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THE REV. RICHARD B. GAFFIN AND FAMILY

Shown with Mr. Gaffin, who has just returned to mission work in China, are Mrs. Gaffin and Margaret, Charles, Richard, and John.

July 10, 1947

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Your FAMILY ALTAR

Christian Revolutionaries

It is characteristic of most of us to love the *status quo*. Nothing bothers us so much as to have someone come along and blast to bits a cherished notion. Particularly is this true of the ungodly person who thinks himself independent of God. When the Christian faith is presented to him clearly, he revolts against it, calls it sectarian, and accuses the minister of the gospel of being a disturber of the peace. Thus in Thessalonica Paul and Silas are charged with turning the world upside down and with acting contrary to the decrees of Caesar. They are accused of giving allegiance to another king, Jesus of Nazareth. Their particular action which provoked a mob of hoodlums to bring these charges was the simple exposition of the Scriptures in which they reasoned that the Old Testament pictured a suffering Messiah and that Jesus was that Messiah. Their interpretation was true albeit contrary to the accepted one of the Jewish leaders of that day. Quite exaggerated and slanderous were these charges but not without an element of truth in them. They did believe that Jesus was King—not an earthly king—but the ruler of a spiritual realm. They were seeking to set the world right side up. For they believed that the world needed to be straightened out. Paul and his companion were revolutionaries. Sin had created an intolerable situation; men had false ideas about God and His requirements for righteousness. His servants set out to bring the truth to the world, and in doing that they brought forth the enemies of God into open battle. If there was a furor raised over their teaching, it was inevitable, for here was truth dispelling error and the kingdom of Christ coming to grips with Satan, the father of lies.

How often the Christian witness is accused of being a disturber of the peace or a radical! But let not that accusation bother him, for he is in very good company. Among his fellows are Elijah and Jesus, our Saviour.

They, too, were said to be guilty of stirring up the people, of upsetting the accepted order of things. But the observation has been made that in the course of human history those who have made the greatest contributions

to thought and life have been considered by their contemporaries to be radical. And surely, if anyone has a task of upsetting the accepted ways of thinking and acting in this present age, it is the Christian. He must suffer the reproach heaped upon "extremists." For it is his work to witness to the truth in the midst of error. And when he skilfully probes into the wounds of this world with all of the deadly infection of sin and error, he is bound to bring pain and cries of discomfort. As the physician must cause pain when he puts a dislocated arm back into its socket, so the disciple of Christ must call forth objection from the world when he seeks to dispel unbelief.

Nor may the Christian ever be anything else but a disturber of the peace, for he must follow His Lord who said, "I came not to bring peace, but a sword." Once a child of God ceases to combat error in all its forms he has surrendered to the enemy. He will find that without assuming the form of a crusader parading before the world with trumpets and banners but in calm devotion to duty he will irritate those who do not hold the truth in sincerity. It will be a temptation to withdraw from the field of conflict when the overwhelming majority condemns the position of the humble believer as being out of harmony with the practice or belief of most people. But let us not lose our perspective. Let God's Word stand and let every man be a liar. At the root of the difficulties caused in the proclamation of the gospel is not that preaching but the sin which the gospel seeks to remove.

"Dare to be a Daniel, dare to stand alone,

Dare to have a purpose firm, dare to make it known."

—LE ROY B. OLIVER

Daily Bible Readings

Week of July 14 (Continued)

Wednesday *I Kings 18:1-10*
 Thursday *I Kings 18:11-20*
 Friday *I Kings 18:21-35*
 Saturday *I Kings 18:36-46*
 Sunday *I Kings 19:1-15*

Questions for Sabbath Meditation

1. Why did Obadiah hide the hundred prophets? Did this deter Elijah from going to meet Ahab?
2. Where did Elijah assess the blame for the trouble in Israel?
3. Whom did Ahab believe was the cause of the trouble in Israel?
4. In the contest between Elijah and the prophets of Baal on Mt. Carmel who was the victor and how?

Week of July 21

Monday *Luke 12:49-59*
 Tuesday *Luke 20:1-8*
 Wednesday *Luke 20:9-20*
 Thursday *Luke 23:1-12*
 Friday *Luke 23:13-25*
 Saturday *James 3:1-9*
 Sunday *James 4:1-10*

Questions for Sabbath Meditation

1. Did Christ come to give peace on the earth? Explain.
2. What are the consequences of opposition to Christ? To whom does Jesus refer in Luke 20:17-18.
3. Of what did the multitude accuse Jesus before Pilate? Was it a valid charge?
4. What is the origin of contentions?

Week of July 28

Monday *I Corinthians 1:1-13*
 Tuesday *I Corinthians 3:1-11*
 Wednesday *Psalms 119:145-160*
 Thursday *Psalms 119:161-176*

Some Prayer Suggestions

Pray that young people may be led to devote their lives to teaching in Christian Schools.

Pray for the Missions Committees during the difficult summer months.

Need for Bibles

A REPORT from the first conference of the International Bible Societies states that twenty-four million Bibles annually are needed to catch up with world shortages of the Scriptures. In Japan there is a "black market" in Bibles, which are being sold at about \$4.00 though the normal rate is about 80 cents.

Modern Korean Daniels

Enduring Hardship as Servants of Christ

Summarized from an Account by MR. CHUN, YOUNG CHANG
Field Representative of the Korea Theological Seminary

THE Japanese had three definite purposes in their persecution of the Korean Christians. The first was to raise doubts on the part of the Korean Christians concerning their faith. The second was to make the Korean Christians faithful subjects of the Japanese sovereigns. The third was to destroy the admiration of the Koreans for American and English people and customs. The Japanese thought that the best way to accomplish these purposes was to force the Korean Christians to worship at the Japanese Shinto Shrines.

The first step in this direction came in 1932, with a request that the pupils of the three mission schools in Pyeng Yang attend the ceremony of the "consolation" of the Japanese war dead. This ceremony consisted in two parts, one being related to the soldiers who had died in the Manchurian war, and the other being more national in character. The school principals decided to allow the pupils to attend the second of these, but not the first. However, through trickery, the Japanese deceived them, and actually the pupils attended both parts.

The next step toward the accomplishment of the Japanese purpose was in 1937, when an effort was made to force the pupils of the three schools to worship at the Shinto Shrines. At first everyone from missionaries to Korean pastors and Christians rebelled against this. The president of one of the schools wrote a letter indicating that he would allow only representatives of the schools to engage in this worship, but after consultation with Dr. Park Heung Yong, he threw this letter into the fire, instead of mailing it. The answer was sent that the pupils would not be permitted to worship at the Shrines. The same year the three schools were ordered by the Japanese government to close their doors.

The third step was the attempt to force the Korean churches and Christians to worship at the Shrines. At first all missionaries and Christians refused. In October 1938 the General Assembly of the Presbyterian Church was

Mr. Chun is a Korean who has come to this country to take work at Westminster Theological Seminary. He is representing the Board of Directors of the Korea Theological Seminary in Pusan. The following is a condensation and summary of the first part of a work on the history of the persecution of the Korean Church during the war, which Mr. Chun is in the process of writing.

To the best of our knowledge, almost nothing has been published in American periodicals concerning this persecution of Christians in Korea. It is a most significant feature of modern Church history. In the near future THE GUARDIAN plans to present more of this story, telling of some of the other heroes of the faith, of whom Mr. Chun writes.

held in Pyeng Yang. Before the meeting, Pastor Hong Tack Ki, who was to be the moderator, was required to appear at the police station and was instructed to call only for the affirmative votes, and not for the negative votes. About two hundred policemen attended the meeting, and watched the delegates. When the meeting was called to order, the question of worshiping at the Shinto Shrines was raised, and when the question was put, the moderator called only for the affirmative votes. There were but four "ayes." Nevertheless the chair declared the motion carried. Several missionaries filed a protest against this, pointing out that the refusal to call for a negative vote was contrary to all parliamentary rules. One of those who protested most vigorously was the Rev. Bruce F. Hunt, Orthodox Presbyterian missionary. Later on he was required to appear at the police station in answer to a summons. But he continued his brave stand, until after having been in prison for a while, he was forcibly repatriated.

Since the Presbyterian Church, which was the largest in Korea, had thus authorized worship at the Shrines,

the other churches soon followed suit. The Methodist Church, the Holiness Church, and the Salvation Army all submitted to the demands of the government.

Two parties arose in the Korean Church as a result of this matter of Shrine worship. There were those who were willing to follow the demands of the Japanese government, and this was the largest party. But there were others, those who opposed the Government and refused to worship at the Shrines. It is not my purpose to speak of the former group. That would be necessary in a mere historical report, but would not be of encouragement to us in our faith. I wish rather to speak of the modern Daniels, the Korean Shadrachs, Meshachs and Abednegos. These men protested to the Japanese Government itself, that what was being required was unrighteousness, and they declared that if the Government continued its policy, its country would in the near future be destroyed. To speak of these men will be to strengthen the faith of their Christian brethren in the American churches, and will be the just pride of the Korean church.

