

The Sunday School Times

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conferences; and if we have enjoyed some of the wealth that is to be found in Christian literature, then He expects us to pass on these blessings to others. A vivid illustration of this truth appeared recently in a *Time* report entitled "What Is An American?" It described many of the pleasures and privileges we have in this country, told of some of the things that Americans are doing to bring relief to the suffering peoples of Europe, and concluded: "Americans were beginning to understand what it meant to say: 'I am an American.' It meant more than owning the atom bomb, or having steak for dinner, or the inalienable right to yell, 'Kill the ump.' It had begun to mean: 'I am a citizen of a privileged and therefore obligated nation. I am no longer the prodigal

son of Europe. I am my brother's keeper. But only free men can be my brothers.'" Being an American is a privilege and it involves great responsibilities; but to be able to say, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ" (Phil. 3:20, R.V.), is a far greater privilege, and brings with it much greater responsibilities. It is our duty to let men know of the Bread of Life, which alone can satisfy and save their souls. We must not expect ease and comfort and rest here and now, but must be willing to spend and be spent for Christ. "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke 12:48).

They "Walked No More With Him"

By Martha Snell Nicholson

John 6:66

THEY "walked no more with Him." Oh, grimmest tragedy That ever came to man— That they should daily see The Saviour's lovely face, And that their ears should hear His voice, and they could touch His robe, He was so near; And yet, when came the test, They "walked no more with Him." And then my heart turned sick With grief, my eyes grew dim Thinking of some I love And of their judgment day, And of their black despair When they shall hear Him say, "Through all the long eternity Ye shall never walk with Me!"

Privilege and Responsibility

Spiritual riches are not given to us to enjoy alone. If God has given us great privileges in respect to Christian fellowship, and far-reaching friendships with His servants throughout the world; if we have had the advantages afforded by Bible institute studies, Christian college courses, and refreshing times at

Reaching This Generation for Christ

IF ADOLF HITLER could poison one generation of German youth and wreck the world, what might we not do for such a world if one American generation could be reached for Jesus Christ! The real issue today is not Russia or the atom bomb, important as they are. The issue is Christ or Antichrist, God who became Man or the man who will claim to be God. The lines are drawn, and multitudes are on the march. Antichrist has a dynamic movement in full swing. It apes God and imitates the Church. It is winning converts by the millions. Its followers toil and suffer, are willing to spend and be spent, for what they believe. They know what they want and are going after it.

The only way to meet that revolution is with another revolution, a revolution that began centuries ago at Pentecost.

We must meet those, who professing themselves to be wise have become fools, with another kind of fools—fools for Christ's sake. We need a new outbreak of New Testament Christianity that will make a head-on collision, create a commotion, and precipitate a crisis. We have got used to Christianity. We take it for granted, and what we take for granted we never take seriously. The early Christians were at contrast to the world around; we are at compromise with it. Every chapter in the Acts records a crisis with the world, the flesh, and the Devil. Our Lord said the world hated Him and would hate us. This world-order is not just unchristian, it is antichristian. What some think is the world becoming more Christian is just Christians becoming more worldly.

We need to reach this generation with a fresh call to faith in, and fellowship with, the living Christ. Not loyalty to men and movements, but faith in Christ that issues in faithfulness to Christ. We are trying to reach men for this sect and that, rally them to this slogan and that. The disciples wanted Jesus to forbid one, not of their own number, who was casting out demons; but our Lord answered, "Forbid him not . . . for he that is not against us is on our part" (Mark 9:39, 40). The issue is not, "Is

Comfort for Dark Days

"Our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:3, 4).

"Christian Faith and Life—A Program for Church and Home"

The new Presbyterian curriculum for Sunday school

By OSWALD T. ALLIS, Ph.D., D.D.

SEVEN years ago the Board of Christian Education of the Presbyterian Church in the U.S.A. appointed a committee to prepare a new curriculum for use in its Bible schools. This committee has been actively at work; the results of its labors are now available; and the "New Curriculum" is to be introduced in October. Since this program is represented as being not only new but as constituting a distinct advance on methods hitherto employed, its appearance is an event of great importance, not only to Presbyterians but to members of all evangelical churches. For all earnest Christians are or should be interested in the subject of Christian education, especially at a time when the impotence of secular education and the inadequacy of much that is called "religious" education has become so glaringly apparent, while juvenile delinquency has attained alarming proportions. Will this New Curriculum meet the need and demand for real Christian education in these critical days? Should other denominations accept its principles, adopt its techniques, and follow its lead? These are important questions which are raised by the New Curriculum.

Since the New Curriculum is both elaborate and complicated, a brief description is necessary before it can be properly discussed. The official prospectus is called, "Christian Faith and Life—A Program for Church and Home." It is a somewhat lengthy document (thirty-two quarto pages); and it states the general nature of the New Curriculum and enumerates and describes the features that are regarded as distinctive in it. It also describes the materials for study, which are quite numerous (pictures of about twenty different items furnish the cover design); and it states the cost, which is quite considerable. Let us look first at the distinctive features of the New Curriculum.

The Program of the New Curriculum

The distinctive features as stated in the prospectus are the following:

1. It is a *group-graded* system. Not counting the nursery child of three years, there are five age groups: Kindergarten (4-5), Primary (6-8), Junior (9-11), Junior High (12-14), Senior-Young People (15-21), the age-difference within the groups varying from two to seven years. Courses for adults are not yet provided. They will continue for the present to use the Uniform Lessons.

2. *Teacher-Parent Tie-Up.* For each of the five grades, quarterlies are provided. They are called: *Growing, Opening Doors, Discovery, Counsel, This*

In view of the perplexity and genuine concern among Bible-believing Christians in the Presbyterian Church over the "New Curriculum," the Times is publishing a critical analysis of this new course in a series of three articles (originally announced as two) by Professor Allis. The series is to be reprinted in pamphlet form, and further details will be announced later.

Dr. Allis is a graduate of the University of Pennsylvania (A.B.) and Princeton Theological Seminary (B.D.), and received the degree of M.A. from Princeton University, and Ph.D. from the University of Berlin. He taught in the department of Semitic Philology at Princeton Seminary, 1910-1929, was Faculty Editor of the *Princeton Theological Review*; and was for seven years professor in the Old Testament department, Westminster Theological Seminary, Philadelphia. He is now editorial correspondent of the *Evangelical Quarterly* (Edinburgh), and is well known as an able and scholarly defender of the faith.

Generation. Each quarterly has sixty-four pages, the first part being introductory, while the rest treats the thirteen lessons of the quarter in succession. The point especially stressed is that parents as well as teachers should use the quarterly and study the lessons with the children.

3. *Activity materials* are provided, consisting of picture-story books and handwork for the small children; quizzes and discussion topics for the older ones. These materials are primarily for the classroom, although in some cases week-day Bible readings are provided; and if used extensively they may easily take up most or all of the time available for teaching the lesson.

4. Fragmentariness, an evil of the "lesson-leaf" system, is overcome by means of *reading books*, which are to be used for the entire year as textbooks. The books provided for the three higher grades are: "The King Nobody Wanted," "Men Called Him Master," and "The Choice." The reading books for the smaller children are quarterlies.

5. "The Bible has a central place in this curriculum." One of the "foundations" on which the curriculum is built is this: "Our knowledge of the Bible must be greatly extended, and we must share that knowledge with our children" (*Growing*, p. 23; also *Opening Doors, Discovery*).

6. *Doctrinal emphases* are presented to the children in the light of their experience, consistently, and according to the level of growth.

