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REPORTING THE ENLARGEMENT OF A PRESBYTERIAN WITNESS LOYAL TO SCRIPTURE AND THE REFORMED FAITH

Mixed Reactions

Nevertheless, not all translations are welcomed. The *Good News Bible*, for example, received mixed reactions. It was instantly popular in some quarters (more than two million copies sold before the end of 1976 with a projected five million more sales during 1977). In other circles it was denounced.

Regardless of how one views the new publication (and it has its faults), one fact remains: By rendering the Scriptures into modern English of median vocabulary, this newest translation gives millions of English-speaking people a readable and inexpensive version. And English is the native language of 363 million people; worldwide, one out of every eight persons uses English as a second language.

—Margaret W. McLester

See p. 7

SUNDAY SCHOOL LESSON FOR MARCH 12

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Mailbag

PRO FAMILY LIFE RALLY

I want to thank all the writers who have informed the women of America about the International Women's Year.

I went to Houston for the Pro Family Life Rally at the Astro Arena. Fifty buses carried 2,300 "Stop ERA" women (and a few men), including 368 from Memphis in the great state of Tennessee to protest how Bella Abzug conducted all the meetings—that was a disgrace to our Christian beliefs.

Over 400,000 signatures on our resolutions have been presented to Congress. We've really had busy women! No federal or state money was spent on our meetings. Our money came out of our pockets, but

the federal government gave IWY \$5 million to pass on the evil.

Americans representing every state in the union attended the Pro Family Life Rally, and for every one there, thousands were behind them at home.

—Mrs. Joe L. Pearce Sr.
Memphis, Tenn.

THOSE PAPER GIANTS

I think the article "Paper Giant" by Richard W. Penn (*Journal*, Jan. 11) was one of the most beautiful things I have ever read in Church literature, other than the Bible itself.

It seems to me that too many of our leaders have taken flight from some of the modern-day paper giants. I have seen a mass exodus out of many public schools in the South because of the giant "racial hatred." I have seen another flight out of the Presbyterian Church US because of the giant "liberal theology."

Richard Penn advised, "Risk everything without hesitation for the sake of the Lord and His people." Are there not some of God's people

left in the public schools of South? Are there not some of God's people left in the PCUS? Do we pronounce any obligation to these people as Jonah did to the Ninevites? Or do we press on to fight as did David?

Mr. Penn's conclusion was tremendous: "Christians do not come against each other but against the enemy teams of the world."

—George W. Smith
Mullins, S.C.

THE PANAMA CANAL

As an American who has lived and worked some 30 years in various parts of Latin America and as national vice-president of "Save the Panama Canal" club, I wish to rebut the erroneous statements of President Clayton Berg of the Latin American Mission (*Journal*, Jan. 25).

The Spooner Act of 1902, which laid down the rules for any inter-oceanic canal venture, required that all land and water to be used for the colossal project be acquired, and that ownership and sovereignty be confirmed by treaty.

Thus we paid the newly independent Republic of Panama \$10 million for the grants of the land and water needed; we paid \$40 million gold to the defunct French Panama Canal Company for all its remaining assets; we paid more than \$4.75 million to over 3,700 individual landowners for their stocks and lands along the route.

We paid Panama an "annuity" beginning with \$250,000 gold for the formerly tax-producing Panama Railroad for the exclusive purpose of transporting men and material for the canal work. This annuity was adjusted several times after we abandoned the gold standard, is now around \$2.5 million. This should not be confused with "rent."

Finally in 1922 we ratified the Thomson-Urrutia Treaty, whereby we paid to Colombia \$25 million gold for Colombia's recognition of Panama's independence as well as our ownership of the Panama Railroad and the Panama Canal. "no encumbrances or restriction of any nature whatsoever."

All these payments, made to secure our ownership and sovereignty as recorded with the Spooner Act of 1902.

The Panamanian Provisional

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Seeking to promote a rising reformation in God's Church according to the whole counsel of God known as the Reformed faith; to define, describe, popularize and promote the Reformed faith; to encourage and assist Reformed conservatives; and to report on activities in Presbyterian and Reformed bodies.

THIS WEEK—

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WHY ANOTHER TRANSLATION?.....7

Modern language translations of the Bible help some poor readers to get into the Scriptures
by MARGARET W. MCLESTER

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EDITORIALS

As the Revolt Grows

Additional schools and colleges (see *Journal*, Jan. 18) are summoning the courage to challenge the indefensible policies of the federal department of Health, Education and Welfare (HEW) in the enforcement of anti-discrimination laws passed by the Congress.

