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The Presbyterian
G U A R D I A N

*Thou shalt love the Lord thy God
with all thy heart and with all thy soul
and with all thy might.*

Deuteronomy 6:5

*Thou shalt love thy neighbor as
thyself.*

Leviticus 19:18

*On these two commandments the
whole law hangeth, and the prophets.*

Matthew 22:40

J. Gresham Machen
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Meditation

Our Merciful God

I knew that thou art a gracious God, and merciful, slow to anger, and abundant in loving kindness . . .

JONAH 4:2.

How merciful God is! And how little we realize it!

The ancient city of Nineveh was very wicked. It deserved to be destroyed with an overflowing judgment. But before justice, God remembered mercy, and sent a prophet to warn them of the wrath ahead. They had no claim upon his kindness. It was not something God owed them. It was an undeserved favor, a gracious blessing. It disclosed the divine compassion.

The man God chose to bear his warning refused to go. He chose rather to run from duty. He became a deserter, and thought to hide from his Master in the ends of the earth. Quite a man of God, this Jonah! He thought he could resist God and hide from him. Is not this idolatry! Surely he deserved the reward of folly. Does not justice cry for vengeance on such presumption and gross insult?

But God was merciful. Jonah had but started his ridiculous course when God took hold of him to shake him to his senses. It was a rough hand God laid on him. Yet it was full of kindness. In the depths of anguish Jonah prayed in penitence. Out of the depths of his mercy God heard, and restored him again to his place of service and sent him back on his mission of trust. Great is God's mercy!

When Nineveh heard the solemn warning, she repented in dust and ashes. With sorrow and shame they confessed their sin and cast themselves upon God's mercy. And mercy was not lacking.

But Jonah was upset. Displeased and very angry, he complains, and even longs for death. An instrument of mercy, himself debtor to divine compassion, cannot bear to see another pardoned. This is reprehensible hardness. Yet Jonah lives. He lives because God shows him mercy even while he

cannot bear to see another spared. How gracious can God be!

Much more. God does not rest content merely to forgive his hardened and blundering servant. He leads him rather out of his folly.

Unhappy and depressed Jonah leaves the city to sit and watch from without the outcome of events so far above his comprehension. The sun is hot. Jonah builds himself a shelter. But God comes to his aid and adds a shady plant. With this mercy again Jonah is very pleased. Yet how little he deserves it! God kills the plant and lets the sun do its work. Hard though it seems, this development too, is a gracious providence. It puts Jonah in position to receive the final blow upon his hardness and blindness, that he might begin to show the reflection of the divine tenderness and compassion. When Jonah complains now, he is ripe for God's last stroke of mercy. Is it unbecoming to God to show mercy to so many of his creatures in their darkness and blind confusion, when Jonah can be grieved over the loss of a mere plant which cost him nothing? There is no reply.

Jonah could not love his enemies. But neither could he hate them with God's approval. No one else can. So don't be a Jonah. Be like God, if you call yourself his servant.

HENRY P. TAVARES.

Reformed Ecumenical Synod To Meet In Edinburgh

AMONG events of interest to Calvinists this summer is the third meeting of the Reformed Ecumenical Synod, which is called to meet in Edinburgh August 4-14. The first Synod was held in Grand Rapids in 1945. Another was held in 1949. The delegate to this Synod from The Orthodox Presbyterian Church is Dr. Ned B. Stonehouse, who plans to attend the meeting.

There is also to be an International Reformed Congress, at about the same time but so as not to conflict, in Mont-

pellier, France. This Congress is wider in representation and more loosely organized than is the Synod, but both will doubtless produce most worthwhile papers on the subject of the Reformed Faith.

Guardian Enlarges its Board of Trustees

AT a meeting of the Board of Trustees of THE PRESBYTERIAN GUARDIAN PUBLISHING CORPORATION, held April 7, it was decided to add a number of members to the Board of Trustees, to bring the Board up to the full number of 10 members, as authorized by the Corporation charter.

Those added, all ministers of The Orthodox Presbyterian Church, were John P. Galbraith, John P. Clelland, Edward L. Kellogg, LeRoy B. Oliver, Robert S. Marsden, Robert L. Atwell. Other members of the Board are Ned B. Stonehouse, Arthur W. Kuschke, Jr., C. VanTil and Lowell W. Andreas.

The action of the Board was in response to a resolution adopted by the Committee on Christian Education. The 1952 General Assembly had referred to the Committee a consideration of an overture presented to the Assembly, calling for the establishment of a "church" paper. The Committee on Christian Education had appointed sub-committees to consider various aspects of the matter. One of these sub-committees reported on the probable costs of a "church" paper, with the conclusion that it was financially impractical for the denomination. This sub-committee then recommended that the Committee on Christian Education suggest to the GUARDIAN Corporation that its Board of Trustees be enlarged and that such changes in editorial policy be inaugurated as would make the paper more acceptable to the church at large.

Although these recommendations reached the GUARDIAN Corporation directly, without having been considered by the Assembly, the GUARDIAN Corporation decided to respond by enlarging its Board. The new Board is scheduled to hold its first full meeting on May 14.

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THE PRESBYTERIAN GUARDIAN

MAY 15, 1953

Congratulations

WE extend our most sincere congratulations and hearty best wishes to seventeen young men. Who are these men? They are the men who, on May 13, received degrees of Bachelor of Divinity indicating that they had completed three years intensive study at Westminster Theological Seminary in Philadelphia. And what have they been studying all this time? They have been studying the Scriptures, the Christian faith and the Christian church, in preparation for a lifetime of service in Christ's kingdom.

As for the Bible, these young men have been taught, under competent instruction, that Scripture is the Word of God, that as the Word of God it is infallible, and the only such rule of faith and practice that exists for mankind. They have not been taught, as have other students in numerous other theological institutions, that the Bible is true in its general principles but not necessarily accurate in its historical details. They have not been taught that one must distinguish between the "kernel and the husk" of Scripture. They have not been taught that science has made belief in an inerrant Scripture impossible for this generation. As they go forth into the world, they go, rather, from an institution which holds that there is truth and there is authority in matters of religion—absolute truth and ultimate authority—and they have been instructed to hold with boldness and proclaim with fearlessness that truth which is the Word of the living God.

As for the Christian faith, they have been taught that that faith has a specific content, that the Christian religion is based on and directly related to what God has actually done in history for the children of men. They have not been taught, as have numerous other students in numerous other theological institutions, that the Christian faith is what you make of it, that it is basically subjective, a matter of personal desires and feelings, so that the objective forms in which it is expressed matter little. They have, moreover, not been taught that God is to be looked on as a sort of benevolent colored grandfather of "Green Pastures" fame, whose sole characteristic is a sentimental love and who responds to every "upward look" with a flood of paternal blessings. And they have not been taught

that Jesus Christ of Nazareth was a sincere but misguided religious fanatic who unfortunately died but who set an example of the kindly life which we should follow.

No, as these men go forth into the world, they go as those who have been taught, as the Word of God teaches, that the living God is the sovereign, holy and wise ruler of heaven and earth. They have been taught that they and all men stand in His presence at all times. They have been taught the nature of sin, its pervasiveness and its consequences, and they have been taught of the grace of God who in sovereign love sent His only Son to redeem His people through the sacrifice of Himself.

As for the Christian church, they have watched the course of its history through the centuries, from its small beginnings to the present when its branches have reached to the four corners of the globe. They have seen how error, creeping into the church, has devitalized and destroyed branches here and there, and how the rediscovery of the truth God has given brought restoration and reformation to the Body of Christ on earth. And as they go forth in this year 1953, they go from an institution where they have been taught that service in the church of Christ is blessed by the great Head of the Church, when and to the extent that it is in agreement with the Word He has given.

These young men have studied hard—Greek, Hebrew, Apologetics, Systematic and Biblical Theology, Exegesis, Church History and so on—for a purpose. And that purpose? That they might be equipped and qualified to go out and proclaim the gospel in its fullness to a needy world. The end product of this Seminary is and must always be an *evangelist* in the fullest sense of that term,—one who brings the evangel to needy sinners.

Yes, we congratulate these young men. The road ahead will not be easy, but they have received good training.

May God bless them, and make them a blessing, in His Kingdom.

L. W. S.

Crusades and Campaigns

IN the Middle Ages one of the most worthwhile (so they thought) things a man could do was to take part in one of the crusades which from time to time were organized to recapture Jerusalem from the Turks. The crusades gave people a chance to gain "merit" in the church, honor among their fellows, and more often than not a foreign grave. There was even a children's crusade which is one of the less glorious pages of Medieval history.

We seem to be reverting again to the idea that campaigns and crusades are the solemn duty and task of the faithful. Hardly a day goes by that the mail does not bring us a news report (often handled by a commercial publicity firm) of some great, or more probably "the greatest" campaign this or that city has ever heard or seen. The American Council organized a "crusade" to go to Washington for a rally that would petition Congress to investigate Communism in the churches. The National Association has announced a "crusade" to go to Washington on July 4 for the start of a "March of Freedom Campaign" in which people throughout the nation will be called on to say they believe in the seven "freedoms" of the Twenty-Third Psalm. (In case you didn't know there were seven "freedoms" in the 23rd Psalm, here they are—freedom from want, hunger, thirst, sin, fear, danger, and to live abundantly!)

Isn't it about time someone started a silent and secret crusade for the simple Christian life? Don't tell anyone about it, but just begin actually to "love the Lord thy God with all thy heart and soul and strength and mind," and to "love thy neighbor as thyself." No one who takes part in this crusade will have to go to Washington or St. Louis or Los Angeles or even Philadelphia. They won't even have to go off their own home street, maybe not out of their own house. Since it will be a secret crusade, they won't get any publicity, unfavorable or otherwise. Possibly the idea would catch on, we wouldn't know. And there's One that sees in secret . . .

Not that crusades accomplish nothing. There are times in history when they are necessary. But they can be misdirected, and overdone.

L. W. S.

The General Assembly

THE twentieth General Assembly of The Orthodox Presbyterian Church is to convene at Westminster Theological Seminary, Philadelphia, Pa., on Thursday morning, June 4. A preliminary devotional service, including the observance of the Sacrament of the Lord's Supper, will be held the evening before.

Though this is numbered as the "Twentieth" assembly, the church is not yet twenty years of age. It will rather be seventeen years old on June 11. Two regularly numbered but interim Assemblies have caused the difference.

