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The Presbyterian GUARDIAN

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Called . . . Chosen
. . . Faithful

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Young People and
the Church

Eugene Bradford

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Christian Young People,
This Is Your Job

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The Glory of the
Christian Church

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A Bible that Denies
the Bible

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Church News

•

Guardian News
Commentator



*Redemption was accomplished . . .
according to the New Testament, by an
event in the external world, at a definite
time in the world's history, when the
Lord Jesus died upon the cross and rose
again.*

—J. Gresham Machen



March, 1949

VOL. 18, NO. 3



Your FAMILY ALTAR

Daily Bible Readings

Week of March 28

Friday *Acts 23:11-24*
 Saturday *Acts 23:25-35*
 Sunday *Acts 24:1-15*

Questions for Sabbath Meditation

1. What prophecy concerning Paul's treatment at Jerusalem did Agabus make? What was Paul's reply?
2. On what basis did the Jews seize Paul in Jerusalem?
3. What was Paul's defense before the people? Did it bring liberty for him? What do you think of the chief captain's treatment of Paul?

Week of April 4

Monday *Acts 24:16-27*
 Tuesday *Acts 25:1-12*
 Wednesday *Acts 25:13-27*
 Thursday *Acts 26:1-10*
 Friday *Acts 26:11-21*
 Saturday *Acts 26:22-32*
 Sunday *Acts 27:1-11*

Questions for Sabbath Meditation

1. What charges were made against Paul before Felix? Were they true?
2. How did Paul deal with Felix? What effect did Paul's message have upon Felix?
3. Why did Paul appeal unto Caesar? What was Paul's attitude toward the religion of his fathers?

Week of April 11

Monday *Acts 27:12-26*
 Tuesday *Acts 27:27-44*
 Wednesday *Acts 28:1-10*
 Thursday *Acts 28:11-20*
 Friday *Acts 28:21-31*
 Saturday *II Timothy 4:1-10*
 Sunday *II Timothy 4:11-22*

Questions for Sabbath Meditation

1. What message did God give Paul during the storm at sea?
2. What counsel did Paul give the sailors? What example did he set before them?
3. What response did Paul have to his ministry at Rome? Is there any different response to the gospel message today?

Week of April 18

Monday *I Corinthians 1:1-17*
 Tuesday *I Corinthians 1:18-31*

Wednesday *I Corinthians 2:1-16*
 Thursday *I Corinthians 3:1-10*
 Friday *I Corinthians 3:11-23*
 Saturday *I Corinthians 4:1-10*
 Sunday *I Corinthians 4:11-21*

Questions for Sabbath Meditation

1. What sin in the church at Corinth does Paul condemn in chapter 1 of this first epistle?
2. Why is the gospel a stumbling-block to the Jew and foolishness to the Greek?
3. Can a person who is unregenerate receive the things of the Spirit of God?

Week of April 25

Monday *I Corinthians 5*
 Tuesday *I Corinthians 6:1-11*
 Wednesday *I Corinthians 6:12-20*
 Thursday *I Corinthians 7:1-11*
 Friday *I Corinthians 7:12-22*
 Saturday *I Corinthians 7:23-40*

Keeping the Faith

The world was thrilled to hear that Charles A. Lindberg had successfully flown the Atlantic Ocean in a nonstop flight from New York to Paris. His persistence and courage could not fail to arouse admiration. He did not turn back though storms beset his path. And who can fail to see a much greater feat in the apostle Paul's conclusion of his ministry of the gospel? For he closes his message to Timothy with confident words: "I have fought a good

NEW MACHEN BOOK

ANNOUNCEMENT has been made by the William B. Eerdmans Publishing Company of a book of Machen's sermons, which is expected to appear in April. This is material not previously published in book form, though some of the sermons have been published in religious periodicals. The selection and editing of this material was by Dr. Ned B. Stonehouse.

The book is to be priced at \$2.50 and its title will be "God Transcendent". The book will be available through the office of The Presbyterian Guardian, 1505 Race Street, Philadelphia 2, Pa. We will accept advance orders immediately, with delivery when the book is published.

fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

There was so much temptation for Paul to give up the faith. Hard work for his daily bread, perilous journeys by land and sea, his life sought by his own countrymen, his body beaten and abused, Paul must have often longed for rest from the task of keeping the faith. Yet he could not despise his high calling. He *must* watch and guard the rich treasure God had deposited in his care.

Our work today as Christians is to keep the faith. Do all men speak well of you because you hide that faith and thereby deny it. Do you speak in season the truth which rebukes both yourself and others who sin? Do you let the faith delivered to you fall from your grasp by aiding and comforting those who call it foolishness and myth? Do you let your bodily comfort interfere with your witness? Does the end of material gain influence you to drop the banner of Christ?

If guarding the faith was hard for Paul, it will be hard for us. As Demas and others forsook him in his greatest hour of need, so men will forsake us. But the watching of the faith is never done alone. He who commits to us the treasure to be kept in earthen vessels holds us in His hand. For Paul testifies, "At my first answer no man stood with me, but all men forsook me . . . Notwithstanding the Lord stood by me, and strengthened me" (II Timothy 4:16,17).

But if keeping the faith involves sacrifice it also promises joy. Paul's confidence that his enemies would be repudiated in the judgment and that his ministry would be approved did not waver even to the end. In his mind's eye he could see his Saviour's hands outstretched to place upon his head the "crown of righteousness."

"Ne'er think the vict'ry won,
 Nor lay thine armor down:

Thy arduous work will not be done
 Till thou obtain thy crown."

Some prayer suggestions

Pray that China may be kept open to the gospel.

Pray that local congregations in the Orthodox Presbyterian Church may have buildings for worship where needed.

LEROY B. OLIVER.

The Presbyterian
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Our Unfinished Task

THERE is a little spot of ground over in Korea that will always be precious to the members of the Orthodox Presbyterian Church. It is the piece of ground where, on February 16, they laid to rest the mortal remains of her first foreign missionary to be called to her heavenly home from the field of active service.

Yet we are sure that Miss Handy-side would not have us concern ourselves with her, or the place where her body is resting. She was concerned with the souls of men and women in Korea, people who but for her and other faithful missionaries might never know of the saving grace of our sovereign God and His Christ. And she would likewise have us to be concerned with them.

Her passing thus but emphasizes the unfinished mission of the church, to proclaim in all the world the Word of the living God, which is the message of His sovereign and saving grace. In the short time allowed her, she did all she could that the people might know Him. In the time given us, are we doing all we can that people walking in darkness may know Him?

Of course, our hearts are sad at her passing. And when hearts are sad, words seem so cold and useless. Yet we would sorrow not as those who have no hope. For it is our faith, that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resur-

rection." Our faith, did we say? It is the teaching of God in His Word.

To her loved ones we extend our sincerest Christian sympathy. May the God of all grace sustain them in the hour of trial, and may that faith which was her prized possession be likewise precious to them, bringing with it the peace which passeth all understanding.

Tithing

WHEN we think of the great unfinished mission task of the church, both at home and abroad, we are immediately confronted by the question of resources for carrying it on. There is, we think, just one answer to this problem. That answer is "proportional giving."

By proportional giving we mean simply the regular setting apart of a pre-determined proportion of our income, to the work of the church. As required by God in the Old Testament period and as practiced among many Christian people, the proportion is one-tenth, and proportionate giving in these terms is called "tithing."

What would it mean if every member, old and young, of The Orthodox Presbyterian Church were to follow the practice of giving a tenth of his income to the work of the church?

Recent figures seem to indicate that the current national income is something above two hundred billion dollars. The total population of our country is in the neighborhood of 145 million: This means an over-all average annual income of more than \$1,500. The last reported total membership of the church was just over 8,000. Multiply the two together and we have a sum of one million, two hundred thousand dollars as the fund, which, on the average, should be available this year for the work of the church. Actually, last year, the gifts of the church were less than half of this.

We ought not to base our giving, however, just on cold figures like this. We are to give to the work of the Lord, who loved us and gave Himself for us. We are to give that others may know Him, and the power of His resurrection, yes, and the fellowship of His suffering. Giving is an expression of our duty. It is also an expression of our love.

The financial needs of the church are not effectively met on the basis

of special "campaigns." We get sick and tired of "campaigns." It is a sign of spiritual inertia that we are dependent on the emotional uplift of a campaign to get needed things done. The financial needs of the church are most effectively met when there is regular, proportional and orderly giving, when the people are faithful in laying aside, at regular intervals, according as the Lord has prospered them, a sum for His work. This is the true course of faithful stewardship.

An Action to be Regretted

THE action of the Willow Grove and Quarryville congregations in withdrawing from the Orthodox Presbyterian denomination is sincerely to be regretted.

The action was based, we believe, on one-sided and inadequate information. The committee of Presbytery was not permitted even to attend the Quarryville meeting. At Willow Grove only a limited time was allowed Presbytery's representatives. And in each case only a small portion of the church's membership was present. The action appears to have been "pushed through" without adequate consideration.

Important issues are at stake. It is alleged that more is being required of candidates for the ministry, in the way of narrow interpretations of doctrine, than is required by the church's constitution. Aside from the fact we do not believe this to be the case, it should be noted that such a claim has frequently appeared in American Presbyterianism. In practically every instance those who have previously made the claim have in time themselves come to support or allow for liberal theology.

It is not said that the denomination holds or promotes views contrary to Scripture. Rather it is said that some of her ministers have insisted on minor or "sub-points" of doctrine. But if the doctrinal points are small, why magnify them to the extent of separating from the denomination? And if the denomination is not untrue to Scripture, separation from it on such grounds as are alleged in the present case can only be adjudged schism. And schism is sin.

We sincerely hope a way will be found for these actions to be reconsidered and reversed.

L.W.S.

"Called . . . Chosen . . . Faithful"

"Absent from the body, present with the Lord."

ON February 12, 1949 Miss Florence B. Handyside, Orthodox Presbyterian missionary stationed in Pusan, Korea, was called home to be with her Lord.

Miss Handyside, a member of Covenant Church, Rochester, was appointed to mission service under the Committee on Foreign Missions of The Orthodox Presbyterian Church in January, 1947. Safety regulations of the U.S. Government made it impossible for her to go immediately to Korea. She engaged for a time in home missions work in the Ozark Mountains of Arkansas. She also spent several months at Westminster Seminary, during which she studied the Korean language under a Korean student there.

Finally she was able to go to Korea as a typist-clerk for the government. She arrived in April, 1948, and continued in the employ of the government until January, 1949. During this period, however, she used every available opportunity for learning the language and visiting Korean people and churches. In an article in the July, 1948 GUARDIAN she told of teaching a Bible class in a high school, of playing her accordion for religious services on several occasions, and of making a visit, with the Rev. Bruce Hunt, to a leper colony near Pusan.

When the government withdrew the larger part of the occupation forces, Miss Handyside was released from her civilian employment, and came officially under the Foreign Missions Committee on January 14. She took up residence in Pusan, as described in her letter published in the January GUARDIAN. It was on Monday, February 7, that she was taken ill. On Thursday Mrs. Hunt took her to her own home to care for her. When Dr. Chisholm, Medical Missionary of the Independent Board, returned from a trip on Friday he ordered her taken immediately to a hospital in Seoul. It was while making this trip, accompanied by Mr. and Mrs. Hunt, that she passed away.