I myself spent about one year in prison in Kobe, Japan, being released on December 4, 1942. Because I refused to worship at the Shrines, I was charged with being a breaker of the peace, with disapproving of what the Japanese called their "holy war," and with hoping for our (Korean) national independence. My brief prison experience taught me that three things are needed if one is to hold fast to his faith under persecution. He must be brave; he must be faithful unto death; and he must hold fast the testimony of Jesus Christ our Saviour.

Korean pastors who opposed Shrine worship used to quote Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Following are the brief stories of some of our modern Daniels who did not fear the Japanese police who were able

to kill the body only, but who rather feared Him who is able to destroy both body and soul in hell.

Pastor Han, Sang Dong, who is now field secretary of the new Korea Theological Seminary at Pusan, not only refused for himself to worship at the Shrine, but organized a movement for renewed resistance against such worship. He became the leader of this resistance movement. On one occasion he was visiting in a Christian home, trying to persuade the people not to worship at the Shrines. A police detective came to the door and asked, "Is Pastor Han, Sang Dong at your home?" Pastor Han, knowing the man was a detective, might have escaped, but instead he came to the door instantly and replied, "I am Pastor Han." The detective asked, "What have you been doing lately?" Though he knew of the cruelty of the Japanese to Christians, he replied bravely and without hesitation, "I am trying to persuade the Christians not to worship at the Shinto Shrines." This may seem like a simple, rather cold story, as it is told, but knowing the situation in Korea at the time, one can only say that Pastor Han was indeed the possessor of a brave faith.

Then there is the story, also true, of Pastor Choi, Pong Such, who lived in Pyeng Yang. He was famous for many acts of heroic Christian faith. He also joined the resistance movement begun by Pastor Han. On one Sunday he went to the house of Deacon Lee Kang Rock for the Sunday service. A policeman came to the house and met him, and said, "Why did you come to this house?" Pastor Choi replied, "I came to worship God, our Heavenly Father." The detective then asked, "Why did you not go to church to worship God?" The pastor answered, "I can't go to church to worship God because there is no God in the church, for almost everyone worships at the Shinto Shrines." "What is your main business these days?" the detective then asked, and the reply came, "I am advising the Christians to refuse to worship at the Japanese Shinto Shrines." Pastor Choi was immediately arrested, and was held at the police station for nearly two months. Though presently released, he was arrested again in 1939, and after being imprisoned for about four and a half years, he died on April 16th, 1944, ten days after having been released on bail.

And I must tell you too about Elder Park, one of the older Christians, being more than sixty years of age when these things happened. Elder Park was converted to Christianity when about 30 years old, after having been for years a student of Chinese literature and a Buddhist. One morning in 1937, while he was engaged in prayer, he became convinced that he would soon be required to take a leading part in contending for his Saviour,—that he would have to fight for Jesus with his life. Returning home, he learned that three schools had been closed for not worshipping at the Shrines. Immediately he went to the Governor General of Korea, at Seoul, and urged him to withdraw the requirement of worshipping at the Shrines. Twelve times he went and presented this appeal at Seoul. He also offered petitions to other government officials, and finally presented one even to the official Japanese Diet.

Chaplain John W. Betzold of the Orthodox Presbyterian Church, who is now in Korea, has made photographs of the letter of petition which was submitted to the Japanese Diet. In substance, Elder Park declared that Jehovah is the only true God, that He rules heaven and earth and that those countries which worship Him are blessed, but those that oppose Him perish by His power. Further, added Elder Park, to force Korean Christians to worship at the Shrines is sin against God. Korean Christians should be released from prison. If the Japanese did not repent, God would soon cause their country to perish. Elder Park also offered to go through a trial to determine whether Jehovah, whom he worshiped, or Amaterasu Omikami who is supposed to be the sun goddess of Japan, was the true god. He offered to take a position atop a pile of firewood which was to be set ablaze. If he was not burnt, then Jehovah was the true God, and the Japanese were to make Christianity their national religion.

Elder Park, accompanied by a Christian lady, Miss An, went to Tokyo, making the trip without difficulty though the Japanese were usually very strict in examining Koreans traveling by ship to Japan. From a position in the gallery, while the Diet was in session, Elder Park threw his letter of petition to the platform as a government official on religion rose to speak. At the same time Elder Park cried out, "This is the great mission of Jehovah

God." The Diet was thrown into an uproar, and Elder Park, his son, and Miss An were arrested and imprisoned. Elder Park later died in prison, after having spent five and a half years in jail.

In order to show something of what being a Christian in Korea in these times might cost, we should say a little about some of the tortures which the Japanese used, in an effort to force the Christians to worship at the Shrines. The refusal of sufficient food and of necessary exercise was a small part of this torture. Occasionally Christians were required to stand for long periods of time, and were denied sleep. If they became drowsy and their heads started to droop, guards beat them with long bamboo sticks. This sort of thing might last for several days. One Christian woman was forced to kneel on the ground, and a Japanese policeman cruelly stepped on the backs of her legs with his heavy metal soled boots, causing blood to run from the wounds. Then there was a torture popularly known as "riding an aeroplane." The victim was suspended by his feet between two upright poles, and swung back and forth so his body struck a wall. Pastor Choi, mentioned above, was left for a time in a cell with condemned murderers, and was frequently beaten by them. It would be possible to mention other forms of torture also.

All of these things Korean Christians suffered and endured, rather than be disloyal to their Saviour Christ. Oftentimes they were told that they would be released from prison if they would only promise to be obedient to the demands of the Japanese government. There is some evidence that the Japanese had planned to execute 30,000 Korean Christians on August 17, 1945. But on August 14th, Japan was forced to surrender to the allied powers.

Even while in prison, these faithful Korean Daniels did not hesitate to preach the gospel to any who came and would talk with them. They bore unhesitating testimony to the redeeming grace of Christ, and there are many individuals who came to a saving knowledge of Christ through this prison testimony. In some cases services of worship were regularly held in the prisons, and the efforts of the Japanese to stop such practices proved unavailing.

A word about the daily life of some (See "Korean Daniels," page 204)

"That Perimeter with the Barbed Wire"

Address Delivered at the Commencement Exercises of
Westminster Theological Seminary, May 7, 1947.

By the REV. JAMES E. COUSAR, JR., D.D.
Pastor, First Presbyterian Church, Florence, S. C.

MR. CHAIRMAN, Members of the Board of Trustees, of the Faculty, and of the Class of 1947, and Friends:

Ever since I have known that I was to have the high privilege and the sobering responsibility of speaking to this graduating class, there has been taking shape in my mind a comparison between the outlook which is theirs and that which confronted me when I sat where they are today.

Like yourselves, I was a member of one of the first classes to go forth to minister in what, even then, was beginning to be called, "a brave, new, post-war world." The thunderheads on our secular horizon were very much the same as those you are seeing—hostile Russia, terrifying new instruments of destruction, the threat of another World War, and of greater immediate import, the rising cost of living for two. Actually, however, though there were these external likenesses, our Kingdom outlook was not at all like yours. You are, I am sure, fully abreast of the conditions that now prevail in your own and in sister denominations. We went forth almost completely unaware of the startling changes that were in store for the church. There had been in our classrooms a few who had protested certain points of Presbyterian doctrine. In our middle year, when we began the study of the Decrees of God, the cool, bracing wind of Calvinism did prove itself a bit too severe for some of us, clothed only, as we were, in the sketchy Biblical knowledge imparted in Sunday School. But as far as we knew, unorthodoxy was non-existent, save in some places far above the Mason and Dixon line! Heresy was still frowned upon; the heretic's course was likely to be disturbed and short.

Coming now more directly to what is intended to be the real thrust of this address, there was then not discernible much feeling, if any, that the assump-

tion of our ordination vows would be a thing of bondage and a crippling restraint. One of our number was to become an evangelist of some note; he is confessedly a believer in double predestination, but it seems never to have prevented him from calling sinners to repentance. Some of us fell in love with the original tongues of Scripture. We rejoiced over every new shade of meaning we could discover for ourselves as a miser might gloat over a gold nugget dug from the sands. Yet none seemed constrained to keep these shining treasures hidden from the inquiring eyes of fellow presbyters because one was committed beforehand to an acceptance of Scripture as the inerrant word of God. Nor were we greatly concerned because there were those who said that the Bible, our "infallible rule of faith and practice," could not be squared with Darwinian evolution.

In more recent decades, however—let us say, since the 20's and 30's—other voices have raised a disturbing note. They have been disquieting precisely because they have suggested that we and all our brethren, all these years, have been caught in the toils of a system that cancels decisive action and enslaves creative thought. Worse than that, it is even implied that we have actually become modern day Pharisees, making void by our traditions the word of God.

