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Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone; not to angels, saints, or any other creature; and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.

Westminster Confession XXI.2

J. Gresham Machen
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Meditation

Christ the Peacebreaker

I came not to send peace, but a sword
—MATTHEW 10:34.

I came to cast fire upon the earth—
LUKE 12:49.

To a world now steeped in the philosophy of compromise, Jesus must sound fanatical and unbalanced, speaking in these texts. Passionate devotion to material wealth and economic comfort, and the love of worldly ease and pleasure will surely stand in the way of a respectful hearing, and certainly will prevent trust and devotion. Can this generation stomach the Christ as a disturber of the peace? Perhaps in a commentary, or in a forum discussion when ideas are "objectively" examined to be taken or left as whim and fancy may dictate, this conception of our Lord will be tolerated, and even looked upon with some measure of favor. Some preachers may even find in the thought something over which to wax eloquent—the idea certainly has possibilities. But who will take these words seriously in the down-to-earth world of everyday life?

The thought is startling. After all, Jesus was long heralded as the Prince of Peace. His kingdom was for centuries anticipated as the realm where swords become ploughshares and spears are made pruning-hooks, and men no more learn war. The wolf dwells with the lamb and the leopard lies down with the kid, and a little child shall lead them. Peace will never end, and the world shall know an eternal sabbath. How then does Christ bring a sword and scatter fire over the earth?

He came indeed as the Prince of Peace to establish the eternal reign of peace. But he planted his government in a world in revolt and bowing to the prince of darkness. Jesus raised his flag in a world that had fallen to the enemy, and sounded a clarion call to the colors. Satan could be expected to challenge the invasion. And being a liar and a murderer from the beginning, he must use deception and violence. Our Lord well knew the devil's ways. Every devilish trick and every instrument of torture and destruction would be tried by Satan to turn aside

the threat to his control over the hearts of men. The devil would let slip the dogs of war, and cry havoc. It is Satan that lights the fires. Yet our Lord creates the unrest and strife and division, and does it intentionally, in that he deliberately and of a purpose sets in motion a course of events that must arouse his enemy.

The bitterest struggle must occur at the highest level. And Satan for a time appeared to win. There was a baptism for our Lord in the deep waters of affliction; and how he was burdened until it was accomplished! Satan stung the Savior's heel. But the triumph was short-lived and sealed the victor's doom. By dying Christ redeemed the world and set the captives free. Satan was cast out, though the war is not over.

But the conflict fought on the princely level must have its repercussions in the ranks. The utter incompatibility of the princes will be shared by their followers. It will find its way into every social unit. Wherever Christ is heard there is division. He cuts through the most intimate associations and breaks the dearest of human ties. Even the family and the home is not spared.

Where men divide because of Christ, the split is basic and deep-seated. It finds its roots in the basic patterns of the soul. No rift can go deeper. For that reason it may be also violent. Unbelief will not bear faith, wickedness will ever abhor obedience, the children of hell will not tolerate a new tribe in their midst. A sword may enter the quiet of a home after Christ has been there, and the peace of the family may burn in the fires of bitterness and hatred.

It should not leave us in confusion therefore if following Christ should bring us to a cross. Rather have we cause to tremble when all men speak well of us. It is possible to become pathologically interested in martyrdom. But the vogue today seems to be rather a sickly devotion to a spurious peace. For this weed many are willing to pay any price—at least in the end. And men will pat you on the back and call you great when you manage to acquire the thing and will share it with your neighbor. Yet all the while it is poison. Sweet dreams and wonderful visions

do follow indulgence in it. But the "hang-over" is the weeping and the gnashing of teeth. And whoever is caught with the goods shall feel the sharp two-edged sword of the Overseer who moves among the lampstands, and shall be dumped with the trash and the filth of the earth in the unquenchable fires of hell, when the world is swept clean.

HENRY TAVARES

Dr. Young on Flying Seminar to Palestine

DR. Edward J. Young, Professor of Old Testament in Westminster Theological Seminary, is a member of the faculty of a "Flying Seminar" which will visit Palestine this summer as a part of the Winona Lake School of Theology summer program.

Members of the seminar will enjoy an all expense trip through the Near East, lasting for about 36 days and costing about \$1,500. The School reports that in January all 55 places available on the plane had been reserved, and a stand by list was being set up, to take care of possible changes in the reservation list, or a possible larger plane capacity.

The plane is to leave the airport near Winona Lake on July 25, returning August 29. Other members of the faculty are Professor John A. Huffman of Winona Lake, Professor Arnold C. Schultz of Northern Baptist Seminary, and Professor Carl F. H. Henry of Fuller Theological Seminary.

Galbraith Departure Delayed

PLANS of the Rev. John P. Galbraith to leave on his projected trip to the Orient have had to be changed, due to the failure of the visa for entrance to Korea to come through. Mr. Galbraith had expected to leave the west coast about March 20.

Mr. Galbraith has been informed that the Korean visa, controlled by the U. S. military in that country, has been approved, but as of March 11 it had not come through to Washington. Mr. Galbraith expects to leave as soon as the way is clear.

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Ashes

ON Wednesday, February 27, we happened to be listening over the radio to a news broadcast from New York. We were somewhat startled to be informed, as a part of general news, that certain Catholic churches would be open in the city all day, and that ashes would be given out in some of them every hour, and in others (the names were given) every half hour.

The announcer also informed us that many Protestant churches would be open for special services during the day.

Anyone who happened to be on the street of almost any city during the day was sure to see people walking about with a dark smudge on their forehead. This was the "ashes" which had been received at a Catholic church.

And so Ash Wednesday was celebrated, marking the first day of a 40 day "Lenten" period of special fasting and religious exercises, to continue until Easter Sunday.

The giving of ashes is formally supposed to remind people that life is temporary. "Dust thou art, and unto dust shalt thou return." These words were originally spoken to Adam, after his transgression in the Garden of Eden. In the Old Testament dust and ashes were the symbol of sorrow and repentance. Job concludes his words to God by saying, "wherefore I abhor myself and repent in dust and ashes."

However, the present Romanist celebration of Ash Wednesday, is a perfect illustration of the way Rome has corrupted the Christian faith. In the first place, there is absolutely nothing in the New Testament which justifies or even suggests either the observance of Lent, or the observance of Ash Wednesday. The idea of a period of fasting apparently arose in the church through making the period between the crucifixion and the resurrection of Christ a time of penitence and fasting. Originally about 40 hours, the period was later increased to 40 days, to correspond with the period that Jesus fasted in the wilderness, or with other forty day periods. But Jesus never indicated either that men should fast for the forty hours or for the forty days. The church was quite arbitrary in making this a fixed observance.

The application of ashes to the foreheads of

worshippers on a particular day is likewise entirely without Scriptural warrant in the New Testament. In fact, Scripture opposes it, for Scripture indicates that men are not to make a public show of their fasting or other religious exercises.

And especially, the Romanist idea that people who come to their churches on this day and get ashes thereby perform a work of merit and receive a certain indulgence in lieu of penance they might otherwise have to undergo for sins, is a part of the corrupt Romanist church doctrine that the church has the right and authority to save or damn souls according to their relation to it. The church stands in the place of God to the Romanist adherent, and the important thing is his relation to the church, not his relation to God.

In all of this Ash Wednesday—Lenten program there is a going beyond and a going contrary to the injunctions of Scripture concerning what is acceptable in worship. It is the more to be regretted, consequently, that many Protestant churches are following the lead of Rome in making something special of the period. The reason for this is apparent. Where Protestantism has lost its message, its gospel, it can retain the interest of its followers only by placing more emphasis on spiritual experiences and spiritual exercises. Thus where Modernism prevails, liturgy becomes increasingly important—forms, ceremonies, parades, apparel, observances—all of these receive greater attention as the central message of Christianity, the great redemptive story, ceases to have significance.

True Biblical Christianity has a real place for repentance—the Christian walks in an attitude of repentance before God, for he knows that in his every act and thought there is sin. With a high view of the majesty of God he is not fooled into thinking that a few ashes put on his forehead by the thumb of a priest satisfies God or secures merit. He recognizes all such ideas as ungodly superstition. He knows that his only hope for time and eternity is in the living Christ—the Christ who died in His place and is alive again, and in whom he can here and now place his unbounded trust and confidence.

L. W. S.

Church Paper

One of the presbyteries of The Orthodox Presbyterian Church has adopted an overture to the forthcoming General Assembly calling for the publication of a "church paper." Specifically the overture asks the Assembly to "authorize the publication of a church paper."

It is not our purpose here to discuss various arguments which might be raised pro and con in this matter. Undoubtedly the question will be extensively discussed, both in presbyteries and in the General Assembly. There are however two points which we think ought to be clear.

In the first place, as to content, there can not be any such thing as an *official* church paper. There are many publications which claim to be the official publications of churches or church bodies. Yet, for a publication to be an official church paper, as to content, would mean that every statement it contained had the official approval of the church, through some official church action. This is obviously impossible. The church has given its official approval to its constitutional standards. The Assemblies may from time to time give official approval to various statements (though this is a highly dubious procedure in our opinion). But the minute any individual undertakes to expound further either the doctrinal standards or Assembly deliverances, he goes beyond what is officially approved by the church, and his statements have the standing only of private opinion.

If we recall correctly, in the middle of the last century it was proposed that there be prepared an official Presbyterian Church commentary on the Bible. When it was pointed out, however, that this would require official church approval of every single comment on every single passage and word of the Bible, the impossibility of the project became apparent. It has at times been suggested that the church should make Hodge's three volume work on Systematic Theology its official systematic theology. Again the same objection appears. It is highly doubtful, to be specific, that the various members of the Westminster Seminary faculty would all agree on the details of exegesis of a single passage of Scripture, or even possibly a single chapter

of the Confession of Faith. And how, then, about the whole church.

As for content, then, it is not possible to have or publish an official church paper.

The alternative meaning of the expression, church paper, can only be a paper financed as much as necessary by a church subsidy, and operated under the control of an editorial committee elected by the church's Assembly. Opinions expressed in such a paper would still be the private opinions of the editor or committee, and not official church opinions. But more than this, such an arrangement would provide an exceedingly unstable foundation for a paper of any sort. We have already seen in the work of the church how the complexion of a committee can be changed by an Assembly, or how the make-up of a committee can become a matter of church wide controversy, because of a single action.

Should the Assembly set up a committee for the publication of a church paper, we foresee every future Assembly for many years devoting hours of its time to fruitless criticism of the committee, because of what had been or had not been printed the previous year. We foresee party strife directed at getting this man or that man on the committee, getting this or that type of publication made the rule for this or that year. And in the end we foresee a paper with no possible editorial policy, a paper conditioned by what the editorial committee thinks will receive the least criticism in the church, a paper in other words that is reduced to practically nothing but a news periodical—and even the reporting of news can be highly controversial.