She is survived by her parents, Mr. and Mrs. Harry Handyside, of Webster, New York, and by two brothers and one sister (instead of just one brother, as stated in the February GUARDIAN). One brother, Kenneth,

and the sister, Edna, are both preparing for mission service.

The funeral service was held on Wednesday, February 16, at the South Gate Church in Seoul. The Rev. Bruce Hunt conducted the service.

The service opened with the soft music of a number of hymns, played by Mr. Francis McKim, a Christian G.I. Mr. Hunt read from John 11:25 and led in prayer. Mrs. Koh of the South Gate Church sang the hymn, "I Love Him" in Korean. Mr. Hunt read the 90th Psalm.

Miss Conrow, a Methodist missionary who had come out on the same boat with Miss Handyside, told briefly

Mr. Hunt brought the message from John 12:23-28, showing its application to Christ's passion, but also to believers who must identify themselves with His death. Pastor Kim led in the closing prayer, and the service concluded with the singing of the hymn, "Blessed Assurance," and the benediction.

Interment was in "Seoul Foreign Cemetery." There is a large forsythia bush at the head of the grave. Mr. Hunt says, "Florence was the first missionary to be taken in Korea since the war, and the whole missionary community felt it."

We are glad to bring to our readers the following material, which will help them to know her better. The first is from a letter which Mrs. Hunt wrote to her sister, Mrs. Leslie Dunn, of Wildwood under date of February 15. Miss Tozier was one of Miss Handyside's school and church companions, and the Rev. Peter Pascoe was minister at Covenant Church in Rochester when Miss Handyside determined to enter mission work.

The Passing of Miss Handyside

MRS. BRUCE HUNT

(From a letter dated February 15.)

The funeral is to be tomorrow afternoon, at the South Gate Church—of which Kim Chi Sun, a Westminster graduate, (but not in our Seminary in Pusan) is pastor. Bruce is trying to have it in connection with the "Youth for Christ" group here—as Florence worked with most of them. The pall bearers will be G.I.'s and Koreans. But will write you about that later.

I thought I'd use the time now—while I'm waiting for Bruce to come back from City Hall—to re-tell part of the letter I wrote Florence's folks about her going. Then you can furnish any information they might need for the "Messenger" and "Guardian."

Florence stayed with us about 2 weeks after coming to Pusan on January 17 and then moved into her room in the same building with a Korean Christian family. It was Japanese style but she had fixed it up to look quite homey—with cretonne-covered packing box table and chests—in addition to some furniture we'd gathered. It was wonderful how she fitted herself into strange conditions. She did her



Florence B. Handyside
1918 - 1949

of meeting her. Miss Appenzeller then sang the song, "Must Jesus Bear the Cross Alone," the song Miss Handyside had sung in the church but a few days before. Miss Appenzeller was the first white child to be born in Korea and is president of what has been the only Women's College in Korea. She and Miss Conrow had had a little social for Miss Handyside, before her departure for Pusan. There was a solo by Mr. Ray Provost, a missionary active in the Youth For Christ.

own housekeeping and yet the Choo family felt she was a member of their household.

We planned that she should come to our house Thursdays and Sundays—and spend the night. So she was with us the last Sunday, leading in prayer at the little vesper service to which we have been inviting the Americans in the city. She left early Monday morning, in time to meet her Korean teacher, going by bicycle, as usual. But it's a long trip and there was quite a strong wind, and she told me afterwards she could hardly make it home. She had a bad headache that night, but managed to study most of the next morning. When I went down to see her Wednesday she had quite a little fever and what seemed to be a nervous chill. I tried to get her to come to our house then, but she insisted on waiting till Thursday. When I got there Thursday morning, she was already unable to use her legs. Dwight M. and the Koreans helped me to get her into our car and bring her home. After that I was with her most all the time—until she died. After Thursday morning she didn't seem to have any pain except for a headache—and the discomfort of not being able to move—also she couldn't sleep at all. I called Dr. Chisholm, who was in Seoul, as soon as I got her home and he told me to call the Korean doctor he works with. He seemed good, but didn't say what she had—but gave her some medicine to take down the fever. Dr. Chisholm came down the next day—Friday—and was there by evening. By that time she couldn't move her body or arms—except her hands—and was finding it very difficult to talk. But her mind was very clear—and she seemed quite cheerful. She certainly was a brick—never complained once, and was so appreciative of everything I did—and always had a smile for me. Dr. Chisholm said he didn't *think* she had either polio or meningitis, but said she should be taken to a hospital as soon as possible. The State Department people in Pusan tried to get a plane, but couldn't, so arranged for us to go up on the train Saturday—getting a compartment.

That night the doctor had given her medicine which finally made her sleep—but her mind was still clear in the morning and she ate a little breakfast before we left. On the train she tried to speak to me occasionally, but it was such an effort that I didn't encourage

it. When I asked if there was anything I could do—she shook her head, and when I suggested she rest, she smiled and seemed glad to do it.

Bruce had been away all week holding a class in Taiku, but they got word to him and he met us at the station and decided to go up with us.

Very shortly, about a half-hour later after he got on we noticed that she was too still and had a pallor, and found that she had gone. I couldn't believe it was so, but they found a doctor on the train who examined her, and said there was nothing we could do. A little later two missionary doctors got on the train and confirmed it. I still find it difficult to realize. Certainly I never thought death could be so gentle.

I don't believe Florence realized how seriously ill she was. However, while we were talking Friday she did ask me where missionaries who died out here usually wanted to be buried. I told her, and she said, that was the way she felt, and that if she died she wanted to be buried in Korea. I didn't think there was any great danger and she seemed to feel the same way, but said, very sensibly, that it was just as well to think about these things.

The doctors seemed to think she had a very unusual form of paralysis (Landry's Paralysis) and that it just went to her heart.

Of course we personally feel a great loss. I felt as if I had found a real friend and we had many plans for things we would do together. It was wonderful to have some one else to share a little of the load in our mission. We'd already informally elected her secretary and treasurer! Now we feel even more alone. Perhaps being up here in Seoul among big missions emphasizes it. But we do need help so badly, and we had been counting on our "other member" so much!

For Florence, of course, I can't feel too sorry. She is "home." Certainly her life was a sweet savour unto the Lord. I marveled at the way she kept a clear Christian witness, among this so often worldly, cynical army group—and yet by her sweet cheerful friendliness, made a warm place for herself in the hearts of many of them—and a new respect and openness for the gospel. Every one knew that while she was a D.A.K. she had come out to be a missionary. She did a lot to help the "Youth for Christ" here and had a number of English Bible

classes. She was a special help and encouragement to some of the Christian G.I.s. I wish you could see how much they think of her.

In Pusan she was already working hard at language study, had joined the choir of one of the Presbyterian churches—and had even entertained the group in her room. She was planning to teach English Bible in the Bible Institute which opens this week. It's hard to understand; but her going reminds me of the verse "she was not for God took her."

The Conversion of Miss Handyside

By DOROTHY O. TOZIER

(From a letter to the Rev. H. Van DuMont.)

I first became acquainted with Florence when she was of high school age. We both attended Christian League (Young People's Society) and the Choir at West Webster Methodist Episcopal Church. The Rev. Arthur E. Bloomfield was then our pastor, and was doing excellent work among the young people. He led Florence, as well as many other West Webster young people, to Christ. I believe that Florence told me she accepted Christ as her personal Saviour on December 11, 1934.

At that time no one would have dreamed that Florence Handyside would ever enter Christian service, for she was very self-willed and quite inclined toward worldly pleasures. As years went on, Florence gradually developed into a fine Christian young woman. . . . She is surely an outstanding example of what the Lord can do with a young woman who dedicates herself to Him.

Perhaps you would be interested in learning how Florence became a member of the Covenant Orthodox Presbyterian Church. When the Bloomfields left the West Webster Methodist Episcopal Church in January, 1937, a new pastor was appointed who seemed more interested in making the church a social organization than in winning souls for Christ. A large number of the people who were interested in the spiritual welfare of the church, therefore, left to go to the churches where the gospel was preached. The greater portion went to the Brighton Community Church (including Florence's family) while Florence and a few others decided to join the Covenant Church, for we had become acquainted

with the Rev. R. Moody Holmes, who was then the pastor, through the League of Fundamentalist Youth, a forerunner in Rochester of the Youth for Christ. Mr. Holmes had come out to the Handyside's home and had had Bible study classes for the young people and others of the West Webster folks who were interested in attending . . ."

Her Call to Missionary Service

PETER A. PASCOE

I was the pastor of Florence Handyside when she received her missionary call. Mrs. Pascoe and I grew to love her very dearly. Indeed, she was like a sister to us.

One Sunday evening in the Spring of 1941 Florence came early to the evening worship hour. We sat together in the study and talked for a few moments, and then it was that she revealed to me her decision to give her life to the Lord for foreign mission service. It was her desire to enter Moody Bible Institute that coming Fall. There were many obstacles confronting her as she made that decision, but that evening as we knelt together in prayer these obstacles seemed to fade away in the presence of her strong faith and in the conviction she had of the reality of her call to service.

Florence enrolled at Moody Bible Institute in the Fall of 1941. Because of limited finances she attended the Night School and worked during the day. In a few months, however, financial aid came in sufficient amount to make it possible for her to transfer from the Night School to the Day School. This financial help was provided, for the most part, by a loyal Orthodox Presbyterian.

In her senior year at Moody Florence filled out an application for missionary service. This application was routine and was kept on file at the school. To one of the theological questions Florence gave an answer which showed clearly her grasp of the Reformed faith. A few days later she was called into the office of the Dean for an explanation of her answer to that particular question. She went, armed with Calvin, Bavinck, and Berkhof, stated her convictions on that particular subject, and had the satisfaction of knowing that her answer would be allowed to stand and would in no way reflect upon her application for missionary service. This straightforwardness, determination, devotion and honesty was very characteristic

of Florence and became increasingly well known to her friends.

When Florence first applied for foreign mission service under the auspices of the Orthodox Presbyterian Church the Foreign Missions Committee felt she needed further study in the doctrines of the Reformed faith. A course of study was prescribed under the supervision of the Rev. Robert Marsden, General Secretary of the Committee. Florence returned to her missionary work in Arkansas and with characteristic thoroughness pursued her studies so successfully that upon her second appearance before the Foreign Missions Committee the decision to accept her was unanimous and enthusiastic.

I last saw Florence on September 23-24, 1947, when she stayed overnight here at our parsonage in Belle Center, Ohio. She was then on her way to Philadelphia to start specialized work and study at Westminster Seminary. On the morning of the 24th, I introduced her to our local high school, and she conducted a chapel service the memory of which still lingers in the hearts of those who heard her. She also visited each of the eight grade school classes and gave her testimony. The Friday night following the news of her death I conducted a memorial service for her in the same high school chapel. It was a moving experience for all of us and there is reason to believe that out of that student body there will be at least one, perhaps more, who will hear the call of God to carry the Gospel to those who have never heard.