An Illustration Misapplied

Let us be concrete. An illustration that has been going the rounds amongst us reads something like this: Against a certain island held by the Japanese, an offense was launched. Sufficient headway was soon made to establish what is technically known as a "perimeter." This was a sort of semi-circular defense line projecting to the right and to the left from the initial beach head and held by two or three divisions of heavily armed men. Within the two outstretched wings

were landing strips, ammunition dumps, supplies of food, and all else that had to be assembled before the final attack could be mounted. Along the outer edges of this perimeter barbed wire was strung—thick, vicious strands of it, on which a man might impale himself. Dangling from this wire were old tin cans, battered helmets, and the like, anything capable of making a noise. Beneath it land mines were sown. Just back of it concealed machine guns were placed, arranged so that any area could quickly be swept by cross fire. And if any hapless Jap seeking to infiltrate the inner area of the perimeter should rattle those tin cans or make those helmets to clank together, instantly he would be cut down by a hail of bullets. For what was in the perimeter must be defended at all hazards. The accumulation of material there spelled victory: the destruction of that perimeter meant defeat.

Now for the application, which is being made. Let the blood-thirsty Japs stand for those earnest young people of our Southland, seekers after eternal life. Within the perimeter are the objects of their quest—truth spelled with large letters, the ideals that are Christ's, the dream of a highway which only the high soul can climb. Then the barbed wire around this perimeter will typify—what do you suppose? Those social customs and mores but more particularly the moral and doctrinal patterns, such as the Westminster Confession, which we, unfeeling theologians, have been stringing around our Calvinistic perimeter, ostensibly to protect the precious things of our faith, but actually to inflict torment and death upon hapless youth.

Are the Creeds a Hindrance to Faith?

Now the metamorphosis which must be carried through before the application is complete fills us, it must be

confessed, with astonishment. That Calvinistic theologians have suddenly been changed into vigilant G. I.'s (or is it in the reverse order?)—that's not so bad! We who have had sons in service confess that we have sometimes caught ourselves wishing that we might be young again so that we could take our places alongside them. That our cruel enemy has become a lad hungering and thirsting after righteousness, his stealthy approach the progress of a pilgrim, requires of us a homiletic broad jump of no mean proportions. We let it pass, however, for our gospel of grace is indeed capable of wonders and miracles as marvelous as this! But we are far from acquiescing in what is to come next. For now our precious Calvinistic creed, within the framework of which we have preached all these years, is discovered to be but cruel barbed wire. The solemn warnings of its evangel are not what we supposed them to be, but only jangling, rusty cans and clanking helmets. Our Standards are now treacherous land mines, lethal machine guns, and all the other weapons of terror and obscene death. While sorrowfully admitting our full share of responsibility for social customs and prejudices inimical to the gospel, we recoil in horror; yea, verily, we are distressed and in grief that cherished brethren should have come to feel thus about the symbols of our faith.

Now I would not have you to think that such clamor is churchwide, nor even that it is as purposeful as all this might indicate. But the questioning is there and the expression of it has been widespread enough to give concern. One critic, for instance, questions whether one can be convinced by the interpretation concerning the future in chapters 32 and 33 of the Confession of Faith. He even says that thousands today suffer untold anguish and doubt because the church clings to such unreasonable and unbelievable doctrines in which human beings can find no sense. Another inveighs against what is called the "spirit of dogmatism and a narrow conception of the Christian message" incorporated in our creed. This is further elaborated in part to mean that it is difficult for a Presbyterian (1) to teach the Bible in the light of modern scholarship, (2) to speak from his conscience if he is a pacifist, or (3) to mention scientific discoveries and theories which have an accepted place in modern thought.

And so the entanglements are described, sometimes as a fence built around young hearts in which a dream has been planted, and, more somberly, as tautly strung barbed wire reaching clear around our perimeter of Reformed doctrine.

The Creeds as a Protection

In answer to all this and for the encouragement of you who are so soon to step into the firing line, we desire to advance some reasons for rather rejoicing because we have a Reformed creed and because, we are sure, you are eager for the coming of the day when you will be able publicly to stand upon it as your own personal statement of truth. We begin by naming as our very first reason one thing that has been charged against us, but with variations. These Standards, we assert, have served us well and do serve as a *protection*, a minimum protection, if you will, against that which would otherwise work spiritual desolation. They were never designed to stifle believing inquiry, and we challenge anyone to demonstrate that they have ever operated to keep earnest souls from entering into *life*. This venerable document stands or falls upon the fidelity, the accuracy, with which it sets forth "the system of doctrine taught in the Holy Scriptures." If it can be shown from these Scriptures that it departs in any wise from the inspired norm, by all means let us hasten to make it conform thereto. But until then, until its error has been demonstrated conclusively, we protest against every effort to stigmatize it, at best as only a meaningless tradition, or at worst as the chains of a spiritual bondage.

For our own part—and we trust that we are not devoid of sympathy for those who are in some valley of decision—we have been largely unmoved by the stories heard from time to time of earnest seekers after truth who have been repelled by the quality of our Calvinism. That there have been a few such is not to be questioned. Indeed, we regret that thoughtful men of their caliber cannot see eye to eye with us. We need and desire more genuine service and worship of God with all our mind. But after all, if there are some who cannot agree with us in these things, are there not other tribes in the Israel of God among whom they can be perfectly at home? And until the day comes when "we all attain unto the unity of the faith,

and of the knowledge of the Son of God," why begrudge us our ancient walls of defense? Our fathers did not build them to imprison Christians, but to guard themselves and their children after them against those brought in privily who would lead captive "silly little women" (for these are Paul's very words) and some silly little men and some silly little young people, too (II Tim. 3:6).

Castellio of Savoy in John Calvin's day studied in preparation for the gospel ministry. But when he questioned the canonicity of the three books attributed to Solomon, Calvin wrote thus of his examination: "We . . . exhorted him against trusting unreasonably in his own judgment, especially where nothing was taught which all the world had not been aware of before he was born. All these arguments having no effect upon him, we thought it necessary to consider among ourselves what we ought to do. Our unanimous opinion was that it would be dangerous and set a bad precedent to admit him to the ministry in these circumstances." (Paul Henry: *Life and Times of John Calvin*, II, pp. 34, 155.) Had all other bodies charged with the responsibility of establishing shepherds over flocks been as faithful since that day as were Calvin and his colleagues, we might not now be witnessing the strange spectacle of increasing antipathy among so-called Calvinists to Calvinism. For though there was a time, in the words of the Psalmist, when "a man was famous according as he had lifted up axes upon the thick trees" to build God's sanctuary, now it does seem that our famous ones are those "who break down the carved work thereof . . . with axes and hammers" (Ps. 74:5, 6). "The intellectual fuzziness and inexcusable illogic so pitifully evident in many Protestant expositions of a fuzzy and illogical faith" (George Hedley: *The Christian Heritage of America*, p. 24), has its origin exactly in the place where men have revolted against solemnly self-assumed Scriptural restraints. Having torn down the hedge around the vineyard, and thus laid it open to every ravaging beast, it is small wonder that even the world has begun to question the quality of the fruit which the keepers of the vineyard are bringing forth. Calvinistic standards have insured a reasonable protection for the Church; until something better is discovered. (See "Cousar," page 204)

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORS

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Leslie W. Sloat
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Stars or a Team?

IT IS often pointed out by Christian people that education as such will not save the world. Nothing could be more true, as every one who has ever thought of Germany knows very well. Cooking will not save the world alone either, but it is like education in this respect that both of them are highly useful in order to serve God adequately and to get the greatest value from life. Schools, colleges, seminaries are therefore agencies to be nurtured rather than despised, as has sometimes been the case.

THE PRESBYTERIAN GUARDIAN welcomes the fact that the importance of good Christian education is being increasingly recognized by American fundamentalism. Articles and comment in such magazines as *Christian Life and Times* and *United Evangelical Action* confirm this, as do the increasing enrollments (even apart from war-bred conditions) of fundamentalist colleges. A still more positive sign is the encouragement being given by fundamentalists to the founding of distinctively Christian elementary and high schools.

Probably the crowning development in fundamentalist higher education of the last few weeks is the announcement that the Fuller Theological Seminary is to open in Pasadena, California, on October first. Among the faculty members are the Rev. Wilbur M. Smith, D.D. (Presbyterian, U.S.A.) of Moody Bible Institute, the Rev. Carl F. H. Henry, Th.D. (Baptist) of Northern Baptist Theological Seminary, and the Rev. Everett F. Harrison (Presbyterian, U.S.A.) of Dallas Theological Seminary, men widely known in fundamentalist circles.

Many years ago the late Benjamin B. Warfield vigorously defended, in the controversies of his day, the principle of "free study." He believed, and we agree with him, that a candidate for the gospel ministry should be free to prepare himself for the work to which God has called him at any institution he chooses. It is then the duty of the Church, before ordaining him, to discover whether his preparation has been adequate and whether his beliefs are in accord with the doctrinal standards of the body. The principle of free study is an important one in the effort to ensure a well-trained ministry for the Christian church in general. In some denominations it may have lesser importance than in others but the idea is sound. The fact that Westminster Seminary is not under denominational control, and is directed by a Board of Trustees whose members come from various Churches, is an encouragement of this principle. Fuller Theological Seminary is announced as an interdenominational seminary. This does not mean, however, that the two institutions are to be similar. The distinction which will exist between them is one of large importance and merits some attention.

