

**Blessing of Minority Life: Malarkey**

**If it is five minutes to midnight: Woolley**

**O P C General Assembly: Editor**

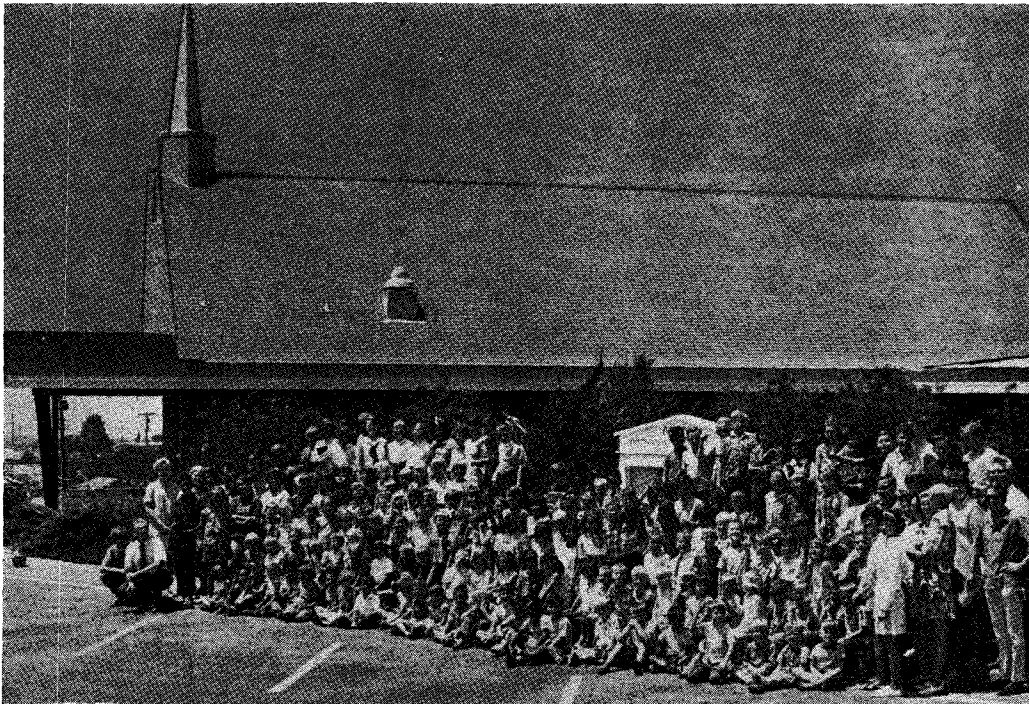
**New Bible Translation Continues**

**Sorrow Mixed with Hope: Stonehouse**

**The Reformer: Coray**

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**DAILY VACATION BIBLE SCHOOLS ARE NOT ABOUT TO DISAPPEAR**

if one may judge by the experience of the Bayview Orthodox Presbyterian Church of Chula Vista, California. From an average Sunday school attendance last year of 115, the 1969 DVBS rose to an average of half again as many.

Because of the increasing popularity of public school summer programs, it was decided to have this sixth annual two-week DVBS in mid-August. Both teachers and parents voted to meet in the afternoons and this proved very successful.

An average attendance of 175, with a peak of 194, was led by the Primary department with 70 out of 100 enrollees. Mr. Herman Petersen and

Mrs. Robert Graham were in charge. Beginners, under the direction of Mrs. Ivan Roark, used air-conditioned rooms in a public school across the street.

Westminster Seminarian Kenneth Campbell, the church's summer assistant, and his wife, supervised the Juniors. Pastor Robert Graham led the Intermediate group with the assistance of Mrs. June Everett of the Point Loma congregation. (Lack of space prevents naming all 22 members of the faithful staff.)

Once again the seed of the Word was sown with fervent prayers for the work of the Holy Spirit in the hearts of scores of boys and girls.

# The Blessing of Minority Life

ROBERT L. MALARKEY

"Why do we do this and not that?" Reformed Christians who are reforming should always be asking this question. Why do I worship this way and not that way? Why do I hold to this belief and not that belief? The pressure of the question gains a new intensity when a Christian lives in a culture different from his own.

As an American Protestant settles in Israel, for instance, he quickly realizes that his status has changed. "Shalom" replaces "Hello" and synagogues outnumber churches. Living in Israel we are a definite Christian minority walking among two and one half million Jews and one million Moslems. Each day we encounter new or different ways of thinking and living. A soft but constant pressure forces us to discover what of our faith and style of life is strictly American and what is grounded in New Testament patterns—what could go and what must stay.

In Israel, Saturday is "Sunday" and Sunday is "Monday." Roaring buses and screeching trains rest on Saturday—it is *Shabbat*. Christians go to church on Sunday to the rhythm of a city unloosening for another week of work. We sing "O Day of Rest and Gladness" to the pounding of people, automobiles, and air hammers. How do we adjust to a nation that rests on Saturday and works on Sunday—or do we? The question of Sabbath observance confronts the Christian who takes this practice seriously. Must the Christian Sabbath be only on Sunday or may it be on another day? In America we usually are not forced in practice to answer this question; days off and Sunday go together. In Israel you can't escape the question. Schools hold classes and jobs begin when "Yom Rishon" arrives. Life in Israel has brought me to the question and driven me back to Scripture—a blessing of minority life.

## Holidays

Jews in Israel begin a new year in early fall. After national repentance, they celebrate the gathered harvest and the glories of the Torah. January 1 can

pass by unnoticed—as also Christmas, Easter, Thanksgiving, and Halloween. The newness of this experience raises the question of holidays and time itself. Calendars are and have been central to Jewish life. "Orthopractice," not orthodoxy, is of primary concern to the Jews. The Essene community of Dead Sea Scroll fame, for instance, was castigated for adherence to a different calendar more than for heretical doctrine.

Observance of Shabbat, Yom Kippur, Succoth, and Pesach has been fundamental in preserving Jewish nationhood. Is observance of Christian holidays fundamental to the preservation of Christian faith and life? Jewish holidays are commanded in the Old Testament; I find no commandment for Christian holidays in the New Testament. Does this decide the issue? Is observance of Christian holidays strictly cultural and, therefore, dispensable, or should they remain integral to the expression of my faith?