An assembly of The Orthodox Presbyterian Church differs from the annual assemblies of many denominations. Obviously it is a smaller gathering. There will be perhaps a hundred delegates, ministers and elders, present. Some church assemblies have five hundred or a thousand or several thousand delegates. But the difference is not solely numerical. It lies in the fact that there is no background "machine" which grinds out the will of the bureaucratic officialdom for the assembly to "rubber stamp." The Orthodox Presbyterian Assembly will rather be a "deliberative" Assembly, which means that the questions at issue will be discussed (did I hear some one say, "At length?") on the floor. There will be argument, debate, discussion. Decisions will be taken by a vote that is a real vote, and questions of importance may even be decided by a single vote, as has happened on more than one occasion.

This does not mean, however, that the Assembly is basically disunited. There is probably not a comparable assembly in the world that is basically so united as this one. It is in fact far more united than many "rubber stamp" assemblies where the delegates would run for their lives if someone shouted "No." This Assembly will be united in its conviction that Scripture is its only infallible authority, and that its aim is to be true to Scripture at all points. The application of this principle to particular situations may involve disagreements, even strong disagreements, but the validity of the principle will never be questioned.

We have no advance information as

to specific questions which will come before this Assembly. There may be a complaint by certain members of Philadelphia Presbytery on its action in withdrawing a licensure. The Christian Education Committee was instructed a year ago to look into the matter of a church paper, and there will perhaps be recommendations for consideration. There will be reports of the standing Committees, and of some special committees. The work of the church goes forward. It is in the individual congregations and the activity of the missionaries that the work of the church chiefly centers. The Assembly meets to review that work, and to consider questions raised in connection with it.

But the Assembly is not unimportant. Its decision in matters that are brought to it may well affect the whole future course of the church. Our recognition of this in no way denies our conviction that Jesus Christ is the Head of the Church, and that He will accomplish His purposes in His Church.

The Orthodox Presbyterian Church in these days is an ecclesiastical body where there is a sincere desire to be loyal to the great Head of the Church. We ask the earnest prayers of all our readers that God may be pleased to direct and overrule in her Assembly, to the end that His glory may be served and His Kingdom increased.

We expect to report highlights of the Assembly in the June GUARDIAN, but the full report will not appear until July.

L. W. S.

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Where I First Heard The Gospel

A Pastor Recalls His Early Days in the Faith

By **ROBERT K. CHURCHILL**

I pushed open the great brass studded doors and stepped across the threshold into yesterday. Thirty years rolled back. Happy days that are gone, come welling up all fresh and green.

I have just stepped into the old First Presbyterian Church in Tacoma, on Tenth and "G" Streets. This is the church in which I was converted. The Presbyterians have built a more modern structure and moved on, but the Lutherans bought the old building, and the auditorium is very much the same as it used to be. I wish I could tell you how I feel as I stand here all alone in this hushed silence. The light of garish day is shut out, the sunlight being diffused through colored windows. Sit with me here in the back seat under the balcony.

The auditorium is the old fashioned kind, built in the form of an oval—the long side of the oval facing the pulpit. The seats are in a long semi-circle cut by short aisles radiating away from the platform. The balcony is large, it goes around three sides of the rectangular sanctuary.

Here in this old church with its red carpet and dark stained woodwork, is where I first heard the gospel. I remember the first time I climbed those stairs to the right side of the balcony to the Young Men's Class. After Sunday School, my friend and I came down stairs for the church service. I sat right over there to the right of the center aisle. There, at nineteen years of age, I first heard the gospel preached. I can still remember the text, though not the sermon, a credit to any preacher. I mean the fact that the text seemed more important than the sermon. I can still remember the first Sunday morning I saw the communion table up front covered with its snow white cloth. I fled in terror. I seemed to sense that whatever this strange doing was, it was not for me. Also the white cloth seemed to make me feel my sins more keenly. Had it not been for my friend who first invited me, I would

never have come back. What a year of struggle and enlightenment followed. But that belongs to another page.

Here in this old church I was converted. Here I was baptized. Here I was called into the gospel ministry. Here I first came to love the songs of Zion. Here I first saw my wife. What a host of precious memories come flooding back! I think of the congregation which shall never meet again. I can hear the voices now stilled in death. There Dr. Weyer strides into the pulpit in his patent leather shoes. The audience listens and responds to that preaching—it is strong and virile. The preacher has a prose style, and yet the soul of an artist is undoubtedly

The Rev. Robert K. Churchill is pastor of Calvary Orthodox Presbyterian Church of Cedar Grove, Wisconsin. This very personal account of his first contacts with the blessed redeeming gospel will awaken echoes in many hearts.

there also. The message is often prophetic, and warns of the coming apostasy of modernism. The power of his exegesis is commanding: he knows he is expounding God's Word. The truth is clear cut and there is hunger for souls.

I think also of Mr. Omar Berry. Who could sing the gospel as he could? His voice is also still now—but through tear dimmed eyes I can still see that rather homely face and hear the baritone voice—

The sands have been washed in the footprints

Of the Stranger on Galilee's shore,
And the voice that once stilled the rough billows

Shall be heard in Judea no more. Often he would sing a solo after the Sunday evening sermon. How the people would listen, you could hear a

pin drop. His hymn book was usually held low on his stomach, the top of it pointing to the floor (I can still see his swarthy features and dark skin), he would throw his head back in abandon, distinctly not the Hollywood type. But oh, that simple singing—every word could be heard. Yes, I heard God speak to my dead soul more than once through that singing:

God calling yet, shall I not hear?

Earth's pleasures shall I still hold dear,

Shall earth's swift passing years all fly

And still my soul in slumber lie?

Such singing after strong preaching, and in the atmosphere of faith and prayer, is an instrument of the Spirit.

Up there in the balcony, to the right, I first sat down in the Young Men's Class. I recall how uncomfortable I felt when someone handed me a Bible. This discomfort quickly turned to panic however, when the teacher of the class asked us to turn to the lesson in the Book of Daniel. Little did I know where, or what, Daniel was. I have often thought of how little the Christian accustomed to attending church knows of the little panics which often sweep over a stranger, especially one completely unchurched. I was in terror at the simple problem of finding a place in the Bible. To this day I remember, and will always be grateful to the young man who so easily and completely ended my panic. What did he do? Why, he leaned over and handed me his Bible which was opened at the right place.

Memories come flooding back to me. How impressed I was at the singing of one of the hymns that morning. They were all new to me, of course, but I will never forget the woman who was singing behind me:

He justly claims a song from me

His loving kindness, oh, how free. Yes, I know who she was. She has gone from earthly congregations now also—singing in a nobler sweeter song.

Here in this old style auditorium, with its high circular dome, did I begin to first see the Light, and at the same time wrestle with the Prince of Darkness. It helped a great deal to meet others who were evidently going through the same soul struggles. In Young People's meeting, but especially in the mid-week prayer meetings which I attended, I often heard testimonies which were a great help to me. The

church was evangelical, in a fervent, and yet not in an unnatural way. The evangelistic spirit and outreach was undergirded by constant Bible studies which had both depth and simplicity. Here in this auditorium which seated perhaps four or five hundred, I also heard the big evangelists, but mostly the best known Bible teachers of the day. The church held special meetings at least once a year, for periods lasting for two or more weeks. The minister tried to get, as he put it—"the best preachers in the world."

This was an education in itself.

How well I remember hearing Dr. G. Campbell Morgan, and what an impression he made on the city of Tacoma. His appearance and manner of speaking were striking. But what the people could not get over, was the subject matter of Dr. Morgan. It was the Bible, plain, simple and unadorned. I heard a lawyer say in a bewildered tone after hearing him, "All he did was stand up there and give the outline of a Bible book, and yet what a silence fell on the crowd, and how very interesting it was—I never heard anything like it!" Let no one suppose that this outlining the contents of a Bible book or chapter, was done without training. Behind what appeared so easy, lay a life time of discipline and study—you felt that though you could not see it.

Here I sat under strong and spiritual preaching; here I learned to pray and study the Scriptures. To this church I brought many of my friends and acquaintances, that they too might hear the good news. I remember the struggle I had with my sister—she was older than I, and in college. She could argue loud and long, against religion, especially the narrow fundamentalism which she feared I was adopting. How often I had to do the dishes after supper in order to get her to attend a meeting. But she went, and now she and the others of my family are "in" also. Once under my coaxing, threatening and bribery, I got my sister to attend a week night meeting at the church, to hear Mr. and Mrs. Howard Taylor, of the China Inland Mission. They told of experiences with the Boxers and Communists. Once a missionary was tied up and carried away by fierce bandits for ransom, and perhaps murder. As he was being carried away, this saint sang:

Jesus, I am resting, resting,
In the Joy of what Thou art;
I am finding out the greatness
Of Thy loving heart.

Oh, it was a good meeting. As we walked home that night, my sister said, "My what earnestness, what . . ." I knew that there was the end of a beginning.

There comes back to me a young fellow in my YMCA Class, whom I invited to church. He was an earnest boy, and made good progress toward the Saviour and His Church. I met him once and reminded him that he had not been coming to church lately. "Well," he said, "I guess you have your own friends." Yes, I had gone with my own crowd and forgot to make this needy fellow a constant friend while he was making his difficult way to Christ. I have not seen the fellow since. If he is lost tonight, I am responsible.

Just ahead of me, on the left side of the aisle is where I first sat beside a girl. I had thought about it a long time—we had been working together

in the Gospel Mission downtown. In fact, I heard her sing one night a message which went straight to my sinful heart:

Are you too heavy laden?
Come, sinner, come.
Jesus will bear your burden;
Come, sinner, come.

She was singing the gospel to the bums on Pacific Avenue. I was the biggest bum there, and it was for me. Anyway, the seat beside her was empty, so I just sat there. (She is typing this for me now.)

Jack Mitchell was the Assistant Pastor, though he had not been to Seminary at that time—When he did go he went to the wrong one. But here was a lad, simple and sincere. Christ was real to him, and in his face the Holy Spirit shone. I remember one of the nights he led mid-week prayer meeting in the absence of the Pastor. The Word of God was very precious to us that night, and the glory of God came down. I can't recall now just what

(See "Churchill," p. 95)

Concluding Observations on The Revised Standard Version

By EDWARD J. YOUNG

IN bringing to a close this brief series of articles on the Revised Standard Version of the Old Testament, we wish to remark that we have not sought to be negative in our discussion of the work. It has many fine points, and there are some excellent pieces of translation. In much of the work also the translators have shown a knowledge of recent discovery. On the other hand, we have found it necessary to point out certain faults which in our opinion mar the effectiveness of the translation. The presence of these faults has compelled us to pass an unfavorable judgment on the translation as a whole.

