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Lights in the Darkness

"Ye are the light of the world. . . ."—
MATTHEW 5:14-16.

Our world is groping in darkness. Multitudes do not know where they came from, why they are here, or what the future holds for them. We have but to look at a drug store magazine stand, turn on a TV set, or listen to an idle conversation to be convinced of the rot of the human race, and the fear that keeps men's hearts in unrest. Some struggle and sweat to strike a light, but succeed only in adding to the confusion. Ignorance, wickedness, hopelessness continue, apparently changing from time to time only in degree of complexity or form of expression. No side of human experience is free of this oppressive gloom.

This is no accident. It is the sentence of God. And just because it is his judgment, deserved and just, no man can shake it off, however much he may struggle. So men grope and struggle along, fumbling and stumbling in politics, in economics, in education, in the sciences, in family relations, in amusements—even in religion. Only a glimmer of light is permitted for a time to allow the fulfilment of God's purposes of grace.

Into this gloom comes the Lord Jesus with wonderful news: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12). His coming is like the dawning of a new day after a night of storm. Radiant with healing, bringing light and life, he comes. The prophet Simeon greets him as the light that shall enlighten the nations. Galilee of the Gentiles awakes with joy from her nightmare misery, seeing first the break of day.

But the light was for all the world. Jesus himself would not go far from the banks of the Jordan. But new hope would warm hearts around the globe. Wisdom, righteousness, hope would be preached to every people.

His people should be his lampstands. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor-

inthians 4.). And we are seen in the midst of "a crooked and perverse generation, holding forth the word of life." (Philippians 2:14-16).

We do not shine as the sun, but as the moon with borrowed light. Nor are we dead reflectors, but living persons remolded in God's image, consciously, willingly, joyfully reflecting the glory of heaven in what we are, in what we say, in what we do, and in the hope we cherish.

God has made us unique, zealous of good works, aliens to worldly regeneration. We must be non-conformists in things characteristic of this present evil world, for we are not here to harmonize in the chorus of iniquity. We have our own new song. And if we go step with the hosts of darkness, we are not soldiers of Jesus Christ. The salt has lost its savor, when the Church becomes "well adjusted" to her earthly environment. She is then as logical in pretending to be the Church as the man who lights a lamp to cover it over with a bushel basket. A place in a mental asylum is rightly hers. And she will probably find it in the isolation of hell.

We must shine before men. This suggests the need of the world as well as our own privilege and duty. And it should settle effectively the question of timidity and false humility. It is a large order to make to shine the light of heaven in every sphere of human experience. Some may be able to throw light into many corners. Most will shine in few perhaps. None but the Lord of glory is sufficient unto all needs in all time. Yet all who name his name bear his light, and are therefore bound to shine. We must show the world that Christ is the Pole Star toward which all compasses must point in all areas of human concern.

The world must reckon with its Creator. But it is a world now everywhere touched with the blight of sin, and therefore under the cloud of judgment. It will never see the light of day until the Savior makes to shine into it the light of his instruction, of his atonement, of his government. Our ignorance and rebellion must be confessed in all of life, and his salvation received. And though we may not have all the light, standing rather in need of growth, there is hope of growth

because we are planted and living. We should and must shine with the light we have, seeking ever to shine more brightly, that God may be glorified.

HENRY P. TAVARES

ETS Meeting at Westminster Seminary

THE EIGHTH ANNUAL MEETING of the Evangelical Theological Society was held at Westminster Theological Seminary December 27-28 with some fifty scholars from various institutions in attendance. Papers on a number of subjects were read and discussed. The main center of interest seemed to relate to the Dead Sea Scrolls and their significance for Biblical scholarship. Dr. R. Laird Harris of Covenant Seminary, St. Louis pointed out that they seem to bear a close relationship to the Septuagint in the matter of text.

Dr. Ned B. Stonehouse of Westminster Seminary was elected President of the Society. Other officers are Dr. Warren Young of Northern Baptist Seminary, vice-president; Dr. J. Barton Payne of Trinity Seminary, Chicago, secretary; and Dr. D. R. Rose of Asbury Seminary, treasurer.

Plans were announced for a joint meeting of the ETS and the American Scientific Affiliation at Wheaton College in June of this year. It was also announced that two volumes by members of the Society are expected from the press soon. They are *The History of the Doctrine of Inspiration*, with chapters by selected members of the Society, and *The Arameans of Damascus* by Merrill F. Unger of Dallas.

Family Conference Planned

THE FRENCH CREEK Conference Association has announced plans for the summer conferences this year. As in previous years, a junior conference will be held at French Creek August 19-26, and the Senior conference will be held there August 26-September 2.

In addition a family conference is planned this year, to be held July 27 thru August 3, at the Quarryville Bible Conference grounds, Quarryville, Pa.

Persons desiring to attend any of these conferences should start making plans early. Further details will be announced as soon as possible in the Guardian.

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Genuine and Counterfeit

"Faith Healing"

A Sermon

BY ROBERT K. CHURCHILL

"I AM THE LORD THAT HEALETH THEE." (Exodus 15:26) That is my text this evening. In my home and in my ministry I am constantly confronted with the blessed fact that God, in answer to prayer does heal and restore the body. But tonight I am called upon to speak on a counterfeit religion and false healing. There is a true faith healing, and there is a false faith healing.

The person who is acquainted with church history knows that the faith healer is not a new phenomenon. The waters of the pool have often been stirred and as one has well said, it hasn't always been by an angel. But the healing cults seem to be having a field day in our generation. Through the mass media of radio and television and by use of slick journalism the popular appeal is simply tremendous. This movement can no longer be relegated to the fanatic fringe and dismissed. The attention and serious thought of the world has been captured. For good or for evil the healing-evangelism is a force to be reckoned with.

A few years ago a Dr. Price was the popular leader of faith healers, with sometimes the Rev. Amy Semple McPherson out in front. On the West Coast there is a Dr. Wyatt with his 'global frontiers' and "Wings of Healing". In the South there is 'Oral Roberts, the man raised up by God for your deliverance'. With sadness we read of the rift in the royal family of the Netherlands caused by a so-called faith healer.

Furthermore there are thousands of lesser lights, ministers and evangelists all over the country trying to ape this popular and I should add very lucrative movement. These so-called healers are invariably from the bodies or sects which in their teaching have left the main stream of historic

Christianity. Many of them do business on a big scale, the sensational must be ever present. They have made religion big business with cars, trucks, planes, whole office buildings, secretaries, bookkeepers, business and advertising managers.

Why are the healing cults so popular? For several reasons. First of all because we are flesh. Shakespeare spoke of all the ills that mortal flesh is heir to—who could number them? In this body we groan. Another reason is sympathy. Who would not help a poor sufferer if he could? Who would not cheer any one who even claimed to be able to bring relief to earth's afflicted ones? Also there seems to be a challenge. Isn't our God loving and almighty? Isn't He the same today as He was in days past? How big, how real, how able is our God?

Because all this is true it comes to pass that there has always been more deception and quackery about the subject of healing than in any other subject. Once there was a minister who after years of preaching studied medicine and became a doctor. When asked why he had made this change he said that he had made the important discovery that people were more concerned about their bodies than they were about their souls.

But we will never fully evaluate the false healing business until we make the discovery that Mr. Barnum of Barnum Bailey Circus fame made years ago. People, said Barnum, liked to be humbugged. It's hard to explain logically, but Barnum and a host of others have proved its truth. Thus it is that half the cures, nostrums, patent medicines, and faith healings are pure humbug.

But coming closer to our theme we will never fully understand the divine healing show until we understand what every doctor and nurse knows, namely that there are such things as apparent healings, mental healings, psycho-somatic healings, or whatever

name you wish to give them. Many times people have told me of a certain "hypo" they once received in the hospital. They had been very sick and in much pain, but definitely on the road to recovery. The Dr. ordered no more hypos. Then it happened—no sleep came and the pain became unbearable. Finally in desperation, a "hypo" was administered. Then came that blessed release from pain and sleep like that of a babe. And what was that "hypo"? A little sterilized water. The mind does affect the body. There is a power in suggestion. There is the power of positive thinking of faith; and that power has done strange and wonderful things.

But this being the case is precisely the reason why we must examine the extravagant claims which are made as to real healing. People may be "healed" and yet not be really healed. There may be a functional healing for a time but this may not be an organic healing. Failure to allow for this rather mysterious force in life has put people off their guard and then they have been tempted into the enchanted circle of the faith-healer where the abundant life is promised, only to find disillusionment and death.

But you ask, is there then no such thing as real divine healing? The answer is Yes — the Bible clearly teaches it. All healing is of God and therefore Divine. "He healeth all our diseases." There is only *one* healer. When the doctors work with nature and the God of nature they perform their high function. "Every good gift is from above": this includes all wonder drugs and all the healing tools of modern science. Our text says: "I am the Lord that healeth thee."

In the Bible of course there were genuine healings of a supernatural nature. Miriam after seven days of quarantine was healed of leprosy. King Hezekiah was told by the prophet to set his house in order for he would die and not live. After earnest prayer however, his life span was lengthened fifteen years. Reading about his subsequent acts however, we wonder if it would not have been better for the nation and church if he had not recovered. It is best that our times are in His hands.