The Orthodox Presbyterian Church has lost a consecrated missionary. I and many others have lost a very dear friend. We do not question the ways of our sovereign Lord. We count it a privilege to rejoice in His blessed will. The question remains, however, who will take the place of Florence Handyside upon the mission field? May God in His grace raise up sons and daughters from among the congregations of The Orthodox Presbyterian Church to carry on the great work of missions in the harvest fields of the world.

Memorial Resolution

(The Session of Covenant Church of Rochester sent the following letter to Mr. and Mrs. Harry Handyside, parents of Florence Handyside.)
DEAR MR. AND MRS. HANDYSIDE:

We of Covenant Church want to express our deep sympathy with you and your household at this time. Florence was well-beloved by each one of us, and the news of her being called home was a great shock. She was revered by all. Her loyalty and devotion in the work of the Lord, her piety and godliness were an example, and a source of great strength and encouragement to all.

We are thankful for the assurance that we have in Christ, that she is with Him in glory, where we shall meet when the Lord wills. It is difficult to understand the Lord's dealings at times, but we are sure that He knows best. We pray that her going home will quicken many Christians unto a greater consecration, as well as awaken unto faith those who know not the Lord.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13).

We pray that the Lord will give you grace and strength sufficient unto your every need.

Sincerely yours in Christ,

THE SESSION.

Memorial Service

ON Sunday afternoon, February 20, a beautiful service was held in Brighton Community Church, Rochester, in memory of Miss Florence Handyside. The parents of Miss Handyside have their membership in this church.

The service was conducted by the Rev. Herbert DuMont, pastor of Covenant Orthodox Presbyterian Church, of which Miss Handyside was a member. Mr. DuMont was assisted by the Rev. W. Millar Crawford, pastor of Brighton. Others taking part in the service were the Rev. John J. DeWaard, Pastor of Memorial Orthodox Presbyterian Church, the Rev. Peter Pascoe of Belle Center, Ohio, and the Rev. J. Betlam. Special music was provided by Mrs. Lance Sperring, who sang the solo, "Good Morning Up There," and by Mrs. Carl Missel who sang as a solo the hymn, "Saved by Grace." Mr. DuMont, Mr. Pascoe and Mr. Crawford each spoke briefly in memory of Miss Handyside.

A Book Review

Young People and the Church

By EUGENE BRADFORD

YOUTH SPEAKS ON CALVINISM, by the Youth and Calvinism Group. Grand Rapids. Baker Book House. 1948. 75 pages. 40 cents.

THE Calvinist finds himself in a very peculiar situation. On the one hand, he recognizes that he has been delivered from "this present evil world"; but on the other hand, he realizes that the evil that engulfs the world is an abnormality, and that he must with all his ransomed powers endeavor to reclaim for its Creator the world which has been redeemed by Christ in principle. He knows that "the restitution of all things" awaits the second coming of Christ, still he sees it as his duty to contend against evil in every sphere of life until the day of full conquest arrives. He dares not join his heart with the heart of the world, but he cannot leave the world to its own ruinous devices.

Facing this basic problem is no easy task. In order to be real Calvinists we must enter the fields of science, education, social problems, literature and politics. And to do this the rising generation must have the inspiration and instruction of church leaders who are intelligent, faithful and fearless. The seven contributors to this book, speaking for the Youth and Calvinism Group, an organization of young people of the Christian Reformed Church, make a plea for "a Program of Calvinism, a practical application of the Reformed view of life to modern society" (p. 9). Confessing that youth cannot develop this program alone, the authors, all students at Calvin College or Calvin Seminary, call for help. The book is a plea to the ministers and other leaders of their denomination, and it is also a criticism of those leaders. But members of other Calvinistic churches should find these pages stimulating. Certainly most of the problems raised exist for the members of The Orthodox Presbyterian Church.

Applied Calvinism

The introductory chapter, "The Modern Challenge," strikes a critical note immediately when the assertion is made that the leaders of the Christian Reformed Church are not carrying the principle of the sovereignty of God

into a program of fruitful action, and that "our Calvinism is therefore becoming dangerously formalized and thus meaningless for actual life" (p. 10). Calvin, in the 16th century, and Kuyper, in the 19th century, also believed in the sovereignty of God. And they took that principle seriously. Each understood the crisis of his day, and met it by developing a Reformed program to meet the needs of the church and society. But their programs, though based on the same principle, were different because the challenges were different. Kuyper's world was not the same as Calvin's. Likewise neither Calvin's nor Kuyper's program is equal to the challenge of our times. "To be merely imitative of the past, to be satisfied with what Calvinists in the past have done, is to contradict the spirit of the very men whose achievements we admire so much" (p. 11).

No Calvinist would take exception to the development of the author thus far. But he seems to lack clarity, to say the least, in his judgment as to what belongs to the changeless principle and what belongs to the program which "must sometimes be restated, developed, and modified as history progresses" (p. 10). At least one aspect of what this reviewer considers to belong to the changeless principle of Calvinism is questioned. "The idea of sphere sovereignty . . . was an admirable achievement for life in the Netherlands of the 19th century; but is it, in its present stage of development, adequate to cover the complex problems of this century?" (p. 12). One gets the impression that the idea of sphere sovereignty is simply a method of applying Calvinism which, for practical considerations, may be discarded or greatly modified. But sphere sovereignty cannot be outdated. Rather it is a basic tenet of Calvinism that the sovereignty of the several spheres instituted by God,—e.g., the family, the church and the state, to name only the primary and obvious,—is based on the sovereignty of God and adequately supported by Scripture. It is a hallmark of Calvinism that it seeks carefully to avoid sacrificing any aspect of its principle in the interests of practical

effectiveness. Sphere sovereignty is not an "obsolete application" (p. 12) of the sovereignty of God, but a necessary implication of it.

The author is on better ground, however, when he speaks of the form for the Lord's Supper listing the sin of sorcery while omitting mention of commercial dishonesty and racial hatred. Change our forms and methods, yes. But let us not be ready to dispense with basic principles.

Chapters II to VI deal respectively with social problems, politics, science, literature and education. The emphases, in the main, are wholesome and the criticisms constructive.

Sociology

As Christian citizens we must answer affirmatively the question, "Am I my (Negro) brother's keeper?" It is not enough to help the Negro, the alcoholic, the poor. We are not really our brother's keeper until we "try to do something about the causes of the hunger and poverty and pain which is so rife in the world today" (p. 16). The reason: all men are image-bearers of God. The immediate program: the appointment of a committee of experts in the field of sociology "to study social conditions, social problems, and possible solutions in the light of God's Word, for the enlightenment of the church" (p. 20). Who should appoint this committee? The question is not even raised, due, possibly, to the confusion in this brochure on the matter of sphere sovereignty.

Politics and Science

The field of politics has been greatly neglected by Christians. An enthusiastic minority can do wonders. Kuyper and Colijn established that fact. It can be done in America. An up-to-date Calvinistic philosophy of politics must be worked out; we must face the problems of the atomic bomb, Communism, unemployment and the United Nations. This philosophy must show that for the individual, Calvinism involves the *only* alternative which gives meaning to life. Then Calvinists must propagate their views vigorously and, of course, some of them must run for office.

Calvinism, being free from the cultural negations of Fundamentalism and the pagan presuppositions of modern science, is obliged to make some very concrete contributions in the field of science. It must develop and apply a philosophy of science and it must pro-

duce Calvinistic scientists through an institution of higher learning with provision for research programs.

Literature

The author of the chapter on the literary responsibilities of Calvinism calls for a more cultural Christian literature than the worn-out "Pollyanna" theme which permeates the novels circulated by the Christian publishing houses, also those in the church papers. It is hardly realistic to picture conversion as the immediate solution to all the problems of life. Pride, hatred, power-lust and sex must be dealt with as they really are. But is the author entirely on good ground here? Of course Christian writers should not bury their heads in the sand. The problems are there. But on the other hand, Christian literature should not seek merely to reflect conditions as they are. It has a duty to educate and reform its readers. Sin should be pictured as it really is, but the Christian writer must go on to show that sin is abnormal and that it is heinous in the sight of God. It must be pointed out that true conversion does indeed eliminate all problems in principle, though a life-time of struggle between the abnormal principle of evil and the normal principle of holiness must be experienced before the Christian Utopia is reached. The Calvinistic writer must take care that under the guise of down-to-earth realism he does not do more to encourage sin and its resultant misery than to abate it. The approach in this volume to the problem of Christian literature leaves something to be desired, but the reviewer certainly agrees that the Christian public deserves literature of a higher type than it now has. Among the proposals advanced to help the cause of Calvinistic literature are a greater emphasis on literary expression at Calvin College, and the wholehearted support of an organization projected by the Calvin Alumni Association to provide financial aid to those who show definite literary talent.

Education

The best chapter, in the opinion of this reviewer, is the one dealing with Christian schools. The shortcomings of the primary and secondary schools conducted largely by Christian Reformed people are judged to lie chiefly in "the lack of an articulated philosophy of education applicable to today, and in the failure to attract able teachers" (p. 40). We must not use without

criticism and modification the methods of pedagogy employed in the public schools, nor can we long continue to pay our teachers hundreds of dollars less than public school teachers receive. Money,—both to make possible a study of pedagogical methods and to raise salaries and pensions—is the immediate need.

Recreation

The chapter entitled "A Road-Block" deals with the question of worldly amusements, particularly movie-going, card-playing and dancing. In 1928 the Synod of the Christian Reformed Church adopted a report condemning these amusements and calling for disciplinary action against those who persist in engaging in them. The Youth and Calvinism Group, citing the results of a poll of the youth of the church, indicates that the "church's stand on amusements is now a definite obstacle to the acceptance by youth of any cry for a vital Calvinism coming from our church" (p. 45). The evils of most movie productions are acknowledged, but it is contended that Synod advanced no telling arguments against discriminate movie attendance. There is no more wrong with discriminate movie attendance than with the discriminate reading of books. Furthermore, the formalism resulting from outward prohibitions is a dangerous evil. Pride is the natural result when stress is placed on external commandments rather than on developing in Christians a strong faith which enables them to discriminate with genuine conviction. So the argument runs. Moreover, the author calls for a revision of the Synodical decision as "a necessary first step toward bringing our youth, and hence the world, the message of living Calvinism" (p. 46). Arguments are set forth to show that the decision of Synod encroaches upon the liberty of conscience. In our judgment it is on this matter of infringing upon Christian liberty that the decision of 1928 is most vulnerable. But in this book the stress is placed chiefly on the allegation that the church's stand on amusements is alienating the young people. Such a pragmatic argument, if it is to have any validity at all, must be subsidiary to the charge that Synod overstepped its authority as a church judicatory and failed to respect the Christian's liberty of conscience when it legislated against these particular amusements. Surely a church should not

change its decisions chiefly because the young people object.

Regardless of their estimate of this protest, the ministers and elders of the Christian Reformed Church must recognize that their young people are rebelling. There can be no doubt that a sizeable group in the church now attends the movies, and some, no doubt engage in dancing and card-playing. As we see it, if the church would avoid the charge of hypocrisy in this matter, it must either modify the 1928 report, or find much more effective methods of educating the members to accept it and of enforcing it by means of church discipline. If this little book stimulates the church to a fresh consideration of this important problem it will have rendered invaluable service.