"I am a student. I live on Rehov Harakevet, I do not speak Hebrew. . . good. . . well." Flying from New York to Tel Aviv, one exchanges Hebrew for English. It can be an exasperating and frightening experience to be unable to communicate basic needs to other people. "Where can I buy some food?" "How do I get to Jerusalem from here?" The judgment of Genesis 11 takes on a new reality as I work hard to buy four bottles of milk and not four boxes of raisins. Talking louder and waving arms in the air don't prove successful.

In the United States we are monolingual; we can travel the 3,000 miles from New York to Los Angeles with-

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*Mr. Malarkey is a 1968 graduate of Westminster Seminary and a licentiate in the Orthodox Presbyterian Church. He and his wife have spent the past year in Israel, where he has been doing graduate work in Old Testament at the American Institute of Holy Land Studies.*

out fear that "Water, please" means something different in Manhattan than in Pasadena. Living and traveling in the Middle East, however, one changes languages as he changes his money and crosses the border. To return to the pre-school level of vocabulary and sentence patterns can be a healthy corrective for a recent seminary graduate. I can not forget, however, that this mixture and confusion of tongues is God's judgment on men who build cities and towers without him.

## Fruits of Hate

"Jews are pushy. They always try to squeeze the last dollar out of you. Jews are crafty." Anti-Semitism—indicated by such expressions—is ugly. From medieval blood libels to Hitler's holocaust, Jews have been the object of scorn and persecution. Christians in America are not uncontaminated by these unfair and simpleminded generalizations about the Jewish people. Our culture is infected by the hate which sent six million Jews into ovens and gas chambers.

Walking in the streets of Jerusalem, I pass the survivors of Russian pogroms and German camps. A woman with 54734 stamped on her forearm rides beside me on the bus. In the shops I hear German, French, Polish, and Hungarian—the unwanted of Europe. Living in Israel brings the Christian to the remnant of European Jewry. As one Jewish professor told us in class, "The Holocaust is something only the Germans and Jews can talk about. The rest of us can only cry." Israel forces me to face my problem of an untamed tongue which is a restless evil "set on fire by hell" (James 3).

Living in Israel has been a unique privilege. The cultural supports to my faith have been removed. Now I can ask with increased urgency, "What is the content of my faith?" "Why do I do this and not that?" From Jerusalem I call out to my brothers and fathers in the faith to ask with me questions of reformation. With Luther and Calvin we must learn to ask, "Why?" From Israel I see more clearly that reformers have always challenged cultural and status quo Christianity. Minority life in Israel has increased my concern to see our church Reformed and reforming.

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## *If it is five minutes to midnight, must this be Christianity?*

PAUL WOOLLEY

Not many decades ago Christianity was generally recognized as the religion of educated society in Europe and America. A little earlier, at the time of the Civil War, most Americans, especially in the North, were optimistic. The war was a great crusade against moral evil. After the war, conditions would be infinitely better. The Christian churches would flourish.

This spirit had not entirely disappeared at the time of World War I. The war was to save the world for democracy. Christian ideals would triumph.

But, now Christianity cannot be assumed in a cultural society. In some areas it is barely tolerated. There is reason to suppose that even this toleration may, probably will, soon disappear.

What is happening? Is this inevitable? Should evangelical Christians fold their hands and allow themselves to be overwhelmed?

An affirmative answer to this last question is wrong. The second half of the seventeenth and the first half of the eighteenth century was a time of great difficulty for Christianity in Europe and even in America. Deism flourished in England. Rationalism grew by leaps and bounds on the European continent.

### **An Earlier Renewal**

But this was halted in some places, greatly slowed down in others, by a renewal of genuine Christianity. A. H. Francke, George Whitefield, John Wesley and others returned peoples' minds to a focus on the Bible.

Other Christians immediately began to apply the Bible to the problems of society. Howard, Wilberforce, von Kottwitz, Fry, Shaftesbury are only prominent examples of the many who vigorously applied Christian principles to social ills.

The result of the work of these two groups was a broad renewal in the vigor of evangelical Christians and evangelical churches. It carried through the nineteenth century.

Now we are more than two-thirds of the way through the twentieth

century and we face the decline of which I have spoken. What has happened?

The answer to that question is not what it is usually thought to be. The answer is to be found in terms of the concentration of power and the control of resources and organization.

### **Administrative Power Monopolies**

We shall concentrate, for the sake of clarity, on America. In the last third of the nineteenth century the denominational organizations of the American churches grew rapidly in size, in complexity, in financial resources. Originally there had been a large measure of popular control in the American churches. That disappeared entirely by the time of World War I. By the second decade of the twentieth century the churches were controlled by executive officers in centralized offices who disposed of millions of dollars in accumulated resources and in contributions. These officers, like all other human beings, became enamored of power. They determined the program of the churches through their corporate machinery of boards and agencies of various sorts. They saw to it that no movements, no individuals, no causes which were not under their control were permitted to flourish.

In what were they interested? To what objectives did they move? Of course, their first interest was in the perpetuation of their own power. Beyond that, they looked for guidance to the centers of learning. These were the universities, colleges and theological seminaries. The objectives toward which they were to move were to be those in accord with the theological fashion of the day.

At the end of World War I the seminaries were, for the most part, ardent proponents of the classical modernism of that period. The church executives geared their objectives accordingly. They listened to the comparable points of view in the universities. They followed them also.

### **Violent Disruption**

The result was a violent disruption of the churches. Almost without exception, the ecclesiastical executives rode out the storm successfully. They paid no attention, or as little as possible, to their evangelical members and representatives. They followed the contemporary learned fashion.

The results of this disruption between the executives and the evangelicals have been disastrous. Radical points of view have dominated the churches, and the evangelicals have been out in the wilderness.

In practice what does this mean? For the church members and ministers in general it means a wholehearted acceptance of unreviewed but up-to-date theories of natural science as ultimate truth. It means the uncriticized acceptance of the contemporary, but inevitably temporary, conclusions of sociology as basic standards. In short, the views of contemporary natural science meet no effective interchange of ideas with theology.

### **Will Evangelicals Recover?**

For the conscious evangelicals the result is as unfortunate. They have, to a large extent, allowed themselves to be thrown into a posture of obscurantist objection to the results of scientific research. They close their eyes to the social needs of the day because they are not given by their leaders an opportunity to see what Christ's attitude toward such needs would be. These leaders have been turned aside by the modernist monopolies from any connection with such activities. The evangelicals are only now beginning to recover a social vision based upon the gospel.

