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THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian semi-monthly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints.*

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The whole issue centers around a **perversion of fact**, usually described by an ugly three-letter word. Under the guise of scientific investigation it is now being taught that drunkenness, called chronic alcoholism, is a **disease, not a sin**. The liquor industry welcomes such an interpretation as it clears them of guilt. In their code a man can and should drink but when the habit is fixed he is not a victim of their trade, he is a diseased person.

According to this interpretation Paul in I Cor. 6:9 includes the **physically sick** with those who cannot inherit the kingdom of God, a preposterous thought.

The Bible and the Church have always taught that drunkenness is a sin and that it is occasioned by surrender to temptation—something over which God gives the victory when we seek His help.

It is imperative that we resist this insidious propaganda of the liquor interests. Furthermore, let legislation be introduced requiring the industry which makes drunkards to also supply the funds for their care. This is neither unreasonable nor is it impossible. —L.N.B.

“What’s New In The Sunday School?”

Sunday School materials and methods have often been under fire. This is not without reason. All will agree that what is taught in the Church School is of incalculable importance. (Of scarcely less moment is the personnel of the teaching force). Also extreme opposites are found in attitudes touching materials. Some lesson helps have appeared in this present time, which include matters not only social and economic, but even political, with data at least tendentially subversive of our country’s historic principles and sacred ideals. Others set themselves to study wholly and only the Bible.

Many will recall the heated debate over the introduction and optional use of the Graded Lessons in our Church’s curriculum, subsequent to

1910 when the International Lesson Committee published the first Graded Series. One reason for the advocacy of such materials is that by their aid more of the Bible was covered and thus taught. By the use of whatever means, this is a most desirable objective, provided such means are steadfastly loyal to the sure Word of God as the one scientific text-book in matters spiritual. Side-stepping and trimming, doubting and denying, along with the other manipulations of the radical criticism, should certainly have no place so far as our Church is concerned.

If the “Presbyterian Church led the world for four hundred years in Religious Education,” it was a leadership that held to the supernatural in matters of faith and life, and which looked on the Bible as the Word of God, without equivocation. Folk who oppose progress have been left behind. But not all variations are progress. And improvement and change are not synonymous. If any proposed new curriculum of Sunday School materials gives evidence of building on the Word of God in its historically accepted integrity, even while adopting all the appropriate advantages of attested scientific pedagogy, one may wish well. But if the so-called scientific advances in the art of education, be they ever so scientific and never so advanced, lead away from, or minimize, or cast doubts on, the Book, then they can but bode ill. It is far more to be desired to have the Bible without scientific pedagogical programs for Church and home, than to have all the latest and most scientific materials and programs without the Bible,—the un-doctored and undiluted Bible. Trends thus far, in Religious Education,—if they may be viewed as samples of what the realizations shall be—rather argue that those who still cling to the inspired and infallible Bible as profitable for doctrine, reproof, correction and instruction in righteousness, will fare far better by adhering to attested methods and materials, in which the lack of some scientific exploration is counterbalanced by the preservation of more sanctified common sense. “I fear the Greeks bearing gifts,” may not be inappropriate in 1948.

—R.F.G.

The New Presbyterian USA Curriculum For Sunday Schools

“Christian Faith And Life—A Program For Church And Home”

By Oswald T. Allis, Ph.D., D.D.

This article appeared in The Sunday School Times, June 26, 1948, and is reprinted by the permission of the Editor of The Sunday School Times. The Sunday School Times is published weekly by The Sunday School Times Company, 325 North Thirteenth Street, Philadelphia, Pa. The subscription price is \$2.50 a year. We heartily commend The Sunday School Times to our readers. H.B.D.

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.

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 his 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 Generation.** Each quarterly has sixty-four pages, the first part being introductory, while the rest repeats 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 weekday 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-a-day" 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 high-

er 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 cooky dog and another cooky dog and another cooky dog. 'Bow-wow-wow,' laughed Sally. 'It's fun to make cooky dogs. Roll out some more, mummie. I'll cut more cooky 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 **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 curses as these, which are based on the Bible largely at second-hand, 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.* 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 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.

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

Child's Story Bible, by Catherine F. Vos (Wm. B. Eerdmans Pub. Co., 255 Jefferson Ave., S.E., Grand Rapids 3, Mich. \$3.95).