In the New Testament healings are more frequent. It is written that Jesus on a certain day healed all manner of

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diseases and none were turned away. It is far different with the faith healings of today. In many healing meetings a person must have a card to get into the healing line. There is a careful screening or sifting of the applicants sometime before the big show. Not all who apply for healing are allowed to be in the healing line, or ever stand before the healer. Such was far from the practice of Jesus. Miraculous healing powers were definitely promised to the Apostles. The question is, have these apostolic powers been given to us today? These were definitely supernatural works of the order which our Lord performed. The faith healing cults of today claim to possess these same powers. The apostles were given power to cast out devils, to heal the sick, to raise the dead; and these powers they exercised in the beginning days of the church before we had a complete Bible. These same powers, say our modern faith healers, are ours today—God has not changed. Merely to state this claim is to answer it. Such supernatural powers ceased with the Apostles and all history testifies to it.

The Apostle Paul healed the cripple at Lystra and brought back from the dead the man Eutychus. Through the Apostle Peter the lame man at the temple gate was healed and the woman Dorcas was raised from the dead.

But there are many differences between these genuine healings of the Bible and the healings of today. In the first place, they of the Bible were fewer in number, there is definitely an economy of miracle in the New Testament as compared to claims of the present day miracle workers. Furthermore there was no elaborate advertising, no money raising or show business about the Bible healings. There was no mob hysteria, no commanding God, no stress on the feelings. Also the healing which Jesus performed was not an end in itself. Healings were for the purpose of demonstrating a more tremendous truth, namely the salvation of the soul. Jesus put it this way: "but that ye may know that the son of man hath power to forgive sin, he saith unto the sick and the palsy, arise, take up thy bed and walk."

Take even a superficial look at the healing movements today, the vast radio or TV show, the astronomical amounts of money, the many buildings, cars, trucks, planes, books, magazines,

global frontiers, programs, appeals, the whole extravaganza. Surely it would make one ask the question, "is this the continuation of the work of Jesus and His disciples?" Peter and James said to the cripple who sat begging, "silver and gold have I none . . . in the name of Jesus Christ of Nazareth rise up and walk." And what an outstanding miracle took place—"and he leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God." The enemies of Jesus saw and grudgingly admitted that a notable miracle had taken place. People knew well enough that this man was carried every morning to the temple gate to beg, some no doubt had carried him. And now this same helpless cripple was leaping. None of Jerusalem could deny or question this miracle.

And right here is where we challenge the hosts of modern faith healers. They have not produced one such clear case of healing as this leaping man. They have not done it and they cannot do it. They make many claims for themselves but their claims are fraudulent and false. Any so-called healing they may produce is far different from this poor beggar man leaping and praising God in the temple. There is a true healing and there is a false healing. God is the author of the real; man is the author of the counterfeit.

The modern healing meetings are often carried on in the Pentecostal or "tongues movement" denominations. In such meetings a kind of hysteria is often pumped up or groaned up. In this atmosphere personalities are often affected and weak minds especially are subjugated. There, where a "point of contact" is established by touching the radio, the chair in front of you or the one next to you, the "power" is generated or "comes down." This is the principle operating in most healing meetings. Under this influence "healings" take place, wondrous things come to pass. But the next day or the next week, the glasses are put on again, the crutches are brought back and the wheel chair used again. What has happened? Wasn't the healing all it appeared to be? No, all that happened was that these people attended certain religious healing orgies and their last end was worse than their first.

In the days before TV there was a divine healer in Seattle (Washington).

An earnest young couple brought their idiot child to be healed. I wonder how they got in that healing line—I don't suppose such a thing would happen today. Well when it come their turn, the evangelist prayed over the little boy with his hands on that unnatural body; the prayer was accompanied by many cries of "Jesus" and hallelujahs. But after the prayer it was very evident that there had been no change, that little boy was still an idiot with his great head rolling. The fact could not be hidden. Then what happened? That evangelist turned to those poor parents and how he did berate them because of their lack of faith. It's all your fault, said the minister of God, you doubted, that's why your son is not healed. I imagine those poor parents felt badly enough about having such a child, but the lecture of that evangelist must have made them feel that Hell itself was too good for them. But such scenes were not then uncommon.

A Pastor was once called to the bedside of a woman who was dying of cancer. This woman had been to a healing meeting and under some strange influence she began to feel better, she felt she was healed. In such meetings great stress is always laid on the feelings, how the leaders rejoice when a person says that he feels something—that's the magic key. How different were the genuine healings of Scripture. Well, to get back to our story. This woman came home fully convinced that she was cured. Later, however, it was discovered that the cancer was still there. When the Pastor entered the woman was wringing her hands in despair. What wickedness there must be in me, she kept repeating, what a great sin I must have committed that God won't heal me. It's all my fault, if only I had faith I could be healed. Here was a typical product of the healing line. Instead of lying calmly with the smile of heaven breaking upon her face she died in agony. Hers was not the comfort of the Shepherd Psalm, "yea, though I walk through the valley of the shadow of death, I will fear no evil"—hers was a torn bleeding soul. Here was a faith which had been mocked and shattered by a false religion. Such things are not the work of a shepherd but of a hireling.

Strange as it may seem the afflicted person never blames the faith healer for the fiasco; never does he rise up in

anger to denounce the healer as a fraud. Perhaps he's afraid of getting on the wrong side of the Lord. At any rate it's always "his own fault," God has something against him. These people have been taught to look for a miracle, God is a worker of miracles and if there is no miracle God is not with them.

But again the question comes, is there no genuine divine healing today? The answer to that is a hearty "Yes." We pray for every afflicted one, not

once but constantly. We usually pray for healing. If God cannot heal why offer such a prayer? But in every prayer we say as Christ did, "not my will but thine be done." The prayers also ask God to bless the means being used for the correction of the sickness. In an ancient day James put it this way, "Is any man sick among you? Let him call for the elders of the church, and let them pray over him, (See "Healing" p. 15)

assume the absolute trustworthiness and therefore the inspiration of the Scripture if you use the Scripture to prove its own inspiration and trustworthiness.

Feeling this problem, the Wheaton report has this to say: ". . . and certainly no circle is involved unless the authority of Christ and His Apostles rests in turn upon an acceptance of verbal inspiration. Such is not the case, for our faith in the deity of Christ is grounded rather upon the sum of historical, logical and experiential evidences for the truth of the Christian faith and in particular upon the immediate testimony of the Holy Spirit to our own spirits that we are truly children of God through faith in Him. Belief in verbal inspiration, therefore, rests ultimately upon these evidences which prove that Jesus Christ is truly the Son of God and that the Apostles are trustworthy teachers of doctrine." The Wheaton position, then, is that the inspiration of Scripture rests upon the trustworthiness of Jesus Christ as the Son of God and the trustworthiness of His apostles as teachers of doctrine. This in turn rests upon "the sum of historical, logical and experiential evidences for the truth of the Christian faith, and in particular upon the immediate testimony of the Holy Spirit. . ."

In the Wheaton report, we must not overlook the significance of the word: "sum". The thought is that none of these evidences in itself proves the truth of the Christian faith. It is felt that each gives a certain probability to the Christian faith, and that when you add them all up together, there is the highest probability for the truthfulness of the Christian faith. Hence, it is of the highest probability that Jesus Christ is the Son of God and that the apostles are trustworthy teachers of doctrine. For this reason, it is also highly probable that the Scriptures are verbally inspired. In fact, the Wheaton position is that it is overwhelmingly probable.

We are almost tempted to rejoice, until we stop to reflect upon the consequences of this statement. To say that the Christian faith is highly probable, is not the same as saying that it is certain. High probability that something is true leaves room for a slight possibility that it is not true. On this position, I may believe in the truth of the Christian faith, but must do so

Why Do We Believe The Bible Is Inspired?

Some Comments on the "Wheaton Statement"

BY DALE SNYDER

THE QUESTION of the inspiration of the Bible is important. It is a question which affects the very foundation of our faith. At the same time, it is a subject which in recent times has been more in the theological limelight than it has for some time. This is due to the rise of Neo-Orthodoxy. Since it is the task of the Church to make her doctrines relevant to the problems and questions of the present day, it is her constant duty to re-examine her doctrines in the light of Scripture, and to restate them in terms of present day culture. It is especially necessary that such an important doctrine as the inspiration of Scripture be treated in this way.

It is a very encouraging sign, then, when one finds that there are Evangelical men who are very zealous to preserve the Protestant doctrine of verbal inspiration and at the same time to present it in terms of present day problems. The Bible and Philosophy departments of Wheaton College, Wheaton, Illinois, have engaged in such a reexamination and restatement, and the results are set down in the December issue of *Eternity* magazine. Such a noble and important endeavor demands our attention.

In a short article such as this, we will not attempt anything like a point by point discussion of this important statement. But there is one vitally important question discussed by the Wheaton report. It is this: What is the bed rock foundation or ultimate

basis upon which the doctrine of inspiration rests? Or to put it in another way: How can we really know that the Bible is the verbally inspired Word of God?

