

THE
PRESBYTERIAN

GUARDIAN

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Here and There in the OPC

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EDWARD JOSEPH YOUNG: 1907-1968

THE CHALLENGE OF S-A-V-E

H. WILSON ALBRIGHT

Do you realize that if you are an earnest Christian young person, you may be able to do something this summer that some of us older Christians would almost give our right arm to be able to do? No, I'm not exaggerating. Some of you can make an impact on youngsters in a "foreign field"; an impact some will not forget as long as they live, and perhaps in heaven too. You can do it by volunteering (or by being drafted?) to serve on a S-A-V-E team this summer. That's *Students As Volunteer Evangelists*.

It won't be easy, but it will be exciting. It won't be part time; it will take all you have and then some. Your feet will hurt from walking, and your muscles will be sore from throwing yourself into the activities. Your heart may ache too, for the kids you will try to love for Jesus' sake. But the pay is great. Not money. Money cannot begin to buy the satisfaction that comes in doing something like this for Jesus. You'll be away from home and friends but you will get acquainted with another OPC and you will get to meet and make some new Christian friends.

A Challenge to Churches

Why not ask for a S-A-V-E team to help you this summer? We had a great time last summer with a team for the first time. We old-timers sometimes think no one can do things quite so well as we can, but last summer I realized afresh what a tremendous reservoir of largely untapped enthusiasm, energy, zeal and dedication to the Savior there is in the kind of young people who are selected for these teams. Why not apply to have a team come to help you? A fellow pastor testifies, "What a blessing they were to our church and young people!"

Or why not send a S-A-V-E team member or members? The home church recommends team members and pays their travel expenses to and from the field where they serve. If you have in your congregation any young

people of team calibre, you ought to urge them to apply and pledge yourselves to support them. You will find that they will come home again far stronger and more devoted than ever, and with an enlarged vision for Christian service, and with a more vital interest and concern for the outreach of the gospel.

The Team at Hacienda Heights in '67

(Excerpts from letters to the Rev. Donald Stanton)

June 15: The team already has close to 50 youngsters lined up for the VBS . . . What a team! The poor girls wore blisters on their feet the first day, then changed shoes or san-

Write to Rev. Donald Stanton (629 Center Ave., Oostburg, Wisc. 53070) to apply to serve on a S-A-V-E team this summer, or to get information. Applicants aren't accepted automatically. You will be screened, you will need a recommendation from your home church. But begin by writing to Mr. Stanton.

dals for the second day so the new blisters would be in different places—and all with no complaining!

July 18: Seems mighty dead around here today without the young folks . . . Put them on the bus yesterday . . . Thoroughly enjoyed them . . . Impossible to thank the churches adequately for providing travel expenses, and to you for the preparations you made in training the team members . . . Over a thousand homes were canvassed, VBS enrollment was twice what it was last year . . . and every home was visited after the school

Students as volunteer evangelists is a great program. Let us publicize it, support it, and use it as widely as possible.

closed — every home from which a scholar came. Where there was opportunity, the plan of salvation was presented . . . Work done by the team was not child's play, but as definite and aggressive evangelism as I have ever been involved in . . . A Baptist pastor who attended the closing program remarked that it was the best he ever had seen . . . The team did a great job and the parents and home church can be very proud and thankful for them.

(Excerpts from team member letters to Hacienda pastor)

How can I ever say thank you for all you've done for me this summer? The hospitality and Christian fellowship were just overwhelming. It's a real comfort to know that Christ has chosen people from all over, not just in (home town). I think that's probably the greatest thing I realized this summer. Visiting your church for five weeks and many other OPC's for a few days has not only made me feel closer to the denomination, but long all the more to meet still more Christian people.

One of the greatest things about being able to go on S-A-V-E team was that I could tell about Christ and also meet great and wonderful people . . . It will be my turn to speak in church pretty soon (chatter, knock, crack). The others have done theirs already (very good) . . . Had an excellent plane ride. We saw towns and cities by night — some really fantastic sights — including a magnificent sunrise.

CHRISTIAN SCHOOL TEACHERS NEEDED

For kindergarten, grades 5-6 and 7-8 in Pittsburgh, Pa. with a missionary challenge, good salary and living conditions. Write Rev. Calvin Cummings, 1608 Graham Blvd., Pittsburgh, Pa. 15235.

For elementary grades in Vineland, New Jersey. Write Mrs. Robert Eckhardt, 1029 Landis Ave., Vineland, N. J. 08360.

The Washington, D.C. Christian School invites applications for a teaching position in the lower elementary grades. Write to Mr. Ronald Boss, principal, 1216 Arcola Ave., Silver Spring, Md. 20902. Teach near the nation's capital!

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Beloved congregation of the Lord Jesus Christ, in the shattering bereavement which we have suffered, our help can come only from our sovereign God. We must find our comfort in the knowledge that he works all things, including our present sorrow, after the counsel of his will for his own glory and for the good of those who love him and who are the called according to his purpose (Eph. 1:11; Rom. 8:28).

Our grieving hearts do not ask for any poet to justify the ways of God to man. As our loved one knew and now knows, our great God and Saviour does all things well. His unfailing love can warm our hearts in life and in the solemn hour of death.

Indeed, especially in our anguish and distress, we would not for an instant becloud the love and the power of our merciful Saviour and the full perfection of him whose kingdom ruleth over all (Psalm 103:19). We have but One to whom to turn: we have One who provides unfailing comfort in life and in death. We would not in our grief fail to magnify the gospel of grace which is the power of God unto salvation to every one that believeth (Rom. 1:16).

We would not forget that we all have sinned and that we come short constantly of the glory of God (Rom. 3:23); that we merit in ourselves nothing but the wrath and curse of God, misery in this life, and the pains of eternal punishment. We would not forget that we were unable to save ourselves from our sins, that nothing which we could offer, no works which we could perform, could satisfy the justice of God for our guilt.

The Gospel's Comfort

We would rejoice in the good news that the eternal Son of God, the second person of the Trinity, came to this world, took to himself a true human nature, yet without sin, and suffered and died in the place of his people to save them from their sins. We would glory in the cross of him who was "despised and rejected of men, a man of sorrows and acquainted with grief."

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like

God calls at his appointed time.

Submission in Sorrow

JOHN H. SKILTON

sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:4-6).

We would also not forget in our suffering that our Saviour fulfilled for his sheep all the requirements of the law of God and earned eternal life for them.

**He died that we might be forgiv'n,
He died to make us good,
That we might go at last to heav'n,
Saved by his precious blood.
There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heav'n, and let us in.**

In the time of our affliction we would not obscure by any doubts or questionings the glorious truth which our Lord taught us when he said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26).