The doctrinal standards of Fuller Seminary have not yet, to our knowledge, been published, but since the faculty is to be in accord with those standards, their character can be gauged to a considerable extent by the members of the faculty, announced and invited, and by the board of trustees. Westminster Seminary has stood like a rock throughout its history on the propositions that a system of doctrine is taught by the Bible, that that system is what is generally known as the Reformed Faith, and that it has a practical application to all of life. The Reformed Faith inspires enthusiasm, it makes the Bible live, it has an answer to the difficulties of modern thought and philosophy, it puts man lost and sunk in sin into living relation with divine truth through the free grace of God. All in all it presents to men the relationship between God and His whole rich creation in the realms of both common grace and special grace. There is nothing more comprehensive or soul-satisfying than such an understanding.

American fundamentalism has preached a far more limited creed. It has, characteristically, stood on a platform of discrete points, elements taken

out of systems of doctrine, rather than elements making up such a system. A platform like that has many uses. It may help Christians to work together for certain limited objectives in the fields, for example, of radio, of the relation of church and state, of newspaper publicity. But there is one thing for which such a platform is not good. It is not good as a foundation for solid, hard, systematic thinking, learning and teaching. There something with a bigger scope, a more rounded outline, a truly comprehensive and far-reaching vision is desirable.

The faculty of Fuller Seminary represents the idea of aggregating a collection of loosely related points. The Westminster faculty represents a carefully integrated system. It is for this reason that we are convinced that Westminster Seminary promises to continue to be superior to the newer Fuller. Fuller is attempting to gather a galaxy of individual stars, Westminster has a team. Every American knows what happens in such a case on the football field. We believe the rule holds good in education for the ministry.

It is the lack of a carefully integrated system of doctrine, based firmly on Scripture, which is one of the weakest points in American fundamentalism. For to many the five-, ten-, fifteen-point bases of doctrine contain all that is vital. These ought to be only a foundation for co-operation in such common endeavors as are necessary and proper, not a manual of doctrine for teaching and preaching. May the day come, and come soon, when American fundamentalists will stop being content with the minimum of God's truth and start proclaiming the maximum. They will have to guard against fads, hobbies, personal inspirations, just as they do now, but the remarkable thing is that a system of truth is itself a guard against such things. The fad gets a start when a hole is there for it to enter. A well-integrated system will not provide any such holes. Strength comes from the full doctrine of the Bible.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Titus 3:5,6.

The Burning Bush

By the REV. EDWARD J. YOUNG, Ph.D.

Professor of Old Testament in Westminster Theological Seminary

WE ARE to study the revelation of God to Moses at Sinai. When God spoke to Moses, He spoke both in words and in mighty deeds. Israel at this time was a slave nation; she was in harsh bondage to the land of Egypt. In connection with the mighty deliverance which the Lord would accomplish, it was necessary that all the world should behold wondrous displays of His power. It is for this reason that the time of the Exodus is the first great period of miracles in Biblical history.

When man has nearly given up hope, and all seems dark before him, God intervenes. The Israelites had been in bondage under hard taskmasters. Moses had fled for his life. He was now separated from his people and alone in the desert. No doubt he had many times reflected upon the condition of his nation. No doubt he had often wondered whether God, the God of his father, would intervene and bring deliverance. Moses was now a shepherd, and probably would have continued thus, had not God spoken.

The Revelation at Sinai

It was while he was in the ordinary course of his duties that the Lord spoke to him. God had heard the cry of His people; He had "looked upon the children of Israel, and God had respect unto them" (Exodus 2:25). And, that He might impress upon His servant the magnitude of the deliverance to be performed, the Lord wrought a miracle. The Angel of the Lord appeared unto Moses in the midst of a bush, and the bush was burning and yet was not consumed.

The miracle produced the desired effect upon Moses. Moses recognized that here was something unusual, and he turned aside to see what actually was transpiring. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burned" (Exodus 3:3). It is well that we pause and consider the effect of a miracle. In the Old Testament a miracle is regarded as a sign or wonder. It is that which, because of its unusual nature, produces an effect of astonishment and wonder in the mind of the beholder. This effect of wonder and astonish-

ment is because of the mysterious nature of the miracle. For a miracle is mysterious. It reveals, in a manner that passes the ability of human comprehension, the power and greatness of God.

In the ordinary course of providence the Lord our God is pleased to work through means or secondary causes. However, since He is the Lord God omnipotent, He is free to work above means or without them or even against them. When He does thus work, man beholds a miracle and is immediately impressed with the transcendent power of the Holy God. It goes without saying that only God can perform a miracle. Satan may imitate, and in fact does do so. However, Satan cannot perform a true miracle, and the children of God may always distinguish between the true and the counterfeit. This will become clear as we proceed.

The bush was burning, yet was not consumed. It would appear that in this instance the Lord was working against means. In the ordinary course of nature, fire burns and devours wood. In this case, however, the fire was burning and yet had no power to devour the wood. The original Hebrew is very graphic. The bush was not eaten. And it was this wondrous sight which Moses beheld!

We have said that in the performance of a miracle the Lord works contrary to the ordinary course of nature. That is certainly true in the case of the burning bush. There is also something else which emerges in any proper study of miracles. A miracle is an act of God performed in the external world. It is very necessary that we note this fact. When we say that a miracle is performed in the external world, we mean that it is done outside of ourselves in the world round about where we may discern it through our senses. Surely that was the case with the burning bush. Moses *beheld* this great sight.

If we will carefully consider the great miracles of the Bible, we will discover that all of them were performed in the external world. For example, note the following: the burning bush, the plagues of Egypt, the fall of the walls of Jericho, the floating

axe-head, the changing of water to wine at Cana, the raising of Lazarus, the resurrection of Christ. All true miracles, then, are performed in the world round about.

This raises an important question. What about the new birth? Is not the new birth itself a miracle? This question we would answer in the negative. The new birth is most certainly supernatural. It is the work of the Holy Spirit of God, and in no sense the work of man. But, it is not performed in the world round about. It is mysterious and quiet, wrought upon the heart of man. It cannot be discerned by the senses, as could the burning bush. Nor can it produce upon the beholder the sense of awe and wonder that could be produced by the burning bush, for it cannot be seen. We should regard the new birth therefore, not as a miracle, but as a supernatural work of the sovereign Spirit of God whereby He brings the dead to life. A miracle, in the strict sense, is performed in the external world.

The Purpose of the Miracle

It should be noted that the revelation of the burning bush was made to Moses at a time when it was entirely necessary to convince him that God was about to save His people. Miracles, therefore, are not events which are performed merely for the entertainment of mankind. They are not even events which are performed merely to exhibit the power of God. They are, rather, events which are deliberately intended to be signs or attestations as direct acts of God's special redemptive revelation. In the Old Testament the miracle is sometimes referred to as a sign. It is performed in order to point the attention of sinful mankind to that which the Lord is doing for the redemption of man.

The miracle is therefore an act of God's redemptive revelation. It must ever impress upon the beholder the great power of the saving God, and it should produce in his mind a sense of reverence and awe. It should convince man that God is able to do that which He has promised.

And now another point must be stressed. The miracle is performed in accompaniment with a revelation to man in words. The miracle is never left to bewilder and confuse man. Rather, the good Lord gives to man an explanation of that which He will do.

The accompanying miracle strengthens the faith of man. So it was in this case. Moses was not left dazzled by the majesty of the miracle, without knowledge of its purpose. For God spake to Moses from the bush, "I am the God of thy father."

It is this fact which enabled the devout Israelite to distinguish between the true and the false. When Satan imitated the miracles of God, his imitation was not clever enough. For he left out much that was essential to the miracle. He could not, in the very nature of the case, have sovereign control over nature, nor could he reveal to man the true explanation of the future. Therefore, Satan can do nothing more than perform signs and lying wonders. He can never perform a true miracle. And when the accompanying word of prophecy is omitted, the saints of God may know that the hand of God is not present. The true miracle is a direct act of God's special revelation, performed in the external world, contrary to the ordinary course of nature, and designed to be an attestation and sign. When Moses beheld the burning bush, he knew that the saving, redeeming, restoring God was acting.

The Meaning of the Miracle

In order that Moses should be fully impressed with the importance of the work which God was to perform, the Lord wrought a miracle which would accomplish this end. That this particular miracle had a symbolical meaning has long been acknowledged. The bush was only a lowly desert bush, such as grows in the wild wilderness of Sinai. Probably it was only a thorn-bush. Its lowly, ordinary nature well served as a fitting representation of the people of Israel in their present estate of humiliation.

The thorn-bush was burning. The burning fire symbolized the fire of judgment which was refining and consuming the people. It represented the iron furnace in which the people were tested and purified (Deuteronomy 4:20). The fire of severe affliction was burning, yet it did not consume the people, for in the midst of the bush was the Lord, who chastened His people yet did not permit the fire utterly to destroy them.

Moses would thus learn that the Lord had not forsaken His people. "I am the God of thy father." God had watched over His own, even while they passed through the fiery trial of afflic-

tion, and the wave of death was near to them. God was yet with them and had heard their cry. He was carrying out His eternal purposes of redemption. For the time was now approaching when the Israelites must be formally organized into the theocracy. God had not forgotten them. Hence the bush, although it was burning, was not consumed.