Preaching

Christian Reformed preaching comes in for some sharp and, we think, uncharitable criticism in the final chapter. In fact, if the preaching lacks the concreteness and practical application to the extent charged, the church is in a sad condition indeed. This reviewer has had only one opportunity to hear a sermon in a Christian Reformed service of worship, and cannot, therefore, judge this critique adequately. However, one does not have to read very far to get the impression that here the spirit of youth is insufficiently restrained. By way of example we cite one passage: "For too long we have been lulled by preaching of this sort: the story of Jonah shows God's care for His people, that Nineveh is a type of the evil world today (with the implication that we somehow stand apart from sin), and that a Christian should not defy the commands of God. These three points seem obvious to us. Rather we ask to be aroused to our duties as children of God, sternly called to task for our faults . . ." (p. 56f). Would the young man who wrote this chapter have his children unfamiliar with the story of Jonah and its practical application? Does he not realize that "these three points" are "obvious" to him simply because from his childhood he has been privileged to hear them. Of course an up-to-date, forceful, practical application of the story of Jonah must be made, for a sermon is not the equivalent of a lecture on sacred history. But let the critics of Christian Reformed preaching remember that all preaching must be based on the Word of God exclusively, and there are no

more practical passages of Holy Writ than those recording the familiar stories we learned as little children.

Especially is it true of large congregations that the minister must preach to the aged, the poorly educated, the little children, as well as to vigorous, serious young people. This should be taken into consideration when the sermon does not seem to be tailor-made to fit our individual need. No doubt most Calvinistic preaching could be greatly improved, and some suggestions set forth in this book are eminently worthwhile, even though the criticism which occasions them seems unduly severe.

Weighted Poll

An appendix gives the results of two opinion polls relating to the matters dealt with in *Youth Speaks on Calvinism*. One poll was conducted among Christian Reformed youth in general; the other among the alumni of Calvin College. On most of the questions the polls indicate that a sizeable group, though not always a majority, are in sympathy with the sentiments expressed in this brochure. However, the polls are hardly fair. Evidently those who prepared the mailing lists went to great

lengths to insure accurate sampling, but nearly all of the significant questions are weighted. E.g., "Do you think the Christian Reformed denomination is suffering dangerously from any of the following? Formalism . . . Legalism . . . Hypocrisy . . . Provincialism . . . etc." Admittedly it is difficult, in a poll of this kind to propose questions which do not more readily suggest one answer than its opposite, and it seems obvious that this difficulty in the way of an accurate poll has not been overcome here.

The Christian Reformed Church faces a crisis which is somewhat unique among Reformed Churches. She is no longer a "Dutch-immigrant" body; her people are rapidly becoming Americanized. Her days of isolation from the American customs and outlook are at an end. She must apply her Calvinism to the American scene. Her methods must be modified to some extent. At the same time, her glorious Calvinistic heritage must not be jeopardized in connection with this change. If this sincere and vigorous contribution of Calvin students can help in this crisis, despite its shortcomings it will have served a high purpose.

of high conviction, rather than from the inconstant spring of mere human good will or sentiment.

Mental patients need much understanding and kindness, not easy maudlin sympathy. They need persistent enlightened kindness, the type of kindness that subordinates self in the effort to appreciate and deal with the state of mind and feelings of the patient. For such kindness mere humanitarian good will does not furnish an adequate source of supply. What then can serve as an adequate source of supply for this rare type of kindness? Our answer is, the mercy of the living God in Christ Jesus. He who has drunk at the fountain of grace in Christ Jesus has undergone a profound experience, and continues to undergo profound experiences. Self, in all its natural ways is fully acknowledged to be unworthy, yes to be positively sinful. There has been a complete self-surrender to the sovereign mercy of God. The self has been lost—and gloriously regained. In the writer's opinion it is such a radiant center of this mercy that flows from heaven to wholly undeserving men that makes the finest individual to take care of the mentally sick.

There is a third reason why the Christian is best equipped to do this work. The Christian, if he has properly advanced spiritually beyond the point of being preoccupied overmuch with his personal salvation, has the energies of his being concentrated upon a high objective, an objective that rises far above self. The healthy-minded Chris-

Christian Young People . . . This is Your Job

By EDWARD HEEREMA

ONLY a few weeks ago one of our lady patients at the Christian Sanatorium said to me as she was moving along nicely on the road to recovery, "You know, I'm not a bit anxious to leave here. I like it here. Everybody is so kind to me."

Here was a woman who had been harrassed by some of the bitter things of life, even at the hands of those who should have loved her. Her path in life had not been easy. Her husband had habits that were not compatible with life of wife and home. And the work she had been doing was often trying. It seemed to me that she had found for the first time a place where she experienced the steady warmth of Christian kindness and understanding.

This is but one illustration of many that could be given to drive home the point that in the increasingly important field of caring for and treating the mentally and nervously ill, Christians

have a particularly significant job to do. In fact, slowly the conviction has grown on me through some ten years of experience in this area of Kingdom work that the care of the mentally sick is in a very special way the task of Christians.

Let us be more specific. In the first place the Christian has a high conception of man. Man bears the image of God. No matter how marred by sin and its consequences that image may be in any individual instance, the divine likeness is still there. For that reason the Christian is under real constraint to treat men with respect. There is much in the behaviour of mental patients that can provoke amusement, resentment, or retaliation. The Christian will strive to avoid such response. The people under his care bear the image of the holy, almighty God. They must be treated with genuine respect, a respect that flows from the deeper steady spring

RECENT years have seen an increasing emphasis upon the need for adequate care for persons suffering from mental distress and illness. This is a field in which Christians have a special responsibility toward their own. But to many it is a new and strange field, upon which one, though well qualified, often hesitates to enter.

The Rev. Edward Heerema is Spiritual Adviser at the Christian Sanatorium in Wyckoff, N. J. We suggested that he send us a brief article concerning the opportunity open to Christian nurses in this work. What he has to say about Wyckoff is undoubtedly true concerning other similar institutions, though his immediate interest is the place where he is located.



Four Nurses of the Sanatorium. In the background at right is the nurses' home, and at left the men's building. More nurses are urgently needed.

home, and at left the men's building. More nurses are urgently needed.

tian has one consuming drive and that is that in all he does he may glorify his God. That is his chief concern in life. Personal desires and wishes pale into relative insignificance in the light of this great and holy determination and challenge. It is Christians who have gotten hold of this self-transcending vision of Life's purpose and meaning, who are superbly equipped to take care of those wrestling with their own inner states of feeling. A mental patient is generally a person who is deeply ego-centric. By that we do not mean that he is particularly "selfish." Rather we mean that such people find it virtually impossible to think away from self. They are imprisoned within themselves, held tight by their own tangled emotions. How blessed it is when such distressed minds may be in an environment which touches them at many points with the grand truth that the secret of life lies outside of self, yes, lies in that great God in whom "we live and move and have our being."

The Christian Sanatorium of Wycokoff, New Jersey, is a Kingdom enterprise where these rich basic elements of the Christian faith and character are fittingly put to work in the care of those suffering from mental and nervous diseases. Not all the patients are in the class of those who can be restored to their place in life. Many of them are old, suffering from the breaking down processes of old age. But, older or younger, all of them are touched somehow by the rich faith that is the basis

and motivating drive of this hospital.

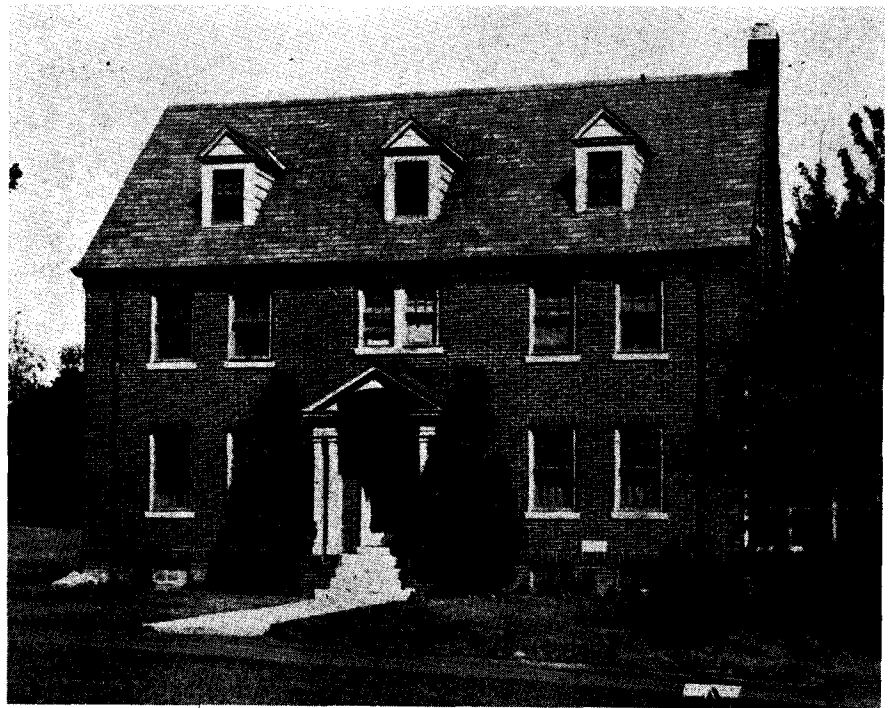
But the deep pity of the matter is that we are forced to limit our usefulness. The Christian Sanatorium has a patient capacity of about 190. For some time our patient census has been around the 150 mark. Why? Because we have been unable to get the nurses to take care of our patients in the way in which our Christian professional principles require. More than that,

our hospital could erect a new 100-bed unit tomorrow and have it filled to capacity in a short time. What a grand opportunity to express the rich qualities of that mercy which flows from Him who bids us, "Be ye therefore merciful, as your Father also is merciful."

Appeals for nurses and workers have appeared in the GUARDIAN repeatedly. Response has been negligible. One reason for such poor response is no doubt popular misunderstanding and some apprehension with regard to mental illness. Possibly it does not need saying that mental illnesses are not contagious (except in political rallies). And we should never forget that a mentally sick person is no different basically from any other person. If the emotional injuries and frustrations that have entered into the life pattern of so many of these people had been the lot of those of us who have been blessed with a more stabilizing life history, we would be where such people are today, suffering from a frank psychosis or crippling neurosis. Many a time I have left an interview with a patient with these words crossing my mind, "But for the grace of God, there am I."

Nursing the mentally ill is not the type of work that fits the contemporary

(See "Heerema" page 57)



Nurses' Residence at the Christian Sanatorium

The Glory of the Christian Church

By the REV. PROFESSOR R. B. KUIPER

XVIII

THE CHURCH AND THE TRUTH

In his *Institutes of the Christian Religion* John Calvin teaches that the first and foremost mark of the true church is faithfulness to the Word of God. Adherents of the Reformed faith have ever taken the same position. If that position is correct, the relationship of the church to the truth of God's special revelation must of necessity be exceedingly close. As a matter of fact it is so close that to do justice to it is next to impossible. The following paragraphs will indicate that relationship from a few of its many angles.