General Comments

There are now certain general comments we wish to make. We believe something should be done to correct the false impression which has gained currency, that these translators had access to manuscripts which were unknown to earlier translators, and that these manuscripts contained new light on the text. This is not the case. The

text available to these translators has been available to translators of the Old Testament for many years. For example, with respect to Isaiah 7:14, the fact that the Hebrew word ALMAH is used is not a new discovery, but has been known to Christian scholars for years, even centuries. These translators did not have manuscripts giving new light on the text as the basis for their work.

Our opposition to this version does not stem from the fact that it is new. Possibly there are those who are opposed to anything that is new, but surely that is no warrant for rejecting this present work.

Further, we are not basically opposed to this work because it employs modern English. We do think that the dignity and beauty of the King James Version is a very wonderful thing, and we cannot agree with those who would lightly cast it aside. At the same time, we are not opposed to the RSV simply on the grounds that it has employed more up

(See "RSV," p. 96)

Preparing to Teach D.V.B.S.

Some thoughts on the instruction of children

By MRS. CHARLES H. ELLIS

DO you have in your church difficulty in getting people to say "Yes" when they are asked to teach in your Daily Vacation Bible School? Do they straightway begin to make excuse?

Probably one of the prevalent sensations that comes over the prospective teacher is a feeling of inadequacy. A sincere Christian, well versed in Scripture, stoutly declares that she just cannot help out in DVBS, because she doesn't have either the ability or the strength. May I suggest that hers is perhaps a healthier attitude, than that of the person who readily agrees, and who seems to have no hesitancy or qualms about the task.

For it is a tremendous task, a truly difficult task, to teach DVBS. And to realize this is a step in the right direction. What makes the task difficult? Sin. Sin in us. Sin in the children. And sin in their homes, too!

The Importance of Teaching

However, teaching DVBS is also a most important task. Someone has said that "futuraity is vulnerable only at the point named childhood." This is not altogether true. By the grace of God men and women of advanced years have experienced remarkable conversions. But the statement contains a great deal of truth, and that is why teaching the gospel to children is such an important task, and such an opportunity for the Christian.

Another thing which makes it important is the fact of *what is being taught*. The children are being taught the Word of the living God. God wants us to regard Him as the loving Heavenly Father. But never for a moment does He want us to forget that He is also God—the Creator, Sustainer, Ruler of all that exists. It is about Him that we teach. It is the very words from His lips that we utter when we read the Scriptures. We are prophets of this God before our class! And we are priests before Him, interceding on behalf of our class.

Should we not regard with awe this task that lies before us? Not to regard

it so is to underestimate the power of sin and the greatness of God.

But with every task God gives His people, He also gives a promise. And here is His promise to us as we look forward to teaching in DVBS. "I can do all things through Christ which strengtheneth me." I can teach DVBS through Christ who strengthens me. "When I am weak," said Paul, "then am I strong." When we recognize our

THIS is a talk given to the New Jersey Sunday School Association of The Orthodox Presbyterian Church during a recent meeting. Mrs. Ellis is the wife of the pastor of Covenant Church in East Orange, N. J. She has served as a public school teacher. The talk has been slightly abridged and edited for use in the Guardian.

D.V.B.S. Materials Ready

THE Committee on Christian Education has prepared a sample package of materials for use in a Daily Vacation Bible School. Included are lessons and helps for Beginner, Primary, Junior and Intermediate groups. Issued under the name of The Great Commission Publications, they have been prepared and printed by the Committee, under the editorship and supervision of the Rev. Edmund P. Clowney. The sample package may be secured by writing Great Commission Publications, Belvidere Road, Phillipsburg, New Jersey. The price of this package is \$2.50.

human frailty and lean heavily upon God, deriving strength from Him, then He can use us in His Kingdom.

So then all of us who are looking forward to teaching need to be much in fellowship with our Lord. We need to meditate upon His Word, and to pray earnestly for His strength for the task before us.

Living Examples

We all hate hypocrites. We all recognize that hypocrites are a great hindrance in the work of the church. Yet I dare say that it is easier to be a hypocrite when you are teaching a class

than at almost any other time. God deliver us from this sin.

What do I mean by this? Teaching a class is living for a certain period of time in a certain room where we have a certain group of children present who are being influenced by us. But the thing I want to point out is that it is living. Keeping house is living, also. Here is the question—Do we live in front of our class the way we do at home? And again, do we live in classroom and home the way we tell our pupils a Christian should live? Do we have the faith we tell them belongs to a Christian? We cannot fool these children. And we cannot fool God. Let us not be hypocrites. When we stand before our class will we demonstrate to them the practical outgrowth of what we teach? Will we demonstrate the fruits of the Spirit in our dealings with them? Will they be able to see that we love God and strive to obey Him? Will they see a humility before Him, not, of course, perfection, but a humble reliance on Him and a desire to please Him? Will they see truly consistent Christian living?

If our Christian life needs overhauling, now is the time to begin, by the grace of God. And that not simply as preparation for teaching DVBS, but because "this is the will of God, even your sanctification" (I Thess. 4:3). If we have never recognized this before, let us recognize it now.

Let us be specific. If we have *no other Gods* before him, we are willing to gloss over the housework and serve less pretentious meals, if necessary, in order to prepare ourselves and our lessons for DVBS. If we *refrain from taking His Name in vain*, we are careful of our language, checking on what are known as 'minced oaths.' Likewise we are most reverent in handling the name of God in conversation, or in song. If we *remember the Sabbath*, we are in God's house when we should be, and we glorify Him the remainder of the day as we can.

Pupil Obedience

Honor thy father and thy mother requires, if we understand this verse correctly, that teachers expect and insist upon respect and honor from their classes. We are in the place of their parents for a little while, and should receive the respect due parents. If the children are not being taught this at home, they should be taught it by us,

for we are also in the place of God, prophets who teach His will to the children.

Your class must be obedient to you because God says, "Children, obey . . ." They must also be obedient because an atmosphere of attentiveness and quiet is essential to learning. A certain amount of informality may be good if the teacher knows how to curb it. But the teacher who asks a general question and allows answers to be called out is inviting bedlam! The raising of hands may be old fashioned, but the Christian knows better than to scorn something simply because it is old fashioned.

Let the teacher not be afraid to assert herself. Some teachers hesitate to take the leadership effectively. Pupils ask questions which tend off the subject of the lesson, and much precious time is wasted. Try this, when you feel coming on one of those sessions where the children want to know where Cain got his wife, and all the rest—tell them that that is an interesting question, and if they care to stay after class to discuss it, you will be glad to try and answer it. You cannot afford to waste time or permit argumentation in class.

Before we leave this subject of respect and obedience toward teachers, may I suggest that the children know *whom* they are to obey. All too often the lines are not drawn as sharply as they should be. Two teachers in a class share the responsibility of teach-

ing. Fine. But one must be the leader and the other the helper. There must be no interference, no friction, no confusion of duties. In the minds of children and teachers alike, the line must be drawn firmly. If you are the leader, lead. If you are the helper, help. But let the situation be clear.

Discipline

Need we say that you will not be guilty of manifesting hate, impurity, dishonesty, lying or covetousness as you appear before your class? But how do you react when it appears in the class? We said at the outset that what made teaching DVBS difficult was sin—in the teacher, in the pupil and in the home. If the home has failed to implant Christian virtues — obedience among them—it is very difficult for you in two weeks to overcome that lack. And even, of course, children from homes of sincere Christian people are not always "little angels." What shall we do?

We should remember that we are not teaching in a secular institution, but in a school which claims to teach the ways of God to man, and to make Christ preeminent in all things, including discipline. That means that offenses should be regarded as offenses chiefly against God—as sin. When a child causes trouble of some kind, the teacher should take the opportunity to talk to him after class concerning sin, and salvation. She should pray with

(See "DVBS," p. 95)

The answer, of course, is that we cannot be right with him; we are all wrong with him. And we all are all wrong with him because we all have sinned and come short of the glory of God. Far too frequently we fail to entertain the gravity of this fact. Hence the reality of our sin and the reality of the wrath of God upon us for our sin do not come into our reckoning. This is the reason why the grand article of justification does not ring the bells in the innermost depths of our spirit. And this is the reason why the gospel of justification is to such an extent a meaningless sound in the world and in the church of the twentieth century. We are not imbued with the profound sense of the reality of God, of his majesty and holiness. And sin, if reckoned with at all, is little more than a misfortune or maladjustment.

If we are to appreciate that which is central in the gospel, if the jubilee trumpet is to find its echo again in our hearts, our thinking must be revolutionized by the realism of the wrath of God, of the reality and gravity of our guilt, and of the divine condemnation. It is then and only then that our thinking and feeling will be rehabilitated to an understanding of God's grace in the justification of the ungodly. The question is really not so much: how can man be just with God; but how can sinful man *become* just with God? The question in this form points up the necessity of a complete reversal in our relation to God. Justification is the answer and justification is the act of God's free grace. "It is God who justifies: who is he that condemns?" (Rom. 8:33).

This truth that God justifies needs to be underlined. We do not justify ourselves. Justification is not our apology nor is it the effect in us of a process of self-excusation. It is not even our confession nor the good feeling that may be induced in us by confession. Justification is not any religious exercise in which we engage however noble and good that religious exercise may be. If we are to understand justification and appropriate its grace we must turn our thought to the action of God in justifying the ungodly. At no point is the free grace of God more manifest than in his justifying act—"being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

A Home Study Course in Christian Doctrine

The Application of Redemption

By JOHN MURRAY

LESSON VIII

Justification I

THE basic religious question is that of our relation to God. How can man be just with God? How can he be right with the Holy One? In our situation, however, the question is much more aggravated. It is not simply, how can man be just with God, but how can sinful man be just with God? In the last analysis sin is always against *God*, and the essence of sin is to be *against* God. The person who is

against God cannot be right with God. For if we are against God then God is against us. It could not be otherwise. God cannot be indifferent to or complacent towards that which is the contradiction of himself. His very perfection requires the recoil of righteous indignation. And that is God's wrath. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). This is our situation and it is our relation to God; how can we be right with him?