We believe that the best service can be rendered the church through a medium carried on by people committed to the doctrinal position and interests of the church, but acting freely as an independent, non-ecclesiastical agency. THE PRESBYTERIAN GUARDIAN has sought to serve in this fashion, at times instructive, at times encouraging, at times critical, but always devoted to the cause of orthodox Presbyterianism as that cause has come to expression in certain areas of our modern church life.

And because what we have said above is true even of the GUARDIAN, it may be noted that these comments are also the private opinion of its editor, and have been neither approved or dis-

approved, (in fact have not even been seen) by the GUARDIAN's Board of Trustees, or its advisory committee.

L. W. S.

Catechetical Instruction

THE Committee on Christian Education of The Orthodox Presbyterian Church has announced plans for an open meeting to be held at Westminster Seminary on March 19, for the purpose of discussing the subject of catechetical instruction.

In the morning, at 11 a.m., a paper will be read by the Rev. Anthony Hoekema of the Christian Reformed Church, on the place of Catechetics in the entire program of the church and of Christian education. In the afternoon there will be a more general discussion, directed by Professor R. B. Kuiper, with the assistance of the Rev. Robert Atwell and the Rev. Edward Kellogg.

Surely no subject is of more importance or deserves more attention in the church. The teaching of children (and adults) the basic truths of our faith will help provide a generation of mature Christians for the future. And no medium is better designed to assist in this instruction than the catechisms of the church. We hope that in all of the churches there will be greater diligence in this aspect of church work.

The Committee is to be commended for focusing attention on a very vital subject.

L. W. S.

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Hunt Arrives in Korea

Receives cordial welcome, meets many former acquaintances

(Here are excerpts from a letter recently received from the Rev. Bruce F. Hunt. Mr. Hunt, missionary of The Orthodox Presbyterian Church, arrived with his family in Japan in late January. Leaving the family in Japan where they will reside for the time being, Mr. Hunt as soon as the way was clear went to Korea by plane—a trip of some four hours. The letter opens with a brief reference to this trip. A number of the names and places will perhaps not be familiar to the readers. However, the story is clear, and presents a picture of Mr. Hunt's first experiences in the land where he has spent so many years as a missionary.)

WE had a good trip over. I sat with the moderator of the Assembly (of the Presbyterian Church in Korea) and got quite a bit of information, and I hope also gave him an earful. He seemed to appreciate much of what I had to say.

He drove me directly to the Seminary (Korea Theological Seminary in Pusan) where a 3 p.m. welcome meeting had been planned. The Seminary auditorium was quite full (it had recently been enlarged). Oh Moksa read the Macedonian call passage and made a short speech. The Mayor of the city spoke and said that when his wife had come home from the daybreak prayer meeting yesterday morning to say that I was arriving on the noon plane, he had felt better all day . . . In the audience yesterday was the Christian boy with whom I was handcuffed, when we came from the Antung courthouse. (A reference to Mr. Hunt's arrest in Manchuria in 1941.) He is serving a church here; also the popcorn vendor from Manchuria who refused to give money to build a shrine, though it deprived him of his kerosene ration, by which he and his family made a livelihood. Everybody is working terribly hard, and there are many open doors. We certainly need more workers. They had over 100 at the Hour of Power (a meeting held by American soldiers at the Chisholms).

Pusan is full of people. No pretty

cars or lights, and awfully crowded and grimy. Oh, for a little water and soap and brightness. Even the Americans look grimy. The man just came in to report that the headlights were stolen off both cars during the night. (One of the cars was probably Mr. Hunt's own car, which was left in care of friendly Koreans when Mr. Hunt had to leave two years ago.)

Yesterday I taught five periods (of classes at the Seminary) and have five again, today . . . I like the subjects, mostly Bible, but I haven't time to prepare. Conferences with different people are squeezed in between classes. I address a student group tonight, and talk in two churches tomorrow. I did ward off a union service to 'greet me' tomorrow. I've agreed to take two evangelistic meetings here in the city. But I'm turning all others down. Sundays and Wednesdays are almost filled up through March. There are lots of things to unravel—house, car, possessions, place to stay, problems in the Korean church, etc., but I am trying to be a bit free-wheeling. Living is certainly complicated, buying food is like buying gas used to be.

A lot of relief goods from the States have already arrived, and our office looks like it always did, only worse.

On Saturday afternoon I had several callers. One was Kim Chae Mung, the nurse whom the Spooners and we helped. She came with the doctor from the Christian hospital, the one who fled from Pyeng Yang after our capture of that city and later retreat. She told me all they had been able to glean of the circumstances surrounding her father's death. His face was marked up like a clown, he had to wear a placard on his chest saying he was a Christian minister, and on his back saying he had sold his daughter to an American for 500 yen. They paraded him about, making him sing National and Korean songs. He took the opportunity to preach, for which he was treated worse. He was beaten and kicked until his face was so bloody and bruised that one of his former deacons, locked up in the same place with him, did not rec-

ognize him at first. He was also badly crippled, so that he walked with difficulty. The last that is known of him is that he was one of 23 whose names were called and they were led out at 3 in the night, never to be heard from again.

Saturday night I spoke at a student meeting—some of the same group I used to work with. The work has grown and now includes college students. There were about 300 present. I walked over, but to show their love they insisted on sending me home in a taxi.

Yesterday I went to the Trinity Church, where Han Sang Dong is pastor. It meets in an auditorium that was quickly but nicely constructed. The day was very cold and I had a hard time to keep from shivering as I preached, until I got warmed up. At least 500 persons were present, though because of the cold the attendance was below par. Afterward I enjoyed my first Korean meal, served by Mrs. Han, in her usual efficient way. She sure does tickle me with her gossipy, tough, practical Christianity.

I had a good afternoon with Han, hearing of Cho Moksa's last day (he and Han were the founders of the Seminary). He and Nam stuck it out in Ku Chang through the terrible battle for that city which the Communists finally won. Even after the occupation they stayed on. They preached boldly, and when the Communists asked them if they didn't know what was going on, that the time for preaching was over, they preached directly to them. At one time Cho was arrested, but the officers called up headquarters and they said it was not time to take too drastic action against the Christians, lest they arouse antagonism. Cho later died of cancer, and this young Nam is carrying on his work in the big Ku Chang church.

Not having headlights on the car, I had to walk all the way to Yung Do. There were about 400 in the congregation, three-fourths women. The pastor's son, sons of two deacons, and a deacon, were all at the (battle) front.

One boy just back from the front was at one of the cottage prayer meetings at Han's church last week, and reported that there is a great revival evangelistic movement among the soldiers at the front.

I have been worried by the dirt and

filth around the Seminary, due to the crowded condition of squatter refugee huts all around, and not sufficient water or sewage. But after visiting the Bank of Korea, and seeing the unkempt, filthy condition of the old U.S.I., which houses the American Information Service, Consulate and Embassy, I felt the Christians had not done so badly after all. The windows in the Seminary are at least pasted, where the crowd of refugees broke them, and the churches are clean, crowded, and orderly.

The Koreans ask, Is America going

to throw us over? They just can't understand why we keep yielding in the armistice negotiations. They do not feel the yielding at all necessary. Corruption is still the rule in the south. Government employees get the equivalent of \$1 a month, and school teachers 50 cents. As Han pointed out, such unrealistic salaries are an invitation to steal. In spite of this, the church repents, preaches, and hopes in Christ, and where there used to be 30 churches, there are now over 50 of various kinds in the city, and good attendance.

ners an inducement to save themselves but actually effected the salvation of those whom the Reformed theology describes as "God's elect" and who are identical with that innumerable multitude which ultimately will enter through the gates into the eternal city. And that truth is an integral part of the Scriptural teaching of salvation by grace.

The issue is simply this: does the atonement accomplish salvation or does its effect fall short of actual salvation? The Bible teaches the former. The theories of the atonement that teach the latter do so because they are not founded squarely upon the Word of God.

The Modernists of our day tell us that the satisfaction view of the atonement was invented by the apostle Paul and that the Lord Jesus knew nothing of it. Legalistic, Pharisaic Paul, we are told, foisted it upon the Christian church, and the sooner the church has done with it the better. It so happens, however, that nowhere in Scripture is there to be found a clearer statement of this doctrine than is contained in the words of the Lord Jesus. I have reference to Matthew 20:28, where He declares that *He came to give His life a ransom for many*.

In view of the exceeding broadness of my subject I trust you will bear with me if I concentrate on these words. My theme is *The Atonement According to the Bible*. It may also be worded: *The Atonement According to Jesus*.

He came to give His life

Of the many things that were unique in Jesus' birth none is more important than this one: that it was voluntary. We were passive in our birth; He was active in His. You and I had nothing to say about it where or when, or even whether we would be born: He had everything to say about His birth. As the second person of the Holy Trinity He existed from eternity in the bosom of the Father, but in the fulness of time the Word willingly became flesh. For that reason Jesus does not say in Matthew 20:28 that He was born. Most assuredly He was born, but He does not choose to express Himself thus. Rather He says that He came. And He employs this terminology because He wishes to express the truth that His birth was a voluntary act.

Much the same can be said of His death. It too was voluntary. You and

The Atonement According to the Bible

Modern theories of what Jesus accomplished compared with Scripture

By R. B. KUIPER

THERE are many theories of the atonement. The example theory, the governmental theory, the ethical influence theory and the mystical theory are some of them. However much these theories may differ among each other, they have one important aspect in common. All of them alike say that the death of Christ on the cross did not accomplish salvation, but merely presented to men an inducement to save themselves. And that is a way of saying that all of them are autosoteric and not one of them is heterosoteric. All of them teach that man must save himself. All of them deny that salvation belongs to the Lord (Ps. 3:8). Without exception they deny the most cardinal teaching of Holy Writ—salvation by grace.

The Scriptural doctrine of the atonement—which is not a man-made theory but a God-revealed truth—is commonly described by the term *vicarious* or *substitutionary*. That name is an excellent one so far as it goes. Said the evangelical prophet: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Is. 53:5, 6). And the apostle Paul wrote: "He hath made

him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). A more comprehensive description of this doctrine is afforded by the word *satisfaction*. Christ's death was a sacrifice by which He expiated sin and satisfied the justice of God. The third chapter of Paul's letter to the Galatians contains two quotations from the Old Testament both of which contain the word *cursed*. The first one reads: "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (10).

AS we approach the season when men's thoughts are turned more particularly to the death and resurrection of Christ, it is well that we understand just what happened at Calvary. This article by Professor Kuiper is a clear, simple exposition of the Atonement. It is an address he delivered at the I.C.C.C. convention in Geneva. We have delayed using it because of his other articles.