The memory of this remarkable

miracle must ever have remained with Moses. For he had learned that the God of his father was not a local, tribal deity, like the gods of the nations round about. He was the God of heaven and earth, the God who controls the forces of nature, the God who, to save His people, may work above, without and even contrary to these forces. He was the God of miracle. He was the God of salvation.

"Once there was a Missionary . . ."

The Nickel That Wrote a Song

By the REV. BRUCE F. HUNT

Orthodox Presbyterian Missionary in Korea

"ONCE there was a missionary" who was put in prison. Now this is the way it happened. As you know by now, a missionary is one sent out by God and Christian people, sometimes to foreign lands and sometimes to people in his own country, to tell them about God and His love for the world.

Many times he meets people who do not love God and who do not want to hear the good news He has to tell them. This particular missionary, who had a nickel that wrote a song in prison, was put in jail by the Japanese police in Manchuria because he had been teaching folks that there was only one God and that it was wrong to worship the Japanese emperor as a god.

First they put him in a crowded city jail in a small cell with twenty-four Chinese, Japanese and Russians. The prisoners did not have any beds or chairs in the cell and had to sit or lie on the floor. They had no blankets to cover themselves at night, no water to wash with, and so little food that they were hungry all the time.

One day the police put handcuffs on the missionary and took him with two other missionaries and two Korean Christians far away to a big penitentiary, with high brick walls. They put the missionary in a tiny cell all by himself. It was very cold in the cell. The police did not let him have his Bible or anything else to read and he was very lonely.

On the first morning he prayed and sang the hymns he could remember, and said all the Bible verses he could think of that he had learned when he was a boy. He went through some

setting-up exercises. He tried to clean his clothing as best he could. But even after all this he had lots of time left just to look out of the window at the blue sky and leafless trees which were about all he could see from the window. He thought of home and all the nice things one has when one is free. He thought about his wife and children. He wondered how long he would be in prison, and as he thought of the long empty days that might be ahead of him, he became very discouraged. The police had given him a large chunk of steamed corn with a little bit of vegetable for breakfast. For dinner they gave him some more steamed corn, with a bit of watery cabbage soup. In the afternoon he didn't have anything to do, so he sang the same songs, said the same Bible verses, did the same exercises, and still had a lot of time. Supper came early, at five o'clock, and it was another chunk of steamed corn with a little bit of cooked vegetable. He ate his food, and then the long evening, before bed time, stretched out before him. He did again what he had already done, but it was already getting tiresome. He wondered if he was in jail alone for a year, doing the same thing over every day, if he would actually go crazy. It made him feel very blue to think about it.

But as he was sitting on the floor thinking about all this, the thought came to him, "A Christian is not supposed to be discouraged and sad; a Christian has much to be thankful for." With this thought he jumped up and began walking back and forth, trying to forget his troubles. As he walked he began to whistle a little tune, and then he began to make up words for

it. It took him some time, but soon he had words for the first verse of a song:

"Give thanks, give thanks unto Jehovah,
For He of kings is King;
Let every nation, race, each tongue
and tribe,
Unto Him praises bring.
He rules the earth with power and
righteousness,
The waves obey His will.
Give thanks, give thanks unto
Jehovah,
Your work of praise with joy fulfill."

He kept singing the words over and over, as he walked about the tiny cell, so he wouldn't forget them. He had a poor memory and was afraid he would forget them during the night.

When he was brought to the penitentiary, the guards had taken everything out of his pockets—his pencils, knife, money and everything they thought he might be able to hurt himself with. Now he was desperate for something with which to write. As he felt through his overcoat pockets, he discovered a Chinese nickel with a hole in it, that the guards had not found when they searched him. He seized it quickly, and scribbled or scratched the words of the song on the wall, using the nickel as a pencil. The walls were hard, and the nickel did not make much impression, but by looking from the right direction he could make out the writing, so he went to bed on the hard floor, knowing that even if he forgot the words during the night they would be there on the wall in the morning.

The next morning, as soon as it was light, he got up and looked at the wall. Sure enough, the words were there. They were not too easy to read, but were clear enough for him to make them out, and the missionary started pacing the floor again and saying the words over and over to fix them more firmly in his mind.

After a while a Chinese guard looked through the tiny opening in the door to see how the missionary had made out during the night. His mild interest suddenly turned to one of worry, when he saw the writing on the wall.

"What's that you've written?" he asked.

The missionary was surprised the guard could see the writing, but the metal coin had made shiny marks, and the light from the window reflected on

them and they stood out like neon lights. The missionary began to explain what the song meant,—that he was able to give thanks even in prison, because God was King over all kings, even over the emperor of Japan, and stronger than the President of the United States. He showed how the name "Jehovah" means "I Am," and that God is the God who always "just was," the "I am" God. He pointed out how other gods are made out of wood or stone, or how people worship things that were created by Him, as mountains and trees, or that they make up gods in their own minds. But the true God is not made by men or made up by them, but always "is" and always just "was."

Then he pointed to the words of the song, "Let every nation, race, each tongue and tribe unto Him praises bring," and showed how because God made all of us and takes care of all of us, everybody ought to love God and thank God for all that He has done.

"Do you thank God for what He's done for you?", the missionary asked the guard.

"No," he replied.

"Then you are being ungrateful, and ungratefulness to God is the biggest sin one can commit. It is the beginning of all other sins," the missionary said. "But though you've committed the biggest sin," he continued, "God loves you and sent His Son Jesus to die for you. If you believe that Jesus died to take your sins away, God will forgive you and give you a new heart, and you will live forever."

The guard seemed interested and asked some questions about Jesus, and the missionary answered them all as best he could. After a while the first guard went and another guard came. When he saw the writing on the wall he, too, wanted to know what it meant. So the missionary had to explain it all over again. Whenever new guards came, they all wanted to know the meaning of the song.

The next day the first guard looked into the cell in the morning and said, "Are you still giving thanks to Jehovah?"

"Surely," the missionary replied with a smile, as he jumped to his feet and went near to the door through which the guard was peering at him. The guard unlocked the door and asked many questions about Jesus. They stood there like two friends, and they had really become friends already,

because of Jesus and through talking about Jesus. After that the missionary was not lonely very much of the time, even in his tiny prison cell, because every day the guards would come and talk with him about Jesus and ask questions. And so a Chinese nickel wrote a hymn on the wall that started the missionary preaching and helped to keep him from being lonely.

Some of the people he talked to said that they had come to love Jesus through the things the missionary had told them. The missionary does not know whether he'll ever meet those guards again on this earth, but he knows that if their names are written in the Lamb's Book of Life, some day he will meet them in heaven, and how happy they will be together, talking again about the Jesus who loved them and gave Himself for them.

* * *

This is the last in the series of missionary stories by the Rev. Bruce Hunt, which have been appearing in the GUARDIAN frequently, beginning with the February 25, 1947 issue. We sincerely thank Mr. Hunt for allowing us to use them, for we believe they have helped our readers not only to understand better something of a missionary's life, but also to know better something of the glory of our Christian faith, and the power it exerts in the lives of men and women.

Christianity on Okinawa

REPORTS have been received of a program of "religious infiltration" on Okinawa, as a result of which a handful of native Christians have been able to bring about an increase from 10 to 30 in the number of Protestant congregations on the island. Before the war the number of believers was placed at a few hundred. Now it is reported that thousands are eager to learn about Christianity.

Family of Ministers

AN unusual family reunion was held recently in a Lutheran Church in Cleveland, when the Rev. George A. Naumann, retired missionary to India, was joined in a special service by his six sons, all of whom are Lutheran ministers. The seven together have given a total of 150 years to the ministry.

The Life of Jesus Christ

LESSON 22

Parables from Luke's Gospel

SCRIPTURE: Luke 10:25-37; 14:1-24; 15:1-32; 16:1-31; 17:11-19; 18:1-14.

THE section of Luke's Gospel from chapter 9 verse 51 to about chapter 18 contains material which is largely without parallel in the other Gospels. Where Luke obtained this material we do not know, but from the first verses of his Gospel we must assume that he had carefully investigated the things of which he wrote.

On the basis of 9:51 it is usually assumed that here begins Luke's record of our Lord's final journey to Jerusalem. This was not a straight and quick trip, but perhaps more a wandering journey, during which Christ visited for the last time a number of places where He had preached before. But always there was in view, at the end of the journey, Jerusalem and the Cross.

In the present lesson we shall consider briefly a number of the stories and parables Luke records here, which in an outstanding way portray the teaching of Jesus, and which do not appear in the other Gospels.

The Good Samaritan. A lawyer (i.e., one schooled in the Mosaic Law) asked Jesus what he should do to inherit eternal life. Jesus asked what was written in the Law. He quoted the Old Testament, about loving God and one's neighbor. Jesus said this was correct. The lawyer was not satisfied yet (No one can look into that Law and feel he has really kept it!) and asked, "Who is my neighbor?" Jesus replied by telling the familiar story of the man who went down from Jerusalem and was robbed and beaten on the way. Neither passing priest nor curious Levite rendered assistance, but a despised Samaritan helped the man and provided for his immediate needs. Which, asked Jesus, was neighbor to him that fell among the thieves? The answer was obvious,—the Samaritan. Go, said Jesus to the Lawyer, and do thou likewise.