7. The *illustrations* are numerous, artistic, accurate, and educational.

While all of these features are important, especial significance attaches to the fourth, fifth, and sixth; and we shall confine the discussion mainly to them. The great issue raised by the New Curriculum centers about the following questions: Is the Bible really *central*? and, Are the contents of the Bible correctly and accurately set forth in it? On these vitally important questions we observe:

I. Bible Not Central but Secondary

This statement, as we are fully aware, flatly contradicts feature No. 5 of the New Curriculum as stated above. But the New Curriculum itself furnishes ample evidence to substantiate it. We are told in the prospectus that "a great deal of concern has been expressed in the past as to whether the program of Christian education should be 'child-centered' or 'content-centered'" (p. 3). The aim of the one is described as being "to develop Christian character," of the other to "teach the Bible," and we are told that those who hold the latter view are "bitterly opposed" to the former.

This statement of the two positions, while admittedly extreme, indicates fairly clearly that the real issue in Christian education is not between a "child-centered" curriculum and a "content-centered" curriculum as such, but between a Bible-centered curriculum and one which is not Bible-centered. A Bible-centered program can be and should be child-centered, in the sense that it is adapted to the needs and capacity of the child in its different stages of development—milk for babes, strong meat for men! But the content of a Bible-centered program will be, throughout, the Bible and its precious teachings. A very little child can learn the words, "God is love." He can learn of the Saviour who said, "Suffer the little children to come unto me." And he can sing, "Jesus loves me! this I know, for the Bible tells me so." Such a program is child-centered and it is Bible-centered; and those who advocate such a program are opposed to the so-called child-centered program, not because it is child-centered, but because its content often has little or no Bible in it.

For an illustration of this vitally important difference we turn in the materials of the New Curriculum to "Religious Nurture in Nursery Class and Home," the book for parents and

teachers of the nursery child. It supplies "possible materials and activities" for every month in the year. The following are listed as "possible stories for November": "Helping Daddy," "Making Cookies," "Bread and Butter," "Thank You, God," "Family Fun," "My Book for Fall," which is the picture-story book for the nursery child has a full-page picture of a mother teaching her little girl to make cookies; and the opposite page tells the story, which ends in this way: "Sally cut out another cookie dog and another cookie dog and another cookie dog. 'Bow-wow-wow,' laughed Sally. 'It's fun to make cookie dogs. Roll out some more, mummie. I'll cut more cookie dogs.'" This simple illustration shows clearly that child-centered education is always content-centered education. This "lesson" is child-centered because Sally loves to eat cookies and to make things. It is content-centered because the chief content is cookies. It is not Bible-centered. There is no Bible-content at all. It is purely secular. There is nothing in it which would not find a suitable place in any weekday nursery school. Not merely this. In "Religious Nurture," parent and teacher are definitely cautioned against trying to teach children of nursery age Bible verses. "The Bible is an adult book written for adults. There are only a few incidents that are suggested for use with nursery children in this year's work." And, "The nursery leader does not 'teach Bible verses' but she seeks to live them with the children" (p. 167). This means that the program of the New Curriculum is at the beginning predominantly secular. So, "possible stories for July" are: "Our Picnic," "Good Milk to Drink," "My Bath," "Watching the Storm," "Ted and Mary on the Farm," "Mollie's Frog." *

Such examples as the above show that child-centered education, as it is commonly understood, is largely dominated by that secular philosophy which has found expression in Behaviorism, Self-Expressionism, and Progressive Education. Consequently, at an age when children are very susceptible to religious impressions, the emphasis is placed on the physical and ethical; and the teachings of that "adult book," the Bible, are supplied in very homeopathic doses, to say the least. Yet for generations Christian parents have told their little ones "Bible stories" and taught them simple Bible verses, quite oblivious of the modern idea that it is bad psychology and bad pedagogy to do this.

Furthermore, it is very important to observe that in the New Curriculum the principle that "the Bible is an adult book written for adults" is not restricted in its application to the nursery child. It applies in varying degree to all of the five grades of this course of study. This "adult book," the Bible, never becomes the real textbook during the entire age

period from three years old to twenty-one. The reading quarterlies for Kindergarten and Primary and the reading books for the higher grades are put first; and the Bible is studied primarily through the medium of these story books. The Bible is studied largely second-hand.

For evidence in support of this statement, we turn, for example, to the materials for Junior High. *Counsel* contains a brief article, "How It Works" (p. 5). It is illustrated by the picture of a young girl (the teacher) sitting with four books before her, *Bible*, *Counsel*, *Notebook*, *Master*. She has her finger at her lips and three queries (???) hover before her eyes—quite an appropriate cartoon! She is asking herself, "How does it work?" And "Mr. Johnson" (the superintendent) tells her (we summarize briefly): "The Bible is the foundation," "Counsel is for you—teachers and parents," "The Junior Hi Notebook is a class tool. . . . You may put it to any use that you find valuable." "The reading book, 'Men Called Him Master,' is woven into every lesson." The last two statements are especially noteworthy. The Notebook is a "class tool." This means that the work in it need not have been previously assigned. The reading book is "woven into every lesson." Observe the importance this assigns to the reading book (*Master*)! *Counsel* devotes about three pages to each of the thirteen lessons of the quarter. Each of these lessons, except those for the two Sundays at Christmas, has a "Pupils' Assignment for Next Week" (see pp. 27, 29, 32, etc.). Ten of these assignments consist in whole or in part of one or two chapters of the reading book (*Master*). By means of these assignments nine of the eighteen chapters in this book are read during the first quarter and five of them are reread. Only four of these assignments include, together with the chapter or chapters from the reading book, also verses from the Bible. The total of assigned Bible verses for the entire quarter is forty-eight, the equivalent of one rather long chapter in the Gospels! One entire lesson is devoted to the careers of Carver, Grenfell, and Mrs. Uemura, and has no assignment from either *Master* or the *Bible*. It is pointed out in the foreword to the reading book (*Master*, p. 6), and also in *Counsel*, that the pupil is expected to read the "Scripture References" which are listed in the index of *Master*, as constituting the basis for the more or less historical accounts given in the reading book. But every teacher knows how difficult it is to get pupils to read even the assigned work of any course, and how little attention they ordinarily pay to an index. Yet here the assigned work places the emphasis very definitely on the reading book rather than on the Bible, and on the Bible largely through the medium of the reading book. And the reading book

contains much "background" material which is not in the Bible at all.

The same applies to the reading book for Senior-Young People (*Choice*). It is called "this unique book," and the parent-teacher is told that it is not "a novel in the sense that other stories are novels. It is a textbook in story form, for study and discussion" (*This Generation*, p. 13). Chapters in it are assigned reading. Thus, the assignment for Lesson VII is: "Assign the reading of ch. 4 in *The Choice*, and ask the members of the class to bring their books with them next Sunday" (p. 43). There is no assignment from Scripture for this lesson. *The Choice* is a story of the Christian Church in Rome in the days of Nero. The great Bible textbook for the history of the founding of the Christian Church is the Book of Acts. But the setting of this story is placed after the close of that book; and *Choice* in its index of "Biblical and Other Sources" gives only three references to the Book of Acts. The main characters are either imaginary or are presented in settings or situations which are more or less imaginary as far as the known facts of history are concerned. Yet this is the real textbook for young people aged fifteen to twenty-one. Can such courses as these, which are based on the Bible largely at secondhand, be justly said to be Bible-centered? It is the reading book that is central. It is woven into the course of every lesson. Often it is the lesson. Whatever else the pupil may read or leave unread, the reading book is a "must." The teacher may be told that "The Bible is the main textbook" (*This Generation*, p. 13). But the whole course of study is dominated and determined by the reading book.