At the beginning of this discussion it was noted that the reputation of Christianity was falling rapidly in contemporary cultural circles. The reasons have been concisely set forth. Selfish administrative power monopolies have divided what is labelled Christendom. They have made what is called contemporary Christianity either a weak echo of modern natural science and sociology or an obscurantist by-water of the world stream of thinking.

Is it surprising that men think that God is dead?

Are evangelicals going to continue to let them think so?

*Dr. Woolley is professor of church history at Westminster Seminary, Philadelphia.*

The Board of Trustees of Westminster Theological Seminary, on the occasion of the fortieth anniversary of the founding of the Seminary, has the distinguished privilege of citing Professor Paul Woolley for his years of faithful service to the Seminary.

*The Rev. Professor Paul Woolley, Th. M., D. D.,*

a member of the original faculty of the Seminary and its first Registrar, has occupied a unique position in the life and ministry of the institution throughout the forty years of its existence. Beginning with his close association with Dr. Machen as trusted confidant and wise counsellor, Professor Woolley has brought to the Seminary a rich store of abilities and personal qualities that for many years literally kept the Seminary functioning. In addition to his service for 26 years as Registrar, Professor Woolley has also served under the titles of Dean of Students and Director of Admissions. He was the first Dean of Faculty after the reorganization of the Seminary in 1965 and he has served most recently as Chairman of the Faculty.

Professor Woolley's contribution to the academic life and reputation of the Seminary is incalculable. His encyclopedic knowledge, breadth of culture and faithfulness in research have greatly enriched his instruction in the field of church history. More than anyone else he has insisted on maintaining the highest academic standards for the institution, consistently resisting any relaxation of requirements for admission or for acceptable academic work at the Seminary. The breadth of his vision for the Seminary has served as a beacon not only calling attention to the roots which the Seminary has in the past, but focusing on the scope of its potential witness in the present and in the future—a vision which has refused to conceive of the Seminary as a narrowly sectarian movement and instead has determinedly pointed to its role as a leader in the broad evangelical world.

Although his contribution to the academic life of the institution is basic, Professor Woolley will undoubtedly be equally well-remembered for his service in the administration of the Seminary. For many years following Dr. Machen's death he was the sole "administrator in residence," overseeing the details of the institution's day-to-day operation with supreme efficiency. Whether in correspondence with prospective students, or supervising the assignment of rooms, or handling the daily financial affairs of the Seminary, Professor Woolley was a model of organization, promptness and precision. In spite of the multiplicity of these responsibilities, Professor Woolley was always available to both faculty and students, frequently befriending the latter in times of need. In his constancy and dedicated performance of all these duties he never in his long service to the Seminary has taken a leave of absence.

Valuable as his academic and administrative talents have been, what has given substance to them all has been Professor Woolley's personal quality as a man. Soundness and integrity characterize his every act, his opinions are always rendered with the utmost honesty and objectivity. While his fund of knowledge includes many things arcane, nothing irrelevant or impractical intrudes into his analysis of a problem. Without peer as a judge of men, he is eminently fair to all regardless of his evaluation of them. The accuracy of his memory has often served his colleagues well in their consultations with him and the creativity of his mind makes his advice worth seeking no matter what the problem. In all the many-faceted services he has rendered to the Seminary, Professor Woolley has always displayed a remarkable unselfishness, disclaiming credit or honor for himself. Although he is often in sharp disagreement with his associates, his character is such that he is held in the highest respect by everyone and to that respect those who have known him longest have added a rich measure of fondness. All of which is to say that he is a noteworthy exemplar of those graces and virtues that mark the man whose highest call it is to be a servant of Jesus Christ.



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# Orthodox Presbyterian 36th General Assembly

THE EDITOR

With five full days of meetings, rather than the usual four, the Thirty-sixth General Assembly of the Orthodox Presbyterian Church was the longest in recent years. It was the second best attended—two more ministers than last year (106, of whom 85 were pastors) but the representation of 30 sessions was a drop from 39 in the previous year and 41 in 1967.

Many visitors as well as commissioners attended the Monday evening service at which Dr. Martyn Lloyd-Jones of London was the guest preacher, speaking on the first chapter of I Thessalonians. The Lord's Supper was observed under the auspices of the session of Knox Church, Silver Spring, Maryland. Knox had been host to a General Assembly five years earlier and again satisfied every expectation of its guests for the week.

Among other things the church furnished an information brochure, provided secretarial services, supplied coffee breaks and evening meals at reasonable cost in the fellowship hall. As always hospitality in the homes of the host church and neighboring Orthodox Presbyterian congregations was pleasant for the commissioners and proof that many follow the scriptural injunction, "Be not forgetful to entertain strangers." How many turn out to be angels is another question!

## TUESDAY, MAY 20

Choosing I Corinthians 1:18 as his text, the moderator of the previous Assembly, Bridgeton pastor Arthur Olson, gave the opening sermon prior to the first business session on "Two Attitudes toward the Preaching of the Cross."

Following the roll call the stated clerk, John Mitchell, gave his report. Among other matters it showed that the General Assembly Fund had available monies of \$9452 but had to spend \$10,814, leaving a deficit of \$1362. With the current year's budget (minutes to be printed, fees, stationery, committee and Reformed Ecumenical Synod expenses, etc.) estimated at \$11,175, a total of \$12,537 will be needed. At a later point in the meeting the requested contribution was set at \$1.40 per communicant member for the general fund.

July-August 1969

Mr. Olson (left) is about to hand the gavel to the new moderator, Mr. Clough.



Also at a later point the available monies for the Travel Fund were announced as almost \$10,000 (received from 94 churches), of which \$9277 was distributed to 84 commissioners. The Assembly is requesting \$1.60 per member for the 1970 Travel Fund—or a total of three dollars per communicant member for these General Assembly financial needs.

The 37th Assembly is to meet in First Church, Portland, Oregon at 8 p.m. on Monday, July 6, 1970.

