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## The Gospel of the Kingdom

By the REV. CALVIN K. CUMMINGS

Pastor of Covenant Orthodox Presbyterian Church, Pittsburgh

“Jesus came into Galilee preaching the gospel of the kingdom of God” (Mark 1:14b).

**T**HE kingdoms of the earth are today being shaken and shattered. The old world order has failed. Men are convinced that a new and different world order must be established if civilization is to survive. Through blood, sweat and tears, the hearts of men hope for a better kingdom, a kingdom that will endure, a kingdom of righteousness and peace.

What is the message of Christianity at a time like this? In this hour of opportunity and need, historic Christianity has the message of that one and only kingdom which cannot pass away, wherein alone dwelleth true righteousness and peace. For this kingdom, the kingdoms of the earth subsist. “For of him, and through him, and to him are all things”. Apart from the leavening influence of this kingdom, the kingdoms of the earth cannot long endure. “Ye are the salt of the earth. . . . Ye are the light of the world”. Bound up in this kingdom is man’s only hope for time and for eternity. “Lord, to whom shall we go? thou hast the words of eternal life”.

To the people who, in His day, hoped for a better kingdom, “Jesus came . . . preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel”. This good news of the kingdom of God Christ ordained to be preached to all nations, declaring,

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”.

What is this “gospel” which has as its content “the kingdom of God”? Within Protestantism today numerous and conflicting answers are being given to this question. Of one thing we can be certain, however. “The gospel of the kingdom of God” is not just anything and it is not everything. Christ preached but one message of the kingdom. What that message was is a matter of historic record. What, then, was the kingdom which Christ preached?

“The gospel of the kingdom” that Christ preached is not the gospel of the kingdom that the Modernist preaches. Notwithstanding the confessions by Modernists of the failure of their religion, Modernism is still the scourge of Protestantism. The Modernists are still Modernists. Dr. Fosdick may freely confess the failures of Modernism in his book, *Beyond Modernism*, but his Christ-denying sermon on “The Peril of Worshiping Jesus” has not been revoked. The signers of the heretical Auburn Affirmation, two-thirds of whom are still living, have not recanted. In 1941 the Presbyterian Church in the U.S.A. had seventy-eight signers of this document in positions of high authority—fifteen more than in 1934 when Modernism so completely triumphed in that denomination, and when its general assembly exalted its own commands above the Word of God.

### A Kingdom Without a Cross

Modernism, to be sure, does preach a kingdom. Indeed, it would seem that for several decades the Modernist has had a virtual monopoly on the phrase "kingdom of God". But the kingdom the Modernist preaches is not the kingdom that Christ preached. Simply and basically, the kingdom of the Modernist is a kingdom without a cross. It is a superstructure without a foundation. It is not a kingdom founded upon reconciliation to God "through the death of his Son". Man, it is held, does not need to be reconciled to God and God does not need to be reconciled to man. Man is not regarded as a fallen sinner in rebellion against God. God is not regarded as a holy sovereign at enmity with man. Therefore the atonement is superfluous. Man is considered inherently good, and by a long evolutionary process the kingdom of God on earth will be established. In the words of Shirley Jackson Case, "The course of history exhibits one long process of evolving struggle by which humanity as a whole rises constantly higher in the scale of civilization and attainment" (*The Millennial Hope*, p. 238). Is it to be wondered, then, that the generation that came under the dominant influence of this Modernism is experiencing the most destructive conflict the world has ever known? Like the ancient Greeks and Romans, the Modernist tried to build a beautiful and imposing superstructure upon the rotten foundations of sin. A collapse was inevitable.

Christ founded the kingdom squarely upon His cross when He declared, "I came . . . to give my life a ransom for many". In His cross, Christ confronts men with the awful fact of sin and its dread consequence—separation from God. Apart from the recognition of these facts, no kingdom can long endure. Through the atoning cross, man is reconciled to God. Apart from this reconciliation to God, the Word of God teaches and history confirms that there can be no true reconciliation between man and man.

### A Cross Without a Kingdom

"The gospel of the kingdom" that Christ preached is not the gospel of the kingdom that is being preached

by Modern Dispensationalism. By means of national and local broadcasts, Dispensationalism has gained today a wide popular hearing.

Dispensationalists, unlike the Modernists, preach Christ crucified. Indeed, they preach the cross most fervently. For this we are profoundly grateful. It was the great Reformed theologian, Dr. Geerhardus Vos, who declared: "The religion of the kingdom is a religion in which there is not only a place but in which the central place is for the Saviour" (*The Kingdom of God and the Church*, p. 193).

The preaching of the cross, however, is not an end in itself—it is a means to an end. It is a means to the end that the kingdom of God may be extended to God's eternal glory. Christ said He came to build a kingdom: "upon this rock I will build my church". The gospel of the cross preached without reference to the kingdom is a truncated gospel. It is a foundation without a superstructure.

It is this fundamental error that consistent Dispensationalism makes. The Modernist preaches a kingdom without a cross. The Dispensationalist preaches a cross without a kingdom. According to the Scofield Bible, a sharp line of distinction is to be drawn between "The Gospel of the grace of God" and "The Gospel of the kingdom". "The Gospel of the kingdom" is the good news that God plans to establish a political, Israelitish, spiritual, and universal kingdom over which Christ shall reign for a

thousand years, manifesting the righteousness of God in human affairs (see *Scofield Reference Bible*, p. 1343). This gospel of the kingdom is to be preached immediately preceding the coming of the king in glory, in contrast to the gospel of the grace of God which is to be preached during the present dispensation for the salvation of men's souls.

Christ preached, and commanded His disciples to preach, the gospel of the kingdom of God. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". We must have nothing less than this. We must obey God rather than men.

The gospel of the cross without the kingdom is the gospel of a cross without a crown. It is a denial of the present kingship of Christ over a kingdom on earth. The king and His kingdom, it is held, were rejected by the Jews. Christ will not establish a kingdom on earth or function as a king until His second coming. The Word of God, however, declares: "He . . . gave him to be head over all things to the church". This church our Lord declared to be the same structure as the kingdom, when He revealed to Peter: "I will give unto thee the keys of the kingdom of heaven . . . and the gates of hell shall not prevail against my church".

### No Kingdom and No Cross

"The gospel of the kingdom" that Christ preached is not the gospel that is now being proclaimed in the name of neo-orthodoxy. Neo-orthodoxy constitutes at once the most subtle and dangerous perversion of the gospel that confronts the church today. The names of some of the leading exponents of this school of thought present a truly formidable array: Barth, Brunner, and Bultman, of the continent; Tillich and Niebuhr of Union Seminary; Edwin C. Lewis of Drew; and Mackay and Homrighausen of Princeton. While there are varying shades of thought within this school, it is Barth's philosophy of the "supra-historical" that seems to pervade the thoughts of all of these men.

Neo-orthodoxy is not essentially a new kind of orthodoxy; it is essentially a new kind of Modernism. Neo-  
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## Rightly Dividing St. Augustine

By EDWARDS E. ELLIOTT

FOR a half century, the standard answer of the Dispensationalists to those who venture to call Dispensationalism "modern" has been to quote a sentence from the writings of St. Augustine, and thus prove that Dispensationalism was current no less than fifteen hundred years ago. A good example of this is to be found in the article "Dispensationalism" by Dr. Lewis Sperry Chafer, in *Bibliotheca Sacra*, October-December, 1936, page 393. ". . . Augustine's familiar dictum, 'Distinguish the ages and the scriptures harmonize', can hardly be considered modern". The Introduction (To Be Read) of the Scofield Reference Bible, paragraph X, also gives Augustine credit for this quotation. And more than one Bible Institute instructor has made pointed and effective use of this dictum. Is it right?

A search through Augustine's works turns up the words, "Distribuite tempora, et concordat Scriptura", "Distinguish the times and Scripture agrees with itself" (See J. P. Migne, *Patrologiae Latinae*, Vol. XXXVIII, *Augustini Opera*, Vol. V, Column 511, and *The Nicene and Post-Nicene Fathers*, First Series, Vol. VI, p. 360).