This method of instruction is described as Bible-centered and as representing a definite advance in the field of Christian education. To us it seems a very definite backward step. Bible-story books are not new. We have several excellent ones (e.g., Hurlbut, Mrs. Vos, Foster), which have been very extensively used, and have proved their value.¹ But they are definitely intended for small children. According to the New Curriculum, the story-book method of instruction is to be extended even to young people of high school and college age; and they are to have their knowledge of the Bible mediated to them by means of a realistic historical novel. If this is the new technique, there is much to be said in favor of the old. For it at least gave young people the credit of being old enough and mature enough to be able to study

¹ Hurlbut's *Story of the Bible*, by Jesse Lyman Hurlbut (John C. Winston Co., 1006 Arch St., Philadelphia 7; \$2.75).

Child's *Story Bible*, by Catherine F. Vos (Wm. B. Eerdmans Pub. Co., 234 Pearl St., Grand Rapids 2, Mich., \$3.75).

Foster's *Story of the Bible*, by Charles Foster (A. J. Holman Co., 1222 Arch St., Philadelphia 7; \$2.25).

this Book which is "written for adults," without having its facts and doctrines presented to them in story-book form. The most serious objection, at the present time, to this story-book method is that it can so easily become a subtle

and very dangerous means of introducing into the minds of young people (and their parents and teachers as well) the radical conclusions of the higher criticism.

(To be continued)

The World-Wide Need for Bibles

Urgent requests from many parts of the world which have been received by the American Bible Society

GENERAL MACARTHUR cabled to the American Bible Society on November 27, 1947:

"Reference personal cable to Commander-in-Chief 21 November. Contribution of American Bible Society of inestimable value to spiritual rehabilitation of Japan and is appreciated deeply. Demand for Bibles, Testaments, and Gospels is insatiable and beyond ability of Japanese publishers to satisfy, although proffered shipment of paper and binding material will do something to alleviate situation. Large numbers of Japanese Scriptures were lost during war and in addition there is great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan. Urge that American Bible Society's 48 plans be greatly expanded and that decision to discontinue publication after that date be reconsidered. Believe strongly that discontinuance or even decrease of production will be tragic to Christian effort in Japan if effected before the Japan Bible Society can assume full responsibility for meeting the extraordinary demand now existing."

This was the reply to the following radiogram sent six days previously to General MacArthur by Dr. Gilbert Darlington, treasurer of the Society:

"Must plan now for Japanese 1948 Scripture production stop Have published and shipped from USA about 1,400,000 Japanese Testaments stop Can ship 125,000 more also first edition 150,000 Japanese Bibles stop Can ship paper and binding material immediate delivery to Japan for publication in Japan stop Will production of 125,000 Bibles 600,000 New Testaments one million Gospels in Japan be enough to supply the demand during 1948 not planning further production in the United States."

Another significant message received by the Society a few months ago is this letter from Major General A. Perivoliotis, Chief of Staff of the Greek Army in Athens:

"Dear Sirs,

"The Command of the Greek Army is wishing to provide each recruit with a copy of the New Testament, which copy is to be kept by them on their release.

"The required number of such copies for the first period amounts to approximately 200,000. Of them, 75% are required in translation and 25% in the original text.

"In view of the fact that the prevailing financial conditions do not allow the Greek Army to purchase or print locally the said copies, it will be greatly appreciated if you would inform this Headquarters whether you can provide them gratis, as a gift. If not, please state the terms upon which you would be able to dispatch them.

"Trusting you will fully realize the scope of our efforts to propagate the Saint Scriptures within the Army and relying upon your full assistance, we remain,

"Sincerely,

"A. Perivoliotis, Maj. Gen.,

"Chief Staff Branch B

"Greek General Staff."

The American Bible Society has received many other urgent requests for Scriptures from Korea, the Philippine Islands, Bulgaria, India, Indonesia, Germany, and other lands.

Through the instrumentality of a leader of the Russian Orthodox Church who was visiting in New York City, the Society was enabled to send to Russia 10,000 Russian Bibles, 5,000 Russian Testaments, 100,000 Russian Gospels, and 1,000 Nestle's Ancient Greek Testaments. The Society has reliable information that these Scriptures have reached Moscow. The Society received word that the shipment of Scriptures made over a year ago was received, and that the copies were distributed. It is believed that the present shipment will be distributed promptly and that future shipments will be welcomed.

Letters from Germany show the high value placed upon any Bibles or portions of Scripture received by those in the war-torn countries:

I am fifteen years of age and a regular helper in the youth work of our congregation. We have Bible talks, but I never in my life had a Bible of my own. When I was confirmed our pastor had no Bibles for us. A few days ago he came to us with Bibles from America. I was one of the lucky ones to get one. I took it home and told my parents about it. They asked me to read them something, which I did. This was the first time in the life of our family they be joined in

Bible reading. I want to thank our brethren in America. I am happy and the whole life of our family has changed.—A boy of fifteen.

I have received two hundred copies for my work among refugees in the whole Province of Schleswig-Holstein. But there are over one million refugees in this province alone! I do missionary work and I go from camp to camp. If I want to be just I can hardly leave more than one or two copies in each camp. I wish I had more Bibles, and I wish some of our American benefactors could be present at our meetings to share the great joy which is created again and again just by one single New Testament. After service or Bible lesson I usually leave one copy with one of them and when I return after a week or two I ask what they did with the New Testament. It usually turns out that one of the refugees took the matter into his hands and formed a little Bible class of his own. That is the true community spirit, and from these cells Christian revival starts among the homeless but no longer hopeless. Once I gave the copy to a very small boy. He asked so much for it and he said he would lend it to the local Bible class whenever it was needed. But he wanted to own it, and you should have seen his shiny eyes.—A Protestant pastor.

Such communications are being received continually at the headquarters of the American Bible Society, which is a beehive of activity. They cannot supply the great demands for Scriptures, although restrictions on paper and printing have been lifted. A visit to the fine, modern building at 450 Park Avenue (at the corner of Park Ave. and Fifty-seventh St.), New York, is well worth while. The Society has a remarkable globe of the world, as tall as a man, indicating Bible distribution throughout the world; and in the unique library on the second floor there are hundreds of copies of old Bibles and portions of the Scripture in something over nine hundred languages.

A Christian Printer for Missionaries

By Maxwell D. Lathrop
Wycliffe Bible Translations, Inc.

"ALL my furlough," stated a missionary from Africa, "I have been looking for a printer who will reproduce the Old Testament stories that I have translated. When the printers see the unusual characters of our language, they throw up their hands and put me off, saying they are too busy or would have to charge an exorbitant price."

Other missionaries going among the Lisu hills people in the interior of China packed fonts of type in small cloth bags and dismantled a hand press and transported it by mule, in order to print the Word of God for that aboriginal tribe.

The American Bible Society has had constant difficulty in producing Bible translations that reach them from all over the world. Although recent photographic processes help simplify the re-

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"He Pleased God"

By T. O. Chisholm

CONCERNING one of old, a line
In Holy Writ appears—
That he pleased God and walked with
God

For full three hundred years.

I wonder how it came to pass
That he should stand apart
From multitudes unchronicled
As one with perfect heart.

It must have been he looked ahead,
Saw dimly, yet believed,
Drank of that Rock which followed him,
His triumph thus achieved.

Whatever else he may have done,
This gave him deathless fame.
Oh, that an epitaph like his
Be coupled with my name!

A brighter light is shining now
Than Enoch ever saw;
It broke upon the darkened world
When grace succeeded Law.

I, too, may walk as Enoch walked!
(How bright the way appears!)
May please and be approved of God
E'en to my end of years.

