliary.

The Board of Trustees will hold its regular meeting on May 12. Also on May 12 the Alumni Association will hold its annual banquet, to take place this year at the Emlen Arms in Philadelphia, at 6:30 p.m. In connection with the banquet there will be the annual business meeting of the Association.

The annual Baccalaureate service will be held Sunday, May 10, at 3:30 P. M., in Calvary Orthodox Presbyterian Church, Glenside, Pa. Dr. Edward J. Young will conduct the service.

Westminster Seminary Opens Fiscal Drive

UNDER the leadership of the Rev. Robert S. Marsden, Executive Secretary of Westminster Theological Seminary, a drive for funds for the coming year has been opened. The purpose of this drive is to raise about half the annual budget during the period April 1 to May 20th. The amount sought in that period this year is \$50,000.

Westminster Seminary is almost entirely dependent on contributions from its friends and supporters. It has no endowments providing income for current expenses. During the past fiscal year, even with contributions at their highest level in the Seminary's history, it was still necessary to use funds received in the form of legacies for current expenses. The aim of the Seminary is that contributions shall be sufficient for such expenses, so that legacies may be used to build up a substantial endowment.

Contributions to the work of Westminster may be sent to Westminster Theological Seminary, Philadelphia 18, Penna.

THE PRESBYTERIAN GUARDIAN

APRIL 15, 1953

Faith in Christ

MEMBERSHIP in the Christian Church is for those who believe in Jesus Christ as their personal Saviour. It is this relationship to Christ which provides the bond of union with other believers, and makes of the church a community.

In accordance with this, it has been held that adults being received into the church for the first time should be required to make a public profession of their faith in Christ. Whatever examination might be conducted by the church session or consistory was designed to insure that they knew what they were doing when the time came for them actually to make their public profession, in the presence of God and of the congregation.

The questions to be asked and answered on this occasion have included a question concerning their personal faith in Christ. In the Southern Presbyterian Church, for example, the applicant for admission to the church is asked whether he believes in the Lord Jesus Christ as the Son of God and the Saviour of sinners, and whether he "receives and rests upon Him alone for salvation as He is offered in the Gospel." And in the United Presbyterian Church the question is phrased, "Do you confess your guilt and helplessness as a sinner against God, take Jesus Christ as your Saviour, as He is offered in the Gospel; own Him as your Lord . . .?"

Significantly, however, the Northern Presbyterian Church has not for a number of years had as definite a requirement as is indicated in these questions. The Northern Presbyterian questions are: "Do you believe that Jesus Christ is the only begotten Son of God and the only Saviour from sin? Is it your desire to be baptized in this faith?" This form of questioning calls for an intellectual assent, but avoids any clear statement of personal commitment to Christ.

Even more significant, however, is the form of question to be used in the merged Presbyterian organization, if the Plan of Union for the Northern, Southern, and United churches is approved. The form of questioning, as it appears in the Plan of Union is, "Having been received into the membership of this

church by its session subject to public baptism, do you receive and profess the Christian faith, and in this faith do you desire to be baptized? Do you confess your sins and turn from them with godly sorrow, and put all your trust in the mercy of God which is in Christ Jesus . . .?"

Since this form of questioning does not derive directly from any of the three denominations involved in the merger plans, it must have been carefully considered by the planning committee, and deliberately thought out and stated. The expression, "The Christian faith," is in our present ecclesiastical world completely vague. It may mean anything, depending on the person using the words. And the second question is so phrased as not to involve a personal commitment to Christ. In fact it places emphasis on what the individual does, rather than on what Christ has done. Moreover, there are no questions specified for those who have been baptized in infancy and are entering upon communicant membership.

As we have said, this arrangement must have been deliberate. And as such it is a deliberate departure not only from Presbyterian tradition, but from the clear teaching of the Word of God. For Scripture makes it abundantly clear that it is just faith in Christ, personal commitment to Him to save us, that is the channel through which the benefits of His redemption are received, and which is the basic mark of the individual Christian.

Against the background of the differing, unorthodox views of the person and work of Christ which have been held in the Northern Presbyterian Church in recent years, it is not difficult to see why, on the part of that church, there should be a desire to place church membership on a distinctly vague foundation. The Christ so often preached in their midst is not a Christ in whom one *can* trust.

But for the Southern or United Presbyterian denominations to accept the Plan of Union at this point would be a clear lowering of a flag they have, in form at least, held high to the present time.

L. W. S.

Welcome, Westminster Church

WE wish to extend a sincere and cordial welcome to the congregation of Westminster Church of Valdosta, Georgia, as it enters the fellowship with which the *GUARDIAN* has been closely associated for many years.

The editor, as a member of Philadelphia Presbytery of the Orthodox Presbyterian church, was a member of the committee which visited Westminster Church for the purpose of making the necessary inquiries prior to its being received into the denomination. Along with the cordial hospitality which greeted the committee, one could not help being impressed with the deep love for the historic Presbyterian faith, and the desire to be true to that faith, which characterized the congregation. There was also a deep conviction, born of experience, that this love and desire could not find adequate response in their former ecclesiastical connection.

The road ahead will not be easy. The road of strict adherence to the truth has never been easy. The road of the Orthodox Presbyterian denomination has rarely been free of obstacles and controversy. But the road of trust and obedience is the only road where the individual or the church can find peace of mind and heart before God.

The Orthodox Presbyterian Church is not perfect. Neither is the Westminster congregation. But may God in His grace be pleased to bless them each as they bear witness, locally and world wide, to the sovereign grace of the living God.

L. W. S.

Unholy Alliance

WE reported in the previous issue the utterly amazing action of the Western Section of the World Presbyterian Alliance, in making an official pronouncement censuring the Rev. Carl McIntire for his attacks on the World Council, and on the new RSV translation of the Bible.

Our readers are quite aware that Mr. McIntire and some of his followers separated from The Orthodox Presbyterian Church on doctrinal grounds. And the *GUARDIAN* has frequently op-

posed practices and procedures which have characterized the McIntire movement.

On the other hand, though we hold no brief for Mr. McIntire, we find ourselves both amazed and amused by the action of the Presbyterian Alliance. Our amazement lies partly in the fact that this resolution was passed without Mr. McIntire or any of his followers being given the privilege of presenting some sort of defense. Granted that much has been published, still we doubt that justice is served when sentence is pronounced after hearing only one side of a matter.

But more than this, we are amazed that this Conference should presume to go back to the events of 1936 and evaluate and approve those events. The resolution claimed that McIntire had been removed from the ministry "for more than adequate cause," and had not been "recognized" as a minister by any of the Alliance members since then. The last part of this claim is patently false (One of the delegates to the Conference was himself the Commencement speaker at Faith Seminary a year ago!) and the first expresses a judgment in support of the Northern Presbyterian denomination's action of 1936.

Those acquainted with the developments of that period know that about 1933 the Foreign Missions Board of the Northern Presbyterian Church was charged with having Modernists (or unbelievers) on its staff and in the field. When an effort was made to compel the Board to be true to orthodox Presbyterianism, the effort failed. An independent foreign mission agency was established. Dr. J. Gresham Machen was the leader in this movement. Mr. McIntire was made a member of the new agency. Then the Northern Presbyterian denomination, through its general council, declared that a minister or church member who would not give to support the official mission work of the church was as guilty as one who refused to partake of the Lord's Supper. On the basis of this ruling, members of this new mission agency were prosecuted and finally, in 1936, ordered suspended from the ministry by the decision of the Northern General Assembly.

Now, some seventeen years later, this Alliance Conference presumes to

evaluate this 1936 action, and to support it! On what basis do representatives of other denominations presume to evaluate a judicial decision of one denomination? Probably many of the delegates to this conference had never heard of the matter, until there was circulated a document prepared "by one of the top-ranking ministers of the Presbyterian Church in the U.S.A."

The Alliance includes the Southern Presbyterian Church and the Reformed Church of America, among others. There are many ministers in these churches whose sympathy was with, not against, Machen. Are these men going to sit quietly by while their church through its representatives at the Alliance Conference is placed on record as supporting the unbiblical, unchristian and unpresbyterian actions of the Northern Presbyterian denomination?

We said above that we were both amazed and amused at the action of the Conference. Our amusement rises as we think of this group of ministers, met together in solemn conclave, claiming to represent the Presbyterianism of the western world, and yet with nothing better to do than to cast aspersions upon a preacher from Collingswood. This is not only amusing. It is *silly*.

The Western Section of the Alliance of Churches throughout the World Holding the Presbyterian System has outlived any usefulness it ever had. It is but a handmaiden of the World Council. It should be decently interred—and forgotten.

L. W. S.

The Presbyterian GUARDIAN

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Westminster Presbyterian Church of Valdosta, Georgia

An account of events leading to the organization of the church

THERE is in Valdosta, Georgia a group of Southern Presbyterians who have had difficulties in their former church and are now seeking admission to the Orthodox Presbyterian denomination. It has seemed appropriate to give a brief resume of the events that have transpired to bring about this set of circumstances.

The Westminster Presbyterian Church of Valdosta is less than a year old. Its roots lie in a controversy that developed within the First Presbyterian Church of Valdosta. The immediate cause of the division lies in the actions of a Special Commission of Presbytery that had been sent to the First Presbyterian Church to handle the situation that had arisen there.

Briefly, the situation was this: the Session was not ruling the church properly; they had permitted the minister to dominate themselves and much of the church. There were some, on the other hand, who had not been so dominated, and this group included most of the deacons and two of the elders. They believed the pastor to be unethical in some of his dealings, and not to be preaching the Word properly.

Original Dissatisfaction

This minority group had felt that a change in pastors would greatly relieve the tensions and divisions that were developing in the church. They now recognize that formal charges should have been brought against the pastor at this time. Having no adequate leadership, they thought a change of pastors the best solution to their problem. Therefore after a meeting of some two-thirds of the officers, two of the men sought an appointment with the pastor and requested that he plan on leaving the church, suggesting that the first of September, some six months in the future, would be a desirable date for this to be accomplished. The pastor of a neighboring Presbyterian church was there at the time of this request, and he has indicated that he did not feel the request to have been out of order.