That means you and me. The other reads: "Cursed is everyone that hangeth on a tree" (13). That means Christ crucified. When He hung on Calvary's cross He bore the curse of God which you and I have merited by our sins. If that is true—and it most certainly is—the conclusion is inescapable that the atonement did not give sin-

I presumably will be passive in our death; He was active in His. We are going to die because we cannot help it; He died because He wanted to. For that reason He does not say in Matthew 20:28 that He came to die. Of course, He did come to die and He most certainly died, but again He does not choose to express Himself thus. Rather He says that He came *to give His life*. And He employs that terminology because He wishes to emphasize the truth that His death, like His birth, was a voluntary act.

That explains one of the great mysteries of the Gospel. Many find it difficult to believe in Christ's bodily resurrection, but I for one find it much more difficult, from the viewpoint of human reason, to believe that He died. Had he not, during His public ministry, demonstrated that He was lord over death? Numerous individuals had been snatched by Him from the threshold of death, and on at least three occasions He brought back those who had crossed the threshold. That such a One should break the bands of death might be expected. But pray, how could the lord of death be overcome of death? How could the stronger be overcome of the weaker? That is a problem indeed. But Jesus solves that problem in our text. The truth is that He never was vanquished by death. On the contrary, He died because He wanted to and He rode into death as a victor.

And so I agree altogether with that church-father who imagined himself standing at the foot of the cross and looking up to the dying Saviour, and then exclaimed: "Who is that that dies when He wills? To die is weakness, but to die thus is power." And that great Puritan theologian John Owen was right when he wrote of "the death of death through the death of Christ."

Now let us put Jesus' voluntary birth and His voluntary death together, and we come to the conclusion that He came *to give His life*. Christ was born *to die*. That could be said of Him alone. It is true of no other man. When you and I were born it was a foregone conclusion that we would die—unless indeed we should continue until Christ's return on the clouds of heaven. But not one of us chose to be born in order that he might die. It is often said that every human being must have a definite objective in life. That is correct, though many seem to have none. But suppose that you had

the opportunity to ask Jesus of Nazareth in the days of His flesh just what He was here for, do you know what He would have replied? His reply is contained in our text. He would have said: "My great objective is to die; to that end was I born."

That makes Jesus' death more important than His birth. His birth was important, to be sure, but only in relation to His death. He had to be born a human being in order that it might be possible for Him to die. But Bethlehem was but a station on the road to Calvary, and the incarnation was but a means to the end of the atonement. As the end is always more important than the means, so Christ's death is more important than His birth. Small wonder that Scripture nowhere commands us to commemorate His birth but emphatically bids us commemorate His death until He comes.

The important question must here be faced whether Jesus saves by His life or by His death. The answer is that He saves by both His life and His death. Although Christ's passive obedience and His active obedience are inseparable, yet the distinction between the two is both valid and valuable. By His passive obedience, notably by His death on the cross, He paid the penalty of sin. By His active obedience, His life in perfect harmony with the law of God, He merited positive righteousness for His own. The latter was no less essential to their salvation than the former. The imputation of Christ's righteousness to us is as necessary for our redemption as was the imputation of our sins to Him. But more needs to be said on this matter. Modernists tell us that Christ saves, if at all, exclusively by His life; namely, by the words of wisdom that He uttered and the example of godly living that He left us. But Jesus Himself tells us that, however significant His words and His example, they were not sufficient for the salvation of sinners. All the words that flowed from His blessed lips and all the noble deeds that He performed when on earth would not have sufficed for the salvation of a single soul, had not His life culminated in His death. He came *to give His life* a ransom for many.

He came to give His life a ransom

What is a ransom? The word is used in two senses especially. Often,

for instance in old English law, it designates a price paid for the liberation of a *criminal*. Frequently too it designates a price paid for the liberation of a *captiv*e. That Jesus had sinners in mind when He uttered Matthew 20:28 permits of no doubt. Did He conceive of sinners as criminals or as captives? I dare say that He must have thought of them in both capacities.

Every human being is a criminal. A minister preached on a Saturday afternoon to the inmates of a penitentiary. The next morning he was to preach to his own congregation, which, by the way, was a very fashionable one. On looking over his audience he said: "Yesterday I preached in the penitentiary, and I can detect only one difference between my audience of yesterday and that of today. It is that my audience of yesterday had been found out." Another preacher once said to his congregation: "If you knew all about me, you wouldn't listen to me;" but he hastened to add: "Don't go home just yet; if I knew all about you, I wouldn't talk to you." To be sure, not all of us have committed every known crime, but it is true that the seeds of every crime lurk in the heart of each of us. If those seeds have not in every instance sprouted into deeds, there is but one explanation—the grace of God. Richard Baxter, great saint that he was, saw a murderer being led to the gallows, pointed to the man, and said: "But for the grace of God there goes Richard Baxter." The only difference between the inmates of penitentiaries, some of them sentenced to the electric chair, and us who are gathered in the Second Plenary Congress of the International Council of Christian Churches at the Grand Theatre and Victoria Hall in Geneva, Switzerland, is the grace of God.

By nature every sinner is also a captive. Did not our Lord declare: "Verily, verily, I say unto you, Whosoever committeth sin is the slave of sin" (John 8:34)? There is not a person in this audience or on this platform who has not struggled and struggled against some sin in his or her life, and struggled in vain. In all the universe there is but one power great enough to break the shackles of sin. It is the grace of God Almighty.

Criminals and captives—such we are. But for such Christ came to give His life a ransom.

One thing that almost all ransoms have in common is that they are large. Frequently ransoms are outrageously large. But never in all history was so great a ransom paid as that which Christ paid for the release of sinners. It did not consist of gold or of silver, but of the very blood of the Lamb of God, the very life of the God-man. It was incomparably the greatest ransom ever paid.

Why was so great a ransom required? I shall name two reasons, both of them important, but the second more important than the first.

So great a ransom had to be paid because of the value of the human soul. Modernists like to speak of the infinite value of the human soul. I much prefer to reserve the attribute of infinity for God. But who can deny that the value of the human soul is exceedingly great? Imagine that we have before us a pair of balances. Place on one side all the gold of this world and add to it all the gold of the New Jerusalem. Place on the other side a single human soul. That one soul will far outweigh all that precious metal. Only the soul of the unspotted Lamb of God outweighs the soul of man.

The other reason why so great a ransom had to be paid lay not in man but in God. That makes it supremely important. In the beginning of human history God decreed that the penalty of sin would be death. His justice demanded that. To Adam He said: "Of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die" (Gen. 3:17). And Paul said succinctly: "The wages of sin is death" (Rom. 6:23). Think not that God would ever compromise His justice. Think not that God would depart even a hairbreadth from the path of perfect justice. He is indeed a God of infinite love. But He is also a God of infinite justice, for, as the Westminster Confession of Faith says so well, He is infinite in all His attributes. The one all-embracing attribute of God is perfection, and He is as perfect in one respect as another. He is no less perfect in point of justice than in point of love. We all have sinned and come short of the glory of God. Consequently we must die. There is but one possibility of escape—that another should die in our stead. But the penalty of death must be paid. That is as certain as the truth that God is God.

God be thanked, He provided another to pay the penalty for us. God so loved us that He gave His only begotten Son to do just that. Thus at the cross of Christ the infinite love and the infinite justice of God meet, embrace and kiss each other.

This theology the Modernist hates with a perfect hatred. He sneers at it as theology of the shambles. He detests a God who would demand a bloody sacrifice for sin. He does not hesitate to denominate Him "a bully." But his god is not the God of the Bible. Nor is he the God of our Lord and Saviour, Jesus Christ. His god is a god of neither love nor justice. He is a figment of his corrupt imagination. His god is an idol. And his worship of that god is devil-worship.

The God of the Bible is God alone. And His Son is the only true and perfect Saviour. For He came to give His life a ransom. Without the shedding of His blood there is no remission of sins.

He came to give His life a ransom for many

Who are these *many*? Unfortunately not all Bible-believing scholars are agreed on the answer. Three replies may be briefly named.

There are those who say that *many* here stands opposed to *all*. Then the many are the elect, those whom God chose "before the foundation of the world" and "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 2:4, 5). The precious doctrine of election is taught unmistakably in Holy Writ. Whether it is taught in Matthew 20:28 is a question.

Others say that *many* stands opposed to *few*. Not just a few, but a great many, are saved by Christ. They are a throng which no man can number. The redeemed will be as numerous in the end as the sands of the sea, as the stars in the black-blue firmament of

(See "Atonement," p. 56)

Orthodox Presbyterian Church News

Cornville, Me.: The Rev. Charles E. Stanton reported recently that he and family were just beginning to dig out of a "lovely blizzard" which had shut them off from the outside world except by radio for several days. There are now five preaching points centering in the work at Cornville. Total attendance on a Sunday usually is well over 100 persons.

Schenectady, N. Y.: A series of doctrine classes is being held for adults on Wednesday evenings, and for young people on Thursday evenings at Calvary church. The Rev. Charles Schaufele is the scheduled speaker for the March meeting of the couple's club. The Rev. J. M. Kik is to be the speaker for a series of services the first week in April. Calvary Church is making plans to increase its Sunday school space and the seating capacity of the church auditorium.

Fair Lawn, N. J.: Grace Church has received a bell for its church steeple, the gift of the Erie railroad. The pastor, the Rev. LeRoy Oliver, is conducting a communicants' class during the Sunday school hour. The pas-

tor was guest speaker recently at a meeting of the women's Auxiliary of the Christian Sanatorium, and also at a meeting of the men's society of Sixth Reformed Church. A World's Day of Prayer service was held February 29.

Middletown, Del.: A young people's choir has been organized at Grace Church. In the Sunday school attendance contest, with the school at First Church in Omaha, Nebraska, Omaha has taken the lead.

Philadelphia, Pa.: The Rev. E. J. Young was guest speaker at Calvary Church during the month of February, while the congregation was awaiting the installation of its new pastor, the Rev. Robert L. Atwell. Attendance at Sunday morning services was over 100 on recent occasions.

Kirkwood, Pa.: Kirkwood Church scheduled its fellowship supper for March 14 this year. The supper has previously been held in the fall, and the change is to give full place to emphasis on the Thankoffering in November. The Christian School is considering plans for enlarging its facilities, and adding a second teacher next

year. The pastor, the Rev. Raymond Commeret, performed his first wedding ceremony February 23, when Miss Betty Groff and Mr. William Hershey were united in marriage.

