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G U A R D I A N

All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

Westminster Confession I.7

J. Gresham Machen
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Meditation

Contentment

Godliness with contentment is great gain.—I TIMOTHY 6:6.

"One honest John Tompkins, a hedger and ditcher,

"Although he was poor, did not want to be richer;

"For all such vain wishes in him were prevented

"By a fortunate habit of being contented."

So the poets tell us. But in the light of our world, he seems legendary. Who has not known the burnings of dejected discontent? Who has not chafed under privations? Most men spend their days whirling in the stirs of discontented strife, vieing with one another for power, position, and profits. Their life is but a series of "adventures in discontent" that ends in the eternal unrest. And because their life is vain and unrewarding,

"Many a discontented mourner

"Spends his days in Grumble Corner:

"Sour and sad . . ."

Dissatisfaction with things as they are is the first step to progress. We do not look for improvements unless we want a change. And in all our achievements there must be a kind of "candid discontent," a frank dissatisfaction with goals reached. Only so can we mature and ripen. Complacency is always deadening to a race called to master the earth. There is a call to move on in things material and spiritual that must be heard. And it promotes the unrest of a holy discontent. He who cares not to advance is senile and ready to die.

Yet in discontent there must be contentment. When our lot chafes the soul, all is not well. Restless irritation, fretting like a tiger in a cage, is a moral affliction. So is it to be ruled by mere desire and craving. A man must eat to live. But he is not a man when he lives to eat. Then there is something deranged, and we have a monstrosity.

The world is empty and hungry, and struggles to escape its misery. But the world understands neither its true affliction nor the secret of deliverance. It must all be revealed. The Buddhist and the Brahman would have us stamp out all desire, and view serenely and without feeling the parade of life with

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all its cravings. The philosopher worships the intellect. Emotional experiences are beneath him. He would run in the pursuit of truth and find his joy in knowledge. Others again hope for peace in the cloister, lost in the exercises of worship and quiet meditation. But usually the things they sense and see control the hearts of men. They live for power, position, popularity, pleasure, wealth. For these they will fight and die. And life seems but a constant clash of interests.

There is a better way. Paul learned to be content in want and plenty. Neither ascetic nor covetous, he had another source of rest. He was not at the mercy of events without. His resources were within. In a sense he was self-sufficient.

Contentment is a fruit of good relations with God. The divine fellowship lifts the soul above dependence upon outward conditions for satisfaction. The tree that can drive its roots to deep sources of water is not parched by surface droughts. The man that lives under the open heavens finds his needs really few, and having food and clothing he can be therewith content. Death would take us from our comforts, were contentment tied to riches, for naked came we into the world and naked go we out of it.

Contentment also feeds upon our hope of glory, and matures with the growing vision of our coming triumph. We shall inherit the earth. All things are ours.

Faith in God's fatherly care also

cures the love of money, and that greedy lust for gain. Security must rest not in a bank account, but in the divine promises. It must be anchored to the love and faithfulness of God (Hebrews 13:5). When a man's religion makes him truly free of discontent, then he is rich indeed. He has all his heart desires. He has all he needs.

HENRY TAVARES

Westminster to Open

OPENING exercises of Westminster Seminary will take place Wednesday afternoon, September 24, at 3 p.m., in Calvary Orthodox Presbyterian Church, across the road from the Westminster campus. The Rev. John C. Hills will deliver the address. Friends of the Seminary are invited to attend.

Betzold to Germany

CHAPLAIN John W. Betzold has been assigned to a tour of duty in Germany, and expects to leave for that country in the near future. He hopes his family will be able to join him there within a few months.

Chaplain Betzold returned to this country from Korea about a year ago. He was with the forces in Korea from near the beginning of that conflict, and was involved in some of the dramatic phases of the campaign.

Personal Notes

A daughter, Karen Marie, was born to the Rev. and Mrs. Elmer Dortzbach of Franklin Square, N. Y., on June 10.

On July 15, a daughter, Janice Margaret, was born to the Rev. and Mrs. Edward L. Kellogg of West Collingswood, N. J. The Kelloggs have four other children.

A daughter, Sandra Lyn, was born to Mr. and Mrs. J. R. Wierenga on August 12. Mrs. Wierenga is the former Marilyn Stonehouse, daughter of Dr. Ned B. Stonehouse.

A son, Samuel George, was born to the Rev. and Mrs. Francis Mahaffy, missionaries in Eritrea, on August 21. This is the Mahaffy's fourth child.

A son, Steven Wolcott, was born to the Rev. and Mrs. Herbert S. Bird, also missionaries in Eritrea, on August 16.

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THE PRESBYTERIAN GUARDIAN

SEPTEMBER 15, 1952

Message or Organization?

THE General Assembly of The Orthodox Presbyterian Church voted this summer to terminate the church's membership in the International Council of Christian Churches. The basic reason for this decision appeared to be that the church was committed to the Christian message which it understood in terms of the Reformed Faith. It could not in good conscience join in an organization committed to the proclamation of the message on more general terms. Since the International Council includes member bodies who do not hold, or consciously reject, the Reformed position, participation in that Council was not for the church.

In taking this action the church indicated that it was determined to take its message, and its work of proclaiming that message, seriously. The message is the important thing to this church.

In sharp contrast to this position, the World Conference on Faith and Order which met in Lund, Sweden, in August decided that it did not have a message, but that its participating bodies ought to unite for the sake of the organization.

It may seem presumptuous to compare the decisions of The Orthodox Presbyterian Church's Assembly with the decisions of the World Conference on Faith and Order. The latter is a division of the World Council of Churches which claims 158 participating denominations with many millions of members. Yet they were concerned basically with the same problem, the relationship of churches one to another.

The World Conference on Faith and Order first met in 1927. Its purpose was to discuss, in an atmosphere of objectivity, the difference between the churches in matters of doctrine, worship and government. The hope was that through discussion there would come mutual understanding, agreement, and eventual union. The Conference was not, however, to be a pressure movement toward union. It was to be a discussion group.

What happened at Lund this summer was typical of the movement from the beginning. The delegates met, heard reports, discussed matters, and agreed—to disagree. A reporter who attended the gathering comments that the problems are still “problems for which no solution is in sight.” “It would be hard,” he adds, “to put a finger on even one former disagreement that

has been turned into an agreement. . . . There have been few conversions of individuals from one position to another, and none of communions.” *Time* magazine remarks that each faction was quite sure the way to bring agreement was for the other factions to stop disagreeing.

The conferees, representing the churches of the world, were thus confronted with the discouraging but inescapable fact that after 25 years they have arrived at no common understanding of the church's message, or its worship or government. What should they do?

In the official report they state, “We have seen clearly that we can make no real advance toward unity if we only compare our several conceptions of the nature of the church. . . . We have now reached a crucial point in our ecumenical discussions. . . . The measure of unity it has been given the churches to experience together must now find clearer manifestation.”

In other words, though they admit they have no message, they are going to put their confidence in organization. Of course this was just a report. We do not expect to see the various groups actually merging in any serious way. But that has become the aim of the movement. They cannot agree on their faith and order. So, unite anyway, and through unity achieve at least community of action, though there be no community of message.

Here then are two conceptions of the church. In the one case, a small communion chooses to determine its cooperative activity by its message. Since it believes that message is God's word, it will stand committed to the message. It cannot cooperate with certain others who do not agree to that message even though it recognizes them as fellow Christians. In the other case, a large group of churches finding that it has no common message decides to let whatever message it may have be determined through organizational cooperation.

Because we believe that faith cometh by hearing and hearing by the Word of God, we believe God is more pleased with a church which holds fast that Word and proclaims it boldly, than with a large organization which does not have that Word.

L. W. S.

Not a New Bible

GREAT publicity is being given to September 30, the date on which the Revised Standard Version of the Bible is to be released. Churches are being asked to celebrate this day as "Observance Day" in honor of this publication. One full page advertisement which we have seen shouts: "Greatest Bible News in 341 Years."

What is all the excitement about? Simply that a group of scholars have prepared a new translation of the Bible. The scholars are from various denominations, and worked under the chairmanship of Dr. Luther Weigle of the Yale Divinity School. And the publication is owned by the National Council of Churches, so that profits accrue to that organization. The excitement is simply a form of advance publicity designed to promote sales.

We consider such a program exceedingly unfortunate, for the simple reason that the text of this new translation has not been made available. Except for a very few individuals, no one knows whether it is a good or a bad, a true or a false, translation. What is being sold to the public, at the present time, is an unknown.

But what about new translations of the Bible? We do not hold that the text of the Authorized or King James version, made in 1611, is sacrosanct. It was a good translation. But it was a translation, made by human beings. It has its defects. The original texts from which that translation was made were not as reliable as those which are available to us now, as a result of discovery and study in the intervening three centuries. And the language which is used in it is at points undoubtedly obsolete in our day.

These faults of the King James version, however, are very minor. The language difficulty can easily be overcome by anyone who studies the Bible with helps. And the text matter, very minor at most, is largely overcome by the use of marginal readings. So, with its literary beauty, the King James version is still the best loved translation of the Bible—and the most read—in the English speaking world.

But it is inevitable that attempts should be made to improve on it. One such attempt was made near the close of the 19th century, and resulted, for us, in the American Standard Version

of 1901. This is also a good translation, eliminating some of the obsolete language, and using a better original text at certain points. It enjoys wide use, but has not replaced, and will not replace, the 1611 version.

The new Revised Standard Version is just another attempt to improve (according to the judgment of the translators) on present English texts. Actually the name is misleading. It is not a revision of the American Standard Version, but is really a completely new translation.

The New Testament section was published in 1946, and has been subjected to praise and criticism since then.

NEXT MONTH

WE are happy to announce that beginning next month we plan to carry a series of articles, written by Professor John Murray of Westminster Theological Seminary. These articles, under the general heading, The Application of Redemption, deal with such matters as election, effectual calling, faith and repentance, justification, and so on. There will probably be about eight articles in the series. Be sure your subscription is up to date. Urge your friends to subscribe.

Although at points it showed greater accuracy because of its better original text, at others it was definitely poor, because it tried to render the general meaning of the original, rather than accurately to portray the words of the original. We who believe in verbal inspiration — that the words of the original were immediately inspired of God and are infallible—prefer a translation and not a paraphrase.

For a careful analysis of this Revised Standard New Testament we suggest a book by Dr. O. T. Allis, entitled *Revision or New Translation*.