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

(To be continued)

Needed Badly: A New Course In Our Seminaries

By Chalmers W. Alexander

Elder Of First Presbyterian Church
Jackson . . . Mississippi

"Worldliness in the ministry is increasingly becoming a problem in our Southern Presbyterian Church." This remark was made recently by Dr. Albert Sidney Johnson, D.D., for many years the Pastor of the First Presbyterian Church of Charlotte, North Carolina, and one of our ablest and strongest preachers.

This has been the private opinion of many of us laymen for a long, long time.

A few weeks ago a serious and spiritually-minded young Presbyterian, who had studied recently at one of our seminaries, made a revealing statement in this connection. He said that many of his fellow students at the seminary seemed to think nothing at all, for instance, of smoking or of attending the theater and the motion picture houses. Some even seemed to see nothing at all wrong in dancing. And yet these seminary students were supposed to be preparing themselves to become spiritual leaders and ministers of Christ!

This attitude toward worldliness, unfortunately, is not confined to seminary students alone, but it exists among a large number of our ordained ministers in the Southern Presbyterian Church.

That this attitude has greatly crippled the influence and the effectiveness of such ministers goes, of course, without saying.

Should not our seminaries have in their curricula a required course in personal consecration, in full self-surrender, in spiritual daily living, in true Christian separation from worldliness? A great number of us laymen think so.

Whether or not such a course is ever inaugurated, I should like to recommend two brief, easy-to-read, inexpensive books on the topic of daily Christian living which every minister and every seminary student (and every church officer) should be required to read. These two books are the finest on the subject that I have ever read. The first is by that great, internationally-known Bible teacher, Dr. William Evans, Ph.D., D.D., and it is entitled "The Christian: His Creed and Conduct." (Moody Press, 153 Institute Place, Chicago, Ill. Paper back, price 25c). The other is entitled "The New Man," by Captain Reginald Wallis. (Loizeaux Brothers, Bible Truth Depot, 19 West Twenty-Fifth Street, New York, N. Y.

Cloth back, price \$1.00). Its author, a layman who was a product of Harrow, served as an officer in the London Regiment of the British Army in World War I. After that, he went into full-time service for the Lord among young people, and he became widely known to Christians in Great Britain, in Ireland, on the Continent, in the United States, and in Japan. While he was on a preaching tour of the Australian area not very long ago, suddenly the Lord took him Home. (When I entered the Army in World War II, the only books which I carried from home with me were my "Fishers of Men" New Testament and a copy of Captain Wallis's "The New Man.")

The problem of worldliness, it seems, is not a new problem in the Protestant ministry. In the "Letters" section of an issue of *Time Magazine*, we are told that Soren Kierkegaard (1813-1855), the widely-quoted theologian who lived in Denmark, once wrote in his Journals: "But this, in my opinion, is what demoralized Christianity, and Protestantism in particular: that a clergy which is worldly in every particular, instead of admitting that it is indulgence from a Christian point of view, has reversed the position and made that worldliness into something Christian, something far nobler and truer than real self-abnegation (and) poverty . . . The world has been through that, and the clergy is consequently without influence."

There is a crying need in the Southern Presbyterian Church today for laymen who will honestly and consistently try to live consecrated lives for Christ. There is a desperate need for elders who will truly make an earnest effort to live up to the high standards of the office of Presbyterian Elders; we elders realize this, and we confess our many short-comings openly, and we ask that you pray for us.

And there is also a great need in the Southern Presbyterian Church for Christian ministers who, without retiring from the world, will nevertheless separate themselves from worldliness, ministers who are willing to try earnestly to live completely surrendered lives for Christ's sake.

The Southern Presbyterian Church is not overflowing with such ministers at the present time.

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PERIODICAL
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The Southern Presbyterian Evangelical Fellowship — A National Council Of
Churches — Both Deep And Wide — Our China Policy

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CIGARS - CIGARETS - PIPE TOBACCO - PREACHERS AND ELDERS
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THE CHURCHES OF CHRIST IN AMERICA"
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THE ORIGIN OF THE DIOCESAN BISHOP
By Rev. J. E. Flow, D.D.

WOMAN'S WORK
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CHURCH NEWS

TELEGRAM

Nashville, Tennessee. — November 11th letter Farrior confirms November 5th suggestion Consul General—that American Nationals without pressing business in China consider evacuation, due food, fuel shortage in military situation. Decision regarding missionaries in hands of Interim Committee, China Mission meeting this week. Letter indicates concern but not panic. Expect cablegram tomorrow and A.I.C. Report next few days. Will advise.