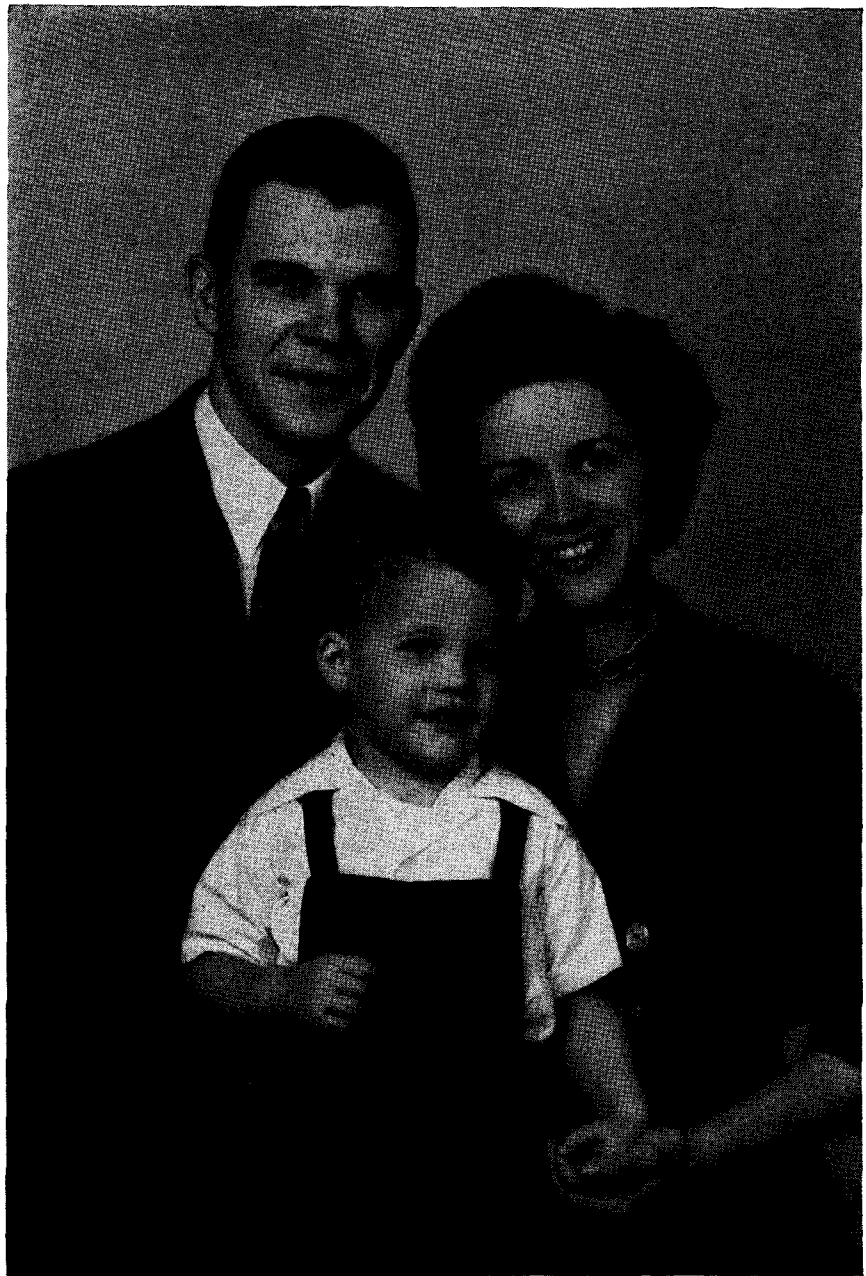
Pittsburgh, Pa.: Chaplain John Betzold was guest preacher at Covenant church recently. At the Fifteenth Anniversary Banquet of the congregation, Chaplain Betzold showed pictures of Korea.

Oostburg, Wisc.: During the illness of the pastor, the Rev. John Verhage, early in February, the pulpit of Bethel Church was occupied by the Rev. Robert Eckardt on February 10 and the Rev. Lawrence Eyres on February 17. Mr. Verhage returned to the pulpit February 24. Evangelistic services sponsored by Bethel church are held monthly at the County Hospital and at Park Lawn Home for the Aged. They have been well attended.

Bancroft, S. D.: The pastor of Murdock Memorial Church, the Rev. Melvin Nonhof, reports that storms in his part of the state have not been as severe as in other parts, and no services have been missed this winter. Communicant classes are being held at both Bancroft and Manchester. Attendance at the Yale church is improving. Ladies of the Bancroft congregation are sending boxes of clothing to Korea.

Volga, S. D.: The trustees of Calvary church have authorized a number of improvements to the manse, which will make additional rooms for the pastor's family. Calvary recently joined with the local Christian Reformed Church in sponsoring a service to tell of the work of the American Home Bible League. A message was brought by Mr. William Ackerman, national director of the organization, and the League's film, *No Other Refuge*, was shown. The women's missionary society is planning to purchase a refrigerator for the Rev. and Mrs. Herbert Bird, who are soon to go as missionaries to Eritrea. The church is sponsoring a radio broadcast over station KWAT, Watertown, on Sundays at 9:30 a.m.

Berkeley, Calif.: Work on the new church building of Covenant Church is making progress, and it is expected that the dedication services will be held March 23. Men of the church have done numerous jobs, with a saving of over \$800 to the church. Attendance at the Bible Hall location has been be-
(See "Church News," p. 54)



The Rev. and Mrs. Herbert S. Bird have been appointed by the Committee on Foreign Missions of the Orthodox Presbyterian Church to serve in Eritrea, East Africa. They expect to leave Lincoln, Nebraska, where they are at present serving Faith Church and Pioneer Chapel, about March 15, and to set sail from New York sometime the latter part of April. They have been with the Lincoln work since 1947.

Mr. and Mrs. Bird are both graduates of Wheaton College, and Mr. Bird was graduated from Westminster Seminary with the class of 1947. Mrs. Bird

has taught school at Toccoa Falls, Georgia, and at the Jersey Street Christian School, in Rochester, New York. They have one son, David, who will be three years old in April. Mrs. Bird was formerly a member of Memorial Church of Rochester and Mr. Bird of Covenant Church, East Orange, New Jersey.

Although the particular field in which they will be working has not been decided upon at the present writing, it is assumed that they will be sharing the work of the Saho-Dankali area with the Rev. and Mrs. Francis Mahaffy. The prayers of the church go with them to the work.

MISSIONS

By MRS. JOHN P. GALBRAITH

Missionary Society Activities

Long Beach, California

The First Orthodox Presbyterian Church of Long Beach, California, of which the Rev. Henry W. Coray is pastor, is a very active, rapidly-expanding church. In fact it has expanded to the extent of outgrowing its present building. Recently a building drive was launched in order to build sixteen new Sunday School class rooms, double the capacity of the church sanctuary, provide a church office, a youth center, and enlarge the kitchen space. At present the Sunday School rooms are bursting at the seams and a number of classes must be held out-of-doors (fortunately it is California!). It is believed that a youth center is the excellent part of the answer to the problem of juvenile delinquency.

This church has two women's groups, the Missionary Society and the Service Division of the Missionary Society. The Missionary Society holds its meetings in the evening. The program includes a devotional message, and a special program or study, followed by business and refreshments. A book is usually selected for review, with different leaders among the women being chosen for parts of the book. One study book which was started was Fox's *Book of Martyrs* "but this had to be discontinued since the details proved too gruesome for the finer sensibilities of some present!"

The monthly meeting of the Service Division of the Missionary Society begins with dessert at twelve-thirty. The meeting includes a devotional message, prayer for the missionaries, special music, missionary news flashes, and then while the business is conducted the ladies sew on missionary projects.

Mrs. Coray writes: "We try to keep up-to-date with the work and problems of our missionaries and use articles in the *Messenger* and *GUARDIAN*. We urge all the members to use the prayer calendar in the *Messenger*."

Mrs. Coray also mentions a plan which has not yet been adopted, but

which may be a means of interesting the whole church in our missionary work—that a monthly meeting be held for the entire church, beginning with a covered dish supper, and then dividing into various groups such as, women's group, men's group, and children's group. This would bring the missionary vision before whole families, not only the women of the church, as is usually the case. We hope that if this plan is put in effect, we will be able to inform readers as to its programs and its success.

Cedar Grove, Wisconsin

The largest church in the Orthodox Presbyterian denomination is located at Cedar Grove, Wisconsin. Mrs. Robert K. Churchill, the pastor's wife, writes that this church has three women's groups, namely: the Calvary Bible League, the Dorcas Society, and the Women's Missionary Society. Through an "Inter-Society-Committee," which is composed of the President and one member from each society, the three groups work together in such all-church projects as the annual Harvest Home Supper, church get-togethers, entertainments, and arrangements for Presbyterian or Missionary Conferences which are held at this church.

The Calvary Bible League is a group whose primary purpose is Bible study. The President leads the study (now in the Book of Acts), with members taking part. Sometimes a prepared outline is used, or the question and answer method is followed.

The Dorcas Society has been following an outlined mission study prepared by its Executive Committee. This has included the life of David Brainerd

using Oswald Smith's book *David Brainerd, the Man of Prayer*, and material from an encyclopedia. Other studies have been: a paper prepared by the Rev. Lewis J. Grotenhuis, *How to Prepare Children for Missions*, the American Negro, *The Triumph of John and Betty Stam*, the history of the Orthodox Presbyterian Church (using such materials as old *GUARDIANS*, the *Ten-Year Book*, *Messengers*, General Assembly minutes and tracts "Lest We Forget" and "Why The Orthodox Presbyterian Church.") Another study, the early life and the work of our own Bruce Hunt, enlisted the aid of Mr. Hunt's father. At one meeting, which was open to the entire church and its friends, an evening concert of gospel music was rendered by the Rev. and Mrs. John Davies of Gresham, Wisconsin, and their Indian choir. This group also has packed boxes of clothing and sent them to home missionaries.

The Missionary Society normally meets in the daytime, but meets in the evening during the summer months so that working members can attend. Devotional studies, led by members, have been on *The Lord's Intercessory Prayer*. Book studies have been: *The Bible Basis of Missions* by Glover, *Gold in Korea* by Blair, and at present *The Life and Diary of David Brainerd* by Edwards. An annual "guest" meeting is held with a social time, for members and guests, as well as the regular missionary program.

Mrs. Churchill mentions that recently when talking with a missionary at home on furlough, the missionary said that she thought every society should have a "prayer secretary" who would be responsible for writing to missionaries. She should include news of the home church activities for the missionary, and secure specific prayer requests from the missionary to help societies pray intelligently. "Answers to prayer should also be noted," said the missionary, so that "societies could join the missionary in praise and honor to God for His work through His servants and the church's representatives." We think this an excellent idea. It might also be well to have a "mis-

PROBLEM MINUTE

Answer to last month's problem:
Matt. 5: 23, 24.

PROBLEM No. 5

Mrs. Gray figured that if she believed in Christ and came to church regularly she could live as she chose the other six days. What words will she likely hear on the day of judgment? (Three verses in Matthew 7).

sionary secretary." The duties of these two secretaries could be divided thus:

Missionary Secretary: Either she, or persons designated by her, to correspond regularly with all the missionaries, keeping them up-to-date on the church, and the church up-to-date on the missionary. She should report all missionary news at each meeting.