The Nature of Justification

The truth of justification has suffered at the hands of human perversion as much as any doctrine of Scripture. One of the ways in which it has been perverted is the failure to reckon with the meaning of the term. Justification does not mean to make righteous, or good, or holy, or upright. It is perfectly true that in the application of redemption God makes people holy and upright. He renews them after his own image. He begins to do this in regeneration and he carries it on in the work of sanctification. He will perfect it in glorification. But justification does not refer to this renewing and sanctifying grace of God. It is one of the primary errors of the Romish Church that it regards justification as the infusion of grace, as renewal and sanctification whereby we are made holy. And the seriousness of the Romish error is not so much that it has confused justification and renewal but that it has confused these two distinct acts of God's grace and eliminated from the message of the gospel the great truth of free and full justification by grace. That is why Luther endured such travail of soul as long as he was governed by Romish distortion, and the reason why he came to enjoy such exultant joy and confident assurance was that he had been emancipated from the chains by which Rome had bound him; he found the great truth that justification is something entirely different from what Rome had taught.

That justification does not mean to make holy or upright should be apparent from common use. When we justify a person we do not make that person good or upright. When a judge justifies an accused person he does not make that person an upright person. He simply declares that in his judgment the person is not guilty of the accusation but is upright in terms of the law relevant to the case. In a word, justification is simply a declaration or pronouncement respecting the relation of the person to the law which he, the judge, is required to administer. It might be, of course, that our common use would not be the same as the use of the term in Scripture. Scripture must be its own interpreter. And the question is: does Scripture usage accord with common use? This question is very easily answered. The answer is that Scripture uses the term in the same way. There are several

considerations which prove this conclusion.

1. In both Testaments there are numerous passages where the term "justify" cannot mean anything else but to declare to be righteous. For example, we read, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked" (Deut. 25:1). It was not the function of judges to make people righteous. The meaning is simply and only that the judges were to give a just judgment and therefore they were to declare the righteous to be righteous, just as they were to declare the wicked to be wicked. Again we read, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord" (Prov. 17:15). Now it would not be an abomination to the Lord to make the wicked upright. It would be a highly commendable thing if we could convert a wicked man and make him a righteous man. That is what God does when he regenerates a man. The meaning is more than obvious; to justify the wicked is not to make him upright but simply to declare him to be righteous when he is not. The abomination consists in giving a judgment contrary to truth and fact. Hence justification in this case is concerned only with the judgment which we give. It is declarative. In the New Testament likewise we have the same thought. "And all the people that heard him, and the publicans, justified God" (Luke 7:29). Did the people and the publicans make God upright or righteous? The thought would be blasphemous. It means that they declared God to be righteous, a perfectly proper action. They declared the righteousness of God; they vindicated him. Many other passages in both Testaments are to the same effect. But these are sufficient to show that to justify does not mean to make upright.

2. Justification is contrasted with condemnation (*cf.* Deut. 25:1; Prov. 17:15; Rom. 8:33, 34). Condemn never means to make wicked, and so justify cannot mean to make good or upright.

3. There are passages in which the thought of giving judgment provides us with the sense in which we are to understand the word justification. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). The idea is not that of doing anything inwardly in the elect of God. What is in view is the accusation which an adversary may bring against the elect of God, and what is protested is that God's tribunal and judgment are ultimate. It is God's judgment that is in view when the text says, "It is God that justifieth."

Romans 8:33, 34 is significant in another respect. Not only does it clearly show the meaning of the term "justify," namely, that it is judicial in its import, but this passage also shows that it is this judicial meaning that holds in God's justification of the ungodly. Paul is certainly using the word "justify" here in the same sense as he does earlier in the epistle. The epistle to the Romans is concerned with this very subject, the justification of sinners. That is the grand theme of the first five chapters in particular. Romans 8:33, 34 conclusively shows that the meaning is that which is contrasted with the word "condemn" and that which is related to the rebuttal of a judicial charge. The meaning of the word "justify," therefore, in the epistle to the Romans, and therefore in the epistle which more than any other book in Scripture unfolds the doctrine, is to declare to be righteous. Its meaning is entirely removed from the thought of making upright or holy or good or righteous.

This is what is meant when we insist that justification is forensic. It has to do with a judgment given, declared, pronounced; it is judicial or juridical or forensic. The main point of such terms is to distinguish between the kind of action which justification involves and the kind of action involved in regeneration. Regeneration is an act of God in us; justification is a judgment of God with respect to us. The distinction is like that of the distinction between the act of a surgeon and the act of a judge. The surgeon, when he removes an inward cancer, does something in us. That is not what a judge does—he gives a verdict regarding our judicial status. If we are innocent he declares accordingly.

The purity of the gospel is bound up with the recognition of this distinction. If justification is confused with regeneration or sanctification, then the door is opened for the perversion of the gospel at its centre. Justification is still the article of a standing or falling Church.

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Foreign Missions

McIlwaines

AT the time Mrs. McIlwaine wrote this article she and the Rev. R. Heber McIlwaine were aboard a train enroute to Seattle, Washington, on the last lap of their visitation to our churches before returning to their field in Japan.

"Furlough is a time full of interesting opportunities; those of change of climate and rest (??), of seeing families and friends, of visiting our churches and getting better acquainted with the whole Orthodox Presbyterian Church family, of refreshing ourselves by study and fellowship. These have been ours in very real ways during the time in the States.

"Now as we wend our way to the West Coast expecting to sail May 16th on the CHINA TRANSPORT we are visiting as many of the churches en route as possible. It has been a real stimulus to us to have fellowship with the ministers, their wives, and congregations. We have come to appreciate in a new way the bond that exists among the Orthodox Presbyterian churches and feel that we know so many more of the members personally. The keen interest many have in missions gives added encouragement as we return to Japan. It means much to know that you are upholding us and thereby you are having a vital, active part in the work of spreading the gospel in Japan.

"We are pleased to find some young people who are definitely planning to go to the mission field when they finish school. Pray for them as they continue their preparation.

"It was a privilege to be able to present something of the needs, problems, and possibilities of the work in Japan. We trust that you may have a better understanding of the situation there and be able to picture the Uomotos and ourselves in that field. Continue to pray for all of us and our Japanese fellow-workers, that we may be able to make the best use possible of the opportunities before us. The stand that

the church takes now will largely determine the course and influence of its future sphere. Surely the Reformed Church of Japan was raised up for such a time as this. We are happy to be associated with this church and pray that the Lord may be pleased to use its testimony to reach many with the gospel.

"As we return we take memories of profitable times of fellowship in the various churches and of generous hospitality in many homes. We are grateful for every kindness and the thoughtfulness expressed in so many ways. To those of you who foresaw the complications of laundry on a long journey and helped greatly to solve them by giving us some nylon and dacron articles, we do a deep bow. Those things are travellers' boons. Then to those who so generously provided a Servel kerosene-burning refrigerator, we feel deeply indebted. That will solve some of our food problems and make possible a lot of special treats. Now I will not have to plan for just one day at a time and already I have visions of frozen desserts and salads. Many others of you expressed thoughtfulness and concern in various ways and to you we extend our sincere thanks. We hope we have not been too spoiled.

"Going back to the opportunities, needs and problems that Japan presents today we full well realize our inadequacy to meet them in ourselves. However our confidence is in Him who commanded us to go and who promises to be with us unto the end of the world. We count it a joy to be His servants and your representatives."

Missionary Society Activities

Manhattan Beach, California

MRS. H. Wilson Albright, wife of the pastor of First Church, Manhattan Beach, California, tells us about activities in that missionary society.

One unusual feature was that the society has devoted the meetings of a

whole year to the study of one mission field. This enabled them to obtain a fairly comprehensive knowledge of the country, the people, their customs, and the history of missions there. In this study they used encyclopedias, the National Geographic magazine, and pamphlets and books from the public library. They also used circular letters from missionaries and carried on personal correspondence with them.

Personal correspondence with the missionaries enabled them to have an up-to-date knowledge of their problems and needs. It also enabled them to undertake certain projects to help in the missionaries' work.

When it came Christmastime, the society sent greetings and a gift to one missionary family. This was according to previous arrangement by the Presbyterian, which at its fall meeting determined that each society should send gifts to certain specified missionaries. This avoided having certain missionaries well-remembered and others neglected.

The Manhattan Beach Church also has a Dorcas Society, composed mostly of the younger women of the church. The monthly meetings open with a devotional study, and the remainder is spent in working on certain projects. Some of the things they have done are the mailing of clothing to Korea, and sewing drapes for the church and Sunday school rooms. They have also provided a drinking fountain for the Sunday school.

Denver, Colorado

Are you looking for study material concerning our foreign missions? Have you used the materials prepared for our summer Bible schools? Mrs. W. Benson Male, wife of the pastor of the Park Hill Church, Denver, tells us that their society has used them to good effect. On one occasion they even used the African village which was constructed by the children in connection with their study of Eritrea.

The society has a Prayer Chairman, who makes available each month a list of prayer requests to be remembered.

In cases of sudden need, the members of the Society are notified by "chain" telephone calls!

Activities include the promotion of interest in the Christian School, promotion of the November Thank Offering, and serving refreshments at the local Christian Servicemen's Center.

Telling the Good News

By Bruce Hunt

CHAPTER VI

The Expedient or Natural Order

We spoke last time of the Sovereign Order of Telling the Good News, that is, to "the Jew first." God's ways are past finding out and we cannot know all within Him which caused Him to choose Jacob and not Esau, and to tell his people, as a consequence, to go to the Jew first. But the Word of God is very clear that it is "that the purpose of God according to election might stand, not of works, but of him that calleth." And it is on that same ground that any of us stand before Him, for, the Word of God says, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

But in accomplishing this work of grace, which began with the Jews and was intended to extend to all, God gives us, His instruments who now see only in part, guides which are to lead us every day, often but a step at a time.

One of these guides I have chosen to call the "expedient" or "natural" order in telling the Good News. I am one of the first to cringe at the use of these two words. In an age where there is so much unbelief, "expediency" and doing a thing "the natural way" usually means to do it the easiest way, and this is generally understood to mean other than God's way; that is, without the help of God, or His laws. Christians are often misled into believing that any hard way must be God's way. I use these terms because I want it to be known that I believe the truly most expedient and natural way to do a thing is along the lines that God, who is the Creator of this universe and who originally made all the laws for governing it, has ordered the universe and society.