✽

Three Keys to Scripture

Incalculable treasure is stored in the Bible. It may be had without money, but not without cost. God has freely given it to us, but it will not open its doors to the superficial, thoughtless

reader who closes his heart's door to Christ. There are three master keys that will open the doors to its full understanding and enjoyment. These are: (1) a sincere acceptance of the Lord Jesus Christ as the Son of God and one's personal Saviour; (2) dependence upon the Holy Spirit as teacher; (3) comparing Scripture with Scripture. It will be seen that the possession of these keys involves the will, for only by a definite act of the will can one receive Christ as Saviour; it means that one must humbly submit to the teaching of the Spirit as he reads; and it requires diligent and continual study if one is to understand any given passage in the light of other Scriptures. God in His mercy has made the way to Himself perfectly plain, so that any man can understand it if he is willing and heeds what God says. But

the Bible is the storehouse, and many cannot understand the Bible because they have never gone through this door. When the Lord Jesus appeared to the disciples after His resurrection, "then opened he their understanding, that they might understand the scriptures" (Luke 24:45). These were men who now believed on Him, and were ready to receive His Word. He had already given them this promise, even before His death: "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). If any man finds it hard to understand the Scriptures, let him search his own heart to see whether he has received these three keys from the hand of God.

The Sufferings of Christ

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things" (Matt. 16:21).

IN THESE troublesome days, when our hearts bleed and our souls cry out in agonized protest at the unspeakable sufferings being imposed on the Jews and the Gentile minorities, it is well for us to meditate upon the sufferings of our Lord Jesus Christ. If we can get a fuller conception of what it meant for Him to suffer on our behalf, we will receive simultaneously a deeper hatred of the sin that gives birth to all suffering, and be filled with a greater love for the souls of the unsaved multitudes.

Just as no one is able to approach Him in the extent of His compassion, His understanding, His love, and His grace,

so no one is able to compare with Him in suffering.

The barbarism that is being practiced today and that which was executed on our Saviour are both the result of sin—injustice, greed, hate, and wanton cruelty. Both were premeditated; for just as our recent enemies and their equally heartless successors are deliberately seeking out their victims and taking a savage delight in the suffering inflicted, so the Jews sought out Jesus with the avowed purpose of inflicting on Him insult, injury, and finally death. Both these persecutions were permitted by the overruling hand of God, and many of the present-day victims are of the same nationality as Jesus. Such are the parallels. What of the differences?

Even in the sight of sin-blinded men Christ was utterly blameless. In Luke 23:14 Pilate says, "Behold, I, having examined him before you, have found no fault in this man," and in verse 15, "No, nor yet Herod." The present-day Jewish victims are persecuted and killed by Gentiles, whereas it was His own people who refused to accept Christ and were His most bitter and vigorous opponents. Ever since, they have suffered because of their rejection of their Messiah.

Much as the current sufferers in the world today desire to avoid their ill-

Comfort for Dark Days

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

speaking, I will hear" (Isa. 65:24). "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "If ye shall ask any thing in my name, I will do it" (John 14:14). These are but few of the many such promises scattered all through the Bible.

Our Lord not only promises to answer prayer, but He *commands* us to pray. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things" (Luke 21:36). Paul reiterates the command, telling the Ephesians to pray "always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Pray without ceasing" (1 Thess. 5:17). We find in the Scriptures many other strong statements about prayer, such as that in James 4:2b, "Ye have not, because ye ask not."

Prayer Is Work.—Just as a lever is only of use to a man who has work to do, so prayer is primarily a means of doing work. God usually waits for a man to enter into the conflict with Satan before He works in his behalf. If a person is really going into the battle for God, he finds out at once that he must pray. When using a lever, a man sees the load to be lifted, looks for a suitable fulcrum, places the lever, and then exerts himself upon it. So, in meeting the needs of this world, one sees the need, looks to God in prayer, and, with his life in the attitude of prayer, works with all the energy he can exert. The Master's prayer in Gethsemane is the supreme example of the struggle involved in prayer. The literal translation of Luke 22:44 is, "And being in conflict, He prayed more intently." It is impossible for any of us to pray with the in-

tensity of labor that Jesus put into His praying. However, we can see that prayer is not primarily a labor-saving device, but it is that which makes labor effective; in fact, it puts us right into the center of such a great conflict that we are stimulated to give all we have to the struggle.

Multiple Praying.—Another advantage of the lever is that it makes it possible for several men to pull together in cases where they could not all get a hold on the load to lift it directly. This pulling together in prayer is encouraged by our Lord. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20). The disciples prayed together as a matter of course. After one such occasion, we read that "when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

The greatest single manifestation of God's power in human beings since the creation of man came by the use of the lever of prayer. After the ascension of our Lord the disciples "continued with one accord in prayer and supplication" (Acts 1:14). "And when the day of Pentecost was fully come, they were all with one accord in one place." The meaning is, of course, that they were meeting and agreeing together in prayer to God when the Holy Spirit came with power, and a movement was launched that is still continuing to penetrate farther and farther into the world to reach men and bring them to God and to eternal life through Christ. Let us not neglect the gift that is in us.

(To be continued)

II. "Christian Faith and Life—A Program for Church and Home"

By OSWALD T. ALLIS, Ph.D., D.D.

This is the second part of Dr. Allis's analysis of the New Curriculum published by the Presbyterian Board of Christian Education for use in Presbyterian Sunday schools. The concluding article will be published next week.

II. Reading Books Conflict With Bible

If the reading books—*King*, *Master*, *Choice*—were simply recommended as interesting stories, like "Ben Hur," for example, which are merely collateral reading, not to be taken too seriously, and making no claim to strict accuracy, the question of the disagreements between them and the Biblical narratives might be regarded as of relatively minor importance. But when teachers and parents are told that the reading book

is "unique," "not a novel but a text-book in story form" (*This Generation*, p. 13); and when every pupil has a copy of the reading book placed in his hands and is given to understand that it is *must* reading, that it is the reading book for the entire year, and that the material which it contains is "woven" into the structure of every lesson; and when from week to week he has definite chapters assigned to him to "read" or "reread," then the question of the agreement of

these books with the statements of the Bible becomes a matter of very great moment. We are certainly entitled to expect that under such conditions the utmost care will have been taken to secure complete agreement with the Bible. Otherwise, the one will tend to discredit the other in the mind of the pupil who follows instructions and checks the statements of the reading book by the Scripture references which are given in it. Unfortunately, the reading books often differ not only markedly but intentionally from the Bible and tend to confuse the pupil quite needlessly.

The opening chapter of *Master* represents Andrew and John as meeting a "stranger" (Jesus) and asking Him, although they were already disciples of John, "Could you tell us, friend, where John the Prophet is baptizing?" And later we are told that when Jesus was baptized they recognized Him as the stranger of whom they had asked the question. Yet John 1:29-42 does not suggest that they had the slightest contact with Jesus until John pointed Him out to them. The only Scripture references for this chapter are Matthew 3:1-10, 13, and Luke 3:10-16. John 1:29-51 is ignored. This leads us to observe that of the more than 100 references to Scripture given in the index to *Master* only 8 are to John. This is surprising. And yet it is not surprising to those who know the attitude of the critics to this Gospel. *King* uses this Gospel more frequently. But neither *King* nor *Master* refers to the raising of Lazarus.

In *Master*, Jesus' response to Jairus' appeal that He come and heal his little daughter reads as follows: "We must hurry," said Jesus and started swiftly toward Capernaum" (p. 77). The Scripture reference (Mark 5:21-43) gives no warrant for this. When did Jesus ever hurry? Why should He hurry now? Was He afraid He might arrive too late? Hurry is a factor in the lives of mere men which is noticeably absent from the earthly life of the God-Man, as it is portrayed in the Gospels.