It is probable that the Old Testament section will be far more radical in the new version, than was the New Testament section. There are far more difficulties in the Hebrew than in the Greek, and consequently more occasions for that bugaboo of those who don't have a high regard for the text of

Scripture, the "conjectural emendation," which simply means that one doesn't like what it says so one makes it say what he thinks it ought to say.

Presbyterian Life magazine cites a few verses of the new version (August 9, 1952, p. 11). We note only one.

The King James version reads Psalm 2:11 thus: "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry . . ."

The Revised Standard Version renders this verse: "Serve the Lord with fear, with trembling kiss his feet, lest he be angry."

The rearrangement of the verse, and especially the omission of the word "Son" in the new form, are immediately apparent. The King James rendering represents the original. The new rendering is without textual support, and apparently constitutes one of those "conjectural emendations," perhaps because the translators didn't like the introduction of the "Son" at this point.

The new translation will be of interest. At points it may help some people in understanding what is written in the Bible. After it appears it will be duly examined, and undoubtedly highly praised and roundly criticized.

It will not take the place of the King James version for general use. And we certainly don't think churches should celebrate the day of its publication. After we have seen it, we will know better whether to rejoice—or weep.

L. W. S.

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Are Christian Schools Divisive?

*Digest of an address before the
N. U. C. S. Convention*

By EDWARD HEEREMA

LAST April 7, Dr. James B. Conant, President of Harvard University, spoke as follows at a regional meeting of the American Association of School Administrators held in Boston:

"To my mind our schools should serve all creeds. The greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity."

Dr. Conant also said other things in his address, which pointed to our schools among others as a divisive force in our democratic society.

Dr. Conant is an eminent scientist. He looks at American society as a scientist. Let us call him a social scientist. As a social scientist he sees especially two things that are "typically American," according to his book, *Education in a Divided World*. These two things which form the "essence of the uniqueness of our concept of democracy" are a "greater degree of social mobility and fluidity," and a "greater degree of equality of opportunity for the youth of each succeeding generation."

Let it be said that we rejoice in these marks of our culture also. But as a social scientist observing our culture, as a laboratory scientist observes the test-tube, Dr. Conant cannot see something else that is of transcendent importance, something else that he, as a social scientist could not evaluate, even if he knew it was present.

That something else which is of such tremendous importance in the lives of thousands of American citizens is simply the "faith" that these many citizens live by. It is their religious commitment. It is this which governs their lives and establishes the pattern of their conduct in all things.

If religious commitment is the most important element in the lives of thousands of the citizens of our free society, and if this religious commitment is so deep and compelling on the part of many citizens that they are bound before God to educate their young in keeping with that commitment, then who has a right to say that these people

are a divisive force in our free society? I do not think Dr. Conant has that right simply because he chooses to look at American society in his particular way. In this sense, Dr. Conant's charge is deeply un-American.

Spokesmen for secularistic education like to claim that the public schools teach moral and spiritual values. What do men like Dr. Conant mean by the term "moral and spiritual values?" There is a good answer to that question

THE Rev. Edward Heerema is public relations secretary of the National Union of Christian Schools. The Union recently held its annual convention in Chicago. Attendance at some of the special meetings was in the neighborhood of 1,000 persons. Other speakers included Dr. William Spoelhof, president of Calvin College, and the Rev. John O. Schuring, former missionary to Ceylon. This article is the substance of an address by Mr. Heerema, of which the full title was "Are our Christian Schools a Divisive Force in a Democratic Society?"

available to us. It is the answer given by the Educational Policies Commission of the National Education Association and the American Association of School Administrators, a commission of which Dr. Conant was a member from 1941 to 1946. According to this high-ranking body, moral and spiritual values are "those values which, when applied to human behaviour, exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture."

This is an amazing definition. This definition makes moral and spiritual values subservient to the will of man, or of society, if you will. These are no moral and spiritual values that hold sovereign sway over the conduct of men.

I wish these spokesmen for secularistic education would desist from degrading these precious words "moral" and "spiritual" into something wholly other than their historic, time-honored

meaning. If one bears in mind this wretched definition of "moral and spiritual values" then he can understand a rather astonishing statement in Dr. Conant's Boston speech. This is the statement (*italics mine*): "If one accepts the ideal of a democratic fluid society with a minimum of class distinction, the maximum of fluidity, the maximum of understanding between different vocational groups, then the ideal secondary school is a comprehensive public high school. *If one has doubts about the ability of secular schools to promote the growth of moral and spiritual values, then these doubts must be weighed against the democratic objectives I have just listed.*"

That is the voice of the American secularist declaring that moral and spiritual values are of lesser worth than certain factors in the democratic social process.

In specific answer to Dr. Conant I want to say first of all that there is a totalitarian quality about his remarks that alarms me. If some people are to set up their ideas of the character of our social structure as final, and if all the children are to be educated in schools expressing that notion of the social structure, then we definitely have something approaching the communistic or fascistic notion of a social process and education. In this sense too it seems to me that Dr. Conant's charge is un-American. Has it not been uniquely characteristic of America throughout her history to embrace thousands and thousands of people who came to these shores because they were divisive elements in an oppressive social structure abroad? Because they could not as free men and women accept the strictures of such oppressive social situations and ideologies?

Furthermore we ask the central question of this discussion, Shall American culture become increasingly secularistic or shall we in some sense continue to be called a Christian nation? Shall our nation and her education express the nihilism of Nietzsche that "God is dead"? Or shall America continue to express the heartbeat of people who love God and His Christ and who would serve Him in all things?

If our culture is to become increasingly secularistic, then true moral tone must more and more disappear from our national life. That will mean the loss of those moral controls without which a society cannot long remain

free. The danger then is the rise of a ruthless power culture in which the stronger says to the weaker, "You don't really belong here; you are divisive; get out!"

Our answer is clear. America needs more Christian schools, schools in which the laws of God and the principles of our holy Christian religion are integrated with all of life and experience and learning in the formative

years. To sponsor more of such schools is our duty before God.

Our duty is plain. In the providence of God our organization has gained some strength in a place of leadership in this crucially important business of Christian education. We must spread the leaven of Christian education. That is our God-given duty. By His grace we will do our duty. That is our answer to Dr. Conant.

Mission Projects In Southern California

By HENRY W. CORAY

A year and a half ago, several families from our Long Beach church moved to Sun Gardens, a rural section about ten miles east of the city. They continued to come back into town to worship until some of them with true missionary spirit realized that they owed a debt to the community in which they were living. That debt was the gospel.

They located an attractive Boy Scout headquarters, a log cabin structure, which they were able to rent for \$25 per month. They petitioned the session of First Church to appoint a stated supply to do the preaching. The session secured the services of the Rev. Louis Knowles, who teaches Bible in the Bellflower Christian school. Since January of 1951 services of worship have been held Sunday mornings and evenings, and a Sunday school and young people's society have been meeting regularly. Five families have carried the burden of the work. The Long Beach church has assumed the salary of the stated supply.

Meanwhile the group has purchased an excellent lot. By October the lot should be fully paid for. It is hoped that before long a church building will be started. Fortunately, there is a rich array of building talent represented by the men of the group. Mr. Knowles has had to relinquish the preaching due to pressure of teaching duties, and the Rev. Paul Lovik has succeeded him as stated supply. Despite testings and reverses a true church seems to be in embryo.

In the spring of 1951 the Rev James Moore, of the Westminster Orthodox Presbyterian Church in Los Angeles,

and I, began to hold a Tuesday evening Bible class in the home of Mr. and Mrs. Francis Olinger, a young couple in the Long Beach church. The Olingers had moved to Rivera, a suburb of Whittier, which is a fast growing residential area near Los Angeles. In Rivera we called from door to door and interested a few people in the study of the Word of God. However, interest dwindled through the summer and some of the brightest prospects moved away.

In the fall another young couple living in Whittier, friends of the Rev. and Mrs. Poundstone, learned of our venture and invited us to hold the class in

The Rev. Henry W. Coray, author of this article, is a graduate of Westminster Seminary, class of 1931, and is pastor of First Orthodox Presbyterian Church of Long Beach, California.

their home. It seems that they and several of their friends had tried to worship at the only Presbyterian U.S.A. church in the city, and had been unable to put up with the liberalism preached from the pulpit. Starting with half a dozen people, interest has developed so encouragingly in Whittier that we now have seven or eight families who would love to see an Orthodox Presbyterian congregation started. This includes two experienced elders and some of the finest Christian people we have ever met. Two of the families attended our Presbytery Hume Lake family conference in August, and came away completely "sold" on the testimony of the church. If ever a home

missionary were needed he is needed in the Whittier Compton field.

Last December the Christian Reformed church turned over its Compton chapel to our Presbytery. Compton is a city lying to the north of Long Beach, and offers a great opportunity. The chapel will seat 80 people. A Sunday school has reached the 44 mark, but was down in the summer. Robert Morris, a Westminster Seminary student, has been laboring in Compton under the supervision of our Committee on Home Missions. Bob has worked hard. The visible results have not been sensational but a good foundation has been laid. Presbytery pays the Christian Reformed people \$40 per month. This will have completed purchase of the equipment of the chapel by December of this year. We also have an option on the building. We should have a church in Compton some day.

Mr. Moore and I alternate in teaching the Whittier Bible class. Every other Tuesday evening I have a class in Lakewood, one of the most amazing residential sections in the nation, once written up in *Time* magazine. Lakewood adjoins Long Beach on the east. Meeting in the homes of some of my members, it has been my privilege to instruct inquirers whom the members have invited in. Three Jewish people have attended the last two classes. One is a college professor, another a young lady who has cast off her Jewish orthodox faith and is now dabbling in Christian Science. She frankly confesses her dissatisfaction with the cult. Whether a church will flower from the Lakewood project or not, we do not know. It is too early to say.

Other doors are opening in California. Mr. Moore is confident he can begin a witness in Temple City-Arcadia this fall. Our First Church in San Francisco is sending a gospel team to Sacramento where Mr. and Mrs. Richard Slyfield have opened their home for meetings. Two churches are holding prison services on Sunday afternoons. In California as everywhere in these desperate days, the fields are white unto harvest.

These experiments, humble as they are, have given me a profound conviction of one thing: it is possible to raise a testimony for historic Christianity without formal equipment and with a minimum of financial investment. I commend the plan to other ministers and sessions in our church.

Carl Paul Caspari

A Tribute to a famous Old Testament scholar

By EDWARD J. YOUNG

It is a noble group—that long line of scholarly believers in Christ who have written in defense and exposition of the Christian Faith. We know Dr. J. Gresham Machen as the most distinguished defender of the Faith in our day. He was a great scholar and a humble believer, and he devoted his life to the defense of Christianity.