Presbytery's Commission Investigates

The pastor of the Valdosta church informed those making the request that he would notify them of his decision later. He then met with the Commission on the Minister and His Work of the Presbytery, to consider the situation. The minutes of this Commission

WE reported in our previous issue that the Westminster Church of Valdosta had applied to the Presbytery of Philadelphia of the Orthodox Presbyterian denomination, to be received into that church. Here is the story back of this development, as given us by Mr. Morton Smith, acting supply of the pulpit, and Dr. J. A. Durrenberger, clerk of the session.

Valdosta Church Received

THE Presbytery of Philadelphia of The Orthodox Presbyterian Church, at an adjourned meeting held April 6, voted to receive the Westminster Presbyterian Church of Valdosta, Georgia, into the denomination under its jurisdiction.

This action followed the recommendations of a committee of four presbyters who visited the Valdosta congregation the weekend of March 28-9, conferred at length with the elders and deacons-elect of the congregation, and conducted services at the church on Sunday.

Presbytery had previously decided that the church was not schismatic, and that it might properly be received. The committee found the officers-elect to be qualified to hold office in the Orthodox Presbyterian denomination, and Presbytery approved them for office, subject to their taking the required vows.

Presbytery also appointed the Rev. John P. Clelland of Wilmington, Del., a committee of one to visit Valdosta and conduct the service of ordination and installation for the officers of the church. Since the church is technically outside the bounds of Philadelphia (and every other) Presbytery, the action receiving the church is to be reported to the General Assembly for such action concerning presbyterial affiliation as it may choose to make.

indicate that they investigated the situation by hearing the pastor himself and then the clerk of the session, but no other elders or deacons. It should be noted that the clerk of the session appears to have been and to be prejudiced in favor of the pastor and his position. Thus, it was felt by the minority group that they had not had a proper hearing.

This first investigation by the Commission resulted in the following statement sent to the session of the church: "We, the Commission on the Minister and His Work of Southwest Georgia Presbytery, have been informed that it is the purpose of Rev.—to accept the first reasonable call extended to him.

"We deplore the existing circumstances which have precipitated this crisis.

"It is our purpose to explore the matter further with the officers of the church, after the resignation of Mr.—becomes effective." (Quoted from Minutes of Presbytery, Spring, 1952).

This statement by the Commission together with oral statements by the chairman of the Commission to a joint meeting of the Boards of Officers at a later date seems to indicate that it was the intention of the Commission to help the pastor concerned move from that church, and that at an early date. If this had been done without any further actions by this Commission until the pastor had left, the whole division could have been averted. It should be noted that at the time of the joint meeting mentioned above, testimony was given by various officers that indicated their utter lack of confidence in the pastor. Though formal charges were not made, (It seems they should have been made at this point if not earlier) the nature of the testimony was very serious and should have caused the commission to see that there were some things in the pastor's life and work that were unworthy of the ministry. Yet the Commission reported following this meeting: "The Commission found the presentments showed nothing worthy of the Commission's criticism of the pastor's life and work."

A Special Commission With Power

Even at this point, if the Commission had assisted the pastor in moving from Valdosta, the division could have been avoided. Instead, the Commission had itself appointed, by a called meeting of Presbytery, as "A Special Com-

mission of the Presbytery to deal with the situation in the First Presbyterian Church of Valdosta, Georgia, with full power for final action as they may think wise and proper, as stated in the Book of Church Order." This meant that this Special Commission could go even so far as to dissolve the church if it saw fit. This Commission then met with the officers of Valdosta Church and asked for the resignation of all officers. All the officers resigned, after being told by the chairman of the Commission they would be dismissed if they did not resign voluntarily.

The Commission then met with the Congregation and carried out the actions as follows, (Quoted from their own Minutes):

"The Chairman . . . stated that since this meeting dealt directly with the congregation, all visitors who wished to do so may retire.

"The Chairman . . . stated that the First Presbyterian Church of Valdosta, Georgia, was in the hands of a Special Commission appointed by the Presbytery of Southwest Georgia with full power to correct the difficulty that had arisen.

"He stated that the Commission had made a thorough investigation and it was the unanimous judgment of the Commission that the trouble had arisen from a failure to follow the Presbyterian law and procedure.

"As a first step to correcting the difficulty, the Chairman stated, the officers of the church have voluntarily resigned and the relationship of all the officers with the church had been dissolved by the Commission. The Congregation was now directed to elect 15 elders."

High-handed Procedure

The elders were accordingly elected. This congregational meeting had been called by a notice of a week before, but the purpose of electing elders was not stated in the call for the meeting. The Commission seems definitely to have been out of order in this. Later the Commission claimed that the regular requirement of the Book of Church Order did not apply when a Commission had a church in its hands! If the Commission at this point had been patient and had followed the Book regarding the call for the congregational meeting, again the division might have been avoided, for the action would

have been understood by the congregation.

At this meeting, after the election of elders, who were mostly the same as before, the Chairman reported that the Commission had decided that there should be no election of deacons until it (the Commission) deemed it wise. All records and balances of the former Board of Deacons were ordered turned over to the Clerk of Presbytery. To the minority group, many of whom had been deacons, this whole maneuver of the Commission was high-handed and unethical. It was this particular action on the part of the Commission that was the immediate cause of the division. Various individuals of the Minority group determined that they would no longer seek to worship God in a church where they felt the pastor, session, and now the Commission of Presbytery to be unethical in their ac-

tions. Being uninformed in such matters, no appeal was taken, though the group now recognizes one should have been made at this point.

The New Organization

The move toward a new church was not immediate. The minority was not organized prior to leaving First Church. It took some three weeks for them to organize themselves loosely as a group to conduct their own worship services and to provide a Sunday school for their children. At their first services they had about 80 in the Sunday school and about the same in the worship services. This group, which has remained substantially the same, included two former elders and twelve former deacons. It includes many of the Sunday school teachers, and the active leaders of the Women of the
(See "Valdosta," p. 76)

The RSV Translates the Psalms

By EDWARD J. YOUNG

IN the present article we shall plan to consider rather briefly some specimens of translation in the Book of Psalms which occur in the Revised Standard Version of the Bible. At the outset we wish to express our conviction that there is probably no portion of the Old Testament, unless possibly it be the book of Isaiah, which is so difficult to translate as are the Psalms. The Hebrew in which the Psalms are written is naturally of a poetic kind, and the meanings of the individual words are often difficult to ascertain with precision. We therefore have the greatest sympathy with anyone who attempts to translate the book of Psalms.

At the same time God has given us this remarkable portion of His Word for our individual profit. The Psalms are designed to bring us closer to God. They express the inmost needs of our hearts, and hence, there falls upon the translator the most solemn responsibility to do his job as accurately as he possibly can. Here, if ever, it would seem, there is need not to stray from the true meaning of the text. The translation which is given in the King James Version and which has found its

way into the hearts of millions of people is in many respects a most admirable translation. What, however, shall we say of the translation which appears in the Revised Standard Version?

Conjectural Emendation

In attempting to translate the Hebrew of the Old Testament scholars have often been faced with difficulty. Sometimes they have concluded that the text itself is not in good condition and that what we have before us in the Hebrew manuscripts is not the original but a corruption of it. They therefore speculate as to what the original was. What they hit upon is called in technical language a "conjectural emendation." In simpler language it may be called a "guess." Sometimes it may be a good guess, and sometimes a bad guess, but in any case, it is a guess. Now, if I translate the Bible, and I do not know how to translate certain words, and so decide that I shall "guess" what the original was, it is my solemn duty always to tell when I am "guessing," or, to use the technical terms, when I am employing a "conjectural emendation."

There can be no objection to trans-

lating a "guess" provided the translator tells that it is a guess and not the Hebrew text. When, however, the translator does not tell this, the reader who knows no Hebrew cannot tell whether he is reading a translation of the Hebrew or of the translator's guesses. This is the strongest argument which we have to raise against the Revised Standard Version. Very often it inserts a footnote to tell that it is translating a "guess" or at least to tell what the Hebrew says. Often, however, it does not do this, and it is for this latter reason that the Version is not a safe one to be put in the hands of those who know no Hebrew.

The Second Psalm

The King James Version translates Psalm 2:11, 12a as follows: "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry . . .". For our part, we believe that this is an excellent translation. In fact, we do not see how it could be well improved upon. It gives the precise meaning of the Hebrew without addition or subtraction, and it does this in forceful and beautiful English words. The Revised Standard Version, however, reads, "Serve the LORD with fear, with trembling kiss his feet, lest he be angry. . ." This, as one can tell at a glance, is quite different from the translation of the King James Version. What have the translators of the RSV done here? They insert a footnote which says, "The Hebrew 11b and 12a is uncertain."

After reading this note we look again at the Hebrew text. What is uncertain about the Hebrew? Frankly, we confess that we do not know. The ancient translation of the Old Testament into Greek which is known as the Septuagint supports the text of the Hebrew as it stands. However, here is a case where "conjectural emendation" has been at work. The word for "son" which occurs here is "bar." Now, this is an unusual word, and many critics think that it is late. The word for "rejoice" is "gylw." If the word for "rejoice" (gylw) is removed from before "with trembling" and combined with "son" (bar) we get the combination brg(y)lw and this strange combination can mean "his feet." So that explains how we have the translation "with trembling kiss his feet."

Let us state the whole matter in different words. As the text stands it is

thought to be corrupt. It has become out of order. However by moving the letters around a bit we can make the text read "with trembling kiss his feet" instead of "rejoice with trembling, kiss the son." But the translators of the RSV have not told us what they have done. They have simply said that the Hebrew text is corrupt and then proceeded to translate a "conjectural emendation." The reader, however, who does not have a ready command of the Hebrew language, cannot tell what has happened. It is well therefore, that we ask this question, Is the Hebrew text so corrupt at this point that we must simply conjecture or guess as to what it really was? The answer must be an emphatic negative. It is not corrupt at all. The translation of the King James Version is perfectly faithful and presents the exact meaning of the Hebrew, and the King James Version has the added merit of not casting doubt in the mind of the reader as to the reliability of the text of Scripture.