"Let every thing be done decently and in order."

"Love . . . doth not behave itself unseemly."

"Let every soul be subject unto the higher powers."

In writing to Timothy, Paul urges that "supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority that we may lead a quiet and peaceable life in godliness and honesty."

When Jesus sent His disciples forth he said, "And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth." I have often pondered what He meant by this. The Word of God is quite sharp in its criticism of those who have respect of persons, and we are told "judge not that ye be not judged." Yet here is a command to search out who is worthy. In the original it seems to mean one who, comparatively speaking, is more easy than others to endure or put up with, and it reminds one of Paul's admonition "*as much as in you lies*" to live peaceably with all men.

Certainly, I think the passage teaches we are not to force ourselves rudely on people. The Word teaches not to cast our pearls before swine who are ready to turn and rend us. We are to go shod with the Gospel of Peace, and those who receive us will receive a prophet's reward. We are to speak the truth in love.

Possibly we should find no further meaning in this statement of the Lord, but I have felt that in the light of the whole Word of God this passage teaches more. I believe it teaches that we are to seek out those who are respected in a community, those who are counted by their fellow men as worthy. This is not to put God's unqualified stamp on man's judgment of worthiness. What it does is to line you up, in the people's thinking, with the best that they have known, or at least the best that they will publicly admit knowing.

Now there are various standards of worthiness in a community: the priest or teacher, the civil magistrate or military governor, the richest or personally most powerful, the fathers and elders, etc.

When the Saviour was born, we are told "And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel."

It was to such a one and to Anna who spent her time in the temple praying, that the child Jesus was revealed as the fulfillment of their hopes.

Jesus talked with the priests in the temple at twelve. It was His custom to go to the synagogues on the Sabbath. How much of His ministry was to the Scribes, Pharisees, Chief Priests and Rulers of the people.

Jesus revealed Himself to John the Baptist, that great prophet who was stirring the people. Philip first found the guileless Israelite, Nathanael, as the one most worthy to hear the news of the Messiah. Paul went to the women who met for prayer beside the river, and in Athens with the altar to the unknown god as his starting point, preached the gospel.

To apply this practically in our day would mean, possibly, to go first to those in a community who are recognized by a community as the most religious, whether it be a true or a false religion. When we go to such people first, whether we win them or not, we place our gospel beside the best that men have and are able to show that it is not only unafraid of the light but that in comparison with other religions it is incomparably excellent.

Jesus also dealt with the rulers of the people, the "rich young ruler," the centurion, Matthew at the seat of toll, Herod, and Pilate.

Paul witnessed to the rulers of the Jews, Centurions, Felix, Agrippa, and in the end appealed to Caesar.

God has placed such people in authority. When we, as authoritative ambassadors of God, recognize the authorities which He has established, yet show that the King of Kings has committed to us a message of reconciliation even to them, it enhances our office and establishes the authority of our message.

In going into new communities and seeking my first contacts from which to branch out geographically, I usually seek out "professing Christians" if there are any. Often, if a church has not already been started there, it indicates that there is not much life in such professing Christians. We have, however, at least demonstrated our belief in Christian unity to the community even though later we may find we have to separate from these "professors" for the sake of Christian purity.

(To be continued)

Choosing a Life Partner (I)

AT the beginning of these "talks" I pointed out to you that from now on all life's major decisions must be made *by* you rather than *for* you. That is why I have been trying to show you how important it is to choose Christ and confess Him before men, to choose the right church and then fill your place in it, to choose an occupation in which you are best able to serve Christ.

There is still another choice nearly all of you will make in the next few years. I need not urge that choice upon you, for you will almost certainly follow the law of your nature and select someone with whom to enter into a life-long partnership. That you yourself will do the choosing, I have no doubt; but will you choose wisely? *Will that most sacred of all earthly relationships bring glory to God and true happiness to you?* That is the question.

(1) The Sacredness of Marriage

This month I must limit our discussion to some basic principles of the Christian ideal of marriage. Next month I shall try to set forth some "do's" and "don't's", pertaining to this same question.

Marriage is the most sacred of all earthly relationships. It is likened in Scripture to the relationship between Christ and His church (Ephesians 5:22-33). It might be put more pointedly this way: There is that in our lives which belongs to God alone. We may regard none but Him as our Creator, Provider and Redeemer. To Him alone belongs our worship and adoration. To all who give that worship to another but Himself, God has reserved the pains of hell (unless they repent and return to Him). Just so there is in you (both as to body and soul) that which each of you may bestow upon only one other person—the one with whom you choose to share your whole earthly life. And God will punish you with a "hell on earth," as well as that one which is to come, if you give to another this intimacy of soul and body which belongs to that one person of your choice. God enforces the relationship between a man and his God with the command-

ment, "Thou shalt have no other gods before me." He has enforced the relationship between a man and his wife with the commandment, "Thou shalt not commit adultery." No one can safely defy this holy law. He who defies the "law" of gravity by jumping off a cliff does not really *break* this law, but rather the law "breaks him." Just so, he that breaks the law of chastity and purity does not so much break God's law as he is *broken by it*. The consequences of the former violation are swift and sure; the consequences of the latter are not as swift, but just as sure!

(2) The Christian Ideal

Marriage is the most ancient and honorable of all human institutions. It was ordained by God when He took from Adam a part of his own flesh and bone and made for him an helpmate—Eve. When He had given the woman to the man God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24). Now this fleshly oneness is the result of a spiritual oneness, for both Adam and Eve began their life in fellowship with God. The happiness which they surely knew flowed from their spiritual unity as those who, together, walked and talked with God.

After the entrance of sin there was misery in marriage. But Jesus, the "second Adam," restored marriage to its first beauty, as He restores all other things. (Matthew 19:4-6). And don't you see that such happiness cannot come except both partners are one in Christ and so able to walk and talk with Him?

That is why Abraham would not have Isaac take a wife of the Canaanites among whom he dwelt. That is why the sons of Israel might not marry heathen wives. That is why Paul wrote that marriage should be "only in the Lord." There was a law of Moses which said, "Thou shalt not plow with an ox and an ass together" (Deuteronomy 22:10). There seem two reasons for this strange law: (1) The ox was (according to ceremonial

observance) a clean beast and the ass was unclean. These two should not work together to till the sacred land of Promise. (2) These two were of unequal strength and gait. It would be cruel to force them under the same yoke. And besides, the ox yoke would sore and gall the neck of the ass. Maybe Paul had this symbol in mind when he said, "Be ye not unequally yoked together with unbelievers" (2 Corinthians 6:14). The believer is clean in God's sight, but the unbeliever is unclean. If these two are bound together by the yoke of marriage it will be an unequal yoke *just because* that which is spiritual in marriage cannot be appreciated by the unbelieving partner. What is more, this unequal yoke will gall and sore the souls of those who are thus bound, throwing a strain on their whole marriage.

And that is just the point: God created the Christian home to make His people happy, not to make them miserable. To observe the commandment to marry "only in the Lord" is to walk the path of obedience. And mark this well: *there is no other path that leads to happiness!*

(3) The Misery of a Wrong Choice

Of course, the Christian view of marriage holds that all who are so united are joined in God's sight, no matter how foolishly or blindly they approach this holy estate. *This game is "for keeps!"* No amount of regret or weeping or misery will purchase for you another chance. As a pastor I have had to counsel numerous persons who had married foolishly and hastily. I could only urge them to "stick it out." In God's eyes they are joined "till death do us part." What God has joined, neither they nor I can put asunder. Oh! if you *must* learn by experience, let it be the experience of others. Be warned in time.

There are the countless homes where the wife and mother is a Christian, but the husband is an unbeliever. Yes, there is true love in the heart of this godly woman, but she loves with a heavy heart. You see, the love of Christ and the love of her husband play a continuous game of "tug of war" on her heart strings. These two loves—each good—are pulling her in opposite directions. If her husband remains unconverted, only heaven will suffice to heal the hurt. And as for

her children? It becomes ten times harder to bring these little ones to Christ when a father's unbelief and un-Christian example stand in the way. And as for the home where the husband believes but the wife is unconverted, I do not recall one such (and I know many homes thus divided) that has one semblance of being a Christian home in truth!

Yet I have only mentioned the better results of mixed marriages. The worst are unspeakable and unprintable.

Orthodox Presbyterian Church News

Crescent Park, N. J.: Sunday school attendance reached record highs at Immanuel Church early in April, largely due to a National Child Salvation Campaign held in the community. Sunday school pupils have canvassed the neighborhood with a view to visitation work. Moveable curtains making it possible to separate Sunday school classes in the church auditorium have made for better attention and teaching in the classes. The women's missionary society has started a sewing circle which meets once a month.

Middletown, Penna.: The elders and deacons of Calvary Church conducted an "every-member canvass" on March 29. The Rev. Raymond Commeret of Kirkwood was guest speaker at the preparatory service on April 10. The branch Sunday school at Olmstead won an attendance contest with Calvary by a wide margin.

Pittsburgh, Pa.: A kindergarten will be opened next fall as the beginning of a Christian Day school associated with Covenant church. Miss Jean Fullerton, a certified elementary school teacher from Geneva College, the daughter of a Reformed Presbyterian minister, will be the teacher.

Oostburg, Wisc.: Bethel Church was host to the annual Women's missionary conference of the Presbytery of Wisconsin, on April 9. About 120 women, representing most of the churches of the Presbytery, attended. Guest speakers for the occasion were the Rev. and Mrs. R. Heber McIlwaine and Mrs. Lawrence R. Eyres. The Christian School gave their Easter Program at the church on April 10. In

Remember this: *where the light of the Gospel does not penetrate, you may expect to find all sorts of darkness and vileness. Misery, sadness and heartaches are as sure to follow these unions as darkness follows the dusk.*

My young friends, it's squarely up to you whether the homes you will one day establish will be "a little bit of heaven" or a "hell on earth." Begin now, and in prayerfulness, to prepare yourself for that holiest and (it can be) happiest of all earthly relationships.

February a special offering for Netherlands relief was taken at the church. The amount received was over \$525. The Senior Choir rendered an Easter program of special music on April 5.

Waterloo, Iowa: Four young people made public profession of faith and were received into communicant membership of First Church on April 12. On April 15 the pastor, the Rev. Oscar Holkeboer, was guest speaker at the mortgage-burning ceremonies of Calvary Church, Cedar Grove, Wisc. The Rev. R. Heber McIlwaine spoke at the church on April 15.