But what are the "times" to which Augustine referred? Were they distinct periods for man's testing under different administrations and covenants? Did he think of putting a time-clock on both law and grace? Did he think of "rightly dividing" one way of salvation from another? The context tells his thought. He is dealing with an apparent contradiction between the words of Jesus in Matthew 18:15, "Tell him his fault between thee and him alone", and the words of Paul in I Timothy 5:20, "Them that sin rebuke before all". There is a time for private rebuke, another time for public rebuke. "Distinguish the times, and Scripture harmonizes"; or, as it might be rendered, Distinguish the occasions, and Scripture harmonizes. The immediately preceding sentence demonstrates this conclusively: "Therefore those sins are to be reprov'd before all, which are committed before all; those are to be reprov'd more secretly, which are

committed more secretly". Furthermore, if Augustine had been dealing with the distinction of "ages", he probably would have used *actates* or *saecula* instead of *tempora*.

Augustine had no idea of agreeing with Dr. Chafer's dictum, so sharply and shockingly phrased on page 410 of the same article, ". . . there are two widely different, standardized, divine provisions, whereby man, who is utterly fallen, might come into the favor of God". Dr. Chafer frankly means that the good Jews needed only to be born Jews, but that present-day people need to be born again. In a letter to me several years ago, Dr. Chafer actually contrasted the message of Jesus in Luke 10:25-29 with the message of Paul in Ephesians 2:8-10.

How refreshing Augustine is on this very point: "We must not therefore divide the times, as Pelagius and his disciples do, who say that men first lived righteously by nature, then under the law, thirdly under grace" (*The Nicene and Post-Nicene Fathers*, First Series, Vol. V, p. 248, chap. 30). And in the next chapter, "Those ancient saints are members of Christ through their faith in His resurrection, which had not in their day happened, but which was one day to come to pass". Back in chapter 29, he said, "If, therefore, it [the righteousness of God] is now manifested, it even then existed, but it was hidden". And in chapter 34, "And from him [the Destroyer] no one—no, not one—has been delivered, or is being delivered, or ever will be delivered, except by the grace of the Redeemer". Apparently Augustine believed in just one way of salvation, and if he were alive today, he no doubt would excoriate the double soteriology of Dr. Chafer and the Scofield Reference Bible.

Now every sincere Bible scholar finds historical divisions in Scripture. There are periods marked off by Scripture itself, and each succeeding era displays more of God's revelation than the previous era, until we come to "these last days". The revelation is not different, any more than a full-grown oak differs from a smaller oak. There is simply more of it. The larger tree would put the smaller tree in the

shade. Pentecost would overshadow the dedication of the tabernacle. But this is not Dispensationalism.

Augustine, too, marked historical divisions. No less than five times in his writings he notes six ages. (The indexes of the Post-Nicene volumes give them all.) Here is one: "Thence down to the time in which we are now living are six ages, this being the sixth, as you have often heard and know. The first age is reckoned from Adam to Noah; the second, from Noah to Abraham; and as Matthew the evangelist duly follows and distinguishes, the third from Abraham to David; the fourth from David to the carrying away into Babylon; the fifth, from the carrying away into Babylon to John the Baptist; the sixth, from John the Baptist to the end of the world" (*The Nicene and Post-Nicene Fathers*, First Series, Vol. VII, p. 65). This is his uniform portrayal of the ages. He might base it on the six days of creation or on the six waterpots of John 2, but it is always six. The seventh is the final age or state. "But in that sabbath, in which it is said that God rested from all His works, in the rest of God our rest was signified; because the sabbath of this world shall be when the six ages shall have passed away" (op. cit., Vol. VI, p. 477). This is not Dispensationalism. It is not even Premillennialism. But note that his third division, from Abraham to David, runs right through the Exodus and the giving of the Law, without mention. Surely Augustine would be a strange nail on which to hang an argument for Dispensationalism.

We can only conjecture how the "familiar dictum" achieved its immense popularity in Dispensational literature. Philip Schaff, in his *History of the Christian Church*, Vol. III, p. 999, carries a footnote, in which he recalls some quotations from Augustine. This material also appears in Schaff's little volume *Saint Augustine, Melancthon, Neander* (p. 89). Obviously he recalls the Latin from memory, for he has it, "Distingue tempora, et concordabit Scriptura". His first edition came out in 1867, about the time when Dispensationalism in

America became self-conscious. From that day to this, not one Dispensational leader has seen fit to give the citation and context, but it continues

to be thundered from many a platform as the incontrovertible answer to those who call Dispensationalism "modern."

in their behalf that they may remain faithful. And now their gifts furnish evidence of the fact that they have not turned back. Out of their poverty—the Macedonian Christians were not rich in the things of this world—they have once before, even twice, prepared gifts for Paul. Now again they indicate their love for Christ, His work and His servant. Paul knows that they have not fallen away from the gospel which he preached unto them. The gifts tell him that.

## Gifts For Paul

### A Meditation on Philippians 4:10-23

By the REV. BURTON L. GODDARD

**A** MISSIONARY offering was being taken. One gray-haired man dropped a folded bill onto the offering plate. A little girl dressed in blue reached out her little hand in which was clutched a bright new dime and dropped it beside the larger gift. One after another added to the contribution. Some of the gifts were probably given without thought; others represented a definite desire for the extension of Christ's kingdom; some few were genuinely sacrificial.

It is often true that we interrupt the story there and limit ourselves to the one picture. Yet perhaps our giving would be more meaningful if we followed the gifts to a distant land and observed their reception by a true servant of the Lord. It might be that we would see missionary giving in a new light. Yes, we might even give more largely of our substance. At the same time our joy might well to the very full.

Would you not like to come with me for a few brief moments and make such a trip? We start in the ancient city of Philippi. It is a heathen metropolis, but there is a company of Christians in the city. They remember the time, not so long distant, when a man named Paul came into their midst preaching Christ, and Him crucified. They remember how God used his message to deliver them from the bondage of sin and superstition. Their hearts now yearn for this same Paul as he is confined in a Roman prison. They would show their love and concern by sharing with him a portion of that which God in His goodness has given to them.

With all joy they gather together gifts for Paul. They choose one of their number, Epaphroditus, to make the long journey to Rome. They lade him with the gifts. He departs—and we accompany him to Rome. We are with him when he puts the gifts into the hands of the great missionary. We are glad that we came!

### An Appreciation

**T**HE Presbyterian Guardian regrets to announce that this is the concluding meditation in the current series by Mr. Goddard. Because of the pressure of other duties, he has asked to be released, at least temporarily, from contributing regularly to the pages of the Guardian. For three full years he has supplied our readers with the highest type of devotional articles in almost every issue, and we believe we speak for our subscribers when we express our gratitude for his untiring labors on our behalf.

Beginning with the first issue of the new year, this department will be conducted by Dr. Lawrence B. Gilmore of Trenton, New Jersey, whose initial studies will be based on "The Parables of the Old Testament".

### Joy for the Missionary

There is great rejoicing in the heart of Paul. How happy he is! His face glows with a light that is beautiful to see. Like the shepherd psalmist, he appears as one whose cup runneth over. Forgotten are the prison chains, forgotten the loneliness, forgotten the desertion of friends and helpers! Every burden is lifted from his heart. He is overcome by the love-tokens of his Philippian friends.

Their gifts bring the givers to him again. He thinks of the jailer and his family, of the women with whom he talked by the riverside outside the city and how they heard him gladly as he told them of Christ. With warmed heart he recalls the faith, devotion and hospitality of Lydia, the entrance of Clement, Euodia, Syntyche and others into the work of the gospel.

How often he has prayed for them! How earnestly he has besought God

He is not thinking about the money itself. It will be helpful in supplying his needs, but he has learned contentment under any and all circumstances. He has learned to go without food, to be stoned of men, to be beaten with many stripes, to suffer imprisonment—all for Jesus' sake. In every circumstance he has found Christ all-sufficient. He can say, and mean it, Take the world and give me Jesus. No, the monetary value of the gift is not responsible for his joy. The love of money is something foreign to Paul. His joy is related to the Lord, and in this case not to the Lord's work in Rome but to the Lord's work in Philippi. The gifts are but a token of that work.