Less well known to us is a converted Jewish scholar, Carl Paul Caspari, yet Caspari was a man who had a great influence in the study of the Old Testament, and who wrote much in its defense. In some interesting respects his life parallels that of Dr. Machen.

Caspari was born on February 8, 1814 in Dessau of Jewish parents and was given a Jewish training. When he was only six years of age he began the study of Hebrew, and at the age of eight was already able to read the five books of Moses in their original language. This practice of reading the Bible in the original Hebrew was one which he kept up throughout life, and it explains in large part how he came to be such a great Old Testament scholar.

The Early Years

Caspari was under purely Jewish influences. The constant reading of the Old Testament produced a profound effect upon him. At one time, he tells us, he desired to be wholly immersed in water in the hope that this would make him completely clean. At another time, while in the synagogue, he was deeply impressed with the majesty of the Law of God, and the thought came to him that it would be a wonderful thing to dedicate his whole life to the fulfillment of God's Law. This was evidently not a mere passing thought, for Caspari kept with him a deep sense of the greatness of the commands of God and strove desperately to obey them.

At this time he was thrown into contact with Franz Delitzsch, who was later to become one of Germany's leading Hebrew scholars. Delitzsch had had his struggles with rationalism and

now knew that man could not save himself. He pointed out to Caspari, therefore, that it would be impossible for him to keep the law of God since he was a sinner and unable to do so. At this however, Caspari rebelled, for he was still under the belief that he could fulfill the Law.

He was now about twenty years of age and was studying at Leipzig. Here he added to Hebrew both Arabic and Persian which he studied under the celebrated Fleischer. The guiding motto of his life was found in the words of Immanuel Kant, "Thou canst, because thou shouldst." There was no doubt in Caspari's mind about the innate goodness of man or the ability of man to do what he should. Delitzsch's words seemed to have fallen upon barren soil.

Caspari's Conversion

The Spirit of God works in strange ways, and the words which the young Franz Delitzsch spoke were only the beginning. At Leipzig there was a group of students who had come under evangelical influences and who were ardent in their belief of the Gospel. One of these, a youth by the name of Carl Graul, gave Caspari a copy of the New Testament and urged him to read it. As far as is known this was the first Testament which Caspari had seen. He began to read in the book of Acts how the Jews persecuted the Apostle Paul and was struck with the accurate description of the Jewish people. At first his reading was only from curiosity and interest, but later he read to learn the truth. It was while he was reading the Gospel of John that he first saw Jesus Christ as his Saviour from sin. Then he realized, as he never could have done before, how utterly fallacious were Kant's words which previously had been his motto. Now he saw that all his good works were not good and that because of his sins, he could never obey the Law of God. He needed, as the Gospel of John makes so clear, a Saviour to save him from his sins.

We next learn that he joined a catechism class held in the Petrikirche in Leipzig and soon was baptized and became a member of the church. Later his two sisters also were baptized. It is well to remark in passing about something that should be obvious. It is that we may never know how God will use the words which we have spoken to others. Franz Delitzsch was a witness to Jesus Christ. His efforts seemed to go without result. Yet doubtless they were the seed which the Holy Spirit sowed in the heart of young Caspari. When we read an account such as this, we should be more faithful than ever in our duty of speaking to others the message of salvation. We may never know when we are talking to a Carl Paul Caspari.

Caspari The Scholar

It was now evident to the young student that he was to spend his life in the scholarly study and defense of the Old Testament. For two years he studied at Berlin under Ernst Wilhelm Hengstenberg, who was probably the greatest Old Testament scholar that God ever gave to His Church. Caspari learned all the arguments of the "critical" scholars and he also learned how to answer them. He began immediately to write. One of his first works was on a subject in the Arabic language. This was followed by a commentary on Obadiah, which is one of the most complete and helpful works on that book that the present writer has ever seen.

Next Caspari produced an Arabic Grammar which has proved to be the standard work on the subject. A knowledge of the Arabic language is essential for anyone who intends to do serious work in the Old Testament, and Caspari's work was so good that it has been revised and re-edited several times. It is widely used today.

An invitation now came to teach as the successor of Hävernack at Königsberg. Hävernack, like Caspari, had been a staunch defender of the Bible. However, Caspari felt that there were tendencies at Königsberg which were not in accord with strict Lutheranism, and so he declined the invitation. More and more his interest centered upon the book of Isaiah.

Then came a strange event indeed. A call was received from the University of Christiania in Norway to serve there as the Professor of Old Testament. This must have been staggering. It

meant that Caspari would have to teach in Norwegian and he did not know a word of that language. Such a call would have daunted many a lesser man. Not, however, Caspari. He set to work to learn Norwegian, and he learned it so well that he could begin his work of teaching almost immediately. The secret is not that he was a genius—he was that; the secret was that he was willing to work. And it may be remarked that the only way to learn a language is to work. The reason why most people do not learn languages is simply that they are unwilling to work. Caspari has set us a fine example of how a Christian should act under difficult situations. He did not shirk a difficult responsibility. He overcame the difficulty.

Caspari—Defender of the Faith

For forty-four years he taught in Christiana. He planned at this time to publish an all-embracing commentary on Isaiah, which was one of the great needs of the church. Franz Delitzsch, his deeply devoted friend was beginning to waver in his views respecting the authorship of Isaiah. He began to come under the influence of the widely prevailing view that the last twenty-seven chapters of the book were not written by Isaiah. This troubled Caspari greatly. Probably there was no man living who was as much of an authority on Isaiah as Caspari, and he knew well the weakness of the prevalent critical views and also their destructive consequences. Hence he wrote to Delitzsch in a friendly and loving tone, urging him not to embrace the "modern" view of the authorship of the prophecy. Perhaps his letter had some effect, for Delitzsch never completely abandoned the New Testament view of the authorship of the prophecy.

Caspari's commentary, however, was not to be completed. At that time, a controversy arose in the Scandinavian churches, which centered about a Bishop Grundtvig. Grundtvig is becoming well-known today, and men are turning their attention to him. Suffice it to say that he espoused views which Caspari thought were destructive of the true Christian Faith. In order to expose the error of these views and to defend the historic Faith Caspari engaged in diligent research. He was vigorous in his defense of the Truth and in the part which he played in the courts of the church. Thus, he reminds us of Dr. Machen.

Those who knew him spoke highly of his fine character and true humility. He was one of those who was willing to lead a life of comparative seclusion in order that he might teach the Word of God to young men who were studying for the ministry. His great commentary on Isaiah was not finished, but his life was a strong witness to the truth as it is in Jesus.

The church needs men like Caspari. The church needs believing scholars. Indeed, one of the greatest needs of the

present-day church is for a believing and humble scholarship. The really great commentary, which Caspari began, has not yet been completed. It is a need for which the church is still waiting. Perhaps some young man who reads these lines will see the need of true Biblical scholarship and will devote his life to that work. The need is great, for the unbelief which troubled the church of Caspari's day, is likewise troubling the Church of today. Who will face the challenge?

Why Should Reformed Preaching Be Dull?

A Forthright Message calls for a Forceful Presentation

By W. STANFORD REID

THIS is a question which should make a great many people sit up and wonder, for it begs a good many other questions. The author first came in contact with it in concentrated form at Westminster Seminary when attending the latest Commencement Exercises. More than one alumnus of the Seminary, as well as those who were not alumni, made the comment that most Reformed preachers which they hear today, while thoroughly orthodox and very sound, are yet inclined to be dull and uninspired. One man, himself a good preacher, made the query: "Can't they even let a bit of a yell out of them now and then?" Another confessed that one or two people in his own experience had made their decision for Christ under the impact of some travelling evangelist, although all their training, both before and after, had been under him. He concluded: "It is terribly humbling, to have such an experience." The writer must confess that he too has often wondered, while listening to "sound" Reformed preaching, why there could not be a little more "sound" in it. The preacher should be heralding the Word, not whispering hope, as some seem to think.

Historically speaking, there is no reason for Reformed preaching being dull. As one looks back over the history of the Reformed churches, there have been men who have not only been theologically sound, but who have pro-

claimed the Word as heralds with all the emphasis and power they possessed. All one has to do is to read the accounts of the preaching of such men as Knox, Calvin, Whitefield, Chalmers, Spurgeon and others of their stature. In our own day, many of us have sat and listened to Dr. Machen who was anything but a dull preacher, or have sat amazed at the ability of Dr. Martin Lloyd Jones of Westminster City Chapel, London, to present forcefully, interestingly and powerfully, the Reformed Faith. The Gospel, which the Reformed preacher expounds in all its fullness, should never be dull but should be full of life and power.

What then is the reason for this dullness of preaching? Some people say that it must be a matter of personality; but that would not seem to be a sufficient explanation. Men who are vivacious and full of life in ordinary conversation, in the pulpit are frequently dull and uninspired, "buzzing away like a bumble-bee o'er our heads." Nor is it just a matter of training, for so often the professors of practical theology in Reformed seminaries, try hard to make their students liven up their sermons. No, it would seem to be a matter of principle. The writer, himself, at one time had the idea that it was the only proper way to preach, but he is thankful that he has since seen how un-Reformed is this point of view.

It seems that very frequently this dullness results from a complete mis-

interpretation of the Calvinistic position. The Holy Spirit, so the thinking goes, is the only one who can bring conversion or sanctification to the soul. He alone gives action. Therefore, what I have to do is set forth the intellectual propositions contained in the Scriptures: all men are sinners, Christ died for sinners, sinners can be justified by faith alone, etc., etc. If I do that clearly, unswervingly and unemotionally, then the Spirit can work on the hearts of the hearers, and the elect will be effectually called, justified and sanctified. For this reason, anything but humanly dull preaching is in danger of interfering with the work of the Spirit.

Now, this has been stated here in more absolute terms perhaps, than many actually employ in their thinking, but it would seem that this is the fundamental point of view. Moreover, there is no doubt that despite its defects God does use this type of preaching. He uses all preaching of the Word for if He depended upon nothing but perfect preaching, there would be none saved. At the same time, it is very necessary to make a clear distinction between preaching and the setting forth of intellectual propositions, as in a university lecture. The preacher is not a lecturer, he is a herald who in God's stead, beseeches men to be reconciled to God. Preaching, therefore, is not just an attempt to reach the intellect by the intellect, it is something far more all-embracing.

For one thing preaching is an effort to reach the whole personality of man with the Gospel. Man is not merely an intellectual being. He has also esthetic tastes and appetites. That is why we talk about applying our Reformed position to the understanding of art and music, and why we have contests for novels with a Christian point of view. But man is even more. He has a will, and convinced against that will he is of the same opinion still. The Scriptures sum man up, by speaking of his "heart" which includes all of man's psyche. It is this whole man which one must attempt to reach when preaching the Gospel.