National City, Calif.: Excavation has been completed and the concrete footings poured for the 60' x 100' building, which was brought by barge from 20 miles up the coast, for use as the church edifice of First Church. There is a competition between the boys and girls of the Sunday school to raise money to buy blocks for the foundation. Most of the work is being done by members of the congregation, and the pastor, the Rev. Herman T. Petersen.

Long Beach, Calif.: The \$35,000 expansion program of First Church is well on its way to completion. It should be finished by June. Paul Hare and Lawrence Ely were elected elders, and Leonard Nattkemper a deacon, at the annual congregational meeting.

Gresham, Wisc.: A special program of music and gospel message by the choir and pastor of Old Stockbridge church was broadcast over the Shawano radio station the evening of the Friday before Easter. A cantata was given at the church on Easter Sunday evening, with over 100 persons

attending. On April 10 the Rev. and Mrs. R. Heber McIlwaine visited the church, and spoke at the evening service. The Presbytery of Wisconsin met at Old Stockbridge Church, April 13-14.

Westfield, N. J.: The new building of Grace Church is in the process of construction. It is hoped the \$50,000 structure will be ready for occupancy by Thanksgiving time. Seven new communicant members and eight covenant children were received into the church recently.

Albany, N. Y.: Under the editorship of the Rev. Kelly G. Tucker, Maywood church is circulating in some 400 homes a small pamphlet carrying quotations from the Confession of Faith and from Reformed authors. In this way the message of the church is reaching many who do not attend the services.

Carson, N. D.: The choirs of Carson, Lark and Leith churches presented a cantata, "The Easter Gospel according to John," during the Easter season. It was well received. Mr. McIlwaine, missionary to Japan, visited the church on April 23 and told of his mission work.

Manhattan Beach, Calif.: Twenty-three communicant members and seven covenant children were added to the roll of First church in April. Reports at the annual congregational meeting showed that total contributions for the past year had amounted to some \$14,000, with the Sunday school contributing about \$3,000 of this amount. The Sunday school gives one offering each month to missions, one offering a month to the building fund, and also contributes a specified amount each month to the general fund. The school emphasizes the attendance of whole families together, and this has proven of benefit to the church.

Silver Spring, Md.: Reports at the annual meeting of Knox Church showed that the year closed with 145 communicants and 75 covenant children on the roll of the church. Contributions during the year reached a grand total of over \$22,500. At the meeting James H. Ashida, Harvey D. Faram and William G. Houck were elected elders.

Glenside, Pa.: New pews, pulpit desk and communion table in white colonial style have been installed in Calvary church. The annual report showed 28 communicants and 14 cove-

nant children added to the church roll during the year. On Wednesday evening, May 6, a meeting was held at the church to consider the organization of a Christian school society.

Presbytery of Dakotas

THE spring meeting of the Presbytery of the Dakotas of The Orthodox Presbyterian Church was held April 7-8 in the First Church of Omaha, Nebraska, where the Rev. Reginald Voorhees is pastor.

The retiring Moderator, Ruling Elder Ernest A. Covey, of Westminster Church, Hamill, spoke at the popular meeting on Tuesday evening, April 7. The Rev. Bruce Coie was elected Moderator of Presbytery, and the Rev. Russell Piper as temporary clerk.

The highlight of the meeting was the examination of three candidates, and their licensure by the presbytery. They are Takuo Hohri of Denver, Robert D. Knudsen of Denver, and V. Robert Nilson, of Lincoln, Nebr. The examination took five hours, and all were heartily approved by the presbytery.

Plans for a summer camp, to be held at Niobrara, Nebr. in late summer, were discussed. The Rev. Edward Wybenga is in charge of this project. The Black Hills camp site, previously used, is no longer available, due to a government reclamation project, which is building a dam and will have the site under 90 feet of water in due course.

Presbytery also decided to finance a kerosene refrigerator for the use of the Rev. and Mrs. McIlwaine in Japan. Since the electrification of the area, kerosene refrigerators are available at low cost, and the presbytery has secured one which it is planning to ship with the McIlwaines when they leave in June.

Foreign Missions Committee Meets

Eckardt Declines Korea Call

THE Committee on Foreign Missions was informed at its meeting on April 27 that the Rev. Robert W. Eckardt had declined its call to him to

Assembly Convenes

June 4

THE Twentieth General Assembly of The Orthodox Presbyterian Church is scheduled to convene on Thursday morning, June 4, at Westminster Theological Seminary, Philadelphia, Pa.

On the previous evening, June 3, a devotional service including the Sacrament of the Lord's Supper, will be held. The Rev. Calvin K. Cummings, Moderator of the previous Assembly will conduct this service.

serve it in a teaching position at Korea Seminary. The call was returned to the committee by the Presbytery of Wisconsin. The Committee issued no further call for this particular work.

The Committee was also informed that the Rev. and Mrs. Gaffin have decided that she and the children should not come to Formosa for at least a year, but that Mr. Gaffin should continue there alone for the present. The problems of educating the children, of securing a home in Formosa, and the uncertain political situation in the country were the chief reasons for this decision. Mrs. Gaffin is at present teaching in a Christian school in Germantown, Philadelphia.

The Committee was the recipient of a bequest from the estate of Miss Martha Griggs of San Francisco, amounting to something over \$6,000. This amount is being held in reserve with a view to securing a property which will serve as office space and possible missionary furlough residence. As soon as such property is located, the committee expects to move its offices from its present location in the Schaff Building in Philadelphia.

The Committee adopted a proposed budget for the 1953-4 fiscal year, of \$52,618. This compares with actual expenditures during the 1952-3 year of \$42,188, but includes the \$6,500 item for a building, which funds are already on hand. The proposed budget allows for the appointment of two missionaries in addition to those on the roll in 1952-3.

C. E. Committee to Move Office

THE Committee on Christian Education is planning to move its office from the Schaff Building, Philadelphia, to Phillipsburg, N. J., the latter part of May. The new location will be in a building erected by the Rev. Lewis J. Grotenhuis, publications secretary of the Committee, adjacent to his own residence. Mr. Grotenhuis has established certain printing facilities there, and the committee office will operate in conjunction with the printing headquarters.

Breisch to be Installed at New Hope

THE Rev. Frank Breisch, who completes his work at Westminster Seminary this month, is to be installed as pastor of Faith Church, Harrisville, Pa., and New Hope Church, Branchton, Pa., on June 1. The service will be under the direction of the Presbytery of Ohio. Mr. Breisch was ordained to the ministry last fall.

Clelland Visits Valdosta

THE Rev. and Mrs. John P. Clelland visited Westminster Church of Valdosta, Georgia, the weekend of April 19. Mr. Clelland conducted the Sunday services at the church, in the course of which the elders and deacons were ordained and installed, and the church was officially declared a congregation of the Orthodox Presbyterian denomination.

McIlwaines to Sail

THE Rev. and Mrs. R. Heber McIlwaine are scheduled to sail from the west coast on May 16, to return to their mission field in Japan. In recent weeks they have been visiting churches as they travelled across the country.

The McIlwaines' address in Japan will be 79 Nii Machi, Watari, Miyagi Ken, Japan.

DVBS

(Continued from p. 88)

him, and pray for him at home as well. The Christian teacher is not alone in her difficulties. She has Christ to strengthen her in her weakness. She need not face problems alone. How the angels in heaven would rejoice if one of our problem boys and girls could be led to the Lord by us as we talked with them concerning their sin and need for a Saviour.

Subject Preparation

So much for preparing ourselves spiritually for our task. Let us consider briefly the matter of preparing ourselves so far as subject matter is concerned.

It goes without saying that we must be thoroughly prepared. When our little boy was just learning to talk we used to attempt to have him chew his food thoroughly. "Now chew thoroughly!", we would say. One day it occurred to us to wonder whether he knew what we were asking him to do. "What does it mean to chew thoroughly?", we quizzed. We have never forgotten his reply—"Chew and chew and chew!" So it is with us. We must prepare and prepare and prepare.

When? We just about get our work done as it is. How can we fit into our busy day the preparing and preparing and preparing? Let me make a few suggestions.

First, probably none of us is a very good steward of the time God has given us. Have you read the book, *Cheaper By the Dozen*? We are amused at the devices those parents employed to cut down on time and labor. Remember how the father put record players in the girls' and boys' bathrooms and required that foreign language lessons be listened to while the children were there. Remember how they experimented to see what was the quickest way of clearing the table and preparing dishes for washing? These things strike us as humorous, but do they not make us realize that we could use our time here and there much more efficiently, if we would?

The teacher should be sure to commit to memory herself the work to be memorized by the children, both Bible verses and songs. The best way I know to do this is to type out the selections and "scotch tape" them at

strategic places, as over the dish washing place, beside the ironing area, and on the mirror of the dressing table. Do this right now, and you'll memorize them way ahead of time.

Another idea is to use the material in the family devotions. Let the whole family hear your stories and learn your songs and verses. Make use of these fine materials in the home at the same time you are preparing for teaching them. Let mother's teaching job be a kind of family project. (Of course, this will not be advisable if one of your own children will be in your class. It is not good for a child to be ahead of the others to start with, as this is really a disadvantage, and invites a class problem.)

What about handwork? This really takes time. Personally I think the family might well take this as a Sunday afternoon activity and find much enjoyment and profit from it (providing again that your own child will not be in the class you teach).

Remember, there is more than one way to kill a cat, and there is more than one way to find the time to prepare for something you are convinced you should do for the Lord. Let us pray that God will give us strength for the task, fit our lives for the task, and help us find time to prepare for it.

Churchill

(Continued from p. 86)

the lesson was, but I can remember the stirrings of the soul. I walked home that night, very full indeed. I tried to read, it was no use—God was calling. I got up and went out on the porch high above the street overlooking the city. Perhaps I should stop at this point, yet God may be glorified by a brief mention of that experience. Have you ever felt the presence of the Holy Spirit? Well, He came near that night, up on that second story porch, overlooking Tacoma. Wave on wave, surge on surge—how unspeakable. What did I do then? I did something very human and probably quite sinful. I think I had to say something like this: I can't stand it any longer—don't overpower me so, oh please don't. Deep was calling unto deep—all His waves and His billows were passing over me.