Although we mourn, we do not mourn as those without hope; but we would rejoice in the saving love and empowering presence of the Lamb who was slain and who is worthy "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

* * *

Despite our comforting Christian faith, however, we may be tempted to wonder why our Saviour has seen fit to call from us at this time one whom we so greatly need and love and one whose life was so interwoven with our own that it seems as if a vital part of us has gone with him. Was not our loved one at the height of his powers, mature in scholarship, with a testimony which was respected and influential around the world? Was he not unusually gifted to speak to all sorts and conditions of men today? Were not his gifts sought after not only in his own seminary and denomination, but in other insti-

tutions and denominations as well? Did he not have an exemplary zeal, so greatly needed in our times, for the whole counsel of God and for the inerrant, infallible holy Scriptures?

Did he not commend his doctrine with a godly life which endeared him to his family and to his countless friends? Despite the incessant demands on him to perform large and prominent tasks, he always seemed to find the time to come to the side of his friends in their less conspicuous and humbler needs. He was present to weep with them when they wept and to rejoice with them when they rejoiced. Yes, we may wonder why our Lord has called him now — now at the height of his usefulness, in a day when he seemed to be especially needed by so many.

With the Lord

But if such questions arise and if we cannot, because of our limitations, provide detailed answers to them, we know that our Lord does not rule over his people in any capricious way. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15). He does not call them until their appointed time. Their departure from this life of labor and witnessing is highly valued in his sight. And when our Lord calls them at the time which he wisely chooses, they fall asleep in him and through him. Truly, blessed are the dead who die in the Lord, who rest from their labors and whose works do follow them (Rev. 14:13). For them to be absent from the body is to be present with the Lord — to die is gain for them (Phil. 1:21-23; II Cor. 5:8).

Of late our loved one had felt unusually tired. And the few who knew about it may have expected him soon to regain his strength and continue to do the work and bear the burdens of two or three men. But this time our Lord graciously called him from his arduous labors and into his promised rest.

To Him, to the Father, and to the Holy Spirit, our help and our hope in life and in death, be glory and majesty, dominion and power, both now and ever. Amen.

Professor Skilton gave this message at the funeral service for his friend and colleague, Dr. Young.

S ometime ago there appeared a cartoon in a religious magazine. One glance was sufficient to show that it was a unique cartoon. Its purpose was not to produce a smile but to convey a truth. An elderly man and his wife were shown seated at a table reading the Bible. Underneath were the words which the wife spoke to her husband: "Read it again, where it says, 'I am the resurrection and the life.'"

An elderly couple, knowing that their time upon this earth would not last much longer, were finding comfort in the words of Christ. They were facing the future, looking even beyond the grave with hope, for they were placing all their confidence in the truthfulness of what Jesus Christ had spoken.

Can the Bible be trusted today? Did Jesus Christ really speak the words which brought such consolation to this elderly couple? And, if he did speak those words, how do we know they are trustworthy? How do we know that the accounts of Christ in the Bible have been accurately transmitted to us? Has not modern science and scholarship generally shown that the old-fashioned view of God as Creator of the world is one that can no longer be held by thinking people? Is not the Bible filled with unscientific statements?

Questions such as these are constantly being raised, and they have had a share in creating doubt and uncertainty in the minds of men.

There are some who flatly assert that the Bible is nothing more than a human book, subject to the limitations that accompany everything human, and that the traditional view of the Bible as the infallible Word of God simply must be abandoned. There are others today who tell us that the Bible is the Word of God, but they go on to assert that we cannot trust all of its statements. When it speaks of spiritual matters, they assure us, we may trust it, but we cannot expect to find scientific accuracy in matters of detail. In the realm of faith and practice, the Bible, we are told, is a trustworthy guide, but in questions of history, geography and the like, it contains its share of errors.

This article, reprinted by the kind permission of Moody Monthly, is a fine example both of Dr. Young's style and of his view of Scripture.

Can we trust our Bible?

EDWARD J. YOUNG

To say the least, these are not comforting assertions. If the Bible is like every other book, in that it is merely a human production, it follows that there is no point in turning to the Bible to hear the voice of the living God. And if the Bible is trustworthy only in matters of faith and life but not in historical points, then the question immediately arises, "Who is to decide what is a matter of faith and life?"

Furthermore, even a cursory reading of the Bible makes it clear that Christianity is an historical religion, based upon what God has done here upon this earth in history. If, therefore, we begin to assert that the Bible is not completely trustworthy in historical matters, it is pertinent to ask where this trustworthiness begins and where it ends.

The resurrection of Christ, for example, is an historical fact. There are some, however, who think that we can have Christianity without the physical, bodily resurrection of the Lord. Are they correct when they tell us that a scientifically-trained mind cannot accept the doctrine of the resurrection? What is to be the position of the every-day Bible-believing Christian as to these many questions constantly being raised?

What the Bible Claims

One thing is clear. If we are to be earnest Christians we cannot ignore them. We can give to every one that asks us a reason for the hope that is within us (see I Pet. 3:15). And we may turn to the Bible to learn what claims it makes for itself. One need not search far in the Scriptures to discover the claim that they make as to their nature and origin, but we shall confine ourselves to the consideration of just two passages.

In writing to Timothy, Paul makes two assertions about the Scriptures (II Tim. 3:16). He speaks of all Scripture as being inspired and profitable. Scholars have discussed the meaning of this text, and while there are differences of opinion and much has been written on the subject, nevertheless, we may say that Paul is talking about all Scripture and makes two predicates about all Scripture.

In the first place he asserts that all Scripture is "inspired of God." Paul, of course, wrote in Greek, and the Greek word which he uses at this point is *theopneustos*. The rendering "inspired of God" is an unhappy one, for inspiration is the breathing into something, and that is not what the Greek word here means. A much better and more accurate rendering is "God-breathed." When Paul asserts that all Scripture is God-breathed, what he means is that all Scripture was spoken by God. To put it simply, all Scripture is God's Word.

God-breathed

There are passages elsewhere in the Bible which say the same thing. For example, we read phrases such as "And God said," "And God spake all these words, saying," "The mouth of the Lord hath spoken it." These all attest the great fact that the Scripture is the product of the divine breath.

This emphasis, we may note, is quite contrary to that of men today. Today men speak about the human side of the Bible but say comparatively little about its divine origin. And when they do speak of the divine origin, they very often do so disparagingly, suggesting that the Bible did not drop down from heaven.