It would seem logical, therefore, that if this is the case, one must not only preach "to the heart," he must preach "from the heart." One's whole personality must be employed in proclaiming the Word of God. One uses his whole personality in most of his other

Grass Roots

By R. K. Churchill

In the back seat of the Buick again, this time we are driving across Minnesota on the homeward stretch. Yesterday we passed through the Badlands, South Dakota. It's passing strange what strength and beauty can be revealed in such a place. Surely the Creator is not limited by any material. Here are piles of eroded mud, chaste and barren, and yet in such a place the earth doth shout "glory."

Over the 'week-end' we were in Yellowstone Park. Attended church services near 'Old Faithful'—several hundred in attendance. The minister preached from the text, "God is love." 'Old Faithful' is a geyser which erupts about every hour, sending a stream of boiling water and steam high into the air. We also saw the 'Mud Volcano' and the 'Dragon Mouth Spring.' The boiling, steaming mud, the incessant heat-billows driving upward from the bowels of the earth, the evil smell of sulphur gases, and the sense of heat and putrefaction bring to mind the descriptions of Hell which our Lord gave. Here I think many people do some serious thinking for I reckon there is more Hell in Yellowstone than in the whole of modern preaching. People may walk near these boiling springs and volcanoes, but there are many signs around which say: "Danger: Thin Crust." What if this thin crust should break?

In the old days, Jonathan Edwards preached thus: "Man is on the brink of Eternity. Unconverted man walks over the pit of hell on a rotten covering, and there are innumerable places too weak to hold his weight. These places are inconceivably many and all unseen by men." In those days, men took the Kingdom of Heaven by storm. "Danger: Thin Crust" could be placed

activities, why not in the greatest work of all. Basically, of course, the preaching of the Word is a setting forth of the truth, an intellectual matter. Here is where so many sentimental modernists and sentimental fundamentalists fall down. To them the truth, the facts of the Gospel are secondary. But the Reformed preacher will never fall into

on our whole culture. No, we don't have a culture, it is mere civilization.

What about those moral qualities which recommend a nation or the commonwealth of nations to God's merciful providence? It's only a thin crust under which many kinds of hell are boiling. We must have the true religion and it must go very deep. Alas for the religious triflers of this generation. They can't even get to church twice on Sunday—they find Bible Study and prayer 'inconvenient.' "Danger: Thin Crust." Today a revivalism is abroad which teaches people to by-pass the little struggling church and go to big mass meetings where hundreds get religion—pronto. The Church, The Christian School, The Theological Seminary, The Catechism, standing for the Truth—all this is of secondary importance, or scarcely worth considering. The big Union Meeting, the big names, and especially the statistics—brother, this is it! Well I am one who often groans for revival, but over this kind of revivalism I would like to write in flaming letters that sign which I saw in Yellowstone: "Danger: Thin Crust."

While in Seattle one Sunday evening, we attended the Christian Reformed Church. I never attend a C. R. Church but I come away saying, "Those Dutchmen have something." Among the many things they have is a high view of the church and the home, and a good sense of worship in the church. These are the missing notes in Protestantism today. I have often felt that until these missing notes are brought back the Devil will not tremble very much at all our evangelism.

I have written twice about this trip west, and I'm not through yet. There is a lot to see and hear and think about in seven thousand miles.

this error. He is much more inclined to forget that he is speaking to men with feelings and will. But if he would be a true preacher, his feeling for the glory and the grace of God revealed in the Gospel must show itself. Moreover, he must have the sense of urgency which the Gospel demands. How can
(See "Reid," p. 176)

Missionary Society Page

By MRS. JOHN P. GALBRAITH

Christmas in October

ONE HUNDRED AND ONE DAYS 'TIL CHRISTMAS—that sounds like a long way off, does it not? However, as we glance at our maps and see the great expanse of land and sea between us and Eritrea, Formosa, Korea and Japan, it is not too early to be thinking about Christmas gifts for our missionaries and the people in the mission fields. At least, if we have not thought about it before, it is about time for us to begin now! This brings to our mind the way in which one of our churches, Immanuel Orthodox Presbyterian Church of West Collingswood, New Jersey, holds a Christmas party each October for ministers. We have therefore, asked Miss Marjorie Pascoe, of that church, who has been most active in promoting this party each year, to describe just how they do it.

"It is not necessary to issue the usual party invitation to this party because every member of our congregation has known for a long time that he has a date for the second Saturday evening of each October. (It usually climaxes a three-day Missionary Conference.)

"Previous to the time of the Christmas party, there is a great deal of activity on the part of the men, women, and children. We shall give you a glimpse of some of the things that have been, and are being, done.

"First of all, let us look in on the women. During the summer months many pairs of mittens and gloves have been knitted, even a few scarfs and some of those bright woolen 'beanies' the boys love so much. The wool for these projects has been purchased by one of the women's organizations and directions have been given out to assist with the making of these articles. For those who have not mastered the art of knitting, there is always some other task to be undertaken. Another group of women has gathered once a month to sew and from this little group come baby clothes, dresses and play clothes for children, possibly dresses for the ladies, and quilts. Still another group has been cutting and sewing odd shapes out of bits of gingham, chintz, or per-

cale, the finished product being stuffed animals for small babies, and bean bags for older children.

"Not only have the women been busy preparing for this party, but we find the men interested too. Men know what other men need, so the Men's Bible Class has been collecting socks, ties, shirts, shaving cream, razor blades, handkerchiefs, writing paper, and other miscellaneous articles.

"In sufficient time before the party, each department in the Sunday School is furnished with the name of one of our missionary families, listing the names and ages of the children in the family. We find that the boys and girls in the Sunday School take great delight in selecting gifts for children in distant lands. They are instructed to designate for whom the gift is intended, but are not to wrap it. (This is done at a later date when the gifts are sorted for mailing.) One class of young married women dresses dolls, and another makes aprons. The Sunday School itself has also a sum of money in its budget to meet any additional needs. (For example, last year one of our missionaries requested twenty Bibles to be given as very special Christmas gifts, and these were purchased by the Sunday School.)

"Finally, after all this preparation, the night of the Christmas party arrives. Everyone, young and old, is excited, and pleased too, about the gift he is bringing. We gather in the church, illuminated only from the lights of a completely trimmed real Christmas tree and a spot light thereon. We sing well-known Christmas carols, read from Scripture the account of the birth of the Saviour, and have special Christmas music by members of the Sunday School. Then, too, a party is not really

a party without games so we have arranged for a missionary quiz, or something of that kind. Should any children of our missionaries be in the vicinity (either home on furlough or attending school locally), we arrange to have them come dressed in native costume and be at the Christmas tree when person after person files down the aisle to leave his gift at the tree (or hand it to the missionary children if any are present). Sometimes it will be a bit hard for Little Mary to part with a doll that her mommy dressed for her to give at the party, or for little Johnny to give up the car which daddy purchased for him to give, but then little Mary and little Johnny will notice that other children are parting with their gifts and that the doll and car will not look too lonesome under the tree with the many, many other gifts. Also, Mary and Johnny will be told about the many children in other lands who do not even have one doll, or one car, while they have so many toys at home. Everyone will be reminded, too, that 'it is more blessed to give than to receive.'

"After the gathering of the gifts, a missionary film may be shown, and, of course, refreshments will be served. When the party comes to an end, all return home, happy in their participation in Christmas with our missionary families on their fields."

Eritrean Field Needs

Medical Missionaries

In the July issue we listed some of the medical supplies that were needed by our missionaries in Eritrea.

Here are excerpts from letters by the Rev. Clarence W. Duff. He tells of the extensive medical work, and reveals clearly the need for medical help (a doctor and nurses). Will this need be met?

"We've been nearly swamped with medical work. Between May 1st and 28th there were 1636 treatments, or an average of 68 per weekday. The record was 104 one Monday. Some mornings

PROBLEM MINUTE

Answer to Problem No. 10—
Mark 11:17.

PROBLEM No. 11

What verse in Luke shows how Jesus grew physically, mentally, socially and spiritually?

Francis (Mahaffy), Herb (Bird) and I worked with Johannes (one of our native helpers) and we had Kiflom working too part of the time. Kiflom is our colporteur but he has had some experience working with Italian doctors and has some sort of certificate for medical work. Johannes is really wonderful. He gets through a lot of work and is fine interrogating people about their ills and explaining what they are to do about them. It is a tremendous job just persuading folks to wait their turns. They push in until the room is crowded unless one keeps the door closed and even then when anyone goes out others crowd in. It takes an enormous amount of energy just talking to people, finding out how their sores began, what their fevers are, what kind of dysentery they have, warning them to keep coming until their sores are well, and urging some of them to go to a doctor or hospital. It takes twice as much time and energy to persuade some of them that we can do nothing for them as it would to treat them if we could do it. There are so many things that are beyond us, but so often there is little hope that they will go elsewhere to get what they need, or get it if they do. The local dispensary has fewer medicines than ever, it seems. A doctor from Massawa comes once a week for an hour or two. Frequently when we have sent someone to him, he sends him back to us with a note asking us to give some medicine that he does not have. They do not have sulfa tablets, practically no malaria medicine and not even castor oil anymore. The malaria is letting up a bit now that hot dry weather has come in the lowlands, but we are still getting a good many cases. We have had dozens of cases of bacillary dysentery the last few months, a lot of them from one particular section of the country. Sulfadiazine has worked wonders for them.

"What bothers me most are the little babies whose ills are hard to diagnose and who have not the strength to take much medicine anyway. They need so much better care than they can have at home. We often do not know what to do for them, but there is so little likelihood that they will get any help if we do nothing. The mothers insist on bringing them to us, and so seldom are willing to take them to a hospital even if they could.

"We do treat a lot of babies with

TELLING THE GOOD NEWS

by Bruce F. Hunt

Due to shortage of space, the series by Mr. Hunt will not appear in this issue.

burns, itch and sore eyes, and some with colds and malaria. But there are so many things that one just does not know, and the strain of deciding whether they will get any other help if we do not, is the worst of it.

"We've had a number of horrible sores to treat recently. I doubt if anyone in the U.S.A. ever sees anything to compare with them. I do not think anyone at home would ever let a sore get that bad before going to a doctor. One wonders why they do not get gangrene and die, but the infection seems to localize. I think all of them have responded to treatment, though sometimes the treatment had to be changed several times to find out what would work.