The Wheaton Statement takes the problem of proving the inspiration of Scripture very seriously, and this is commendable. It is important that we have a clear understanding of the foundation upon which such an important doctrine rests. Therefore this comparatively brief statement takes the time to indicate certain of the statements of our Lord and His Apostles which may be cited in proof of verbal inspiration. And it is felt that this ought to settle the matter for the Christian.

The Wheaton Bible department is, however, aware of a criticism that has often been leveled against this way of developing the doctrine of the inspiration of the Scripture. It is the charge of circular reasoning. Is it ever justifiable to prove your doctrine of the inspiration of Scripture from the Scripture itself? After all, you must

The Rev. Dale Snyder is missionary pastor of the Orthodox Presbyterian Church in Bangor, Maine. He is a graduate of Westminster Theological Seminary of Philadelphia, and also of Wheaton College where he studied under some of the men who signed the Wheaton Statement. The text of portions of the Statement to which Mr. Snyder refers was published in *The Presbyterian Guardian*, the issue of December, 1956.

with some mental reservation; my faith must be tinged with a little doubt. We are not in the least suggesting that the individual members of Wheaton's faculty who signed this statement entertain certain doubts as to the truthfulness of the Christian faith. We only mean to point out that their position as to the ultimate foundation of the Christian faith logically leads to such doubt.

We have seen that the Wheaton report places belief in the verbal inspiration of Scripture upon a tottering foundation. The question then arises, why is this foundation so weak? Can it be that there are certain additional proofs that have been overlooked by Wheaton, or can it be that they are seeking to lay the doctrine of verbal inspiration upon the wrong foundation? We believe that it is the latter. We believe that the entire procedure is mistaken. We believe that *the method* employed by the Wheaton report *completely undermines and logically destroys the doctrine of verbal inspiration which the report has been laboring so earnestly to establish.*

The reader must not think that this seemingly radical criticism is original with us. The great theologian Herman Bavinck criticized the method used by the Wheaton report in a very thorough-going manner. He did it by pointing out that this method in its very nature logically contradicts the Christian faith. He says: "For whoever makes his doctrine of Scripture dependent on the historical investigation of its origin and structure, begins already at the same time to reject the witness of the Holy Scripture and thus no longer believes in the Scripture. He thinks he is better able to build up the doctrine of Scripture from his own investigation than in faith to make it dependent on the Scripture; he puts his own thoughts in place of and above those of the Scripture."¹

It is important in this connection that Bavinck's attack is not only leveled against the conclusions that may be obtained, but it is against the method itself. "The method which one follows, is in the nature of the case no other than that whereby the doctrine

of creation, of man, of sin, etc., is not built up from the witness of Scripture concerning that, but from the independent study of the facts. In both cases it is a correcting of the doctrine of the Bible by one's own scientific investigation, a making of the witness of Scripture dependent on human judgment."² You see, what Bavinck objects to is making the acceptance of the Biblical witness dependent upon one's own independent investigation. It is nothing more nor less than placing man's own thoughts above those of the Scripture, and hence making the Word of God stand before the bar of unaided human reason. As Bavinck has pointed out, this is certainly inconsistent with faith and trust in the Word of God.

The following excellent statement is found in the Wheaton report: "God's Word is infallible; it is the immutable foundation of theology." With this in mind, Modernism is then criticized: "Modernism discarded that foundation. It sought to found its doctrine at first upon the teaching of Jesus alone, later upon Christian experience, finally upon unaided human reason." We do rejoice that the Wheaton faculty sincerely believes that God's Word is the foundation of theology. We are disheartened, however, when we find that it is *not* the ultimate foundation of theology. For, according to the report, that foundation

is the sum of various "evidences." When it finds belief in the verbal inspiration rests ultimately upon the sum of historical, logical and experiential evidences, we find it quite difficult to see any basic difference between this and the report's characterization of the last two phases of Modernism.

Brethren, do we believe that the Bible is the verbally inspired Word of God? Do we believe that because of its inspiration it speaks with the absolute authority of God? Then away with all probabilities! Authority and probability go together like fire and water. Authority is only compatible with certainty. When we proclaim: "Thus saith the Lord," how can we do it with conviction if there exists in our minds the slightest possibility that the Lord has not thus spoken? The Christian's faith in the verbal inspiration and in Jesus Christ as the Son of God is not built upon an accumulation of evidences outside of the Biblical data itself. As the Wheaton report itself has said: "God's Word is infallible; it is the immutable foundation of theology." The foundation of our faith in the verbal inspiration of Scripture, of Jesus Christ as the Son of God, and of all other doctrines must be and is the infallible Word of God.

²Op. cit., Bavinck, I, p. 394.

The Christian Conflict

BY HERBERT S. BIRD

A Study of Romans 7:14-25

IN THAT WONDERFUL ALLEGORY of Christian experience which is John Bunyan's "The Holy War," Prince Emmanuel set out from the house of his father Shaddi to conquer the walled city of Mansoul, which was under the control of Diabolus and his hosts nor wished to be set free. After a

The Rev. Herbert S. Bird is a missionary of The Orthodox Presbyterian Church serving in Eritrea, East Africa. The paper presented here was originally given at a Conference of the Ethiopia Inter-Mission Council held in Addis Ababa, Ethiopia, in May, 1956.

struggle of great intensity and long duration, the armies of the Prince prevailed and occupied the town. At an early moment the Prince proclaimed a general pardon and set up his Father's and his own image on the castle gate, and then proceeded to give orders that Mansoul should call a court of judgment for the trial and execution of the Diabolonians in the corporation. This was done and numerous servants of Diabolus were crucified. Diabolus and his hosts, however, had not surrendered nor abandoned hope of recapturing the (See "Conflict," p. 13)

¹Bavinck, H., *Gereformeerde Dogmatiek*, I, p. 394, J. H. Kok, Kampen, 1928.

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A False View of the Orthodox Presbyterian Church

IN CONNECTION with the division which has occurred within the Bible Presbyterian Synod, there has appeared some publicity in which the Orthodox Presbyterian Church is pictured in a rather unfavorable light.

We are referring to an issue of "The Free Press," distributed from a Baltimore address, without names of writers being indicated, but quite obviously designed to support the cause of the McIntire group. The issue described as Volume 2, No. 3 and dated December 21, 1956 has a short article on The Orthodox Presbyterian Church. The purpose of the article is apparently to republicize the alleged causes of the 1937 division, to picture the church as characterized by dead orthodoxy and sterility, and to discourage even those Bible Presbyterians who have repudiated McIntire's leadership from looking to fellowship with the Orthodox Presbyterians.

The causes of the 1937 division are pictured as the "Christian Liberty" issue, the question of Pre- or A-Millennialism, and the repudiation of the Independent Board for Presbyterian Foreign Missions by the Presbyterian

Church of America, the forerunner of the Orthodox Presbyterian Church.

With respect to these matters, we comment very briefly that on the "Christian Liberty" question, the Church in 1937 refused to take a position which would in effect have impugned the integrity of her Lord Jesus Christ, but instead reaffirmed the stand which is set forth in Scripture and the historic Presbyterian Confessions. As for the matter of millennialism, the issue was not that at all. Leaders of the Presbyterian Church of America had indicated they considered the Dispensationalism of the Scofield Bible to be opposed to Reformed theology and historic Presbyterianism. This was misinterpreted and misrepresented by some to mean that pre-millennialism as such was to be excluded from the Church. Actually the Orthodox Presbyterian Church has never excluded pre-millennialism as such, and has had ministers and members of both pre- and a-millennial persuasion. On the contrary, no sooner was the Bible Presbyterian Synod organized than the Westminster Confession of Faith and Larger Catechism were revised to make those documents teach pre-millennialism. Hence while "eschatological liberty" has prevailed in the Orthodox Presbyterian Church, it has been repudiated by the Bible Presbyterian Synod.

Concerning the Independent Board, the Presbyterian Church of America turned away from that Board and erected its own Foreign Missions Committee only after that Board had already repudiated the leadership of Dr. Machen by electing another as its president, and had also repudiated Presbyterianism by refusing to accept a resolution which reaffirmed the principles of Presbyterian Church government, and had maintained on its membership persons who held the non-Presbyterian position of independence in actual practice.

In this connection it is noteworthy that the particular publication we are considering attempts to give the impression, which McIntire has also tried to convey in the "Christian Beacon," that the Independent Board of today is the true continuation of the Board as Dr. Machen helped organize it in 1933, and is carrying on as Machen would have had it carry on. Since already in 1936 that Board under the leadership of a majority to which McIntire was sympathetic had

ousted Dr. Machen from the presidency, this claim to be continuing the work Machen started is manifestly questionable. Moreover those present at the Second Assembly of the Presbyterian Church of America in November, 1936 recall how vigorously McIntire disagreed with Dr. Machen concerning the constitution which the young Church should adopt. Dr. Machen was insistent that the Church should reject the "1903 Amendments" to the Confession, which he considered as weakening the Reformed character of the document. McIntire on the other hand argued for retaining those Amendments, since that would in some way demonstrate continuity with the old U. S. A. Church. McIntire's claim of carrying on the work of Machen in the Independent Board or otherwise, does not rest on solid ground.