Psalm Eight

Very interesting is the translation offered of Psalm eight. The King James Version renders verses 1b and 2a as follows: "who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength. . ." The RSV renders the same passage, "Thou whose glory above the heavens is chanted by the mouth of babes and infants, thou hast founded a bulwark because of thy foes. . ." There is no footnote given here to show why the translators of the RSV employed the language that they did. However, any Old Testament scholar knows that certain critical scholars have maintained that the text

is corrupt at this point. This we cannot admit. The text is difficult, but it is not corrupt. As it stands, the text should be translated literally, "who, do thou give thy glory above the heavens." The form of the verb is an imperative, and it is true that it is somewhat difficult to bring out the exact force in English. This, however, is not warrant for changing the text. Evidently the RSV felt that they should read some other word here, and this is another instance of resorting to a conjectural emendation without informing the reader of what is going on.

It should also be pointed out that the RSV substitutes the word "bulwark" for the word "strength" of the King James Version. What is the warrant for this change? Since the RSV has no footnote to explain why the change was made, we have no means of knowing what brought it about. However, we can say that there is surely no warrant for making the substitution. The Hebrew text is perfectly accurate, and does not need emendation.

Psalm Forty Five

The translation which the RSV presents of this Psalm is quite interesting. We may note verse four. In the King James Version this reads, "And in thy majesty ride prosperously because of truth and meekness and righteousness; . . .". The RSV has, "In your majesty ride forth victoriously for the cause of truth and to defend the right; . . .". A footnote adds, "Heb *and the meekness of.*" What has led the RSV to make the change, substituting for "meekness and righteousness" the words "to defend the right?" Many scholars regard the text of the Hebrew (See "RSV," p. 77)

Orthodox Presbyterian Church News

Cornville, Me.: Since the first of the year, Mr. Fred Colby has been conducting worship services at Cornville, so that the pastor, the Rev. Charles E. Stanton, may hold services in Bangor, where the liberal teaching of Bangor Seminary has had a blighting influence on the churches. Progress is being made toward the time when a church can be organized in the South Solon

area. Services have been held there each Sunday for a year, and attendance has been regular among those who come. A Catechism and communicant membership course has been held there each week since last fall.

Rochester, N. Y.: Mr. Isaac Rosier was recently ordained an elder in Covenant Church. The Rev. and Mrs. R. Heber McIlwaine were guest

speakers at the church on February 22. The church building is now paid for in full, and the congregation is considering the purchase of pews. Five released time classes for religious instruction are being held every Monday afternoon, attended by about 170 pupils from nearby Greece Central school. The Sunday school is holding a contest during the spring with another Sunday school of similar size in the city.

Wildwood, N. J.: An addition to the building of Calvary Church is nearing completion. It will provide added space for Sunday school classes. An Easter Sunrise service, sponsored by four churches in the Wildwood area, was held at the Boardwalk Chapel at 6 a.m. Nearly 200 persons attended. Speaker was Dr. Harold S. Laird of Wilmington. Guest speaker at Calvary Church on April 5 was the Rev. Leslie W. Sloat.

West Collingswood, N. J.: An addition providing several extra class rooms is being built on Immanuel Church. The project also includes refinishing the church's interior, and building a new entry-way with a steeple.

Crescent Park, N.J.: Representatives of the National Child Salvation Campaign carried out their program at Immanuel Church March 18-27. Six

new members joined the church on March 29.

Glenside, Pa.: Twelve young men from the Netherlands, who arrived at the Willow Grove Naval Air Station for flight training recently, attended the Calvary Church on April 5. The pastor, the Rev. R. L. Atwell, saw about their arrival in the local newspaper, and visited them at the air base. There was a lot of Holland being spoken at the church following the morning service.

Wilmington, Del.: The men of Eastlake Church have completed a program of renovating the church interior. The Carpet was taken up, the floor refinished, the walls painted, and new runners and pulpit rug were installed. A weekday Bible class is being held in a new housing development near Wilmington. On Palm Sunday evening the cantata, *The Crucifixion*, was presented by the choir.

Pittsburgh, Pa.: The Rev. Robert Atwell and the Rev. Henry Phillips were guest speakers at the 16th anniversary banquet of Covenant Church. The Rev. Edmund Clowney spoke at a recent Christian school banquet.

Grove City, Pa.: The Rev. Henry Phillips, pastor of Wayside Church, was guest speaker at the Easter sunrise
(See "Church News," p. 73)

Repentance consists essentially in change of heart and mind and will. This change of heart and mind and will principally respects four things: it is a change of mind respecting God, respecting ourselves, respecting sin, and respecting righteousness. Apart from regeneration our thought of God, of ourselves, of sin, and of righteousness is radically perverted. Regeneration changes our hearts and minds; it radically renews them. Hence there is a radical change in our thinking and feeling. Old things have passed away and all things have become new. It is very important to observe that the faith which is unto salvation is the faith which is accompanied by that change of thought and attitude. Too frequently in evangelical circles and particularly in popular evangelism the momentousness of the change which faith signalizes is not understood or appreciated. There are two fallacies. The one is to put faith out of the context which alone gives it significance and the other is to think of faith in terms simply of decision and rather cheap decision at that. These fallacies are closely related and condition each other. The emphasis upon repentance and upon the deep-seated change of thought and feeling which it involves is precisely what is necessary to correct this impoverished and soul-destroying conception of faith. The nature of repentance serves to accentuate the urgency of the issues at stake in the demand of the gospel, the cleavage with sin which the acceptance of the gospel entails, and the totally new outlook which the faith of the gospel imparts.

Repentance we must not think of as consisting merely in a change of mind in general; it is very particular and concrete. And since it is a change of mind with reference to sin, it is a change of mind with reference to particular sins, sins in all the particularity and individuality which belong to *our* sins. It is very easy for us to speak of sin, to be very denunciatory respecting sin, and denunciatory respecting the particular sins of other people and yet not be penitent regarding our own particular sins. The test of repentance is the genuineness and the resoluteness of our repentance in respect of our own sins, sins characterized by the aggravations which are peculiar to our own selves. Repentance in the case of the Thessalonians manifested itself in the

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON VII

Repentance

THE question has been discussed: which is prior, faith or repentance? It is an unnecessary question and the insistence that one is prior to the other futile. There is no priority. The faith that is unto salvation is a penitent faith and the repentance that is unto life is a believing repentance. Repentance is admirably defined in the Shorter Catechism. "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after new obedience."

The interdependence of faith and repentance can be readily seen when we remember that faith is faith in Christ for salvation from sin. But if faith is directed to salvation from sin, there must be hatred of sin and the desire to be saved from it. Such hatred of sin involves repentance which essentially consists in turning from sin unto God. Again, if we remember that repentance is turning from sin unto God, the turning to God implies faith in the mercy of God as revealed in Christ. It is impossible to disentangle faith and repentance. Saving faith is permeated with repentance and repentance is permeated with faith. Regeneration becomes vocal in our minds in the exercises of faith and repentance.

fact that they turned from idols to serve the living God. It was their idolatry which peculiarly evidenced their alienation from God and it was repentance regarding that that proved the genuineness of their faith and of their hope (I Thess. 1:9, 10).

The gospel is not only that by grace are we saved through faith but it is also the gospel of repentance. When Jesus opened the understanding of the two who were on the way to Emmaus that they might understand the Scriptures, he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance unto the remission of sins should be preached in his name unto all the nations" (Luke 24:46, 47). When Peter had preached to the multitude on the occasion of Pentecost and they were constrained to say, "Men and brethren what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:37, 38). Later on, in like manner, Peter interpreted the exaltation of Christ as exaltation in the capacity of "Prince and Saviour to give repentance to Israel and forgiveness of sins" (Acts 5:31). Could anything certify more clearly that the gospel is the gospel of repentance than the fact that Jesus' heavenly ministry as Saviour is one of dispensing repentance unto the forgiveness of sins? Hence Paul, when he gave an account of his own ministry to the elders from Ephesus, said that he testified "both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus" (Acts 20:21). And the writer of the epistle to the Hebrews indicates that "repentance from dead works" is one of the first principles of the doctrine of Christ (Heb. 6:1). It could not be otherwise. The new life in Christ Jesus means that the bands which bind us to the dominion of sin are broken. The believer is dead to sin by the body of Christ, the old man has been crucified that the body of sin might be destroyed and henceforth he does not serve sin (Rom. 6:2, 6). This breach with the past registers itself in his consciousness in turning from sin unto God "with full purpose of, and endeavor after new obedience."

We see, therefore, that the emphasis which the Scripture places upon faith as the condition of salvation is not to

Korea Publications

A number of contributions have been received for the publication of the commentaries by the Rev. Yune Sun Park of Korea Theological Seminary. Announcement of this project was made in the previous issue of the *GUARDIAN*, and has also been made through direct mail promotion and other magazines.

In a letter to the Rev. Edward L. Kellogg, under date of February 24, Mr. Park wrote:

"We are in crying need of money as quickly as possible, because I have my commentary manuscripts of the Synoptic Gospels at the printing house, but they will not begin working on my commentary yet because I could not give them the money. In case any money comes here we will manage things in a most business-like way under the instruction of the Rev. Bruce Hunt.