Here in this old church with the red

carpet, the Holy Spirit came to me, the chief of sinners—came to me, embraced me, and called me into the ministry. But I was not ready, nor was I even a Christian when I first heard that unmistakable call. This is one reason why I delayed so long in becoming a Christian. I did not want to be a preacher, and certainly had no ability or education. I had not even finished grade school, and here I was near twenty years old. It was not too long after that I became engaged to the girl afore mentioned. The wedding dress was all made and the date marked on the ring. That was one way to frustrate the leadings and promptings of the Holy Spirit. But, how foolish to fight or plan against God! That wedding was postponed seven years while I went to school. God will lead us, and not by any short cut either. I did attempt a short cut, *via* a course at a Bible Institute. No, said the Spirit—get a complete education, the best available before you preach the Word. I learned the lesson—the best is none too good for God. I am afraid the reader will gather the impression that there is some credit due to me for becoming a minister of Christ. Listen, my friends. I became a minister, first and last, because I had to. Do you mean that the Spirit of God laid hold on you so forcibly, that you had to say, Woe is me if I preach not the gospel? Well, yes, it was like that all right, but put the emphasis on that little word "woe"; and your eyes will be turned in the right direction. Woe is me—means, what will sin do to me, if God does not have His way with me?

In answering God's call, we become

TEACHERS WANTED

The Eastern Christian School Association maintains a system of Christian day schools (Kindergarten through high school) in the north Jersey area. Qualified teachers are needed for the 1953-4 school year for the following positions: First grade, Third grade, Fifth grade, Sixth grade, High School teachers of German and Girls' Physical Education. Inasmuch as the Association is based upon the Reformed (Calvinistic) doctrinal standards, teachers should be thoroughly committed to those standards. Address applications, giving complete details as to education and teaching experience, to Mr. Nicholas Hengeveld, 119 Grove Street, Clifton, N. J.

greater debtors. We receive more grace—greater mercy is extended.

Each year we go back home, I come to this old church. No doubt I'm too sentimental—the tears will come. But you see, it was here, a trembling soul, love and mercy found me. Here I first heard Christ's sweet voice calling. Here I first felt the drawing power of the cross and felt myself yielding. Here was enacted the divine accolade. Under doctrinal preaching, the pillars of a mighty plan appeared. Oh, no, it wasn't easy. I was proud and stubborn—I fought hard, my doubts often overwhelmed me. But this is where the irresistible grace of God sought me out. What a mercy God should choose me out of the many men working in a saw mill, a poor, ignorant sinner. There was only one church in that great city to which I should go, and to that one I was directed. At the YMCA, my wrestling partner invited me. It sounds so simple. Little did I know that I was being lifted from sinking sands. I had begun reading *Science and Health*—attended a Christian Science Church. Now I see how I was saved from many a pit, and led to the Pearl of Great Price.

So you see there is some reason for my deep feelings as I stand in this quiet place where I first met God in Christ. The intervening years have dissolved, and I am alone with Him, the One who first beckoned me over the heads of thousands. He should not have done it, but He did. Can I ever explain it? Will there ever be an end to this wondrous story? This is the place where earth and heaven meet. Ravishingly sweet are the fires of God that come down. I must breathe a prayer—I cannot tell you the end thereof, but you must know that it begins in a very humble place.

But enough of nostalgia. The currents of life have moved rapidly and meaningfully the last quarter century. In a second article I wish to trace the history of this church to the present day. It may be heartbreaking, yet nevertheless instructive.

RSV

(Continued from p. 86)

to date language.

Nor does our opposition stem from the fact that the words "Thou" and

"Thee" are rejected, except when speaking of Deity. For our part we do indeed feel that it is a serious mistake in the translation of the Bible to dispense with these archaic words. We still hold to the belief that people can be taught their meaning with fair ease. To remove them from the Scriptures is, we think, to deprive the English translation somewhat of its beauty and force. At the same time, we would not be in opposition to a translation simply for this reason.

Two Basic Objections

There are, in the present writer's opinion, two basic reasons why the RSV should not be recommended to people indiscriminately. The first of these stems from the translation of Isaiah 7:14 where the Hebrew word ALMAH is rendered "young woman." This, we believe, and we have already indicated our reasons for such belief (THE PRESBYTERIAN GUARDIAN, January 1953) is a serious flaw. The RSV renders the word "young woman," and we think that the best English rendering would be "virgin." We are primarily concerned over this flaw in the RSV because it minimizes and obscures the supernatural element in the birth of the Messiah, as that birth is foretold by this Old Testament prophet. We would devoutly hope that in future editions of this translation a correction be made at this point.

That which we consider to be the second basic flaw in this version is the number of conjectural emendations which are made to serve as the basis for a translation. In the April issue of the PRESBYTERIAN GUARDIAN we have pointed out a number of these, and in the present article we wish to discover some more. When the text of the Hebrew seems difficult or obscure, the translator may sometimes guess as to what the text might have been. If, however, he translates his guess, he should by all means indicate in a footnote that he is doing so. All too often the RSV makes slight changes in the text without giving any indication that it is doing so.

An example of comparatively minor importance will serve further to illustrate this point. Psalm 90:2 is translated in the RSV, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." The devout reader of the Bible

will immediately discover what is missing here. It is the word "even" which in the King James Version occurs before "from everlasting." In the Hebrew text the word "even" (the conjunction U) does occur. Hence, at this point the RSV does not translate accurately. And no word of warning is given in a footnote to inform the reader that something is missing.

If it be objected by way of reply that this is a comparatively minor matter, we would answer as follows. It is a comparatively minor matter when compared with other more serious faults of translation. At the same time it is a very serious thing to tamper with the Word of God. We have no right whatever to modify that Word in any way. It is given to us, not to be improved upon, but to be received and believed. Hence, any change which is introduced into the Scriptures must be regarded not only as serious but also as without warrant. It cannot be stressed strongly enough that the task and responsibility of the translator is to reproduce as accurately as possible the thought of the original.

Further Examples

Psalm 72:5 is translated in the RSV, "May he live while the sun endures, etc." A footnote calls attention to the fact that the Hebrew says, "may they fear thee." This, of course, is quite a considerable change. It represents a preference for the ancient Greek translation over the Hebrew original. Now such a preference might indeed be justifiable, if this ancient Greek translation were indeed superior to the Hebrew text, or if the Hebrew text were faulty at this point. Such, however, is by no means the case. In our opinion the Hebrew text may be translated "They shall fear thee with the sun, and before the moon, generation of generations." The verse then speaks of a religious worship of the King. On the translation of the RSV, however, this high meaning is taken away. It is, we feel, an unfortunate translation.

In Isaiah 53:1 we read, "Who has believed what we have heard?" This is to give a very definite interpretation to the verse. Much better is the translation of the King James' Version, "Who hath believed our report?" What is the meaning of the words "our report"? Do they mean (1) the report about us, or (2) the report which we

have heard, or (3) the report which we have proclaimed? All three of these are possible, and it is the duty of the interpreter to discover as best he may what the Hebrew means. As the present writer has indicated in his exposition *Isaiah Fifty Three* (Eerdmans 1952), he believes that the meaning is "the report which we have proclaimed." Now, it is quite commonly held among some critical scholars, that the passage has reference to a tradition which "we have heard," and this view is incorporated in the translation of the RSV. This we regard as unfortunate.

Conclusion

In the light of the various considerations which we have presented in the previous articles, there are a few conclusions which we should like to make. In the first place, we are not convinced that a new translation of the Old Testament is absolutely necessary. The King James Version is very good, and certainly the American Standard Version should not be discarded. It very faithfully represents the text of the original, and in our opinion, should be used by the thoughtful student of the Bible.

Secondly, the RSV should not be distributed indiscriminately. The reader should be told of the serious flaws which it contains. If the reader has a fairly competent knowledge of Hebrew (and, in the writer's judgment such knowledge can only be obtained after three years' fairly intensive study of the language) he may be trusted with the RSV. If, however, the reader does not have a competent knowledge of the Hebrew language so that he can intelligently check each verse, he should not be trusted with this new version.

We personally favor the translation of the Bible by those who love the Scriptures and who will endeavor to be as faithful as possible to the original. But we do not favor taking liberties with the text, such as are found in the RSV. For this reason, we would recommend to the readers of the PRESBYTERIAN GUARDIAN that they use the King James and the American Standard Versions. The RSV, we believe, will not hold the field, for it has made the serious error of introducing too many guesses of the translators and thus has changed the text of Scripture.

THE END

May 15, 1953

Allis on the RSV

THE Rev. Dr. Oswald T. Allis, formerly Professor of Old Testament at Princeton and Westminster Theological Seminaries, has prepared a booklet on the Revised Standard Version of the Old Testament, which has been published by The Presbyterian and Reformed Publishing Company.

At the time the RSV New Testament was published in 1946, Dr. Allis published a book entitled *Revision or New Translation?* The title of the present booklet is *Revised Version or Revised Bible?*

These titles indicate the author's view. It is that this new version is not a "revision" of either the King James version or the American Standard version (1901) but is in fact a substantially new translation, and, for the Old Testament, a translation so new that it is really a "revised" Bible.

Dr. Allis devotes much attention to the footnotes of the RSV, and what they reveal as to the attitude of the translators toward the Hebrew text. There is far more freedom with the text than in the previous versions, and there is often a reliance on an ancient text other than the Hebrew. There is never an indication in the text of words the translators have inserted to get the meaning they thought correct. On occasion the Hebrew has been changed by the transposition of letters, so that it means something quite different from what appears in the manuscripts.

In his conclusion, Dr. Allis says: "The evidence speaks for itself. It shows that the RSV differs from the AV (Authorized or King James Version) in one all important respect. It is not 'a faithful rendering of the original.'"

The booklet of 60 pages may be ordered through THE PRESBYTERIAN GUARDIAN, 1505 Race St., Philadelphia 2, Pa. The price is 60 cents.

RSV Corrects Footnote at Matthew 1:16

ACCORDING to the *Southern Presbyterian Journal*, the editors of the Revised Standard Version have decided to eliminate the footnote at Matthew 1:16.

The verse is a part of the genealogy

of Jesus. It reads in the text of the RSV—"and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ."

The footnote reads: "Other ancient authorities read *Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ.*" The placing of this statement in the footnote, and the use of the plural, "Other ancient authorities," seem to suggest that it is an important reading.