Of more interest and importance, however, is the picture of the Orthodox Presbyterian Church given in the article to which we are referring. It is said that there has been a deadness of orthodoxy and a sterility in the Orthodox Presbyterian Church, which is manifested in the fact that over 19 years, from 1936 to 1955, the church had a net gain of 9 ministers, and that its membership gains have been small.

This picture fails to recognize the fact that the "net gain" of ministers involves also a replacement of the fifteen or so ministers who went out of the Church in 1937 along with McIntire. The picture fails also to mention the fact that the Church in those early years was subjected to a barrage of unfavorable publicity coming from McIntire, which certainly gave the public a serious misconception of what the Church was trying to be. No doubt this hindered the Church, but the leaders of the Church were determined that they would not reply in kind, and over the years the Church has gone on its way seeking to serve its Lord honestly, without devoting its energies to replying to all the false charges raised against it.

And finally this picture fails to take account of the fact that the Orthodox Presbyterian Church has tried, over the years, to be faithful to its historic Reformed and Presbyterian heritage. We unfortunately are living in an age when concern with doctrinal purity does not seem to be generally attractive. That in such an

age the Church has grown at all is encouraging. That it has been able to overcome the losses suffered when groups not so concerned with doctrinal integrity left its fellowship is even more encouraging. That it has not grown more is certainly due in part, though probably in small part, to the miserably false and misleading publicity it has received at the hands of those whose professed concern for "a militant defense of Biblical truth" has been marred by "something less than strict adherence to truth."

L. W. S.

Extending the Church's Effectiveness

THE ABOVE leads us to something we had for some time planned to comment on or discuss in this first issue of the *GUARDIAN* in the new year. That relates to what can be done or should be done or might be done to increase the extension of the testimony of The Orthodox Presbyterian Church.

From time to time we read where in modern business management there occurs the practice of having sort of "rehash" sessions, in which everything that is being done is reviewed, new ideas however radical or far-fetched are accepted and tossed around, and the whole program of action is reconsidered. Sometimes it turns out that the craziest notions have something of value in them, and ideas long rejected may prove to be practicable. At least it is a method which allows fresh air to enter, and may give a new look to things.

We are hardly in position to review and restudy all that is being done in congregations and committees of the church for the extension of the testimony of the denomination. But some ideas have been floating around in our area which may be worth mentioning. And it may be that others will have ideas which might prove useful. We might even establish a "new idea" corner in the paper for the discussion of such things.

Some of these ideas then. They are not new, but may be new to us. The undersigned believes that something ought to be done in the direction of providing "correspondence courses" for those who might wish to become interested in the Church. At present

it seems that we can carry on work only in areas where we are prepared to send a home missionary and try to start a local church. But may there not be multitudes of individuals who would be willing and glad to join with us in study and fellowship through a correspondence arrangement, but who are so located that there is no prospect for starting a local congregation in their area. We have heard of pastors who make it a practice of visiting individual homes to carry on a sort of study program over a period of weeks. That is fine, but its limitations are obvious. And if a correspondence course program could be worked out, members of the church rather than the ministers, already plagued by overwork, could do much of the routine labors that would be involved.

A second area of activity concerns the establishment of a radio broadcast program. We know that in a number of areas ministers of the church already appear on occasional radio programs. But we have in mind the preparation of programs on tape or record, under critical supervision, designed to represent the best we have to offer in the matter of public speaking and effective teaching. With all due respect for public worship, it is our conviction that the average church service is not designed for and does not lend itself gracefully to effective radio broadcasting. It is also our feeling—let the brickbats fly, we'll duck—that many of our preachers are not too effective as public speakers. In congregations where we hear the preacher week after week, we tend to overlook shortcomings in this area, but when the public speaking is done before a new audience which is under no compulsion to listen, it takes good and effective speaking to inhibit that tendency to reach over and turn the dial. Incidentally we feel also that it might be good for seminary training to include some attention to the requirements and techniques of radio broadcasting.

There is a third area where some occasional changes might be made. That is the area of Sabbath observance, and particularly of the time and arrangement of church services. Except for the general idea that there should be a morning and evening service, the times of the services vary. Evening services are seven, seven-thirty, or eight. Morning services vary from nine

to eleven. But is there some Biblical principle that requires two services to be held in this way?

What happens is that the congregations are required to get up fairly early (especially if they have any distance to travel), hasten off to morning service—and Sunday school an hour earlier still—and then are sent home to eat, sleep or what you will for the afternoon, only to get out again in the evening and arrive home late.

Would some such program as the following be at least occasionally practicable? Let the people arise somewhat later in the morning—stop the old gag that Sunday is the only day people have a chance to sleep in. Let families arrange for something in the nature of family worship, and let time be available for personal private worship, in the mornings. Let a dinner be prepared and eaten in comfort. Then in the early afternoon let the families repair to the church. A service of worship can be held at 2 p.m. Follow this, at 3:30 with Sunday school, adult Bible study, or catechism groups which are now spread out through the week. Following this period, from about 4:45 to 6 have an informal time of fellowship. We have noticed that when members of our congregations have an hour together with nothing scheduled, they seem to enjoy delightful and often profitable conversation. We ought to have more such times, and when is there a better time than on Sunday, when the congregation is together anyway. (How long do your members stay around talking with one another after the morning service?) Some of the ladies could prepare tea and have cookies to be consumed along with sandwiches which had been brought. (In the early church Scripture indicates that even the communion service was held in connection with a congregational dinner.) Then further "Machen Leagues," and the evening service from about 7 to 8 would complete the day. Families have made only one trip. There has been worship, fellowship, and instruction. There has also been the opportunity earlier in the day for "private worship," mentioned in our Catechisms but perhaps too often neglected. Such a program, especially if tried only occasionally, would give opportunity for bringing outsiders and giving them a chance to meet members of the church in a less formal atmosphere than sometimes prevails. It

would provide opportunity for informal discussion of church problems, and might help overcome the tendencies to "gossip" that are not entirely unprevalent even in church circles. It would also provide occasion for the introduction of special programs which now must be held on week-nights with only a few people in attendance.

Well, we warned you—now what are your ideas? But in everything let us remember that our aim is to extend our testimony and bring other people into saving and living fellowship with our Lord, as well as to promote our own growth in holiness and faith. Anything that will contribute to this end is worthy of consideration by the Church which is Jesus Christ's.

L. W. S.

Oscar Holkeboer

THE REV. OSCAR HOLKEBOER, pastor of First Orthodox Presbyterian Church of Waterloo, Iowa, since 1947, was called to his eternal rest on Thursday, December 13, 1956. Mr. Holkeboer had suffered for a number of years from a polycystic ailment of the liver and kidneys, a disease which seems to have no known cure, and to which a brother and sister had previously succumbed. Death came to him in Allen Memorial Hospital, where for nine days he had been unable to eat or drink, and had endured extreme suffering. His brother, Dr. Henry Holkeboer of Grand Rapids, and two sisters were in Waterloo with the family during the last week of his life.

Mr. Holkeboer conducted his final services at First Church on November 18. The sermon that Sunday evening was entitled, "The Promises of God an Incentive to Holy Living," 2 Corinthians 7:1.

Mr. Holkeboer was born in Holland, Michigan, in 1903. He received his A.B. degree from Hope College in 1928. He studied for a year in the Presbyterian Seminary in Louisville, Kentucky, and then completed his training at Westminster Seminary in Philadelphia, graduating in 1932. He served as pastor in Oostburg, Wisconsin, first in the Presbyterian Church in the U. S. A. from 1932-1936, and then in Bethel Orthodox Presbyterian Church 1936-44. In that year he was called to be instructor of Bible at Eastern Academy in Paterson, N. J. He remained there until 1947 when he was

called to Waterloo.

His was a family devoted to church and Christian work. A few years ago he told us that he had an uncle and six cousins in the ministry, two sisters serving as missionaries, and a brother and three sisters and some ten cousins who had served as Christian school teachers.

In 1933 he married Winifred Hager, and there are five children, Cecilia Anne and Lois Ruth, students at Calvin College, and David, Jean and Robert at home.

Funeral services were held at First Church on Saturday, December 15, conducted by the Rev. George Marston and the Rev. John Verhage, assisted by the Rev. Andrew J. Bandstra of the Lincoln Christian Reformed Church, and the Rev. Richard DeArmy of the Fellowship of The Faith. The burial service was held in Grand Rapids, with the Rev. Lawrence R. Eyres in charge. Interment was in Restlawn Memorial Park in Grand Rapids.

In a brief note telling of her husband's closing days, Mrs. Holkeboer wrote us: "He had been able to comfort many sick and dying, but on his own death-bed he was too miserable to hear a prayer or a Scripture. How important to make our peace with God while we are young and well, and in possession of all our faculties. Eleven days before he died, at his last meal at the table with us, he read Acts 20 (Paul's farewell to the Ephesian elders), which seems almost prophetic now. . . . My greatest grief is for the frustrations of Oscar's life—he wanted to work, to preach, to write for the Guardian, for the young people's lessons—but—God knows best. We can only humbly submit to his will."