Paul, however, thought that the important thing for Timothy to know was that the Scriptures are from God, for when he declares that they are "God-breathed," he is asserting their divine origin about as clearly as can be done.

What a strange statement this utterance of Paul's is! He says not a word about the human writers of the Bible nor about the situation in which the writings came into existence. Nor does he concern himself about the types of literature and writing that are found in the Scriptures. His one concern is that Timothy should know that the Scriptures are of divine origin; they are God-breathed.

In the second place, Paul declares that the Scriptures are profitable. This also is an emphasis not heard often today. Paul does not tell us that only certain Scriptures are profitable, nor that only those parts of the Bible that

are immediately connected with the plan of salvation are profitable. Instead, Paul declares that all Scripture is profitable.

Profitable

We may indeed be thankful that he has so spoken, for we are tempted to pick and choose in the Bible. Naturally some parts appeal to us more than others, and we are likely to concentrate upon those parts. We have our favorite passages, and the result too often is that we allow large portions of the Bible to be neglected. But this is wrong. We neglect the Bible at our own loss.

What Paul says is that *all* of Scripture is profitable. If we heed his words we shall read all of Scripture, and the strange thing is that, as we do this, we make the discovery that Paul is right. At first sight it may not appear to us that some portions of the Bible are of particular significance and relevance, but the more we read the Bible, the more we realize that all of it, without exception, is for our learning and admonition.

As a companion to the passage in Timothy we may consider briefly Peter's words in which he tells us about the human writers of the Bible (II Pet. 1:21). Peter speaks of the prophetic aspect of the Bible and tells us that it came not by the will of man. This is a clear-cut rejection of the idea of a merely human origination of the Scriptures. There are times when one must be negative in order that the positive truth may more clearly be understood.

Although the Bible is not of human origination, nevertheless, so Peter argues, it was written by holy men of old, and these holy men wrote not on their own authority but as they were

being borne along by the Holy Spirit. The figure is striking, for it suggests that the human writers of the Bible were actually being carried by the Holy Spirit as they wrote. This, of course, implies that they were completely subject to him. We may accurately bring out the force of the passage if we say that the writers of the Bible were superintended by the Holy Spirit so that they wrote precisely what he desired them to write.

In the light of these two passages we may assert that the Scriptures are the very Word of God and that they were written down by holy men of God's choosing who were superintended by the Holy Spirit as they wrote, so that the resultant product was the written Word of God.

In the view of Scripture which we have just presented there is a mystery. The thinking person will ask how it is possible for the Bible to originate with God, and yet for men to write down the Scripture, unless these men were mere secretaries who worked in a mechanical fashion as they wrote what was dictated to them. Indeed, there are those who claim that we who accept the Bible do believe in a "dictation" theory of inspiration. But the Bible itself makes it clear that the human writers whom God chose were not treated as so many typewriters.

Responsible Human Writers

In the writing of the Bible, God used their own personalities and characteristics, so that in a very real sense different portions of the Bible may be attributed to them. The style of Paul is certainly unique, as is that of John. These men were not mere robots, but living responsible writers, who, although superintended by the

The writers of the Bible were superintended by the Holy Spirit so that they wrote precisely what he desired them to write . . . the resultant product was the written Word of God.

Spirit of God, nevertheless, wrote the passages of Scripture attributed to them. The Bible therefore is the Word of God given to us through the media of human writers.

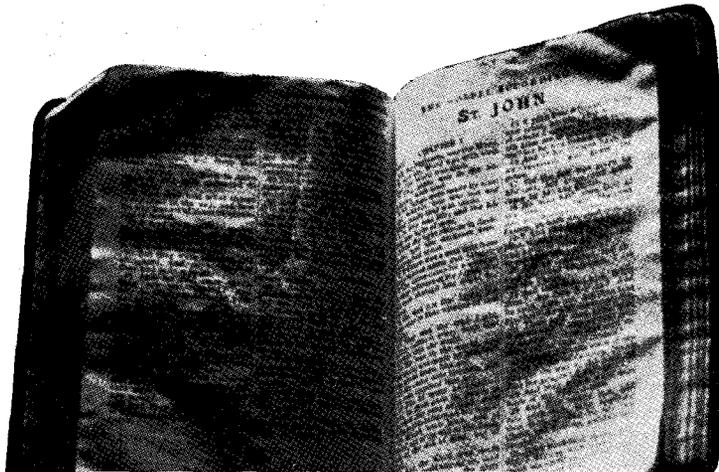
If, however, the Bible is the Word of God, then it follows that all that God has spoken is trustworthy. We do a man a grave injustice if, when he speaks the truth, we refuse to believe his words. We do God a grave injustice if we refuse to believe his words. It follows as the night the day that if God has spoken a word, that word must be true. To assert otherwise is to fall into the grossest kind of idolatry; it is to exalt the opinion of the creature above the truth of the Creator.

For this reason we speak of the infallibility and inerrancy of the Scriptures, and in so doing we are taking a Biblical position. If the Bible is God's Word, so the church has reasoned, what it teaches must be the truth and we must believe that truth. The Bible cannot deceive us. Thus, men speak of the *infallibility* of the Bible. This simply means that the Bible does not deceive. Whatever the Bible teaches is to be believed because the Bible teaches the truth; it is infallible in all that it says. This means that no matter what the Bible says, we may believe it and not be deceived.

If the Bible teaches that Adam was created by God (Gen. 2:7), we may accept that fact with the assurance that we are accepting the truth. If the Bible teaches that Moses wrote (Mark 12:26; John 5:46, 47), we may assuredly believe that fact; if the Bible teaches that Jesus Christ rose from the dead (John 20), we may believe that truth and not fear that we shall later have to abandon it. The Bible is infallible.

Infallible and Inerrant

The Bible is also inerrant. This means that whatever the Scriptures say they tell the truth, and their statements are to be trusted. When they tell us that the blood of Jesus Christ cleanseth from all sin (I Pet. 1:19), we may rest assured that this is true



and that later investigations of men will not prove the contrary. When the Bible speaks of Tirhakah in connection with Sennacherib (II Kings 19:9), we may likewise be sure that it is speaking the truth and that, even though we today may not know as much about Tirhakah as we might wish, what the Scripture says about this ancient king is in strict accord with the fact.

Likewise, when the Bible says that God spoke, "Let there be light" (Gen. 1:3), we need not fear that science will some day make the discovery that this assertion is not true. We simply accept what the Bible says because the Bible is the Word of God.