"A little Saho girl, of about 13 years I suppose, came some months ago with a bad sore on her ankle. She began to improve and then disappeared. Recently her father brought her back. He said they had not been able to keep coming before because the crops had to be harvested. The sore was in horrible condition. It took days of soaking and salt packs to get near any flesh. Then I had to burn it a couple of times all over with silver nitrate crystals before any medicine could do any good. She was in terrible pain with the sore when she came. For a week or so she could hardly stand having it touched and cried when we dressed it. It amazed me how it began to heal, though. After getting some of the rotten flesh cleared away, we sprinkled penicillin crystals on it. It was not very long before it was good clean flesh and we could leave it for three or four days between dressings. She had been staying right on our place. Her father was very good about caring for her, bringing her food, etc. She would lie on the grass under the trees during the day and her father, or sometimes a sister, would come to stay with her at night under the stars. We asked them to pay down some money in advance and we agreed to treat her until she was well. We do this because if they pay something, they are a little more likely to keep coming for treatment because they want to get their money's worth.

"A few of the cases we sent away. One of these was a badly burned baby whose burns we dressed temporarily and we persuaded the father to take it to the hospital in Asmara. It got practically well but was sent back to us for the finishing touches. Another was a little girl with chest all deformed from tuberculosis, presumably, and with a draining sore in her back. She had suffered so much and long that she screamed if one just looked at the sore. We told the mother that she must take her to a doctor but doubt very much if she would do it. Still another was a girl of about eight years with a terrible hump-back, also I suppose from tuberculosis. Some time previously two rows of four big brands each had been burnt on her back, leaving great round scars. What they wanted us to treat, though, was a new set of brands on her chest. I could not see how many burns there were for the whole chest was a great burn covered with a thick, yellow oozing dirty mass. We had treated rows of brands all scabbed over and pussy a good many times but this was over so large a surface that it seemed dangerous to attempt it without hospitalization. I still wonder if we did right, though, in refusing to treat her for I doubt very much whether they would take her to the hospital. I hope at least that they took her to the government clinic but I do not know.

"They beg of us to do all kinds of things and will not believe that we cannot do them. What a job there is for a doctor out here! Or, a nurse could do so much!

"All this, of course, takes so much of our time and thought. We ought to be doing a lot of other things, but it gives us one of our best opportunities to witness to people from every direction about Ghinda, and to all classes including many Moslem men and women who would be difficult to reach otherwise. Some get impatient when we take time out for Scripture reading and a short message and prayer but there are always a good many who listen. A good many more Mohammedans and Tigre-speaking people hear at the clinic than in the Sunday meetings in town."

Birds at Senafe

LAATEST word is that the Rev. and Mrs. Herbert Bird and family have moved to Senafe with the Mahaffy family.

Orthodox Presbyterian Church News

Franklin Square, N. Y.: Elders Hansen and Wallace, the Rev. William Richie, and Mr. Dirk Dondorp conducted services at the Franklin Square church while the pastor was absent for the General Assembly. Plans for a building are going forward as rapidly as possible.

Wilmington, Del.: The Summer Bible school at Eastlake church had an average attendance of 103 this year, with a staff of 26. A nearby building was made available for the pre-school children. Six members were added to the church at the June communion.

Glenside, Pa.: Progress on fixing up a parking area adjacent to Calvary church was slowed this summer by a labor union strike. With the strike settled, it is expected the area will be smoothed and surfaced in the near future. The September meeting of Philadelphia Presbytery is scheduled for Calvary Church.

Middletown, Penna.: The Rev. Robley Johnston has arrived in Middletown to assume the pastorate of Calvary church.

Pittsburgh, Penna.: Eight young people from Covenant Church attended the Seneca Hills Conference early in August. Recent guest preachers at Covenant Church have been the Rev. Lawrence Eyres and the Rev. Roy Oliver.

East Orange, N. J.: On September 7 under the direction of Covenant

church, worship services were started in the Allwood section of Clifton, where Sunday school classes have been meeting since March. In order that the pastor of Covenant, the Rev. Charles Ellis, may conduct the service at Allwood, the time of the home church service has been put back to 11.15 a.m.

Middletown, Del.: Members of Grace church enjoyed a fellowship outing at the home of Mrs. Stanley Elliot on August 13. The Sunday school enjoyed its annual picnic the same week. The church has purchased a second-hand school bus, and a Sunday school bus route has been established. Over twenty persons have used the bus each Sunday, and nearly that many for the young people on Friday evenings.

Grove City, Pa.: A fellowship gathering of members of Wayside, Faith, and New Hope churches was held on the Wayside church grounds recently. A large group was present, to enjoy the Tureen supper, games and hymn sing with which the program was closed. Improvements to the church property include the installation of new windows in the church, and the illumination of the church sign. During the fall the YP group expects to use Bible study work books published by Eerdmans for the Christian Reformed Church.

Portland, Oreg.: A representative of the Pocket Testament League, re-

cently returned from Japan, spoke at the June meeting of the men's forum. About 40 men attended the meeting. Average attendance at the summer Bible school was 90, with some twenty persons on the staff.

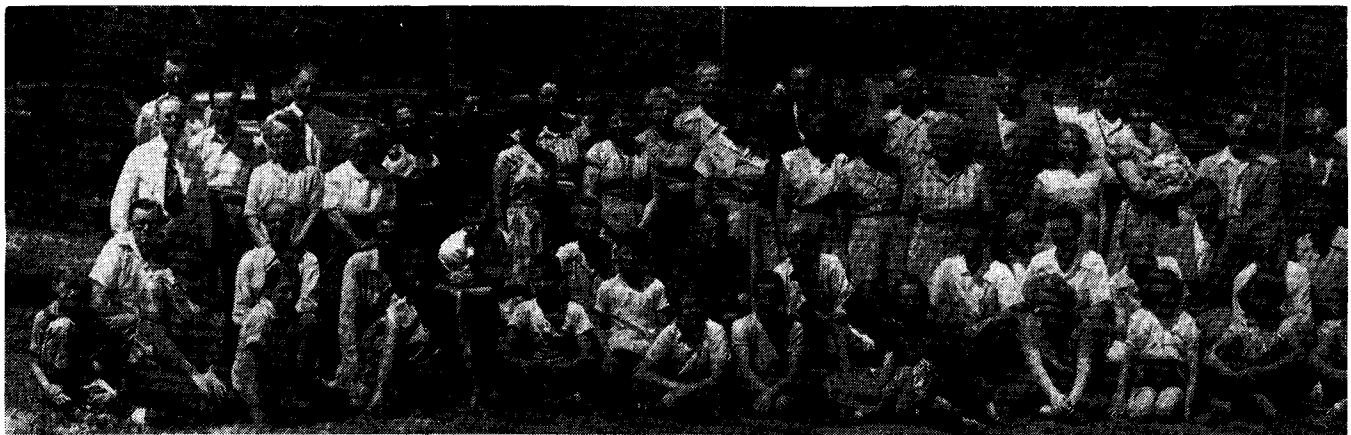
Santee, Calif.: The most successful Bible school in the history of Valley Church was held in June, with 88 enrolled. The facilities of the building, and the faculties of the teachers were taxed to the limit. Over 20 members of the church attended the Hume Lake Family conferences, sponsored by the Presbytery of California.

San Francisco, Calif.: Chaplain Lynne Wade USN who has been stationed at the Oakland Naval Hospital, has been assigned a period of sea duty. He is moving his family to Los Angeles. Young People gather at First Church each Monday evening for a social time. A number of visitors have been attracted to the meetings.

Berkeley, Calif.: Large attendances at Covenant church morning and evening greeted former pastor Robert Churchill on July 20, when he was guest preacher. A congregational picnic on Saturday evening was for the Churchill family.

Long Beach, Calif.: About 65 delegates from First church attended the Hume Lake Family Conference. This was the largest delegation from any church of the presbytery.

Volga, S. D.: Sixteen young people with the pastor's family attended the young people's conference at Camp Judson at Pactola in the Black Hills. The Conference is sponsored by the Presbytery of the Dakotas. On Missionary Sunday in August the guest speaker was the Rev. Frank Fiol, West-



Delegates, members of their families, and friends attending the Nineteenth General Assembly of The Orthodox Presbyterian Church in Denver. The weather was warm, and informal attire was the rule rather than the exception, even for commissioners.

minster Seminary graduate who has been a missionary in India with the Independent Board. The offering received for the missions committees of the church amounted to \$800. The local school board has granted the request of the ministerial association to permit a released time Bible instruction program during the coming year.

General Assembly Notes

IN the August issue we gave an extended report of the business of the Orthodox Presbyterian Assembly which met in Denver in July. A few additional notes about the gathering may be of interest.

First, there were two errors in the report which have been called to our attention. The next Assembly will convene on Thursday, June 4, 1953, instead of on the date we gave. Apparently we were dull of hearing when that amendment was passed.

And the representative of the American Home Bible League is a layman, Mr. William Ackerman, and not the Rev. Walter Ackerman, as we identified him. We thank those who called these errors to our attention.

On the Saturday afternoon of the Assembly, the Denver church had arranged for the delegates to take time for a visit to Mt. Evans in the Rockies, some 40 miles from Denver. This is the highest peak in the vicinity, and has a road practically to the top, described as the highest automobile road in the world. At the end of the road, from which one can (?) walk to the

summit, is a lodge with lunch counter and souvenir store. More than one person who went on the trip arrived at the lodge with his head swimming (altitude about 14,200 feet). A sign in the lodge said, "Please be seated when room is in motion." We knew what the sign meant.

The view from the summit, as can be imagined, was magnificent. Back down a way, we stopped at Echo Lake for a picnic supper of sandwiches and coffee. Mr. Male and Dan Stuckey climbed on the "chuck wagon" and entertained the crowd with western songs.

Sunday proved to be a busy day for some of the delegates. There are two Christian Reformed churches in Denver, with morning services at 9:30 a.m. Some of the folks decided to attend a C. R. church first, and then go to the Park Hill Orthodox Presbyterian church for the 11 a.m. service. It was all right, except that the C. R. churches were having communion, and the service was longer than usual. There were a number of late arrivals at Park Hill.

On Sunday afternoon Dr. Ned B. Stonehouse preached at a special Assembly service held at the Assembly grounds. And with another service at Park Hill in the evening, the day was well taken up.

One of the delegates, the Rev. John P. Clelland, was called home to conduct a funeral service. That he might miss neither the Assembly nor a few days of planned vacation, provision was made for him to travel by plane. He left Denver Tuesday night, conducted the service in Wilmington, Delaware, on Wednesday afternoon, and was back in Denver Wednesday about midnight.