We record our own sorrow and loss in the passing of Mr. Holkeboer, and extend to his family and loved ones our sincere sympathy in their bereavement, and our prayer that God in sovereign mercy will comfort them with the comfort he alone is able to bestow.

Benjamin Nonhof

BENJAMIN NONHOF, Christian, died in Sheboygan, Wis., on Nov. 17, 1956, after being hospitalized less than one day. He had been in failing health for about four years.

The 11th of twelve children of Jan Berend and Berdena Nonhof, he was born at Cedar Grove, Wis. on May 10,

1884. As an infant he was baptized in the Presbyterian Church, U. S. A. of rural Cedar Grove. After attendance in the classes of catechetical instruction in that congregation he was received into membership at the age of 16.

On Dec. 24, 1907 he was married to Miss Cena Prinsen who preceded him into glory on May 24, 1953. Two children, Everdena and Melvin, were born to this union. The daughter died at the age of 18 months. In May, 1927, the Nonhofs adopted a four months old girl whom they named Verna. She and her brother survive, along with five grandchildren. Melvin is an Orthodox Presbyterian minister, pastor of churches in South Dakota.

Funeral services were held in Calvary Orthodox Presbyterian Church, Cedar Grove, Wis., on Nov. 20th with the pastor, the Rev. Robert K. Churchill in charge. Burial was in Union cemetery, two miles north of the village.

Mr. Nonhof served his Lord in the capacity of a Sunday School teacher, choir member and elder. He was a charter member of Calvary Church. His last financial transaction was the writing of a check for the Harvest Home Thank Offering get-together in Calvary congregation.

He did not write a book, he did not become wealthy, nor did he gain acclaim for his deeds. By the grace of God in Christ Jesus his death made him not a simple civil statistic but a saint in glory, forever to enjoy the harmonies of eternal blessedness.

MELVIN NONHOF

Pastoral Changes in California

THE Rev. Edwards E. Elliott was installed as missionary pastor of the Orthodox Presbyterian Church in Garden Grove, California, on Wednesday, December 26. Fellow ministers Glenn Coie, Dwight Poundstone, James Moore and Robert E. Nicholas participated in the service of installation.

The Rev. Dwight H. Poundstone was scheduled to begin work as missionary pastor in Whittier, California, on January 20. He was called to this work by the denomination's Committee on Home Missions. For the past seventeen years he has been pastor of Beverly Church in Los Angeles.

Two Letters from Formosa

DURING THE PAST MONTH two letters have arrived from Formosa, and been distributed as circular letters, one from the Rev. and Mrs. R. B. Gaffin, and the other from the Rev. and Mrs. John Johnston, Orthodox Presbyterian missionaries there. We are glad to carry excerpts from these letters for those who may not have received them.

From the Gaffins

"Our present home at 55 Ho Ping Street, Taichung is the Taiwan equivalent of a "row house." Approached from the front it is similar in appearance to other houses on the street, but what we see from the rear has variety indeed. We have a small area, every inch of which has been smoothed over with a rough concrete. We try to beautify it with potted plants. On the right our doctor neighbor has his yard enclosed with a brick wall. Within is a pig and a dog and on top is a bamboo lattice shanty where he grows a variety of gorgeous orchids. Sometimes he sends us a plant to enjoy while it is blooming. His younger daughter is enrolled in a private school. This summer she attended our Bible school and Sunday school. Now that day school has begun she must go on Sunday morning for piano practice. Our neighbor on the left is an insurance agent. Their back yard is built over with makeshift buildings. They keep ducks and chickens and a goose from time to time. Eventually a heathen feast day comes round and the goose is made ready for an offering to the gods; later it is eaten by the family. Last spring one night slightly past midnight Mrs. Gaffin was awakened by the flickering shadows of flames. When she opened the window she saw, about three yards away, a table spread with food, incense and candles. Before it, on hands and knees the head of the house was going through a ritual. It is a weird experience to be so near to actual idolatry. . .

"The Bookroom is kept open now almost continuously from 8 a.m. to 10 p.m. It is situated in an unchurched area easily reached from all parts of Taichung city. Through its doors pass people of all ages and all conditions. There are students, primary, grade,

high school, technical school and college. There are soldiers, teachers, business men and government officials. These all are given the means through which they may come to know the truth. It is a joy to see little children coming from day to day to look at the illustrated Bible story books. Older children enjoy Mrs. Vos' *Story Bible* which has been translated into Chinese. The more mature minded may now read in Chinese, "Are you a Christian?", "Do You Believe?", "God's Plan and Man's Destiny" by Viola Cameron, or Calvin's Institutes. Classes are held three evenings a week in Chinese, English, and Taiwanese respectively. Most of the soldiers who come are mainlanders. Some come only to learn English, others are real Christians who desire fellowship in the Word. . . On Sunday the Bookroom becomes a mission church. . .

"Some months ago a boy, now a senior in high school, came to the Bookroom to scoff, not alone at Christianity, but at all religion. 'I'll never believe in God,' he emphatically insisted. He set forth arguments and criticisms that indicated he had knowledge of foreign critics and also that his was a fertile mind. He has continued to pay frequent visits to us and we try to show him the falsity of his arguments, praying without ceasing for him. A change is slowly taking place. He came to church recently; has read our books and pamphlets and even the Bible. Most recently he borrowed a copy of a church history to see for himself what foundation the violent criticisms of the history professor in his school may or may not have.

"One of the great needs of the church on Taiwan is indoctrination in both spiritual and practical matters. So we try to take advantage of every opportunity to preach in the churches and reach the leaders. This session Mr. Gaffin is teaching a course in Isaiah in the Presbyterian Bible School in Chu Pei. He goes there every Tuesday. . . John Johnston is also teaching in this Bible school. . ."

From the Johnstons

"We are now living in the city of Hsin Chu, fifty miles south of Taipei. . . Hsin Chu, with a population of well over 100,000 presents a challenge in itself, with only about a dozen missionaries here in comparison to more than ten times that number in

Taipeh. This is not counting the Roman Catholic priests and nuns which number up to 170 in the two counties of Hsin Chu and Miao Li alone. Where we are located the people are mostly from the China mainland, many of them service personnel with their families. This means that we are able to use our Mandarin language which we have been studying since coming to Taiwan. . .

"We began a Sunday school the second Sunday after coming here. The garage which we use for this purpose is crowded out already with about 70 children. We now have the senior class of 20 children in our living room. We have two Bible School students to help with the teaching. Most of these children have not been to church or Sunday school before and are hearing the gospel stories for the first time. . . We also have a Sunday evening service in our home with as many as 30 attending. . .

"In a town just on the outskirts of Hsin Chu there is a Presbyterian Bible School which has moved down from Taipei. At present I am teaching a course on the history of denominations to over 30 second and third year students. My first task is to teach them the fundamental doctrines of the Presbyterian Church, and I have chosen the Westminster Confession of Faith as a textbook. The students use a Chinese edition. Over against these teachings I am seeking to set forth the doctrines of other churches. This term I am concentrating on the teachings of Roman Catholicism, which is endeavoring by every possible means to take over the whole of this area. . .

"Each Wednesday I make a trip to Taipei to teach four hours in the Tam Kang English College. We are under an obligation to teach there this term as we thought we might have to use the auditorium of the college for the Sunday services of our Reformed Fellowship. However, Mr. Andrews now has the services in his home. . . I am anxious to devote all my time and energy to the work in and around Hsin Chu. . . There are over half a million Hakka people and only a few hundred professing Christians among them. There remains, therefore, a great deal of evangelistic work to be done among these people who are still steeped in the darkness of heathenism. It is astonishing that in this twentieth century we find people still building

elaborate temples in which to worship their false gods and that daily we can witness the spectacle of people offering their sacrifices in such temples. Pray earnestly that the Lord will see fit to bless our efforts to bring the light of the knowledge of the gospel to these benighted souls. . ."

Orthodox Presbyterian Church News

Portland, Me.

The famous steeple of Second Parish Church, which had become a danger to the surrounding area after having been weakened by successive storms has been dismantled and the lower tower is being repaired. Total cost of this necessary change is estimated to be around \$15,000. If any one desires to make a contribution, it will be gratefully received. The annual White Gifts for the King, in the form of food packages for home missionaries in Maine, were delivered by the pastor on a two day trip to the several mission fields. The annual Candlelight service was under the direction of Mr. and Mrs. Carleton Winslow.

Hamden, Conn.

The work of First Church in Hamden is being conducted by the Rev. Robert Anderson. Services are currently being held in the district fire hall on Shepherd Avenue. The church women recently served a Thanksgiving-Christmas congregational dinner, after which Dr. William E. Welmers of Hartford showed slides of his missionary trip to Africa.

Pittsgrove, N. J.

On November 30 the winners in the Sunday School contest were feted by the losers in a fellowship supper and social gathering at the church. Over sixty persons were present. Mrs. Clarence Duff was guest speaker at the missionary society meeting December 13.

Morristown, N. J.