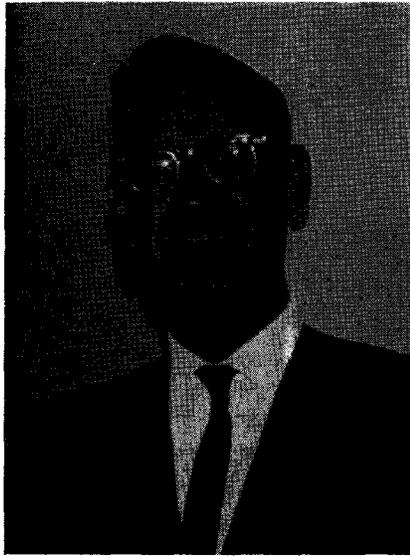
It has not been our purpose to discuss difficulties involved in certain details of the Bible itself. That there are difficulties no thinking person would deny. But these difficulties seem almost trifling when compared with those that are inherent in any other position than that the Bible is God's Word.

The Christian may place his confidence in the words of the Bible and he need not be dismayed by the many attacks that are being made today upon it. If the Bible is the Word of God—and because of the inward testimony of the Holy Spirit the Christian is compelled to believe that it is—then it follows that the Bible is infallible and inerrant and that we may repose our confidence not merely in some, but in all of its wondrous declarations. For it is truly the holy Scripture which is able to make one wise unto salvation through faith which is in Christ Jesus.

EDWARD JOSEPH YOUNG

Professor Edward J. Young, Ph.D., a member of the Old Testament department in Westminster Theological Seminary since 1936, suffered a heart attack just as he arrived home from the day's work on February 14. Death came quietly within minutes as he was taken to the hospital, and a loyal servant passed into the presence of the Savior to whom he had devoted a life of unswerving toil.

Dr. Young was known and respected around the world as a faithful interpreter of the infallible and inerrant Word of God. Among other places, within the past year he had lectured at a Lutheran conference in



EDWARD J. YOUNG

Minnesota, at Toronto Baptist Seminary (a week of studies on "The Authority of Scripture" is now appearing in the *Gospel Witness*) and at L'Abri Fellowship in Switzerland. Former students of his are teaching on three continents.

Author of a dozen books, Dr. Young had very recently completed the manuscript of the third and final volume of his *Commentary on Isaiah*. Among his other works are *The Prophecy of Daniel*, *Introduction to the Old Testament*, *Arabic for Beginners*, *My Servants the Prophets*, *Who Wrote Isaiah?* and *Thy Word Is Truth*.

He was editor of *The Westminster Theological Journal* and of *The New International Commentary on the Old Testament*. Two recent paperbacks showed his ability to combine exegetical with devotional studies: *Psalms 139* and *Genesis 3*.

He was second to none in his research in depth of the Scriptures, with a reading knowledge of thirty or more languages, ancient and modern. Writing articles for various journals year after year, Dr. Young did not neglect the ordinary reader in his conscientious effort to explain Biblical truth and its relevance as the Word of God. A willing listener and counsellor, he was esteemed as a friend by pupils, colleagues and many others.

Ordained to the ministry in San Francisco in 1935 by the Presbyterian Church in the U. S. A., Dr. Young

became a minister in the Orthodox Presbyterian Church in 1936. Active in the local church, the presbytery and the general assembly, in 1956 he served as moderator of the latter body and for many years was a member of its Committee on Christian Education, for which he wrote a number of tracts. He was serving on its advisory committee at the time of his death. An amateur cellist— for several years he belonged to the Old York Road Symphony Orchestra—and a student of hymnody, Dr. Young labored for the fifteen years of its existence as a member of the committee which produced *Trinity Hymnal* in 1961.

After graduating from Stanford (A.B. in 1929) he studied in Madrid and in the Newman School of Missions in Jerusalem. Receiving both his Th.B. and Th.M. from Westminster Seminary in 1935, he studied for a year at the University of Leipzig before joining the seminary's Old Testament department in 1936. In 1943 he obtained the Ph.D. degree from Dropsie College of Hebrew and Cognate Learning, Philadelphia.

Professor and Lecturer

Besides his lectures and other engagements on four continents, Dr. Young was on occasion a guest professor at the Winona Lake Summer School of Theology and twice participated in that school's Flying Seminar to the Bible Lands. He was a member of the American Oriental Society, the Evangelical Theological Society and the Society of Biblical Literature and Exegesis.

Professor Young's courses at Westminster Seminary for this year are being completed by Dr. John Zinkand, associate professor of Old Testament, and Mr. Thomas Nicholas, doctoral candidate at Dropsie College.

Dr. Young is survived by his wife, Lillian; a son, Davis, a candidate for his doctorate in geology at Brown University; a daughter, Jean (Mrs. Richard Gaffin, Jr.) and three Gaffin grandchildren; and a brother in California.

Funeral services took place in Calvary Church of Glenside with a host of friends present from far and near. Pastor Henry Coray and Professor John Skilton, whose message appears elsewhere in this issue, participated. Interment was in George Washington Memorial Park. Dr. Young had reached his sixtieth birthday on November 29, 1967.

The Presbyterian
GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to **The Presbyterian Guardian**, 7401 Old York Road, Phila., Pa. 19126

Faithful Steward

"And Enoch walked with God: and he was not, for God took him."

So it was with Edward Joseph Young, whom it pleased God to take suddenly from this life in the late afternoon of February 14, 1968. One day he was here with us in the vigor of his yeoman service of the Lord; and the next, we were trying to adjust to the realization that our beloved friend "was not" — for God had called him unto himself, granting him a much needed rest from his toil.

Dr. Young was first of all a humble servant of the Lord his God, walking with him in faith day by day, devoted to his helpmeet, his children and grandchildren. He was present morning and evening and at midweek prayer in the house of the Lord, and on the final Sabbath of his earthly life he saw his six-week-old granddaughter baptized. He loved the church where he worshipped, visiting its members at home or in the hospital when illness came. A sympathetic listener to many who sought his counsel, he was regarded by all, including his students, as a friend in the bonds of that precious fellowship which is ours in Jesus Christ.

A zealous minister of the gospel, Dr. Young found delight in preaching the Word. This he did with careful attention to its exegesis. He spoke with warmth and power—the power of the authority of "Thus saith the Lord." His concern for his hearers was seen in the simplicity with which he sought to make plain just what the Bible taught and how it was to be applied in his listeners' lives. Salvation by grace through the cleansing blood of God's dear Son was at the core of his message.

