

The Presbyterian

G U A R D I A N

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WHAT IS "ORTHODOXY" ?

By J. GRESHAM MACHEN

*This article first appeared in the third issue of the *Guardian* in November, 1935. In March, 1939, which was a little more than two years after the author's death, it was reprinted in connection with the fact that on the fifteenth of that month the name of an infant denomination was changed to "The Orthodox Presbyterian Church." Twenty years later we think that many new readers will find it just as interesting and still timely in the light of current usage of the various terms discussed.*

Many years ago, in that ancient time when jokes now hoary with age had the blush of early youth upon their cheeks, when a man first asked "When is a door not a door?" and when the answer seemed to be a marvelously fresh and brilliant thing—at some happy moment in that ancient time, some brilliant person said: "Orthodoxy means 'my doxy' and heterodoxy means 'the other man's doxy'."

The unknown author of that famous definition—unknown to me at least—may have thought that he was being very learned. Knowing that the Greek word "heteros," which forms a part of the English word "heterodoxy," means "other," he built his famous definition around that one word, and "heterodoxy" became to him "the other man's doxy."

Possibly, however, he knew perfectly well that he was not being learned, and merely desired to have his little joke. As a matter of fact, the Greek word "heteros" in "heterodoxy" does not just mean "other" in the ordinary sense of that word, as when we speak of "one" man and "another" man, but it usually means "other" with an added idea of "different."

So if we are really going to indulge in a little etymology, if we are really going to analyze the words and have recourse to the origin of them in the Greek language from which they have come, we shall arrive at

a very different result from the result which was arrived at by the author of the facetious definition mentioned above. The word "orthos" in "orthodoxy" means "straight," and the word "heteros" in "heterodoxy" means "other" with an implication of "different." Accordingly, the real state of the case is that "orthodoxy" means "straight doxy" and "heterodoxy" means "something different from straight doxy"; or, in other words, it means "crooked doxy."

Now I am not inclined to recommend etymology indiscriminately to preachers in their treatment of their texts. It has its uses, but it also has its abuses. Very often it leads those who indulge in it very far astray indeed. The meanings of words change in the course of centuries, and so the actual use of a word often differs widely from what one would suppose from an examination of the original uses of its component parts. Etymology has spoiled many a good sermon.

In this case, however, etymology does not lead us astray at all. "Orthodoxy" does mean "straight doxy," and it is a good old word which I think we might well revive. What term shall we who stand for the Bible use to designate our position? For my part, I cannot say that I like the term "Fundamentalism." I am not inclined, indeed, to quibble about these important matters. If an inquirer asks me whether I am a Fundamentalist or a Modernist, I do not say, "Neither." Instead, I say: "Well you are using terminology that I do not like, but if I may for the moment use your terminology, in order that you may get plainly what I mean, I just want to say, when you ask me whether I am a Fundamentalist or a Modernist, that I am a Fundamentalist from the word go!"

However, it is a different matter when we are choosing terminology that we shall actually use about ourselves. When we are doing that, I think we ought to be just as careful as we possibly can be.

The term "Fundamentalism" seems to represent the Christian religion as though it had suddenly become an "ism" and needed to be called by some strange new name. I cannot see why that should be done. The term seems to me to be particularly inadequate as applied to us conservative Presbyterians. We have a great heritage. We are standing in what we hold to be the great central current of the Church's life—the great tradition that comes down through Augustine and Calvin to the Westminster Confession of Faith. That we hold to be the high straight road of truth as opposed to vagaries on one side or on the other. Why then should we be so prone to adopt some strange new term?

Well, then, if we do not altogether like the term "Fundamentalism"—close though our fellowship is with those who do like that term—what term shall we actually choose?

"Conservative" does seem to be rather too cold. It is apt to create the impression that we are holding desperately to something that is old just because it is old, and that we are not eager for new and glorious manifestations of the Spirit of God.

"Evangelical," on the other hand, although it is a fine term, does not quite seem to designate clearly enough the position of those who hold specifically to the system of doctrine taught in the Westminster Confession of Faith, as distinguished from other systems which are near enough to the truth in order that they may be called "evangelical" but which yet fall short of being the system that is contained in God's Word.

Therefore, in view of the objections that face the use of other terminology, I think we might do far worse than revive the good old word "orthodoxy" as a designation of our position.

"Orthodoxy" means, as we have seen, "straight doxy." Well, how do we tell whether a thing is straight or not? The answer is plain. By comparing it with a rule or plumb-line. Our rule or plumb-line is the Bible. A thing is "orthodox" if it is in accordance with the Bible. I think we might well revive the word. But whether we revive the word or not we certainly ought to hold to the thing that is designated by the word.

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The National Council's Interpreter of the Bible

By ROBERT L. VINING

The National Council of Churches of Christ in the U.S.A. is a huge organization to which such large denominations as the Methodist Church, the Episcopal Church, the United Presbyterian Church in the U.S.A., and others belong as well as several Orthodox (Eastern Catholic) communions. We rejoice that two large denominations, the Southern Baptists and the Lutheran Church, Missouri Synod, do not belong to it. Most certainly, the Orthodox Presbyterian Church has no part in it. When the National Council issues pronouncements on political, economic, social and religious issues, as it does from time to time, it professes to speak in the name of some 38,000,000 Protestants and Eastern Catholics.

Since 1954 the National Council has had a Department of English Bible, with the Rev. Dr. J. Carter Swaim serving as its Executive Director. He is the National Council's interpreter of the Revised Standard Version of the Bible. Since he holds a post of considerable responsibility his views concerning the Bible are extremely important. Inasmuch as his books, *Right and Wrong Ways to Use the Bible* and *Do You Understand the Bible?*, were published in the years 1953 and 1954, respectively, it is easy to ascertain his views concerning the sacred Scriptures. Articles from his pen have also appeared in various magazines.

In this article quotations are from the book, *Right and Wrong Ways To Use The Bible*, unless otherwise indicated. Dr. Swaim's basic emphasis is that in order to retain the true flavor of the Bible we must have it in the living language of our time. He holds that the King James Version is inadequate for our day, that some of its words are obsolete and that the meanings of other words have changed so that it is a misleading translation in various places. He is distressed that some people, as it

seems to him, idolize the King James Version.

We comment: It is obvious that the English language has changed somewhat during the 300 years since the KJV was printed. The astonishing fact is that the changes have been so few. With minor exceptions the KJV is still clear and intelligible.

Favors RSV

Dr. Swaim holds that the Revised Standard Version is modern, accurate, up-to-date and a translation much to be preferred. He welcomes opportunities to address college, seminary and other groups in order to promote the use of the RSV.

He alludes to a criticism of the RSV of the New Testament made by the Holiness Churches when they learned that the word "sanctify," so important to their doctrinal position, had been excised. They were made happier when that word was restored in certain places when the entire RSV of the Bible was printed. But Dr. Swaim does not refer in these two books to criticisms made by competent Bible scholars as to the undue freedom taken by the scholars of the RSV in their translation, nor to their inaccurate renderings of Isa. 7:14 and Rom. 9:5, to mention but two passages with important doctrinal bearing.

Since he quotes 2 Peter 1:21, "Men moved by the Holy Spirit spoke from God" (RSV) and alludes to the Reformed Churches' emphasizing the importance of the Spirit in understanding the Scripture, even quoting a small section of the Westminster Confession of Faith, without naming his source, we might suppose that he has a high view of Scripture. Alas! that is not at all the case.

Alleges Errors in Bible

Does he believe the Bible in the original manuscripts to be without mistake or error? By no means. In fact, chapter 7 of *Right and Wrong Ways To Use The Bible* is entitled, "The Written Code Kills." This is the RSV rendering of 2 Cor. 3:6. He is opposed to taking the Bible literally.

He speaks of "slavish devotion to the letter of the Scripture" (p. 118) and "deliverance from bondage to the letter" (p. 121).

We are reminded of Dr. J. Gresham Machen's observation that 2 Cor. 3:6 was perhaps the most frequently misused text of the Bible. "The letter killeth, but the Spirit giveth life." As he pointed out, the "letter" in the text refers to the law, the ten commandments. Through man's failure to keep the law he is indeed killed, brought under condemnation. But modernists have misinterpreted this verse of Scripture and used it to support their position that the Bible is not be taken as literally true.

Dr. Swaim quotes with strong disapproval the "literalist" point of view expressed by Frank E. Gaebelein: "Although the Bible is not a textbook of science or history or any other specific and limited field of knowledge, still it speaks with authority whenever it touches upon these subjects. Scripture statements having to do with scientific matters are invariably correct . . . The Bible is God's inspired Word. Therefore, it cannot be inaccurate; the eternal Father is omniscient and his revelation cannot contain untruth" (p. 126). With such claims Swaim disagrees.

Near the beginning of a feature article on the Bible in *Presbyterian Life*, April 5, 1958, Dr. Swaim finds fault with the mathematics of the Bible, also with its astronomy, meteorology and botany, quoting a verse from the Bible in each of these fields, and alleging the Bible to be inaccurate.