Another of the delegates, the Rev. John Hills, came by plane from Ft. Lauderdale, Florida.

The Rev. Mr. Male, who was in general charge of arrangements, reported that the dining hall came out almost exactly even on the financial end of things.

Mahaffy at Senafe

Following are excerpts from a news letter sent out by the Rev. Francis Mahaffy, Orthodox Presbyterian missionary in Eritrea, under date of July 14:

"Less than two weeks ago we finally moved to Senafe, one of the most picturesque spots in all of Eritrea. The village is located in a pretty valley with the high Soira plateau and mountains rising off to the east and with majestic rocks jutting up to 2,000 feet above the village to the west. From the top of the highest rocks one gets a breath-taking view of the country for miles around . . . Senafe is quite an ideal climate, although after living along the hot coastal plain when the temperature drops below 60 degrees at this altitude of 8,000 feet we find it uncomfortably cold. The immense rugged rocks of Senafe are a challenge to anyone who likes to climb as I do. Even John and James enjoy exploring the caves in the sides of the nearby mountains, and will not be fully satisfied until the day they surmount the top of the highest peak with their daddy. There is nothing more refreshing after a day's hard work at translating than a climb in the mountains of rock . . .

"The Senafe-Adi Caieh area is the



With two or three exceptions, all the men in these pictures were regular delegates at the Assembly. Most of them are pastors of congregations. The Moderator, the Rev. Calvin K. Cummings, is eighth from the left of the men kneeling in the above picture.

logical and ideal place for our Saho work during this half of the year, for many of the semi-nomadic people leave the hot coastal plains for these regions at this season and we can continue our work of bringing the gospel to them. Next winter when they again move to the coast, we plan to return to Irafalo for the season to reach the Saho and nearby Dankali tribes.

"The highland area is a mixture of the permanent and nomadic Saho and the permanent Tigrinya peoples. The Birds (Herbert S. Bird family) are at present in Ghinda, but will move to Senafe when there is a house ready for them. They have begun to study the Tigrinya language in preparation for work among the Tigrinya speaking Coptic peoples here. Just this morning we signed a contract for the Mission to rent a house for them and we expect the house will be ready in a few weeks.

"The house the Birds will occupy is near the foot of the largest of the Senafe rocks. From their house they can look up the sheer cliff of the rock some thousand or fifteen hundred feet and see a small Coptic church built in a cave in the cliff in one of the most inaccessible places imaginable. In fact, it is impossible to reach the church without the use of ropes. It must have been quite an amazing feat to construct the church in such a place. Some of the natives insist that it was not built by any men but by a saint.

"There is another Coptic church half way up the mountain in the yard of which is a wheelbarrow containing the bones of some hermit who spent his life in an inaccessible cave of the mountain. The Mariology, saint worship, faith in dead forms and dependence on a system of merit for salvation of the Coptic Church is almost as hard an obstacle to surmount as the spirit of self-sufficiency generated by the Moslem religion. But the Holy Spirit working through the Gospel can change their hearts.

"Upon arrival here we found a very good Saho language informant with whose help I have been translating the Children's Catechism into Saho. Tomorrow I expect to finish that translation and go on with more Bible stories. This week we hope to rent a room in the native village and to begin Saho Bible classes, evangelistic meetings, and Bible pictures. Pray that this season's work here may result in souls brought into the Kingdom and the true Church of Christ established in this area."

Will Not Dismiss Ministers To U. P. Church

THE New Jersey Presbytery of The Orthodox Presbyterian Church, meeting earlier this year, decided that it could not properly grant letters of dismission to ministers desiring to enter the United Presbyterian Church.

The question of dismissing ministers to the U. P. denomination has been under consideration in N. J. Presbytery since 1949. A committee appointed in that year reported in January, 1951. A second committee was appointed at that time, and the action of the Presbytery taken this year is based on the report of this second committee.

This report deals with two aspects of the question. It first considers the principles involved in the general procedure of granting letters of dismission. It then studies the application of these principles in the case of the U. P. Church.

With respect to the principles involved, the report reads in part:

"If a Presbytery issues a letter of dismission for one of its ministers, that minister has a right to assume that in the judgment of the Presbytery the new relationship contemplated in the transfer is not sinful. If, however, the Presbytery refuses to issue such a letter, the refusal should indicate the Presbytery is not satisfied that the contemplated relation is right. This should place a tremendous restraint upon the minister and compel him earnestly to consider the contemplated change, for the only time he has a right to act contrary to the judgment of the Presbytery is when he is persuaded that the judgment of the Presbytery, in a matter in which the Presbytery has proper jurisdiction over him, is contrary to the Word of God, since the ordination vow requires subjection to the Presbytery only 'in the Lord.'

"In making its decision as to whether or not the issuing of a letter of dismission in a particular case is proper, the Presbytery should consider the standards of the church to which the letter would be issued. If those standards are un-Reformed or if subscription to them involves a violation of the ordination vows of The Orthodox Presbyterian Church, then the Presbytery should not issue such a letter. Also, even though the standards are Reformed, and no apparent violation of

ordination vows is required by subscription to them, if the denomination, by official action, has refused to abide by its standards and continues in the refusal, then the Presbytery should not grant to its ministers letters of dismission to that body."

In the second part of the report, applying its principles in the case of the U. P. denomination, note was taken of the abbreviated *Preamble and Confessional Statement* adopted by the U. P. Church in 1925. That *Preamble* declares that wherever the *Confessional Statement* "deviates from the Westminster Standards, its declarations are to prevail."

The report then presents evidence that some of the Articles of this *Confessional Statement* are definitely non-Reformed. Particular reference is made to the Article on the Atonement (XIV) which is said to teach a universal rather than a limited or particular atonement; to the Article on God the Father (XI), which is described as teaching a doctrine of the Universal Fatherhood of God; and to the Articles on Election (X) and the Holy Spirit (XIII).

In addition to these errors in doctrine, the report points out that discipline in the U. P. Church is restricted in an unscriptural manner, "preventing a minister from fulfilling his ordination vows as they relate to seeking the peace and purity of the church." The following statement from the *Preamble* is cited in this connection: "Subscription to the foregoing Subordinate Standards is subject to the principle maintained by our fathers, that the forbearance which is required by the law of God is to be exercised toward any brethren who may not be able fully to subscribe to the Standards of the church, while they do not determinedly oppose them, but follow the things which make for peace and things wherewith one may edify another." The report comments that this forbearance is apparently "designed to prevent the discipline of anyone who cannot fully subscribe to the Standards. For example, a man might subscribe to everything but the virgin birth, another might subscribe to all but the doctrine of the Trinity, another might hold to much of the standards but object to salvation by grace. It would seem that these persons would be free from disciplinary action as long as they

did not determinedly oppose those doctrines."

Throughout the committee report there are numerous citations from an article by Professor John Murray of Westminster Seminary which was published in the January 1932 issue of the magazine *Christianity Today*. This article appeared at a time when the Presbyterian Church U.S.A. was considering union with the United Presbyterian Church.

On the basis of this report, the Presbytery of New Jersey took the following action: "That if a minister of Presbytery desires dismissal to a church not of like purity in faith and practice, and cannot be dissuaded, the Presbytery shall be obliged to grant him a certificate of standing, and shall erase his name from the roll.

"In view of the restrictions upon Scriptural discipline and in view of the un-Reformed character of the abbreviated statements which are part of the standards of the United Presbyterian Church, the Presbytery of New Jersey therefore holds that the United Presbyterian church is not of like purity in faith and practice, and that therefore ministers of this Presbytery be not granted letters of dismission to that denomination."

Schenectady Church Burns Its Mortgage

By Raymond M. Meiners

IT is with deep gratitude and praise to Almighty God that an important milestone in the history of Calvary Orthodox Presbyterian Church, of Schenectady, N. Y., was observed on Sunday, June 22, when the mortgage on the church property was burned.

Preceding the evening service a reception was held on the church lawn, to which friends and neighbors were invited. A number of strangers responded to this invitation, and attendance at the evening service was 134 persons.

The congregation was organized in September, 1938, and was received as a particular congregation of The Orthodox Presbyterian Church (then the Presbyterian Church of America) on November 4, 1938. On November 11, the Rev. Raymond M. Meiners was ordained and installed as pastor of the



CALVARY CHURCH OF SCHENECTADY

congregation, and has continued in that position to the present time. The congregation was organized with ten charter members, and has grown to its present membership of 87 communicants and 15 baptized infants.

After a year of meeting in quarters in the downtown section of the city, the congregation moved to its present location, a church building with a large corner lot adjoining. Located at Rugby Road and Glenwood Boulevard, the building was originally constructed by the New York Congregational Conference, and was used for church services for a few years. In 1929, it was sold to the City of Schenectady which used it as a police precinct until about 1935, when it was turned into a storage place for voting machines and balloting equipment.

In October, 1939, the congregation of Calvary Church began meeting in the basement, renting the property from the City, and in January, 1943, it obtained a mortgage and purchased the property. After extensive repairs and renovations, including the purchase of new pews, the building was dedicated in February, 1944.

Payment of the mortgage has been made possible by semi-annual "Joash" services, at which members of the

church have brought their free-will gifts and pledges. No other fund raising methods have ever been employed.

Following the reception and open house, the evening service was held in the auditorium at 7:45. Those taking part in the mortgage burning ceremony were the members of the session, R. Y. McCullough, J. F. Wood and A. L. Henry, members of the board of Deacons E. W. Jennison, C. K. Soehl and Edward E. Vezey, Jr., the treasurer of the Church, Mrs. Leona B. Hall, and representatives of various church organizations.

After the ceremony was concluded, the choir under the direction of Mary Malloch presented the sacred Cantata, "Penitence, Pardon and Peace," by Maunder and Bettison.

Stonehouse-Peterson

MISS Elsie Mae Stonehouse, daughter of Dr. and Mrs. Ned B. Stonehouse, and Mr. William A. Peterson were united in marriage on Wednesday, September 3. The ceremony, performed by the bride's father, was held in the Broadway Avenue Christian Reformed Church of Grand Rapids.

Seneca Hills Conference

By Frank Breisch

DEAR to the heart of every Scotsman in the Orthodox Presbyterian Church would have been the Seneca Hills Bible Conference, as the MacDonalds and the MacLarens, the MacIntosh and the MacGregors fought to uphold the honor of their clans. In a series of battles on the athletic field and in Bible drills and contests the four clans vied for victory. The rivalry was intense, and the final scores showed that the MacLarens nosed out the MacDonalds to win the crown.