### Fruit for the Giver

Paul knows that missionary work is not the work of the missionary alone. If souls are won to Christ, benefit accrues to others as well. Others thereby lay up treasure in heaven. God reckons to the account of missionary givers the saving of souls which come to Jesus through the missionary's effort. And does not the Scripture say, "He that winneth souls is wise" and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"? Surely there is fruit for the giver!

Aware of this great truth, Paul sits down and writes to the Philippian Christians to thank them for their gift. This is what he says: "Not because I desire a gift: but I desire fruit that may abound to your account". Paul thinks of the divine blessing his friends have brought upon themselves as a result of their work of love, the gifts which they have sent. His heart rejoices, for he knows that his Lord spoke truly, saying, "With what measure ye mete, it shall be measured to you again".

Nor does the blessing pertain only to treasure in heaven. Paul makes it plain that the givers back in Philippi will even now share in the fruit which abounds to their account. He has this assurance for the givers: "My God shall supply all your need!" Notice the "all". And Paul knows whereof he speaks!

### Honor for God

Yes, Paul is filled with rejoicing, and fruit will surely abound to the account of the givers, but at the same time the gifts for Paul are bringing honor and praise to the name of God. Paul sees in the gifts not just silver, not just a medium of exchange. They are transformed in his vision into sacrifices well-pleasing and acceptable to God. He speaks of them as having "an odour of a sweet smell", like the incense burning upon the temple altar and sending its fragrance heavenward as a symbol of love and thanksgiving toward God.

As Epaphroditus prepares to return,

the apostle sets down in writing that which we have seen and heard. It is a part of the letter which the messenger carries back to Philippi. It is more. It is part of God's inspired Word. The record is before us today.

Our trip was short, but we met Paul and know how he looked on missionary giving. We know that such giving brings joy to the missionary, fruit to the giver, honor to God.

Dear friend, you can bring joy to some lonely missionary who has given up all to serve Christ. You can lay up for yourself treasure in heaven and have the sure guarantee that all your needs in life will be supplied. You can offer a sacrifice acceptable, well-pleasing unto God, and so honor His holy name!

The way is simple. Three words constitute the key: Gifts for Paul. No, not the great apostle, but "twentieth century Pauls", those who have taken his place and gone into all the world to preach the gospel to every creature. Prepare some "gifts for Paul" today!

cepted by the denominations (who will accept pretty nearly anything), the North American Council will do for all its members what the Federal Council is now doing for its adherents. The International Council of Religious Education alone has more member denominations even now than the more notorious saboteur of Christianity, the Federal Council. We have been informed that it has set aside a fund of about thirteen thousand dollars to boost this coalition, and that it employs a secretary to pave the way.

What, specifically, will the proposed super-organization do that is not now being done by the Federal Council? Here are two examples: It plans to furnish the newspapers of the country with syndicated Sunday school lessons by its own writers, thereby eliminating the few sound lesson studies still being printed by the secular press. Its antichristian gospel will reach into every corner of the nation to poison the minds of youth by means of a radio school planned to take care of the "released time" of public school children. The coverage of such a program will be so tremendous that it will obscure, if not obliterate, any attempt to utilize "released time" for the teaching of Biblical Christianity.

We are not assuming the role of an alarmist. These things are not mere possibilities—they are probabilities, and before the ink is dry on this copy of the GUARDIAN, they may be well on the way to becoming actualities.

Nor is the proposed merger the worst project to emanate from the Cleveland session. To Dr. E. Stanley Jones, famed Modernist author and missionary, goes the blue ribbon for the most super-colossal program yet to be offered. He proposed the creation of a federal union of all the churches of the United States—to be known as the Church of Christ in America! In the seven-council merger, the constituent elements making up the federation would remain essentially intact and autonomous, with, said Dr. Jones, "no surrender of sovereignty in behalf of unity". Under the Jones plan, however, the various denominations would cease to be churches, and instead would become "branches" of one church—the blasphemously-named Church of Christ in America. Each branch would have local self-rule, permitting the selection of whatever type of government it

## Today in the Religious World

By THOMAS R. BIRCH

### A Merger of Infidelities

IN LATER years, after "Remember Pearl Harbor" has become just a dim unpleasant memory, evangelical Protestantism may still be saying, "Remember Cleveland". For in Cleveland this month a massive treachery against historic Christianity is being planned and executed with a suave precision that leaves its few evangelical observers gasping and the rest of the world completely ignorant of the extent of the devastation.

On December 9th (henceforth to be known as Cleveland Day by this department, and added to the list of "Days of Infamy"), an interdenominational merger so vast and inclusive that it staggers our imagination was proposed to the seven agencies concerned, meeting in a mammoth session at Cleveland. If carried—and there is now every reason to believe that it will be carried—the following seven antichristian bodies will merge to form "The North American Council of the Churches of Christ": The Federal Council of the Churches of Christ in America, the Foreign Missions Conference, the Home Missions

Council, the International Council of Religious Education, the Missionary Education Movement, the United Council of Church Women, and the United Stewardship Council. We submit that it would be impossible to compile a list of organizations more determined to stamp out the last vestige of Biblical Christianity in America.

If this super-organization, combining in one body all the evil of its seven member organizations, is ac-

### Our New Price

**T**HE yearly subscription rate of The Presbyterian Guardian is now two dollars, and the club rate \$1.25. Those sending renewals or new subscriptions are asked to bear this change in mind.

wished. Over all, would be one sovereign body known as the General Assembly of the Church of Christ, composed of delegates from the various branches. The doctrinal basis, said Dr. Jones, would be "simple, yet fundamental. Any branch that will confess that 'Jesus is the Christ, the Son of the living God', may become a member of the Church of Christ. That would leave the door open", continued Dr. Jones, "to union with everybody who could make that confession, including the Roman Catholics. If the Roman Catholics will confess that 'Jesus is the Christ, the Son of the living God'—and they do—and would acknowledge themselves as a Branch and the others as branches of the Church of Christ, then there is no reason why there shouldn't be 'The Roman Catholic Branch of the Church of Christ in America'. Obviously the Roman Catholic Church is not prepared to look on itself as a Branch and the others as branches. But we do not shut the door—it is always open—on this basis".

Internationally, said Dr. Jones, there would be a Church of Christ in Britain, a Church of Christ in India, and so forth, with an over-all sovereign body known as the World Assembly of the Church of Christ. It is assumed that if communication is established with other planets or universes, the scope of the plan can be enlarged.

For Bible-believing Christians, Cleveland Day may eventually prove to be as disastrous to their spiritual future as Pearl Harbor Day might have been to their national future. These enemies of the gospel have been geared to total war production for years, they have the men and the money to accomplish their schemes. We have been caught napping and the time to awake is now. If we continue to slumber, we can blame only ourselves for future enemy occupation of unlimited territory. Let every evangelical voice now be raised in a storm of protest that will reach even to the deaf ears of Cleveland's Modernists. Then if, in the gracious providence of our sovereign God, the Modernists still achieve their goal, a mighty witness to God's truth will nevertheless have been made by Bible-believers and God's name will have been glorified by His people in the midst of a wicked and perverse generation. In this war, as in the global

war, there can be no truce, no separate peace.

#### Teapot Tempest

We think that, when we discussed last month the currently popular jingle-jangle-jingle, "Praise the Lord and Pass the Ammunition", we really stumbled on something big, but we're not quite sure what. It appears that almost every reader of this column was waiting for our little spark to touch off his own personal dynamite and help to blast the ditty into oblivion. We have been swamped with letters, most of them telling of overheard or reported comments on the song by politicians, servicemen, and clergymen.