"I have my commentary manuscripts ready as follows—

1. On the Synoptic Gospels, 800 pages when printed; complete.
2. On the Book of Romans, about 500 pages, complete.
3. On the Pauline small epistles and Catholic epistles, about 700 pages, almost complete.
4. On the Revelation, to be printed as the second edition, about 600 pages, complete.
5. On Psalms, about 700 pages, almost complete.

be construed as if faith were the only condition. The various exercises or responses of our spirits have their own peculiar function. Repentance is that which describes the response of turning from sin unto God. This is its specific character just as the specific character of faith is to receive and rest upon Christ alone for salvation. Repentance reminds us that if the faith we profess is a faith that allows us to walk in the ways of this present evil world, in the lust of the flesh, the lust of the eye, and the pride of life, in the fellowship of the works of darkness, then our faith is but mockery and deception. True faith is suffused with penitence. And just as faith is not only a momentary act but an abiding attitude of trust and confidence directed to the Saviour, so repentance results in constant contri-



Yune Sun Park

6. On Systematic Theology, about 500 pages, not completed.
7. On the book of Joel, about 150 pages, complete.

"I tried to be true to Calvinism in my exegesis. I quote mostly from works by Calvin, and other reformers, also from Bavinck, Kuyper, Greijdanus, Van Leeuwen, Grosheide, Zahn, Warfield, Machen, VanTil, Hodge."

Contributions toward the publication of these materials should be sent, marked "For Korea Publications," to The Committee on Foreign Missions, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Penna. The Committee is acting as intermediary in handling the funds.

tion. The broken spirit and the contrite heart are abiding marks of the believing soul. As long as sin remains there must be the consciousness of it and this conviction of our own sinfulness will constrain self-aborrence, confession, and the plea of forgiveness and cleansing. Christ's blood is the laver of initial cleansing but it is also the fountain to which the believer must continuously repair. It is at the cross of Christ that repentance has its beginning; it is at the cross of Christ that it must continue to pour out its heart in the tears of confession and contrition. The way of sanctification is the way of contrition for the sin of the past and of the present. The Lord forgives our sins and forgiveness is sealed by the light of his countenance, but we do not forgive ourselves.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Waterloo, Iowa

Writes Mrs. Oscar Holkeboer, wife of the pastor of our church in Waterloo:

Greetings from Iowa, the land of the corn, and from the First Church in Waterloo! We who are rather isolated from the rest of the church enjoy reading the *GUARDIAN* and the *Messenger*. How thankful we are for our loyal home and foreign missionaries, and for our Committees! As we work for missions, we also pray for them.

In addition to devotions and Bible study at each meeting of the missionary society, mission study is an important item on our program. How we long to see the women's interest aroused! Sometimes in school-teacher fashion one must stop and think: Here is a mass of material—how best to present it so that it 'takes hold'? Once we presented the work of a mission field like a television script with a few scenes acted out. Another time a letter from Mr. Gaffin, profuse with unpronounceable Chinese names, was outlined on the blackboard and then read aloud. In studying Formosa, the leader passed around the National Geographic Magazine which contained information pertaining to that country, and the reading of the booklet 'Gold in Korea' helped us understand that field ever so much better.

Another feature which is new is the 'after-recess' topic—the discussion of which is held after the regular meeting. We feel that this gives members an opportunity to develop something original and express their personality. The topic may be secular—like child training or recreation in the home—but should seek the Biblical solution to all problems. We are really a mission church, always on the lookout for new members, and want a varied program to attract them.

I shall list some of our work projects and social activities which supplement the regular program outlined above. All of these activities are a means to an end, as you will see:

Annual house-cleaning of the church (washing walls, pews and floors).

Supplying church kitchen with coupon silverware.

Sending packages of holiday treats to home and foreign missionaries. (Just knowing that your fudge was eaten in Japan made you feel so much closer to our missionaries and their 'thank-you' letters made interesting reading at the meeting.)

Collected money for printing of tracts for Formosa University students.

Calling on shut-ins and newcomers in community by committees.

Placing missionary books in church library.

There are many problems, too. We have women who have the interest but not the strength, and on the other hand, new members who do not know much about our church or its history, and others who are not sufficiently interested to attend regularly. But the very fact that there are problems is challenging!

A Home Mission Field

National City, California

Our home missionaries in this field are the Rev. and Mrs. Herman T. Petersen. Mrs. Petersen writes:

As a home missionary family, we know that new ideas and statistics are interesting, but the overpowering concern of our hearts is for the individuals whom Christ died to save. May I, therefore, introduce a few of those for whom we are praying and working here in National City?

One of our fields of endeavor is among service personnel. One of the Navy men stationed at Coronado Amphibious Base has attended many of our services. One of his buddies brought him, and at first he seemed a little indifferent to the gospel. It brought us deep joy then, after a few months, to hear his prayer in Machen League, "Thank you for a church where we can learn about Jesus."

Representing the numerous Navy families here, I might tell you about Mrs. D. She came to Sunday school

last summer with her three small children, one a baby in her arms. She wanted to know about having the baby baptized. Mr. Petersen soon called in the home only to find that they were being transferred and would not be present any more. That is one of the difficulties of the work with these people: they are moved away so frequently just when the gospel is beginning to take hold on them. We can only pray and labor that each opportunity will count for Christ in their lives.

Services on board ships in the harbor, and personal contacts, are other means used to minister to those who are far from home and church. I hope that all of you will remember to pray for this work and let us know of any Orthodox Presbyterians stationed in San Diego or Coronado.

One night recently had been particularly hectic in the Petersen household. One youngster was fretful and would not sleep. Finally all quieted down, when at 2:30 a. m. the telephone began to ring. It was Mrs. M., one of the first to profess faith during our ministry here, and she said: 'My husband has been taken to the hospital and is not expected to live until morning.' Mr. Petersen quickly dressed and went to give what comfort and help he could. He had called at the home and talked with the husband early in his illness. He had met the three grown children, and, although they were friendly, none had ever attended church. During the hours of waiting on this morning, Mr. Petersen seized the opportunity to present the way of salvation to the two sons. It was nearing dawn when they prayed their prayers of repentance and faith. As one of them remarked, 'When the light of the sun broke, the light broke in on me and the burden was lifted.' A little later a nurse tried to comfort Mrs. M. when she saw her in tears. 'These are not tears of sadness. They are tears of joy.' She had heard the good news!

Mr. Petersen came home for a late breakfast and after a few hours rest called at the sorrowing home, offering to take Mrs. M. and her daughter, Dorothy, to the hospital again. On the

way Mrs. M. left the car for a little while, and Mr. Petersen brought up to Dorothy the subject of the decision which her brothers had made, and was able to lead her to accept the Lord, too. The father passed away the next day without regaining consciousness. In the midst of sorrow, this family has been rejoicing in the salvation and deliverance they have found in Christ. The two sons are married, one to a Roman Catholic, and we must pray that their lives might really be changed to center around the Lord Jesus Christ.

I could write on and on of the many needy souls whom we long to reach with the gospel, but the time is short. We are still hoping and praying that

soon we might have a building of our own in which to meet. We know that would be a great help in meeting the needs of the multitudes in National City, which is one of the fastest growing cities in the Southwest. We want to present a testimony to those who are indifferent and those who are deceived by false doctrine, and your prayers and gifts to the Home Missions Committee help to make that possible.

(We are very happy to learn that the prayers of the National City church, and others in their behalf, concerning a new building, have been answered. See the Messenger for April, 1953,—“National City Church Purchases Building”.)

Again, it may have been none of these things. The point is, God says “to the Jew first,” and we cannot expect blessing on our work when we are not obeying Him. We should not allow past failures to discourage us. I am not sure that the Bible teaches that we must do this Jewish work officially and through the Committees of the church, though so doing does indicate our corporate and united recognition of our divine obligations in this matter. It does teach that we are to go to the Jew first; that we are to make them one of our first interests.

If the Lord has stirred you up to do something about telling the Good News, not only should you start “now,” “where you are,” but you should look around amongst your friends, fellow-soldiers, business associates, acquaintances, classmates and neighbors for “the Jew first.” They have, according to God’s Word, a certain priority over others in their right to hear the “Good News.” As a church, we should be interested in reaching the Jews of America and the Jews of the world. In reaching the Jews of the world we will not have to go far to make a big beginning for I believe there are more Jews in America than in Palestine itself, or any other nation in the world. With the recent outbreak of anti-Semitism in the “iron curtain” countries, we should be aroused to fresh interest and greater prayer for the “peace of Jerusalem.”

In the movement with which we are connected in Korea, it is an interesting fact that the *only* gift to date, that I know of, which was sent abroad for telling the Good News, was a gift designated for Jewish work. The people who made that gift were put out of a larger church in 1947, and had to start a new work from scratch in a sizeable church home of their own and have helped to start eight other new groups. When someone offered the church money for a bell, which is more than an ornament in this country of many meetings and few clocks, the pastor suggested that it could be better used in providing a meeting place for one of the new groups and his suggestion was followed. Now each of the nine groups has its own church building and its own full time Christian worker, paid by the group itself or with help from the mother group. Truly it was said “I will bless them that bless thee.”

Telling the Good News

By Bruce Hunt

CHAPTER V (Continued) The Sovereign Order of Telling the Good News

The Jew First

As I said before, we do not know “why,” but it was God’s good pleasure, in His economy and plan to say to Abraham “and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.”

There is a difference between God’s use of Assyria as His rod, or causing the wrath of men to praise Him, and God’s *choosing* a people to bear *His Name*. “Israel” is a “Prince *with God*,” and God will not allow His name to be trampled in the dust: He will not give His glory unto another.

Even in bringing light to people that sat in darkness, and in calling people who were not His people “My people,” the Lord did not forget this original order and plan. To the Samaritan women he said, “Salvation is from the Jews.” To the twelve disciples, on the first official preaching tour recorded, the Lord said, “Go not into any way of the Gentiles, and enter not into any city of the Samaritans but go rather to the lost sheep of the house of Israel.”

Paul, who declared that he had been called to be an Apostle to the Gentiles, says “For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; *to the Jew first* and also to the Greek” (Romans 1:16). This apostle to the Gentiles had great sorrow and unceas-

ing pain in his heart and could even wish himself anathema from Christ for his brethren’s sake, his “kinsmen according to the flesh” (Romans 9:3).

Again the Holy Spirit speaking through this apostle to the Gentiles says, “Now if their fall is the riches of the Gentiles; how much more their fullness?” (Romans 11:12) and “For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead” (Romans 11:15).