Faithful in attendance at meetings of the Presbytery of Philadelphia, for many years he gave particular attention to the young people's work. One of the last pleas he made, at the January meeting, was for greater promotion of the Machen League activities throughout the church. As a long-time member of his denomination's Committee on Christian Education he saw the importance of the over-all need for printed materials, from evangelistic tracts to a Sunday school curriculum. He was one of the members of the hard-working committee that produced the church's *Trinity Hymnal*.

Convinced of the cause of the Orthodox Presbyterian Church, he fought liberalism—by whatever name—with a cutting sword, but without any personal animosity or anything but sadness over the deplorable situation in the ecclesiastical world that required such a joining of battle for the sake of the truth. So far as he was concerned, the Reformed Faith or Calvinism was simply the system set forth in Scripture. He found its most eloquent and consistent expression in the Westminster Confession and saw no reason to compromise with anything less Biblical.

Defender of the Faith

One of Dr. Young's final efforts, in the week prior to his death, was to testify at some length at a civil court trial in Seattle in behalf of a congregation that had renounced the United Presbyterian Church in opposition to the Confession of 1967. He defended their contention that this confessional change is so substantial as to amount to a forsaking of true Presbyterianism, and that they therefore had every right to retain their property when they left their former denomination in order to maintain their Christian integrity and witness.

We have not forgotten Professor Young as a scholar of Scripture's deep treasure. This part of his career as professor of Old Testament and faculty member in Westminster Theological Seminary since 1936 is so well known and recognized, however, that we mention it last only because his ministry of friendship and preaching and labor as presbyter may not be so widely appreciated. President Clowney wrote fittingly of "the commentary of his life for Christ."

Elsewhere in these pages is an account of his scholarly contributions as a teacher, lecturer, and writer. Suffice

it to say that he has left a mark in the evangelical and reformed world that will not be easily approached. The twentieth century church stands much in his debt.

In all that we say we would give all the glory to God, as did our quiet and modest friend, for he never failed to acknowledge the source of his knowledge and gifts. A lifetime of study and interpretation of the inspired and inerrant Word of his heavenly Father was his witness to the reality and depth of a faith that trusted alone in the blessed Savior of sinners offered to us in the gospel.

Our sympathy is extended to his loved ones in their loss. Westminster Seminary, the Orthodox Presbyterian Church, and many friends will miss him. But we bow, as he always did, in submission to the will of the merciful God of heaven and earth, and we rejoice in the hope of the resurrection.

— R. E. N.

EDITOR'S MAIL BOX

DEAR SIR:

Psalm 11:3: If the foundations be destroyed, what can the righteous do?

Another, and certainly more arresting, paraphrase of that verse is: "When the foundations were being destroyed, what were the righteous doing?" Can anyone question that the foundation of the moral order in America — which, in turn, is the foundation of law and government — is being fiercely attacked and dangerously shaken today?

The Bible deals with individuals — their duties, sins, sorrows, judgments, and hopes. But it also deals with nations. The mission and destiny of one particular nation is a chief theme of Scripture; but much is said also of the rise and fall of contemporary nations.

The most obvious fact of history is that nations rise and fall and disappear. The Bible makes plain to us the reason for the fall of empires. There is a moral law at work among nations for nations are made of men. "Whatsoever a man soweth, that shall he also reap"; and whatsoever a nation soweth, that also shall it reap.

In its annual report on U.S. crime, the F.B.I. reported that the nation's crime rate rocketed 48 percent in the past six years, with violent crime soar-

ing 11 percent last year alone. Since 1960, while the nation grew nine percent, the volume of crime rose 62 percent.

The American home is still the basis of our social order, and the nation will never be any stronger than its homes. The rising youth problem in crime stems directly from the home. There is no character-building agency that can take the place of a good home.

The tragedy of crime in America also has a direct connection with the decline in true religion. There is a necessary connection between crime and the decline of faith and religious practice. When men do not know God or his justice, they do not respect his laws. The way to make America safe from crime, the way to make her people moral, is to return to the religion of the Bible.

The moral law which runs through history applies to the U.S. as well as to other nations. Why did other nations die? The best answer is the Word of God spoken of Nineveh: "I will dig thy grave because thou art vile." Babylon fell while her king Belshazzar and his nobles were in the midst of a drunken debauch. Then it was that the king saw the handwriting on the wall: "Thou art weighed in the balances and found wanting." The moral law first weighs, and then judges and destroys.

"Wherever the carcass is," said Christ, "there will the eagles be gathered together." And whenever a nation is sufficiently ripe for divine judgment, then appear the eagles of judgment and destruction. The foundations are being destroyed. What will the righteous do?

Let us arise and build the walls of Jerusalem and call upon the name of the Lord. "Be watchful and strengthen the things which remain, that are ready to die" (Rev. 3:2).

Very truly yours,
WILLIAM BOLEYN
Dubuque, Iowa

DEAR SIR:

I was very disturbed after reading the letter of Mr. Churchill to the President (December issue). My concern is both with its immediate content and, more important, the general trend of evangelical Christians today as implicated in the letter. This trend is most clearly illustrated by the method of attack on "churchly liberal-

ism which has discarded the Scriptures as the very Word of God and has decided to get involved."

Unfortunately, many liberal churches have abandoned the Word of God and have made social pronouncements beyond the Biblical realm. But evangelical Christians fail to learn and merely discard the issues as "liberal." Why must we always be on the defensive, critical of those who "are getting involved," ignoring the issues and the world around us?

Instead of wasting our time on meaningless shortsighted criticism let us be concerned with the perfection of our own witness. Where is the desperately needed Christian dialogue on economics, on foreign policy, on civil rights? The tragedy of Christian answers for directly Christian issues and secular answers for everyday problems demands correction. We should be ashamed to see liberals closer to a Christian dialogue than we are.

It is the responsibility of every Christian citizen to get involved in a Christian way. Now it is certainly not the role of the church to make direct pronouncements on social issues. It is the role of the church to *teach* its members how to deal with these issues at the principle-level. Nearly all these matters can be reduced to ethical questions. The Bible deals with these very clearly. Perhaps the church will not give us the answer on the Vietnam war, but it must prepare us to deal with this conflict in a Christian way.

I have to answer for my involvement in the Vietnam war before the Lord Jesus Christ — as do we all. Will the church assist us in formulating a Christian answer?

Sincerely yours,
JOHN A. INGWERSEN
Manchester, Mass.

New Addresses

The Rev. Larry D. Conard, 1447 Locust St., Denver, Colo. 80220 (pastor-elect of Park Hill Church, to be ordained in March by Presbytery of the Dakotas).

The Rev. George E. Haney, W86-W17295 Joss Place, Menomonee Falls, Wisc. 53051.