EDUCATIONAL DEPARTMENT EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

The above telegram just received from Nashville, Tenn. Let us all be much in prayer about this situation.
—H.B.D.

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The New Presbyterian USA Curriculum For Sunday Schools

"Christian Faith And Life—A Program For Church And Home"

By Oswald T. Allis, Ph.D., D.D.

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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.

This is the second of this series of articles by Dr. Allis. The first appeared in the November 15th issue and the third will appear in the December 15th issue. The whole of the three has been printed in one article in booklet form by The Sunday School Times Company and is available at 15c each; \$1.25 a dozen; \$4.00 for fifty; \$6.00 per hundred. These prices include postage. You may order from The Southern Presbyterian Journal, Weaverville, N. C.

—H.B.D.

A Critique Of The New Curriculum

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 the teachers and parents are told that the reading book is "unique," "not a novel but a textbook in story form" (**The 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 assignment 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 Goodspeed 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!*) left 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 out 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 appears to be Bible quotations.

Isaiah 53:7-9 is apparently quoted in full (p. 112). Examination shows that the words, "he



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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).

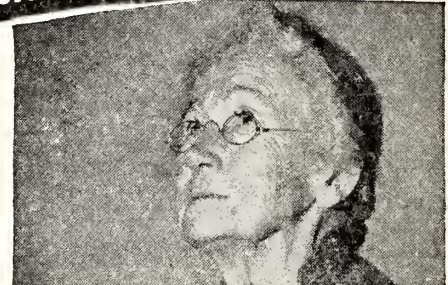
Other examples of loose or inaccurate renderings are: "are eager to give" for "know how to give"; "your Father" for "your Father who is in heaven"; "his parents" for "father or mother"; "his children" for "son or daughter" (p. 272f.). Mark 13:34f. concludes with the words: "It may be in the evening, at midnight, at dawn, or at noon" (p. 239) instead of "at even, or at midnight, or at the cockcrow, or in the morning." Even R.S.V., which is fond of loose render-

ings, 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 storybook 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.

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 im-

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pression 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

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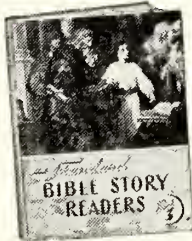


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old enough to learn that "Christ died for our sins according to the scriptures"? To Jew and Greek the preaching of the Cross is an offense, to them that are saved (Juniors included) it is the power of God and the wisdom of God.

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 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 their 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.

The following statements can hardly be called simplifications of Bible truth, but they are certainly dangerously inadequate or incorrect. "God seeks above everything else to deflate men's complacency and self-sufficiency" (*Choice*, p. 125) is certainly a very inadequate statement of the Gospel of grace, which is so simply stated in John 3:16. The meaning of discipleship is more than "total commitment to Jesus' purpose and work" (*Counsel*, p. 41). Jesus sought first of all to relate men to His person as Saviour. Devotion to His purpose and work will follow. Jesus said, "Follow Me." Why should this be changed to "follow along My road"? (*Choice*, p. 134). "We disciples know that God has visited us in the form of Jesus" (*Choice*, p. 106) is an ambiguous statement, to say the least. When John hesitated to baptize Jesus, we are told that Jesus insisted, saying, "We shall all be baptized together into a new life" (*King*, p. 52). Elsewhere we read, ". . . Jesus Himself, our Messiah, came and was baptized by John, entering the road of repentance" (*Choice*, p. 93). These statements seem to imply that for Jesus, the sinless Son of God, baptism meant just what it meant for those who came and were baptized of John in Jordan, **confessing their sins**. It is not true that in Jesus "repentance was perfect" (*Choice*, p. 198). Repentance means much more than humility or a change of purpose. It has a definite relation to sin.

The centurion who stood by the cross is represented as giving this account of the death of Christ, as he recalled it after many years: "Yes," he replied, "there was something curious about Him. He seemed so harmless. He was quiet and gentle, treating us as if we were His friends. Most victims, of course, start screaming and swearing

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in rage and hatred. This one accepted death so naturally that we were all amazed" (*Choice*, p. 77). Here what the centurion actually said, as recorded in three Gospels, is omitted, and recollections and impressions, which are not recorded, are substituted. What the Bible actually tells us is so much better than the attempts of the authors of the reading books to retell it and rewrite it that usually it would have been much better if they had allowed the Bible to speak for itself.