The local Board of Education has rented two rooms of the Emmanuel Church building for special classes for physically handicapped children. Mrs. James W. Price has been employed as a teacher of these children. Mrs. Price plans to make her home in Morristown.

Franklin Square, N. Y.

The Congregation of Franklin Square church has issued a call for the pastoral services of the Rev. John C. Hills of Fort Lauderdale, Florida. The

church has been vacant since the Rev. Elmer Dortzbach moved to Denver in November.

Kirkwood, Penna.

The Rev. Lester R. Bachman was scheduled to be installed as pastor of Kirkwood Church on January 10. The Rev. Messrs. John Galbraith, Robert Atwell, and Arthur Kuschke participated in the installation program.

Philadelphia, Pa.

Mr. Leonard Chanoux, a student at Westminster Seminary, has been doing community visitation and occasional preaching at Mediator Church. Recently a Friday evening social gathering was inaugurated as a means for reaching non-churched neighbors. Miss Lois Mayson, daughter of Ruling Elder Charles Mayson, was recently married to Mr. Richard Marsh. This young couple is active in the work of the church.

Silver Spring, Md.

On December 7 the Intermediate and Senior Machen Leagues of Knox Church were hosts for a dinner and social evening with the young people of the Baltimore church as their guests. At the Sunday school program on December 21 a number of the young people participated, using musical instruments. This gives promise of developing into a Sunday school orchestra. The annual service of Christmas music was held the evening of December 23, with both adult and junior choirs participating. Blue choir robes for the 18 junior choir members have been made by the women of the church.

Middletown, Penna.

The cantata, "O Come, Let Us Adore Him," was sung by the choir of Calvary church on the evening of December 23. The young people joined in carol singing on Christmas eve. The Christian School Chorus under the direction of Mr. Meilahn participated in a recent church service. The pastor is currently presenting a series of sermons on "What Orthodox Protestants Believe."

National City Church Plans Building

A BROCHURE DESCRIBING the building program of First Church of National City, California, the Rev. Edward L. Kellogg, pastor, has been received.

The plans call for the erection of a church building seating about 200

persons, on a lot owned by the church in the Parish Hills section of San Diego, an area which is rapidly being developed through the erection of new homes and apartment dwellings.

Architect F. D. Harrington, a member of the Church Architect's Guild of America and designer of numerous churches in the Los Angeles and San Diego areas has prepared the plans for the Chapel and educational units of the proposed construction. The lot is of sufficient size that several additional units may be erected on it as needed.

Mr. Kellogg writes us that available funds amount to \$29,000, and that \$26,000 additional will be needed before construction can actually begin. The church is offering notes bearing 4 1/2 per cent interest, for persons interested in lending money for this project. Any one who may be able to help is asked to write the Rev. Edward L. Kellogg, 3056 Windy Lane, National City, California. It is hoped that construction can be carried out this summer.

Assembly to Meet July 17

THE GENERAL ASSEMBLY of The Orthodox Presbyterian Church is scheduled to meet in West Collingswood, N. J. July 17-23, 1957.

Atwell Plans Student Recruiting

THE REV. ROBERT L. ATWELL, pastor of Calvary Orthodox Presbyterian Church of Glenside, has again been appointed to direct the spring program of recruiting students for Westminster Theological Seminary in Philadelphia. Mr. Atwell will be visiting colleges in February and March, and has arranged with Seminary graduates in other areas of the country to visit colleges in their neighborhoods. He would be glad to receive information concerning prospective students he or others might be able to visit.

Mr. Atwell has the following to say concerning his endeavors:

"Is anything more important to the church than the proper training of her future leaders? What constitutes such proper training? First, it should be thoroughly Biblical. Secondly, it should be Biblically thorough. It is my belief that Westminster Theological Seminary provides just such training, in a degree unmatched by other institutions, but for too few students.

"Three things have characterized the

work of Westminster over the years: the need for such training as she provides; the quality and ability of her faculty in their commitment to Holy Scripture; and the widespread opposition to young men entering her halls for their training.

"At the present time each of these factors continues prominent. The need for the type of teaching Westminster provides is emphasized by the rise of the "New Modernism," and by the wavering of many evangelicals on such doctrines as the inspiration of Scripture. The scholarship and unwavering loyalty to the Reformed standards of the members of the faculty continues undiminished, and is recognized in ever-widening circles. At the same time the effort to dissuade students from attending Westminster continues unabated.

"It follows that those concerned for building the church on a true foundation and for the spread of the Gospel throughout the world should seize on

and seek out opportunities to acquaint prospective students with the existence and character of Westminster, and should further maintain a friendly interest in such prospective students during their years of preliminary study. Too often we casually mention the name of Westminster to some college student, and stop there, while he is being deluged with material about other institutions. We must keep after those who should receive the training Westminster gives.

"I expect to visit pre-seminary students in a score of colleges the first week of March. Others are visiting elsewhere. This is important and worthwhile. But it is only one faltering step toward what ought to be done. There must be a continued year-round interest in leading students to Westminster. Let each reader of these lines pray and work to the end that additional students may be enrolled at Westminster Seminary."

The Copper Scrolls from Qumran

An Interesting Section of the Dead Sea Scrolls

BY EDWARD J. YOUNG

PERHAPS NO DISCOVERY in Bible lands made during this century has aroused the public interest as has that of the now famous scrolls from the Dead Sea region of Palestine. When the scrolls were first brought to public attention a few years ago, the interest was great, but during the past year that interest mounted as never before. This was largely due to the impression which had been spread abroad that these scrolls could shed new light upon the origins of Christianity. Many extreme statements were made. It was asserted that Jesus Christ was nothing more than a reincarnation of the Teacher of Righteousness, who is mentioned in the Scrolls, and that John the Baptist had once been a member of the group which produced some of the scrolls.

This interest continues, and with

PROFESSOR EDWARD J. YOUNG, Ph.D., is head of the department of Old Testament studies at Westminster Theological Seminary. In this article he tells of one of the many scrolls which have been discovered in recent years in the region of the Dead Sea in Palestine.

every new announcement seems to increase. Many of these new announcements are not reliable, and cannot be trusted. Unfortunately also many of them are made before the actual text of the scroll in question is published, thereby making it impossible for a cautious student to evaluate the claim as it should be evaluated. Recently, for example, the press was told that the Bible was wrong in saying that Nebuchadnezzar had suffered madness. The malady came rather, it was asserted, upon another king, one by the name of Nabonidus. The present writer has not seen the text in which this view is set forth, and until such text is available, all one can do is wait. One can however, be confident, that, when the facts are known, the Bible will come out on top. We need not fear that our faith will be overthrown by anything that new scrolls have to say.

An Unusual Find

Whereas most of the discoveries from the caves about the northern end of the Dead Sea consist of writing on leather and some on parchment, there

are two notable exceptions, the copper scrolls. When the writer had the privilege of visiting Jerusalem in the summer of 1952 he saw in the museum two copper scrolls which were kept under a glass in a case. It was obvious that there was writing upon them, but what it was was impossible to say. The letters appeared to be in an archaic Hebrew script, but whether the language was Hebrew or Aramaic one could not tell.

These scrolls were discovered on March 20, 1952, just about five months before the present writer saw them. They were found in what is now called Cave III which is about two kilometers north of Khirbet Qumran. Qumran is the name of the district at the north western end of the Dead Sea in Palestine, where the greater part of these discoveries was made. In this same year there was unearthed the remains of an old monastery, the now famous monastery of Qumran, as it is called. It appears that a Jewish group lived here and in the vicinity, and that they were responsible for copying or even writing the manuscripts which have been deposited and found in the caves of the neighboring hills. Whether the group of Qumran were or were not Essenes is a question that cannot yet be definitely settled. It seems best not to insist upon a premature solution.

The Copper Scrolls

Originally the two scrolls formed one document, which had been composed of three strips of copper of equal length that had been riveted together. The height was similar to that of the leather scrolls from Qumran. In rolling the scrolls one strip was separated, so that now there are actually two rolls. These were examined through the glass before they were unrolled by Professor Karl Georg Kuhn of Heidelberg who tells us that the first word which he was able to identify was the numeral "four". He could then recognize other numbers, such as six, two, seven, etc. Before the scrolls were unrolled, Kuhn could assert that the texts were written in a Hebrew that had been influenced by Aramaic, that they contained no Biblical text, and that they had never been fastened to a wall, as some had suggested.

Until the scrolls were unrolled, however, it would be impossible to assert much of importance concerning them. To unroll them was no easy task, for

the copper had throughout the long centuries been converted into oxide, and was extremely brittle. It was impossible to reconvert the oxide into copper, and so another procedure was determined upon. The scrolls were brought from Palestine to the University of Manchester in England, where Professor H. Wright Baker took charge of cutting them into strips. According to an article by J. T. Milik in *The Biblical Archaeologist* (Vol. xix, No. 3) "... the rolls were fixed on spindles, filled with plaster of Paris inside, covered with baked celluloid cement on the outside, and cut into strips with a rotary saw of the type used to split pen points. At the same time, facsimiles and photographs were made of the strips as they were cut. The operation was successful. No part of the text was lost in the process."