Here is a digest of the information that has reached us: The rank and file of ministers branded the song as sacri-

legious, blasphemous, and unbecoming a chaplain. Thereupon the mothers and fathers of boys in the service howled that the song was a morale builder. A leading Seattle newspaper printed an editorial siding with the ministers. From his pulpit the president of the Seattle Council of Churches and Christian Education tagged the song as "the type that would be great as a setting for 'Tobacco Road'", and described it as a mixture of Negro spiritual and syncopation. Another minister pointed out that a chaplain is a non-combatant, "But when he starts 'passing around the ammunition', he becomes subject to the same treatment as regular prisoners of war if he is captured". An army chaplain contended that the song was far removed from actual praise of almighty God: "A chaplain's only ammunition is prayer with and for his men; his only weapon is the cross". "The tune is all right", said another minister, "but the words are not".

Captain R. D. Workman, Chief of Chaplains of the United States Navy, was quoted as saying, "We operate as clergymen and under the Geneva Convention. We wear the cross of the church upon our sleeves. We are non-combatants. The serious thing about this song is that it will give the Japs the opportunity to say we have thrown over the Geneva Convention and that they can now do anything they want with our prisoners. Why, we had a chaplain captured at Guam. The last we heard of him he was all right, treated according to the rules of the Geneva Convention. What do you think is apt to happen to him now?"

But for *bon mots* nothing exceeds the comment of a writer of a "Letter to the Editor" of the *Philadelphia Evening Bulletin*, who said the song did not truly reflect the national spirit. Today, he said, the people "pass the Lord and praise the ammunition".

*Variety*, weekly trade journal of the entertainment field, furrowed its brow and announced that official circles in Washington are "greatly disturbed by the anti-patriotic cold-as-ice attitude of many of the clergy, many of whom dominate the church publications and/or the church machinery in numerous denominations". Noting that the much-mooted song would probably pass the million mark in sales before the end of winter, *Variety* comments, "The success of this belligerent

### Your Indulgence, Please

**I**N THESE war days it is impossible for us to change an address or a renewal date on your stencil in less than five weeks, and frequently it requires two full months. If your renewal has been mailed to us, please allow at least two months before writing to complain that your stencil has not been brought up to date.

Also, the office of the *Guardian* is understaffed, and letters which we would like to answer immediately often must go unanswered for a number of days. You will greatly assist the office staff by remembering that we dislike this condition as much as you, but that there is nothing we can do about it at the present time. These unavoidable delays do not indicate any lack of appreciation of your letters nor inattention to your requests. All orders are filled promptly, but replies to letters will often be very late. This is WAR!

song is in marked contrast to the attitude of a minority of American religious leaders, mostly Protestant, who have condemned the lyrical commingling of firearms and theology. Music publishers, radio broadcasters, Hollywood, show business and the cognoscenti generally have been vaguely aware of certain delicate church slants for some months. These trace back to the revulsion of the clergy (often the identical individuals) to their own excessive emotionalism in the last war and their publicly professed vow never to repeat these hysterical excesses. The

moral power of this element of the clergy is highly respected and their aloofness from the war creates genuine distress in Washington. . . . The belligerent element within the nation is thought to be fully activated by events, despite the ice-water sermons".

Credit for originating the now-famous phrase had been ascribed to two naval chaplains, one of whom has since repudiated all connection with it.

We think this column can afford the light touch once in awhile, but enough's enough. We now move the previous question.

him, for a sincere prayer for salvation can only be made by one who is already spiritually alive, no matter what the individual himself may think about it. This brings us back to the thought that the Christian never knows just when the gracious regenerating power of the Holy Spirit is exercised. We only know it is there by its effects, just as we know the blowing of the wind by the cool breeze felt on our faces, the movement of the flags in the wind, and the smoke and dust carried along by it in the air. Effects of the miracle of spiritual life from death in sin make themselves manifest by the desire to be saved and the acceptance of Christ as Saviour, as well as by the host of other effects that follow in the life of the born-again Christian.

Notice particularly the past tense of this salvation: "are ye saved". It is an already accomplished fact, not something to be piously hoped for in the distant future. A Roman Catholic who knows what his church teaches, and believes it, can never have any assurance of salvation before death for, according to the teachings of that church, the infused grace of God plus the coöperation of the Christian in works of merit, is the ground of justification; therefore, justification is never complete in this life because the process of infusion of grace is never complete until the soul is prayed out of purgatory, by the filling up of the quantity of merit needed to save that soul, through the prayers of the priests for his soul. Praise God, that is not the teaching of His Word! Here we are taught that we are already saved by grace, and that salvation is a completed transaction in the past. If we are truly saved, that salvation is permanent and final, cannot be lost and cannot be added to by anything we do in our later life. That, however, gives no ground for complacency in salvation, for it is an inescapable characteristic of the saved soul to hate iniquity and to love righteousness. Wherever there is a saved soul, there we know positively must be a soul that hates sin. Wherever there is a soul that has salvation, there we are absolutely certain we will find a soul that loves Christ and is earnestly striving to grow like Him by conquering sin and living unto holiness.

On the other hand, when we see in ourselves no such hatred of sin or love for holiness but, on the con-

## The Epistle to the Ephesians

By the REV. FLOYD E. HAMILTON

Pastor of Grace Orthodox Presbyterian Church, Los Angeles

**E**VEN when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)" (Eph. 2:5). The miracle of this "first resurrection" (cf. Rev. 20:5; John 5:24, 25; Rom. 6:4-6; Col. 2:12; 3:1; Eph. 5:14) as it is called in Revelation 20:5, is that it follows spiritually exactly the pattern of Christ's own resurrection. Just as we were dead in trespasses, so Christ was dead in His human body. Just as He rose as victor over death, so His power through the Holy Spirit quickens us, makes us alive from the dead in a genuine spiritual resurrection to eternal life. The eternal phase of this spiritual resurrection is brought out in the following verse, but here the stark wonder of the miraculous change is held before us. Now it is perfectly plain in this teaching of Paul, that we are absolutely passive in this change itself. The change is not brought about by the exercise of faith on our part as the cause of the resurrection. There is no turning to God on the part of the sinner dead in sins and trespasses. The miraculous change takes place while death still holds the sinner in its bonds, absolutely passive. This verse should settle once for all the question of which comes first, faith or regeneration. It plainly teaches that regeneration occurs before there can be the slightest manifestation of either repentance or faith in the saving sense. One instant there is spiritual death, the next there is spiritual life that begins to show itself in repentance, faith and good

works. "Together with Christ" indicates the relationship of the Christian and Christ. As Paul puts it in the sixth chapter of Romans, we are united to the resurrection of Christ, and that intimate spiritual union with Him is the way in which the Holy Spirit raises us to life. The words "made us alive" imply the whole change resulting from the impartation of life to the soul dead in sin. That change is absolutely certain to follow the impartation of life in the spiritual sense. In a very real sense, the spiritual resurrection was accomplished when Christ rose from the dead and sat down at the right hand of God. He is the head of the church, and as Hodge says, "when the head rose, the body rose".

The parenthetical expression "by grace are ye saved" adds emphasis to the thought that our spiritual resurrection from death in sin is wholly the work of God and an expression of His grace. It cannot be mentioned too often that the redeemed sinner is absolutely passive in the initial act of the salvation process, namely, regeneration. The sinner in no way co-operates in regeneration. He cannot even resist the omnipotent power of the Spirit of God in His regenerating work. The Spirit does not have to wait to be invited by the sinner to begin His work, any more than Lazarus invited Jesus to raise him from the dead. He does not even pray for salvation. When the sinner prays sincerely for salvation, that is evidence that the Spirit has already regenerated

trary, complacency in a life of sin, then we know from the teaching of the Word of God that the condition of our souls is something to be alarmed about, for there are no signs of spiritual life. If the body of a man who has fallen into the water is brought to land, first aid administered, but no sign of life shows itself, one can only conclude that death is before us.