Swaim has a low view of the Old Testament. He refers to a lad in church school who had studied some "horror stories from the Old Testament" (p. 170), having been reading the book of Judges. Speaking of the book of Numbers Swaim comments, "parts of which read very much like the telephone book, and have approximately the same spiritual worth" (p. 174). How can Swaim show such low regard for the Word of God when 2 Tim. 3:16 asserts, and we will

use his RSV, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." All Scripture is profitable, not equally profitable for every purpose to be sure. Some portions may be more valuable than others. But there is patent value in sections which may seem dry and difficult reading.

Low View of Both Testaments

Swaim has a low view of the New Testament. A passage to which he takes particular exception is Revelation 22:18f. In a fairly long discussion of it he writes: "Revelation 22:18f. does pronounce a curse upon anyone who tampers with the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book." He comments, "It ought . . . to be noted that these are human words, rather than words of God. Revelation 22:17 contains one of the most gracious and precious promises in all the Scripture: 'The Spirit and the Bride say, "Come." And let him who hears say, "Come." And let him who is thirsty come, let him who desires take the water of life without price.' If a lofty and compelling utterance like that is followed immediately by the curse above reported, we have to assume either that God can be startlingly anti-climactic and unreasonable, or that there has been a change of speaker. The curse is evidently the work of the man who put the book together" (p. 153f.).

Dr. Swaim also raises the question as to whether we possess the correct text of the original, and so actually know what was said by the writer. But in the RSV Revelation 22:18f. is printed in full, and there are no footnotes suggesting difficulty in ascertaining the correct text. We can only ask, "How dare Dr. Swaim attribute these two verses to some mere man, when they are properly a part of the Word of God?" He may not like their thrust, but they belong in God's Word.

Dr. Swaim proceeds to comment on the book of Revelation as a whole. He quotes a Scottish scholar in praise

of it, but then continues: "Many thoughtful students, on the other hand, have felt that it left something to be desired. Its spirit of vindictiveness and exultant triumph over foes is not the spirit of One of whom 1 Peter 2:23 says, 'When he was reviled, he did not revile in return . . .' " (p. 156).

To Swaim's attack on the book of Revelation we will answer in the words of the apostle Paul, "Nay but, O man, who art thou that repliest against God?" (Rom. 9:20). Moreover, while Christ was here in humiliation during His first coming, His second coming will be in power and in great glory.

Explains Away Miracles

How do the miracles of Scripture fare at the hands of Dr. Swaim? Says he, "The story of the turning of water into wine is one of the most difficult and perplexing incidents related of our Lord. The minister was right when he sensed a moral difficulty in it . . . Moreover, the prodigality of the miracles raises serious difficulties . . . In view of this divine economy it is difficult to understand why Jesus would on this occasion only perform so extravagant a miracle . . . Probably this story is to be interpreted as a reduction to narrative, by some unimaginative person, of what Jesus had spoken in parabolic terms" (p. 136). So he would explain away the first of our Lord's miracles.

What about Matt. 17:27 and the coin Peter was to find in the mouth of the first fish he caught? Says Swaim, "This has sometimes been listed among the miracles of Jesus. It is nowhere said that Peter did find a coin in the fish's mouth. This is evidently the vivid Oriental way Jesus had of telling Peter the fisherman to return to his old occupation long enough to meet financial obligations to the existing order" (*Do You Understand the Bible?*, p. 39). Long ago Archbishop Trench in his classic, *Notes on the Miracles of our Lord*, remarked: "All attempts to get rid of a miracle . . . it is at once evident are hopelessly absurd" (p. 310).

What about the great doctrines of the faith? How do they fare at the hands of Dr. Swaim? Regarding the atonement he says: "Trouble arises when we demand a simple explanation of the atonement. The requirement is sometimes laid upon church leaders that they affirm their belief in

the doctrine of a substitutionary atonement. The substitutionary idea enshrines a great truth" (*Do You Understand the Bible?*, p. 113). He feels, however, that the event that occurred on the cross was of so great significance that it requires many terms to explain its meaning. He makes a bare reference to the ransom theory and the moral influence theory. He suggests that some one might put forward the magnetic theory of the atonement on the basis of John 12:32 and develops this thought. The net effect of his discussion is to minimize the doctrine of the substitutionary atonement, which is so central to the Christian faith.

Questions Doctrines

With regard to the Second Advent he asserts, "The Fourth Evangelist knows nothing of this. For him, indeed, it can have no meaning because Christ has already come again in the person of the Holy Spirit" (*ibid.*, p. 68). But in John 14:3 is the precious promise, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Christ has not yet come again. He will come again, personally, visibly, gloriously.

Just what can a person believe in the Bible? Swaim asserts, "Everything even in the Scripture has to be judged by what Jesus was and did" (p. 161). Again he says, "Christ's spirit gives the measuring stick by which he decides what there is of permanent worth (in the O.T.)" (p. 176).

How we wish that Dr. Swaim had the high view of Scripture that Jesus had. In resisting Satan Jesus quoted three times from the Book of Deuteronomy, which book the higher critics fain would tear to shreds. To Jesus Deuteronomy was God's Word. Jesus declared that the Old Testament predictions concerning Himself must be fulfilled. Jesus said of the Old Testament, "And the Scripture which cannot be broken" (Jn. 10:35). To Jesus the Scriptures were all of a piece, constituted a unity, were sacred, were God's Holy Word.

In an article, "Grandpa's Bible and Our Own," in the *National Council Outlook*, November, 1958, Swaim pays tribute to his grandfather who took his Bible very seriously. He believes that his grandfather's Bible, the KJV, was misleading at various points. He holds that with the RSV it is possible for our generation to arrive at

a better understanding of the Bible than was possible for our grandfathers. But he raises the question as to whether we are willing to act upon the truth that we know. Do we fail to take the Bible as seriously as grandfather did?

Trustworthiness

We submit that grandfather took the Bible seriously because he believed it to be the inspired Word of God and therefore true. Why should the modernist of our day take the Bible seriously if he feels that he must apologize for some of the contents of the Bible, if he endeavors to explain away some of the miracles, and if he denies some of the great doctrines of the Word? It appears to us that what our age needs is not so much a new Bible as a renewed faith in the Word of God as verbally inspired, as completely trustworthy.

It may be said that in criticizing Dr. Swaim we have no right to criticize the National Council of Churches inasmuch as it is not altogether re-

sponsible for what he has written as an individual. That is perfectly true. On the other hand, the National Council had a responsibility to know the views of Dr. Swaim concerning the Bible before employing him. Evidently his views of the Bible were and are in general acceptable to the National Council or obviously he would not have been employed by the Council, nor retained in their service. In the ten years prior to 1954 he had served as Professor of New Testament Literature and Exegesis at the Western Theological Seminary (Presbyterian U.S.A.) in Pittsburgh.

In this day of widespread unbelief the witness of the Orthodox Presbyterian Church and of other Bible-believing denominations to the trustworthiness of Holy Scripture is more needed than ever. Let us pray for brethren in the Lord who are in modernist denominations that their eyes may be opened to the true state of affairs and that they may mightily oppose unbelief and separate themselves from it.

meaning of his words had not penetrated their minds. They had expected other things of him. Now that he had died, they thought that perhaps it was true after all that he was not the Messiah. So they doubted, forgetting altogether that he had said that he would die and rise again.

How slow the disciples were to believe the things written by the prophets and spoken by their Lord himself! So little did the two disciples on the Emmaus road expect to see Jesus that they did not even recognize him. But are we always quicker to see and to believe?

Do we understand that this Jesus is indeed he who was spoken of by the prophets of God? Do we fathom the joy of the angels' message, "He is not here: for he is risen, as he said"? Do we believe that this Jesus is he who was "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4)?

May he open our understanding that we too may understand the Scriptures: "thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:45-48).

The Third Man

By ROBERT KNUDSEN

Two men were travelling the road from Jerusalem to Emmaus, after an eventful and troubling day. They were deep in serious conversation, when a third man joined them. This man seemed not to know about all that had transpired. Had he not heard about the crucifixion of Jesus of Nazareth? Had he not heard that when Peter and the women had gone to the tomb of Jesus, they had found it empty?

These things were so startling that surely everyone must have learned of them, but this stranger. He asked the men what they were talking about and why they were so dejected. When one of them, Cleopas by name, asked him whether he knew about the things that had happened, he in turn replied, "What things?"

So Cleopas began to explain, "We had hoped that this prophet, Jesus, was the Redeemer, for he had done many great works. But three days ago he was crucified and placed in a grave. Today some of the women startled us; for they went to the tomb

very early in the morning and found that the body was gone. Then they came to us, saying that they had seen angels, who said that Jesus was alive. Some of the apostles then went to the tomb, and they found it empty, just as the women said. But they did not see Jesus."

Then the third man spoke, "How slow you are," he said, "to believe all the things that the prophets have said. For did they not foretell that the Christ would suffer all these things and enter into his glory?" And beginning with Moses, he explained to them all that the prophets had written about the Christ.