As when people start a job of house-cleaning, over-hauling of the car, spring ploughing, etc., they first stir up their thinking and have to decide where to begin, so we in this work of telling the good news must stir up our thinking, and look to God’s Word for guidance as to where to begin. The Word of God teaches how time, geographic location, and personal elements may have an influence in determining the starting point. But as we look at the over-all, world task, the various races and peoples to be reached, God says, “to the Jew first.” That is the way He planned it and following along that line we can expect to find the greatest ultimate success according to the above passages from Romans 11.

The Orthodox Presbyterian Church in the very beginning started out bravely with Jewish work. This was biblical and right. But the Devil does not want us to obey God and naturally will do everything to prevent things from being done God’s way. Possibly our methods of Jewish work were wrong; maybe we started in the wrong place or with the wrong individuals.

Plain Talks with Young People (7)

Your Life Work (II)

By LAWRENCE R. EYRES

IN one of his books, Dr. C. H. Spurgeon quotes these lines:

Declare, ye sages, if ye find
'Mongst animals of every kind,
Of each condition, sort and size,
From whales and elephants to flies,
A creature that mistakes his plan,
And errs so constantly as man.

It is wonderful to observe how, in the animal and vegetable kingdoms, the wise Creator adapted each living organism for its appointed purpose and place. But man, more wonderfully equipped than they all, so seldom finds his appointed place, so seldom fulfills his ordained purpose! Of course this dislocation is due to man's sin—your sin and mine. Since the fall of man the history of the race has been a checkered fiasco of wasted talents, frustrated hopes and misdirected zeal, that is, except where God in His grace has intervened to repossess and redirect the lives of those whom He has made His own. Hence, to fulfill God's plan for our lives is not natural to us—it comes only by grace.

In our last talk together we decided that God does lead His children if they sincerely seek His guidance through the Bible as illuminated by the Holy Spirit. He also has revealed to us His own standard of success in life—the use of time and talents as good stewards that at our Lord's coming, we may return Him His own with increase. But how to arrive at anything precise by this means, that is the question. The Bible does not say to this young woman, "God wants you to be a nurse," to this young man, "You must be a farmer!" But His Word does teach us that to each person He grants particular talents and inclinations. And these He has crowned with the gift of intelligence. And if we love Him with our minds as well as with our hearts, we shall not be without the means of knowing His will for our lives.

Guiding Principles

Here are a few principles in the form of questions to ask yourself.

God's will may to some degree be known by the honest, prayerful asking and answering these questions:

(1) *What are my abilities?* Of course you may only use the talents you *have*. True, some people have learned to walk with their hands and write with their feet. These belong in circuses but not in the Lord's service. Find out what you are, with training, *able* to do. That will narrow the field somewhat.

(2) *What do I like to do?* No reward of labor can compensate one who must fulfill his life calling with half a heart. I once heard of a young man whose father compelled him to be a minister. What a failure he was, a *miserable* failure! In a sense, whatever your choice, if wise, it is a choice to serve God in a particular occupation: no man ever yet served Christ acceptably with half his heart!

(3) *What occupation permits me the greatest freedom from temptation to compromise?* I very seriously question, for instance, whether a young person can serve Christ well and acceptably in either of the fields of professional sports or entertainment. That is not because sports and entertainment are wrong, but the way they are carried on all but requires the sinful use of the Christian sabbath, to mention but one pitfall. He who deliberately chooses to walk in the way with those who are set for the destruction of his Christian life and testimony can hardly pray without hypocrisy, "Lead us not into temptation, but deliver us from evil."

(4) *In what particular field is there a greater need for my talents?* A young woman equally suited to be a stenographer or a nurse discovers that the world is not suffering for lack of stenographers, but the need for nurses is appalling. It would not be far-fetched to infer (other things being equal) that God wants her to become a nurse.

(5) *In which occupation can I render greatest service to God and my fellow men?* Actually this question is but a rephrasing of the first four in

terms of our only true purpose in life. I cannot serve God with talents He never gave me; I cannot serve Him with half a heart; I cannot serve Him by living in sin; I cannot serve Him where there is no need for my services. Keep this lofty ideal of the service of God before you, make it a habit to interpret each proposed undertaking in terms of this principle, and at the end of a useful Christian life you can sing with deep conviction, "This my song through endless ages: Jesus led me all the way."

Full-Time Christian Service

Like the Apostle Paul, I cannot be done with this subject except "I magnify mine office." The man who fulfills God's highest calling is just another sinner, saved by grace; but the office itself is the highest, noblest, most useful ever occupied by men or angels. I speak of the calling to the ministry, the mission field and other varieties of the office of ambassadors for Christ. Consider that there is but one office in the church or the world higher in point of dignity and honor than this: it is the office of Christ Himself. There are no intermediate degrees between the "Chief Shepherd" and His "Undershepherds." It was Whitfield who called the pulpit a throne. William Carey, pioneer missionary to India, said of his son who had accepted an appointment as the Queen's emissary, "Felix has dived into an ambassador."

Yet, I must warn you, take not the prophet's mantle upon you unless you have been called of God! It was Spurgeon who said to his students, "That hundreds have missed their way and stumbled against a pulpit is evident from the fruitless ministries and decaying churches which surround us."

"But how may I know if God is calling me?" you may well ask. Space allows me to put to you a few pointed questions which you should ask yourself. These are not an altogether new set of principles, distinct from the previous ones; they are the same in essence. Consider them: (1) *Does the Gospel message in the light of the "wondrous cross" leave me unmoved in heart and soul?* (2) *Do the millions who are living and dying without Christ all about me leave me unperturbed when I think how great was His mercy toward me?* (3) *Does my failure to testify for Christ more effectively than*

I do fail to fill me with shame? If you can answer all these questions in the affirmative, then *don't* seek full-time Christian service. But if you have a passion for God's glory, the spreading of His truth from pole to pole; if you are burdened to see the lost brought to the Saviour; if you judge yourself possessed of the qualities necessary to the Vocation of all vocations, then is it highly likely that God is calling you.

And if so, be ready to say, "Here am I, send me."

It will remain for you to seek the best possible training (of which I hope to talk in a later article). It will also remain to receive the outward call of Christ's true church as confirmation of the Spirit's inner call. But these will not fail to follow if Christ has laid His hand upon your heart and said, "Go, work in my vineyard."

Book Review

L. BERKHOF: *The Kingdom of God*. Grand Rapids. Wm. B. Eerdmans. 1951. 177 pp. \$2.50.

Some years ago Dr. Berkhof delivered the L. P. Stone Foundation lectures at Princeton Theological Seminary. The lectures could not be published at the time, but appear now in this volume, with some additional material on more recent developments on the subject.

The author tells us that in the New Testament the Kingdom of God is basically the rule of God. But it also includes the realm over which God rules, and the state of affairs that results from his government. It is never the product of human activity, but the creation of the sovereign grace of God. Though it is a present reality, it is especially a future state, continuous with the present manifestation yet introduced by a great cataclysmic event.

Lack of study, Jewish influences, and severe persecutions led the Church in the early centuries to think of the Kingdom as something entirely future. But under the influence of the school of Alexandria and of Augustine a very different view gained popularity, which identified the Kingdom with the visible Church. The Reformers reacted to this view of the subject. But beyond identifying it with the invisible Church they did not produce a very careful study of their own.

Towards the end of the 18th century, the Enlightenment gave rise to a new way of thinking in theology with a new conception of the Kingdom which came to be popularized particularly by Ritschl. This book is devoted to a critical study of various views since that time.

Berkhof points out that it became popular with this new school to regard

Jesus highly because of his life on earth, rather than his death, and to expect the full realization of the Kingdom in this world rather than in that to come. And this Kingdom was thought to be realized as the product of human activity rather than as the gift of God, through the agency of the Church and the State. The great concern came to be the transformation of society, and the Kingdom was thought to have its realization in the progress of civilization.

The author mentions several factors leading to the rise of this idea of the Kingdom. The doctrine of the inherent goodness of man, a certain humanitarian interest, the theory of evolution as applied to history, a faulty conception of the imminence of God, and the doctrine of the universal Fatherhood of God and brotherhood of man. When these elements were combined with a one-sided conception of the ethics of Jesus, the result was a view of the Kingdom that is no more than a brotherhood inspired by humanitarian ideals.

Adherents of this view were quite optimistic, feeling certain of success in the confidence that God was cooperating with them. But a number of things led to another interest around the start of our century. The Liberal school was not entirely successful in doing away with the emphasis in the teaching of Jesus upon the Kingdom as something future brought about through a drastic divine intervention. A serious crisis in the history of the world dampened the spirit of confidence in the success of social transformation. There was a new interest in Jewish apocalyptic literature, and some got the idea that the principles of the Graf-Kuenen-Well-

hausen school employed by the Higher Critics in the interpretation of the Old Testament should also be applied to the study of the New Testament. These factors combined to revive interest in eschatology and led to a view of the Kingdom as something entirely future, realized at the end of time. Dr. Berkhof deals here with the views of J. Weiss and Schweitzer, who made the most of this idea.

Barth also thinks of the kingdom as entirely future. For him time and eternity are two things with nothing in common. And the Kingdom belongs entirely to "super-history, to the eternal world of the future, and can appear only when Christ returns." (p. 125). It is something distinct from the Church which exists now, but will cease to exist when the Kingdom comes. It is entirely a gift. It does not develop, but is established by a cataclysmic act of God. Man has no part to play in its establishment.

The final chapters of the book deal with the premillennial view popular in some circles, which also thinks of the Kingdom as future. But though it has certain elements in common with the ideas of J. Weiss and Schweitzer, this school differs from them in very important respects (pp. 87-89).

Dr. Berkhof is well acquainted with his subject, and provides us with a clear and readable summary of the drift of modern and contemporary thought, as well as with a helpful critique from the Reformed point of view, that is well worth the attention of the Minister of the Word, and should be of benefit to the intelligent layman concerned to know what is going on in the churches today.