In *Master* we have the author's account of the way in which Jesus settled the dispute among His followers as to which should be the greatest. We are told that this dispute brought them to "the very door of Peter's house," that while Jesus was speaking "Peter's little daughter peeked around the edge of the doorway," that Jesus called, "Come here, little girl," and "lifted her to his lap," that Jesus "gently put Peter's daughter in her father's arms and left the room." This is the build-up story, and the pupil is referred in the index to Mark 9:33-41. If the pupil is obedient and turns to this passage, in A.V., R.V., or even in R.S.V., he finds no statement that the house was Peter's and he reads simply that Jesus took a little "child" and set "him" in the

midst of them. Peter's little girl turns out to be a boy. It is, of course, true, although most teachers and pupils will not know it, that the Greek word for "little child" (*paidion*) is a diminutive and is neuter. But such New Translations as Weymouth, Ballantine, and Good-speed render by "him," while Moffatt and Verkuyl (Berkeley) have "it." Unless a subsequent issue of *Counsel* explains this difference, the parent or teacher of the proverbially bright boy or girl is likely to face a quite lively discussion, and an utterly needless one—how a little boy became Peter's little girl, or vice versa. This example violates the most elementary rules of sound pedagogy.

We would like to believe that the example just given is a slip. We cannot do this because it is only one of many examples of the freedom, not seldom indicative of a flair for novelty, which is sufficiently in evidence to be almost characteristic of the way in which the authors of the reading books treat the Biblical narratives which their books are supposed only to illustrate. Thus, in the account of the betrayal in the garden, we are told in *Master* (p. 164) that "a burly soldier knocked Peter backward; he fell heavily and lay still," and that when he "came to his senses" he made a desperate attempt to overtake the band of soldiers which had led Jesus away. The Scripture reference (Mark 14:43-50) makes no mention of this, nor does it suggest it. What it does tell us is that "they all forsook him, and fled." The "all" would naturally include Peter; and the words, "and Peter followed him afar off," do not at all suggest that as soon as Peter regained consciousness "he dashed headlong through the trees where the soldiers had led Jesus" in a desperate effort to overtake them. This story, as given in *Master*, finds no support in *Choice* (p. 110)!

A method that is used repeatedly in the reading books is to ignore, in whole or in part, an incident in its proper place and then refer to it later, as it were, reminiscently. This makes it easier for the author of the reading book to deal freely with the incident, curtailing or expanding it as he may see fit. The account of the temptation of Jesus is omitted at its proper place in *Master* (p. 13), and is introduced much later, being told reminiscently by Jesus when He is forced to rebuke Peter for his emphatic repudiation of the announcement that his Master is to suffer and die at Jerusalem (p. 104f.). It is there called a "vision," and is introduced with the words, "There was a time when I was tempted to preach some other message."

The Transfiguration is treated in the same way. We are told (p. 109) that Jesus knocked at the door of a room in the inn where He and His disciples

were stopping, and asked Peter, James, and John, "Will you come to pray with me in the mountain?" The beauty of the scene, as they "climbed steadily toward the summit of the mountain" (stated to be Mount Hermon), is briefly described. The climb gave an extended view. "As Peter looked, he could not keep back his homesickness; on the shore of that misty lake lived his wife and children. The flood of sunlight had gradually crept down the slope toward them, and now the four men (*sic!*) felt its warmth. 'Let us kneel here and pray,' said Jesus." That is all, as far as the incident itself is concerned, absolutely all! Imaginary background has been added, the Transfiguration itself has been left out⁸ completely, and we pass at once to the scene at the foot of the mountain. We turn over several pages to the beginning of the next chapter (p. 113). There we are permitted to overhear a little discussion between the three disciples. "If John the Baptizer really was Elijah," exclaimed Peter, "then the kingdom ought to be very near!" This suggests that Peter is comparing John with Elijah because he had just seen Elijah on the Mount. But he does not say so; and his words need not be taken to mean this. Moses is not mentioned at all. The voice from the cloud is referred to and John reminds his companions that the words, "You are my beloved Son!" are the same as those uttered at the baptism of Jesus. "Only this time we heard the voice too." Peter was mystified and he said so, but "James and John did not reply. They needed their breath because they were climbing a steep hill." This is the *reminiscence*, and the Scripture reference (Mark 9:2-10) is consequent to it (pp. 113, 114) and not to the incident itself (p. 109).

Even more striking is the treatment of the Crucifixion in *Master* (pp. 172-174). That awful scene which is described in all four of the Gospels is completely omitted; and we read of it only in an imagined conversation between the "two disciples," who on the road to Emmaus pass by Calvary and find the cross still there with the title still nailed to it. One of them asks the question, "Do you think others will be crucified on his cross, Cleopas?" and receives the answer, "Perhaps!" Elsewhere in this book (p. 20) the crucifixion of Judah of Galilee, a leader of the Zealots, is described in some detail and it is stated that "all the Zealots who had been hiding in the hills were crucified with him." The suggestion is not far distant that the death of Jesus was a heroic martyrdom which did not differ essentially from that of any (other) true Zealot or true Christian.

It should not be necessary to point out that if the reading books are to be, in any proper sense, a safe guide for teacher and pupil in the Bible class,

they should contain no anachronisms, certainly no glaring ones. Otherwise the historical setting will be badly out of focus. Yet *Choice* has violated this obvious principle repeatedly. This book describes events of A.D. 64. The hero is a Jewish boy who is named Clement because "there was such a man, and we still have a letter that he wrote about A.D. 95" (p. 9). Yet the author of *Choice* is guilty of the absurdity of representing the youthful Clement as listening to quotations from a letter which the real Clement may have written some thirty years later. This is absurd. And why, in dealing with the topic, "Tests of Love," should a quotation from this letter be given instead of a quotation from First Corinthians 13 upon which it seems clearly to be based? As of A.D. 64 a quotation from Paul's First Epistle to the Corinthians would be entirely in order, while a quotation from First Clement is a glaring anachronism. Besides this, to quote Paul is to quote Scripture. To quote Clement is not.

III. Bible Loosely and Incorrectly Quoted

If it is important that the reading books should be in full agreement with the Bible, this principle should apply especially to those passages where the Bible is or appears to be quoted and where references for these quotations are given in the index. Unfortunately this principle is not observed. Great laxity is shown in quotation, and liberties are taken for which there is no real justification. This criticism applies particularly to *Choice*, which has many of what appear to be Bible quotations.

Isaiah 53:7-9 is apparently quoted in full (p. 112). Examination shows that the words, "he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" are left out. The words, "and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken" are simply paraphrased and reduced to "and no one realized that he was cut off for our transgressions." And the words, "and with the rich in his death" are changed to "his tomb with workers of evil." This last is a purely conjectural change and it is especially offensive because it eliminates the prophetic significance of John 19:38-42.

Psalms 22 is apparently quoted in full on page 144 (see index). Careful comparison shows the following omissions: v. 1, "and from the words of my roaring"; vs. 9-13 omitted entirely; in v. 20, "my darling from the power of the dog"; v. 21, "for thou hast heard me from the horns of the unicorns"; v. 23, "And fear him, all ye seed of Israel!"; vs. 25, 26 omitted; vs. 29-31 omitted. Yet there is no indication of these omissions in the text or in the index.

Psalms 2 is apparently given in full

(p. 152f.). But in vs. 11, 12 the words, "And rejoice with trembling. Kiss the Son," are eliminated and the passage reads, "Serve the Lord with fear, lest he be angry," etc.

The quotation of what the index defines as Luke 12:4, 5 is introduced with the words, "Again Jesus said" (p. 274). Verse 5, "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him," reads in *Choice* as follows, "Fear him who is able to destroy both body and soul, so that the ruin is total and eternal." The thirty words of A.V. are reduced to nineteen. "Fear" occurs three times in the A.V., which follows the Greek closely, but only once in this paraphrase. Similarly in the quotation of 1 Corinthians 7:12-15, the twenty-eight words of v. 14 are reduced to eight: "For God has a purpose in this union" (p. 301).