During my first summer vacation in theological seminary, I preached in a little place in northwestern Ontario, Canada. A very good friend there was the secretary of the railroad Y.M.C.A. We went on camping trips together back on the lakes that surround the place. One day, while he was taking his family out in a motor canoe, the canoe was overloaded and sank, plunging the whole family into the water. There were air cushions in the canoe and, while they were all in the water, he placed the cushions under the other members of the party, intending to swim ashore for help. Suddenly, however, a cramp seized him, and he sank beneath the waves. The other members of the party could not swim well, and when finally help reached them, his body had been under the water for some time. It was finally located, brought to shore, and artificial respiration administered, all to no avail. A shot of adrenalin given by the doctor, brought no results. My friend was dead. No sign of life could be detected and the next day his funeral and burial occurred.

Now when we find a church member, who professes to believe in Christ, living a life of habitual sin, we know something is radically wrong. The pastor calls on him, admonishes him and tries to persuade him to come out from the sinful life, to no avail. He is summoned before the session, after repeated attempts by its members to bring him back to Christian living have failed. But the sinner refuses to heed the session or to respond to discipline. When such a situation arises, one can only conclude that, since there seem to be no signs of spiritual life present, there is only spiritual death present. Of course, just as there are instances of suspended animation in which the apparently dead body later shows signs of life, so in such a case of apparent spiritual death, life may be dormant and show itself later. Now when such a situation arises, there are just two possi-

bilities: either the church member has lost his spiritual life or he never had spiritual life at all. The Word of God, however, tells us that when one passes out of death into life, the new-born soul will never die (John 11:26; 6:40; Rom. 8:33-39). We can only conclude, therefore, that the church member who lives unrepentantly in sin until bodily death never had eternal life at all. We all need, then, to examine closely the state of our souls. Does it show the evidence of spiritual life by holy living? Or are we living complacently in sin, with no hatred of it and no endeavor to be delivered from its bondage? "Let him that thinketh he standeth, take heed lest he fall". Once saved, always saved, but be very sure that we are saved.

### Notes on Archaeology

**O**PEN your Bible to its first five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These writings are called the Pentateuch, a word which means five books. They are also called the Law of Moses. According to both the Old and the New Testaments, these books were written by Moses. For example, our Lord speaks of the Law of Moses.

We may place the date of Moses roughly at 1500 B.C. There are those who say that the Pentateuch cannot have been written by Moses. It used to be said even that the art of writing itself was not known at that time. Today this assertion has been practically dropped, but it is said that the ideas which are set forth in the first five books of the Bible are too elaborate and advanced for the time of Moses. Therefore, it is argued that these books come from a time subsequent to that of Moses.

The seriousness of such statements can be readily seen. Our Lord said that Moses wrote; certain critics say that Moses did not write.

The discoveries of Ras Shamra cast some welcome light upon the problem. These documents also come from about 1500 B.C. They are written on tablets and so prove beyond any question that the art of writing was known at the time of Moses. Furthermore, the writing of these Ras Shamra texts was in a highly developed stage. Here are epic poems, which in some respects remind one of the thirty-second chapter of Deuteronomy.

These texts present an elaborate ritual and sacrifices. Some of their words and phrases are almost identical with words and phrases found in the Pentateuch.

Hence, on the basis of the Ras Shamra texts it will be seen that the argument that certain ideas in the Pentateuch were too advanced for the time of Moses falls to the ground. Of course, these resemblances to the first five books of the Bible which occur in the Ras Shamra literature are only accidental and superficial. Those early documents were only the writings of men; the Pentateuch is the Word of God.

—EDWARD J. YOUNG

### In the Armed Forces

**T**HE following members of The Orthodox Presbyterian Church are now serving their country in the armed forces. Why not send them a Christmas card or a New Year's greeting?

From Westminster Church, Bend, Oregon:

Bruce P. Abelein, U.S.S. Aurora, U.S. Coast Guard, c/o Postmaster, Seattle, Wash.

Sgt. Robert F. Barnes, A.S.N. 19020714, 75th Fighter Sqdrn., 23rd Fighter Group, A.P.O. 627, New York, N. Y.

Pvt. George D. Coe, Hq. and Hq. Sqdrn., 2nd G.A.S.C., Air Base Detachment, Alamo Field, San Antonio, Texas.

Sgt. John T. Dunn, A.S.N. 6579349, 59th Service Sqdrn., Base Unit No. 1, A.P.O. 886, c/o Postmaster, New York, N. Y.

Ralph E. Grimes, Naval Training Station, Farragut, Idaho.

John L. Henderson, F 1/C, U.S.S. Dixie, 5th Div., c/o Fleet Postmaster, San Francisco, Calif.

Cecil L. Hill, RM 1/C, (Bleacher), c/o Postmaster, San Francisco, Calif.

Sgt. R. E. Minnick, 19th Photo Mapping Sqdrn., 4th Photo Group, Army Air Base, Colorado Springs, Colorado.

Pvt. Thomas P. Carroll, A.S.N. 39320941, Co. D., 361 Inft., Camp White, Oregon.

Ensign Rebecca Frances Grimes, Naval Nursing Corps, U.S. Naval Base Hospital, Seattle, Wash.

From Gethsemane Church, Philadelphia:

George Sinclair, U.S.N., Keystone Radio School, Bedford Springs, Bedford, Pa.

Ensign George Ketnick, 3416 Powelton Avenue, Philadelphia, Pa.

Private Elmer Simpson, Sqdn. H-4, Barracks No. 5, A.A.F.C.C., Nashville, Tenn.

# The Presbyterian Guardian

## EDITORIAL

### A Welcome

IN OUR Christmas number appeared the announcement that the Rev. Floyd E. Hamilton has been called to the position of executive secretary of the Committee on Christian Education of The Orthodox Presbyterian Church.

Surely there is nothing more necessary for the well-being of the denomination than a continuous program of Christian education. By Christian education we mean not so much evangelization outside our communion as the actual instruction of our own membership in the things we believe. The immediate agency in this program should be the local church and pastor. But that they are immeasurably helped by a good supply of educational literature of the highest type cannot be denied.

The Christian Education Committee has certainly done a fine piece of work in the materials it has made available to the church up to date. But that its work has been handicapped by the lack of a secretary can hardly be questioned. The new arrangement should enable it to work much more effectively.

Mr. Hamilton comes with a background of teaching, writing, and missionary experience that should qualify him well for his most important task. We heartily welcome him to the work, and urge the churches to extend to him and the Committee their most cordial support.

—L. W. S.

### Roman Catholic Tolerance

THE Roman Catholic Church in the United States would like to be known as a champion of the freedom of religion, for the freedom of religion is one of the basic elements in our democratic way of life.

But the Roman Catholic Church is

in no sense a supporter of general religious tolerance. Instead it believes in freedom for itself where it is in the minority, but not in the least in freedom for competing religions where it is dominant. This is the official position of the church. It has been asserted in papal encyclicals and accepted by prominent spokesmen as the correct interpretation of the church's views. The Roman Catholic looks on his religion as alone the truth. Where he has not the power to prevent, as in the United States, other religions must be tolerated. But where he has the power, through government or otherwise, to control the situation, the permission of error or heresy, as Protestantism is termed, is obviously excluded.

The Roman Catholic Church also does not hesitate to take the position that it is the duty of the civil government, in countries where Catholicism is dominant, to prohibit attempts at proselytism by evangelical religions. This has become apparent recently in connection with the Protestant missionary enterprise in South America.

Latin America is largely Roman Catholic. This is not the result of missionary activity so much as of pure inheritance. The original settlers of the country were mainly Spanish and Portuguese gold-seekers who brought with them the religion of their homeland. Moreover, since Spain and Portugal were never effectively reached either by the Reformation itself or the counter-reformation movement in European Catholicism, the religion which was brought to South America was medieval rather than enlightened Catholicism. Consequently the dominant religion of South American countries is often characterized by the worst extremes of ignorance, superstition, idolatry, and immorality that are to be found anywhere within the bounds of a supposedly Christian community.

The natives of the south land are beginning to see all this, and there is appearing in many places an anti-clericalism, or opposition to the clergy, which threatens to issue in an opposition to religion generally. It is also interesting to note that Protestant educational institutions are frequently receiving encouraging support from persons who are nominally Roman Catholic.