H. P. TAVARES.

Church News

(Continued from p. 68)

service in a neighboring community. Adults of Wayside church, meeting monthly as the Wayside Gleaners, have rejoiced in an increasing understanding and fellowship in the work of the church. Plans are under way for a summer conference, to be conducted by the Presbytery of Ohio in conjunction with the Christian Reformed and Reformed Churches of Cleveland, and held at Camp Crag, several miles northwest of Akron.

Cedar Grove, Wisc.: Young people from Calvary Church go to Milwaukee the first Friday of each month, to hold an evangelistic service in the Milwaukee Rescue Mission. The Wednesday evening prayer meeting and Bible study of Acts is proving of interest to many.

Volga, S. D.: On March 10 the congregation of Calvary Church held a gift shower for the John Appel family, whose home was recently destroyed by fire. A young people's rally was held at Volga, February 28. One feature was a basketball tournament, with teams from Bridgewater, Bancroft, and Manchester participating. Following a dinner served by the ladies of Calvary church, the film "Decision" was shown. A Father-Son dinner was held March 27, with the Rev. E. O. Holkeboer of Pipestone, Minn. as guest speaker.

Long Beach, Calif.: Ground has been broken for a \$35,000 expansion program of First Church. The Rev. Donald Blackie of Hope Reformed church was guest speaker at the annual dinner given in honor of the 27 new members received during 1952. The adult Bible class has purchased an amplifier for the public address system, so that sacred music may be played outdoors before the Sunday services.

Manhattan Beach, Calif.: Twenty-two persons are attending an instruction class conducted by the pastor of First church for persons desiring to become members of the church. Generous contributions to the building fund have enabled the church to erase its debt on its present building, and have provided a substantial sum to be used for additional improvements.

Berkeley, Calif.: During the absence recently of the pastor, the Rev. Robert Graham, services in Covenant Church were conducted by Chaplain Lynne Wade and Elder Mulder of the Christian Reformed Church. The radio sermons for the evening service were by the Rev. Edwards E. Elliott of San Francisco. Men of the church are busy completing the enlarged basement assembly room in the Sunday school building.

Betzolds to Germany

MR. John W. Betzold and children Phyllis Anne and John, Jr., left this country on March 26 for Germany,

where they will be reunited with Chaplain John W. Betzold, USA, who is stationed with the American forces in that country. Chaplain Betzold went to Germany in September of last year, but it takes about six months for the road to be cleared for the families of service personnel to follow. Chaplain Betzold expected to be stationed in Germany about three years.

Willis Called to Baltimore

AT a congregational meeting held early in April, the congregation of St. Andrews Orthodox Presbyterian Church of Baltimore, Md., voted to ask the Rev. George J. Willis to become its pastor.

Mr. Willis was formerly a pastor in The Orthodox Presbyterian Church. More recently he has been serving congregations of the Presbyterian Church in the U. S. (Southern) at Snow Hill, N. C. St. Andrews has been without a pastor for more than a year.

Dr. C. Van Til in Wisconsin

THE Orthodox Presbyterian Churches in Wisconsin were instrumental in getting Dr. Cornelius Van Til of Westminster Seminary to lecture in Mission House College and Seminary on Monday, March 23. Dr. Van Til gave two lectures on "The Christ of the Crisis Theology," with question periods after each lecture.

It is hard to describe to the distant reader the significance of these lectures. Mission House has periodic theological seminars and lectures by leading thinkers. The ministers and students of the surrounding area are invited. The usual course of such lectures is a semi-liberal, semi-Barthian content put into the terminology of the Reformed Faith. That Barthianism is a return to the Word of God in a truly Christian and Calvinistic sense is always assumed, but never proved.

Imagine therefore, the surprise when a man calmly stood up and tore the mask from the crisis theology and placed it where it evidently belonged all the time, i.e., with the old liberalism and modernism of Schleiermacher and Ritschl which in turn had its origins in

the anti-intellectualism and anti-Christian philosophy of Kant. Many ministers did not attend these meetings. After all here was a man from Calvin and Westminster, and he was probably speaking against Barthianism—there can't be much there, better stay home.

The few professors present heard their students ask questions and receive answers, the exact opposite of what they had been taught. It was a bad day for the Profs. Mission House will be seething for some time. A few of the ministers were awakened and promised to do more studying. Among those who disagreed there is a new respect for Westminster Seminary and the Orthodox Presbyterian Church. The scholarship and naturalness of Dr. Van Til completely won over the students.

R. K. CHURCHILL.

Jeriel Afia . . .

Readers of the GUARDIAN may recall that a number of years back we carried some articles by Chaplain Wade, telling of his experiences with the armed forces in the South Sea Islands.

In that connection he presented a request which came from one Jeriel Afia, a native, for Bibles (See GUARDIAN, April 1945, p. 99). The GUARDIAN acted as intermediary and a number of Bibles were sent following this request. Jeriel himself received the GUARDIAN, and regularly sent in the money for his subscription.

A few weeks ago we received a letter from a director of the South Sea Evangelical Mission on Malaita. The letter read:

"Last mail brought a copy of the Presbyterian Guardian for Jeriel Afia.

"Some months ago he came to One Puso Bible Training School to help with the small Roneo printing machine we use for printing Mission literature. One afternoon, after playing football, he walked a few steps from his house and collapsed, and never regained consciousness. It was a great shock to all here, but his life was a testimony to all, and his work characterized by ability and faithfulness . . . Yours in His Service, G. Davies."

And so another follower of the Lamb received a call to higher service. Thus step by step the Kingdom militant becomes the Kingdom triumphant.

The Urawa Christian Primary School

By **GEORGE Y. UOMOTO**

THE Rev. George Uomoto is a missionary of The Orthodox Presbyterian Church, serving in Japan. He has on previous occasions mentioned the Urawa Christian school, and the help rendered the school by a group of Christian Reformed servicemen. Here he tells more fully the story of its origin and development.

IN 1946, soon after the war ended, the Rev. and Mrs. Takeshi Matsuo felt the need for a vigorous Reformed church and community in Japan. There was need for a Reformed church which would take seriously its creedal heritage, and which would proclaim the faith vigorously and uncompromisingly. In the providence of God this need was met in the establishment of the Reformed Church in Japan. Yet the need was not only for Reformed churches, but also that the members should be consciously Reformed in their doctrine and life. This was a much more difficult problem, and presented no easy solution. Strong Biblical and expository preaching was needed. But there was need also for viewing the whole of life from a unifying standpoint. When the situation was viewed in this way, it appeared that Christian education was no mere optional thing, but was demanded by the very structure of a Christian society which professes to claim that its roots lie in the Scripture.

Soon after the war, in 1946, the Kitawara Reformed Church was organized with 12 members. Since then it has grown to 36 adult members with an average Sunday service attendance of 35. A Young People's group was organized at the same time (in 1946) for the purpose of studying the Reformed faith and trying to develop the implications of a Reformed culture. For a while some courses were given two nights a week until the illness of Mr. Matsuo forced a temporary halt. The fruit of this class, however, was very evident, and God in His grace and blessing used it to develop a strong core of self-conscious Reformed believers.

Two of the young people are now at Kobe Seminary and will be graduating this spring. Two are elders of the church and another will be going to Kobe Seminary this year.

The Sokei Christian Kindergarten was started that same year (in 1946) under the leadership of Mr. and Mrs. Matsuo, and from a small beginning, they now have an enrollment of 170 children. The name of the school is expressive. "Sokei" means "Two graces" (perhaps common and special grace?).

However, a kindergarten was not the logical end-point for a comprehensive Christian education. The need for a primary school became more and more apparent. Many were beginning to see that the Christian home and the Christian church needed a consistent Christian-theistic education throughout the entire course of the young people's school life. Moreover, the success of the kindergarten, which was based on Christian principles, proved an incentive for further attempts. It should be mentioned here that much help from friends abroad came during this formative stage, especially from the members of the Orthodox Presbyterian churches. The desire for a primary school was even expressed by some of the parents, to many of whom the idea of an education based on the Bible was something unheard of. Finally, there was the enthusiasm of the group of young people of the Reformed faith to realize a Christian educational movement in Japan.

The dream which hitherto had been merely a dream in spite of several years' struggle abruptly began to be realized with a donation of some \$6,040 by the servicemen of the Christian Reformed Church for this cause. The Japanese Reformed Christians immediately decided to actualize the project and began making preparations for public advertising, and for developing ways and means for obtaining the necessary financial strength to meet the government requirements. Present plans call for the raising of about \$7,000 or its

equivalent in Japan, which together with the amount contributed by the servicemen will meet nearly two-thirds of the required amount. The goal is about \$23,000 which will enable them to complete a rather small-scale primary school with a maximum possible enrollment of 180 pupils. This will cover grades 1-6. Even so, there will be needed some \$8,000 to \$10,000 from foreign sources in order to realize the complete plan. It is hoped that interested individuals in Canada and the United States will make up the necessary balance. In spite of the marked blessing with which the project has been started, the Japanese leaders are well aware of the difficulties in connection with the project. Were it not for God and His mercy, there might well be cause for discouragement and despair. But with a firm faith in the God who supplies the needs of His children, they are praying and planning for the future.

The school will be directed by a Board of Trustees consisting of 5 ministers and 6 elders from the Reformed Church in Japan. All of the three presbyteries are represented. While the board is ecclesiastically independent of the Reformed Church, nevertheless the presuppositions and basic principles of Christian education will be avowedly Reformed. Rather than trying for a basis of agreement on the idea of a lowest common denominator of Christian convictions (which certainly would draw the support of many more advocates), it was felt that the future of a truly Christian education can proceed only on the basis of the highest and most basic Christian convictions (even though this will mean that the adherents and supporters will be fewer in number). The Rev. T. Tokiwa, pastor of the Oncho Reformed Church of Tokyo is the chairman of the board of trustees; Mr. T. Matsuo of Urawa will be the principal of the school, and the Rev. S. Fujii is the secretary of the board. Present plans call for the opening of the 1st grade this coming April and already two new teachers from the

MIDDLETOWN CHRISTIAN SCHOOL, Penna. Opening for Principal and Teacher in upper grades, also kindergarten and first grade. 1953-54 term. Social Security benefits. Apply to Mr. F. C. Lenker, R. D. 1, Middletown, Pa.