However, so far as is known, there is only one ancient "authority," the Sinaitic Syriac manuscript, which gives this particular variant reading. The footnote is therefore in error.

Dr. Cadbury, one of the translators of the RSV, is reported by the *Journal* to have indicated how the error came to arise, that it is now recognized to be an error, and that in future printings of the RSV it will be eliminated.

Clergy and Social Security

A bill to extend Social Security coverage to clergymen on a purely voluntary basis has been introduced in Congress. Three other bills along the same line have been introduced already but have met substantial opposition, largely because they treat ministers as "employees," who receive "wages." The new bill seeks to avoid this difficulty.

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GUARDIAN NEWS

The COMMENTATOR

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

French Aroused Over Catholic Kidnapping

THERE appears to have been considerable excitement aroused in France over the kidnapping of two orphans.

In World War II the parents of two Jewish boys, who are now referred to as the "Finaly boys," were killed by the Nazis. The two orphans were cared for by a Catholic social worker, a Mlle. Brun. After the war a relative of the two boys located them, and tried to secure them. This led to a court battle, and eventually this Jewish aunt was declared the legal guardian. The court ordered the boys turned over to her.

Meanwhile, however, Mlle. Brun had had the boys baptized as Catholics. After the aunt was declared their legal guardian, the boys disappeared. Indications are they were transferred from place to place by the Catholics. The latest information is that they have been taken—or have gone—into Spain where they are being cared for by Spanish Catholics.

Six priests, two nuns, and several Catholic laymen have been arrested and temporarily released for their part in the "kidnapping."

Recently a "manifesto" signed by a number of prominent French intellectuals warned the Catholic church to cease intervening in civil matters. The church was charged with claiming right not only to the souls, but also to the bodies, of baptized children, and in so doing was entering upon the province of secular government.

On April 16 it was reported that the boys were expected back in France within 48 hours. But on April 29 they still had not returned.

It is reported that the legal guardian and Mlle. Brun have agreed that the boys will be given "freedom of religious choice" once they are returned.

They would be allowed to grow up in the home, and when of age could decide for themselves whether they wanted to reside in Israel or elsewhere, and whether they wish to live in the Jewish or Catholic faith.

Japan Christian University Opens

THE Japan International Christian University officially opened on April 13 when the first liberal arts class was matriculated at the University campus in a suburb of Tokyo. There were 199 men and women in this first class.

Messages of congratulation were received from numerous prominent persons, including John Foster Dulles, former ambassador Joseph C. Grew, and General Douglas MacArthur.

An American Foundation for the raising of funds for the University is supported by fourteen denominations. Dr. Kenneth Scott Latourette of Yale is the Foundation president.

Although the aim of the University is described as the establishment of "an institution of highest academic standing, based on the common and complementary values of the Christian religion and democratic philosophy," indications seem to be that the "Christianity" will be of the liberal or Modernist variety. Ninety-five percent of the Japanese donors to the University are said to have been non-Christians.

At present there are 22 Japanese, two Canadians, one Swiss and 12 Americans on the faculty.

East German Government Outlaws Youth Group

THE East German Interior Ministry has declared that the youth organization of the Evangelical Church is illegal, and that anyone participating in its activities is violating the law.

The ministry statement charged that the organization is not really a church group, but rather a political agency working under a religious mask for the "warmongers of Bonn and the United States." Three Evangelical churchmen charged with being leaders of the group have been arrested.

The action of the government is the culmination of a long campaign against the organization. In recent weeks hundreds of students have been expelled from high schools for refusing to sign statements renouncing membership in the youth organization.

Immediately following the government action, Bishop Dibelius, head of the Evangelical Church, issued a pastoral letter urging that the work of the youth groups be continued. He congratulated those who had resisted government pressure, and declared that signatures that had been extorted had no validity before God. He also charged that the attack on the youth movement was really an attack upon the Church as a whole. He said that the situation had reached a point where "worship services are being disrupted by Communist youth organization members, children are being forbidden to attend religious classes, church institutions are being confiscated, and the number of pastors, deaconesses, catechists and other church workers being seized is constantly increasing."

Indian Officials Oppose Foreign Evangelists

GOVERNMENT officials of India have declared that the country's policy is to limit evangelization to natives. There is freedom of religion in the country, and natives are free to propagate their religion, but the government does not want people from other countries to come for such work.

At present there are 65 Romanist and 50 Protestant missionary agencies

working in India. The societies are free to carry on educational, medical, philanthropic, rural and social "uplift" work.

Prime Minister Nehru has on previous occasions expressed a similar view. He is reported to have said that in purely evangelical work, if an Indian does it, it is not anti-national. But "a foreign missionary does not present a national viewpoint." This suggests that part of the question is one of politics, and the fear that in the process of evangelization, foreigners will inevitably present a foreign viewpoint in areas other than religion.

The government has also urged that mission properties be vested in or transferred to native bodies. Some of the mission agencies have already done this.

Although no restrictions have actually been placed on the admission of evangelistic missionaries to the country, the government's attitude is that no missionary from a foreign country should be admitted unless it has been established that there is no suitable Indian to perform the work.

An immediate protest against the government's statement of policy was issued by the Romanist Archbishop of Madras, who charged that the position was contrary to the constitutional provision for religious freedom.

Chapel Hill Case to Special Synod

A special meeting of the Synod of North Carolina of the Presbyterian Church in the U. S. has been called for May 14 to hear a complaint by members of the Chapel Hill Presbyterian Church against the action of the Commission of Orange Presbytery ousting the pastor and officers of the church.

On May 5 the judicial commission of Orange Presbytery issued a statement listing nine specific charges upon which its ouster action was based.

These charges, in brief, are: 1. Failure to ordain and properly install officers; 2. Failure to conform to the Book of Church Order when services of ordination were held; 3. Failure to require profession of faith by non-professing Christians received into the church; 4. Failure to baptize unbaptized adults received on profession; 5. Failure to en-

courage parents to bring their children for baptism; 6. Appalling ignorance of the saving tenets and doctrine of the church; 7. Toleration of religious convictions among the officers wholly incompatible with the basic doctrinal position of the church, and the presence of officers who affirmed they could not subscribe to the Standards of the church; 8. Failure to meet spiritual needs of the students at the university; 9. Notable lack of harmony among Presbyterians in Chapel Hill which has existed to the dishonor of religion over a period of years.

The Commission also criticized the hostile and unsubmitive attitude of the pastor and church officers, on the occasion when the Commission conducted its investigations.

Bill on Church Notices in Pennsylvania

A bill has been introduced into the Pennsylvania legislature which would change present provisions concerning notices for meetings of church corporations.

The present law requires that incorporated non-profit religious organizations either notify their entire membership by mail, or advertise in the local newspapers. The new proposal would permit announcement at two regular church services within 30 days prior to the time for the meeting.

Technically, failure to follow the former procedure at the present time could invalidate property transfers and other corporation actions, because the law had not been strictly complied with in the calling of a meeting.

Women and the Church

At its annual Synod in 1952 the Reformed Church in America submitted to its various Classes (presbyteries) a proposal that would permit women to serve on the sessions of churches, i.e., to be ordained as ruling elders. The Newark Classis, one of the first to act on the proposal, has voted against it.

At about the same time the Presbytery of Newark of the Presbyterian Church in the U. S. A. voted by a substantial majority in favor of permitting women to be ordained as ministers in the Presbyterian denomination.

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

The Presbyterian Guardian
1505 Race St., Phila. 2, Penna.

Bingo

IN New Jersey it is entirely legal to bet on horse races, and 23,000 people turned out for the opening day at the Garden State Park in Camden.

In the same state, however, it is illegal for a church or a charity agency, to have a social gathering at which the game of Bingo is played, for money raising purposes.

The issue of legalizing Bingo has been raised frequently, and as frequently the idea has been rejected by the legislature. During the recent session of the legislature several bills to authorize a state-wide referendum on Bingo were introduced, but never reached the floor.

Agitation along this line has increased since the Supreme Court of the state indicted one of the County prosecutors for failure to enforce the state gambling laws. As a result the prosecutors of 21 counties got together and announced that they would enforce the laws, including that involving Bingo.

Since many charity organizations, the American Legion, fire companies, and the Catholic Church rely on Bingo for funds, this threat caused considerable excitement. For most of the agencies the question is simply a financial one. Spokesmen for the Catholic church, however, have declared the position of the church to be that gambling in itself is not immoral, but only its abuse.

Protestant leaders in the state have demanded that the law be enforced, and have denounced authorities in various areas where games of chance are carried on openly.

Meanwhile in Delaware, Catholic leaders charged that Bingo was being made a religious issue, when it should be simply a political one. In that state also a bill was introduced into the legislature asking for a referendum on permitting Bingo.

And in Connecticut a bill that would permit games of chance carried on by non-profit organization was defeated in the House, contrary to general expectations.

In a number of other states also there is agitation for and against this method of fund raising.

No one has released accurate figures on the amount of money received by Bingo, but from the agitation it must be considerable.

Iowa Court Approves "Christian" Will

THE Iowa Supreme Court has reversed the ruling of a district judge who in a case some months ago ruled in effect that it was impossible for a court to decide what is a Christian.

The case involves the will of Dr. W. B. Small of Waterloo, who left a \$70,000 trust fund to "persons who believe in the fundamental principles of the Christian religion and in the Bible and who are endeavoring to promulgate the same."

The district judge, after hearing representatives of various denominations with various interpretations of Christianity, held that the deciding of what is a Christian was out of bounds for a civil court.

The Supreme Court ruled, however, that the trustees were not required to have absolute knowledge, but were simply to seek in good faith to see that the beneficiaries were endeavoring to promulgate the principles of Christianity. The Court held that the will was perfectly sound, and could quite properly be executed.

North Korean POWs Study Bible

A report from Korea states that over 10,000 North Korean war prisoners enrolled for Bible study courses in a single U. N. detention camp in South Korea. Over half of them have completed the study course. The report

was submitted by Chaplain Harold Voelkel, a pre-war Presbyterian missionary in Korea and now serving as special chaplain to Korean civilians and POWs. He claimed the courses were of high standards, and required a great deal of memory work by the students.

About the same time Major General I. L. Bennett, Army chief of chaplains, said that over 640 enemy prisoners of war in Korea had told the United Nations that they wished to study for the ministry. He reported that in all detention camps, over 30,000 POWs had enrolled in Bible study classes.

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