This story teaches who one's neighbor is, but not what religion is. The Samaritan proved himself a good neighbor. In this he ought to be imitated. But Jesus had already said of the Samaritans, Ye know not what

By the REV. LESLIE W. SLOAT

ye worship. In religion therefore the Samaritans were not to be imitated. The priest and the Levite were men who, in a formal way at least, held to the true religion (of that time), but failed to put it into practice. The Samaritan illustrated, in a formal way, proper practice, but did not possess even formally the true religion. Let us, in holding fast the true religion, never forget that it requires of us that we be good neighbors, seeking to aid our needy brethren not only spiritually, but also physically.

At the Pharisee's Dinner. Invited on a Sabbath day to dine with a Pharisee, Jesus took occasion to rebuke and ridicule the selfish attitude of those there who sought chief seats for themselves. He that exalteth himself, shall be abased, and vice versa. Then Jesus told of the great feast, and of the invited guests who gave foolish excuses for not accepting the invitation. In their place, the poor and needy were brought in to share the offered bounties. So it is, He suggests, in the Kingdom of God. The self-satisfied refuse to accept the pardon and peace offered by the Son of God, not willing to humble themselves. But those who are "poor in spirit" are the possessors of the Kingdom.

The Lost. The three parables of chapter 15 are developments of one theme,—the theme of joy over the recovery of the lost, over the conversion of sinners. The religious leaders were murmuring because Jesus was receiving "sinners" and having fellowship with them. Jesus answered their murmuring by pointing to the joy among men when a lost sheep is found, or a lost coin is recovered. Should not they be rejoicing that sinners wanted to hear Jesus, and were in consequence being turned from their evil ways. There is such joy in heaven. Should there not be on earth? In the third story, of the prodigal son, the elder brother clearly represents the attitude of the self-satisfied and jealous scribes and pharisees. Beautifully, the story is left unfinished. Will the elder brother come in and join in the rejoicing? Will the scribes and pharisees recognize the good work Jesus is doing and rejoice over the conversion of sinners? If they are truly children of God, they will love God's other children. And

what of today? Are we guilty of similar "snobbishness," or do we genuinely rejoice when someone we have known as a sinner turns to God in repentance and faith? (Notice, nothing is said in this story about the ground and condition of forgiveness of sins. The sacrifice of the Savior is not mentioned, nor anything akin to it. The subject is not how a sinner can be forgiven [i.e., simply by repentance, as some have claimed the story taught], but whether we rejoice when a sinner is converted and forgiven. Of the atonement we learn elsewhere.)

The Rich Man and Lazarus. Chapter sixteen deals with honesty and faithfulness in the use of the goods God has given into our hand. We are to use them for God's glory and man's welfare, not selfishly. The parable teaches among other things the reality of punishment and blessing in the next world, the unchangeable character of that condition into which we enter at death (No Romanist purgatory is even allowed for in this story!), and finally the authority of Holy Scripture in telling the way of salvation to men. This last is one of the most important points. Even what a man risen from the dead might be able to say (supposing such a situation could arise) would not convert one who rejected the Word of God contained in Scripture. Spiritualism of all kinds is repudiated. If men believe not Moses and the prophets, nothing else will serve to convert them.

The Ten Lepers. An incident briefly reported illustrates the ingratitude of men, the nature of true gratitude as giving glory to God, and the blessings which accompany true gratitude. Again the despised Samaritan exhibits the proper attitude, and the outward benefits, which alone were received by the others, become for him the occasion for the richer inner and spiritual benefits which come to the believer.

Prayer and its Answers. The story of the unjust judge who granted the request of the poor widow, in order to rid himself of a nuisance, is set in contrast with the graciousness of the true Judge of all the earth, whose ear is ever open to the pleas of his people, and who shall certainly bring justice upon the earth, though it seems to us that the time for such judgment is long past. And as for prayer, consider the petitions of the pharisee and the publican. The former utters not so much petition, as words of self adora-

tion, and has as his reward only the consciousness that he thinks well of himself. The other, standing afar off, claims nothing save the mercy of God toward sinners. And he received the deep blessed inner assurance of peace with his heavenly Father.

The lessons and applications which may be made from these stories and parables of our Saviour are innumerable. Here are set up standards for our conduct in many outward things. But throughout it is indicated that foremost among the requirements God makes of His people, is that they shall love and serve Him and His Word, and that they shall, out of the love there fostered, live at all times for His glory, and the welfare of His people.

Yes, the Scriptures principally teach what we are to believe concerning God, and what duty God requires of us.

QUESTIONS ON LESSON 22

Detail Questions:

1. Where do we find the parable of the Good Samaritan? What does it teach concerning the identity of our neighbor, and concerning our duty to our neighbor?
2. On what occasion did Jesus rebuke both host and guests at a dinner party?
3. What is the central teaching of the parables concerning the "lost"?
4. What incident in the Life of Christ did he use to illustrate the evils of ingratitude?
5. Examine in detail the differences between the prayers of the pharisee and the publican. To which are our prayers most frequently similar?

Discussion Questions:

1. Because a man's outward conduct seems good, should we accept and imitate his religion? Because a man goes to church regularly, should we imitate all that he does in daily life? What is the judge in each case?
2. What should our attitude be toward "new converts" and sinners who seem interested in hearing the Gospel? Do we have "respect of persons" in our churches, and if so what can we do about it?
3. Can we expect an unbeliever to be reasoned into a position of faith by "evidence" and argument? What is necessary before faith can exist? Does this mean that evidence and argument are useless in preaching?
4. Give some of the outstanding characteristics of true prayer?

Korean Daniels

(Continued from page 196)

of these Korean Daniels will help all of us in our own daily life as Christian men and women. Some, of whom I know, pray for two hours each day, and read several chapters of the Bible daily. The Bible and prayer: the former has been called just an old document, and the latter has been called merely a superstition, by many both in Korea and in America, who think of themselves as Christians. But these are still the only weapons whereby the Christian can obtain the victory over the enemies of God. Warriors of the faith in all ages have found in the Bible, and through prayer, strength and encouragement for the battle of each day, and have been enabled to endure persecution thereby. We need martyrs still in our day. There are those things which we as Christians must always be contending for, and contending against. There are sins which we must constantly resist, and of which we must repent. Only in the strength derived from faithfulness in Bible reading and in prayer can we be fitted for the task of being Christians in this generation. May the example of these Korean Christians, these modern Daniels, rebuke our negligence, and encourage us to be more faithful to the calling wherewith He has called us.

Cousar

(Continued from page 198)

covered, why not maintain them as they are?

The Creeds as a Guide

We submit, in the second place, that these standards have served us well as a guide, as a framework, for the pursuit of all the studies that make up the mental discipline of the servant of God. Does he desire to read extensively and intensively in history, both sacred and profane? Calvinism brings all history under the reign of God. It gives it an Author and a Finisher, as well as a beginning and a glorious consummation. Can Barth with his "primal history" or "supra-history," his distinction between that which is in history and of history and that which is in history but not of

history, produce so well ordered and unifying a principle for the man who would read history as *His* story? Dr. Hepp in *Calvinism and the Philosophy of Nature* has reminded us that even in the realm of the philosophy of nature, Calvinism will yet have the last word because of its insistence that "the chief matter is that" we "should cultivate the science to the glory of the Triune God" (p. 222).

But as important as are these and other like considerations, they are as nothing compared to that guidance which our creed furnishes those who would study theology. We even dare to affirm, though with some diffidence, that, lacking a true creedal confession, there are few minds so ably constituted that, beginning with Scripture alone, they can come into a full knowledge of God and His ways. Else how shall we explain those evidences of early creed making that appear upon the pages of the later books of the New Testament?

Nearly 150 years after John Milton's death there was discovered in manuscript an unpublished work of his entitled, "Treatise on Christian Doctrine Compiled from the Holy Scriptures Alone." This he evidently intended to be his *magnum opus*. It was perhaps the last of his writings. He composed it after he had "started from a base of Episcopal training at Cambridge (and) moved on through Presbyterianism to Independency." (Hedley, *supra*, p. 66.) Not in the title alone, but often in the text, he professes to "discard reason in sacred matters and to follow the doctrines of Holy Scripture exclusively." (Milton: *Treatise . . .*, ed. Sumner, p. 115.) But even this resolute intention was not sufficient to save him from error, for he argues that polygamy is lawful under the New Covenant, except for ministers; throws wide the doors of the divorce court to all for whom "conjugal love and mutual assistance through life" (p. 337) is lacking; and finally enters a denial of the deity of Jesus Christ, essentially of a piece with later Unitarianism. One is here reminded of Emerson's parable of the broad highway that gradually merged into a narrow country road, then became a footpath, and finally ended up as a squirrel's track running up a tree! His translator and editor, Charles R. Sumner, makes this illuminating comment, "It must be acknowledged that the disqualifications of Milton for such a

work as the present, were neither few nor unimportant. They were owing . . . partly to that peculiar disposition of mind which led him to view every surrender of individual opinion, whether in morals or politics, as an infringement on the rights of natural liberty." (p. xxvi.) "Thus it was that . . . he was biased against the authority of the church, and predisposed by the political constitution of his mind to such unbounded freedom as can hardly consist, as has been truly said, with any established system of faith whatever." (p. xxvii.) "The pride of reason, though disclaimed by him with remarkable, and probably with sincere earnestness, formed a principal ingredient in his character, and would have presented, under any circumstances, a formidable obstacle to the reception of the true faith." (p. xlvi.)