## Officers

Messrs. Haug and Mitchell were re-elected to the offices of statistician and stated clerk, respectively. The report of the former showed that there are now ten presbyteries, and at the end of 1968 there were 170 ministers (of whom just over a hundred were in pastorates in this country), 116 churches and 14 chapels, and a total membership of a little more than 14,000. A net gain of 1.5 percent was the smallest in several years. Total contributions passed the two million dollar mark for the first time, up 5.7 percent over 1967, but benevolent giving as a percentage of the total again declined.

Nominees for moderator were Messrs. Elliott, Jenkins, Busch, Clough, Willis, and Knight. On the third ballot Mr. Clough was elected with 67 votes to Mr. Busch's 52. Mr. Clough has been pastor of First Church of Manhattan Beach, California since 1962. Messrs. Jenkins and Parker were nominated for assistant clerk, with the former being chosen.

The stated clerk presented three overtures and 22 communications (three of these at later points). Those requiring some action by the Assembly, together with the minutes of presbyteries and standing committees, were on motion referred to various temporary committees appointed by the moderator as follows:

Overtures and Communications — Elliott, Keller, Stonehouse, Commeret and elder Brown. Presbyterian Records — Meiners, Conrad, Curry, Albright and elders Larson and Warnock. Standing Committee Records—Champerness, DeMaster, Shaw, Horner and elders Flores and Bath. Administrative Matters—Busch, Piper, Whitlock and elders Barker and Hoogerhyde. Reformed Ecumenical Synod Matters — Knight, Galbraith, Cummings, Bettler and elder Lauxstermann. Complaint against Presbytery of Wisconsin — Eckardt, Tolsma, and Lewis. Complaint against Presbytery of the South — Edwards, Tavares and elder Smith.

## Standing Committees

First of the standing committees to report was that of Home Missions and Church Extension, presented by Mr. Marston, chairman. Messrs. Lewis Roberts and Ernest Geiger, retiring and new controller, respectively, for these committees, were given the privilege of the floor. It may be noted that the base salary for home missionaries in their first year of service was set at \$4800 as of January 1969 (plus a housing allowance where necessary) and the usual coverage of utilities, two-thirds of the pension premium,

and one-half of social security. About two dozen men received at least some support during 1968.

While support was granted to four new fields in 1968, the committee indicated that "unless additional funds are made available no new fields can be opened in 1969 or 1970."

Elected to this committee at a later point were Churchill (new member), Knight, Thompson and elders Roeber and Bellis to the class of 1972, with elder Lauxstermann (also new) named to the class of 1970, replacing elder Smith, resigned.

### Address of MacNair

After lunch the fraternal delegate of the Reformed Presbyterian Church, Evangelical Synod, the Rev. Donald MacNair, addressed the Assembly. "I want to talk about the RPC/ES as one individual sees it," he said. He assessed his denomination, with its background in two bodies that merged not quite five years ago, as "developing toward a mature church." Out of the old Bible Presbyterian Synod with its activism and strong sense of difference, there came a period in the mid-fifties when, in the providence of God, "circumstances triggered bigger thoughts as to what the church of Jesus Christ really is. . . and a new concept of our ordination vows," he believed. As Evangelical Presbyterians, "what had been a skeleton of theology became a total way of life" within which "we sought to try new things in doing God's work."



DONALD MACNAIR

In the later preparation for merger with the Reformed Presbyterian Church (General Synod) we again had "to think big" in relation to our eschatology, he said, for the sake of the larger cause in view. "We were mutually taught humility and subjection to one another." In the merger with that 140-year old body we again became "part of the stream of historic Presbyterians. No longer were we the same church as in 1937 or 1955—but a total movement that is positive and meaningful, despite real problems, as a tool of God in this age."

"We ought to look at our churches," Mr. MacNair went on, "to be sure God is in all our efforts. The Bible must be our message. I am encouraged by local congregations who see that they are mission: cores of believers are involved in personal evangelism, and more people are now working at it in our congregations." The newer churches are more and more insisting on the qualifications of elders prior to their nomination and election, he felt, "and we are developing in the right direction."

### A Means of Renewal

As to the churches — OPC and RPC/ES, now that matters have gone this far in meetings and in preparing a basis for possible union, "we can't be effective until we settle the matter. This issue can bless and renew us—or it can destroy us if not approached aright. The pressures of Satan are so real on you and on us," he stated, "that we dare not allow petty matters alone to keep us apart. I challenge you and myself, regardless of the answer, to seek to gain an honest appraisal of ourselves on the same criteria."

"If it turns out that we have so much in common, then let us ask, What for the glory of God for tomorrow will bring the greatest benefit to his cause? And are we prepared to make a decision as a step of faith in mutual trust?"

Mr. MacNair concluded by pointing out that the church is the people of God, "and the people of God in our churches must be totally involved in such a way as to be open to the Holy Spirit. We must bring the members of our churches into all the discussions so that together we may find God's will."

In response, Mr. Knight expressed

gratitude for these helpful words and their reminder that our churches must be both Reformed and reforming. He hoped that one day we might manifest organic oneness, conceding that there are differences to be evaluated. "Yet Paul pleads the very differences in gifts of the Spirit as a reason for the oneness of the body of Christ," he said. "As the time of decision-making comes upon us, we must approach our study in lowliness of mind, each counting the other better than ourselves."

In connection with the report of Mr. Parker, liaison representative to the World Home Bible League, a discussion arose as to the League's apparent expansion beyond its original purpose of simple Bible distribution into the church's work of evangelism. Further criticism came, particularly from Mr. Hills, as to the use of some contemporary translations in the work of the WHBL. Amended motions were lost and no recommendation at all was passed.

*In your reporter's opinion it is poor use of the Assembly's time to get sidetracked on such a matter for the better part of an hour. The Assembly may wish an annual report from its liaison representative, but it would be well advised henceforth to refrain from taking an "official" position on this type of organization. There are many organizations—both Reformed and generally evangelical, such as the Back to God Hour, IVCF, Boys' Brigade, religious publishers like Puritan Publications—that may or may not commend themselves to local support or cooperation under varying circumstances, but upon which our Assembly surely need feel no obligation to try to pass judgment.*

The fraternal delegate of the Reformed Presbyterian Church (Covenanters), the Rev. Harold Harrington, in his brief greeting spoke of a genuine love, respect and admiration for the OPC. He urged "caution in an age of casting aside covenants, zeal in respecting the consciences of Christian brothers, and prudence in charity." A demonstration of the oneness of the two bodies is seen in the Covenanters' participation in the Great Commission Sabbath school program both in attendance at staff meetings and in contributions of about \$30,000 over the past three years, he remarked. Mr. Eyres responded for the Assembly.