Product of the Truth

The church was brought into being by the revelation of truth.

When man fell into sin in the garden of Eden, God at once appeared on the scene. He pronounced judgment on the man and the woman as well as the serpent. But He also gave to fallen humanity a promise which has come to be known as the protevangelium, the first announcement of the gospel. Said God to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). That promise spoke of the victory of Christ crucified over Satan, sin and the world. It may be taken for granted that Adam and Eve embraced it in faith. If so, they constituted the first Christian church, for the church consists of the believers of all ages.

In the days of Abraham God established His church in a more formal way, and again He did it by the revelation of truth. His numerous revelations to Abraham culminated in the promise: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee" (Gen. 17:7). Abraham believed and became "the father of all them that believe" (Rom.

4:11), whether of the old or the new dispensation. Collectively they constitute the church of God.

The church in its New Testament aspect was founded when the Holy Spirit was given on the day of Pentecost. Three thousand souls were added to the church from every part of the Mediterranean world. That also came to pass through the revelation of truth, particularly through the inspired preaching of the apostle Peter.

From the fall of man to the end of time God builds His church. And His invariable method of doing it is by His Word of truth and the Spirit of truth. The Heidelberg Catechism says: "The Son of God, from the beginning to the end of the world, gathers . . . to Himself by His Spirit and Word, out of the whole human race, a church chosen to everlasting life" (Question 54).

Surely, the church is product of the truth.

Conveyor of the Truth

On rare occasions God has used angels to convey His truth to men. For instance, angels first proclaimed the Saviour's birth and His resurrection. Ordinarily, however, God has reserved this honor for human beings.

The men whom God employed as conveyors of the truth in the old dispensation are commonly called prophets. It has been said aptly that their task was not so much to fore-tell as to forth-tell. God first spoke to them and then they told men what God had told them. They were God's messengers to men. Therefore they did not present their own opinions but declared authoritatively: "Thus saith the Lord." That expression or its equivalent actually occurs hundreds of times in their Old Testament writings. Peter tells us: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21).

The men through whom God conveyed His truth in the new dispensation are known as apostles. They were in-

structed in the truth by the Lord as they walked with Him during His public ministry. When He was about to leave He promised them "another Comforter . . . even the Spirit of truth" (John 14:16,17). Controlled by this Spirit they too proclaimed not their own wisdom but the wisdom of God. When the apostle Paul came on the scene as one born out of due season, he certified that the gospel which he preached was not after man and that he had not received it of man but was taught it by the revelation of Jesus Christ (Gal. 1:11,12). All the books of the New Testament were written either by the apostles themselves or by others under their guidance and influence.

Not every one whom the Bible calls a prophet or an apostle was a true child of God. Balaam, for instance, was not, nor was Judas Iscariot. Nevertheless, the prophets and apostles by and large bore the closest relationship to the church of God. They were members of the church. They constituted the foundation of the church, and the foundation is an integral part of a building. By virtue of their office they represented the church. Therefore it may be asserted without hesitation that God has been pleased to employ His church as the conveyor of special revelation.

Custodian of the Truth

To the church of the old dispensation "were committed the oracles of God" (Rom. 3:2). Its task was the keeping, the guarding, the conserving of special revelation. That such is likewise the task of the church of the new dispensation is unmistakably explicit in Paul's description of the church as "the pillar and ground of the truth" (1 Tim. 3:15). The function of pillars is to uphold structures. One important function of the ground is to uphold numberless things. If the earth failed to perform this task, earth would obviously be chaos. The function of the church as the pillar and ground of the truth is to uphold the truth.

There have been times in the history of the church when it took this task seriously. During the first centuries of the Christian era and again in the period of the Protestant Reformation the church was much more concerned about the truth than about its own immediate peace and prosperity. The truth was dearer to the hearts of men than were their possessions, their lives, even their wives and children. In comparison, how sad is the plight of the church today. The cancer of doctrinal indifference is gnawing at its very vitals. The insistent and widespread demand for church union and ecumenicalism is in most instances a symptom of that disease. And instead of casting out deniers of such cardinal Christian truths as the Holy Trinity, the Deity of Christ and the substitutionary atonement, the church bestows upon them its highest honors. Thus it has come to pass that in a great many instances the church, having ceased to contend for the faith once for all delivered to the saints, has ceased being the church.

Will the church pass out of existence and the truth fail? No, never! The Spirit of truth will abide with the church forever (John 14:16). One denomination after another may become a false church, but there will always be a remnant according to the election of grace. The pillar and ground of the truth cannot be destroyed. Not even the gates of hell will prevail against it. God Almighty Himself will see to it that His church continues to the end of time as custodian of the truth. Martin Luther was right when he sang:

"And though this world with devils filled

Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us."

Interpreter of the Truth

Rome teaches that special revelation is not complete in the Bible and that it is the church's task to add to it. Therefore it places the teachings of the church on a par with—and often above—Holy Scripture. The Protestant reformers rejected this view as grievous heresy and insisted on the sufficiency of Scripture, but strongly stressed the duty of the church to interpret it. In order that the church might rightly divide His Word God gave to it the Spirit of truth.

Certain extreme Protestants known

as Anabaptists stressed the individual's right of private interpretation out of all proportion to the church's function of interpreting the Word of God. But the other Protestants of the Reformation age had the good sense, without denying the right of private interpretation, to honor the church as the divinely appointed interpreter of Holy Writ.

How the churches of the Reformation worked at that task! The energy displayed by them in its performance was truly prodigious. Numerous confessions and catechisms were the result. And almost all of them are masterpieces of Scripture interpretation.

Today there are a few Christians—very few in fact—who regard the creeds as practically sacrosanct and hesitate exceedingly either to add to them or to subtract from them. They overlook the fact that the church of all ages must continue active as interpreter of God's truth. All the creeds of Christendom put together do not nearly exhaust the truth of Holy Writ. However, those who hold the creeds in contempt are incomparably more numerous. They are also more vocal. Modernists laugh the creeds out of court as completely outdated and outmoded, while many Fundamentalists keep repeating the slogan, "No creed but Christ." Both despise, not only the church, but a most significant work which the Spirit of truth has accomplished through the church.

Proclaimer of the Truth

The church has no more important task than that of preaching the Word of God.

There are those who would have the Word preached by individuals rather than the church. There have been in the past, and there are today, evangelists and other preachers so-called who have never been ordained to the ministry or sent out by the church. That too savors of Anabaptistic individualism. No one has the right to say that God will not bless the labors of such men, but that their position is far from ideal may be asserted without hesitation. All Christians must witness for their Lord, but the preaching of the truth of special revelation is the official task of the church. For but one bit of Scriptural proof, were not Paul and Barnabas sent out as missionaries by the church at Antioch with the laying on of hands, and did not that church send them out at the express

command of the Holy Spirit (Acts 13:1-3)?

How stupendous a task is preaching! Not only isolated portions of the Bible but "all the counsel of God" (Acts 20:27) must be declared. Preaching involves both explanation of the Word of God and its application. And the Word must be applied, not merely to the needs of the individual hearers, but also to all those social and political problems that have religious import. The truth of God must be proclaimed to all men: to those who are nigh and to those who are afar off, to rulers and subjects, to rich and poor, to the learned and the ignorant, to the cultured and the uncultured, to men of every race, nation and language. That stupendous task the exalted Christ has committed to His church. And on its performance hangs the salvation of the world.

Much more might be said on our theme, but enough has been said to make it clear that the relationship of the church to the truth is exceedingly intimate. Some conclusions are now in order.

The church that has grown indifferent to the truth is, to put it mildly, on its way out. And the church that tolerates in its midst denial of the basic truths of the Word of God is itself guilty of such denial and by that very token has degenerated into a synagogue of Satan.

A church with a large membership, an imposing edifice, an elaborate ceremonial, an efficient organization and dignified vestments, but without the truth, is not a church. On the other hand, a church with a numerically negligible membership, with no building other than a barn, with the simplest order of worship, with a minimum of organization and with no clerical vestments at all is a church of Jesus Christ indeed if only it is loyal to the truth. *The Church is where the truth is.*

In this world, which under the spell of the father of lies has become a dark den of falsehood and deception, there is one institution whose sole concern is to hold high the torch of the truth of God. That distinction belongs to the Christian church.

TEACHER WANTED

San Diego Christian School is in need of principal and teacher for lower grades. Real opportunity for pioneering among evangelical Christians. Send applications to the Rev. C. G. Schaufele, 1040 E. 17th Street, National City, California.

Unbelief in the Presbyterian Church in the U. S. A. (5)

A Bible that Denies the Bible

By EDWARD J. YOUNG

The Virgin Birth

THIRTEEN years ago a number of ministers and devoted lay people left the Presbyterian Church in the U.S.A. It was not an easy step for them to take. It meant the sundering, once for all, of ties that were in many cases hard to break. It meant being subjected to misunderstanding, ridicule, sneers and even a form of cold persecution. It meant giving up lovely buildings hallowed by sweet memories of Christian fellowship and the worship of the living God.

Why did such a separation seem to these people necessary? The fact is simply that they had become convinced, on the basis of what seemed sufficient evidence, that they could not longer serve their Lord Jesus Christ in obedience to His Word, and remain in that church. For that church had so far departed from its own constitutional standards, that it was disciplining ministers within its bounds who insisted on preaching only true, historic, orthodox Presbyterianism.

Have the passing years justified this conviction? The present series of articles, of which this is the last, has shown something of the extent to which that church has gone in its program of "modernizing" the Christianity it would teach and preach. When a church's official religious education program becomes dominated by the views of modernistic unbelief, there is no future for that church. For the thing which "makes" a church is the message it preaches, and if that message be not the very truth of God's Word, then the organization can no longer properly be called a church of Jesus Christ. The present article deals with the *Westminster Study Bible*, an annotated edition of Scripture, published by the Westminster Press, the publishing agency of the Board of Christian Education of the Presbyterian Church in the U.S.A. Only a few points can be considered in the space at our disposal, but these are sufficient to indicate the character of the notes to this Bible, notes that serve to cast doubt on the truth and integrity of Scripture.

With respect to the account of the virgin birth of our Lord in Matthew 1:20, the *Study Bible* contains the note: "Jesus Christ was not merely a man who earned divine recognition. His birth was the result of the creative act of the living God, who by his Spirit thus acted to give salvation to his people (v. 21). On any view of the birth of Jesus, this conviction of God's purposeful working is basic." The virgin birth is not explicitly denied in these comments. Rather, the suggestion is

THIS is the last in a series of five articles dealing with modernist propaganda being promoted in the Northern Presbyterian denomination. The purpose of these articles has not been to "show up" that church, but to provide information of present activities in that church, for people who would not otherwise have such information.

While various items referred to in these articles, taken by themselves, might seem to be of little significance, the whole picture gives clear indication of an active program on the part of the church to train its young people in modern attitudes toward Christianity, which attitudes involve in fact the denial of the truth of the Bible and of truths which have been considered essential to Christian faith from its very earliest days.