One can but wonder if the statement of a contemporary Presbyterian minister that though he himself learned by heart as a child the Shorter Catechism and still considers it an "excellent mental discipline in its logical reasoning and rhythmical English," yet he is "not passing it on to another generation," and his recent advocacy of *euthanasia*, which is, being interpreted, *legalized suicide*, may have a closer connection between them than some have supposed.

The Creeds as a Personal Confession

Finally we would suggest, as you assume for yourselves these symbols of our Reformed faith, that you remember that they afford an unparalleled opportunity, greater than you have had before, to *confess Jesus Christ the Saviour*. For that is what a creed is above all else—a confession, a "speaking out," to the risen Lord and to God His Father and to the Holy Spirit, of those glorious perfections of deity that you have seen, as your faith, your hope, your love, and your knowledge have grown. When you became a *Christian*, you joined the visible church by uniting with others in that simple New Testament "Confession of Faith," "Jesus Christ is Lord." Now you are to become a *minister* of the gospel. And through fellowship with Him, by years of meditation and study in this and other institutions, and above all, by the illumination of His Spirit, you have come to understand in greater measure His plan of salvation. So now you are ready to make

that fuller confession of Him which you do make when, in the hour of your ordination, you affirm that the system of doctrine contained in the Creed is that taught in the Scriptures, and your own.

And creeds were originally just that. Schaff lists eight great Biblical creeds under the heading, "Scripture Confessions," beginning with Moses' confession in Deuteronomy 6:4 and concluding with that recorded in Hebrews 6:1-2. But after Apostolic times the church lost this idea of what a creed ought to be. These became more and more matters of the head and not of the heart—legalistic and imperious instruments to regiment men, not testimonials to the glory and grace of God. This development reached its height in "The Canons and Dogmatic Decrees of the Council of Trent" and the "Profession of the Tridentine Faith." These bristle with anathemas on well-nigh every page and threaten eternal damnation to anyone who dares question even their minor affirmations. But beginning with the Augsburg Confession (1530) on through the First Helvetic Confession (1560), and finally in our own Westminster Confession (1647), we have returned to a concept of a creed which is truly regulative, for in a true sense that which we *confess* under the leading of the Holy Spirit can best serve to protect us and to *guide* us all our journey through.

When any of my young people come to me to arrange to be married, I am always delighted when they request the loan of my book of forms so that they may enter intelligently into the meaning of that compact which they are soon to "speak out" to each other. And even though it seems to make them a little more breathless than usual, I am glad that it is so, for there is something about a confession that unites a man to a woman and a Christian to his Christ. "My Lord has garments so wondrous fine," I should like to tell Him at length, and often, of their beauty. His face now shines "as the sun shineth in his strength." I will look upon His face and tell Him again and again something of what I see there. And as I come to know my Beloved better, I shall hasten unto the day when, with a nobler tongue than now I have, I can make an eternity long "confession of my faith," become now a "confession of my sight."

When Thomas Jefferson bought the

Natural Bridge property in Virginia, he built a guest house on it and placed it in charge of a trusted slave, a bachelor, named Patrick Henry. Many of the gentry came; Patrick's tips were large; he became rich. Then he fell in love with Louisa, slave of Mr. Benjamin Darst of nearby Lexington, bought her from her master, and married her. But Louisa was not happy. She complained that Patrick, in her own words, was "more of a master than a husband." So, in a deed of manumission still on file in old Lexington, the language of which is thought to have been the work of the author of the Declaration of Independence himself, Patrick "emancipated . . . set free and disenthralled the said Louisa, alias Louisa Henry, from the shackles of slavery and bondage forever." Of course, you know the sequel: "the two lived happily ever after." For now, both being free, they had voluntarily bound themselves, each to the other.

"Henceforth," said our Lord to His disciples during those last hours He was with them, "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." Yet His disciples, in the New Testament, never dared apply to themselves the term, "friends of Christ." Though "emancipated, set free, and disenthralled," and exulting in their new freedom, they called themselves with one voice, "the servants, the bondslaves, of Jesus Christ." "For freedom did Christ set us free." But by a paradox of grace, we do not rest satisfied till we have made ourselves to be "under the law to Christ," till we have become His bondslaves. As one has well said, "He who is God's man, and he alone, finds the true balance, the perfect equilibrium, of freedom and restraint."

May God grant you the riches of His enabling grace that, having bound yourselves to Him forever, you may walk in His liberty and in His peace.

College Graduates

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

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GUARDIAN NEWS COMMENTATOR

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

Christian Reformed Church Discusses Divorce

ONE of the chief topics of debate at the recent Synod of the Christian Reformed Church, held in Grand Rapids, had reference to the matter of divorce and the church membership status of persons divorced on unbiblical grounds. The report of a committee studying the subject for a period of two years was rejected.

The report finally adopted declared that "with respect to any person who has obtained an unbiblical divorce or who was divorced as a result of his own adultery and who subsequently remarried—that unless it can be proven to the satisfaction of the consistory (of each church) that such a person committed these sins while living in the state of spiritual darkness, he cannot be a member of the church during the lifetime of his former partner." The report also indicated that in addition to confessing his guilt, the divorced person should manifest genuine repentance, which was said to include "not only godly conduct in general but also and specifically by his return to the former marriage partner, if this be possible." If this is not possible, the report recommended that the unbiblically divorced person who seeks church membership should "cease to live in the ordinary marriage relationship with his present spouse."

Another matter discussed by the Synod was the legality of voting by women in congregational meetings. In many rural communities the husband or head of the family has usually cast the sole vote for the communicant members within his household. In some of the churches, especially in the cities, women are granted the privilege of voting at congregational meetings. The denomination has never taken an official stand on the question, and the matter was referred to a committee for study.

Synod authorized a one million dollar fund-raising campaign on behalf of Calvin College. It is designed to provide finances for a number of new buildings, and will probably get under way in November of this year.

Synod decided to continue its affiliation with the National Association of Evangelicals, despite vigorous minority opposition. It also voted to continue giving the Gideons moral and financial support.

During the course of the Synod, word was received that the Netherlands Government and Queen Wilhelmina had honored three leaders of the denomination with knighthood in the Order of Orange Nassau. The Rev. Henry Beets and Professor H. J. Van Andel were made officers of the Order, and Dr. Clarence Bouma was made a knight of the Order.

Houghton of Moody Dies

DR. Will H. Houghton, President of Moody Bible Institute since 1934, passed away in a Hollywood hospital on June 14th, as the result of a sudden heart attack. He had been ill for a number of months, but had so far recovered that he was expected to return to his duties at Moody the following week.

Dr. Houghton was educated in Boston, and entered the ministry following a brief theatrical career. R. A. Torrey, one-time superintendent of Moody, was influential in his conversion and became a close friend. Dr. Houghton held several pastorates, including that of the Baptist Tabernacle in Atlanta, Georgia, and of the Calvary Baptist Church in New York, before coming to the Institute. Since his assumption of the presidency at Moody in 1934, the student enrollment has increased from 1,500 to 3,000, while some 15,000 more are enrolled in home study courses.

Among the surviving relatives of Dr. Houghton is a daughter, Adelaide,

who is the wife of the Rev. R. B. Brown, Orthodox Presbyterian minister in Los Angeles, California.

The trustees of Moody have announced that Dr. William Culbertson, vice-president and dean, has been appointed acting president of the Institute. Dr. Culbertson is a minister of the Reformed Episcopal Church, and before going to Moody in 1942 served as pastor of the Church of the Atonement, Germantown, Philadelphia. He was also Bishop of the New York and Philadelphia Synod of the Reformed Episcopal Church.

New Seminary to Open in Pasadena

DR. Charles E. Fuller, well known radio preacher and evangelist, has announced the founding of Fuller Theological Seminary, a "research center for evangelical scholarship," which is scheduled to open in Pasadena, California, on October 1st. The Seminary is to be located at the John Smith Cravens estate, which has been purchased for the purpose. It is named after Dr. Fuller's father.

Dr. Harold J. Ockenga of the Park Street Church (Congregational) in Boston, has been named president of the Seminary, and will serve *in absentia* during the formative years. Dr. Ockenga is a former president of the National Association of Evangelicals.