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# The Presbyterian GUARDIAN

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EDITOR

ROBERT E. NICHOLAS



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

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## Foreign Missions and Christian Education

Mr. Vail presented the report of the Committee on Foreign Missions. After a brief query regarding the need for replacements in Ethiopia, nominations were opened. From among eleven ministers and five elders, the following were elected (it took four ballots to get the third minister): Dunn, Ellis, R. Gaffin Jr. and elders Width and Bacon. Mr. Gaffin is new on the committee.

Mr. Breisch, vice-chairman, presented the report of the Committee on Christian Education. Following a few questions, on motion the committee was asked to seek ways and means of confronting the OPC constituency with the need and opportunity for Christian schools in our day.

In connection with the Sunday school publication program, the report showed a total investment of nearly \$350,000 in the period of 1961-1968. Sales have produced \$121,000 and designated gifts \$44,000. The remainder has been provided by \$58,000 in loans and the balance from the general funds of the committee. The curriculum is available in the Primary, Junior High and Senior High departments, with a Junior course now in preparation to be introduced in about two years. Some 350 schools are using the materials, nearly 250 of them outside the denomination.

The supper hour was reached at this point, and the evening was open for meetings of the temporary committees to which work had been assigned.



Clerks Jenkins and Mitchell are busy throughout the sessions.



One of seven temporary committees that served during the Assembly.

WEDNESDAY, MAY 21

Elected to the Committee on Christian Education, class of 1972, were: Breisch, Knudsen, and Grotenhuis and elders Sandberg and Elder, all incumbents.

The illness of a newly received minister, Mr. Eugene Williams, pastor of the Cedarloo congregation in Iowa, was the occasion for special prayer. He had been taken to a local hospital, and a later report indicated a critical state following surgery for a ruptured appendix. Commissioners were thankful to God to learn that he was on the road to recovery by the end of the week.

## Stewardship Committee

Most of Wednesday morning was taken up with discussion arising out of the report of the Stewardship Committee presented by Mr. Barker. The current year's budget calls for \$425,000 for the three standing committees—and of this amount \$366,000 is expected from Orthodox Presbyterian churches. The recommendation for 1970 holds the line at that same \$366,000 figure, some \$50,000 less than these committees felt they needed for their efforts next year.

Mr. Atwell, stressing the importance of this issue "when we live in a culture which is disintegrating," said that we "may not adopt the materialistic mores of a non-Christian culture. The Lord has prospered us and we must not rob our people of their duty and privilege of stewardship. You and I aren't telling our people the whole gospel if we aren't emphasizing the joy of giving." He expressed the opinion that one reason for a poor response to appeals is that we ask too

little in terms of what truly sacrificial giving demands in the desperate situation of our day.

Others felt that we needed to appeal for more specific needs rather than "to meet the budget."

Mr. Galbraith proposed the following amendment to the committee's recommendation: "and to that end (the providing of a minimum of \$366,000) the Assembly urges every congregation, in the strongest possible terms, to adopt a benevolence budget which will raise the vision and the financial stewardship of the congregation."

"The budget by itself doesn't solve the problem," he affirmed, "but consideration of a benevolence budget of higher goals does enable the session to deal with the spiritual problem, if there is one. The Stewardship Committee doesn't have the faintest idea of what congregations are willing to do. If churches will set a budget and so inform us, your committee will have some idea of what to aim at."

One of the elders testified that a planned proportionate system for benevolence is working and has brought increased giving, and a couple of pastors acknowledged that "the vision must be caught from us who are the leaders."

The amendment was carried, after a proposal to restore \$50,000 to the 1970 budget was defeated on the ground that "we ought to leave the figure as recommended and then try hard to surpass it!"

## Question of Priorities

Mr. Georgian raised the question of proportionate amounts in the combined budget: "Does the Stewardship

Committee do anything about the ratios? Shouldn't we be doing more in the area of home missions in our changing times?"

Mr. Barker thought the committee had taken at least something of a critical look at the budgets submitted, adding that if the church had more nearly met recent goals a significant change in ratios would have been noticed. Mr. Johnston, however, felt that the committee "hasn't really looked over the total opportunities facing the church and tried to decide how best to meet them and what should have the priority in emphasis now. There will be differing ideas as to what the ratios should be," he said, "but we should face up to it. The basic responsibility for biblical stewardship rests on sessions and pastors and they need encouragement," he concluded.

Elder Smith wondered if some congregations are trying to support too many other worthwhile organizations, to the neglect of prior responsibilities to the Orthodox Presbyterian cause.

The Stewardship Committee was continued and by an amendment proposed by elder Elder "requested to review its own functions and purpose, its own composition and structure, and

its lines of communications with the churches; and to report to the 37th Assembly with recommendations for improving its effectiveness." Elder Metzger was reelected to the class of 1972.

### Christian Reformed Delegate

In the midst of the above discussion, following the mid-morning recess and the taking of a group photo, the fraternal delegate of the Christian Reformed Church, the Rev. Esler Stuart, gave a brief address. Noting continued contacts between the two bodies, particularly through their respective committees to confer with one another, along with some questionings and perhaps less cooperation in some areas, he made a few practical suggestions. He thought, for example, that we might share on occasion both news and editorial comment in representative periodicals and seek more pulpit exchanges; we could also jointly promote Christian schools and youth conferences. "It is time to step up our concern for moving together," he concluded. Mr. Peterson responded for the Assembly.

Mr. Ralph English, missionary-appointee to Korea, was introduced by

Mr. Galbraith and asked to say a few words, as he was soon to leave for the West Coast and then for the Orient. The Englishes and their four children arrived in Seoul, Korea about August 20.

Mr. Bachman gave the report of the Committee on General Benevolence. Its budget for the current year is just under \$16,000, and a goal of \$1.75 per communicant was set for the committee's ministry of mercy. It was recommended that local officers "earnestly determine that some offering be sent to the denominational work of compassion, beyond the sphere of local responsibility." Reelected to the committee were Mr. Bachman and elder Tolsma.