Prayer Secretary: Obtain prayer requests and prayer answers from the local church, the *GUARDIAN*, the *Messenger*, and correspondence from missionaries, distributing them in written form among members prior to prayer time in each meeting. This will eliminate constant repetition and will include, as far as possible, all proper subjects.

The two secretaries would necessarily co-operate with each other.

Mrs. Churchill also writes about an article in the *Southern Presbyterian Journal* (5-2-51), which she felt very stimulating and thought-provoking. We are quoting it here for we agree. The article is entitled "What I would like from the women of our church," and these five avenues of spiritual growth or development are enumerated:

"Faith—that the women might grow in, and exercise, that faith which is such a wonderful gift of grace.

"Knowledge—that they might take advantage of the gospel and of the work of the denomination.

"Service—that there would be an enthusiastic and joyous entering into the labors of the church so that there would always be teachers, Bible leaders, visitors, and workers of every kind, ready and waiting to be used.

"Stewardship—a systematic, regular use and giving of funds as well as talents and time, to the work of Christ and His Kingdom.

"Friendship—that the spirit of real Christian love would permeate the women and women's work of the church; not cliques, but a fellowship of love in the Gospel.

"Witnessing—that the women of the church would be faithful in letting their lights shine, in giving testimony in the home, church and community."

In this last division this question from a group of young people in the church was cited: "Let's ask the adults to set us an example of Christian living—what better thing could Christian

women do in the church?"

Mrs. Churchill's concluding remarks are: "What women, or which of our societies, would not long to measure up to such a standard in Christian growth and experience? I suppose the reason we do not is many-fold. At least we might mention that there is a lack of real zeal and vital devotion in our daily Christian living, and we are fearful of trying a new way because we might fail! But maybe we need, with Paul, to have courage to say 'I can do all things through Christ which enstrengtheneth me'."

Foreign Missions

Hunts

Word has been received from the Bruce Hunt family, missionaries to Korea, of their arrival in Tokyo on January 27th. Although we do not have the entire travelogue of the Hunts, we do have a partial one covering their trip across the United States prior to sailing from San Francisco. Mrs. Hunt has written this saying that she will write again from Japan, no doubt completing the trip. Excerpts from Mrs. Hunt's letter follow:

"We have been traveling for more than a month now (the Hunts left the East Coast by automobile the latter part of November.—Ed.), sleeping in different places almost every night, and even eating in a different place for almost every meal. I had some misgivings about starting on such a trip this time of the year but the weather has been nearly perfect all the way. We know that many were praying for us.

"It has been a wonderful trip! Every time I cross this country I want to sing the first verse of 'America, the Beautiful.' We drove across the pleasant rolling hills of Pennsylvania, through the rich farms of Ohio and Illinois (where the children enjoyed watching the pigs turned loose in newly cut corn fields), between the wide ranches of the Dakotas (where Daddy made us experts on Angus, Herefords, and other breeds of cattle), then across the great wheat fields of western Kansas and eastern Colorado until all of a sudden the Rocky Mountains appeared in front of us. We skirted Pikes Peak at sunrise, going south through the foothills, until we finally went over Raton Pass in the evening. I'll never forget the next day

with the rose of sunrise reflected on the snowy mountains as we went down the other side of the pass; then we descended into the Salt River Canyon in Arizona, and finally out into the orange groves as we entered Phoenix. The next day we crossed the desert and the stony Sierras, then were once more among oranges and avocados in the beautiful El Cajon Valley.

"Well, that's enough of scenery. Even more satisfying was the opportunity to meet so many friends and loved ones, although, even so, we had to pass by many whom we would like to have seen . . .

"Due to a change in the date of sailing, our schedule was quite disrupted, but this gave us more time in Los Angeles. Most of our time here was spent visiting churches and friends. Of course, Bruce spoke almost every night, as he has during most of the trip. We have been very encouraged by the good crowds which have attended the meetings.

"As I write this, we are in San Francisco, waiting to sail."

Mrs. Hunt did not mail the letter while still on land, but continued after sailing, so added a postscript.

"P. S. Since writing the above we spent a week at the 'Home of Peace' in Oakland waiting for the ship to sail; and now we are a week out on the great Pacific. The weather has been quite rough, so that we roll back and forth in our bunks all night and chairs slide when not tied down. But we haven't had any real storms. In fact, one of the ways in which things work out for good is that the bad storms farther north have made us take a more southerly route, along latitude 34, so that the weather is much milder than I had anticipated. We even have deck chairs out some of the time. Another 'advantage' is that with the boat rolling as it is, it is almost impossible to accomplish much, so we're having to rest! Except for the first day out no one has been sick. In fact the crew have been surprised that the passengers were able to come out to meals when many of them were feeling low.

"We have six other passengers aboard, all ladies. Two are going out to meet their husbands and four are on a cruise. They all came out to both services on Sunday and seemed very much interested in the messages. Two members of the crew came also.

(See "Missions," p. 56)

Book Reviews

Eschatology

W. Hendriksen: LECTURES ON THE LAST THINGS; Grand Rapids; Baker; 1951; 65 p. \$1.50.

HERE is a good summary of the teaching of Scripture on the events that precede and follow the Second Coming of Christ. These lectures represent an effort to get at the positive teaching of Scripture, and carry with them a challenge to the sensationalists to leave off their speculations about "the signs of the times" and a "secret rapture." There is also a charge to the indifferent to realize that an important characteristic of true Christian faith is that it be filled with hope of Christ's coming.

A study of Matthew 24 and of I Thessalonians 4:16, 17 forms the pivot for this discussion and appeal. The last lecture is an exposition of Revelation 15:1-4. By depicting the ultimate deliverance and triumph of the militant church, Dr. Hendriksen would encourage the church in her present labors and in her conflict with sin and unbelief.

For the most part, the author views the "last things" in terms of the coming of Christ. Though the final chapter may seem somewhat unrelated to the discussion of the time and manner of the "coming," it serves to complete the structure of "last things" which the author is defending. In that construction, the coming of Christ marks the transition from a struggling church on earth to a victorious church in heaven. Hence the hope of Christ's coming and the hope of heaven are bound up together, and a description of the triumphant church in heaven provides a fitting climax to the account of the "last things."

In his treatment of Matthew 24, Dr. Hendriksen takes the position that Christ enumerates three definite signs of His coming. On this view verses 4-13 refer to conditions that are true of the entire gospel age, and Christ begins to speak of specific signs of the coming with His declaration in verse 14 that "this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." The next sign is that of a "great tribulation," which Dr. Hendriksen contends is a specific and brief

period of time, still in the future. The argument does not exclude the possibility that some reference is made to the destruction of Jerusalem in 70 A.D., but the author's view is that the language and context indicate that Jesus is speaking of a tribulation that immediately precedes the final sign of His coming, given in verses 29-30. This final sign consists in the powers of heaven being shaken, and immediately precedes the appearance of Christ on the clouds of heaven.

Dr. Hendriksen does not give a detailed exegesis of the Matthew passage, but still develops a good case for his interpretation. However, he offers no explanation of verse 34. Those who refer the tribulation exclusively to the destruction of Jerusalem appeal to this verse. J. M. Kik, for example, builds his entire construction on this verse in his *Exposition*.

Hendriksen finds a strong point in favour of his exposition of this passage to be its agreement with the scheme of last things taught elsewhere in Scripture. According to that scheme, there is a gospel age of long duration, a brief period of intense tribulation, and the coming of Christ with the subsequent end of the world. Such exposition ought to be given careful consideration by the Dispensationalist school of Bible interpretation which divides the gospel age, and also by those who place the coming of Christ before the great tribulation.

In his exposition of I Thessalonians 4:13-18 the author shows the absurdity of the secret rapture doctrine. He emphasizes the teaching of this passage that the coming of Christ will be both audible and visible. He also shows that the rapture of the saints (dead and living) in which they meet the Lord in the air, does not argue against the resurrection of the unbelievers at or about the same time.

Dr. Hendriksen also discusses some other passages that relate to our Lord's return. Particularly striking and fascinating is his treatment of the resurrection and the New Heaven and New Earth. The concatenation of these last things with the return of Christ argues against the premillenarian construction.

In the course of the final lecture, Dr.

Hendriksen shows an amazing insight into the meaning of the "Sea of Crystal," described in Revelation 15. He believes that it symbolizes the judgments of God, which are often a puzzle to the church on earth, but which are made manifest to the church in heaven, and which evoke its profound and grateful adoration, faith, hope and love.

KENNETH MEILAHN

Preaching

Simon Blocker, D.D.: THE SECRET OF PULPIT POWER, *through Thematic Christian Preaching*. Grand Rapids. Eerdmans. 1951. 209 pp. \$3.00

ANY preacher of Calvinist persuasion will be interested to hear of a new book on preaching by a professor in a theological seminary of a Reformed church. The volume here noticed is by the Professor of Practical Theology at Western Theological Seminary in Holland, Michigan.

This book is concerned primarily with the preparation of sermons. A brief chapter of only 4 pages deals with the delivery of the sermon. There is at least one thing that will be appreciated and which will absorb the interest of the reader. As other writers on the same subject, the author does his share of theorizing and stating of principles—perhaps too simply and too briefly—but then he takes us right into the laboratory and in very elementary fashion, in an ABC procedure, takes us step by step through the development of what he considers the core of the work of sermon construction. Thus, although larger and better works on the same subject have acquainted the preacher with his tools, this little work attempts to go a step farther in the practical vein and have the reader see the main instrument actually at work in the hand of the craftsman.

The book is not as large as most books on sermonizing. The main part of the text is only about 130 pages in length, and even in this instructive section there are a lot of quotations and stories. But saying this need not imply a "watering down" of the material. The close packing with illustrations provides a winsome attractiveness to the seriousness of the subject and maintains a lively interest. The balance of the book is given over to demonstration sermons, by the author, of each of the six types in his sermon classifica-

tion. This review will leave almost all discussion of these to other readers. They are included to illustrate the *thematic* technique at work on each type of sermon. In his preface, the author informs us that these are given in full, not as perfect models, but as examples of what can be expected from the average preacher from week to week. He also expresses the hope that they may be used with the instrument of constructive criticism to accentuate the principles which he presents. Here the author gives a critic a "wide berth" and nicely forestalls any stringent criticism of the last 60 pages.

At first glance, objections may arise to the word *secret* in the title. What is so cryptic about the matter? But perhaps the word is quite appropriate. Listening to the sermons of our day, one is easily led to suppose that the homiletics departments of most of the theological seminaries have been highly successful in "keeping the secret." Blocker's *secret* is found in the key-word of the book, *theme* or *thematic*. After defining Christian preaching in a rather detailed manner, the author summarizes by saying (p. 14) that it is "primarily concerned with what the Bible says and means from the standpoint of its main Divine intention." *Power* is the expected result when the *thematic* method is applied in study for the sermon and in its structure.