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(January 2-9)

Edited By Rev. J. Kenton Parker



"FOR UNTO YOU -- THIS DAY -- A
SAVIOUR -- CHRIST THE LORD"



"O Holy Night"

O holy night! the stars are brightly shining,
It is the night of the dear Saviour's birth;
Long lay the world in sin and error pining,
Till He appeared and the soul felt its worth.
A thrill of hope the weary soul rejoices,
For yonder breaks a new and glorious morn;
Fall on your knees, Oh, hear the angel voices!
O night divine, O night when Christ was born!

Led by the light of faith serenely beaming,
With glowing hearts by His cradle we stand;
So led by light of a star sweetly gleaming,
Here came the wise men from Orient land.
The King of kings lay thus in lowly manger,
In all our trials born to be our friend;
He knows our need, To our weakness is no stranger.
Behold your King, before Him lowly bend!

—Adolph Adam.



FLASH! SEE EDITORIAL "OUR CHINA MISSIONARIES" ON PAGE 29

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long period of years, due to many gradual compromises in the realm of Christian teaching and in the sphere of worldliness. And it may be that we Southern Presbyterians, in recent years, have been witnessing some similar compromises—such as the approval of dancing on our campuses, for instance—which are beginning to take place in some of our church-owned and church-controlled colleges.)

Is it stated that some of our elders approve of dancing and permit their children to dance? Well, the obvious answer to that is just to look at the spiritual status of the churches in which those elders are church officials. Not very long ago, a well-known and highly-respected preacher, who for years has been holding evangelical meetings in churches of practically every leading Protestant denomination in this country, remarked that he had never seen the churches throughout this country in such a low spiritual condition as they are in at the present. And the churches of our de-

nomination, taken all in all, are not exceptions to this statement.

Recently that great and powerful and deeply-spiritual preacher from Memphis, Dr. Robert G. Lee, D.D., the President of the Southern Baptist Convention at the present time, remarked: "Spiritual power and dancing do not go together; soul-winning and dancing do not travel the same road."

No truer remark than that was ever made, in my opinion.

If, by some strange circumstance, Paul the Apostle should happen to be a guest in your home for a month's time, would you during that period ever invite him to go to a dance? Well, if you would not consider it appropriate or right for Paul to attend, by what logic do you think it appropriate or right for you, as a born-again Christian and as one of Paul's fellow-travelers, to attend dances or to give your approval to modern dancing?

The New Presbyterian USA Curriculum For Sunday Schools

"Christian Faith And Life—A Program For Church And Home"

By Oswald T. Allis, Ph.D., D.D.

This article appeared in The Sunday School Times, July 10, 1948, and is reprinted by the permission of the Editor of The Sunday School Times. The Sunday School Times is published weekly by The Sunday School Times Company, 325 North Thirteenth Street, Philadelphia, Pa. The subscription price is \$2.50 a year. We heartily commend The Sunday School Times to our readers.

—H.B.D.

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.

This is the third of this series of articles by Dr. Allis. The first appeared in the November 15th issue and the second in the December 1st issue. The whole of the three has been printed in one article in booklet form by The Sunday School Times Company and is available at 15c each; \$1.25 a dozen; \$4.00 for fifty; \$6.00 per hundred. These prices include postage. You may order from The Southern Presbyterian Journal, Weaverville, N. C.

—H.B.D.

A Critique Of The New Curriculum

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 meetings 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. 17.). 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

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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!

Mark and the other Synoptic Gospels clearly represent the Last Supper as the Passover meal (e.g., Mark 14:12, 17). It is claimed, on the other hand, that John represents this meal as having

taken place the evening before the Passover (cf. 13:1; 18:28, 39; 19:14), which would flatly contradict the Synoptists. These seemingly conflicting statements can be harmonized by holding that the word "passover" is used in John in a broader sense than in the other Gospels and included the feast days which followed the eating of the Passover meal. This view is taken by Edersheim, A. T. Robertson, and many other able scholars. Yet **King** states positively (pp. 160f.) that Jesus did not eat the Passover with the disciples, but anticipated it by a day (cf. p. 173). These assertions flatly contradict Mark 14:12-15, 17-21, which are given as Scripture references, in favor of John 13:1, as our author interprets it. It is rather strange that our author should be willing to side with John against the Synoptists. It is doubly strange that he should use a story book intended for children on nine to eleven years of age to advocate an interpretation that makes his Scriptural references mutually or self-contradictory. But such examples serve to show how effectively an author can use the storybook method to state positively and dogmatically opinions, which if he were writing as a historian he would be obliged to state with far greater caution, to say the least. It is worthy of note that on this point **King** differs from **Master**, which refers to the Last Supper as "this passover meal" (p. 160). How determined the author of **King** is to make his interpretation seem the correct one is indicated by his rendering of Luke 22:15, "I wanted so much to eat the Passover feast with you this year, before I suffer," which in its context in **King** clearly implies that He did not do so. Yet the words: "With desire I have desired to eat this passover with you before I suffer," when taken in their context in Luke (22:7, 11, 13), can only mean that the desire was actually gratified.