Elder Hoogerhyde presented the report of the Committee on Pensions. The new plan with its insurance provision went into effect this year. This committee also administers the hospital plan and notice was given of a probable change to include major medical coverage, which change has since been made. Elders Hoogerhyde and Keenan and Mr. DeVelde were elected to the class of 1972.

*(to be concluded)*

## COMMISSIONERS AT THE 36TH GENERAL ASSEMBLY OF THE ORTHODOX PRESBYTERIAN CHURCH





## EDITOR'S MAIL BOX

Dear Sir:

In the April issue of *The Presbyterian Guardian* the editor suggests that the question of the Sabbath brought before the General Assembly is a matter which does not involve indifference to doctrine or the moral law. Reminding us that sanctification is a life-long process for both officers and members, he urges us to restrict dealings with such divergences to the discipline of instruction and debate.

The Apostle Paul wrote to the members of the Corinthian church as to babes in Christ. We err when we expect full maturity of babes. The requirement for membership is not spiritual maturity but true God-given faith. The essence of that faith is submission to God, an earnest desire to serve God and to live in obedience to his Word. The pastor's task is tenderly to shepherd such babes in Christ, feeding them the milk of the Word for their sanctification as well as providing the strong meat of God's Word for the nourishment of those more mature in their Christian life. It may be that at times the church has been too harsh in discipline where the discipline of teaching would more effectively serve the desired ends.

### Spiritual Maturity

The duty of the officers of the church to shepherd the sheep, however, points out the necessity of spiritual maturity on their part. We rightly demand of them a competent knowledge of the Bible and evidence of some ability to communicate this message to others. Likewise, it is requisite that they manifest maturity in the Christian life. Concern for the purity of Christ's church should lead the presbyters—in the Session, Presbytery, and General Assembly—to exercise the greatest possible care that the shepherds of Christ's flock earnestly follow and faithfully proclaim God's law as the guide for Christian conduct.

Reference by the editor to divergent views expressed in the pages of the *Guardian* on the application of other commandments of God's law does not justify laxity in regard to a denial of the position of our standards on the fourth commandment. Perhaps, rather, it points to the need for a more careful study and consistent application of all of God's law as the norm for God's

people in their relation to God, the world, and the neighbor. Neither the fourth nor any other commandment can be removed from the law of God. The church is not being "rigid" when it seeks to insist on adherence to our primary and subordinate standards in regard to God's norm of conduct, the moral law.

The question before the church is not peripheral but whether or not certain views and teachings are contrary to the moral law. Concern for the purity of the church demands that careful and prayerful consideration be given to that question.

FRANCIS E. MAHAFFY  
Chicago, Illinois

## Work on New Bible Translation Continues by Evangelical Scholars

It was a confusing time. The church was in a ferment. And the fact that there was a babble of Bibles—a multitude of different translations—didn't help. None of the Bibles really was in the common language of the people. None had won general acceptance by all Christians for use in all circumstances, i.e., in church liturgies, for private devotions or family reading. There seemed to be different Bibles for each of these purposes.

So a group of Bible scholars, dividing themselves in separate teams, began work to provide a more modern translation in more understandable English. It was hoped the one Scripture could be used universally in church and home. This was the situation in the early 17th century when work on the magnificent King James Version of Scriptures was begun in England by command of the reigning sovereign.

It is also remarkably like our own times as a new translation, designed to supplant the now-archaic but still beloved King James Version, is being launched by another group of scholars. The 20th-century translators hold the same view as those of the 17th—that the Scriptures are God's inspired Word, given from on high, and speaking to our day and its problems.

### Effort Compared with King James Version

Though there are many similarities between the 17th-century translation and today's effort, there are some differences. The KJV was done at the call of the King of England. The new translation is being sponsored by the New York Bible Society, one of the oldest such institutions in the United States.

A total of 47 scholars, mostly from Cambridge and Oxford Universities, was drawn into the KJV translation work. At the peak of the modern translating, there will be well over 100, representing a cross section of educational institutions and denominations and geographical areas of the United States.

The 17th-century translators realized, in the word of one of them, that they would be attacked "by extremists from both right and left," because of their work. And yet to them only one thing mattered: that they should have the approval "of their own good consciences." The modern translators hope they'll escape such extreme criticism, according to one of their number—Dr. Burton L. Goddard of Gordon Divinity School, Wenham, Massachusetts — but they heartily concur in the wish to follow "their own good consciences."

### Fifteen-Man Committee

The 47 KJV translators, like their modern counterparts, worked in committees. It was said of them: "They were not too many lest one should trouble another; and yet many, lest many things might escape them." There were six such committees, three working on the Old Testament, two on the New Testament and one on the Apocryphal books, which, according to Dr. Goddard, were accustomed to being printed in the back of some Bibles of the time, not as Scripture but as pious literature.

The ancient scholars were preachers and theologians, like most of their modern counterparts, filling pulpits on Sundays and poring together over the ancient Greek and Hebrew texts during the week. Said Dr. Goddard:

"They worked individually and together in their teams, passing translated material from group to group for review and criticism. The six teams' work was reviewed finally by an overall committee of 12, remarkably similar to the 15-man Committee on Bible Translation which will have final responsibility for our new translation." Dr. Goddard is vice-chairman of the Committee.

There will be 20 teams working on the modern version when the translation gets to its height within the next year or two. In addition, there are special editorial committees for the Old and New Testaments, plus a general editorial committee.

In King James' day, as in ours, there was no lack of Bible translations. They were not, however, the works of groups of scholars but mostly translations by one or two men. The English Scripture versions in use in the 17th century included Tyndale's Bible, the Great Bible, the Geneva Bible, the Bishops' Bible, and the Coverdale Bible. There also were a few in foreign languages including, of course, Martin Luther's German translation.

The Bishops' Bible, which had been done by a group of prelates of the Anglican church, was used almost exclusively in the churches. In English homes, the Geneva Bible was well accepted. The English Crown, however, looked with disfavor on the Geneva Bible. Its accompanying commentary, supplied by theologians who had little love for thrones, cast doubt on the divine authority of kings. One of the suspicions of that day was that King James authorized his famous version in order to end the common people's reliance on the Geneva Bible. He, himself, declared that it was the worst of all the translations then in existence.