The Rev. Hendrik Krabbendam, 167 Acalanes, Apt. 15, Sunnyvale, Calif. 94086 (received by the Presbytery of the West Coast).

The Rev. Gordon D. Mouw, 3 Jamaica Way, Trenton, N. J. 08610.

The Rev. Daniel H. Overduin, 513 Ave. G, Apt. E, Redondo Beach, Calif. 90277 (ordained by Presbytery of Southern California as associate pastor for chapel in W. Torrance).

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The Presbyterian Guardian

Guidance

A Christian naturally asks about the guidance of God through the Holy Spirit. That is not only because he must at every moment be conscious of his entire dependence upon his Creator, but the Creator himself brings the true believer, who is his child, into situations where he is forcefully reminded of his own insufficiency and of his complete dependence upon divine providence and grace.

At times of great decision when he is faced, for example, with the decisions of marriage or the choice of a profession or when he is placed in grave situations, the believer would be callous and indifferent to his calling as a Christian if he were not to ask about the guidance of God, whose eye runs to and fro over the entire earth, to whom nothing is hid, and who has promised to uphold and to direct all those who trust in him. It is he who has promised to guide his church into all truth. He will certainly not remain aloof from his own in their need.

Fundamental Principles

The Scriptures teach that man was created in the image of God. Among other things this means that we cannot first start with man and then consider him in his relationship to God. Rather, at every point man is completely dependent upon his Creator. Although his acts have real significance, although there is in him a personal identity, he was nevertheless from the outset completely taken up in his God-relationship.

From his first act of consciousness he was surrounded by the revelation of God. No part of this environment, whether external or internal, failed to speak to him of his Creator. Both what was within and what was outside spoke to him of the presence of God. In the original state of man, before the advent of sin, all of his acts were performed with the awareness that he was moment by moment dependent on God and was guided by him.

In this situation his spontaneous reaction was a full and complete obedience, a natural response to the central commandment to love God with all his heart. He was involved in a supremely personal relationship, which engaged all of his faculties, including the deepest levels of his powers of discernment.

At the heart of the religion of the Bible is this personal relationship of fellowship and communion of man, the covenant head of creation, with the sovereign Creator God.

Even the Old Covenant at its heart was a covenant of grace. Its promise was that man, in spite of his dreadful fall into sin, will again be the child of God. It is the inner, spiritual character of the covenant in the Old Testament that in all its provisions it points to the reestablishment of the deepest religious bond and fellowship between man and God (Gen. 17:7).

It was this fellowship of the deepest personal character that pervaded all divine-human relationships. Even the laws of God could not be thought of as being simply outward and formal. They were at bottom the expression of God's sovereign will as he disclosed to man the way of fellowship with him (Ex. 19:5, 6). His Word touches the deepest level of human existence and calls to personal fellowship of the most intimate nature.

Man is, therefore, always dependent upon the guidance of God. The Christian must sense that in every one of his acts and even in his deepest self he is completely dependent upon his Creator and Sustainer, in whom he lives, and moves, and has his being. He is completely dependent upon the grace which is offered to him in Jesus Christ.

The Ways of Guidance

Because of the all-pervasiveness of God's presence in his revelation, the Christian must look everywhere for guidance. Guidance is not restricted to this or that act of God; it is not apprehended by this or that faculty in man. All things are ultimately the expression of God's counsel. Everything is included in his providence. At the very heart of his existence man is dependent upon this guidance, of which he should be aware at every point.

Nevertheless, it is possible to distinguish between God's guidance in a more general and in a more particular way.

This is part 1 of a "preliminary report on guidance" presented at the 34th OP Assembly by a committee which is studying that doctrine. It is printed here as deserving of wider reading.

God created man, and concurrently he interpreted man to himself. He set man in an environment which spoke of God in its every part. Although God spoke with man in words, his guidance was also present in the response that man gave to the revelation within himself and in his environment as his powers of judgment matured.

God guides by his Word. He also guides by the refinement of the judgment, the wisdom, which man develops in his involvement with that Word. If we speak of guidance, therefore, we may not restrict its meaning. God guides us with his Word. He also guides us in the use of our powers of judgment and discernment which come with the increase of wisdom.

GUIDANCE THROUGH THE WORD

Of basic importance for our understanding of God's use of his written Word is the fact that it is his sufficient revelation of his will to us. As the Westminster Confession summarizes the matter, "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture."

Sufficiency of Scriptures

Consider the comment that Paul made to Timothy in the second letter which he wrote to him (2 Tim. 3:15-17). After noting the inspiration and usefulness of the Scriptures, Paul then goes on to point out the completeness of the help which they offer to the man of God. It is through the teaching, reproof, correction and training of these writings that Timothy may expect to be complete, equipped for every good work. The whole effect of Paul's language here is to impress one with the fact that the Scriptures furnish the believer with guidance for every possible good work. When we stop to think that Paul was saying this in regard to the Old Testament Scriptures, can there be any reason to doubt that this is even more true of the completed Word of God, containing also the New Testament?

Consider also the answer that Christ gave to his tempter in the wilderness. In the situation in which he found himself he was faced with a decision. What should he do? His answer is that here, too, he will live by the Word of God. This harks back to the day when Israel was about to enter

their land and Moses told them that they must remember that man does not live by bread alone, but by everything that comes from the mouth of God. Careful consideration of this incident shows the use that Jesus made of the Old Testament Scriptures for guidance in a practical situation. His principle was that he would go by what God had written (Mt. 4:4 and Dt. 8:3).

Focus in Christ

When we think of the completed revelation, the Old and New Testaments, we must look at them in the perspective of Hebrews 1:1, 2. The whole process of revelation is sketched here for us. It comes to climax and finality in God's Son, the Heir of all and the Creator of the age. He has also finished the process of revelation, for it says that he has spoken in the Son. In Jesus Christ, then, as he is offered to us in the gospel, declared first by Christ and then by those who heard him (Heb. 2:3), we have all the revealed guidance that God has designed to give us.

This guidance is given in written form where it may be studied and learned, in the words which the Holy Spirit teaches (1 Cor. 2:13). By speaking of it as revealed guidance we distinguish this from the providential control of God over human lives. This providential leading cannot be perceived before it comes to pass in day-to-day events and is not to be considered as a guide to conduct.

It would seem clear then that to seek for guidance elsewhere, or along side of the Scriptures, would be to fail to heed the Scriptures themselves as the sufficient guide to God's will. For instance, to seek it in signs or other forms of special guidance would be to regress in the perspective of God's developing revelation from the day of his final revelation in Christ to the time of the "many and various ways God spoke of old to our fathers by the prophets."