At the beginning of the present article, Dr. Young, who is professor of Old Testament in Westminster Seminary, refers to the formation of the denomination now known as The Orthodox Presbyterian Church. A small booklet, "Why the Orthodox Presbyterian Church?" will be sent free upon request to any interested person. Address your request to The Presbyterian Guardian, 1505 Race St., Philadelphia 2, Penna.

simply made that *on any view* of the birth of Jesus, even the view, we suppose, that He was *not* born of the Virgin Mary, the basic thing is the conviction of God's purposeful working. What is important then, is not the miracle of the virgin birth. What is important is that, no matter how He was born, we must have the conviction of God's purposeful working. Now, this tends to destroy confidence in the statements of the Scripture. If the miracle in the womb of the virgin is not the important thing, then we can dispense with that miracle. We can be satisfied with the view that our Lord was born as ordinary sinful men are born. This reminds us very strongly of the language of the Auburn *Affirmation*. For the true believers this kind of statement will never be acceptable. The true believer knows full well that if the statements of the Bible are not authoritative here, he is lost. If our Lord did not enter the world by way of virgin birth, we are yet in our sins, and "God's purposeful working" has been in vain.

Miracles

Again, with respect to the miracles of our Lord we read, "That he possessed exceptional powers to act for the living God in healing body and mind was but natural in view of his unique person. In the course of oral telling, details of the miracle stories may have undergone change, but the basic fact of the miraculous ministry of Jesus is clear" (p. 36). The average reader of the Bible will not know that this statement represents a certain type of treatment of the Gospel narratives that is quite in vogue today. But it is a method that is in basic error, and it is a method that leads to skepticism.

Let us consider this statement. It is not denied that Jesus performed miracles. But, the accounts of His miraculous workings were told by word of mouth, and in course of time changes may have appeared in the telling. Now, if this actually were the case, we could never be sure when we read in the Gospels of our Lord's miracles, that we were actually reading a true account of what actually happened. We could never be sure just what was a change, and what was actually true to fact. Nor, indeed, could we ever be sure just how much of the account was true and how much had been added in the course of oral telling. For that matter, we could

never even be sure that Jesus actually did perform a miracle. Is it not possible that originally the story might have been about some perfectly explicable event, and that only in the course of telling did the miraculous element come to be attached to it? How can we ever be sure? The answer is, we can never be sure, if this statement in the *Study Bible* is true. Thank God, however, this statement is not a reliable one. Our Lord, while on earth, did perform miracles. And the accounts of those miracles are absolutely true to fact. They tell us precisely what did happen, for in the recording of those accounts the evangelists were protected from error by the Spirit of God. If the Gospel accounts are in error, we can never be sure of anything concerning our Lord. Who is to tell what is error, and what is fact? This statement in the *Study Bible*, then, will, whether intended to or not, lessen one's confidence in the integrity of the Gospels.

The Temptation

Again, a note on the temptation of Christ says, "The three temptations are pictorial presentations of choices he had to make (cf. v.8; from no *mountain* can one literally see *all the kingdoms of the world*)" (p. 28). Of course, this statement contains some truth. The temptation, in the very nature of the case, involves choice. No one will deny that. But to imply that that is a just description of the temptation is simply to imply that the Scriptural account is not to be taken as literal fact. What are the real facts in the case? The real facts in the case are that the incarnate Son of God, the second Adam, the last Man, the Head and Representative of all those whom He had come to redeem was now face to face with an arch enemy of His people. That same arch enemy had once faced the first man, who was of the earth—earthy. And the first man had broken the covenant of works. Now, the last Adam stands, and the devil would seek to turn Him also aside from obedience to the will of the Father, whose will He had come to fulfill in the redemption of all those whom the Father had given Him before the foundation of the world. The temptation was real and the tempter was real, and to dismiss it with the thought that it simply represents a choice is to cast despite upon the profound Scriptural language.

Negative Criticism

We might go on, citing instance after instance where the notes of this *Study Bible* tend to lessen one's faith in the Divine Scriptures. The reason why these statements have that tendency is, we believe, because they are based upon a false idea of what the Word of God really is. One of the most disappointing and superficial statements in the entire work is the following, which we shall quote in full. "As soon as a particular group of writings was set apart as sacred—as happened to the five books of the Law (the Torah) about 400 B.C.—the danger arose that they would be regarded as in themselves the Word of God and therefore worthy to receive honor and praise. That this danger became a reality is clear from many Jewish writings that belong to the beginning of the Christian Era. The Torah was exalted to an extravagant degree. It was depicted as having existed before the world began, as being the agent through which the heaven and the earth were created, as lying on God's bosom while God sat on the throne of his glory. Now the author of The Gospel According to John"—and concerning the identity of this author we are told we cannot know with certainty—"may well have been familiar with a hymn extolling the divine Word. He may even have taken it over and used it—though in a quite different setting." "But with dramatic suddenness the whole reference of the passage is changed. 'The Word' is identified! No longer are the written words of the Torah in view. 'The Word' is the living Word, who took on human form and appeared among men, 'full of grace and truth.' To tell about that living Word is the whole concern of the Fourth Gospel" (p. 164). There is no need to comment upon these statements. Any devout believer in the Holy Word of God can see through them. Yet, the editors of this work are nearly all ministers in good standing in the Presbyterian Church U.S.A. and three of them are now members of the faculty of Princeton Theological Seminary.

Notes in Genesis

Let us examine a few more comments to be found in the notes of this Bible. With respect to Genesis 1:1 we read, "Perhaps better translated: 'When God began to create the heavens and the earth—now the earth was form-

less and void, and darkness was upon the face of the deep, and the Spirit of God was hovering upon the face of the waters—then God said, 'Let there be light' and there was light!'" Let the reader be assured that this is not at all the correct translation of the verse. Even the great liberal critic, Julius Wellhausen, who cannot exactly be accused of any predilections for orthodox Presbyterianism, spoke of this translation as desperate. And he was right.

On p. 25 we are told "Man, by his very creation, is of the earth, and for this reason he must ever be mortal (cf. chs. 3:19ff.; 6:3; Eccl. 12:7; I Cor. 15:45). Yet God has given him the mysterious vitality that makes him a *living soul* (living being)." How is it possible for anyone to misunderstand so completely the teaching of the Bible? The reason assigned in the Bible for man's mortality, is not that he was created from the earth; this is to misunderstand the verses cited. The reason for man's mortality is sin. "By one man sin entered the world and by sin death" (Romans 5:12a). "In the day that ye eat thereof, ye shall surely die" (Gen. 2:17b).

Genesis 2:4ff. is headed "Another Account of Creation," and we are told that it is a second account of creation and by a different writer. But a careful reading of the chapter shows that it is not a second account of creation at all nor does it purport to be. With respect to the early verses of Genesis 3 we are told, "Vv. 1-7 describe the fall of the man and the woman (as typical representatives of all people) into sin." But verses 1-7 do nothing of the kind. They describe the fall into sin of a couple which actually was present upon the earth. In other words, these verses describe an historical event. It is thus that the infallible New Testament regards the event (see, e.g. Romans 5:12-ff). If the fall of man is merely a pictorial representation and not historical fact, how do we know that our redemption also is an historical act and not merely a pictorial symbol? How can men dare to write thus loosely and superficially about the Bible?

With respect to the miracles in Egypt we read, "In a deeper sense it is a contest between the true God and the false gods of Egypt in which God allows his representatives to use tricks and signs that a pagan people will understand" (p. 101). With respect

the crossing of the Red Sea, we are told, "Evidently there was a violent storm with a strong wind which held back the waters so that the Israelites were able to pass through the sea on dry land" (p. 112).

Notes in Isaiah

The wondrous prophecy of the birth of the Messiah in Isaiah 7:14 is interpreted: "The prediction is that nine months hence a mother will name her newborn son Immanuel ('God with us') as an expression of faith that God is with his people to save them" (p. 936). This is probably the most superficial statement in the entire work, although it has many close competitors. With respect to the Names of the Divine Messiah in Isaiah 9 we read, "The name given him may be translated, 'A wonderful counsellor is the mighty God, the Father of eternity, the Prince of Peace.' The Messiah's name describes the nature of the God for whom he is to rule" (p. 939). First of all, I seriously question the suggested translation. It is possible (though incorrect) to translate, "A wonderful thing is counselling He who is the mighty God, etc." but I very seriously question the translation suggested in the *Study Bible*. At any rate, the one thing that is clear is that the Messiah's name **does not** describe the nature of the God for whom the Messiah is to rule. This name describes the Messiah, and attributes deity to him. To say otherwise is to reveal oneself as an incompetent exegete. To speak candidly, I think that the treatment of this one passage alone is sufficient evidence to justify the statement that the notes in this work do not always exhibit a high standard of scholarship.

The Isaianic authorship of the entire book is denied, and we find the book partitioned, and chapters 40-55 being attributed to "Second Isaiah" and 56-66 to "Third Isaiah" (which latter nebulous designation may simply be an indication that "The chapters assigned to the Third Isaiah, however, may well be the work of more than one man or of a group of followers of the Second Isaiah" (p. 1020). And when we read concerning the prophetic description of our Lord in Isaiah 53, "Yet it is difficult at times to discern what is meant by the Servant of the Lord. He may be the whole nation of Israel, again the pious remnant of the nation, and at times even an individual, a prophet. The Christian Church has

seen the fulfillment of this chapter in Jesus Christ, who, as God's perfect Servant, fulfilled in his sufferings and death the experiences here described" (p. 1015), our heart is sad. If this is an example of the "new knowledge" which the editors of this Bible think has been made available, we want none of it. If Isaiah (not second Isaiah) was a true prophet, then in speaking of the Servant, he (whether personally he understood the matter or not) was speaking of the coming Messiah, namely Jesus Christ. Why do the editors of this Bible permit such a trifling statement to appear in their work? If they were not so much under the influence of the dominant destructive criticism, and would pay attention to the New Testament, they would know who the Servant of the Lord is.

About Daniel

The book of Daniel is dated about 168 B.C. and hence is denied to the prophet, although our Lord mentioned the abomination of desolation "spoken of by Daniel the prophet." The treatment of the book is from the standpoint of negative criticism. For ex-

ample, we are told "Darius the Mede" may have arisen through some confusion" (p. 1249). This is but another way of saying that there never was a Darius the Mede, as the Bible states.

We have said enough. The reader will now have an idea of the view of the Sacred Scriptures contained in this volume. The view of the *Westminster Study Bible* and the view of the Westminster Confession are not the same. The Westminster Confession regards these books as Divine. After listing them, it says, "All which are given by inspiration of God, to be the rule of faith and life" (1:11). And again, it says that they "being immediately inspired of God, and by his singular care and providence, kept pure in all ages, are therefore authentical—" (1:VIII).

We fear that this *Study Bible* will harm the souls of men by instilling in them a low view of the trustworthiness and authority of the Bible. This is no light matter. It is time that Christians did something about it. It is time that we begin vigorously to contend for our Faith.