When the two men came to their stopping place, they asked the stranger to stay with them. As he sat with them to eat, he broke bread, blessed it, and gave it to them. It was only then that they recognized him. *The third man was Jesus!*

When Jesus died and was buried, an uncertainty and fear had settled on his disciples. Though he had prophesied that he would die, the

Thoburn Farewell

A farewell gathering of members and friends of Trinity Church, Hatboro, Pa. was planned by Mrs. Ralph Herbst, with the assistance of others, for Saturday, March 21, in honor of the Rev. and Mrs. Robert Thoburn. There was an informal program of music and brief remarks, and a purse was presented to the Thoburns as a token of appreciation for their labors which began when Mr. Thoburn was still in seminary.

The Hatboro work began as a branch of Calvary Church of Glenside, and now has its own manse and acreage, but meets in temporary quarters. A meeting of the congregation to give further consideration to future plans is set for March 31. Mr. and Mrs. Thoburn and their three young children will leave shortly after his final sermons as pastor of Trinity Church on March 29, to begin the work to which he has been called in assisting Knox Church, Silver Spring, Md. with its branch mission in Virginia.

Where Is Everybody Sunday Night?

By HARVIE M. CONN

One of the thorns in the flesh that plagues every home missionary is the Sunday evening service. From what I've heard, it also gives many a sleepless night to other pastors as well. Actually, the Sunday evening service isn't the problem. The problem is: where are the people at the Sunday evening hour set for meeting in God's house? Why do people make a habit out of not coming?

The problem exists in Stratford. The morning service in our recently organized congregation will find 60 or more in church. And the evening? Maybe fifteen or sixteen! (Recently I wrote that our morning attendance had doubled soon after we moved into our new building. I don't think that my preaching has changed that radically to account for it. I haven't toned down any points of doctrine to attract a bigger group. Nor have I been making any more calls than usual. What was the difference? A pile of stone and wood. And I am grateful for every stick of it! It's a discouraging business, of course. You preach and teach and your church is faithful to the Scriptures, and nobody cares. Then, the minute you open a newly-painted door, there they are. All the people who kept promising and whom you kept begging. There they are. It's almost enough to make you think the door brought them in . . . But if God uses the wrath of men to praise Him, I guess He can also use their ignorance, and one example of that modern-day ignorance is the unquestioning assumption of Mr. and Mrs. Suburbia that you must have a building that looks like a church to be a church. Once you get them in, of course, you can show them that a church is a living building, that its members are all stones in that spiritual temple. You can tell them that a church is people — people who have been redeemed by the blood of the Lamb. But you have to get them in to tell them, and for that you need a building.)

Yet somehow or other, even with a new building, it doesn't seem to

work out the same way Sunday nights. Three visitors appear on time for the evening service, and are greeted by a congregation of three faces, including the pastor, before a few more come in. And if we have fifteen at the service, it is always the same fifteen. The faithful, devoted families are there, but no one else.

What is the answer? Shall we blow up all the TV sets? That would surely help. Many think more of their favorite "emcee" than of the Master of all things. Many would rather watch another Western than hear the Word of God. But blowing up TV sets is against the law, and people lock their doors at night, so that solution is out.

How about better preaching? That is a big answer. Save the cream of the milking for the evening hour. Give the people a series of sermons so they won't want to miss next week's. Emphasize Christian living. Use expository sermons and go through books of the Bible. Preach on the unusual. Tackle the Book of Revelation — what is the mark of the beast? And how about some props

for the little ones (anyone under eighty) such as a blackboard, a flannelgraph, or an object lesson drawn into the course of the sermon? Moreover, whatever we preach upon, let us shake the doors a bit. A little more power and vigor in our teaching. Show people we mean business. It will help.

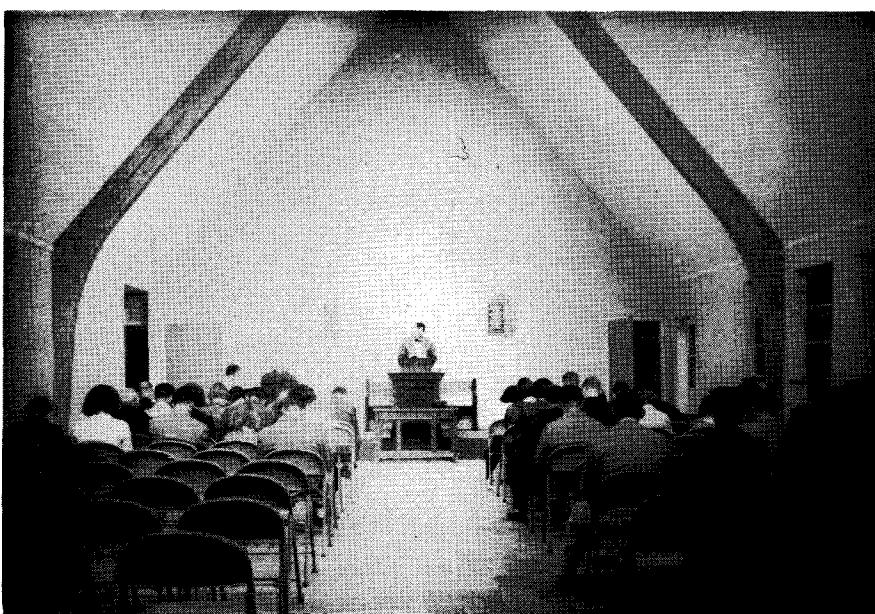
Now such preaching will certainly keep people in church Sunday nights, but it doesn't solve the real problem. How do you get them there in the first place?

There must be *prayer*. Let's not just grumble about the poor showing on Sunday nights. If it's a burden, let's take it to God. And not just playful prayer, let's make it persevering prayer. Bring it up at the midweek meeting as a matter of special concern. Pray, and when you're through, pray again.

Preach on its importance! How about stressing Sunday evening attendance three or four weeks in a row at the morning hour? Let regular attendants at the evening service present their testimonies during the morning service. Preach in faith, believing that God will bless His Word. Don't talk as if it's your last-ditch effort, or what's the sense of it all, anyway.

Talk to people individually, pastor and members. Let the elders call on absentees. Make it personal. Anyone can slough off a sermon by saying it was a good one for so-and-so but not

Interior of the new Stratford Orthodox Presbyterian Church. Leading an evening service earlier this year is guest preacher Albert Edwards.



for me. Urge families to face their own responsibility.

Remember the blessedness of being in God's house on all His day. Look what the man with the withered hand would have missed if he had skipped church the time Jesus was there to heal him. Anticipate the added blessing of the evening hour. Ask yourself if you are hungering and thirsting for the truth. If you are, why aren't you present also Sunday night to be filled? Or maybe your appetite isn't what it ought to be, but it will increase if you go where the food is being served! Jesus said that the Sabbath was made for man. It is for our use and blessing.

And when you have thought about and done all these things, pray again, for Stratford, and for your church, and for all our churches.

This is neither the first nor the last expression of concern as to the problem of Sunday evening attendance. These paragraphs are excerpts from a couple of recent letters circulated by the home-missionary pastor of the Stratford, N. J. Orthodox Presbyterian Church. It may be that others will have worthwhile ideas to contribute toward the solution of this problem.

Beverly Co-Pilots Retreat

The annual spring retreat sponsored by the Beverly Church, Los Angeles Co-Pilots Club is scheduled for April 17-18 at beautiful Alpine Lodge in the mountains near Lake Arrowhead. Guest speaker will be the Rev. Charles Svendsen, pastor of the Montrose Community Church, and a graduate of Westminster Seminary. Mr. Svendsen's studies in Philippians were a highlight of the first such retreat a few years ago.

The Co-Pilots Club is for couples and offices are filled jointly by husband and wife. In addition to monthly meetings, the annual overnight retreat brings a delightful opportunity for Christian fellowship and spiritual nurture. Couples from other Co-Pilots groups affiliated with Orthodox Presbyterian Churches in the area have also been invited to this year's outing, and a fine attendance is anticipated. Previous retreats have been held at Alpine Lodge and at Lakeview Lodge, Forest Home. The cost this year is announced as \$12.00 per couple, which covers an evening snack Friday, a night's lodging, and three meals on Saturday.

Concerning the Word of God

A review article of a recent book that is being widely read and much talked about.

By ROBERT L. ATWELL

Fundamentalism and the Word of God
by J. I. PACKER. Eerdmans. 186 pp.
\$1.25.

We have great reason to give thanks that J. I. Packer has written, Tyndale has published and Eerdmans has made easily accessible in a pocket edition such a book as *Fundamentalism and the Word of God*. We may rejoice even more that the book is being widely read. On a recent visit to colleges, in every one where there was an Inter-Varsity chapter I discovered this book being read and circulated. It is gratifying too that the religious press has taken such extensive notice of it. For example, N. B. Stonehouse in the December 22, 1958 issue of *Christianity Today* remarks, "Quite possibly the most significant events of 1958 have been those which have seemed to be done in a corner, such as the opening of the Auca tribe to the gospel, the publication of a paperback book, J. I. Packer's treatise on the Word of God, and the declarations of the Reformed Ecumenical Synod of Potchefstroom on inspiration."