Suwa and the Yokkaichi Reformed churches have been secured. One hundred twenty children will graduate from the kindergarten this spring and from that group, 12 children have already enrolled for the Sokei Primary school. Three of them will receive infant baptism since their mothers have been converted and will be baptized in March, while four are from Christian homes. While government permission is still pending, there is every reason to believe that it will soon be forthcoming. In the meanwhile there is a definite need for some immediate help at this time. Those who are interested can communicate with the Rev. T. Matsuo, 164, 1-Chome, Harigayamachi, Urawa City, Japan.

News Items From Korea

A "Missionary News Letter" from the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary in Korea, recently received, contains a number of interesting news items.

Mr. Hunt spent four Sundays in Japan at the time of the new year. The first he visited an American service at a Chapel, the second a Japanese church of which the Rev. Tokiwa, a Westminster Seminary graduate, is pastor. On the third Sunday he spoke in a Korean church in Kobe, and on the fourth Sunday he spoke through an interpreter in a Chinese church.

Three hundred and fifty delegates were enrolled for the Students For Christ conference held during the Christmas holidays. The group is organized on a national basis, with branches in six of the cities. There is a meeting at the Korea Seminary on Monday evenings, and one in the north part of Pusan on Tuesday evenings. The movement has placed itself under the direction of the newly formed "General Presbytery."

The Kyunju Church, started in 1947, has made substantial progress since then. It has started eight other groups, and all have their own buildings and their own paid full-time workers. A high school girl, now in this church, was the best athlete, best dancer and best student in her class. She was converted from Catholicism. She has given up exhibition dancing, and refuses to enter athletic meets on Sundays.

Gifts from several sources made it

possible for Korea Seminary to start buying the Seminary property in Pusan last year. This year the purchase of Mr. Park's (Seminary President) house from the property custodian has been begun. Two small dormitories have been built on the Seminary property. This was necessary to keep squatters from taking over the property. Gifts from America have made it possible to carry out some major repairs on the Seminary building. The dining room has been glassed in, and some rotting timber has been replaced.

Some time ago a terrific fire occurred in Pusan, burning about a square mile of refugee houses and buildings. Though the fire was not near the Seminary, the authorities had to requisition housing for the homeless, and included the Seminary building. When this letter was written, however, no one had actually been placed there, but there was concern that they might be and the class schedule might be disrupted.

Valdosta

(Continued from p. 66)

Church. It includes some of the more prominent business men and citizens of Valdosta.

The first problem of a place to worship was providentially solved by the fact that a small church building was offered for sale just about the same time. Several students from Columbia Seminary came as supply preachers, and the President of the Seminary granted permission for Mr. Morton H. Smith, a Seminary student, to supply during the summer, despite the request by the Commission that the Seminary not allow any of its students to assist the new group.

Petition to Stay in Southern Church

The first thought of the new group was to organize as an independent church. But on advice of a minister of a neighboring independent church, and also of the supply pastor, it was decided to seek approval from the Presbytery for organizing as a new Southern Presbyterian congregation.

A petition was presented to the Presbytery at the regular summer meeting. The Book of Church Order is very specific that, no matter how the affair originates, a church is to be organized when proper petition is made. Nevertheless Presbytery voted to place this

petition in the hands of the same special Commission which had been handling the matter all along. Incidentally, the petition was not read to the Presbytery, but was merely referred to by the clerk, who himself was a member of the Commission. The action of the Presbytery at this time seemed clearly to be controlled by a machine within that body.

The congregation allowed the situation to remain as the Presbytery had prescribed. The Commission was to study the petition and report at the Fall meeting of Presbytery. During this period the Commission did not contact any of the men of the petitioning group. Two of them did talk at length with one of the younger women of the group, but when she suggested that they contact some of the men, they refused. At the Fall meeting, Presbytery took 45 minutes to discuss the matter, and then postponed action to an adjourned meeting to be held several weeks later.

Petition Rejected

When this adjourned meeting took place, two representatives of the petitioning group were permitted to state their case to Presbytery. They were heard for not more than 30 minutes, and then dismissed, and Presbytery continued in executive session. Outside of the final result, it is not known what took place. The final result was not officially given in writing to the group until two weeks after the meeting. This in itself would have prevented an appeal, which must be made in ten days. They were told, orally, before this that their petition had been turned down, but it was not until two weeks later, when two of the former elders went to the stated clerk and insisted that they received the written answer from the Presbytery. The answer directed them to withdraw their petition and return to First Church.

Between the Fall regular meeting and the adjourned meeting, an attempt was made under the guidance of a neighboring minister, to bring the men of the new group together with the men of First Church, to attempt a reconciliation. The men of the new group were willing. The Session of First Church refused to take part in the proposed meeting.

What to do?

Following the notice of their rejec-

tion by Presbytery, the men of the new group met and appointed three study committees to report back in two weeks. One was to investigate the possibility of obeying Presbytery and returning to First Church. The second was to investigate the possibility of appealing the action of Presbytery to the Synod. The third was to study possible affiliation with other Presbyterian bodies, particularly the Orthodox Presbyterian Church.

At the meeting when these reports were presented, it was decided unanimously not to seek to return to First Church, since the real root of the trouble had not been removed, namely, untrained and unqualified officers. It was also decided unanimously not to appeal to Synod, since a number of prominent leaders of Synod advised that such action would take a long time, and very possibly be unavailing. This discouraged the group from this course.

Conclusion

It was unanimously decided to take steps toward the Orthodox Presbyterian Church. Accordingly, the Rev. John P. Galbraith was invited to visit the congregation, to look over our situation and give information about the Orthodox Presbyterian denomination. Mr. Galbraith came, told of the position of his denomination, and for some two hours answered questions put by members of the congregation.

The congregation then met and agreed to circulate a petition among its members, asking entrance to the Orthodox Presbyterian Church. Signed by an overwhelming majority of the members of the group, this petition has been presented to the Presbytery of Philadelphia of that denomination and we are awaiting word of its action.

RSV

(Continued from p. 67)

as being corrupt and they feel that it is in need of emendation. Some would change it to make it read, "the meekness of righteousness." The present writer believes that it is not necessary to make this change. He feels that as the text stands it may be translated "the meekness of righteousness," and he believes that he is able to defend this

translation. There is no justification, however, for translating "to defend the right." Such a translation simply does not represent the Hebrew text. It is not, in other words, what the Bible says. Also, we protest against the rendering "right" instead of "righteousness." The Hebrew word *tzedeq* means "righteousness" and there is no justification for translating it "right."

Verse five is rendered in what we regard as a wholly unwarrantable manner. The RSV translates as follows: "Your arrows are sharp in the heart of the king's enemies; the peoples fall under you." The unsuspecting reader would not notice anything wrong here. However, if one turns to the Hebrew original, he can immediately see what is wrong. An accurate translation of the Hebrew is, "Thine arrows are sharp, people shall fall under thee in the heart of the enemies of the king." It will be noticed that the RSV has transposed the order of the words, placing the phrase "in the heart of the enemies of the king" after the words "your arrows are sharp" instead of after "the peoples fall under you." Not a word is said to tell the reader that such a switch in the order of the text has been made. We regard procedure such as this as utterly without justification. It is not fair to the reader.

One more point in this Psalm may be singled out. It is the translation of verse six which the RSV renders "Your divine throne endures for ever and ever." A footnote says, "Or *your throne is a throne of God, or your throne, O God.*" What does the Hebrew say? The original Hebrew reads, "Thy throne, O God, is for ever and ever." This is a passage which has long been in dispute among critical scholars. There seems to be an almost unanimous desire among critics to avoid the ascription of deity to the Messiah in this Psalm.

It is true that the rendering of the RSV is a possible one. That is; the grammar will permit it. The words could be taken in the sense "thy throne of God," that is, thy divine throne. However, this is an unusual construction in the Hebrew and we have very grave doubts as to whether it was intended here. Furthermore, there are other objections which would seem to rule it out. It is impossible in a paper of this kind to discuss questions of Hebrew grammar, but the present writer believes that a strong case can

be made out for the translation of the King James Version at this point.

All in all, we feel that the frequent translation of conjectural emendations in the RSV without warning the reader that such is the case is one of the strongest objections to this new version. How is the reader to know whether he is reading the translation of a "guess" or whether he is reading the translation of the Hebrew? Hence, we recommend this version only to those who have a good knowledge of Hebrew and are therefore able to check up on the translation. In a concluding article we hope to point out further instances of the use of conjectural emendation in the translation of the Psalms.

Reformed Ministerial Institute

AS Previously announced, the Fifth Annual Reformed Ministerial Institute, sponsored by the Westminster Seminary Alumni Association, is to be held at Westminster Seminary, Chestnut Hill, Philadelphia, May 19-22.

The institute is open to ministers and qualified theological students of any denomination. It is committed to the Reformed Faith as set forth in the Westminster Confession of Faith.

Total cost is \$15. Registration, with a \$3. registration fee, may be sent to the Rev. Commeret, Kirkwood, Pa., not later than May 11.

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GUARDIAN NEWS

The COMMENTATOR

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

"Ministry of Disruption"

IN the resolution denouncing Carl McIntire which was adopted by the Western Section of the World Presbyterian Alliance and reported in the previous *GUARDIAN*, there was a final paragraph which announced that a "carefully documented study of this ministry of disruption" would soon be made available.

The *Christian Century* for April 8, carries an article under that title, written by Ralph L. Roy, who is described as now working for his Ph.D. at Columbia University and Union Seminary in New York. His thesis, of which this article apparently is an abridgement, is to be published sometime this spring. Mr. Roy is a Methodist and has served as a local preacher.

The article purports to present in summary fashion a description of McIntire himself, of the American and International Councils, and of their activities in opposition to the World and National Councils, the new Revised Standard Version, and other elements of the modern religious scene.