The document is indeed a strange one. As we said, it is not a Biblical text. Rather, it contains directions for the discovery of buried treasure. All told there were about sixty treasures buried and these scrolls give the directions for finding them. Whereas this treasure, according to the document, is supposedly to be found all over Palestine, the most of it is concentrated in Jerusalem and in Judea, one direction which is given in the above mentioned article of Dr. Milik's reads as follows: "Close by, below the southern corner of the portico, at Zadok's tomb, underneath the pilaster in the exedra; a vessel of incense in pine wood, and a vessel of incense in cassia wood." All the descriptions seem to follow a stereotyped pattern. Dr. Milik, to whose article we are greatly indebted, estimates that the total amount of the supposed buried treasure was about 200 tons of silver and gold.

What Are These Documents?

In the light of this interesting document should we not all go immediately to Palestine and begin to look for buried treasure? No, we need not take these texts seriously. It is too early to evaluate them fully, but we may be sure that if we followed the directions of these documents we would not find the treasure we sought. The amounts, for one thing, are simply enormous, and the documents, themselves, if we may believe those who have translated them, and there is no reason for not believing them, contain characteristics which show that their claims are not

historical. How, then are we to interpret this wonderful text which comes from about the middle of the first Christian century, which, in other words was written only a few years after our Lord had ascended to heaven?

One view is that this is simply the work of a private crank, who possibly lived in one of the caves near Qumran. This is, of course, a possible explanation, but there is one consideration which makes this view unlikely. It is that the copper must have been extremely expensive. How could a hermit have obtained so much of the metal for his private amusement? It may of course be that he was a very wealthy man, and so could afford to buy the copper. If so, it is strange that he would squander his money in such a fashion. It seems best simply to say that we do not yet know what the purpose of this text was. The present writer has not seen the text, for it has not yet been made available to the public. When it is available, and one has the opportunity of studying it, then it may be possible to speak more authoritatively upon its nature.

Meanwhile we may note with gratitude that Dr. Milik, and others with him, are doing their best to make this material available as soon as possible. The present writer intends to keep the readers of *THE PRESBYTERIAN GUARDIAN* informed of these developments. The discoveries which are being made in Palestine are truly remarkable. It is indeed difficult to keep up with them.

Conflict

(Continued from p. 6)

town, and added to this there remained within its walls certain Diabolonians who either hid or disguised themselves. So until the very end Mansoul was not entirely free from the enemies that remained. It was compelled to be on its guard constantly, and the struggles which ensued went well or went poorly as it trusted in its Prince.

Now this picture of the Christian life is eminently faithful to that which the Scriptures represent as the experience of those who have become the sons of God through faith in Jesus Christ. He who has by the grace of God abandoned hope in himself or any other saviour and has turned to Christ for salvation has

been delivered once and for all from the power of darkness, and has been translated into the kingdom of God's dear Son. He serves a new master. He loves God's word; he delights in God's law; he would like nothing better than to live in entire conformity to all that his Lord asks of him. For he has been born again; made alive from the dead; and has become a new creature in Christ Jesus.

But it does not take long for such a one to learn that birth is not all that there is to life, and that conversion is not all that there is to Christianity. The Christian man, after the early enthusiasm is finished and he must settle down to the business of daily living the Christian life, soon discovers that the Word of God is not merely indulging in picturesque speech when it refers to the good fight of faith; when it speaks of the sin which easily besets us; when it warns of the adversary who goes about like a roaring lion seeking whom he may devour. All is not peace and contentment; there is a war on, and the battleground is the Christian himself. For while the Christian has been delivered from the dominion of sin and is no longer its willing slave, he finds it to be none the less true that sin has not abandoned the field. Righteousness reigns in the citadel and will never be overcome, but until his dying day the Christian will not escape the vicious onslaughts of sin, nor rise above the possibility of being tempted.

Now it is in the seventh chapter of Romans verses 14-25 that these issues of which we have been speaking are brought sharply into focus. I am sure that most of you have read this epistle many times and will thus remember that up to this point the great argument of the book has been first, that justification is not and cannot be by the deeds of the law, but must be by faith laying hold of the righteousness of Jesus Christ crucified and risen; second, that believers are dead to sin and alive to God, and therefore no longer under the dominion of sin; third, that believers are dead to the law as a covenant of works, having by their interest in Christ been made free from the penalty of death which the broken law of God demands. The Christian has died to the law with Christ and is no more subject to its sanctions than a man who is dead

can be punished for transgressing the law of the land. Not that the law is an evil thing in itself because it cannot save—the law has a proper use: its purpose is to convict of sin; to show a man wherein he comes short of the glory of God. In Paul's words "I had not known covetousness had not the law said, Thou shalt not covet."

It is at this point that the Apostle turns to deal with the very practical question of the effect of God's standard of righteousness upon the life of the believer. What happens when a Christian considers the moral law, that law which God has given to him in the Scriptures and which he has also written upon his heart? The answer which Paul gives is that the effect of the law upon the believer is to precipitate an inward conflict of the deepest proportions. The description of this struggle is found in these verses, and may be conveniently discussed under the heads of its *cause*, its *character*, and its *consummation*.

1. First of all, in vs. 14-18 we learn that the cause of the inward conflict in the Christian life is the discrepancy between the perfect spiritual law of God and the remaining sin in the Christian's nature. "We know that the law is spiritual, but I am carnal, sold under sin. For that which I do I know not; for not what I would that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So that it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing. For to will is present with me, but to do that which is good, is not."

These words, so strong in their self-accusation, seem to us strange coming as they do from one whom God blessed and honored to a degree that very few others have ever known. It is small wonder that in the long centuries since the writing of this passage opinion has been sharply divided over the question of just who is the man of whom the Apostle Paul is speaking. Can this be the Paul of the spiritual victory of Romans 8; of the heavenly places of Ephesians 1; of the mind of Christ of Phillipians 2? And just as much to the point, can this be ourselves—you and I—who have been delivered from the

wrath that is to come; we whom the Bible describes as saints, heirs of God and joint heirs with Christ; must even we, upon reading these words, say, "There am I"? We almost instinctively recoil from the intensity of this language; we do our utmost to convince ourselves that while these words may have been true of us at one time, surely we are beyond all this now.

But I think that the reason for which we react in such a fashion is that we fail to allow ourselves to feel the full impact of the words "the law is spiritual, but I am carnal, sold under sin." And if I may say so, it is my considered opinion that a goodly share of the complacency whose existence in the church today respecting the spiritual life is a cause of concern to numerous earnest Christians, can be traced to this very point: namely, that we have devaluated the divine standard of righteousness. We have made it easy for ourselves. We have largely set aside the majesty and scope of the law of God and have set up our own standards of what is sin and needs to be repented of: standards so low that a man would not have to be much of a Christian, if a Christian at all, in order to observe them with a more than fair degree of constancy. And then, upon comparing ourselves with this lower standard, and perhaps with other Christians, we rather congratulate ourselves that we are doing quite well; that we have become real separated believers, making no claim to perfection, to be sure, but assuredly victorious over what we call "known sin." Let us not be deceived. The law is spiritual. The standard which God has given us to meet is so perfect and so comprehensive that no one in this life is able to meet its requirements. The commandment is exceeding broad, and when we compare ourselves to it we will find that there are indeed Diabolonians yet in the corporation.

Consider, for example, that God's law does not stop with requiring holiness as to the external actions of word or deed, but extends right to those things unseen by men. It demands purity of spirit as well as of body; of heart as well as of hand. "Thou desirest truth in the inward parts." Would we be willing to have the innermost secrets of our minds

and hearts placed on public exhibition? Let us ask ourselves this question the next time we begin to become satisfied with the kind of lives we are living before God. But it is every secret thing that God will judge as well as word and deed. The law is spiritual. And if we really appreciate how spiritual it is, it will not seem at all extreme for us to conclude, "But I am carnal, sold under sin." By speaking thus the Apostle does not mean, of course, that he is as a natural man is: under the control of the flesh, the willing slave of sin and Satan. What he does speak of is that condition in which even the most saintly Christians find themselves when they compare their lives to the perfect standard. Paul is saying something like this: I am really the possession of the holy God; but so far does my life come short of His standard that I regard myself as one who is forced into bondage against his will; as one who would do nothing but righteousness, but who in fact offends in many things; as one who hates sin with a perfect hatred; who abhors himself for it and repents in dust and ashes; who protests against it every time he commits it; who would do God's will as the angels of heaven and the spirits of just men made perfect do it; but who has the deepest sense of his own imperfection.

Such must be the disposition of everyone who knows his own heart. There is no room for glorying before God, for when we are at our best we are still short of what we ought to be and of what some day we shall be. The immortal Charles Haddon Spurgeon is only one of many who take such a view of Paul's words in this place, as he remarks, "There is no doctrine more true to experience than this, that corruption remaineth even in the hearts of the regenerate, and that when we would do good evil is present with us. Within us, there is still a carnal mind which is not reconciled to God, neither indeed can be, and as long as we have this about us, if it be permitted for a moment to get the upper hand (and who among us is so watchful that this will never happen?) it is no wonder that the joys of grace seem to disappear and we find ourselves in a spiritual wilderness. . . 'O wretched man that I am' said the Apostle Paul. 'Who shall deliver me from the body of

this death?' He said this not because he was not a saint, but because he was so far advanced in the way of holiness. The more saintly a saint becomes, the more he will loathe and mourn over the remains of the indwelling sin which he finds in his nature, and this will set him longing and thirsting after more grace."