Other examples of loose or inaccurate renderings are: "are eager to give" for "know how to give"; "your Father" for "your father who is in heaven"; "his parents" for "father or mother"; "his children" for "son or daughter" (p. 272f.). Mark 13:34f. concludes with the words: "It may be in the evening, at midnight, at dawn, or at noon" (p. 239) instead of "at even, or at midnight, or at the cock-crowing, or in the morning." Even R.S.V., which is fond of loose renderings, has "or in the morning." The author of *Choice* would be hard put to it, we believe, to justify his rendering "at noon." But perhaps he does not feel that it needs justification. Probably he would say that the author of "a textbook in story form" is not bound by the ordinary canons of historical accuracy. With this we agree. And it is for this very reason that we object so seriously to the prominent and central place given such story-book textbooks in a course of study which is affirmed to be "Bible-centered." The very fact that chapter and verse are given in the index for the passages

which are allegedly quoted, sometimes at considerable length, makes it doubly incumbent upon the author to quote correctly. Otherwise the student of the textbook may easily reach the conclusion that an author can have very little regard for the words of Scripture who does not hesitate to take such liberties with them as is done in these books. Or, he may conclude that the text of Scripture from which A.V. and R.V. are translated must be in very bad condition if such radical changes need to be made in it as appear in the reading books.

In view of this loose treatment of Scripture, which is characteristic of the New Curriculum, it is not at all surprising that it is being made a definite propaganda agency for the recently published "Revised Standard Version" of the New Testament and for other "modern speech" versions. Nor is it surprising that the King James Version should be lightly esteemed. Thus teacher and parent are told that "all junior highs find the King James Version of the Bible hard to understand" (*Counsel*, p. 27). This statement is far too sweeping, to say the least. In so far as it is true, it is largely due to the lamentable ignorance of the Bible in any form which is so marked today among both children and adults. But it is not the King James Version which is responsible for this tragic state of affairs. This version is our greatest English classic, and it is today the most popular of all versions in English. None of the modern versions compare with it for dignity and beauty. No educated man can afford to be ignorant of it. Most of the blame for this condition lies at the door of those who in the name of "scholarship" have been, for many decades, sowing the seeds of distrust of the Bible, and asserting that cultured people cannot believe what the Bible definitely teaches and that it can be made acceptable to the "modern mind" only by radical revision and reconstruction.

(To be continued)

Curiosity Gets 'Em

One way to distribute Christian tracts and periodicals, while on vacation

By WALTER E. GILLESPIE

IT'S one of the most interesting pleasures one ever experienced. Here's the story: After reading our copy of *The Sunday School Times*, the *Alliance Weekly*, and other Christian publications for which we subscribe, we file them away until we get ready to go on our vacation, or take a rather long trip by auto. Then we gather them all together and place a choice two-color tract on "The Way of Life Made Plain," by Norman H. Camp between the first and second leaves of each publication. These

are then rolled individually and tied with a string or held with a small rubber band. The rolls are then placed on the front seat of our automobile all ready to hand out or throw out to individuals as we roll along the highway.

On trips from Chicago down through Illinois, Indiana, Kentucky, and Tennessee to Tupelo and Oxford, Miss., and then on into Arkansas, Louisiana, and Texas, we encountered many Negroes as well as whites, either sitting or working near the road, and hundreds walking singly

or in groups as we rolled along at thirty-five to forty-five miles an hour. As we passed them, or just before getting to them, the person on the front seat at the right of the driver would be ready to throw out the roll, and when close enough would call out, "Hello! Something good for you," or some similar call in a hearty, appealing voice. It was surprising to see how individuals would go along the roadway, sometimes almost a hundred or more feet, to get the rolls.

In this way hundreds of periodicals and tracts were individually delivered. The ones with the pictures or verses of poetry on the front page were appealing. Almost every roll was eagerly picked up and opened. Pray for the readers.

LONG BEACH, CALIF.

Girls' Problems of Today

Discussed by Aunt Mary

Questions for answer, and other communications, may be addressed to Aunt Mary, The Sunday School Times, 325 N. 13th St., Philadelphia 5. No names or addresses will be published in The Sunday School Times; and if questions are too personal for an answer in these columns, Aunt Mary will be glad to reply individually if possible, if return postage is enclosed.

I am fifteen years old and am going to be a sophomore in high school. I was saved at nine years of age. When reading THE SUNDAY SCHOOL TIMES one day, I found your column and decided to write at once.

A certain boy was interested in me a while ago, and I guess I was too. Suddenly things changed and we broke up, but the girls and some boys continually tease me with him and link our names together. How can I make them stop? I've told them very seriously the truth about the matter, but they don't believe it.

I have prayed about it and will continue. I truly appreciate your column.

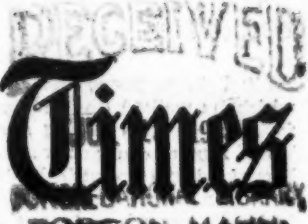
MY DEAR GIRL: I was glad to get your letter, and as your problem is one that others have in different places, to discuss it may help them, too.

It is regretted by all thinking people, especially Christians, that the subject of sex is so overworked in this country. As you know, little tots are asked, "Who is your girl friend?" or, "Your boy friend?" turning their minds in that direction too early in life. The causes of this are usually named as Hollywood, with its debasing influences, and the increasing use of liquor. It is painful to see how magazines and radio shows, not to speak of theaters, are permeated with this idea.

As you get into your teens and begin to take a natural interest in the opposite sex, it is very easy to form attachments that further development and greater experience may prove unfortunate. Of course you know that a Chris-

(Continued on page 601)

The Sunday School Times



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The Essence of Faith By W. M. Czamanske

FAITH is the certainty
Of things that are not seen,
The firm foundation of our hope,
The staff on which we lean.

Faith comes to those who hear
And heed God's saving Word;
It is the gift of wondrous grace,
By God Himself conferred.

Faith does not rest on works,
On some kind deed or thought,
But reaches out a beggar's hand
To take what Christ has wrought.

Faith trusts in Christ alone,
In His atoning blood,
The blood that bore our sins away
As by a mighty flood.

Faith is the victory,
With banners wide unfurled,
That makes us more than conquerors
And overcomes the world.

Out of the Pit

As wild animals are caught in camouflaged pitfalls so human beings are taken by the Devil. Occasionally men are given glimpses of the soul-chilling depths of the bottomless pit. The cold, dank air of a subterranean vault seems to permeate a seven-column book review in a current weekly journal. The author is described as "France's literary lion, a member of the Royal Academy

since 1924, a Nobel Prizewinner (1947)"; his literary style is "superbly polished" and by many "he is regarded as the world's greatest living man of letters." But by his own confession, and the all too clear statements of the review, he has practiced a revolting type of sin which Paul touched antiseptically in his Epistles, and which he doubtless had in mind when he said, "For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:12). A "Nobel Prizewinner" indeed, with an ignoble, infamous, immoral character. One literary critic described one of his books as "a product of hideous vulgarities"; the French Roman Catholics consider that another "was the Devil's own mischief"; the *Review Francaise* said, "His work is the most flagrantly unpunished intellectual and moral scandal of the century." But what are some of this man's own thoughts now at the age of seventy-eight? "Sometimes a Biblical text haunts him for hours at a time: "Except a man be born again." All this morning I repeated these words to myself and I am repeating them this evening, after having measured all day long the frightful shadow that my past casts

onto my future." He reads himself to sleep at night, but is plagued with insomnia, so "he gets out of bed, prowls about his rooms, drinks milk and chain-smokes cigarettes until he is tired enough to sleep again." Fifty-six years ago he wrote: "Shall I always torment myself thus and will my mind never, O Lord, come to rest in any certainty? . . . I am restless from morning till night, and at night my anxiety awakens me." "His daily antagonist is a very real Devil." That such a man should be hailed as a literary hero gives an idea of the depths to which our civilization has fallen. Long ago he "clearly foresaw the hazards of his moral shilly-shallying." This man's terrible record should be an awful warning to any who have been dallying with the truth of God, and a call to yield to Him before it is too late. It is fresh evidence that the heart is desperately wicked, and a challenge to all who know Christ to tell others of His saving power. Only if we have heeded the voice of the Spirit can we say, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psa. 40:2).