They are doing so with increasing success.

What happens is that the Congress passes some such law as one that says, simply: There shall be no discrimination based on race, religion, sex or national origin. Or something like that. HEW starts out to enforce the law. Obviously it is necessary to decide just what constitutes "discrimination based on race, religion, sex or national origin." In time, huge volumes of "guidelines" appear, spelling out the details of behavior (or policy) which, in the opinion of

HEW, constitutes discrimination.

But then in specific local situations, lesser HEW functionaries, immensely impressed with their own importance, undertake to turn in reports which accuse certain schools of discrimination based on what they have observed on some of their inspection visits.

This is what happened in the case of Covenant College, an excellent Presbyterian school located on Look-out Mountain near Chattanooga. The knight-errant from the Atlanta office of HEW saw a plaque on the door of a building—partially funded with federal money—which read, "To the glory of God. . . ." That did it. He (and the Atlanta office he represented) decided the plaque violated that phrase in the law originally passed by Congress which specified there would be no "discrimination based on . . . religion." So the plaque must come off,

the Atlanta office said.

In the Covenant College matter and in increasing numbers of other situations—school officials decided that enough was enough. The plaques—they said in effect. And the Atlanta office backed down.

Here is the nub of the matter. Where a local or a regional office takes it upon itself to decide just what constitutes a particular application of the law, that interpretation does not itself have the force of law until tested in the courts. However, in far too many cases heretofore, schools and colleges have bowed before the regional edict without resisting, threatening to take the case to court. The regional office said so—so be has been the attitude.

But no longer. Latest school to take its back up against HEW's unfair practices is little Hillsdale College, southern Michigan. Hillsdale has been informed by HEW that it will get no federal funds in any form because it is in violation of the law. What is the issue? Hillsdale has refused to sign a statement saying it will not discriminate on the basis of sex.

Mind you, Hillsdale does not not discriminate on the basis of sex. So 45 per cent of its students are women. But as a matter of principle, the school refuses to swear in writing that it will not do what it never has done. And it has received no federal funds except in the form of government aid to students, as individuals.

The outcome of the Hillsdale affair remains in doubt. But not in respect to the public. Only in respect to HEW. The public, incensed at what *Human Events* (which reported the story) calls "the idiocy that prevails along the Potomac," has given so far \$12 million from admirers willing to support the school—furnishing scholarships for any student who may have his (or her) government loan.

Other schools may well follow suit.

Touched Home

Some testimonies you read are just barely impressive. Others read "touch home." One of the latter kind appeared in a recent edition of the *Gideon*. It read like this:

"From the hospital room came an anguished cry, 'I'm afraid, m

Justified Through a Life of Faith

By His free grace God justifies everyone who believes in Christ Jesus, imputing to each the obedience and satisfaction which Christ rendered for all who trust in Him. When we turn to the Biblical example of Abraham, the father of the faithful, we find that his faith included both committal and obedience; it was also a life lived in faith.

Indeed, two texts which speak of Abraham's faith seem to apply more to his life of faith than to his initial act: "Abraham believed God and it was reckoned unto him for righteousness," and "Abraham believed, giving glory to God" (Rom. 4:3, 20).

Likewise the Apostle Paul tells us that the righteousness of God is revealed for everyone who believes—from faith unto faith, that is, from a way that begins in faith to one that ends in faith. And the golden chain of salvation presents justification (by faith) as the link which reaches all the way from calling or conversion to glorification (Rom. 8:30).

Also, the epistle to the Hebrews calls on us to look to Jesus as the author and the finisher of our faith, that is, to keep our eyes fixed on Jesus on whom our faith depends from its beginning to its ending.

And the fifth petition of the Lord's Prayer, as interpreted in the Westminster Catechisms, means that in faith we daily pray for our heavenly Father to forgive our debts or sins for Christ's sake, which petition we are emboldened to ask when from the heart we forgive others. As we believe in Christ, God justifies us by imputing to us Christ's righteousness.

Thus faith and forgiveness, imputed righteousness and justification, go with us every day of our Christian lives. Luther told us that the whole of life was not too long to learn this blessed truth. Calvin reminds us that God brings us into fellowship with Himself by forgiving our sins, and keeps us in His fellowship by each day forgiving us anew.—WILLIAM C. ROBINSON. [F]