The size of the American Council following is placed at fewer than 300,000, against the Council's own claim of 1½ million.

The article concludes, "The entire 'Twentieth Century Reformation' therefore represents only a ripple on the vast sea of American Protestantism. . . ."

New Bible Discoveries In Palestine

IMPORTANT Biblical manuscripts continue to be discovered in caves in the neighborhood of the Dead Sea in Palestine. The first discovery along this line, made in 1947, included the oldest Hebrew manuscript of the Book of Isaiah known to be in existence, dating from the time of Christ.

Since then, other discoveries have been made in the same area. Within the past few weeks announcement has been made of the discovery of remains of 70 Biblical scrolls in a cave on the shore of the Dead Sea twenty-five miles from Jerusalem. The discovery was made by Arab shepherds, and announced by Jordan's Director of Antiquities, G. Lankester Harding.

Mr. Harding said the find was perhaps the most sensational archeological event of our time. He said 38 of the scrolls had been identified as manuscripts of 19 books of the Old Testament, including the Pentateuch, Joshua, Ruth, Samuel, Kings, Psalms, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel and the Minor Prophets. The rest of the scrolls were described as being commentaries and paraphrases of Biblical books, and apocryphal works, some not hitherto known.

The manuscripts were written on papyrus and leather, in Hebrew, Aramaic and Greek.

The area where these scrolls were found is thought to have been the ancient home of the Essenes, a sect of Jews who lived a rigorously ascetic life, and had certain distinguishing characteristics. Mr. Harding suggests that John the Baptist may have lived and studied with the Essenes in his early life.

Crusade Against Communism

WHEN Congressman Velde commented a while back that an investigation of Communist infiltration into the churches might be undertaken, churchmen all over the land, and many non-churchmen, rose up to denounce the suggestion.

On the opposite side, however, the American Council of Churches imme-

diately declared its approval of the idea. It has arranged for a "mass meeting" to be held in Washington's Constitution Hall on May 8, for the purpose of petitioning the House Un-American Activities Committee to investigate Communists in religion.

Meanwhile an undercover agent of the FBI, who joined the Communist party to get information, has informed the Committee that several clergymen in the Boston area were active communists, according to his knowledge. Five "hardened" communists were said to be still posing successfully as ministers of the gospel in the area.

New Bible Versions

THE American Bible Society reports that the Bible or some part of it has now been published in 1,059 languages and dialects. Ten new languages were added to the list last year.

The whole Bible has now been published in 197 languages, a complete Testament in 257 languages, and at least a Gospel or other whole book in 605 languages.

Chapel Hill Controversy Continues

THE commission of Orange Presbytery (Presbyterian Church U. S.) which has been handling the Chapel Hill church case, has dissolved the session and Board of Deacons as of April 1. The Commission some weeks ago dissolved the pastorate by dismissing the Rev. Charles M. Jones who had served the church for twelve years.

At the annual congregational meeting on April 6, a resolution protesting the ouster of pastor and officers was adopted. The Congregation has also appointed a committee to draw up a formal complaint against the action of the Commission, to be presented to the

Synod and if necessary carried to the Assembly.

Many of the officers and members of the congregation are on the staff of the University of North Carolina. The charges against the pastor have not been specified, but involve alleged "liberalism" on the part of the pastor, both in theology and in his "social" views.

Evangelicals Arrested in East Germany

IT is reported that 46 Evangelical Church pastors and workers have been arrested, imprisoned, or have just disappeared, in the Russian zone of Germany in recent weeks.

The church's situation in East Germany is described as extremely serious. Among restrictive actions directed against the church have been: the abrupt halting of major religious meetings by Communist authorities, restriction in the number of copies of an Evangelical Church paper that may be circulated, a requirement for minor church gatherings to be registered with local police, and attacks upon the Protestant youth organization. The government has also placed a proscription on Bible reading hours in private homes.

Tax Relief for Ministers

A bill has been introduced in Congress which would permit ministers to deduct, for tax purposes, money paid them in lieu of a manse. Ministers who are furnished with a manse now do not have to count its rental value as part of their compensation. But those who get a cash allowance instead must report it as taxable income. The new bill would correct and equalize this situation.

Protests Against Obscene Literature

PROTESTS continue to mount against the obscene literature which is flooding the newsstands of the coun-

try. The Governor of Pennsylvania has supported a state-wide drive against indecent publications. In other states and communities throughout the country, various programs are under way to get rid of such literature. In some states laws have been introduced to bar the practice of some wholesalers, who require newsstands to purchase a whole set of publications, including undesirable ones, in order to get the desirable ones.

Tithing Making a Comeback

IT was reported at a meeting of the National Council's department of stewardship that the practice of tithing is rapidly coming into practice in many churches as a means of supporting the work of the church. The Southern Presbyterian church conducted a thirteen weeks tithing project the first part of 1952, with excellent response. Local churches in various areas have reported substantial increase in the practice of proportionate giving.

Luccock and Latourette Retire from Yale

DR. Kenneth Scott Latourette and Dr. Halford E. Luccock will retire from the faculty of Yale Divinity School in June. Dr. Latourette is well known as the author of a seven volume "History of the Expansion of Christianity." Dr. Luccock was professor of homiletics and is described as the most quoted preacher among preachers in the United States. Both men are over 65 years of age.

Church Construction Gains

CHURCH construction, now virtually free of government controls, and of materials shortages, showed a 14 per cent increase during the first quarter of 1953, over the same period a year ago. Over 100 million dollars worth of construction was started in the period. Parochial and private school construction also showed a substantial gain in the period.

Worthwhile Books

J. G. MACHEN: *Christianity and Liberalism*. The difference between historic Christianity and Modernism clearly stated. \$2.50.

J. G. MACHEN: *The Christian Faith in the Modern World*. Simple expositions of Christian faith, delivered as radio talks. \$3.00

The Infallible Word. A symposium by members of the faculty of Westminster Seminary, on the doctrine of Scripture as set forth in the first chapter of the Westminster Confession of Faith. \$2.50.

N. B. STONEHOUSE: *The Witness of Luke to Christ*. A study of the testimony of the third gospel. \$3.00.

N. B. STONEHOUSE: *The Witness of Matthew and Mark to Christ*. A similar study of the first two gospels. \$2.50.

E. J. YOUNG: *Isaiah 53*. An exegetical and devotional commentary on the account of the suffering Servant. \$1.50.

E. J. YOUNG: *My Servants, the Prophets*. An examination of the prophetic movement in the Old Testament. \$3.00.

JOHN MURRAY: *Christian Baptism*. The sacrament examined in the light of Scripture by a thorough and competent exegete. \$1.75.

Order these books from

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1505 Race St., Phila. 2, Penna.

New Hampshire Kills Released Time

A BILL which would have authorized released time education programs for the pupils of the state public schools was killed by the House on April 9. The bill had previously been rejected by the House education committee.

The program had the support of the various church agencies in the state, also of a leading state newspaper. Opposition to it was based on the claim it would break down the principle of Church-State separation.

The climax of the debate apparently came with the remark of one of the Representatives, Fred A. Jones, who declared that he was against any bill that would "cram down the throats of children the personal religious beliefs of the parents!"

Presbyterian Union Plan To Be Submitted

THE joint union committee, consisting of representatives of the Presbyterian Church U.S.A., the Presbyterian Church U.S., and the United Presbyterian Church, decided at a meeting early this month to submit the plan for the merger of the three churches to the respective general Assemblies this year. It had been expected that this would be done, but this final meeting of the committee was scheduled to deal with possible revisions of the plan, and to make a final decision on submitting it.

Even if approved this year for submission to the individual presbyteries, the merger could not actually take place until 1955, and opposition to it may be sufficiently strong to delay it beyond that date.

Voice of America Broadcasts Religious Programs

THE Voice of America, international broadcast to the nations of the world and designed particularly for the people behind the Iron Curtain, used the Easter season to broadcast a number of special religious programs. The programs appear to have represented Catholic, Jewish, and Eastern Orthodox positions, as well as liberal Protestant and miscellaneous messages.

The sunrise service from the Garden of the Gods in Colorado, and the one of the Moravians in Winston Salem, N. C., were included in the broadcast. Ecumenical Patriarch Athenagoras of Istanbul had a message recorded, which was flown here and broadcast to Greece. Broadcasts were also beamed at Hungary and at India. The tone of some of the broadcasts is indicated by the remark of *Religious News Service* that both the resurrection of Christ and the Jewish Exodus "symbolize man's unquenchable passion for liberation and freedom."

Book News

WE notice the following publications which have recently come to our desk:

William Young: TOWARD A REFORMED PHILOSOPHY. Grand Rapids. Piet Hein. 1952. Dr. Young is a minister of The Orthodox Presbyterian Church, and an instructor in the department of philosophy at Butler University. He recently spent six months at the Free University of Amsterdam. This book, which we understand is an enlargement of his doctoral dissertation, is a study of the development of a Protestant Philosophy in Dutch Calvinistic thought since the time of Kuyper.

Abraham Kuyper: CHRISTIANITY AND THE CLASS STRUGGLE. Grand Rapids. Piet Hein. \$1.00. A translation from a work of Kuyper's published in 1891. Discusses the responsibility of the church in the economic situation.

John Calvin: THE GOSPEL ACCORDING TO ISAIAH. Eerdmans. \$2.00.

Translations by LeRoy Nixon of Calvin's sermons on Isaiah 53.

F. W. Grosheide: COMMENTARY ON FIRST CORINTHIANS, \$5.00, and **H. N. Ridderbos,** THE EPISTLE TO GALATIA, \$3.50. Eerdmans. Two more volumes of the New International Commentary on the New Testament.

James Orr: REVELATION AND INSPIRATION. Eerdmans. \$3.00. A reprint of one of Orr's well known volumes.

Bernard Ramm: TYPES OF APOLOGETIC SYSTEMS. VanKampen. \$3.00. Brief studies of the apologetic systems of various scholars, medieval and modern. Included are Aquinas, Kierkegaard, Brunner, VanTil, and Carnell.

SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

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