This reviewer finds that evaluation of Packer's book justified on at least three scores. 1) He sets forth with force and clarity the biblical view of Scripture. He does so in the light of current theological trends. 2) Though unwilling to defend all that "Fundamentalists" have done he is emphatic in his insistence that their espousal of Scriptural infallibility is not only right but is of *crucial importance*. 3) In the brief chapter on "Reason" Packer manages to state both the limitation and the province of reason and to properly relate reason to faith. He both asserts the bondage of the mind to the written Word and establishes the true freedom of reason in a trenchant presentation which climaxes in the statement, "We do indeed summon sinners to bow before the authority of the written Word of God; but this is a call, not to stop thinking, but to stop thinking sinfully, and to start bringing one's thoughts into captivity to Christ." He speaks of this as "a summons to

intellectual prodigals to return to the Father's house and start thinking normally again, using their minds not as tools of pride, but in humility and obedience, as children of a heavenly Father should do."

Infallibility and Authority

A further word about the first two matters may be allowed. Chapter IV is entitled "Scripture." The treatment of "Authority" in the previous chapter permitted Packer to declare, "We have just established the principle that Scripture, God's Word written, is the final authority for all matters of Christian faith and practice; and we must follow the method which this principle dictates. Accordingly, we shall ask Scripture to give account of itself, and test human ideas about it by its own teaching."

Dr. Smedes in *Christianity Today* for February 16, 1959 suggests that we find in Packer a subtle change of position from that of B. B. Warfield. This reviewer has reread Packer and finds any such change too subtle for him to detect. Smedes continues, "More important, the reader may ask whether Packer defends the infallibility (a term he does not relish) of everything *written in* Scripture or of everything *taught by* Scripture. There is a difference." Packer answers with repeated emphasis upon "God's Word written."

Equally puzzling is Smedes' parenthesis. The entire book, the section within chapter IV entitled "Infallibility and Inerrancy," or even the following brief quotation is eloquent of Packer's positive rejoicing in biblical infallibility: "God's Word is affirmed to be infallible because God Himself is infallible; the infallibility of Scripture is simply the infallibility of God speaking. What Scripture says is to be received as the infallible Word of the infallible God, and to assert biblical inerrancy and infallibility is just to confess faith in (i) the divine origin of the Bible and (ii) the truthfulness and trustworthiness of God. The value of these terms is that they conserve the principle of

biblical authority; for statements that are not absolutely true and reliable could not be absolutely authoritative."

Importance of Infallibility

As to the crucial importance of biblical infallibility, B. Ramm in his review in the March issue of *Eternity* criticizes Packer for building his case on a single foundation, that of the authority of the infallible Word. This reviewer thinks that Packer is rather to be commended when, on p. 42, he declares, "The problem of authority is the most fundamental problem that the Christian Church ever faces. This is because Christianity is built on truth: that is to say, on the content of a divine revelation." Packer's service here to ecumenical progress is great, as witness p. 45, "Real unity . . . will come only as those sections of the wall which rest on unsound foundations are dismantled and rebuilt. Till this happens, the question of authority must remain central in discussions between the dissident groups; and the best service one can do to the divided Church of Christ is to keep it there."

Anyone familiar with Presbyterian history in this country should agree with the emphasis of the book on the *importance of Scriptural authority* as defined in the Scriptures themselves. In 1883 Charles A. Briggs was tried for heresy on account of his views of Scripture — views which sound strangely like those advanced in very 'conservative' circles today. Briggs asserted the "inspiration," even the "infallibility" of Scripture. But the infallibility, he contended, applied only to matters of faith. What are matters of faith? Briggs himself would have defined the doctrine of creation, for example, as such a matter. Two short generations later teachers in Presbyterian colleges acknowledged that their teachings could in no way be squared with the early chapters of Genesis but asserted that teachings found in those chapters were not germane to the Christian faith. The road to outright denial of Scriptural infallibility, as seen in the Auburn Affirmation, was short and direct.

There is a clear answer to the suggestion set forth in *Stromata*, January, 1959, p. 2, "The concept of infallibility should be spoken of only in terms of faith and conduct," decrying those who "want to include in this concept grammar, history, mathematics, and perhaps natural science

as these are looked at from a contemporary detached scientific viewpoint." The answer is that "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). Did the Holy Ghost move men to error? *Whatever* is written in Scripture is infallible. The problem thereafter becomes exclusively one of interpretation. It is proper and even essential to ask whether a given statement of Scripture is presented from a contemporary detached scientific viewpoint. But one who holds to the biblical doctrine of infallibility and is acquainted with its development, especially through the last ninety years, will not ask whether "infallibility" applies to this aspect or that of the teaching of Scripture. It applies to whatever is written in Scripture.

Packer has performed a great service in providing this book. His clear and charitable evaluation of the contributions and weaknesses of "fundamentalism" should not go unmentioned. If he feels "evangelical" is a better term he is not so naive as to suppose (as many do) that it can be consistently maintained apart from a biblical view of Scripture.

One of the excellencies of the book is that the reader, in a new awareness of the crucial importance of the doctrine, is impelled to reach for Warfield's *The Inspiration and Authority of the Bible*, and as he looks with sympathy upon students troubled by many modern attacks on this vital doctrine he rejoices in the availability of Young's *Thy Word Is Truth*.

If you can afford only a dollar and a quarter for publications of 1958 be thankful that it will purchase *Fundamentalism and the Word of God*.

Duffs in England

The Rev. Clarence Duff, Orthodox Presbyterian missionary to Eritrea, was expected to arrive in England about March 20 for medical treatment and indicated surgery. Since the last furlough two years ago Mr. Duff has been troubled with a severe cough from time to time, as previously reported. He was hospitalized for three weeks in Eritrea last autumn with a condition diagnosed as chronic bronchiectasis, but soon resumed his normal schedule of labor.

The physicians have now insisted on the necessity of further treatment

and in all likelihood of surgery in view of complicating factors, and the trip to England was advised. Mrs. Duff accompanied her husband. The two Duff children, Donald and Dorothy, are enrolled in Calvin College. The prayers of the church are requested for the recovery of this servant of the Lord.

In addition to the evangelistic and Bible teaching ministry of the Duffs in Eritrea, the Ghinda Clinic has afforded opportunities almost daily for a witness to the gospel besides the healing service. In a January letter Mr. Duff wrote: "Today there was a very large clinic. Mother helped Joan (Miss Mason, the nurse) and Johannes and didn't get up for lunch till one o'clock. There was a large Monday morning group of poor men, women, and children, nearly all of whom did some weeding about the place and then sat down for a message. One has to speak in the very simplest terms to them and go over and over things and question them over and over to get them to understand . . . This afternoon a very attractive Moslem woman who has been coming frequently for reading lessons with Mother had another lesson and then tried for the first time to use the sewing machine. Her father was an Arab and her mother one of the Jiberti, the Ethiopian highland Moslems."

The Clinic report for 1958 indicated 13,829 general treatments given by the staff, and 31 midwifery cases. The total includes 1,069 house visits. For this large number of cases receipts were \$2240.90 U.S. and expenses were \$2161.51. Thus there was no expense to the Committee on Foreign Missions for the operations of the Ghinda Clinic, except of course the missionaries' salaries and that of a nurse.

Southern California Sing

Calvary Church of Whittier was host to the Machen Leagues of southern California at an evening Sing on Friday, March 6. Refreshments were served by the Calvary group afterwards. Lodging was provided for those coming from a distance, and the young people had an outing in the mountains Saturday morning. The report did not mention whether there was any snow at Mt. Baldy!

The Presbyterian GUARDIAN

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Next Sunday is "Easter"!

The title above is written in the knowledge that when you read it the day commonly observed as Easter will be past, long past for some of you. Yet we repeat, next Sunday is really Easter too.

Now it is obvious that some occasions are properly commemorated only once a year. New Year's Day, for example. Or your birthday. Not so with Easter, or rather, with what the day commemorates, for we are writing not just about this word as such. Some may even prefer not to use it in view of the abuses to which the world subjects it every spring. We are, however, concerned with the great fact of history, that Jesus Christ rose again the third day. The body that had been laid in the tomb came forth in victory over sin and death.

This wondrous event occurred on the first day of the week, and on the evening of that day the disciples assembled and were met by the risen Lord. A week later, on the next first day, they gathered again, and again Jesus appeared unto them. Thus simply, providentially, and designedly the divine change was effected from the seventh to the first day of the week. The creation-redemption ordinance of the Old Testament Sabbath was merged into the commemoration of the resurrection of our Lord as the seal upon His atoning sacrifice. Here began his exaltation as Head of His new creation, His redeemed church. And that church cries, not just once a year, but on the first day of every week: "This is the day which the Lord hath made; we will rejoice and be glad in it."

We have not lost the old; rather has it been swallowed up in the

greater glory of the new. We still rest on the first day, remembering the Sabbath to keep it holy, for God did rest from His work; and we are not unmindful of God's great deliverance of His people from Egypt's bondage, which is also related to the Sabbath. But we now possess the far greater redemption of Christ's finished atonement for sin on Calvary and exult in the triumph of His resurrection from the grave. Hence our worship on the first day of every week, the Christian Sabbath, the Lord's Day.