But the Roman Catholics of America are determined to keep South

America for Rome if they can. And they have found a convenient tool to use in their campaign, in the so-called "good neighbor policy". A number of articles have appeared in *The Catholic Digest* from the pen of newspaperman John W. White, who styles himself a Protestant. He has taken the position that the Protestant missionary enterprise is one of the chief factors in arousing a tension such as that which exists, for example, between Argentina and the United States. Just recently he reported that most of the South American countries had ruled that Protestant missionaries were "undesirable aliens" within the meaning of new wartime immigration restrictions (although this interpretation is questioned by another informed writer).

Recently also there was held in Washington a conference of Roman Catholic bishops and archbishops. They issued a manifesto which also touched this matter. As quoted by *The Christian Century*, it declared in part, "We send our cordial greetings to our brother bishops of Latin America. . . . Every effort made to rob them of their Catholic religion or to ridicule it or offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove a disturbing factor in our international relationships. . . ." The clear implication of that last sentence is that our good-neighbor policy is suffering in consequence of the Protestant missionary enterprise.

It is sincerely to be hoped that our government officials will not be influenced by these Roman Catholic representations. Roman Catholicism would like nothing better than for the government to refuse permission for Protestant missionaries to go to South America. What South American governments may do is another problem. But what our government should do is perfectly clear. It should keep its doors of exit wide open for qualified evangelical missionaries traveling south. And it should definitely rebuke the attempts of Roman Catholics to influence its policy in this regard for religious purposes. In the long run the good-neighbor policy will not be adversely affected by the presence in South America of a high type of evangelical missionary, zealous to obey our Lord's great commission.

—L. W. S.

## Elizabeth's Christmas Gifts

A Story for Children, by MISS HARRIET Z. TEAL

### THE STORY THUS FAR

Elizabeth Andrews was a little girl who liked Christmas, but neither she nor her Mother understood its meaning, nor had they ever given their hearts to Jesus. Elizabeth wanted to know more about the Baby Jesus and what His coming into this world really meant, but Mother couldn't help her and Daddy was away from home helping to win the war. Suddenly the news came that Daddy was hurt and in a hospital, and Mother must leave home to be with him, even though Christmas was so near. So Elizabeth went to spend the holidays with her aunt and uncle and cousins on the farm at Sunset Hill. The Gordons were true Christians, and Elizabeth knew they could answer all her questions about the infant Jesus and the meaning of Christmas. When it came time for the Bible story hour, she asked Aunt Mary to tell the story of the first Christmas.

### PART II

**B**EFORE Aunt Mary began the Christmas story she sat very quietly for a moment. The children all turned and looked up at her, then the two boys, who had been tumbling together on the hearth-rug, stopped playing and sat still. Little Polly climbed up on her Daddy's knee and leaned her head against his shoulder. Aunt Mary bowed her head and closed her eyes and all the others did so too.

"Our Father in Heaven", she prayed, "teach us all to understand why Thy beloved Son came down from heaven to this earth to be born in a lowly stable and cradled in a manger. We ask this in His dear Name".

And now the story began—"Long, long ago there was no earth, no sky, nor sun, nor moon, nor stars. No animals or people, not even the angels, were living then. No one had ever lived—only God—and God had always, always lived. His life had no beginning".

Here Aunt Mary paused and turned to her children to ask a question. "Are there more Gods than one?"

The four children answered in a chorus, "There is only one God".

"In how many persons does this one God exist?"

Again they chorused, "In three persons".

"What are they?"

Again the children replied promptly, "The Father, the Son and the Holy Ghost".

"Yes", went on Aunt Mary, "God, the Father, Son and Holy Spirit was ever living. And ever loving, too, for in the Bible we learn that the Father loved His Son before the foundation of the world. That means before the world was made."

Then turning to little Elizabeth, her aunt asked, "Do you know, dear, who God's beloved Son is?"

Elizabeth held her breath for an instant and then whispered, "Is it Jesus?"

Aunt Mary smiled at her tenderly, "Yes. Jesus is God's beloved Son.

"Now this is a Christmas story," she continued, "and Christmas is a time of loving and of giving gifts to those we love, isn't it? Did you know that God the Father and God the Son gave gifts one to the other because they loved one another? Well, the Bible tells us that they did.

"God gave to His Son some people to be His very own, to believe on Him and love Him and be with Him forever and ever".

Just here, before Aunt Mary had time to explain, little red-headed Peter broke in, "But Mother, you said no people were living then!"

"That is true, Sonny, but God had planned that there were to be people living after awhile, and God knew and loved His people long before they lived, far better than even Daddy and I love you now when you are here with us".

Peter looked puzzled, "I don't understand, Mommie. How could He, when they weren't even living yet?"

"He could do it, Peter, because He is God, and God can do all things".

Now Margaret asked a question, "Mother, you said that God the Son gave His Father a present too. What was that?"

"The gift that the beloved Son gave to His Father was Himself. He promised His Father that He would come down from heaven to be a Saviour and a Shepherd to His people. After awhile the time came when God was ready to make the heaven and the earth. Children, can you repeat a Bible verse that tells us so?"

"In the beginning God created the heaven and the earth (Genesis 1:1)", recited the Gordon children in unison.

"When we say, 'God created'", explained Aunt Mary, turning to Elizabeth, "it means that our heavenly Father made the wonderful world where we live and the heavens above us, the sun and the moon and the stars. And that He made them all out of *nothing*. He made them by just telling them to be—and there they were. The earth was very beautiful with trees and grass and fruit and flowers. The air was filled with birds and the waters with fishes. All kinds of animals roamed over the land. Last of all, God created two people, a man and a woman, and they were different from the animals for God gave them souls that could never die. They could know God and love and obey Him. To Adam and Eve, God gave a wonderful present and a wonderful promise. He gave them this earth and all that is in it to take care of and make more and more beautiful for Him.

"He promised that, if Adam and Eve would obey just one thing He commanded them to do, they and all the people that should ever be in this world could live with Him in joy and happiness forever. But God told Adam and Eve that if they should disobey His command, then they and all their children after them should surely die".

Here Peter broke in again, "Mother, I know what the Lord told them not to do".

"What was it, Peter?"

"He told them they could eat fruit from any tree in the Garden, except the Tree of the Knowledge of Good and Evil".

"That is correct. And the Bible tells the sad story of how Adam and Eve listened to Satan, the enemy of God, and disobeyed God and ate of that forbidden Tree.

"Oh how terrible that was, for all the badness, all the sorrow, and sickness and death in this world—all this terrible war that is raging over the world—has come because Adam and Eve disobeyed the good and loving God who had given them everything to make them happy and had promised so much more if they should obey.

"God is holy and righteous, as well as loving, and so He must punish disobedience. But He is also a cov-

enant-keeping, or promise-keeping, God.

"He remembered the covenant that He and His Son had made with one another, back in eternity, before the world was. He remembered those people He had given to His beloved Son. And so, right then, even after they had sinned, God gave to Adam and Eve a wonderful promise, and it is for all the people who have lived on the earth since then too.

"This promise told of the Saviour who was to come some day to save His people from their sins. It told that some people would believe on Him and love Him and be His children forever. But some other people would not believe in Him, but would follow after Satan and be Satan's children. Satan's children would hate God and His Son, and hate God's children too.

"Then, as time went on, sure enough, some people *did* love God. They believed the promise about the Saviour who was coming. They were God's children. Then God chose out some men who were called 'prophets'. They were His messengers to tell His people the things He wanted them to know. As the years went by the prophets told God's people more and more about the wonderful One who was coming to be their Saviour and King.

"How those people longed for God's dear Son to come! One said:

"I wait for the Lord, My soul doth wait,  
And in His word do I hope.  
My soul waiteth for the Lord  
More than they that watch for the morning' (Psalm 130:5, 6).