Before looking more closely at the *thematic* approach, mention should be made of Blocker's sermon classification. First is the Expository Sermon, apparently similar to what often has been called a Bible Reading, with a lengthy selection of Scripture as its base. The second and third types are two kinds of Topical Sermons. Type four is the Textual Sermon. Fifth is the Doctrinal Sermon and sixth, the Narrative Sermon. Criticism of the logic of the classification may be in order but a better classification could only slightly affect the main thrust of the book.

For Dr. Blocker the *theme* is the soul of the sermon. It is to be stated in preaching right after a brief introduction and just before the body of the sermon. We understand Blocker's use of the word *theme* when he contrasts it with related words used in connection with the sermon. The subject or topic of a sermon, for Blocker, are practically synonymous with the term *title* as used by others. These are the

labels for the show case and should be used to attract immediate attention. The author's word *theme*, on the other hand, stands approximately for what Professor R. B. Kuiper and others have called the *proposition*. This *theme* is a single sentence stating a proposition which expresses the essential spiritual message of the Scripture portion on which the sermon is based. The detailed experimental explanation of the process of *theme* formulation brings the precision which, for the author, makes for the clarity and unity demanded in a good sermon. We are even given limits to the number of words in the *theme*.

There are many things in the book to gladden the heart of the lover of the Word of God. Many things in it have been said before and need to be repeated. The mechanics of the main idea should be profitable to most sermon makers.

The sample sermons are particularly notable for their attempts at, and success in making the content relevant to the problems at hand in the language of the average listener. The academic mind may find too much of colloquialism but the language will be understood by today's American. Disapproval must be registered at this point with Blocker's sermon on Mark 16:12 which is in process of construction through Chapter VII. It would seem to be a fair example of the old, but still popular, allegorical method. The textual problem at this point also enters the exegetical picture.

Although there is something in the right direction (e.g. p. 20), with respect to the idea of *power* in preaching, we should like to see more emphasis on the sense of calling and authority involved in preaching as official work. One in the Reformed tradition ought to emphasize this. The Reformed writer also ought to make clear that the Scriptures in addition to being our only infallible source of the content of sermons also make demands as to the method of construction. R. B. Kuiper teaches this principle admirably. Finally, Blocker's quoting of Barth with enthusiasm does not make him a Crisis Theologian, but the absence of a clear statement that the Bible is the Word of God is disappointing, even though the book abounds in pleas for Biblical preaching.

GEORGE J. WILLIS

Fiction

James H. Hunter: *THINE IS THE KINGDOM*. Grand Rapids. Zondervan. 1951. \$3.00.

THIS book is advertised as "one of the truly great Christian novels of the century." It is a story of Communist plans for world control, and the vigilant work of police and F.B.I. in tracking down Communists and overthrowing plots. It is easy, entertaining reading.

However, the book, as so much Christian fiction does, falls far short of high standards both in regard to its literary quality and in its presentation of Christianity. We regret this, for we covet the highest literary standards in Christian writings, and the clearest possible presentation of the gospel of Jesus Christ to the reading public.

From the standpoint of literary quality this prize winning novel is disappointing. Character delineation is poor. Attempts at dialect are inconsistent and even incorrect. The plot often lacks realism. And the grand climax, lacking dramatic and emotional appeal, is a decided anticlimax.

A novel can be a powerful weapon in awakening people to perils or sins not easily recognized or acknowledged because of habit or custom. Such were *David Copperfield* and *Uncle Tom's Cabin*. Such could have been *Thine is the Kingdom*. If the two opposing ideologies, Christianity and Communism, had been clearly and convincingly defined, and if the *spiritual* clash between these two ideologies had been demonstrated, as well as the outward collision of the adherents of each, we believe this novel could have made a real contribution to the thinking and literature of our time.

One Communist in the novel does become a Christian. But how? It seems to have been through a line of poetry and a high fever. There is portrayed neither the mental struggle necessary in forsaking Communism, nor a clear grasp of what Christianity really is. She only knows that the black night of despair is gone and a great peace fills her heart (p. 226).

While the author acknowledges the sovereignty of God, there is no progressive impact demonstrating that God is creator and ruler of all. Dr. Hunter's answer to the question, "Would God permit such a thing?" (p. 117), and his statements concerning "chance" (p. 145) and prophecy (p. 205) present a

rather low view of God's control of His universe. Several references are made which will mean little if anything to people not brought up in premillennial and dispensational teachings.

As I reread the publisher's appraisal of this work—"a magnificent novel—graphically descriptive, keenly intellectual, astoundingly prophetic, strategically realistic, superbly fashioned and genuinely spiritual," I wonder at my audacity in criticising this book, yet feel compelled to do so. Christians who choose the novel as the medium for reaching people with the claims of Christ have a double task. They must write such a high quality novel that it will recommend itself to the public in spite of its Christian testimony, and then they must make that Christian testimony so clear and the impact so strong that none can miss it. The title, "Thine is the Kingdom" is excellent. The theme is timely and much needed. We wish the quality of the novel and the clarity of the Christian testimony had been such as to commend to all readers that the kingdom, the power and the glory are all God's.

MARGARET H. DUNN

Church News

(Continued from p. 49)

tween 50 and 60 at the Sunday services. The pastor, the Rev. Robert Graham, is assisting Chaplain E. L. Wade Tuesday afternoons in visitation at the Naval Hospital.

Manhattan Beach, Calif.: On February 24, First Church celebrated the first anniversary of its occupation of its new house of worship. Efforts are underway to complete furnishing the kitchen, in time for the meeting of Presbytery in April. Two young men of the church are serving as teachers in a mission Sunday school in nearby Compton.

Santee, Calif.: The Sunday school of Valley Church is planning a teacher's training course to prepare new teachers for the school. A recently installed chime system has been heard as much as two miles from church.

Bend, Oregon: An increase of 25 per cent in Sunday school attendance has resulted from use of a bus to the Alfalfa community. Young people's work for both boys and girls is making progress. The boys hold weekly meetings, at which Bible study and hand work hold their attention.

A Bible In Every Home

By Leslie A. Dunn

FOURTEEN members of Calvary Presbyterian Church of Wildwood, N. J., met for prayer one Sunday afternoon and asked for wisdom in choosing the right words to speak, for a friendly reception when they rang doorbells and for the blessing of God on His holy Word which might be left in Bibleless homes.

Two by two they left the church with Bibles under their arms and tracts in their pockets. Two hours later they again met in the church to thank God with glowing enthusiasm for answered prayer. They had eight fewer Bibles than when they started out. They had given out a number of tracts and invitations to Sunday School and church. They had been warmly received by the people in the community around the church. The pastor wondered who had been most blessed: the homes that now possessed a Bible for the first time, or the canvassers who were thrilled with the joy of accomplishment.

Since that Sunday afternoon two months ago men and women have covered about one-fourth of the city of Wildwood and have placed fifty Bibles in homes that formerly had none. New members have been found for the Sunday School and new faces have been seen in Church as a result of the canvass thus far.

Half of the Bibles were placed in Negro homes where there appeared to be not only a desire to possess Bibles but also a hunger to know more of

Christ and His salvation. As a direct result of this canvass a place has been found where the pastor conducts a weekly class in Bible instruction for the Negroes.

The method followed in this Bible-ization campaign is simple enough to be used in any community of homes. The American Home Bible League, 10920 S. Michigan Avenue, Chicago 28, Illinois, provides a very fine presentation Bible in sufficient quantity for a church to use in canvassing the community. The only cost to the churches is the express charges. The League also has representatives in many areas who are available to come to a church to explain how the work may be carried on. Films portraying methods of canvassing a community are available.

Here is a work that desperately needs to be done. Seven million homes in America are without the Bible. Here is a work which anyone can do. Anyone who loves the Lord can ring a doorbell and ask whether or not there is a Bible in the home. If the answer is in the negative the worker can simply inquire further whether, if a Bible be given them free, they will promise to read it. The Bible itself has, just inside the cover, excellent suggestions on what to read and what to expect when it is read. The Psalmist says, "The Lord gave the word; great was the company of those that published it." There should arise a great multitude of Christians in America willing to spend several Sunday afternoons in placing Bibles in the homes in this simple but effective way.

Long Beach Church Has Membership Dinner

FIRST Orthodox Presbyterian Church of Long Beach, California, held its annual membership dinner on January 29, for thirty-four new members who joined the church in 1951. The Rev. H. Wilson Albright of Manhattan Beach was the guest speaker for the occasion, and spoke on the subject of membership in the Orthodox Presbyterian Church.

Sun Garden Chapel, an extension project of First Church, observed its first anniversary on January 6, with about 50 persons present. The Rev. Louis Knowles serves as minister of the chapel.

Reformed Ministerial Institute May 13-16

THE Fourth Annual Reformed Ministerial Institute, under the sponsorship of the Alumni Association of Westminster Theological Seminary, is to be held at the Seminary for four days, May 13-16. Designed to be a sort of short-order refresher for ministers, the Institute will include three lecture courses of exegetical and theological nature, sermon criticism, and other items.

Total cost, including room, board and tuition, is \$15 for the four days. It is expected announcements giving more specific details will be distributed in a few weeks.

Philadelphia Church Has 15th Anniversary

MEDIATOR Orthodox Presbyterian Church of Philadelphia celebrated its eleventh anniversary in February. On Saturday, the 23rd, a banquet was held at the church. The Rev. and Mrs. James Price of Morristown, N. J., were guests, and Mr. Price preached at the church on Sunday morning. He was the first pastor of the church. The pastor is the Rev. Kenneth Meilhahn. At the evening service special music was provided by a quartet from Westminster Seminary.

Franklin Square Church Approves Building Plans

FRANKLIN Square Orthodox Presbyterian Church has approved plans submitted by the Building Committee for a new church structure. The meeting for this purpose was held February 21. It is hoped that actual building operations may commence shortly. The Rev. Meredith Kline was guest preacher at the church January 27, at which time the Lord's Supper was celebrated.

Urges Greater Emphasis on Law in Preaching

ONE of the subjects upon which emphasis should be placed in modern day preaching, but which is often seriously neglected, is the Law of God. Preaching the Law of God is simply preaching the holiness and majesty of God, His absolute sovereignty. Where such an emphasis is lacking, it is hardly to be expected that the gospel message of salvation from sin will see great fruit. For the message of redemption from sin will be precious only where there is a deep and true sense of transgression and guilt.

This is the view of Professor John Murray of Westminster Theological Seminary, as expressed in an address to alumni of the Seminary at the annual Alumni Home Coming February 19.

Other points which need greater emphasis in preaching, according to Professor Murray, are the free offer and invitation of the gospel, and the sense of vocation. As the law and holiness of God are proclaimed, and hence the

seriousness of sin and transgression, people will be brought under conviction and the sense of guilt. It is there that the gospel of free grace will make an impact. But there is a tendency to use restraint in making this gospel offer, according to Professor Murray. Such a restraint is wrong. The free offer of the gospel does not impinge on our conception of the sovereignty of God, but rather it is the definiteness of the atonement which makes both possible and necessary the proclamation of the grace of God in Christ. And under the authority of Scripture, there should be no restraint in proclaiming the gospel with its invitation to all men under all conditions.