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 manu-

scripts 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.

To the question, What is the alternative? the simplest answer is this: If you have been using the International Uniform Lessons, continue to use them for the present and demand that they or any substitute for them, such as the New Curriculum aims to provide, be truly Bible-centered, and that the device of teaching modern Liberalism by the story-book method be definitely abandoned.

Postscript

Some, perhaps many, conservative Presbyterians who are more or less dissatisfied with the New Curriculum material which is scheduled for use in their Sunday schools beginning with October are hoping that the defects which they find in it are relatively minor, can easily be corrected, and will be corrected in the near future. So they feel, or are trying to persuade themselves, that they should go along with the new program, try it out, and hope that definite improvement will be made. We are afraid that they are doomed to disappointment and disillusionment, if they follow this course.

It is pointed out in the **Prospectus** to the New Curriculum that the subject for study during the entire second year will be "The Bible." This announcement would be most welcome, were it not for the fact that it at once raises the vital question, How will this great subject be presented? Will this "Bible" be the Bible of Protestant Christendom, the Bible of the Presbyterian Church which, in its Confession of Faith, defines it as consisting of 66 books which make up the Canon of Holy Scripture and are the Word of God, the only

infallible rule of faith and practice? Or, will it be the Bible of the critics, the Bible of so-called modern scholarship?

We believe that the answer to this question is given with sufficient clearness in the materials of the New Curriculum which are now available. Attention has already been called (p. 35) to the character of a couple of the books recommended in **This Generation** for the use of teachers and parents. The opportunity to add this **Postscript** makes it possible to make further brief reference to this important matter. Another of the books recommended in **This Generation** is "The Teaching of Jesus," by T. W. Manson of Manchester, England. Professor Manson is perhaps better and more widely known as the editor of "A Companion to the Bible" (1939). This volume of about 500 pages contains contributions from such well-known critics as H. H. Rowley, W. O. E. Oesterley, T. H. Robinson, H. W. Robinson, C. H. Dodd, and others. Professor Manson contributed the article on "The New Testament and Other Christian Writings of the New Testament Period." In it he expresses the opinion that the Pastoral Epistles are not by Paul (p. 113), that Second Peter is almost certain pseudonymous (p. 119), that the Fourth Gospel is probably by John the Elder and not by John the Apostle (p. 122), that this Gospel contradicts the Synoptists (p. 123). Some or all of these views have already found expression directly or by implication in the New Curriculum.

The article on "Introduction to the Old Testament" was supplied by Professor Rowley. The view presented is in general that of the so-called higher criticism: the Pentateuch composite and non-Mosaic (pp. 35-44), at least three Isaiahs (p. 53), Joel post-exilic and perhaps composite (p. 54), Jonah late and probably an allegory (p. 58), most of the Psalms post-exilic and the Psalter completed about 100 B.C. (p. 62), Esther unhistorical (p. 72), Daniel late and largely Maccabean (p. 74). The fact that Professor Rowley accepts the conclusions of the Higher Criticism is noteworthy because his recent book, "The Rediscovery of the Old Testament," which expresses similar views, is published by the Westminster Press and heartily endorsed by it. And this book is twice quoted in **This Generation** (pp. 38, 40), with permission of the publishers.

Such "straws" as these seem to make it rather plain that there is little if any basis for the hope that the New Curriculum will gradually become conservative and advocate positions which are acceptable to the Conservatives who are expected, in loyalty to the Boards of their Church, to use it. The writer of this **Critique** would be delighted could he persuade himself that such is likely to be the case. But the indications seem clearly to be that unless a radical change is demanded and insisted upon by the Conservatives who we believe still constitute a majority in the Presbyterian Church in the U.S.A., the New Curriculum in its second year will be more decidedly and outspokenly modernistic and higher critical than in its first.



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