When the flowers have faded and the finery is forgotten and the world has turned aside for another year from its attempt to pay its respects to something it cannot ignore yet scarcely understands, the true Church of Jesus Christ will bear testimony again next Sunday, and the week after, and the first day of every week of the year to her living Redeemer.

The very fact that Christians assemble on the first day week by week is testimony to the fact of the resurrection of Jesus. This practice of the church, moreover, is grounded on the incontrovertible witness of the Scriptures to the historical event. The fact, together with its meaning, is a part of the very gospel which the church proclaims from its pulpits each Lord's Day, if the church is faithful to God's Word. Paul wrote that this is the gospel which he declared, "how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

We meet then each week in witness to Christ's resurrection, and when we meet we preach the good news of a salvation which must include Christ's resurrection and the certain hope of all who belong to Him — or we have no good news at all. It is Christ's resurrection by which He is "declared to be the Son of God with power." With the apostle let it be also our prayer that we may "know him and the power of his resurrection" here and now, while we rejoice as every first day recurs in its reminder that because our Savior lives we too shall live, and forever.

The Issue Today

This number of the GUARDIAN happens to have several articles which treat of the subject which in

the one dated March 10 we suggested is the basic issue of the day. It may even be that the fact that several writers have thought it worthwhile to consider one aspect or another of the matter points to the correctness of our judgment. Be that as it may, two unsolicited articles were submitted on this question, and coupled with one or two other pieces, to say nothing of incidental references elsewhere, the result comes close to giving something of a theme to this particular number of the magazine.

That theme, which is of course the issue to which we are referring, has to do with *the nature and authority of the Bible in the world today*. Is it indeed the very Word of God, inerrant and wholly trustworthy, our sole rule for faith and life? The answer we give and the answer of orthodox Christians everywhere is and ought to be an unqualified Yes. But all too many voices will be heard in our day replying in the negative, and multitudes will be misled by their interpretations. In place of the authority of the Scriptures many will substitute the opinions of men. Instead of a confident "Thus saith the Lord" there will be the timid "It seems to me" or the blatant "The Bible is wrong" in a discord of uncertainties.

We are bold, then, to commend the careful reading of the articles which are concerned with some phases of this important question. We do not relish having to name names, but error must be called to the attention of God's people if they are to be warned, and if the truth is to be understood. The issue is too vital to be discussed in the abstract alone. It involves people here and now, and the welfare of men's souls.

Pride Goeth Before . . .

In a recent conversation with a Western diplomat Krushchev was quoted as saying: "When you want something you go into your church and pray. When I want something I stand outside your church with a bomb. Just at the moment my bomb is marked 'Berlin'."

Men are ever prone to boast, but when they go so far as to set themselves over against God, the God who does hear the prayers of His people, and to mock the prayers of the saints of the Lord, one cannot but recall the lessons of Scripture. Out of many passages that might be quoted, let

this suffice. It is the word of another tyrant of long ago, Nebuchadnezzar by name, who was wont to boast of the might of his power in Babylon until the most high God reduced him for a season to an animal-like existence. Hear his testimony given afterwards:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? . . . and those that walk in pride he is able to abase."

R. E. NICHOLAS

Glenside Missionary Conference

The second annual missionary conference of Calvary Church, Glenside, Pa. centered around the theme "As Much As In Me Is," the text which Pastor Robert Atwell used at the opening sermon of the conference on March 8. The Rev. LeRoy Oliver, associate secretary for home missions, spoke that evening with a message on Christ's encouragement for those who seek to help bring in the "other sheep" who belong to the Lord.

The emphasis throughout the week was upon the personal responsibility of participating in the task of missions. "Men and Missions" was the topic of the secretary for home and foreign missions, the Rev. John Galbraith. "We must have men if the church is to fulfil its tasks of strengthening and lengthening," he said, pointing out that nurture and evangelism are two parts of our one service of God through his church. A discussion of practical ways in which men may be missionaries in the local area followed, together with ideas on financing mission work.

Tuesday night seminarian Rensselaer Broekhuizen urged the very personal nature of the Christian witness to Jesus Christ, while on the following evening Professor Edmund Clowney talked about the role of the Christian family in missions. Afterwards

the congregation was divided into four groups, each with a leader, to consider together and then to report on ways and means of making families mission-conscious and doing the work of evangelism in their neighborhoods.

Thursday evening was especially for the ladies, and after a message from Mrs. Richard Gaffin, Sr. four other women gave short testimonies as to opportunities for witnessing for the Savior through taking a personal interest in other people and their needs. Nearly a hundred young people attended a youth banquet Friday night, with delegations from some of the other Orthodox Presbyterian Machen Leagues present, and a program led by seminarian Thomas Champness. Several of the young people gave personal testimonies as to what Christ meant to them and how they tried to give a witness for the Savior in school and elsewhere.

Special music during the week was arranged by the church's choir director, Mrs. Arthur Kuschke, Jr. The conference closed on Sunday, March 15 with sermons from two Orthodox Presbyterian foreign missionaries. The Rev. R. Heber McIlwaine spoke on the need in Japan and some of the opportunities of our missionaries there. During the Sunday School hour Mrs. McIlwaine compared the children of Japan with those here, noting differences that a Christian heritage makes.

The Rev. John Sanderson, speaking to the combined youth groups, gave the first of four talks on the "Psychological Aspect of the Christian Witness" with particular reference to the account of Jesus and the Samaritan woman. The final message of the day, brought by missionary Richard Gaffin, Sr. of Formosa, was a call for renewed consecration and prayer. "The more we pray the less will the things of this world and a worldly attitude divert us from our missionary responsibility," he declared. The monthly hymn sing following the service, led by Professor Paul Woolley, featured missionary hymns.

T. Leonard Lewis

Dr. T. Leonard Lewis, president of Gordon College and Gordon Divinity School near Boston, died almost immediately following a coronary attack in his home on March 12, at the age of 53. He is survived by his wife, two sons and a daughter.

A native of Missouri, he spent his early life in Oklahoma. He was a graduate of Moody Bible Institute and of Wheaton College, and received his B.D. and Th. D. degrees from Northern Baptist Theological Seminary where he also served as a professor for a time. After 15 years of teaching and in two pastorates, Dr. Lewis was inaugurated as president of Gordon College and Gordon Divinity School in 1944.

It was under his progressive leadership that an expansion program was launched and a 1000-acre estate known as Princemere was acquired outside of Boston near Beverly Farms. The Divinity School opened its classes on the new campus in 1951 and four years later, following a major building program, the College division moved to the North Shore campus. A separate faculty was brought into being for the Divinity School, and the college faculty increased several fold. A number of graduates of Westminster Theological Seminary are serving on the Gordon faculties.

At the time of Dr. Lewis' death construction of a new science building was about to begin, and a Lewis Memorial Fund will help carry forward this plan. Among the organizations with which Dr. Lewis was affiliated are the Greek Evangelical Mission, the Union Rescue Mission, the Evangelical Theological Society, and the Council for the Advancement of Small Colleges, of whose development program he was New England area director.

Christian Psychology Convention

The Christian Association for Psychological Studies has announced its sixth annual convention for March 31 - April 1, according to word received from Dr. Cornelius Jaarsma, executive secretary. Presiding at the sessions which are to be held at the Pine Rest Christian Association in Grand Rapids will be Professor Carl Kromminga. The theme for the first day is "Personality Change: Criteria and Methodology" with several papers and a panel discussion. On the second day there is scheduled a consideration of the question of "Alcoholism: Moral Issue, Disease, or Both?" and also a case presentation by members of the hospital staff of Pine Rest.

Who Speaks in Scripture and Prayer?

By C. RALPH VERNO

Throughout the history of the Christian Church much of the devotional literature produced by God's people has been devoted to the subject of prayer. Surely this emphasis properly reflects the emphasis of Scripture, and it fittingly stresses the prominent role prayer should play in the spiritual life of the believer. (It is perhaps unfortunate that prayer has not been treated very much in formal theological works.) No believer can doubt the great importance and value of prayer, and it is to our shame that so many believers — including the writer — must frankly confess that they neither pray enough nor know how to pray.

If our prayer is to conform to the Scriptural pattern and if we are to derive the proper benefit from it, we must appreciate certain truths regarding prayer which need emphasis in the light of certain aspects of modern thinking. Over against the widespread views of unbelieving psychologists we must insist upon the reality of prayer. Much of modern psychology may consider prayer to be of value and may even encourage it, while it nevertheless denies that in prayer there is an actual address of the living God, the creator and ruler of the universe.

It would be utterly naive to think that the cause of our Christian faith receives a shot in the arm when some prominent psychologist stresses the importance and practical value of prayer. Prayer for the believer is not what the unbelieving psychologist may consider it to be. Prayer is far more than merely a religious exercise to be used for catharsis or to give self-confidence. We must insist that in prayer by the believer there is the reality of actually speaking to the true and living God. We must keep prayer, its importance and its character, within the framework of Christian theism.