And those who have come to a saving knowledge of and trust in Christ should have impressed upon them the sense of their high calling—that they have been called of God to be members of His kingdom, and that this

calling involves them in a holy walk and conversation.

Approximately fifty members and guests of the alumni association were present for the Home-coming. A number arrived at the Seminary early and attended classes. Following the afternoon meeting at which Professor Murray spoke, the alumni enjoyed dinner together in the Seminary commons. Greetings from a number not able to attend, were read by the president of the Association, the Rev. John Galbraith.

Following the dinner, Chaplain George E. Vanderpoel, of the class of 1944, spoke on the subject, The Chaplain Looks at the Church. Chaplain Vanderpoel is at present stationed at the Naval Training Station at Bainbridge, Maryland. Many thousands of Navy recruits train there. Chaplain Vanderpoel stressed the religious ignorance and illiteracy of the

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men he meets in his work, and urged that there be a more definitely teaching ministry in the churches. People need to be taught the fundamental doctrines of God, of sin, and of salvation by grace. Even in many so-called fundamentalist churches there is relatively little solid instruction in doctrine.

Chaplain Vanderpoel stated that many times when he faced a new group of recruits, he would offer a dollar to any one who could stand up and repeat the Ten Commandments. He said he had not lost a dollar yet. He emphasized that often the chaplain has only a relatively little time to deal with the men, and their real religious instruction, if there is to be any, must come from home and church.

Berkhouwer to Lecture At Westminster

DR. G. C. Berkhouwer, Professor of Systematic Theology in the Free University of Amsterdam is scheduled to deliver two lectures at Westminster Theological Seminary, Philadelphia. On March 25, he will speak on "Modern Uncertainty and Christian Faith," and on March 31 his subject will be "Modern Relativism and the Commandment of God." Both lectures will be at 8 p.m., and will be open to the public.

Dr. Berkhouwer is lecturing in this country under the sponsorship of the Calvin Foundation. During his visit, he will also lecture at other institutions, especially Calvin Seminary in Grand Rapids.

Atwell Installed At Glenside

THE Rev. Robert L. Atwell was installed as pastor of Calvary Orthodox Presbyterian Church of Glenside, Pa., in a service held at the church Friday evening, March 7.

The Rev. Leslie W. Sloat presided at the service, propounded the constitutional questions, and offered the installation prayer. The Rev. John P. Clelland of Wilmington preached the sermon, taking as his text Job 40:4, "I lay my hand upon my mouth." He stressed that in the work of the church we are dealing with truths often too great for us. In the presence of the majesty of God, and the mystery of His providences, it is proper that we not attempt to explain, answer or criticize,

but we must submit to His Word.

The Rev. Arthur W. Kuschke delivered the charge to the new pastor. The Rev. John P. Galbraith gave the charge to the congregation. The ladies of the church arranged refreshments for the reception which followed the service.

Missions

(Continued from p. 51)

"We're due in Yokohama on Friday, the 25th. As we will skip Monday, that should be in about six days, but of course we have an extra hour each day to make up for the ones we miss.

"We're counting on your prayers as we take up our new work, and trust that you will especially pray for the Lord's blessing on Bruce as he goes alone to face the difficult situation in Korea."

The Hunts have left one daughter, Bertha, in Wildwood, New Jersey, where she is a junior in High School, and another daughter, Lois, in Wheaton College. We are asked to remember these girls in prayer as they have to become adjusted to being away from the family. Says Mrs. Hunt, "We are thankful for the way the Lord has provided for them, as He has so wonderfully for us all the way."

Atonement

(Continued from p. 48)

night. Who does not thank God for that blessed truth? But again, whether it is taught in Matthew 20:28 is a question.

Still others say that *many* stands opposed to *one*. Then the emphasis is on the efficacy of Christ's death, on the power of His blood. By the one sacrifice of Himself Christ effected the salvation of all who ultimately will inherit eternal life. That great Genevan, John Calvin, inclined to this interpretation, and as a sane and sound interpreter of Holy Writ he has no peer, but no spiritual son of his will claim infallibility for him.

Here I must make an admission. Although I incline to the third, I find myself unable to choose definitely among these three interpretations. Nor do I feel exceedingly bad about that inability. It is wholesome for a minister of the gospel to be reminded every once in a while that he is not infallible. An occasional confession of ignorance

is good for his soul. But of one thing I am certain. It is not the teaching of the Lord Jesus that He died for all men in the same sense, that He designed by His death to save all men, that this design of His is realized in the case of those who of their own unregenerate volition believe in Him, while it is thwarted in the case of those who fail to believe. That view, which, sad to say, enjoys considerable popularity, flies in the face of several of the most cardinal teachings of the Scripture which, according to our Lord Himself, cannot be broken. No creature can foil the plans of the Sovereign God. He declares majestically: "My counsel shall stand and I will do all my pleasure" (Is. 46:10). That faith is a gift of God before it becomes an act of man is taught no less emphatically in Holy Writ. Said Jesus: "No man can come to me except the Father who hath sent me draw him" (John 6:44). That you and I are believers in the Lord Jesus Christ is a fruit of the atonement, for by the atonement He merited the Holy Spirit, the author of faith. That salvation is dependent ultimately not on the will of man but on the will of God is of the very essence of the Scriptural doctrine of salvation by grace. And, let it never be forgotten, the atonement not merely gives the sinner a chance to be saved, least of all a chance to save himself; it actually saves.

For whom then did Christ come to give His life? That question can hardly be answered in a single sentence. Charles Hodge says, on the one hand, that Christ designed by His death to save only the elect and that by His death He actually saved them. That is sound Scriptural teaching. On the other hand, the same theologian asserts that in a sense Christ died for all men, for all are benefited by the atonement. As one of these benefits he names the universal and sincere offer of salvation which God makes in the gospel to each and every sinner to whom the gospel comes. And that too is sound Scriptural doctrine. That John Calvin taught the doctrine of the limited or definite atonement is generally known. It is one of the five points of Calvinism, which added together are nothing but a statement of the Scriptural teaching of salvation by the sovereign grace of God. It is not so generally known that Calvin also found in Scripture the universal and sincere offer of salvation. But he did. Comment-

ing on Ezekiel 18:23—"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live," Calvin says that nothing concerns God more than that those who are rushing to destruction should turn and live. Nor did he make any attempt to square these two teachings with each other before the bar of his keen intellect. He bowed unreservedly before the Word of God. He willingly subjected human logic to the divine *logos*.

But let us return to Matthew 20:28 for an answer to the question for whom Christ gave His life as a ransom. We failed to find a definite answer in the word *all*. Strange though it may seem, the preposition *for*, preceding *all*, is the key which will unlock this mystery.

Let it be noted that our Lord here employs the Greek preposition *anti*. It distinctly denotes substitution. Briefly expressed, Jesus teaches here not merely that He gave His life a ransom *for the good of many*, but *in the place of many*. That fact has unmistakable implications for the question for whom He died. As I seek to make that point clear and to drive it home, permit me to become personal. Are you, my friend, willing to admit that because of your sins you have deserved to suffer what Jesus suffered on the cross? If not, don't tell me that Jesus suffered in your *stead*. It doesn't make sense. But if you deserve to suffer thus, then it is conceivable that He suffered in your *place*.

Let us become more specific.

Are you willing to admit that you are a criminal worthy of death? Do you object that capital punishment is wont to be reserved for the basest of criminals? But Jesus suffered it on Calvary's tree. And if you don't deserve it, don't tell me that Jesus endured it in your *place*. That makes no sense. If, on the other hand, you deserve all that, then mayhap He endured it in your *stead*.

One more question. Are you willing to admit that because of your sins you are deserving of hell? I shudder as I ask that question, but ask it I must, for Jesus endured the anguish of hell on the cross. Did He not cry out with a loud voice: "My God, my God, why hast thou forsaken me?" (Mat. 27:46). That was hell. If you ask what makes heaven heaven, I say:

"Communion with God." If you ask what makes hell hell, I reply: "To be forsaken of God." Christ was forsaken of God on Calvary. And when He gave expression to His consciousness of that fact, all the waves and the billows of the divine wrath against sin rolled over His head and crushed His soul. Then He was at the very bottom of the bottomless pit. You and I deserve to be there. Will you admit that? If not, say not that Jesus died in your *stead*. But if you grant it, then it makes sense for you to believe that He hung and suffered there in your *place*.

In a word, for every one who kneels at the foot of the cross as an ungodly, hell-deserving sinner and abandons himself for salvation to Him who hangs on the cross it is written: "Him that cometh to me I will in no wise cast out" (John 6:37). He may say: "Christ came to give His life a ransom for me." He may sing:

"Jesus my Saviour to Bethlehem came,
Born in a manger to sorrow and shame.
Oh, it was wonderful, blest be His name,
Seeking for me, seeking for me.

Jesus my Saviour on Calvary's tree
Paid the great debt and my soul He set free.

Oh, it was wonderful, how could it be?
Dying for me, dying for me."

In his masterful little book, *The Plan of Salvation*, B. B. Warfield says that Scripture knows nothing of an "each-and-every-universalism," but that it does teach an "eschatological universalism." How true! Not every individual will be saved, but the human race will be saved. The redeemed will constitute the new humanity. In unison they will sing: "Thou, O Lamb, wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5:9). The British statesman Lord Balfour was lecturing once upon a time at Edinburgh on the forces that draw the nations together. He enumerated such factors as transportation and communications, trade treaties and alliances of nations. When he had finished, the audience applauded vigorously. The applause having died down, a little voice from the balcony queried: "But, Mr. Balfour, haven't you forgotten the only force that will ultimately draw the nations together?" It was the voice of an oriental student. Balfour said:

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"What do you mean?" The student replied: "Jesus Christ." He was right. Only Christ and His gospel can restore the unity of our race, and they surely will. No human effort or institution, the United Nations included, either will or can. The day is coming when the song will be heard: "The kingdoms of this world are become the kingdom of our Lord and his Christ and he shall reign for ever and ever" (Rev. 11:15). Even all of creation, whether they be things in earth or things in heaven, will be reconciled to God by the blood of the cross (Col. 1:20). Then will come to pass the final fulfilment of the prophecy: "Therefore will I divide him a portion with the great and he shall divide the spoil with the strong, because he hath poured out his soul unto death" (Is. 53:12). And when all things shall have been subjected to Him, then "the Son also himself will be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:28).

Ft. Lauderdale Work Makes Progress

FLORIDA may be a place where elderly folk go to retire, but the work at Fort Lauderdale does not support the idea. During recent months a large number of babies have been baptized in the Fort Lauderdale Orthodox Presbyterian Church, of which the Rev. John Hills is pastor. The membership of the church has increased by one-third during the past year. During the winter season there were occasionally over 200 at the morning services, and over 100 at the evening services.