Railroading for Christ

This editorial by Ernest Gordon reviews "Ambassador on Rails, the Life Story of David J. Fant, Engineer-Evangelist," by Dr. David J. Fant, his son. (Christian Publications, Third and Reilly Sts., Harrisburg, Pa., \$1.50.)

IT IS a fine thing to hear a son telling proudly the story of his father's useful and beautiful life. A fine thing also to have this vivid picture of such a faithful Christian life to stimulate and encourage others in the Christian walk. William James wrote

Comfort for Dark Days

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. . . . I will feed my flock, and I will cause them to lie down, saith the Lord God" (Ezek. 34:11, 15).

a sub-Christian volume on "Varieties of Religious Experience," full of charm and artistry. Evangelical Christianity has a far vaster collection of biographies, written (and unwritten here below) on the variety of Christian testimony, and "Ambassador on Rails" belongs in it. It will have influence for a long time to come, both for the instruction it offers and for its racy, humorous, and heart-warming narrative. In the great day of His coming, Christ is "to be admired in all them that believe" (2 Thess. 1:10).

It is the story of David Fant, who came up the hard way from the poverty of the South of reconstruction days, who never had a "store suit" until he was fifteen, and whose education was

PERSONS REV E TIONS

III. "Christian Faith and Life—A Program for Church and Home"

The new Presbyterian curriculum for Sunday school

By OSWALD T. ALLIS, Ph.D., D.D.

IV. Unscriptural Simplifications

Since the lesson courses of the New Curriculum are carefully group-graded, it is to be expected that the teaching will begin simply and become gradually more adequate and complete. But simplification of the Gospel message for children ought never to involve misrepresentation of fact. The child of Junior age is told: "Whether the story has been told to you, as in 'The Young Man with a Daring Dream,' or you are reading it in 'The King Nobody Wanted' and in the words of the Bible, you are sure to discover one fact: Jesus had a job to do, and he did it. He gave his whole life to doing exactly what he knew God wanted of him; he was a good citizen of God's Kingdom" (*Junior Workbook*, p. 4). This is not a mere simplification of truth for children of nine to eleven years old; it is a dangerous misstatement or perversion of it. In a kingdom there are not citizens but subjects; and Jesus was neither citizen nor subject—He was and is King. He did not come as a citizen-prophet to preach a Kingdom in which He would set an example of good citizenship. To give such an impression is dangerously false. It is not Scriptural; it is the social gospel.

"The Young Man with a Daring Dream," a story told in "Kingdom of Love," by Blanche Carrier, is reprinted in full in *Discovery* (see p. 31). The young man is, of course, Jesus. But there is not a word in it about Jesus as the Saviour of sinners. His death is simply the tragically heroic fate of one who was utterly faithful to the proclamation by word and deed of a kingdom which the Jews and especially their leaders did not want. He proved "that he was right" by praying: "Father, forgive them. They do not understand what they are doing." He is represented as "the Son of God," as a perfect example for men. But His Saviourhood is completely ignored. Are not Juniors old enough to learn that "Christ died for our sins according to the scriptures"? To Jew and Greek the preaching of the Cross is an offense, to them that are saved (Juniors included) it is the power of God and the wisdom of God.

King gives the following account of the close of Jesus' earthly ministry:

On this day Jesus appeared to them outside Jerusalem, and said:

"All power has been given to me in heaven and earth. I am Lord and King of all men. Go and tell people of every nation about me, so that they may believe in me. Baptize everybody in my name. Teach them everything that I have taught you. You will not be alone, for although you do not see me, I shall be with you always."

Then Jesus said to them: "Wait a little

This is the final part of Dr. Allis's analysis of the New Curriculum. The entire three articles will be published as a thirty-six page booklet, 2¼x5¾ inches. It may be had from The Sunday School Times Company, 325 N. 13th St., Philadelphia 5, at 15 cents each; \$1.25 a dozen; \$4 for fifty; or \$6 a hundred, postpaid. Just ask for the "Critique of the New Curriculum."

while. Wait in Jerusalem, and some day soon you will know that the time has come to go out and preach. God will give you the power to make other people believe in me as their Saviour. You will tell about me in Jerusalem, and in the country all around; in Samaria, and in the farthest parts of the earth."

He lifted up his hands, and blessed them. And as he blessed them, a cloud covered him, and they did not see him any more.

Jesus had gone home to his Father.

They stared up into the sky, where he seemed to have gone. As they looked, they heard voices saying:

"You men of Galilee, why do you stand looking up into the sky? The Lord Jesus will come again" (p. 185).

The above is clearly to be understood as an account of the ascension of Jesus. "On this day Jesus appeared to them outside Jerusalem" indicates this (Luke 24:50f.; Acts 1:4, 12). Yet the words of Jesus which are first introduced, "All power," etc., are from the great commission (Matt. 28:16-20), which was given on a mountain in Galilee. Note also how the statements of Scripture are modified. "... as they were looking, he was taken up; and a cloud received him out of their sight" becomes, "And as he blessed them, a cloud covered him, and they did not see him any more. . . . They stared up into the sky, where he seemed to have gone." Why "seemed"? And why are the "two men" who stood by in white apparel changed into "voices"? It seems as if the author of *King* would like to represent the ascension into Heaven simply as a disappearance from earth. Where is it stated in the New Testament that the disciples were to be given power "to make other people believe" in Jesus as their Saviour? Note finally that, according to Matthew 28:19, Jesus used the words, "baptizing them in [R.V., 'into'] the name of the Father, and of the Son, and of the Holy Ghost." This is toned down to, "Baptize everybody in my name." This may be primarily intended merely as a simplification for Juniors. But back of it, in all probability, lies the fact that radical critics do not consider the words of Matthew "authentic" as an utterance of the risen Christ. They hold that the "process of

deification" of Jesus took place gradually, and that we are not justified in regarding the "Trinitarian formula" as an actual utterance of Jesus (cf. Burrows, "Outline of Biblical Theology," pp. 80, 112, a book published by the Westminster Press). Matthew 28:18, 19 definitely records this statement as uttered by Jesus. The correctness of the text is unquestionable. But critical scholarship rejects it, and this negative attitude seems to be reflected in the story-reading book version given above.

V. The New Curriculum Modernistic

The statement that the New Curriculum has a definitely modernistic leaning will not surprise the reader. It is clearly indicated by the features of the New Curriculum that have been already discussed. A few further examples will make this unmistakably plain.