Orthodox Presbyterian Church News

Pittsburgh, Pa.: At the recent 12th anniversary service of Covenant Church, the speaker was the Rev. Edmund P. Clowney of La Grange, Ill. The service was well attended. The pastor of the church, the Rev. Calvin K. Cummings, is conducting a special class for adults looking to church membership. There are six persons in the class. Covenant Church at last reports was leading in a Sunday school attendance contest with Faith Church of Harrisville.

Silver Spring, Md.: On February 25 Knox church held a "Church Family Night" with a program of fun and fellowship for young and old. General Chairman of the program was Deacon Robert Baile. The women of the missionary society are endeavoring to provide dishes and silverware for the church kitchen, and the men are busy constructing kitchen cabinets. The men

recently spent two evenings cleaning and waxing the floors of the church auditorium and other parts of the building.

Franklin Square, L. I.: At a recent congregational meeting of the Franklin Square church, Mr. Arthur Hansen was elected an elder. A Senior Mache League has been started under the leadership of Olga Hovanec. Men of the church have recently spent several evenings making minor repairs on the church property.

Fair Lawn, N. J.: Final revisions are being made on plans for an attractive building for Grace Chapel, to be located at East Amsterdam Avenue and North Broadway. The church is considering securing a film-strip projector for use in connection with week-day religious instruction of children from the community.

West Collingswood, N. J.: Six adults were received into church membership, and three covenant children baptized, at a recent service of Immanuel Church. The Rev. John Galbraith and the Rev. Eugene Bradford are conducting the courses in the ten-week Bible school now in process.

Harrisville, Pa.: The Rev. John Galbraith addressed the 12th Annual Birthday Dinner of Faith Church on January 29. He preached at the services of Faith and New Hope Churches the following day. The young people of New Hope church are planning a missionary program to be used at a service in the spring.

Hamden, Conn.: The Rev. Everett C. Bean, a minister in the Presbyterian Church in Canada, who had been visiting relatives in West Haven, preached at the services of First Church on February 13. The church recently received three members from the Orthodox Presbyterian congregation of Cornville, Maine.

Schenectady, N. Y.: Four infants of church members were baptized at services of Calvary church in January. Two members of the congregation have recently graduated from college—Miss Marilyn Blake from Wheaton and Miss Norine Hager from Cornell. The congregation has purchased dishes and table service for 80 for use at fellowship suppers in the church.

Waterloo, Iowa: The Rev. Oscar Holkeboer of First Church recently suffered a serious illness, which required hospitalization. Morning services at the church were conducted by Elder Jacob Kortenhoeven. Mr. Holkeboer has been conducting weekly Bible and Catechism instruction for twenty children. At mid-week services he has been presenting studies in the history of the church since the Reformation. At a "Family Night" in January each family was made responsible for one item on the program.

Cedar Grove, Wisconsin: Church bulletins with a tithing message are being used at regular intervals in Calvary Church. The pastor, the Rev. Robert K. Churchill, reports an encouraging interest in the subject of stewardship. The Machen League is at present drawing up a constitution and completing their organization.

Volga, S. D.: The pastor of Calvary Church, the Rev. Arthur O. Olson, is preaching a series of pre-easter sermons on "With Jesus During Passion Week," on Sunday evenings. The pastor attended a conference in Minneapolis February 21-25. The conference was sponsored by the Minnesota Fundamentalists.

Middletown, Del.: The newly elected minister of Grace Church, the Rev. William C. Goodrow, has taken up his residence in Middletown. The regular installation service is planned for the near future. The congregation suffered a great loss in the death on January 30 of Mrs. Alberta H. Cahoon, a charter member of the church, and active in its work up to the time of her passing.

Los Angeles, Calif.: The Rev. Robert H. Graham, pastor of Grace Church, left on March 1 to take up his duties at Covenant Church in Berkeley, to which he has been called. Grace Church hopes to secure a new pastor at an early date. Twenty-two persons attended a Machen League rally at the Beverly Church on February 4. Speaker was the Rev. Charles G. Schauffle of National City. A recent visitor at Grace Church was Miss Kwak, a Korean girl who is in this country to study nursing at a hospital in Philadelphia. She is acquainted with the Orthodox Presbyterian missionaries in Korea.

Wildwood, N. J.: Missionaries Francis Mahaffy and Egbert Andrews were guest speakers at recent services of Calvary church. The pastor, the Rev. Leslie A. Dunn, is currently devoting the Sunday evening services to studies of modern cults and "isms." It is planned to hold an Easter Sunrise service at the Boardwalk Chapel, also a service Good Friday afternoon at the church. A building lot on which to erect a manse was recently donated to the church.

Rochester, N. Y.: The young people of Covenant Church have formed a Machen League. Currently at their meetings they are studying Bunyan's *Pilgrim's Progress*. A Ladies Guild meets monthly, and has been busy sewing for various mission works. Plans are progressing for the erection of a new church building in the spring.

Eckardt Installed At Crescent Park

AT a service on Friday evening February 18, the Rev. Robert Eckardt was installed as pastor of the newly organized Immanuel Church of Crescent Park, N. J. The service was conducted by the Rev. James Price, pastor of Emanuel Church of Morristown and Moderator of New Jersey Presbytery. The sermon was preached by the Rev. Leslie A. Dunn of Wildwood. The Rev. Edward Kellogg of West Collingswood delivered the charge to the new pastor. Mr. Eckardt has served the church for several years, being officially assistant to Mr. Kellogg while the Crescent Park group was a part of the Collingswood church.

Rochester Church Group Active

THE Mary-Martha Circle of the Memorial Church of Rochester, N. Y. is kept busy in securing and distributing aid to needy persons and groups in the Orthodox Presbyterian Church. During the past year financial aid was sent to home missionaries of the denomination, to Westminster Seminary and to Korea Seminary for the purchase of books. The Circle also provided 8 layettes, four of which were sent to Mr. Davies and four to Mr. Tucker for needy families in their fields. White goods were sent to Holland for their mission hospitals in the East Indies. A box of books and toys were sent Mr. Tucker for distribution at Christmas. The Circle is at present sending clothing, medical supplies, and other items to Korea Seminary. So far thirteen boxes have been mailed, six more are ready for mailing, and there is still more material being packed.

At the monthly meeting of the Circle Mrs. Marinus Heuseveldt has been leading in a series of Bible studies, taking one Bible book at a time. The president of the Circle is Mrs. Hubert Schoonhagen. Since last September, membership in the Circle has increased by a third over the previous year.

A Machen League was organized at Memorial Church on February 16. There were 16 young people present for the initial meeting. The League is under the supervision of Mr. and Mrs. Peter Schimacher.

Evergreen Park Church Breaks Ground

ON February 27th a large group of members and friends of the Westminster Chapel of Evergreen Park, Ill., gathered at the corner of 96th and St. Louis Avenues for a ground-breaking service for the new church building. During the past month the Chapel had received over \$3,700 in cash, and had secured locally a loan of \$12,000, enabling them to proceed with their plans for erecting a church structure. Pastors of neighboring churches were present to assist in the service, conducted by the Rev. George W. Marston, minister of the Chapel. Mr. Carl Hageman, the builder, Mr. Raymond Glas representing the Building Fund Committee, and Mr. Marston in turn broke ground for the project. Actual building was expected to begin on March 2. Mr. Marston is conducting a Communicants' Church Membership Course with a view to the actual organization of Westminster Church in the near future.

Stockbridge Church Installs Furnace

THE new heating plant for the Old Stockbridge Church at Gresham, Wis., has been installed, after much delay and inconvenience. The building is now substantially complete. Less than \$500 is outstanding for the furnace, and there is a debt of \$1,300 on the church manse, but these are the only obligations of the Old Stockbridge congregation.

The Morgan Siding branch of the Old Stockbridge Sunday school recently recorded the addition of five pupils, while there are three new pupils at the Stockbridge Community school. Attendance at the regular church services has been encouraging, with 45 present on a recent Sunday morning. The World's Day of Prayer was observed by the ladies of the Church on March 1st. The Young People's Society sponsored a meeting that evening, with the Rev. Louis Menge as guest speaker.

Baltimore Church Plans Building

AFTER a diligent study of building materials and methods by the building committee of St. Andrews Church, Baltimore, plans for the new

church structure are being drawn by Elder Leonard Brown. The men of the congregation expect to do most of the work, so the plans are being kept as simple as possible.

Westminster Alumni Home-Coming

THE annual Home-Coming for Westminster Seminary alumni was held at the seminary on Tuesday, February 8. Approximately 60 alumni and guests were present for the occasion. In the afternoon there was an address by Mr. Evan Runner dealing with the crisis now confronting our Christian culture, and the responsibility of those holding the Reformed faith in helping meet the problems raised. A number of the visiting alumni were called on to make brief remarks at the dinner. In the evening Dr. Edward J. Young of the Seminary faculty told of the recent discovery of an ancient Hebrew manuscript of Isaiah in Palestine, and discussed the possible significance of this manuscript for Old Testament study.

Heerema

(Continued from page 50)

requirements of ease and glamour in a job. But this work does furnish certain very real satisfactions. There is, in the first place, the keen satisfaction of helping people. Nursing a typewriter all day or a factory machine is a far cry from nursing a tortured mind back to health. The most worthwhile jobs in life are those in which men work with the most fascinating and the most difficult subject under the sun, that is, people. In this class we think of the work of the doctor, the preacher, the teacher, the lawyer, the statesman and others. Nursing fits into this class also. Furthermore, the Christian Sanatorium does not invite young people to become part of an enterprise that has the false notion that scientific methods can be ignored in Christian work. Proper scientific methods are used in dealing with the mentally ill. We seek to synchronize all our efforts through intelligent cooperation so that every phase of the treatment is properly brought to bear upon the patient's complex needs. Another deep satisfaction comes to our nurses when they wave a cheery goodbye to a patient who some weeks before

came into the hospital with an empty mask-like face and lifeless eyes but who leaves with his face aglow with a confident smile and his eyes bright with renewed hope. And, finally, it is worthy of mention that our nurses are well paid by present-day standards.

The Christian Sanatorium invites young women (and also young men) to consider this means of expressing their obligation and desire to seek first the kingdom of God. We invite young people to a worthwhile work the importance of which is becoming increasingly recognized. We invite young people to enjoy a Christian environment in surroundings of delightful scenic beauty. We invite young people to get in touch with our Director of Nurses, Christian Sanatorium, Wycokoff, N. J., to learn more particulars about a type of Christian service that I do not hesitate to call noble. Young Christians—this is your job.

Doubt "Isaiah" Find

DR. SOLOMON ZEITLIN, Professor of Rabbinical Literature at Dropsie College in Philadelphia, has suggested that the new find of a very ancient Hebrew manuscript of Isaiah may possibly be a hoax.

According to a news report in the *New York Times*, Dr. Zeitlin has expressed the opinion that the manuscripts date only to the middle ages, instead of to the pre-Christian era, as was at first suggested.