Among those who will be included on the faculty, according to the announcement, are Dr. Everett Harrison, formerly of Dallas Seminary; Dr. Carl F. H. Henry and Dr. Harold Lindsell, formerly of Northern Baptist Seminary in Chicago; and Dr. Wilbur M. Smith, formerly of Moody Bible Institute. It is expected that other names will be added to the list of faculty members in the near future.

Although no doctrinal statement has been issued to indicate specifically the position of the new Seminary in theology, the personnel makes it clear that the institution will be character-

ized by a non-denominational fundamentalist viewpoint, yet not of the extreme dispensationalist type.

S. S. Times to Continue International Lessons

LAST fall the *Sunday School Times* announced that during this current year it would publish helps for both the International Uniform Lessons, and the Evangelical Lessons prepared by the American Council of Christian Churches. After this year it planned to drop the former series. However, it has now announced a change in this program. The *Times* will continue to publish helps on the International Uniform Series only. In announcing the reversal of its decision, the *Times* states that many more unsolicited letters were received urging it to continue the International Series, than for the other course.

Recently the National Sunday School Association, an affiliate of the National Association of Evangelicals, overtured the American Council to join with it in the publication of a single series of lessons. After considering the proposal at the national convention, the American Council rejected it, presenting five reasons why they could not cooperate with the NAE in such a work. Since the *Sunday School Times* cannot publish helps for three series, and since the preponderant pressure seems to be that it continue as in the past, it has decided to do so, and after the first of next year will issue helps on only the International Lessons.

Relief Shipments to Europe

ALARGE number of Christian agencies in this country are arranging for the shipment of relief parcels to destitute Christians in other lands. The American Council of Christian Churches is one which has recently renewed its pleas for contributions in the form of clothing bundles, or cash that can be used to secure such material for shipment. Two Council leaders are devoting most of their time to the European situation, and one of them is scheduled to leave New York on July 5th for a three months itinerary in Europe.

Packages for shipment abroad under American Council auspices should be

sent to the American Council of Christian Churches in care of First Baptist Church, 265 West 79th Street, New York 24. Notification of the forwarding of such packages, and any cash contributions, should be sent to the American Council at its headquarters, 15 Park Row, New York 7.

Metropolitan Council in Philadelphia

MOST large cities of the country have a local Council of Churches, modernist dominated, which is working in close cooperation with the Federal Council. In a number of cities, however, councils of conservative or fundamentalist character are being organized to combat these modernist unions.

Philadelphia has recently seen the formation of a Metropolitan Council of Christian Churches, an affiliate of the American Council. This Metropolitan Council has sent out a letter to all Protestant pastors of the Philadelphia area urging them not to cooperate with the Philadelphia Council of Churches. Reasons given are that the Philadelphia Council of Churches, President of which is Dr. George Emerson Barnes, a signer of the Auburn Affirmation, is aiding the present drift in the direction of apostasy and unbelief, and secondly that it is promoting the trend toward the establishment of a super church and ecclesiastical tyranny. In a *Worker's Manual* put out by the Philadelphia Council, it is said that one of the Departments of the Council is to determine "Protestant attitudes on civic, international, industrial and interfaith matters," and another Department is to "Project long term planning for Protestantism."

Members of the Metropolitan Council include the Rev. Herbert J. Anderson, President, the Rev. George B. Fletcher, Treasurer, and among others the Rev. Samuel J. Allen. The Council has an office at Room 705, Crozer Building, 1420 Chestnut Street, Philadelphia, Pa.

Van Til and Young vs. Rationalists

PROFESSORS C. Van Til and E. J. Young of Westminster Seminary were invited to a meeting of the Philadelphia Rationalist Society on an evening earlier this spring. The purpose

was that they might take part in a discussion on the question, "Is there design in nature?"

There were two participants on each side of the question, and several "rounds," in which each participant was permitted to speak for a limited period, following which questions were asked from the floor. One of those present has indicated to us something of the course of the discussion. The Rationalists argued that there was no God, because of the presence of suffering in the world. They further maintained that there was no design in creation because, for example, the earth was made flat but now there are mountains; because man was made not to work, but now has to work; because of the existence of nuisances in the form of insects, etc. The arguments appeared to be similar to those used by Ingersoll and Paine.

Among the questions asked were these, directed to Professors Van Til and Young: Do you believe that Balaam's ass spoke?; Did God condone the burning of Servetus?; Do you want me to believe in the God that smote Uzziah?; and What is God's color?

Dr. Van Til and Dr. Young challenged the presuppositions of their opponents, and endeavored to present the truly Christian view. A number of Westminster students were present for the discussion, and one of them remarked afterward, "All semester long I have heard Dr. Van Til teach apologetics. Now I have seen it in action in a specific situation."

Such a meeting is not expected to bring spectacular results, but does serve to give people "something to think about," and is one way of presenting the claims of the Gospel to people who rarely if ever go near a church, and never to a conservative church. It was the opinion of some present on this occasion that the Rationalists had been left without an answer, when confronted by a truly Christian argument.

William B. Scott

PROFESSOR WILLIAM BERRYMAN SCOTT, for 67 years a member of the faculty of Princeton University and teacher of geology, died in Princeton on March 29th at the age of 89.

Professor Scott was the son of the Rev. and Mrs. William M. Scott. Mrs.

Scott was the former Mary E. Hodge, daughter of Charles Hodge and sister of Archibald Alexander Hodge. Professor Scott was thus one of the more than twenty grandchildren of the celebrated Princeton theologian.

His work being in the field of geology, in which field he was eminent not only as a teacher but as a writer, Professor Scott was of course confronted with the question of evolution. The following statement concerning his views is given by the *Princeton Alumni Weekly* (April 11, 1947, p. 11), "When Mr. Scott began his career, Darwin's theory of natural selection was generally accepted in scientific circles as the true explanation of organic evolution. Even twenty years ago, in his 'Theory of Evolution,' he found natural selection still holding sway.

"Later he found that while 'Darwinism' as a synonym for the theory of evolution, was more commonly accepted than ever before, Darwin's own particular explanation of the evolutionary process, 'the survival of the fittest,' had steadily lost ground.

"His own researches in paleontology, which carried him over unknown thousands of miles in each hemisphere, led him to discount natural selection. He believed it to be a satisfactory explanation for the 'sifting out' of disadvantageous features in the struggle for existence, and the keeping of life at 'concert pitch.' But, he added, it fails to explain any 'transforming power' which could work the changes he had observed."

This testimony from a most eminent geologist bears witness that to the honest scientist the missing link is still missing, and really there is no hope of its ever being found. There is not even any "scientific" explanation of the alleged transformations that science asserts to have taken place in the history of biological development.

The Churches and the Federal Council

IT BECAME quite apparent at the meetings of a number of denominational gatherings recently that the Federal Council of Churches is in for some careful scrutiny. The United Presbyterian Church, for example, passed a motion which in effect made support of the Council voluntary with

local churches. The motion which was passed, and which rescinded an earlier action of another sort, called for the erection of a "Cooperative Councils Fund" to which contributions would be invited, and from which all receipts up to \$1,775 would be paid to the Federal Council.

The Reformed Church in America, at its Synod, voted to remain in the Federal Council, but stipulated that the affiliation was being maintained with the specific purpose of getting the Council to take positions doctrinally more consonant with Biblical Christianity.

The Southern Presbyterians, as previously reported, submitted the matter of Federal Council affiliation to the Presbyteries for their decision. While all of these actions suggest that the forces arrayed against the Federal Council have been making their voices heard, we should not be deceived into thinking that the actions really represent any tremendous victory for conservative forces. In the first place, there are many sound reasons for examining into the work of the Federal Council, which would appeal to people whose concern is not simply or primarily one of loyalty to Biblical Christianity. In the second place, such non-decisive actions as those referred to above may prove to be a convenient way to lull the conservatives to indifference by making them think they have accomplished something, when actually they have not. As long as

denominations continue in affiliation, however voluntary or indirect, with the Federal Council, they are in so far cooperating with an organization which constantly engages in promoting teachings that are not in accord with Scripture, and which organization, in its work, claims to be representing them among others. The Council should not merely be put out on a limb. The limb should then be cut off!

C. C. Morrison Retires

DR. Charles C. Morrison, for the past 39 years the militant liberal leader and Editor of the *Christian Century*, has retired from his editorial position. He will continue his association with the magazine in the capacity of a "Contributing Editor," but the actual editorship will pass to Paul Hutchinson, who has been Managing Editor since 1924.

Dr. Morrison purchased the *Century* in 1908 at a sheriff's sale, when it was a struggling denominational journal of the Disciples of Christ. Today it is a non-denominational journal with wide circulation, and considered as the spokesman for a large segment of liberal religious thought in this country.

Wanamaker Church For Sale

BETHANY Collegiate Presbyterian Church of Philadelphia, the Sunday school of which was once headed by John Wanamaker, is up for sale to the highest bidder. Nearly all of its members have moved to the suburbs, and its pastor recently resigned. The structure originally cost some \$250,000 and has an auditorium seating 1,500 and a Sunday school auditorium seating 2,500. At one time Bethany Sunday school had an active membership of 5,000 persons.

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