### "One Principal Good One"

The KJV translators, themselves, cast no such disparaging remarks on other versions. In a preface to their work, they acknowledged that there were already good translations in existence but "out of the many good ones we wish to make one principal good one." "Such is our view," Dr. Goddard said. "We say that each of the versions now in current use has made a contribution to a better understanding of the Word of God. But in

each there is something to criticize. We will not hesitate, however, to refer to these other translations for help when needed, even though, like the KJV translators, our principal reference is to original Greek and Hebrew sources."

Also, like the KJV scholars, the Committee on Bible Translation will publish alternative marginal readings with the text. To critics who object to such alternate readings, the modern scholars have the same answer as did the 17th-century scholars who said: "Some people would prefer a false appearance of certainty to an honest admission of doubt" as to the originally intended meaning.

But an effort will be made not to cumber the new Bible with too many marginal notes. Dr. Goddard indicated that "when something major comes up, and where we find an almost equally valid alternative, we will put it into the margin." "The KJV translators expected to be charged," he noted, "with making too many changes from the other Bibles in existence. But they said this was a virtue, not a fault. They said that although they were all scholars they were not trusting in superior knowledge to make a successful translation, but prayerfully trusted God for the result. We in the 20th century can surely say the same thing of ourselves."

### Modern and Dignified

Dr. Goddard pointed out that a translation in modern, yet dignified language, holds a hope of winning the attention and respect of young people in particular. "The younger generation," he said, "is rebelling against anything traditional. This is especially true of religion and of any Bible they regard as antiquated. In addition, people who are not churchgoers need to have the Word of God in language they understand, not filled with church jargon, or ecclesiastical and theological terminology."

Nobody translates the Bible in a hurry. The KJV translators used seven years (1604 to 1611). The new translation is expected to take at least as long, according to the Rev. Y. R. Kindberg, general secretary of the New York Bible Society. Dr. Edwin H. Palmer is executive secretary of the Committee on Bible Translation, which has overall supervision of the task.

## Sorrow Mixed with Joyful Hope

*The following statement written by his father was read at the funeral of Bernard J. Stonehouse, Jr., who died in July in his seventh year. We print it as an expression of the hope that brings comfort to Christian parents at such a time and until our risen Lord returns.*

His life began in a bitter-sweet way. The day of his birth was also the day of his grandfather's funeral. I remember the gladness in a fine first-born child, a son, and the tears of loss all mixed together. He was all the more precious to his parents because he came at a time of real loss and by his coming eased our grief.

He was precious to us also because he was bright, alert and precocious. He early gave expression of his love for Jesus, his delight in prayer and learning from God's word. All young children endear themselves to their parents and Bernie was no exception. My wife and I feel blessed to have innumerable fond memories of him.

Because of his extended illness, necessitating many trips to Boston, many whole days were spent with him. There were many hours of conversation with his mother and me. These seemed to mature him far beyond his years. But for all that, there was a boyish enthusiasm during the many periods when God renewed his strength and energy. His teacher said that when he was able to be in kindergarten he was like a "ray of sun shine entering the room."

God seemed all along to be preparing him for heaven. Without fully realizing that his death was near he often said, "I think it would be nice dying as a boy and going to be with Jesus." A week before his death, he was asked what he thought was Jesus' greatest miracle. We would expect an answer like the feeding of the 5000 or walking on water, but his answer was—Jesus' death, because he died for our sins that they might be forgiven.

At the end, he was calm, although his body was racked with pain. No matter how he was feeling, he always said he was feeling good. An hour before his death, I came rushing into his room and asked, "How are you?" He answered, as always,

"Good." His contentment and courage were remarkable results of God's grace sustaining him.

The past two years have been an amazing experience of God's love demonstrated in people's hearts. Throughout his illness, he was showered with love on every hand. My wife and I have been awe-struck and thankful for the practical helpfulness and prayerfulness of so many people. We have many vivid thoughts of the loving concern of many here today and many more people far from here.

God tells us, "Bear ye one another's burdens and so fulfill the law of Christ." How richly we have felt that kind of support!

Today is much like the day of Bernie's birth. There is a mixture of sadness in our personal loss together with joy in knowing that God's preparation is complete and Bernie has joined his beloved Jesus. Along with tears, a doxology of praise to God is in our hearts. "The Lord has given, the Lord has taken away, blessed be the name of the Lord."

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## Captain With The Mighty Heart — 12

# The Reformer

HENRY W. CORAY

Volcanic eruptions are preceded by rumblings and other disturbances, nature's warning that an explosion is about to occur. These is a sense in which the same is true in the ecclesiastical realm.

As early as 1923, concerned churchmen began to sound the alarm in the form of admonitions to the members of the Presbyterian Church in the U.S.A. Dr. Robert Dick Wilson, an esteemed professor at Princeton Seminary, wrote a letter to the denomination's Board of Foreign Missions stating that it was his conviction that certain secretaries of that organization were erring grievously "in some of their policies with regard to the work entrusted to them by the church."

Again, in the November 22, 1923, issue of *The Presbyterian*, this strong statement was put forth editorially:

Discussion of the Board of Foreign Missions grows more intense and widespread. Nothing now can restore confidence but a full and clear knowledge of the facts and correction of errors. The causes for critical discussions of the Board are three: (1) The public repudiation by certain members of the Board of the deliverances of the last Assembly touching essential doctrines of the Word of God and our Standards. (2) The promulgation of rationalistic teaching by certain union schools on the foreign field, which schools are supported in part by funds entrusted to our Board, and that at the expense of institutions which are thoroughly loyal to the Word of God and our Standards. (3) The apparent antagonism or indifference of the Board toward the China Bible Union.

*Mr. Coray resumes his series of vignettes on the character and conflict of the man whose leadership gave rise to Westminster Seminary and the Orthodox Presbyterian Church.*



The seriousness of the defection is established by the fact that at the General Assembly of 1924 the Standing Committee on Foreign Missions issued a mandate to the Board of Foreign Missions: "If there should arise in the work of these enterprises (union and cooperative projects) a situation in which teachings unsound or injurious to the Evangelical Faith are

given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such should withdraw from further participation."