But not all was fun and frolic. Seneca Hills was primarily a Bible conference, and so there were classes throughout the morning. The Rev. Calvin Cummings taught a class on "Life's Greatest Questions," in which the young people were given ammunition whereby they might defend their faith against the godless teaching so prevalent in the present-day public educational system. There were presented the Scriptural doctrines of man's origin, his purpose, his destiny, and his responsibility.

"How to Study the Bible" was the theme of the classes taught by the Rev. LeRoy Oliver. The delegates were given tools which would be useful in studying and understanding the Word of God. They were also directed to the principles underlying a true interpretation of Holy Writ.

In the last hour of the morning, the Rev. Lawrence Eyres gave an interesting, simple and Scriptural exposition of "The Last Things." He outlined their order, using the didactic passages to clarify the symbolic. In the evening vesper services, the Rev. Eyres spoke on the topic "Young People's Problems." He faced squarely the issues involved in joining a church, finding one's life calling, and choosing a life partner. On Friday night he deviated from his planned topic in order to present a warm and sincere challenge to the campers to give their hearts to God.

Mrs. Dorothy Breisch, R.N., who was camp nurse, was kept busy attending to sick stomachs, sore throats, sprained ankles and the like. Among her patients was the Rev. Kenneth Meilahn, whose ardor for baseball resulted in a badly sprained ankle. Although absent from one service, Mr. Meilahn continued on crutches in his

task of leading the song services and providing solos. Thanks to his work many of the delegates were given an appreciation of the value of metrical psalms in the worship of God. But for many the climactic point of the day proved to be the devotional period held in the cabins at night. Mrs. Breisch and Maxine Fulton were the girls' counsellors, while the boys were under the iron hand of Mr. Meilahn and Mr. Breisch.

All this work was supervised ably by Mr. Oliver and the Rev. Henry Phillips, who had charge of the clan contests and the athletic program. The Presbytery of Ohio, which runs the conference, is already planning for another conference at Seneca Hills next summer. Although dates are tentative, it will probably be held early in July. Both campers and counsellors are looking forward to another blessed week at Seneca Hills.

Reid

(Continued from p. 169)

one impress men with the need of their turning, if he talks in a tired voice, as though he does not care two pins whether they do or not.

If God had designed the preaching of the Gospel to be merely a matter of setting forth intellectual propositions, He could have used some form of record-player which would have been sufficient; or He might have employed the angels. But it was His purpose that the Gospel should be mediated to men, by men who had experienced His saving grace. The author has heard Reformed preachers proclaiming the Gospel, as though personally it meant really nothing to them. It did not show in their personalities as though it had ever gripped them. God has saved the whole of the individual, the whole of the Preacher; therefore, his whole personality should be employed in proclaiming God's sovereign grace.

As some people read this article, they are no doubt saying: "This is not Reformed." That of course, is the final word if it is true. But when one speaks of the preacher preaching with his whole personality, it does not mean that he is slighting the work of the Holy Spirit. The use of the whole personality in preaching is only effective

by the grace of God and through the power of the Spirit. The trouble is that there is a grave tendency, it seems, in much Reformed preaching towards the false intellectualism already mentioned and a fundamental denial of the place of the human agent in the spread of the Gospel. God not only ordains the ends, He also ordains the means: the preacher of the Word. When that preacher minimizes the importance of his place in this work, it would seem that he is ignoring God's ordination of the means of proclamation, and at the same time forgetting the responsibility of the preacher to herald the Gospel to the best of his ability, *to the glory of God.*

All one has to do, is go back to the Scriptures to see that the preacher must put everything he has into his work. Wherever one turns, be it to the prophets of the Old Testament, or to Christ and the Apostles in the New, there is still the same characteristic. True, Paul did not come preaching in the wisdom of man, but his preaching was no sleepy lecture. All one has to do is read the accounts in Acts, to see how the man proclaimed the Gospel with all his power. It is no honour to God, that one should preach the Gospel feebly, aridly or dully. The Scriptures clearly say that it should be done diligently, fervently and in the power of the Spirit.

This will only take place, however, when the preacher is really convinced that he is preaching God's Word, and when he preaches it first to himself. When the sermon takes hold of him gripping his very being, then he will preach with power, for he will know whereof he speaks. One of the great weaknesses of Pharasaic preaching was that while the Pharisees preached very learnedly and orthodoxly, they had never been gripped by their own teachings. Christ knew that of which He spoke. He spoke with authority, not as the scribes. The same was true of the Old Testament prophets. They were full of their message, for they had heard and therefore they spoke. When the Gospel of God's sovereign grace once becomes such a burning fire in a preacher's heart, his audience will never complain that his sermons are dull. They may not like the fact that the sermons stir them up, and that they give them no peace, but never will they be able to ask the question: Must Reformed preaching always be dull?

Book Reviews

Calvinism

B. B. Warfield: CALVIN AS A THEOLOGIAN AND CALVINISM TODAY. London. S.G.U. 31p.

This little booklet was first published in 1909, and is now reissued, with a foreword by the Rev. W. J. Grier of Belfast. It contains three addresses by Warfield, John Calvin the Theologian, The Theology of Calvin, and Calvinism Today.

In the first of these addresses, Warfield points out that Calvin was not a "speculative" theologian, but rather a Biblical theologian. He refused to go beyond "what is written." And as a Biblical theologian, Calvin was pre-eminently the theologian of the Holy Spirit. The Institutes is described as a treatise on the work of God the Holy Spirit in making God savingly known to sinful man, and bringing sinful man into holy communion with God.

In the second article, Warfield finds the fundamental principle of Calvin's theology not in any specific doctrines (as predestination) but in the vision of God in His majesty. In this central formative principle there are implied three elements. Objectively speaking theism comes to its rights, for God is seen as the absolute sovereign and all history the outworking of His purpose. Subjectively speaking, the religious relation between man and God attains its purity, in an attitude of absolute dependence upon God in the whole of life. And soteriologically speaking, evangelicalism finds its full expression in that the sinful soul rests in utter trust upon the grace of God as the sole source of its salvation.

In the third article, after repeating this analysis of the fundamental or formative principle of Calvinism, Warfield notes that the whole tenor of the present day (this was 1909) was to reject the Calvinistic outlook. That God ruled in the world, that man was dependent on God, that man was helpless to save himself, these were just the points where an anti-supernaturalistic world rebelled. Yet here was consistent Christianity. And this consistent Christianity is just another name for Calvinism, which stands alone as the hope of the world.

Although these addresses were de-

livered in 1909, they speak also to our day. For it is still true that man rebels against any attack on his own self-sufficiency.

L. W. S.

Hebrew

G. Douglas Young: GRAMMAR OF THE HEBREW LANGUAGE: *A New Approach to the Hebrew Language and to advanced exegesis using Hebrew and Romanized Scripts*. Grand Rapids. Zondervan. 1951. 214p.

AN extremely rare possession among the scholars of the Christian church in its early centuries was the knowledge of Hebrew, the language medium of all but a few chapters of the Old Testament revelation. The Protestant Reformation with its emphasis on the Scriptures as man's sole canon of faith and life, witnessed an unprecedented concentration upon the study of this Scriptural tongue. It is indicative of the encroachment upon the Christian church of a spirit and doctrine different than those of the Reformation that today seminary after seminary has been dropping the study of Hebrew from the list of courses required of its students in their preparation for the Christian ministry.

Amid this general decay it is gratifying to see signs of continuing life here and there in the Old Testament scholarship of the church. Very vigorous life indeed is evidenced by the present volume, prepared by Dr. G. Douglas Young, Professor of Semitic Language, Literature and History at Shelton College. He too is seriously concerned with the problem of teaching the Hebrew language in such a way that the student will acquire an effective tool for the exegesis of Scripture. The Hebrew Bible lying on the preacher's desk, worn at the place translated during Hebrew classes back in Seminary days, but elsewhere as good as new, is a common tragedy. One problem has been that though there are many grammars, none has been very satisfactory and many would never have found it necessary to rebate a penny if they had been unconditionally guaranteed to stifle any nascent interest the student might have had in the subject.

In his grammar, Dr. G. D. Young

has used the inductive method, working from the actual text of the Hebrew Bible from the first lesson. This was done before by W. R. Harper, but the present volume improves upon Harper's work in several aspects. For one thing, Young has better synchronized the daily reading assignments in the First Part, with the systematized description of the language in the Second Part. Moreover, the classification of the data in the Second Part is not according to the categories of English grammar as is usually the case, but in terms of the Hebrew phenomena. It is this description of the language which is the book's chief excellence.

The author acknowledges his indebtedness to Professor Cyrus H. Gordon his instructor (and this reviewer's also), especially for the new approach in explanation of the phonetic structure of Hebrew. Professor Gordon has made an original and outstanding contribution to the knowledge of this subject. Our gratitude goes to the author for his energy in organizing this valuable material and for his encouragement and achievement in constructing a grammar on this new approach.

As the sub-title indicates, one other distinctive feature of this grammar is its use of a romanized script which is intended to spare the student the difficulty of learning the Hebrew script at the outset so that he may acquire an overall picture of the language as easily as possible. The reviewer has with similar design started students in Akkadian with the reading of transliteration rather than the cuneiform text. Nevertheless he does not agree that the use of romanized script is advisable in the case of Hebrew; for whereas there are hundreds of signs in cuneiform, many with multiple values and varying forms, there are only twenty-two letters in the Hebrew alphabet, plus a few vowel signs. Furthermore, if the author had not been obliged to use both romanized and Hebrew script throughout his book, the whole presentation would have been considerably simplified—and perhaps it is as important for the grammar book as for the reading selections that it appear no more formidable than necessary. It is good to see that the charitable author continues to count among "his friends" those who disagree at this point with his methodology.

MEREDITH G. KLINE

GUARDIAN NEWS

The COMMENTATOR

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

Regional Conference of I C in Edinburgh

UNDER the name of the Edinburgh Conference, the International Council of Christian Churches held a regional gathering in Edinburgh, Scotland for a week beginning July 24. Elected as officers of this conference were the Rev. W. J. Grier of the Irish Evangelical Church, President; the Rev. G. N. M. Collins and the Rev. Murdoch MacRae of the Free Church of Scotland, vice presidents; Mr. George Fromow of London and the Rev. J. C. Maris of the Netherlands as secretaries; and Dr. Edwin Kerr of the Irish Evangelical Church as treasurer.

The Conference heard reports on the state of the church and the work of the International Council in various parts of the world. Consideration was given to setting up a permanent organization in the British Isles, which would promote the work of the ICCC and seek to offset the influence of the liberal British Council of Churches.