Even within the Bible-believing community, however, there have been and are certain views of prayer which are neither theologically sound nor spiritually healthy. Our particular concern in this article is with the idea that prayer is something like a two-way conversation, that we speak to God and he speaks to us in prayer.

This idea is not uncommon as a characteristic of the piety of a number of genuinely conservative Christians. It appears, however, that such a representation of prayer is not only without warrant, but is even detrimental to sound Christian faith.

Is Prayer a Two-way Conversation?

At first glance it may seem that the two-way view of prayer has much more to offer and that it would lead to a fuller and higher spiritual life. One might think that he who denies this reciprocity in prayer is actually weakening and emptying it of much of its value. This, however, would be a most superficial judgment; for the truth is that this two-way view of prayer seriously undermines the Protestant doctrine of Scripture, and anything that does despite to Scripture affects genuine Christian faith adversely. If our doctrine of Scripture as the basis of our faith is to be kept intact, we must make it clear that *in prayer we speak to God* and there is no communication from God to us.

In saying that the direction of prayer is, so to speak, upward only, we are not ignoring or minimizing the importance of God's speaking to us. Rather we are stressing the fact that God does truly speak to us, but that he speaks only in and through his Word, the Holy Scriptures. It is the Bible which is the only infallible rule of faith and life. God has acted and spoken in human history and that revelation is now in written form in the completed canon of Holy Scripture. There is now (since the closing of the canon at the end of the apostolic age) no new and special revelation (until such as may be given at the second coming of Christ). It is still true that God speaks to us now, but only through the Scriptures as his Holy Spirit makes known to us the revelation contained therein. He speaks nothing new to us; he opens our eyes that we may behold what he has already said in his written Word.

Of course it is true that in the history of special revelation as recorded in Scripture God did speak to his

servants in close conjunction with their prayers to him. We must remember, however, that such cases do belong to the category of special revelation and we today do not receive such special revelation from God directly. Moreover it must be pointed out that even in these cases contained in Biblical history, prayer is not a two-way conversation. God merely saw fit to reveal himself and to speak to his people in conjunction with their prayers. His speaking was no part of the prayers of his saints. Indeed these prayers were often the response to the special revelation.

It is also true that frequently there is close conjunction between the prayers of believers today and the reading of Scripture, just as most of our services of worship follow the reading of Scripture with prayer. Thus it is true that God's speaking to us is closely related to our approach to him in prayer, and our prayer may frequently be the response to the reading of his Word. It is of course most fitting that Christians should often pray in connection with the reading of and their meditation upon the Bible. But the thing we must remember is that God is not speaking to us in prayer; he speaks through his Word by his Spirit. In prayer we cry unto God (Ps. 30:2), we call upon the name of the Lord (Gen. 4:26; 12:8; etc.). When our Savior prayed, the direction of his prayer was upward to the Father in Heaven (Jn. 17:1), and at the conclusion of the prayer the writer John comments, "When Jesus had spoken these words . . ." (Jn. 18:1). The Father does not speak in prayer; rather it is he whom we address in prayer. We come boldly unto the throne of grace, not to receive some extra-Scriptural revelation, but to obtain mercy and to find grace to help in time of need.

How great is our God, the sovereign God of all the universe, and yet how gracious is he in supplying the way of access unto himself through Christ for sinners such as we are. May he enable us to see that in prayer we speak to him who rules over all, that thus we may honor him and his Word wherein he speaks to us. May he also grant that we may have the grace needed to make more frequent and better use of this opportunity to call upon God our Father through the Lord Jesus Christ by the power of the Holy Spirit.

For Teen-Agers Only!

By LAWRENCE R. EYRES

Mixed Up

You've all heard of the girl who fell into her mother's electric beater, and, when they pulled her out, she was a mixed-up kid. The "wise" grown-ups say that about you—that you're "crazy, mixed-up kids"—and you don't like it. Should they talk? They were at "that horrible age" once, too. And maybe they aren't out of it yet! Your parents lecture you about obeying the law, but even Mom's foot gets heavy on the gas when she's late for an appointment at the hairdresser's. And sometimes you just can't do anything right because Dad had a rough day at work.

Now, I suppose parents should do something about their mixed-up living. But this is not their page. And it's better you don't undertake to reform them lest you step over that line which says, "Honor thy father and thy mother . . ." Besides, maybe you are a little mixed-up at that. For instance, when you promise to do your homework faithfully for the whole term if you can have a new dress, or a motor bike, or a transistor radio, or an old jalopy all your own right away. Then after you receive your advance reward, you don't deliver. The folks take you to task for breaking a solemn promise, and you get awfully hurt.

Or maybe you get your books out in the living room and glare at them studiously just when Mom's or Dad's favorite program comes on TV. Gently they suggest you should move, and you burn. "You wanted me to study, didn't you? Why can't somebody make up their mind around here?" And out you storm to your own room and pull the door in after you. Dad and Mom just look at each other, shaking their heads, inwardly praying for strength.

You need to be realistic. A promise is a promise. Duty is duty. When you want something (and who doesn't?), why not have a good talk with yourself. "Do I really need it?" "Will I be satisfied after I get it?" "What am I willing to do to earn it?" "Am I able to do what I promise to do?" "How will God be glorified in all this?"

Remember, you have parents who love you, and those who love you also make allowances. But when you go forth into the cold, cruel world to seek your fortune, you'll have to deliver. The world doesn't love you. It will make few allowances for you. If you don't earn your salt, there are lots more—you won't be needed. But if you think before you ask or promise a favor—all the time knowing that Jesus Christ is close by to help you say yes or no—then wisdom and grace will be yours. You will count the cost; you'll be slow to ask, slower to make promises. Then nobody will say that you're mixed-up. At least not right then!

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. — Proverbs.

The Long Road Back (Part II)

(Arthur Williams had been brought up in a small church and had joined it during his high school years. But at State University his faith had been shaken by his unbelieving professors. Also he had abandoned the high standards of his former profession. Due to all this he was unhappy and, aimlessly wandering one Sunday evening, he chanced on a small church with old fashioned beliefs like his home church. There he saw Professor Strong. Curious as to how an enlightened man could believe outworn creeds, he spoke, "Oh, Professor Strong, may I speak with you a minute?")

Dr. Strong turned, and Art went on, "I'm Arthur Williams. I've never been in any of your classes, but I'd like to be sometime. I wonder if I could have a talk with you? I've some questions which need answering. I hate to bother you but . . ."

"Why sure! How about coming over to my house right now? The

evening's still young." So Art joined the Strong family in the short walk to their home. Upon arriving the two men went into the den, which doubled as an office.

Art began to feel at ease in spite of himself. It was the humble surroundings together with the kindness of the professor's manner. He began, "I'm a philosophy major here at State. I'm in my Soph year now and —well, a lot of things have been happening to me." Hesitatingly he went on to tell his story—how he once believed the Bible and trusted in Christ as Savior and Lord. Then came the "new light" on the Bible and religion in general. It was too much for his boyhood faith, and now even the high standards of life he had held were sinking. (He hinted at this last rather than saying it outright.)

Dr. Strong was a good listener—sympathetic without showing either surprise or disapproval at what he heard. Only when Art hesitated did the professor say anything, and then (this seemed strange to the boy at the time) he said just the thing that Art was struggling to say. It was as though he'd heard the whole story before.

"Well, that's about it, Professor. I sure have been thrown by all this, and I just thought that maybe you could help me get my thinking untangled."

Dr. Strong was deep in thought for a full minute. Then, looking straight into the boy's eyes, he spoke. "First I'd like to make one thing clear. I must be honest with you and with myself. After that I have a question. It's very important that you give me an honest answer. First of all I belong to that little church, and I want you to know that I believe every thing we heard and sang there this evening. I am convinced that the Bible is the living Word of God and that Jesus Christ is my divine Savior. From what you've just told me, I believe as you say you did before you came to State."

"Now I know," he continued, "that you are wondering how a professor of sociology at State can be so backward. I don't blame you for it. If our places were reversed I'd feel just the way you do. But that's the way it is. The Christ of the Bible is my Savior and King, and with the

Apostle Paul I can say, 'I know whom I have believed'."

"And now for my question: Would you really like to believe that way again if . . . ?"

Art interrupted, "But that's just what's wrong, Dr. Strong, I can't! Believe me! I guess I shouldn't have bothered you. It's hopeless, I guess."

The professor smiled sympathetically. "Arthur, I know you can't believe what you are convinced isn't true. And I admire your courage in saying so. But that's not what I'm asking you to do. Would you like to believe as you once did, *if you could?* It's a big 'if', but you see, you are not the first one who has come to me in this way. I've been able to help some of them, but I seldom succeed with those who have no deep-down desire to get back a lost faith. So you can see, Arthur, I've got to know what you really want. If I can show you that your former faith is not unreasonable and unscientific, would you be glad?"

Just for a moment Art felt as though the thick clouds which had covered his sky for many months had given away, and the sun had burst through in all its radiance. "Oh, yes! YES! You don't know how much I'd like that! But it seems so hopeless." And the clouds closed in again. The light was gone.

"Thank you, Arthur. I can see we have a long, long way to go. It's going to be uphill all the way. But if you're with me, we'll start on it together."