Discovery gives the following account of the stilling of the storm: "No one can, of course, know exactly what happened, but the point of the incident is quite clear: Jesus was completely sure of the operation of God's laws, but the disciples were afraid" (p. 49). This is one of those lucid explanations of the critics, which really explain nothing, but serve to show very clearly that in their opinion any explanation is to be preferred to one which involves the supernatural. Was not the fear of the disciples due to the fact that, as veteran fishermen (some of them), they knew that according to the (ordinary) working of God's laws, such a storm almost certainly meant shipwreck and death? Did Jesus differ from the disciples merely in this, that He knew the storm was going to abate? If so, why did He rebuke the wind and command the waves to be still? Was it to lead the disciples to attribute to Him a power over nature that He did not actually possess? Or, did the disciples simply misunderstand Him and attribute to Him powers that He did not claim? What really saved them? Did the storm abate of itself? *King* seems to aim to do justice to the miracle, but leaves us in some doubt whether what happened was really a miracle or simply seemed like one to the disciples. Why are we told, "The wind blew in his face, and he seemed to be answering it" (p. 109), when Mark 4:39, 41 tell us definitely that Jesus "rebuked" the wind, that it was His sovereign word which wind and sea obeyed? God's laws obeyed the command of the Son of God. This is what the Bible clearly says. Are we to believe it or not?

According to *Choice*, the story of Jonah was related at one of the meet-

ings of the Christians. "Here was a prophet who tried, out of fear and weakness, to escape an errand for which God had called him. He had taken a boat in the opposite direction. But God had used the storm and the sea to cut off Jonah's escape. Finally Jonah had been willing to accept the assignment to Nineveh" (p. 224). Here the omission of any reference to the "great fish" is quite significant; and since "The Book of Jonah" is the Biblical reference (Matt. 12:39-41 is ignored), it must raise in the mind of the thoughtful reader the question whether the "fish story" is true, or allegory, or myth, or interpolation.

It has been the "traditional" belief of the Church that the Apostle John was the writer of the Fourth Gospel. Scholars of the first rank maintain this position today. *Counsel* contains an article by Elwin A. Smith, the author of *Master*. It is called, "Our Two Biographies of Jesus" (pp. 17f.). It aims to explain the "differences" between John and the other three Gospels (Synoptists). We are told that "The Fourth Gospel was probably written after A.D. 100, at least thirty-five years later than Matthew, Mark, and Luke." This amounts to saying that it was not written by the Apostle John. A quotation is given from Tasker, "The Nature and Purpose of the Gospels," which reads in part as follows: "That John the Baptist uttered the particular saying, 'Behold the Lamb of God,' at that particular moment [the time of the baptism of Jesus] is improbable; but that it is a true unfolding of the meaning of the life of Jesus for all Christians is undeniable." This amounts to saying that we can be perfectly sure that what John said is true, while almost equally sure that John never said it, which stated thus bluntly sounds like an "Irish bull." We think some teachers and parents will find it difficult to make it clear to their children, assuming that they understand it themselves, why this narrative must be spiritually true while historically false. It has a strong Barthian flavor. Yet Tasker's book is listed in *This Generation* among the books that "should be available for every teacher" (p. 24).

According to *Choice*, which is a story of the Christian community at Rome in A.D. 64, the year when "Nero fiddled and Rome burned," the death of Paul took place about two years previously (pp. 78, 90). This means that Paul was not released from his (first) imprisonment at Rome, and also that the Pastoral Epistles (1 and 2 Timothy and Titus) cannot be Pauline. Yet conservatives hold that these epistles are genuine, and that they justify the inference that Paul was released from the imprisonment referred to in Acts, and that his death did not occur until about A.D. 67. Why is the author of *Choice* so eager to get Paul out of the way and to make a hero of Peter? We do not

know that Peter ever was in Rome. We do know that Paul was. Yet in *Choice*, Paul, although occasionally referred to and quoted, is a memory, while Peter is a vivid, vital figure, whose fearless testimony makes him one of the first to suffer martyrdom at the hands of Nero. Why is the author of *Choice* so concerned to support a doubtful tradition that the Church of Rome has used to aggrandize itself by making Peter the first bishop of Rome and the founder of the Papacy, and to minimize the great apostle of Christian liberty who was certainly there once and for a considerable time, and perhaps twice, and whose influence on the Church there must have been very great?

Choice tells us that Marcus (Mark), after Peter was thrown into prison, made the following statement to the inquirer Clement, in answer to the question, "Did you know Jesus?" "No," we are told Marcus replied, "it was about three years after his death that I first heard his name from Peter" (p. 103). Here the author expresses his opinion on a doubtful question as if he were stating a matter of fact. If, as many suppose, Mark refers to himself in 14:51f., the answer given Clement is not correct. Marcus goes on to say: "I have known many disciples. And I have heard many stories about Jesus and his teachings. In fact, I hope soon to write them down for the disciples here in Rome." This would be after Peter's death. All of this suggests that the Gospel of Mark rests on secondhand testimony and has no direct apostolic authority. It would be natural to infer that its statements may not be entirely trustworthy. How different from the opening paragraph of Luke's Gospel these words of Marcus sound!

The New Curriculum clearly does not seek to impress on the minds of those who are to use it the fact that the Bible "being immediately inspired by God, and by his singular care and providence kept pure in all ages" is the final authority in all matters of faith and practice" (see "Westminster Confession of Faith," Chap. I, Sec. 8). On the contrary, the aim seems to be to convince the reader, by both direct and indirect methods, that the doctrine of the plenary (verbal) inspiration of the Holy Scriptures is no longer tenable. Such is the view of the editor-in-chief, and it is apparently shared by his collaborators.

The viewpoint of the authors of the New Curriculum is indicated quite plainly in the character of the books recommended in connection with the courses of study. We have seen that Tasker's "Nature and Purpose of the Gospels" is in the list of books which "should be available for every teacher" (*This Generation*, p. 24). Another book included in this list is, "The Nazarene," by Sholem Asch, a Jewish rabbi whose portrayal of the life of Jesus cannot be

called Christian. Yet Edersheim's "Life and Times of the Messiah," a monumental work by another Jew who did become a Christian, seems to be completely overlooked. In *Growing*, the statement is made that "a professor in Dropsie College, Philadelphia," checks "all our book illustrations and manuscripts for their historical accuracy." Dropsie College is an institution all of whose board of governors must be of Jewish faith. Has scholarship reached such a low ebb in the Presbyterian Church that the experts who have prepared the New Curriculum must apply to a professor in a Jewish institution to check their manuscripts for historical accuracy? How would such a professor naturally react to the question of the historical accuracy of the virgin birth or the bodily resurrection of One whom he and the institution he represents refuse to accept as the Messiah promised to the Jewish people? To question the competence of such a scholar to deal adequately with matters important to Christian faith is not racial bias. Not at all! It is simply Christian common sense.

The last question, but one of great practical importance, is the cost of the New Curriculum. The cover design of the prospectus pictures about twenty different books and quarterlies designed for the various age groups. The cost of one copy of each of these items at quantity rates—that is, of a complete set of these books and quarterlies—reaches a total of \$23.76 a year. This is more than double the cost of one copy of each of the Westminster helps now supplied for the International Uniform Lessons. The reading books cost \$1 to \$1.20, the quarterlies \$1.80 a year. If every child is to be given a reading book, every parent a quarterly (or sometimes two or three for different age groups), and the teacher is to have both reading book and quarterly, the cost of even these necessary items will be very considerable, more than any but wealthy Sunday schools will be able to afford. The whole setup is too elaborate and costly to be practical. Churches where there is now little interest in Bible study will probably find it hard to interest parents and teachers in a program that is so complicated, raises so many problems and difficulties, and is so weighted with "expert" advice. On the other hand, churches that now have really successful Bible schools and are deeply interested in them will certainly want a system of lesson study that is really Bible-centered and completely in accord with the Bible and the doctrinal standards of their church.

WAYNE, PA.

Correction.—The publisher's address and the price of "Child's Story Bible," by Catherine F. Vos, were incorrectly given in connection with the first article in this series by Dr. Allis. The publisher is Wm. B. Eerdmans, 255 Jefferson Ave., S. E., Grand Rapids 3, Mich., and the price is \$3.95.