A number of resolutions on various subjects were adopted. The Conference deplored the activities of Dr. Hewlett Johnson, Dean of Canterbury, commonly called the "Red Dean" because of his outspoken sympathy for Communism and urged that some means be found to remove him from his position in the church. The Conference expressed its opposition to the British Council of Churches because of its inclusion of Unitarian and Free Christian Churches which deny the doctrine of the deity of Christ, and because of certain links with Romanizing groups. True Christians were urged to separate themselves from the British Council and seek a fellowship that would be true to the Word of God.

Exception was taken to the statement on religion proposed for inclusion in the United Nations Charter. The statement limits the freedom to manifest one's religion to limits prescribed by

law or necessary to protect public safety, order, health or morals. The Resolution noted that such limitations simply offer to majority religious groups an excuse in the name of order or morals to seek state protection and suppress opposition.

A program for taking the Bibles behind the Iron Curtain was proposed. Bibles would be carried in small balloons. The method is at present being used for propaganda purposes.

A call was issued to mission agencies to sever connection with the modernist World Council of Churches, and to avoid all compromising alliances with false cults or pagan practices on the mission field. The efforts of the World Council of Churches to bring about a union of all Christendom, including Roman and Greek Catholic groups, were criticized as destroying the very nature of the Protestant faith. And the errors in doctrine and practice of the Romanist communion were denounced, with the hope expressed that national governments would avoid all forms of intolerance.

Church Membership Still Increasing

THE 1952 Year Book of American Churches, just published, reveals that total membership in the churches of the country continues to increase. The total figure for 252 religious bodies in America in 1951 was 88,673,005. This is an increase of nearly two million in a single year.

According to the statistics, Judaism claims about 5 million members, Roman Catholicism about 29 million, and Protestants (a general category) some 52 million. During the period the number of churches rose to 284,592, while the report lists church pastors at 181,123, which indicates that nearly one third of the churches in the coun-

try are either vacant or receiving only part-time pastoral supply.

Student enrollment in the seminaries is at an all-time high, but is not sufficient to take care of the increased membership and the vacancies which now exist.

There are 258,877 Sunday schools of all faiths, with an enrollment of over 30 million, the large percentage of which is Protestant.

Among Protestant denominations, fifteen claim a membership of over one million adherents. The largest is the Methodist Church with over 9 million members. The Southern Baptist Convention reports over 7 million, and the National Baptist Convention over 4 million.

Government Reports Communist Drive Against Religion

IN a report recently prepared by a top government agency, details of the Communist program for the destruction of religion are outlined. The contents of the report have been made known, though its source is not specifically identified.

According to the report, the Communist governments start by trying to establish national churches separated from contact with the church abroad, and loyal to the local government. Eventually, however, their aim is the complete elimination of religious worship and religious teaching.

The Communists determine the amount of activity against the church by the number of members the church has. If a large part of the population is in the church, the government must go slow. But if the church is small, its leaders are liquidated and the church suppressed. In many of the countries of Eastern Europe the Catholic church has been the dominant religious group,

and so the war there has been against that church.

The program against the church includes such procedures as seizure of church lands, suppression of church schools, jailing of church leaders, prohibition of visits to the church by outsiders, etc.

Similar developments are revealed in reports from China where the church is being made into a servant of communist ideology and propaganda, and where all foreign missionaries are either expelled or imprisoned.

That this is the general aim of the Communist movement has been obvious in news reports for some time. The official government report serves to confirm these news reports.

Property Retained by ARP Church

A proposal for the merger of the Associate Reformed Presbyterian Church with the Southern Presbyterian body was rejected by the former group over a year ago. However, permission was later granted two congregations of the ARP body to withdraw and join the Southern Presbyterians. In one case this has been done, apparently without trouble. In the other case, that of First ARP of Charlotte, N. C., the congregation was divided, the majority desiring to withdraw, and a minority opposed. This has resulted in a property problem. Now the ARP denominational board has decided that the property of First church belongs to the minority which wishes to remain in the denomination. The matter will probably be appealed to the ARP church's higher courts.

This is but a mild foretaste of the problems which will be raised when and if a merger between the Northern and Southern Presbyterian churches is voted. Many congregations in the South are opposed to such a merger, and have given evidence they intend to stay out and keep their property.

Southern Presbyterian Merger Opponents Organize

THREE unofficial groups in the Southern Presbyterian Church which have been opposed to the pro-

posed merger with the Northern Presbyterians, determined at a meeting held in Weaverville, N. C., to set up an official "Association for the Preservation and Continuation of the Southern Presbyterian Church." Some four-hundred persons attended the meeting. The three groups involved were the directors of the Southern Presbyterian *Journal*, the executive board of the Continuing Church Committee formed several years ago in Louisiana, and an association formed recently in Tennessee.

Christian Bequest Case To Supreme Court

LAST December we reported on a court case in Waterloo, Iowa, in which a judge invalidated a will because he felt it was not possible for him to determine what is Christian. This case has now been appealed by the trustees to the state Supreme Court.

In 1936 a Methodist layman, Dr. Small, died, leaving a will which set up a trust fund and specified that the income should go to his widow, and after her death to "such persons and for such purposes as they may feel are directed by God the Father, Jesus Christ the Son, and the Holy Spirit and as they believe would be acceptable to me and meet with my approval." It was this characterization which the judge in 1951 declared legally indeterminate, so that the will could not be enforced. The judge held that "the question of what is a Christian, requires excursion into a metaphysical field that is, and should be, out of bounds for the courts of an organized society of human beings founded upon the principle of separation of Church and State."

It will be interesting to see what the state Supreme Court has to say.

Amish and School Attendance

PENNSYLVANIA has not yet solved the problem of compulsory school attendance and Amish stubbornness. The Amish parents in a number of communities refuse to permit their children over 14 years of age to attend the public high schools. The state says attendance is compulsory. In 1950 some 34 Amish parents were jailed

over the issue. A law passed by the state legislature last year gave local school boards the right to excuse students for justifiable reason. But the governor vetoed the law. It looks now as though more Amish young people would be out of school, and more Amish parents in jail, before this school year is over.

Street Preachers Arrested in New York

EIGHT evangelists were arrested in New York City recently when they conducted a street meeting at Broadway and 47th Street one evening, and blocked traffic. The charge was not their preaching, but the traffic congestion. The magistrate before whom they were taken found them technically guilty of violating a city ordinance because their meeting had blocked the sidewalks and obstructed street traffic. Sentence was suspended.

Bible Distributors Arrested in Quebec

THE story was not so simple in Quebec. A suburb of that city, Hull, has passed a law stating that no distribution of circulars, writings, pamphlets, printed matter or documents of any sort may be made in that city without written permission having been previously obtained from the police commissioner.

Such a law is exceedingly broad. It could affect mailmen in their rounds, stores in advertising, and telephone companies in sending out bills. Actually it has been used for one purpose only, to prevent the distribution of Protestant religious literature.

A Baptist pastor of the community wrote to the commissioner asking per-

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mission to distribute Gospel literature and Scripture portions. The permission was refused by the commissioner's office.

Another individual, in Hull on a shopping trip with his family, who took the opportunity to distribute some Gospels of John outside a store, was summarily arrested by the police and hauled off to spend some time in jail.

This is the religious liberty to be found in some parts of our neighbor country to the north. These areas are predominantly Catholic. This is the attitude of Catholics when they control the populace and the government.

Pope Urges More Bible Reading

DESPITE the fact that in Quebec province people are being arrested for distributing portions of the Bible, Pope Pius urged American Catholics to give themselves in increasing numbers to a more frequent reading of the Bible. Catholic Bible Week is to be held the first few days of October.

The Pope also praised the Catholic Confraternity on Christian Doctrine for its recently published English edition of the Bible.

It is difficult to reconcile this attitude to the Bible, with that common elsewhere. The answer appears to be that where people have the Bible and will read it anyway, the Catholic church must go along, hoping that its own edition or translation will be used. However, where the Bible is not generally available there is no encouragement, but rather the opposite, for Catholics to read it. This is the report, for example, of missionaries and those who work in Catholic dominated countries.

Mennonites in Zwingli Church

HISTORY sometimes makes strange companions. A memorial service for founders of the Anabaptist movement, out of which have come the Mennonite churches, was recently held in Grossmunster Church in Zurich, Switzerland, the church where Ulrich Zwingli preached in the days of the Reformation.

It was in this church that Zwingli held his great debates with the Ana-

baptist leaders. In the persecution that followed, one of the Anabaptists, Felix Manz was arrested and executed by drowning.

One of the speakers at the gathering remarked that Ulrich Zwingli would "shake his head at the idea of an Anabaptist pilgrimage to this church. But since his day conditions have changed very much . . ."

Presbyterian Clergymen Killed in Korea

A total of 255 Presbyterian clergymen have been killed or kidnapped by North Korean forces during the two years of the Korean war. One hundred fifty-two Presbyterian churches and chapels have been completely destroyed, and nearly five hundred damaged. Presumably many of these were north of the 38th parallel, but by no means all.

In the recent elections in Korea, a retired Presbyterian minister was elected as the vice-president of the Republic of Korea. He is the Rev. Tai-young Ham, for more than twenty years pastor of a Presbyterian church in Seoul. He has been in public and civil service for a number of years since his retirement from the pastorate. He is 78 years of age.

New Orthodox Lutheran Seminary

WE reported a while back the formation of The Orthodox Lutheran Church, by a group of ministers and churches who left the Missouri Synod

Lutheran Church, charging it with laxity of doctrine. This new group has announced that it will start a seminary of its own in Minneapolis. Dr. P. E. Kretzmann, for 20 years a professor at Concordia, will be one of the faculty members of the new school.

No Vatican Appointment

PRESIDENT Truman has indicated that he no longer intends to make an appointment of a personal representative to the Vatican. Such an appointment was considered likely after his proposal for a regular ambassador to the Vatican fell flat last winter. It remains to be seen what attitude the next President will take to the matter.

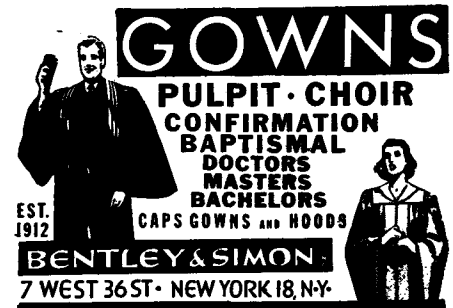
SUNDAY SCHOOL PAPERS

Edited by Orthodox Bible Teachers

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