A building program is in progress, with a view to erecting an addition which will provide extra Sunday school rooms, a pastor's study, and other needed space.

GUARDIAN NEWS

The COMMENTATOR

VIEWING THE NEWS FROM THE RELIGIOUS NEWS SERVICE AND THE RELIGIOUS AND SECULAR PRESS

To Revitalize Harvard Divinity School

PRESIDENT James B. Conant of Harvard University has announced plans to seek five million dollars for the purpose of revitalizing the Harvard Divinity School. Under the plan, there is to be a new Dean, an enlarged faculty, and a curriculum designed to provide a comprehensive education in the common tenets of Christianity. The school is to be entirely interdenominational, and in addition to preparing men for the ministry will have a post graduate department leading to the higher degrees.

An indication that the revitalized School will be thoroughly liberal in theological viewpoint is given by the nature of the Board of Appointments, a committee of prominent clergymen who are to make recommendations of new faculty members. This committee includes Bishop G. Bromley Oxnam of the Methodist Church, Dr. Henry Sloan Coffin, Dr. Harry Emerson Fosdick, Dr. Reinhold Niebuhr, and several others.

The new Dean, when appointed, will succeed Dr. Willard L. Sperry, who has served since 1922, and is now beyond the normal age of retirement.

The Divinity School was started in 1816.

Charge Red Cell in Presbyterian Church

THE Men's Bible Class of the First Presbyterian Church (USA) of Sapulpa, Oklahoma, has issued a printed brochure titled "Is There a Red or Pink Cell Operating in Our Own (Presbyterian) Church?", in which numerous quotations from official Presbyterian USA literature are cited to support the affirmative answer to the question in the title. Although many of the quotations support the purpose

of the brochure, especially in presenting evidence of Modernism in publications of the church, the exaggerated character of the writing is not of the sort to inspire confidence. A more solid piece of work ought to be done, though we do not doubt the general correctness of the conclusions.

An interesting aspect of the matter is that those preparing the brochure allege that they presented the complaints first to the local presbytery, but found that a council of the presbytery, supposedly assembled to consider the complaint, had been supplied with mimeographed letters from Stated Clerk Eugene Blake, and Paul C. Payne, head of the Board of Christian Education, suggesting that the criticisms be ignored and those raising them be reprimanded. These tactics will not be considered strange to those acquainted with Presbyterian Church USA history during the past twenty-five years.

Karl Barth Honored By British Crown

DR. Karl Barth, the noted Swiss theologian and father of Barthian theology, has been awarded the "King's Medal for Service in the Cause of Freedom." The award was made by King George VI of England only shortly before his death. During the war Barth was expelled from the theological faculty of Bonn University in Germany, and was considered by many to be a leader in opposing the Nazi state.

Dryden Phelps Resigns as Baptist Missionary

DR. Dryden L. Phelps, American Baptist Missionary, who was called home from mission work in China to explain a published letter praising the

Chinese Communist regime, has resigned his post after thirty years in China.

His famous letter, published in an Episcopal magazine, and also in the magazine, *Soviet Russia Today*, described the Communist reorganization of Chinese society as the "most profoundly religious experience I have ever been through," and asserted that "God is working right alongside these communists." According to the mission Board, which accepted Phelps' resignation, the letter was really intended to be an appeal for funds for a church building, and Phelps himself has never been a Communist.

UMT Defeated in House

THE UMT program appears to have been defeated in the House of Representatives. The defeat is in the form of a decision to send the bill back to committee, and all evidence seems to indicate that it will not come up again, at least at the present session of Congress. Though a similar bill is up in the Senate, there appears little chance it will be pushed, after the House action.

Amish Bill Vetoed By Governor

THE problem of requiring Amish children in Pennsylvania to remain in school, despite their parents' objections, remains. Some time ago several Amish parents were fined and jailed because they took their children from school—objecting on religious grounds to the educational program of the higher grades. A bill was then introduced into the Pennsylvania legislature, and passed by that body, which would have allowed the local school board to deal with the problem on their level, and to grant work permits to children at the age of 14 or 15. The Governor

took the position that the bill would practically nullify the state law concerning compulsory school attendance for children of school age. The state enforcement program will consequently continue unchanged.

Lutheran Bodies Consider Merger

FIVE Lutheran bodies, belonging to the American Lutheran Conference, are considering the matter of actual merger. The Conference is a loose federation which was formed in 1930. The bodies composing it are the Evangelical, American, United Evangelical, and Augustana Lutheran churches and the Lutheran Free Church. Representatives of the five churches have approved a committee report on faith and practice, which found "no serious obstacles to merger." Actual union could not take place until 1955. If it does, the result will be the largest Lutheran church in America, with some 2 million members.

New York Prayer Plan Adopted

NEARLY half of the city and village school boards of New York State have adopted the suggestion of the Board of Regents that each school day be started with a prayer. At present a bill is before the state legislature which would make the program mandatory. The Board of Regents had merely advised it.

To those who accept the Scriptural principle that "No one can come unto the Father except by me (Christ)," a prayer which has no reference to Christ, and which is uttered in common by people whose views of God and of Christ are widely diverse, is not only meaningless but repugnant.

Gideon Bible Distribution Stopped in Rutherford Schools

A plan to distribute Gideon Bibles in the public schools of Rutherford, N. J., has been postponed as the result of an injunction issued in Superior Court. The injunction followed a complaint by two Rutherford parents,

a Catholic and a Jew. They claimed that the Gideon Bible was not acceptable as sacred by either Jews or Catholics, and the distribution of the Bible was "sectarian religious education in its most obvious form."

We are reminded that some months ago the Knights of Columbus entered a large paid advertisement in many newspapers declaring that "The Bible is a Catholic Book." Apparently, however, it is not supposed to be read!

Laymen and Political Action

WE have two news reports before us, both dated March 3. One is headed, "Laymen form group to fight church political action." The other is headed, "Pledges political action by Chicago laymen." The first story says that sixteen prominent laymen of the Congregational Christian Churches have called on officials of the denomination to cease trying to put the church into power politics. These men have attacked the activity of the Council of Social Action of the Congregational Church, an official agency of the denomination. In particular they have claimed that the Social Action group is pushing Socialism under the cloak of the Social Gospel.

Meanwhile the president of an organization called the Greater Chicago Churchmen promised that Protestant laymen would take a more active part in that city's political life, particularly in encouraging the laymen to get out and vote, and also in urging them to participate in supervising elections.

Graham Evangelistic Campaign in Washington

MOST papers have carried a report of the Greater Washington Evangelistic Crusade, with "Billy" Graham as the speaker, carried on for five weeks from January 13 to February 17. The Crusade's own report states that total attendance at the meetings in the Armory was 307,000, with the average attendance about 9,500. The largest single service was the Sunday afternoon meeting when Graham spoke from the steps of the Capitol building, with about 40,000 present. Plans to have the final meeting on the Mall

were canceled because of the weather. Over six thousand decisions for Christ are claimed.

In addition to the evening meetings in the Armory, there were daily radio and television programs, breakfast and luncheon meetings, gatherings in all types of groups—school, business men, military camps, and also workshops for clergymen of the Washington area. Meetings were held for a half hour during two weeks in the Pentagon building. The Chiefs of Chaplains for the Army, Navy and Air Force were seated on the platform for one of the evening meetings, called Armed Forces Night.

New Constitution for Puerto Rico

THE people of Puerto Rico have approved a new "home rule" Constitution. The Constitution calls for complete separation of church and state, and stipulates that no public property or public funds shall be used for the support of denominational schools. However, it makes certain health benefits available to all children. Protestants have supported the new Constitution, while Catholics gave it a qualified support. The new Constitution must be accepted by the United States Congress.

Supreme Court Dismisses Action Against Bible Reading

THE attack by two New Jersey taxpayers against the state law requiring the daily reading of the Bible in the public schools, and permitting the recitation of the Lord's Prayer, has been dismissed by the United States

Supreme Court. The Court did not, however, rule on the Constitutionality of the law, but rather judged that the appellants had failed to show that they were sufficiently affected by the law as to have a grievance. During the hearings it was brought out that Bible reading in the schools was a practice in thirty-four other states, in eleven of which it is prescribed by law.

Church Contributions Top Billion

FOR the second successive year, contributions to 46 major Protestant and Orthodox communions in the U.S. exceeded one billion dollars.

On a per-capita basis the Free Methodist Church led with an average of \$163.76 per member. The Seventh Day Adventists and Wesleyan Methodists were next in order.

At the same time we have a release which states that the U. S. Department of Commerce gives the total expenditure for alcoholic beverages during the calendar year 1950 as over eight and one half billion dollars. About eight times more was spent in America for these beverages than was contributed to the work of the church.

Presbyterian Moderator Urges Church Union

DR. Harrison Ray Anderson, Moderator of the Presbyterian Church USA, addressing the annual meeting of the National Council of Presbyterian men in Chicago early in February, urged a union of the three larger Presbyterian bodies—Northern, Southern and United. He specified that any such union must be a coming together of equals.

Dr. Anderson recently completed a tour through the South, apparently to promote the cause of reunion. Part of the time he was accompanied by Southern Presbyterian Moderator J. R. McCain.

Another speaker at the same meeting, Dr. Louis Evans of First Presbyterian Church in Hollywood, asserted that China has been lost to Communism because Christianity there was undermined. Perhaps he should have said, because Christianity was "under-

mined," by liberals and others who represented the American church in that country.

Church Membership Gains Since 1926

MEMBERSHIP rolls of the sixty-seven larger religious bodies in the United States increased from 53 million to 85 million in the 24-year period from 1926 to 1950, according to a report published in the New York Times March 11, and attributed to a National Council survey.

One of the most interesting features of the report was the percentage increase attributed to the so-called "Holiness" sects of Protestantism. Several of these groups showed percentage increase of over 500 during the period. Also notable was the increase in Eastern Orthodox groups, but this was attributed largely to the immigration and influx of displaced persons.

Some of the figures are interesting. The American (Northern) Baptist Convention increased 21 per cent during the period, while the Southern Baptist Convention increased 100 per cent. The Northern Presbyterian Church increased 22 per cent, while the Southern Presbyterian Church increased 50 per cent. Among the twenty-three largest churches in the country, the smallest gain was registered by the Evangelical and Reformed church, a gain of 7 per cent in the twenty-four years. Lutherans increased about 60 per cent. The Methodist Church increased about 32 per cent, and the Roman Catholics increased 53 per cent. The Mormons, incidentally, increased 105 per cent during the period.

It seems clear from these statistics

that the more liberal churches showed relatively less gains than those which had a clear cut and more conservative message. To that extent, at least, the figures are encouraging.

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