Study of the Word

As the sufficient guide the Bible tells us what God's will is, or what we are to do to please him. Paul, in writing to the saints in Rome, speaks of knowing God's will through the instruction (catechesis) of the Law (2:18). This Law is the embodiment of knowledge and truth (v. 20). It is interesting to reflect upon the method of learning that is implied in

the verb Paul uses in verse eighteen. He says that they had been catechized. In other words, they had simply heard the law read in synagogue services and by hearing memorized. This was the way they would know God's will. We might comment in this connection that we today not only have God's completed revelation, but we also have it readily available for study and reference when we need to know God's will.

When we return to 2 Timothy 3:16, we notice the ways in which the God-breathed Word informs us of God's will. There are four words listed: *teaching, reproof, correction and training*. The truth is taught. Error is rebuked, a standard is given for making corrections. Training is given to the child of God, day by day, in the practice of righteousness. All this is done, as we have noted, so that this man of God might be equipped to do God's will, i.e., every good work.

At least two of these words imply a process of learning. The words for teaching and training also imply continued activity on the part of a teacher (God) and a learner (the man of God). This leads us to speak of the necessity of regular systematic Bible study. Catechesis, teaching, training — all underline the need for diligent sustained effort if one is to know God's will. The Scriptures must be mastered. These words also imply, indeed promise the sustained diligent efforts of the Holy Spirit in opening our minds to understand the Word.

"The Will of God"

The Scriptures use the phrase "the will of God" in more than one way. Theologians often distinguish the will of God as his decrees by which he makes everything come to pass, from the revelation of his desires and commands which forms the precepts by which men are to live. Thus we may speak of the decretive and preceptive will of God. When we note the use of the phrase in the letter to the Colossians we can see this. The matter is mentioned in 1:1; 1:9 and 4:12. In the latter two instances, there is prayer that the Christians might know and perform the will of God. This primarily has to do with the precepts of God, revealed in his Word. Conformity to the preceptive will, of course, leads to the purpose of God being fulfilled, namely conformity to Christ for the redeemed (Romans 8:28).

In 1:1, again we have a combined sense of the concept. Paul was appointed to be an apostle. God decreed it. He also revealed it to Paul verbally (Acts 9:15). Arndt and Gingrich have summarized this very well in their Greek-English Lexicon (p. 354) as "what one wishes to bring about by the activity of others, to whom one assigns a task." The assigning of tasks is done today through the written Word.

(to be continued)



THE BOSGRAF FAMILY

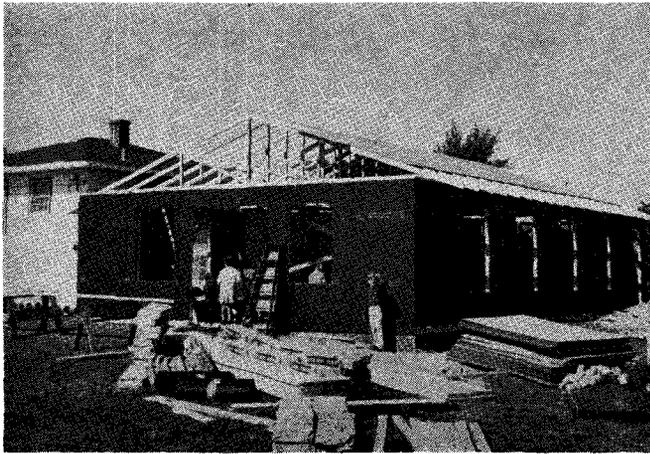
Hanover Park Erects New Place of Worship

After meeting in the fieldhouse in Ahlstrand Park for five years, the people of Grace Chapel in Hanover Park, Illinois are now holding services in their own building on Barrington Road, a major thoroughfare. The men of the congregation did the work themselves under the able direction of Mr. H. Wickland, a member and Sunday school teacher at the chapel. Plans were drawn by a member of Bethel Church of Wheaton.

The chapel work began in 1962 under the auspices of the session of Bethel Church, whose pastor is the Rev. Francis Breisch, and five families in Hanover Park soon became interested. Mr. Donald Duff assisted in the early and sometimes discouraging days and the faithful nucleus persisted in carrying on with the encouragement of the Home Missions Committee of the Presbytery of Wisconsin. Pastor of the Grace Chapel flock is the Rev. James L. Bosgraf.

Young people from the Oostburg

The Presbyterian Guardian



GRACE CHAPEL VOLUNTEERS AT WORK

The photos were taken last fall during construction of an addition to the parsonage at 6951 Hanover Street, at Barrington Road. The large room, where the garage used to be, will seat 80 people for Grace Chapel services. A white steeple will call attention to the building as a place where the gospel is proclaimed. Volunteers put in many days of work in testimony to their determination to establish a witness for Jesus Christ in Hanover Park.

and Cedar Grove churches have assisted in Hanover Park in recent summers with Vacation Bible School and enrollments have exceeded 200. Regular attendance in the six classes of the Sunday school runs in the fifties and new families are being reached in this way. It is hoped that the more satisfactory place of meeting, which includes space in the lower level of the adjoining parsonage, will help to attract visitors.

Born in Chicago, Mr. Bosgraf grew up in Wheaton, where he attended college. After graduating from Gordon Divinity School he accepted the call of Bethel Church to work in Hanover Park and took up the task in the fall of 1966. He was ordained in March 1967. His wife, Judy, a native New Englander, is a nurse. The Bosgrafs have two children: Kimberly Anne, a year and a half old, and Scott Alan, two months old when the picture was taken.

here and there in the orthodox presbyterian church

is hoped that ministers and elders of the two churches may come to know and understand each other better through these three days together.

On Thursday, May 9 all ministers and elders are invited to another joint-conference arranged by the Committee on Ecumenicity "to discuss the Biblical principles concerning issues which have been historical differences between the RP/ES or its antecedents and the OPC."

Portland, Ore. — First Church was scheduled to be host to the March meeting of the Presbytery of the West Coast. This may be the final meeting of the Presbytery as presently constituted, according to the "Tidings," since a petition to divide the Presbytery is coming to the General Assembly.

Westfield, N. J. — Grace Church people are busy with preparations for the 35th General Assembly, according to Mrs. F. J. Griffin, registration chairman. Business sessions begin Tuesday morning, May 14, preceded by a public worship service on Monday evening under the direction of the Session. Pastor Robert Atwell and the Session are the Committee on Arrangements appointed at the 1967 Assembly.