"They taught their children to watch for Him too, and when they grew up they in turn taught their children to watch for the One who would surely come. And Isaiah the prophet told them the names He should be called. Children, you know that verse; let's say it together—

"And His Name shall be called  
Wonderful,  
Counsellor, The Mighty God  
The Everlasting Father, The Prince  
of Peace' (Isaiah 9:6).

"And now we come to the story of the Baby Jesus. Every baby has to have a mother doesn't he? God had

sent an angel from heaven to a maiden named Mary to tell her that she was to be the mother of the promised Saviour. How happy Mary was to be the one chosen! She sang a beautiful song of praise to God and to Christ His Son, who was coming to be her Baby.

"Mary was engaged to marry a good man named Joseph. So the Angel spoke to Joseph one night when he was asleep and told him that God's Son was to be Mary's Baby, that Joseph must marry Mary and help take care of this Child when God should send Him into the world. The angel told Joseph that the Baby's name was to be 'Jesus'; that means 'Saviour', for He shall save His people from their sin.

"At last the night came when God's Son was to come down into this world. He had said to His Father up in heaven, 'Lo, I come to do Thy will, O God'.

"Jesus was willing to come down from heaven where He was rich, where all the angels of God worshiped Him and where He shared the glory of God the Father—down into this world where people are bad and sick and sad so often. He was willing to be a poor little baby and grow up to be a poor man and to let people hate Him and hurt Him and finally nail Him on the cross to die. Why do you think God's Son was willing to do this?

"It was because He loved His Father and wanted to obey Him. And it was because He loved us and wanted to save us from our sins and make us good and take us home to live in heaven with Him.

"That night Mary and Joseph had to sleep in a stable in the little town of Bethlehem. Bethlehem was not their home. They lived in Nazareth, and I think Mary had hoped God would send the little Baby to her there. Perhaps Joseph had built a little cradle for Him and maybe Mary had filled it with soft little pillows and warm covers for her little one.

"But that was not to be His bed. For the governor had ordered the people to go and pay their taxes in the city where they had been born and Joseph had to take a long journey to Bethlehem to pay his.

"A crowd of other people were in Bethlehem, too, so Joseph and Mary found no room in the inn and had to go to the stable to spend the night.

"O what a wonderful night that was when God's Son was born into this world! The gates of heaven must have swung wide open. The brightness and glory of heaven filled the sky. And the angel of the Lord came forth to tell out the glad news:

"Behold I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the City of David, a Saviour, which is Christ the Lord' (Luke 1:10, 11).

"Then suddenly all the sky was full of angels, singing the songs of heaven, praising God and saying,

"Glory to God in the highest, and on earth peace,  
Good will toward men' (Luke 1:14).

"Do you think all the people in the world woke up and rejoiced and praised God too? No, the only ones who saw and heard the angels were some humble shepherds who were staying out that night on the mountains, watching over their sheep. But those shepherds must have loved God and they must have been among those who hoped for His Son to come into the world.

"When the angels had gone back into heaven, the shepherds hurried to the stable to see the Baby Jesus. They found Him lying among the hay in the rough manger from which the cattle usually ate their food. And yet they knew that this Baby was the Son of God and king of heaven and earth. So the shepherds knelt down and worshiped the little Lord Jesus and thanked God for His wonderful gift.

"Shall we all repeat the verse that tells of God's gift to the world?

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life'" (John 3:16).

As all the Gordons spoke this precious verse from God's Word in chorus, Elizabeth looked up eagerly, "O Auntie, I understand now, Jesus is God's Christmas gift to me!"

"Yes, dear, God gave His beloved Son to be your Saviour. Jesus gave

His own dear life to save you from your sins and make you His forever. Do you have a gift for Him?"

"Oh, yes, I want to thank Him, and I want to give Him my own self for His Christmas present". And slipping to her knees and laying her head in Aunt Mary's lap, Elizabeth prayed the only prayer she knew:

"Gentle Jesus, meek and mild,  
Look upon Thy little child,  
Pity my simplicity,  
Bid me, Lord, to come to Thee".

Before they went to bed, another wonderful thing happened. The phone rang and a message came over the wire from Elizabeth's mother. Daddy was much better and they hoped to come East by plane in time to spend Christmas day at the farm.

Elizabeth was overjoyed. "God answered Uncle's prayer, didn't He? Now I can tell Mother and Daddy that I have found out that the story of the Baby Jesus is really true. And we can all love and praise Him together".

"Thanks be unto God for His unspeakable gift", said Aunt Mary reverently.

THE END.

### Anna M. Richards

**M**ISS Anna M. Richards, a member of the Calvary Orthodox Presbyterian Church of Middletown, Pennsylvania, passed away, after a long illness, on Tuesday morning, December 1st, at the home she shared with her sister, Mrs. Elizabeth Bedford, in Carlisle, Pennsylvania.

Her death marks the close of an earthly life of faithful Christian service. Many have been blessed by her ministry of word and deed, and needy families have rejoiced in her generosity. Together with her sister, Miss Richards loyally supported the cause for which The Orthodox Presbyterian Church stands.

When Westminster Theological Seminary was founded she became an enthusiastic supporter and her deep interest and devotion continued for the rest of her life. When The Orthodox Presbyterian Church was established, she and her sister left the Presbyterian Church in the U.S.A. and united with the Middletown congregation of The Orthodox Presbyterian

Church. For several years, they have opened their home for weekly services, which were conducted first by the Rev. Robert S. Marsden and at present by the Rev. Edward L. Kellogg.

The members and friends of the church and seminary feel her departure keenly but rejoice in her great gain.

### Mrs. James A. Beath

**M**RS. JAMES A. BEATH, a prominent member of The Orthodox Presbyterian Church, the mother of one of its ministers and of the wife of another, died on December 1st after a long illness. Mrs. Beath was a devoted and active worker in Redeemer Orthodox Presbyterian Church, Philadelphia, until she moved from Philadelphia about a year ago, and was the first treasurer of the Women's Presbyterial of the Presby-

tery of Philadelphia. While living at Westminster Seminary since 1937, she became a much-loved friend of the students, and often ministered to those who were sick or in need of help.

Mrs. Beath, together with her husband and her daughter, withdrew in protest over Modernism from the Westminster Presbyterian Church of Philadelphia in the late summer of 1936 and united with Redeemer Church.

She was operated on for cancer last June, and seemed temporarily to rally. Although later it became apparent that her illness was incurable, her death came sooner than was expected.

She is survived by her husband, two daughters and two sons, and four grandchildren. She was the mother of the Rev. Charles G. Schaufele of Harrisville, Pennsylvania, and Mrs. Robert E. Nicholas of Roscommon, Michigan.

## Orthodox Presbyterian Church News

### Presbytery of California

**W**ESTMINSTER Church, Los Angeles: Dr. Roy M. Byram of Harbin, Manchukuo, who shared with the Rev. Bruce F. Hunt the hardships and perils of imprisonment by Japanese authorities during the past year, spoke at the evening service on November 29th to a large congregation. Mrs. Byram addressed the regular monthly missionary society on December 18th, at which time a Christmas dinner was served. The society is sending Christmas boxes to the missions of the Rev. J. Lyle Shaw in Kentucky, the Rev. John Davies in Wisconsin, and the Rev. Clarence W. Duff in Colorado. . . . A union Thanksgiving service was held on Thanksgiving Eve for all Orthodox Presbyterian churches in Los Angeles County, and Westminster Church was filled to capacity. Presiding was the Rev. Russell D. Piper, pastor of the church; others taking part were the Rev. Dwight H. Poundstone, the Rev. William Harlee Bordeaux, and the Rev. Henry W. Coray. The Rev. Floyd E. Hamilton spoke for fifteen minutes and then surprised everyone by turning the meeting over to the congregation for praise and thanksgiving from each member, in the Korean manner. About fifty persons

participated. An offering was received for the work of the Committee on Christian Education, of which Mr. Hamilton is the newly-appointed executive secretary.