"I'm with you, Dr. Strong. How about getting started right now?"

(To be continued)



Jersey League Banquet

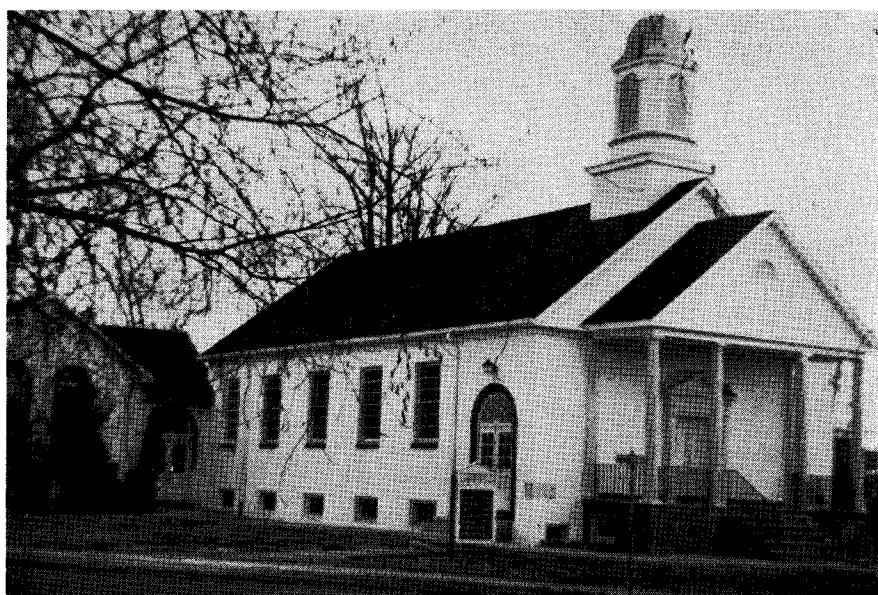
More than a hundred young people from all parts of New Jersey met in the Colmont Restaurant, Collingswood, for a Machen League banquet on March 20. The theme, "Jesus the Joy of Living," was used as the topic for the message brought by the guest speaker, the Rev. John Hills, of Franklin Square, N. Y.

The Crescent Park League acted as hosts for the occasion of this semi-formal dinner, decorating the tables and providing a hill-billy skit for entertainment. A high school quartet from the host group also sang a

medley of songs to the delight of all present. Mr. H. E. Savidge, director of the local League, presided, and host pastor Albert Edwards led in prayer.

Under the leadership of Donald Strock, state Machen League president, activities are being revitalized, it is reported, and the fact that every Orthodox Presbyterian group in the Presbytery was represented by at least a few delegates is evidence of progress in that direction.

The next rally being planned is a spring overnight affair to be held at Calvary Church, Bridgeton, on April 17-18.



Two views of the new building of Immanuel Church, Bellmawr, N.J. The sanctuary seats about 200.

Evening Attendance Up At Immanuel Church

In the two months since the congregation began to use its new building, increased attendance at the Sunday evening services has been particularly gratifying, according to word from Bellmawr. The Rev. Albert G. Edwards III, pastor, says that the near-capacity morning crowds are not too surprising in view of the very over-crowded situation in the chapel which the congregation had been using, but the evening attendances which have been as high as 80 or 90 are cause for real thanksgiving.

Visitors have remarked as to the attractiveness of the sanctuary, and the comfortable cushioned pews, and others as to the character of the message heard.

Sometime this year you might like to center a missionary meeting about the theme of work among the Chinese, millions of whom are now living on the island of Formosa under the government of Free China. Here some Orthodox Presbyterian missionaries have been preaching and teaching the gospel particularly to the Chinese (the Andrewses and the Gaffins) while the Johnstons are now working among the native tribes.

On a recent visit to Knox Church, Silver Spring, Maryland we met Dr. Hsieh Chiao-min. He has been studying in this country for about ten years and is now writing a geography of Taiwan (Formosa) to be published by Lippincott this Spring. In answer to his pleasant remarks that he felt very much at home in our country I replied that the peoples of our countries had much in common. Both were friendly, kindly. Just then, as Mr. Ellis announced dinner Dr. Hsieh added, "and both peoples like to eat!" Orthodox Presbyterian missionaries to China who have worked on the mainland as well when the doors were open there in past years can affirm his statement to be genuinely true. One of the charming qualities of the Chinese is their delight in entertaining friends at almost interminable repasts, while Orthodox Presbyterians delight in gathering for food and fellowship at the bountiful cafeteria style "pot-luck" supper.

The encyclopedia tells us that the Chinese are second only to the French in the culinary art. And it has been said that "the Chinese live to eat." Be that as it may, certainly down through the ages of Chinese living these artistic people have displayed their creative gift in the cooking of food as in carving, painting, calligraphy and producing beautiful porcelain. (Here you may find some ideas coming to mind for decorative purposes for your missionary supper.)

The Chinese have explored and experimented with the gifts of nature until unpromising materials—bird's nests, bamboo-chips, shark's fins, sea slugs, snails, eels and such have become ingredients for delectable dishes. When being introduced to these dishes it is well to remember that "the proof of the pudding is the eating thereof!" In 1937 I remember a swarm of locusts descended upon Haichow, Kiangsu around sunset. The inhabitants rushed around far into

An Idea for a Missionary Meeting

Informal Chinese Dinner

By PAULINE O. GAFFIN

the night gathering all they could. When one, wings and all, was presented freshly fried from deep fat. We found it to resemble in taste the oysters which we had learned to relish in childhood when we lived near the Chesapeake Bay!

As regards food stuffs some of us must alter our preconceived notions of the Chinese diet. In North China we heard stories of Southern Chinese eating mice, snakes and monkey brains. It probably has been done, especially in time of famine, but in no case do they occupy a place in the menu. (Note: the writer has never lived in South China so she is not versed in what the people of that section say about the diet of the Northern Chinese, but she has lived on both sides of the Mason and Dixon line and is strongly suspicious that here also Chinese and Americans share a kindred spirit.)

The fundamental difference between Chinese and Western food lies not in the materials used but in the method of cooking. It is interesting to know that the methods are many. There are more than one hundred different Chinese characters or words denoting methods of cooking. Hsia, cha, chien, chao, etc. translated into English mean "to fry." The shades of difference are so obscure that to attempt to describe them would only lead to confusion. There are many secrets to Chinese cooking, such as the degree of heat, cutting in proper thickness and order of putting ingredients in the pan or pot. But true Chinese cooking is done, not according to a set recipe but each cook achieves her own unique flavor by "taste" and "feel." Flavor is the chief requirement. Nutrition is secondary. Some of the flavors we like best are achieved by using garlic, onion, soy oil, but most popular of all is fresh ginger root.

Now wouldn't you like to try your skill in Chinese cooking with a view to having an informal Chinese dinner for your missionary society? And by the way, wouldn't it be a good idea to include the men in such an affair?

I know the men like to eat, and we do need the interest of more of the men in our churches in the worldwide missionary task!

Below are some recipes. Most of the ingredients may be purchased in your neighborhood market. Those not found there may be bought in China Towns of most of our large cities.

Fried Egg and Shrimp

6 eggs, 4 T. lard, 1 tsp. salt
1/2 lb. small shrimp
2 oz. pork (with some fat on it)
2 T. shredded onion
2 oz. cooked green peas or canned peas
1 T. soy bean sauce
small amount of black pepper

Clean shrimp and drain. Break eggs into bowl and whip with black pepper and salt. Cut pork into shreds and mix with soy sauce. Put 2 T. lard in frying pan and heat. Put in pork, stir and fry for 5 minutes, then put in shrimp, fry for 1 minute. Put this mixture aside in bowl. Add remaining lard to frying pan, and put in onion and green peas. Cook 1 minute. Mix eggs with pork and shrimp, pour into pan and stir and cook for 1/2 minute. Serve with steamed rice or noodles.

Steamed Chicken

1 spring chicken
2 tsp. salt
Few slices of ginger
1 spring onion (includes top)

Place the chicken in a bowl with 1/2 pint of water. Put some of the ginger and onion inside the chicken, the remainder in the water. Place the bowl in a large boiler or steamer and steam for two hours at a moderate temperature after the water starts to boil. It is ready to serve when the chicken can be easily pierced with a fork or chopsticks.

Creamed Cabbage

1 lb. Chinese cabbage
3 T. lard, 1 tsp. salt
1 tsp. cornflour
1/2 cup evaporated milk
1/2 pint of stock
1 oz. minced ham

Clean cabbage. Cut into two inch squares. Put into boiling water for 3 minutes and drain. Heat the lard and fry the cabbage for 2 minutes with the salt, then pour in the stock or same amount of water. Dissolve the cornflour in the milk and pour into the pan also. Stir well and simmer for 5 minutes more. Sprinkle the minced ham and pepper on top. Serve piping hot.