Such is the way in which numerous of the notable Christians of history have applied this passage to themselves. One hears it strongly urged upon occasion that Christians should get out of the condition described in Romans 7. I offer you the suggestion for what it is worth that many of us have yet some progress to make in the Christian life before we can be said to be fairly well *into* Romans 7.

(To be concluded)

Healing

(Continued from p. 5)

anointing him with oil in the name of the Lord." The use of oil here has often mystified people but it need not. Oil was once used for medicine both internally and externally. The equivalent today would be something like this, take your medicine and ask God to bless it, or undergo that operation and pray that God would give skill and wisdom to the doctors.

Here is a church member who becomes ill. His doctor tells him he must have an operation. Pastor and friends pray for this brother. The operation is successful but for a time life hangs in the balance. But under the care of good doctors and the visits of Pastor and elders he does get better. Finally, after months of suffering and convalescing he makes his way down the church aisle again and joins in public worship. Often the Pastor witnesses this little drama and each time he sends up a prayer of thanks for answered prayer—the Divine Healer has been at work again. But this divine healing was done quietly, step by step as the Lord led. There was no mob concentrating on a weak or overwrought mind; there was no man sitting on a stool commanding the Lord and asking the one important question, "do you feel something?" All this showy healing is a passing thing and the reaction is soul blighting. Not so is the healing of the Lord.

The modern type evangelistic-

healing meeting has a pretty fixed pattern psychology. The message on salvation is usually short, perhaps ten minutes. Then the question is put something like this, how many want to be saved? Most everybody wants to be saved, who does not want to go to heaven? So a crowd comes forward, is dismissed into another room and the more important healing meeting begins. All this looks most impressive and appears to put the churches to shame. But there are a host of honest men who will testify to the fact that they have yet to meet one case of genuine conversion or healing under this type of ministry.

This brings us to our final point. There is much deception in the so-called healing meetings. On the TV you see cripples walk away "healed." But we do not see that they walked up to the healer also. Crossed eyes are "healed" and you see the eyes look straight as they are turned toward you. Real healing? Perhaps — but many people with crossed eyes look straight with some effort. Here is a boy whose mother explains has x . . . feet. The boy is lifted to the platform, prayed over and healed. His shoes are then removed and lo and behold he can move his feet like any normal boy. He finally walks away with the TV concentrating on those feet while the crowd praises and hallelujahs. What has happened? Has there been a real healing? No, under the religious fervor the crowd forgot that that boy with those kind of feet could always move them like that, he could always walk on those feet. The trouble in his feet was not structural at all, such an affliction is rather in the nerves or in very poor blood circulation. Again, here is a woman who has fought a long battle with paralysis—one of her legs has not yet been fully restored. She needs this "healing" to complete the work. Well, after prayer we hear that she is gloriously healed and the TV shows her walking gingerly down the ramp while hands are piously raised to Jesus. Of course she had been walking in that manner for some time but all seem to have forgotten this. So the mass deception goes on. In some cases the deception is much greater than in others but it is deception, it is fraud, it's the lie, no matter how plausible it looks or sounds.

Here is a lad whose left ear drum has been punctured. His mother ex-

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plains that doctors have examined him and said they could do absolutely nothing for him — this deafness is incurable. Now what will happen, the air is tense. Can this healer cure the case which doctors have given up? Look, he places the lad on his knee and with one hand on the boy's head the familiar command—prayer begins. Suddenly he stops. The healer says, I don't have to pray any longer, I feel the Lord has already performed a miracle. And so it proves to be. Before the eyes of thousands the lad is placed so that he can hear words of the healer, he even hears a whisper behind his back. Yes, indeed, the apostolic powers of supernatural healing are here enacted before our very eyes, who can doubt? But what are the facts? They are very simple. Many people have a punctured ear drum in one ear and while this cannot be cured by medical science the person afflicted can hear quite well. I have a minister friend with a punctured ear drum and as far as I know he can hear as well as I can. He can certainly hear a whisper behind him much to the discomfort of his children sometimes. Perhaps we do like to be humbugged, but surely we resent it when it is accomplished with so little effort. But all humor aside, here is a colossal fraud which weekly struts across the stage in the name of religion. Because it is done in religion's name and because it is done on such a gigantic scale, millions are caught in the net. Sometimes in the midst of a showy healing the evangelist will say, let's give the Lord a big hand, and all clap loudly. Here is near blasphemy, here is cheap acting, here is error clothing itself in odds and ends of scripture, and here is wrong which bites to the bone.

In their best moments the faith healers will say that not all those they work over are healed. Well suppose we take them at their word. The point is that they make it appear that the healing is 100%, so even on their own account there is deception. The lie and hypocrisy are there and so the Lord has no part in it.

May I ask you to use your imagination for the next illustration. Suppose

two healing evangelists are to come to Cedar Grove at different times and suppose also that I am responsible for arranging the program and bringing them. I meet the first man at the train and tell him that the big tent is set up, the TV men are on the job, the advertising is quite a sensation and there is sure to be a large crowd and a good healing line with people from many states. He looks pleased until I make another suggestion. We have many hours before the big meeting I explain, I want this man of God to come with me to my shut-ins and also to the hospital. There is such a real need in these places, the shut-ins need lifting up, many sufferers in the hospital are waiting for you, I told them you were coming. We will just go from floor to floor and pray and heal and empty the whole hospital in a few hours. Won't that be wonderful! But I see the healer's face cloud over and he quickly answers that he does not work that way; he has come only to work in the big tent under the TV lights. But suppose I meet the next man at the train, this healer who is coming to our town. Let His name be Jesus. I tell him of the completed arrangements, the big tent, the TV, the wide advertising and the healing line. But I also tell him of my other plan, about my shut-ins, of the sufferers in the hospital. What happens? Why I think I see His face light up and He says, Please call off that big tent meeting with the advertising and the TV, and lead Me to your shut-ins and your sufferers in the hospital, I love that kind of ministry. I like especially to meet My sheep in the valley of the shadow, let us be going.

The difference between these two healers and the situations I have supposed is the essence of this message. There are two kinds of healings—the false and the true, the make-believe and the real.

I have never met a person from the healing meetings who did not have some kind of soul injury. Sometimes I meet one from the healing line who has not been healed; just recently I talked with such a person. Usually it is not hard to detect a bitterness in the heart which is bad enough, but worse still there is inevitably the low view of God and religion. This is so very difficult to remove. These people have been taught the easy answer which is no answer at all. The ways of God have

become cheapened and man-centered in their eyes, and you wonder if they believe in God at all. But I have also talked to those who claimed to be healed and I believe the soul injury is even worse. Their theology seems to begin and end in that supposed healing and though we may rejoice in that for a time, we find that their whole religion is a terribly impoverished thing—the mind has ceased to grow past that one road block. Tell them that there is one last sickness which will not be cured except by death, tell them that even suffering is in God's plan and that we may glorify God even in our afflictions. Tell them that God may answer our prayers by saying No; all such scriptural instruction and comfort is beyond their hearing. The healing line is usually the culmination of long teaching and preaching which has dwarfed the soul, stultified the mind and seared the conscience. Error is never innocent; it is meant to deceive, to hurt and finally to destroy both soul and body.

Can you imagine a man like the Apostle Paul in the healing line? I suppose healing miracles would be claimed for him as it is with all others. After all it might ruin the program if people did not see a miracle. But in spite of claims of the healer and the rejoicing of the crowd it would not be so. Paul prayed for healing repeatedly but the Lord said No, Paul, no healing, but My grace is sufficient for you. How often has the Saviour given a similar answer to the prayers of His saints.

Why do the righteous suffer? Job asked that age-old question and by the inspiration of the Holy Spirit told us that the answer to that question is so great it does not exist in the land of the living; the sea says it is not in me, and the depths say it is not in me. Yes, there is a reason for our suffering, a very great reason. There is an ocean of the unfathomable in every pain we bear, but it has a meaning known only to God; He understands. In the meantime we are to know that whom the Lord loveth He chasteneth and that this chastening far from being a sign of God's displeasure is a sign that we are His sons. "If ye receive no chastening then are ye bastards and not sons."

Some day serious illness will come your way as it does to all. Then you may ask the question which many in America are now asking—should I go to the healing meeting? In that hour of weakness and fear this temptation is going to be very strong; Satan will be bidding high for your soul. But then, and always, may you hear the voice of the Good Shepherd who goeth before His sheep. May you trust as never before in the sovereignty of God. Call your Pastor and talk together. Perhaps there is a bed waiting for you at home or possibly in the hospital. As you go there think of Psalm 41:3 how that God said He would strengthen you on the bed of languishing and also make all your bed in your sickness. Fear not to go to that bed which your Lord has made for you, and remember it is God who said, "I am the Lord that healeth thee."

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