### Mandate Ignored

The Board revealed its contempt for the directive by ignoring it. And so, as would be expected, the erosion continued.

In 1932 two startling developments rocked the evangelical wing of the church.

One, a book titled *Rethinking Missions* was published, the product of an investigation of a so-called Laymen's Committee, a group of liberals who made a whirlwind tour of foreign missions and reported their conclusions in print. Dr. Machen, in his pamphlet, *Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.*, wrote:

The resulting book constitutes from beginning to end an attack upon the historic Christian Faith. It presents as the aim of missions that of seeking truth together with adherents of other religions rather than that of presenting the truth which God has supernaturally recorded in the Bible. 'The relation between religions,' it says, 'must take increasingly hereafter the form of a common search for truth' (p. 47).

It deprecates the distinction between Christians and non-Christians (pp. 58, 141); it belittles the Bible and inveighs against Christian doctrine (pp. 102 f. and *passim*); it dismisses the doctrine of eternal punishment as a doctrine antiquated even in Christianity (p. 19); it presents Jesus as a great religious Teacher and Example. . . but expressly not as very God of very God; it belittles evangelism, definite conversions, open profession of faith in Christ, membership in the Christian church (p. 277).

Arresting is the fact that two members of the Board of Foreign Missions, Mr. James M. Speers and Mrs. John H. Finley, were also members of the Laymen's Committee. When this was called to the attention of the Board, it looked the other way.

### Pearl Buck's Views

In the second place, Mrs. Pearl S. Buck, the gifted writer, who with her husband served as missionary to China, laboring under the supervision of the Board of Foreign Missions, opened an assault on several basic Christian doctrines. Said she:

Mr. Kenneth Austin  
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Even though it is proved in some future time that there never lived an actual Christ and what we think of as Christ should some day be found as the essence of men's dreams of simplest and most beautiful goodness, would I be willing to have that personification of dreams pass out of men's minds?

I am not inclined to blame human beings very much. I do not believe in original sin.

Some of us (Christians) believe in Christ as our fathers did. To some of us he is still the divine son of God, born of the virgin Mary, conceived by the Holy Spirit. But to many of us he has ceased to be that.

The above words are quoted in the Machen pamphlet already referred to, *Modernism and the Board*. Adds the Princeton professor:

**One thing is certainly to be said for Mrs. Buck. She is admirably clear. Her utterances are as plain as the utterances of our Board of Foreign Missions are muddled.**

Machen wrote the Board, calling its attention to Mrs. Buck's pronouncements. The Board did nothing. Presently when Pearl Buck tendered her resignation as a missionary, that body accepted her resignation "with regret."

There is further evidence, carefully documented in the Machen pamphlet, that the Board of Foreign Missions was deeply implicated in theological liberalism, "another gospel which is not another." The significant point is that the Board simply refused to face issues, but sent up a smokescreen in an effort to divert attention from the thrust of Machen's allegations.

### Overture to Assembly

On January 24, 1933, J. Gresham Machen presented a resolution to his Presbytery of New Brunswick, overruling General Assembly, in effect:

(1) To take care to elect to the Board of Foreign Missions only persons determined to adhere to essential verities of the Christian Faith, such as the full truthfulness of Scripture, the virgin birth, the substitutionary atonement and the bodily resurrection of Christ.

(2) To instruct the Board that no man who does not insist on the absolute acceptance of the above doctrines by every candidate for the ministry

qualify as Candidate Secretary of the Board.

(3) To instruct the Board to see to it that an unswerving faithfulness to the gospel as contained in the Word of God, over against false doctrine, is of paramount importance in its dealings with candidates for service.

(4) To warn the Board of the great danger of cooperation with union enterprises, in view of widespread current errors.

Upon the presentation of the overture Dr. Robert E. Speer, Senior Secretary of the Board, rose to defend the stance of the Board and to speak for the defeat of the resolution. Dr. Speer, professing to be a conservative in doctrine, actually was a representative of the school which adopts a pacifistic attitude toward all shades of falsehood. A brilliant rhetorician, he carried the day in spite of Machen's passionate plea for action against the unbelief represented in and by the Board. The result: an overwhelming defeat of the overture.

But on May 25, 1933, the conservative Presbytery of Philadelphia passed the overture and thus brought the issue before the General Assembly, which met three weeks later in Columbus, Ohio. It seems clear that the sessions of that Assembly reached a new low in ecclesiastical log-rolling. Says Edwin Rian in *The Presbyterian Conflict*:

Every conceivable parliamentary trick was used to stifle debate and to stir the emotions of the commissioners to loyalty to the Boards of the church. In the midst of the majority report of the Assembly's Committee on Foreign Missions, for example, the memorial roll of missionaries was read and then the whole Assembly sang, "For All the Saints Who From Their Labors Rest," thus prejudicing the Assembly in favor of the report. . . Another demonstration of prejudice and bad taste was the introduction which Dr. Mc-

**A Reformed Testimony in  
WICHITA, KANSAS**  
The Reformed Presbyterian Church  
6300 Tarrytown, Park City  
G. I. Williamson, Pastor SH 4-1305

Dowell, the Moderator, gave to Dr. Speer, when he said, "Dr. Speer. . . of whom it could be said, as was said of his Master, 'In him was life and the life was the light of men'."

### Collision Course

In the debate which followed the introduction of the overture, those giving the majority report were granted almost unlimited time, while the two men presenting the minority report, Robert Marsden and Peter Stam, Jr., were allotted the grand total of fifteen minutes! Naturally the majority report, whitewashing the issue beautifully, carried by a thundering vote.

The outcome signified a sweeping victory for the liberal-indifferentist coalition. Machen and other conservatives had fought a good fight—and lost. There was, they concluded, only one consistent course of action remaining. Before leaving Columbus, Dr. Machen and H. McAllister Griffiths issued the following statement:

**In view of the action of General Assembly of the Presbyterian Church in the U.S.A. resisting the movement for reform of the Board of Foreign Missions, a new Board will be organized by Bible-believing Christians to promote truly Biblical and truly Presbyterian mission work.**

The decision was of historic importance. It minted a radical and positive protest against the cancerous unbelief that was increasingly weakening the testimony of a once great church. It also meant embarking on a collision course for Machen and his colleagues in the struggle that was already convulsing the Presbyterian Church in the U.S.A.

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