The average Chinese is poor. He does not eat such dishes as the above except on very rare occasions. Cabbage and bean curd are regarded as a poor man's food but eaten with rice or noodles he is well nourished since soy beans are an

important source of protein. On Taiwan vegetables are most abundant and meat is fairly reasonable. Meat takes the place of bean curd in the average diet, for soy beans do not grow there. Meat to the Chinese is pork unless otherwise specified.

Chopsticks, "a flight into Oriental Cooking," is a delightful little book of Chinese recipes collected by the wives of U. S. Air Force and Navy personnel with the help of Chinese Air Force Wives. The proceeds from this book printed in 1954 go to the Chinese kindergarten fund. It may be purchased from Caves Book Company, 99 North Chungshan Road (2) Taipei, Formosa, if you would like additional recipes.

Orthodox Presbyterian Hymnal Goes to Press

By unanimous vote of the Hymnal Committee on March 3rd, the contract for the printing of the Orthodox Presbyterian Hymnal was given to the Rayner, Dalheim Company of Chicago. It is this Company that is doing the engraving of the music plates of the new edition of the *Psalter Hymnal* of the Christian Reformed Church, which is soon to appear.

The hymnal will contain 728 hymns with the words set between the staves and will be printed on a very fine paper which will keep the weight of the hymnal well below that of the 1911 edition of the Presbyterian Hymnal, which is now in use in most Orthodox Presbyterian churches. Besides the hymns it will contain Psalter readings based upon a very large proportion of the Psalms, and the Westminster Confession of Faith and Shorter Catechism. The book will be thoroughly indexed with an extensive subject index of Scripture references.

There will be a number of unique features of the book. It is arranged in four main headings—God, The Church, The Christian Life, and Occasional Hymns. The subject matter will be arranged generally in the order of the Westminster Confession of Faith, and care has been taken to ensure that the hymns will doctrinally be sound and that the most suitable tune has been used for each hymn. Great care has been taken also that the tune arrangements are such that they can readily be played and sung. Another unique feature is that printed above each hymn will be a Scripture text. The text selected is that which is most naturally suggested by the hymn and frequently the text upon which the hymn was written. Over one hundred hymns based on Psalms are included in the hymnal.

The Committee has thus far worked for eleven years and has held fully a hundred meetings during that period. A large proportion of the hymns in the English language have been reviewed in making the selections and in securing proper balance for the hymnal. The hymnal is designed for use in all elements of the church life and contains some thirty-five hymns primarily for children, and about sixty-five hymns for informal occasions, the latter being most suitable for Sunday school and young people's groups.

Nearly one half the total funds necessary for the printing of the hymnal has been received from the churches and the Committee let the contract with the good hope that the additional funds necessary will promptly be forthcoming. It will be necessary to pay for the hymnal in full on delivery. The Committee plans to work out an equitable arrangement so that all the congregations will bear their fair share of the total cost of the hymnal and it is quite possible that refunds can ultimately be made to churches which may have contributed more than their share. This money, of course, will not be available until all the hymnals have been distributed to the churches or sold outside the denomination. The Rev. Leroy B. Oliver, Associate Secretary for Home Missions, 624 Schaff Bldg., 1505 Race St., Philadelphia 2, Penna. is the treasurer of the Committee.

The other members of the Committee are Robert S. Marsden, chairman, Robley J. Johnston, Arthur W. Kuschke, Jr., and Edward J. Young.

School of Theology

The School of Theology of Temple University has been dropped from the list of accredited members of the American Association of Theological Schools. Although the action was taken over a year ago, public announcement has just recently appeared in the local press. The reasons for the action have not been made public, and it would appear that even the authorities at Temple University have not been informed in any official way of the grounds for the decision. This has brought to the attention of certain educators, especially in the Philadelphia area, the arbitrary methods of procedure which appear to obtain in the American Association.

Decisions are made in matters of this character by a commission. Its decisions are not subject to review by the Association's general body or by any other organ. It is the more usual opinion in educational circles that accrediting procedures should be designed to assist the progress of education to higher levels. Only by discussion and understanding can such results be obtained. Arbitrary decisions which cannot be meaningfully interpreted have little value in developing sound educational techniques and practices.

Brief Items in the Religious News

A survey by the *Christian Herald* indicates that 31.8% of all Protestant churches in the U. S. have libraries, and that it appears to be a growing trend since 12% of these libraries are less than a year old . . . During 1958 a total of 401 Irish priests were ordained of whom 109 were for foreign dioceses and 47 for Irish missionary societies. The 1959 Irish Catholic Directory states that 3,175 students in the country are preparing for the priesthood . . . Paul's zeal for the faith in "walking 5,880 miles and sailing 6,770 miles" was given as an example for Sunday School workers by the Rev. William Kirschke in addressing some 3000 delegates in attendance at a S. S. convention of the Assemblies of God in Washington, D. C. . . . Roman Catholic construction of churches, schools and hospitals will reach \$1,750,000,000 in 1959 according to a forecast of *Catholic Building and Maintenance*. New schools will comprise the bulk of the valuation total, with a rapid increase in the number of Catholic high schools being built.

Billy Graham's crowd at the final rally of the month-long Melbourne phase of his Australian Crusade was the largest ever to attend one of his meetings, with 143,000 overflowing the out-door Olympic Stadium. Nearly 30,000 decisions were registered during the campaign. A four-week crusade in Sydney is to start April 12. . . . The Church of the Nazarene reports giving for world missions through the general budget has increased 85% during the last 10 years. The total was over \$2,880,000 in 1958 through local church budgets, and two additional record offerings

for world missions at Easter and Thanksgiving exceeded \$1,000,000 each. This church of 300,000 members has about 450 missionaries serving in 40 areas throughout the world . . . The Vatican has approved plans for a \$3,000,000 Basilica of the Annunciation to be built at Nazareth on the alleged site of Gabriel's announcement to the virgin Mary. It will replace an 18th century church that was razed five years ago, and will be the largest Catholic Church in Israel . . . The forced introduction of communes in which wives and husbands and their children live in separate barracks in Communist China has already isolated nearly 50,000,000 children from their parents, according to estimates recently reported.

Ted Hard III

The Rev. Ted Hard, Orthodox Presbyterian missionary in Korea, has suffered a recurrence of the hepatitis from which he had apparently recovered some time ago. Mrs. Hard also had the disease at that time. Mr. and Mrs. Hard and their five children are due to return to the states on furlough this summer, but whether this illness will force any change in plans, one way or the other, is not known at this time. Prayer is urged that recovery may be complete and for wisdom in the decisions to be made.

French Creek Announces Additional Conferences

The French Creek Bible Conference Directorate have planned four Conferences for late summer of this year. The eleventh annual Senior Conference is to be held August 31 through September 7 directed as in previous years by the Rev. Robert Atwell. The eighth annual session of the Junior Hi Conference is to be held the previous week, August 24-31 and is again under the direction of the Rev. Albert G. Edwards, III.

In addition a Children's Conference for grades 4, 5 and 6 is to be held August 17 through noon of August 21 and a Post-Hi Conference is planned for August 22-24. Both these conferences are to be directed by the Rev. Lewis J. Grotenhuis. Details of the conference will be available shortly but it should be

emphasized that there is no thought of possible cancellation of any of them dependent upon such variable factors as registration or personnel.

All the above conferences are to be held at the French Creek State Park including beautiful Honeywell Lake in Berks County. The Conference Association, with its expanding program, is conscious of the need for obtaining its own conference grounds and news of available sites should be transmitted to any of the Association Directors.

Evangelicals Hold Seminar on Church Planning

The second Seminar on Church Planning, conducted under auspices of the Commission on Church Extension and Home Missions of the National Association of Evangelicals, was held February 16 at Trinity Seminary, Chicago. This Seminar, like the first one last October at Western Evangelical Seminary, Portland, Oregon, was under leadership of Dr. Jared F. Gerig, chairman of the NAE Commission.

First speaker on the day's program was Dr. L. L. Grubb, secretary of Grace Brethren Home Mission Society, who used as his subject, "The Challenge of a Burgeoning America." Dr. Grubb showed a series of slides on the expanding metropolitan areas of the country. He told his audience that a 54% population increase might be expected in these areas within the

next fifteen or twenty years and called attention to the tremendous opportunity for church extension which this home mission field offers.

Dr. Milford Eggerding, community planning consultant, spoke on "The Complexity of America's Growth." He stressed the need for long-term planning, indicating that man lives in a natural setting which is constantly changing. The speaker pointed out also that suburban church life often tends to become social in nature rather than spiritual, and church planning should help to overcome this danger.

At the noon meeting which followed a Scandinavian Smorgasbord, Dr. Neil Winegarden, of Wheaton College, outlined a "Strategy for Evangelicals." He told how the NAE Commission on Church Extension and Home Missions plans to meet the challenge of unchurched communities: (1) Provide motivation for building, (2) Conduct research into church needs of the community, (3) Secure representation in American Institute of Planners and on local planning councils. He emphasized that evangelicals should make their voice heard in the local councils and not permit any group to claim representation of all Protestants in the community. In some cities modernist councils of churches have worked with planning commissions in such a way as to preclude the entrance of Bible-believing churches, particularly into new communities. The NAE has in some areas been able to help forestall such discrimination.

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