La Mirada, Calif. — A new approach to missions in the Sunday school was introduced in Calvary Church with the new year. Instead of a monthly missionary Sunday program, missions will be presented in the nine classes from 4th grade through adult once every month. Gearing their teaching to each age level, selected "missions teachers" will make a ten-minute presentation at the beginning or end of the class period. All the fields will be covered in each class, and specific prayer requests given for the month. An occasional missions quiz in the opening period keeps the pupils on their "listening ears."

Four carloads from Calvary Church welcomed the Hunts from Korea as they arrived at the Los Angeles Airport. Banners waved, people cheered, and cameras snapped to give the Hunts "their greatest welcome in 40 years"! Hors d'oeuvres were served later at the home of Pastor and Mrs. Eugene Saltzen while everyone got acquainted, according to the "La Mirada Herald."

Glenside, Pa. — Sterling Hard has recuperated from his injuries and returned to active service in Vietnam. Mrs. Mildred Kuschke reports improved health in Palm Springs, Calif.

Pre-Assembly Conferences in Willow Grove

In fulfillment of plans made at last year's Assembly a conference on missions, church extension, and Christian education has been planned for May 10, 11, and 13 prior to the 35th OPC General Assembly which begins on the 14th. The conference, which is jointly sponsored by the OPC and the Reformed Presbyterian Church, Evangelical Synod, will convene at Calvary RP Church of Willow Grove, Pa. The Assembly is in Westfield, New Jersey.

The purpose is to provide the agencies of the two denominations with the opportunity of setting forth their goals in the light of Biblical principles. It

Return Requested

where she met the Norman Colemans of Bend at services of the Presbyterian congregation which recently voted to withdraw from the UPUSA Church under the ministry of Dr. James Blackstone.

Calvary Church's men's prayer breakfast on the first Saturday of each month has had an attendance of 15 to 20. Pastor Henry Coray is the newly elected president of the Westminster Alumni Association.

Silver Spring, Md. — Mrs. Elma McClintock Moran, a charter member of Knox Church from its beginnings in downtown Washington, was taken to be with the Lord on December 22.

Troy, Alabama — On January 13 Winifred Armour Clelland went home to be with her Lord after many years of illness and patient suffering. Unable to walk since September, she had been confined to her bed the last two months. She was the wife of the Rev. John Clelland, charter minister and long-time pastor of Orthodox Presbyterian churches in Wilmington, Delaware and Valdosta, Georgia. The Rev. Messrs. Donald Graham, Adrian DeYoung and LeRoy Oliver took part in the funeral service.

Carson, No. Dak. — After examination by the Presbytery of the Dakotas the Rev. Jack Peterson was installed on February 8 as pastor of the congregations in Leith, Lark, and Carson. At the same meeting of the Presbytery on January 30 in Hamill, So. Dak., licentiate Larry Conard completed his parts of trial for ordination, planned in conjunction with the spring meeting in Colorado. Mr. Conard is pastor-elect of Park Hill Church, Denver.

Cedar Grove, Wisc. — A charter member of Calvary Church, William Damkot, was feted on January 20 — his 90th birthday — at an open house in the social rooms. Pastor Henry Fikkert spoke briefly. Mr. Damkot is an active resident of the Sunny Ridge Home, where he sings in the choir,

works in the snack bar, takes care of the chapel, serves as treasurer and belongs to its fishing club! Only one other member of the church is older, Mr. William Holle, age 92.

Hacienda Heights, Calif. — The third Saturday of the month is a men's work breakfast starting with sausage, pancakes, eggs and coffee (served free at 8 a.m.). After a devotional time work projects are assigned and carried out "amid good-natured rallery and fine Christian fellowship," according to a report in "Highlights." Pastor Wilson Albright's son, Cpl. Robert, with the military police in Korea, has received two \$25 savings bonds as "soldier of the month."

Kirkwood, Pa. — The Rev. Lester Bachman has resigned from his pastorate of more than ten years, effective June 15, and the congregation has concurred in his request to Presbytery. Mr. Bachman is secretary-treasurer of the denominational Committee on General Benevolence.

Seattle, Wash. — Pastor D. R. Lindberg has noted difficulty people have had in locating the church since they do not have a business phone. Puget Sound Church meets at 28th Ave. S.W. and S.W. Holden St. in Seattle. Mr. Lindberg lives at 7820 N.E. 195th, Bothell (phone HUter 6-7920). Elder DeLong may be reached at WEst 5-7649. The church would like to have names of persons in the Seattle area on whom they might call.

Bangor, Maine — Pilgrim Church has issued a call to the Rev. Carl Ahlfeldt, who is pastor of Knox Church of Oklahoma City. The former pastor, the Rev. George Haney, after six years in Bangor is now pastor of the new Falls Church, Menomonee Falls, Wisc.

Omaha, Nebr. — Pastor Reginald Voorhees graciously reports that the Omaha Sunday school (losers in an autumn attendance contest) entertained the winners from Faith and Pioneer Sunday schools at a social eve-

ning in mid-January. Eight carloads with 45 victors made the trip from Lincoln and were welcomed by 43 losers in Omaha and Superintendent Hair. Devotions, musical saw solos by Mr. Karasek, chalk talks by Miss Schackneis, games and refreshments, all "helped to draw the three Sunday schools together in closer OPC consciousness."

Greenville, Mich. — The nearby Spencer Mills (or is it Spencer's Mill?) Church was formally welcomed on January 21 as the first congregation of the Orthodox Presbyterian Church in Michigan. The Rev. George Marston acted on behalf of the Presbytery of Wisconsin. For a year and a half the work has been under the oversight of the Presbytery's Church Extension Committee consisting of the Rev. Messrs. Fikkert and Stanton together with Elder Ralph Voskuil, who is treasurer of the committee.

At the same service Mr. Marston ordained and installed as elders Messrs. Clarence J. Worst, Chester E. Hunter, and Calvin K. Cummings, Jr. Prayers are requested throughout the church for this new congregation and their need of a pastor.

Gladstone, Ore. — As this branch mission of First Church, Portland nears its first year of regular services, it is encouraged by increasing attendance with recent highs in the fifties. A committee of the Session made up of Elders Schmurr, Huber, and Robbins is assisting the work. The Rev. Alan Wyatt, supporting himself with a super-market job and also studying at Western Evangelical Seminary, serves as supply pastor. He preaches twice, conducts a communicant course, and finds time for some pastoral calling.

The communicant members (18 as of December) have their membership in First Church pending the formation of a separate congregation. The group is purchasing a two-and-one-half acre site on the outskirts of Gladstone.