The manuscripts were allegedly found by two Bedouin in some jars in a cave near the Dead Sea in Palestine. They were shown to, and eventually secured by a group of scholars doing research work in that country. Comparison of them with certain "Nash" papyri, dated with considerable certainty as from the first century, seemed to indicate that they were even earlier. Dr. Millar Burrows of Yale University, Dr. John Trevor of Duke, and Prof. L. Sukenik of the Hebrew University in Jerusalem all maintain that the manuscripts are very ancient, and that the Isaiah scroll is from the pre-Christian era.

It is to be hoped that reliable photographs of the manuscripts will soon be made generally available, so that all Old Testament scholars will be able to examine them, and some definite conclusions can be reached.

The GUARDIAN NEWS COMMENTATOR

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

Dutch Christians Support Government On Indonesia

CONSIDERABLE prominence has been given in the secular press to certain actions of the "Dutch Reformed Church" of the Netherlands opposing their government for taking military action to suppress rebel elements in Indonesia. Representatives of that church visited the United States in January, and following their arrival the Federal Council made representations to our Government in Washington against the Netherlands action.

Reliable information indicates, however, that the bulk of Christian sentiment in the Netherlands supports the government. It is significant that of the 100 members of the Dutch Parliament, 94 voted in favor of military action in Indonesia, and only 6, representing the Communist block in the government, opposed such action.

Former Chancellor Arie Kok, for many years in diplomatic service in the Orient, and well acquainted with the Indonesian situation, has indicated full support of the Netherlands government. In a recent letter which he allowed to be made public, he declared:

"Therefore, as a positive Christian, who is rather internationally minded, and who has spent many years in foreign diplomatic service, I wish to say that it is my honest opinion that the latest step of the Netherlands government in taking action and restoring order in Central Java and elsewhere in Indonesia, constituted the only reasonable step the government could have taken under the present circumstances. And if it would be permitted to bring this action to a logical conclusion, the outcome would undoubtedly be most beneficial to the population of Indonesia itself and in no small degree tend to the economic and political stabilization of that part of Asia.

"Moreover, every nation would ultimately profit thereby, because Indonesia

would be prevented from becoming a second China. Most of the nationalist leaders have for some time been on the best terms with Moscow and if things were permitted to run their course it would be only a question of time and Indonesia would become a prey of the Soviets, as it would finally line up with the Communists in Burma and in China. It must not be forgotten, that Dr. Soekarno, the 'president of the Republic' and leader of the nationalists, was already before the war in close contact with Moscow, and during the war, has been decorated by the Emperor of Japan for distinguished services rendered to the Japan Empire (against the Dutch, the Americans and the British)."

Mr. Kok's letter also stated, "Our present government is a Red-Rome Combine, which, as such, does meet with my disapproval. Yet even the socialistic party in this country realized that the latest police action was unavoidable and, for this reason, recommended to take it. The positive-Christian political parties, which had favored an earlier action, rallied together with all other parties, to the support of the government with the result that out of the 100 members of our House of Representatives, 94 members cast their vote in favour of the recent police action. It was only the 6 Communist members who voted against. Naturally so, because they are sold to Moscow. From this it is evident that all democratic elements in the country, have backed up the government without a single dissenting voice, only the Communists opposing. This, as you will realize, is giving cause for much thought."

On January 28th a number of prominent Christians in the Netherlands, including representatives of the Reformed Churches, the Christian Re-

formed Churches and the Reformed Churches under Article 31, met at Amsterdam and as private individuals expressed their complete agreement with the letter of Mr. Kok. They also declared their conviction "that their viewpoint on the Indonesian question is shared by practically the whole body of Bible-believing Christians in the Netherlands."

These facts make it quite plain that as regards the Indonesian situation, the position taken by Dr. Visser 't Hooft of the World Council, by leaders of the "Dutch Reformed Church" and by the Federal Council in this country is in agreement with the position of Moscow and of the Communist party in the Netherlands, and is opposed to the apparently unanimous view of all other political parties in that country, as well as to the position of Bible-believing Christendom in the Netherlands.

It is well for us in this country not to be misled into thinking that the propaganda of the Federal Council, though it claims to speak for millions of church members, is always Christian. It is time too that our government ceased thinking that the voice of the Federal Council is the voice of the Christian conscience. Frequently it appears instead to be the voice of something quite different!

Southern Church and Reunion

THE 1948 Assembly of the Southern Presbyterian Church adopted a motion calling for a moratorium on discussions of union with the Northern Presbyterians for a period of five years, and instructed its Committee on Cooperation and Union to confine its activities during the period to exploring avenues of acquaintance and cooperation only.

However, that Committee has now come out with a copy of the report

In which it is submitting to the 1949 assembly, in which it sets forth all sorts of cooperative activities for the northern and Southern churches, ranging all the way from the Assembly to the local congregational level. This action, which appears to be rather complete departure from the spirit and intent of the 1948 action, has accordingly brought a strong protest from Dr. L. Nelson Bell, who made the motion adopted in 1948, and who is strongly opposed to the union proceeding at this time. One result of the 1948 action was an announcement that the Continuing Church Committee would not meet for the next five years. Dr. Bell, writing in the *Southern Presbyterian Journal*, indicates that the action of the Assembly Committee may force the Continuing Committee to resume activities.

It appears that the whole reunion discussion, which was thought to have received a five year quietus at the last Assembly, may be out in the open more than ever, and with even increased bitterness.

Air Clergy Rate Cancelled

UNITED AIR LINES which announced some time back the filing of a proposed "clergy" rate with the C.A.B., now announces that it has cancelled this application. Reasons for the cancellation are that it raised a number of legal technicalities, and also the feeling that such a rate should be industry wide, and not the action of one company alone.

Protestant Leaders Arrested

BULGARIA has arrested over sixty Protestant leaders on charges of treason, spying, and black market currency dealings. A first group of fifteen have been brought to trial already, and with one exception have "confessed" their crimes, and asked for a second chance.

Since there are reportedly only about 130 Protestant clergymen in Bulgaria, at least half of them are now behind prison bars. It is not for us in this country to evaluate the situation. It is quite possible that these men have been falsely accused, and that they are completely innocent. It is also possible

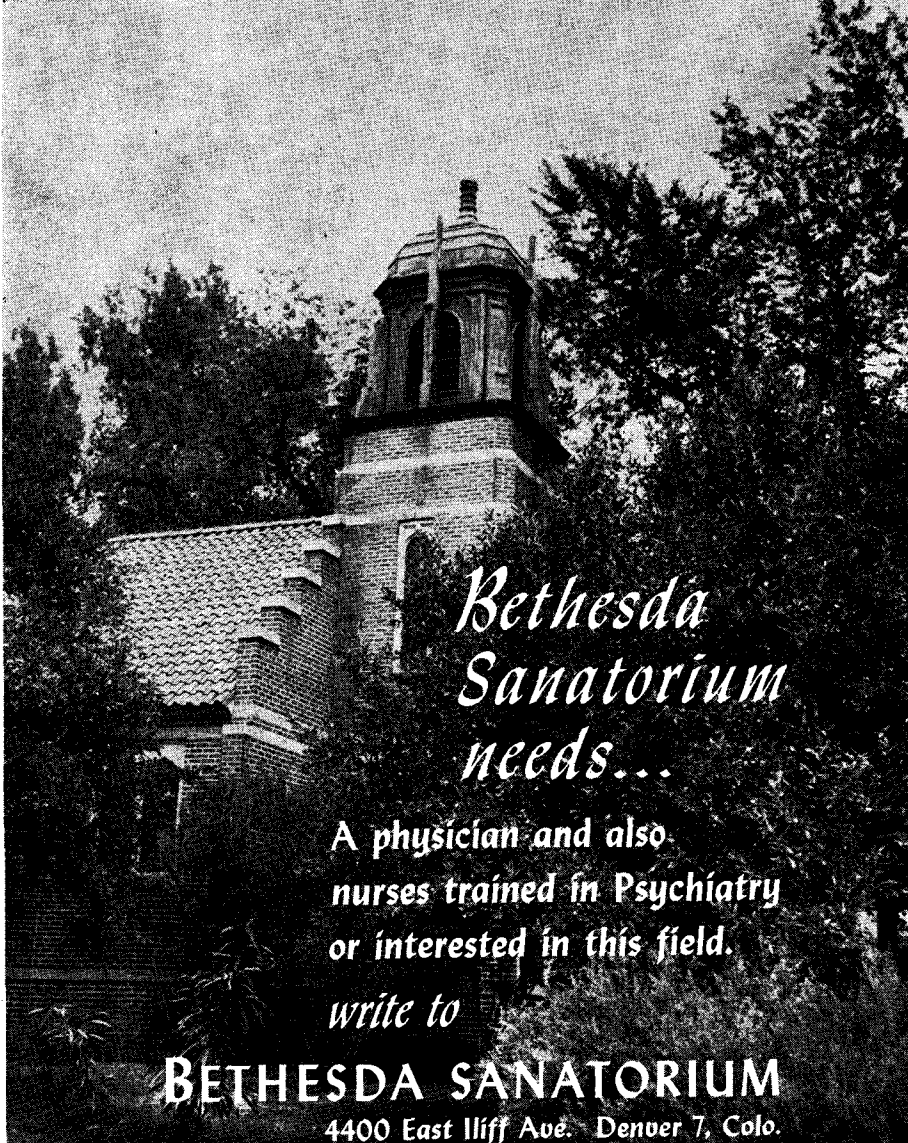
that they have used whatever means were available to resist and oppose the Communist forces. We do not see how sincere Christians can submit to the Communist ideology.

In this connection it is interesting to read a letter of T. C. Chao, President for the Orient of the World Council of Churches, in which he describes the coming of Communism to China as "liberation." The letter was published in *THE CHRISTIAN CENTURY* of March 2. Although his language is guarded at points, even the editors of that magazine admit that his words will come as a shock to many. The charge that leaders of the World Council movement are at least open-minded

if not actually sympathetic to Communism finds support in such utterances. Evangelical Christianity should be more convinced than ever that it has no part in the World Council.

Graebner to Retire

DR. THEODORE GRAEBNER, professor at Concordia Seminary, has announced his retirement as editor of the *Lutheran Witness*, official publication of the Missouri Synod Lutheran Church. He has held the position for 35 years. When he took over the paper it had 300 paid subscribers. It now has a paid circulation of about 300,000 copies.



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Children and Catholic Institutions

THE Appellate Division of New York has recently upheld a Supreme Court ruling which seems to have extensive significance in the field of religious freedom. Three children of a family had been placed in Catholic welfare homes, when the mother became mentally ill in 1942. The father, a naturalized citizen, is an Armenian. In 1947 he determined to take his family back to Armenia. Although he had consented to have the children baptized in the Catholic Church, he now wants them back with him to be brought up in his own faith, the Armenian Orthodox. The court, however, to which the case went, has refused

to release the children, because their "precious and transcendent right of American citizenship would be lost if they joined their family and failed to return here to live before they are 23 years old." A number of churchmen have protested the court's ruling. At the time the children were placed in Catholic homes, the father was informed by the Department of Welfare that it was unable to place them in a Protestant home.

Undoubtedly Armenia is under Soviet dominance. But it hardly seems proper that the courts and Welfare departments of our country should refuse to allow a father to have his children with him, but insist that they remain in Catholic homes.

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