**Covenant Church, Berkeley:** Four new communicant members were received, two on confession of faith and two on reaffirmation of faith. The Rev. Robert K. Churchill, the pastor, writes, "We are rejoicing in (1) a new location for our church in a remodelled store on a main street in Berkeley, (2) enough money to bear the heavy expense of this venture, (3) increased enthusiasm among our people, (4) the four people who were received at the last communion service, and more who show an interest, and (5) for the richest blessing our church has ever experienced in answered prayer and removed mountains".

**Westminster Church, Bend, Oregon:** Within recent weeks, two more members have entered the service of their country, one of them a fine young woman who has enlisted as a nurse.

### Presbytery of New Jersey

**C**OVENANT Church, Vineland: A new church library is being formed and a reading club has been

planned. . . . Ordination and installation of a recently-elected board of deacons took place on December 6th. . . . The young men of the church, with the pastor, the Rev. Everett C. DeVelde, are renovating and equipping the basement of the church building for social and recreational activities of the congregation.

**Faith Church, Pittsgrove:** Missionary interest has received a new stimulus from the visits of two of the denomination's Far Eastern missionaries. On November 1st the Rev. Egbert W. Andrews spoke at both services, and on November 29th the Rev. Malcolm C. Frehn was the guest preacher.

**Covenant Church, East Orange:** At the celebration of the Lord's Supper on December 6th, three communicant members and one covenant child were received into the fellowship of the church. . . . Each Tuesday evening the Chi Club, with from fifteen to twenty young people of high school age, meets for Bible study and fellowship. On alternate Fridays the Senior Chi Club, with twelve to fifteen young people of post-high school age, meets for an open discussion of the Epistle to the Ephesians. . . . The Women's Missionary Society has been sewing and collecting clothes and toys for the members of the Trinity Chapel of Newport, Kentucky.

### Presbytery of Philadelphia

**KNOX Church, Washington, D. C.:** The church is sponsoring two classes in child evangelism and has revived the Sunday school work. . . . The Rev. R. Heber McIlwaine was guest preacher on December 13th, baptizing the infant son of the pastor, the Rev. Henry D. Phillips, and Mrs. Phillips.

**Redeemer Church, Philadelphia:** The congregation joined with a near-by Reformed Presbyterian (Covenant) church in a union Thanksgiving service. A representative of the American Bible Society told of the demand for pocket Testaments among the men in the armed forces and in concentration camps all over the world. . . . On November 29th the Rev. Bruce F. Hunt was the guest speaker, recounting his experiences at the hands of the Japanese.

**Calvary Church, Willow Grove:** Giving to benevolences for November was \$370—a record! Service star number sixteen is that of William R.

Achuff, treasurer of the board of deacons. . . . On December 9th the Rev. Robert S. Marsden showed motion pictures of the home missions work of the denomination. . . . The church will be host to the annual Quarryville Conference Reunion Banquet on January 8th. Motion pictures of last summer's conference will be shown, and several Quarryville speakers will give brief talks.

**Knox Church, Philadelphia:** About sixty members participated in the observance of the Lord's Supper on December 6th. . . . Total receipts for November were \$445, of which \$67 was given to missions. . . . A four months' leave of absence has been granted to the Rev. George W. Marston, the pastor, who plans to conduct evangelistic services on the west coast. During his absence the pulpit will be supplied by the Rev. Jack Zandstra.

**Covenant Church, Pittsburgh:** By the first of the new year, \$500 on the mortgage and \$800 in back taxes will have been paid, without diminishing contributions to benevolences. . . . Recent special speakers were the Rev. Robert L. Atwell and Mrs. Bruce F. Hunt.

**Kirkwood Church, Kirkwood:** A week of special services, with the Rev. J. Marcellus Kik of Montreal as the preacher, was concluded on November 22nd. At the final service, the unusual attendance made it necessary to open the folding doors at the rear of the church auditorium. . . . On November 25th a fellowship supper was attended by a hundred and fifty persons and the offering for the building fund nearly doubled that of last year. On the following morning the Kirkwood congregation was host to the members of the Faith Church of Quarryville at a union Thanksgiving service addressed by the Rev. Franklin S. Dyrness, pastor of the Quarryville church.

**Grace Church, Middletown, Delaware:** The Rev. Egbert W. Andrews and the Rev. Bruce F. Hunt were the featured speakers at the annual missionary convention, held from December 11th to 13th. . . . At 7.30 on Thanksgiving morning about thirty people attended the service of praise and worship. . . . An attractive tract box, with copies of THE PRESBYTERIAN GUARDIAN and *The Home Evangel*, is being maintained at the local railroad station and the literature

seems to be well received.

**Calvary Church, Middletown, Pennsylvania:** The Rev. J. Marcellus Kik, who was graduated from Westminster Seminary in 1930 and is now a minister of the Presbyterian Church in Canada, conducted two weeks of special services. Sermons, based on the Ten Commandments, proved a blessing to the congregation and several persons who at the services professed faith in Christ are now meeting regularly for Bible study with others who have recently begun their attendance

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at the church. . . . Lieutenant George Petersen, who was a member of the congregation, was called from this life on the ninth of November, when his army plane crashed. Lieutenant Petersen professed faith in Christ and was baptized into the church last spring.

**Gethsemane Church, Philadelphia:** Dr. Albert B. Dodd, for thirty-one years a missionary to China and now a ministerial member of the denomination, was the guest speaker on Sunday evening, November 1st. Dr. Dodd told of the suffering and affliction of the Chinese people, and how God has used those trials for His glory and the furtherance of the gospel. . . . Motion pictures of the home missions work of the denomination were shown on November 14th by the Rev. Robert S. Marsden.

#### Presbytery of Wisconsin

**FIRST Church, Waterloo, Iowa:** In recent weeks the congregation has had visits from the Rev. Robert S. Marsden and the Rev. Malcolm C.

22nd the guest speaker was the Rev. Malcolm C. Frehn. Mr. Frehn made one broadcast over a leading Indianapolis radio station, and on Sunday morning baptized the infant son of the pastor and his wife, the Rev. and Mrs. Carl Ahlfeldt. . . . The Warren Park Orthodox Presbyterian Chapel has moved into its new building. The interior of the structure is not yet completed, but adequate protection from the weather has been achieved.

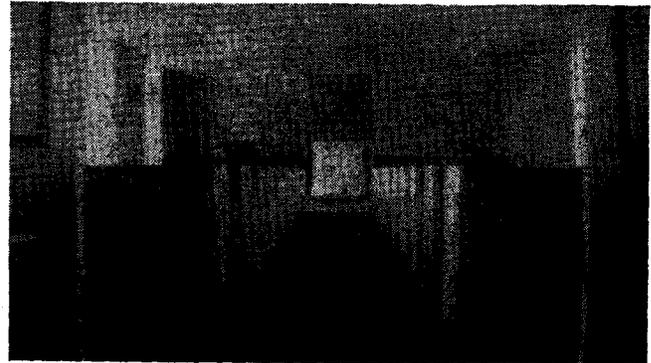
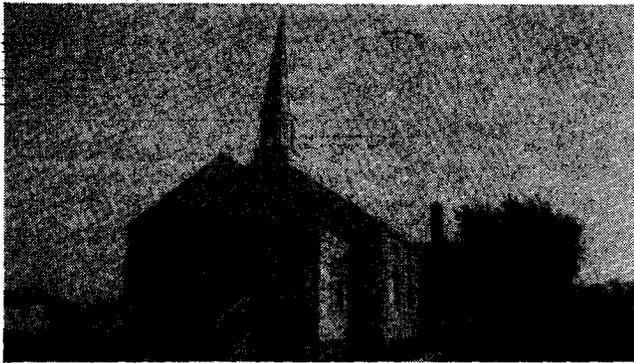
#### Presbytery of the Dakotas

**WESTMINSTER Church, Hamill, South Dakota:** Three new communicant members and four covenant children were added to the church rolls in November. . . . The offering of the Ladies' Aid, earned in a "God's Acre" project, amounted to almost \$200, and more than \$200 was given to the building fund in a special offering. . . . The Rev. Melvin B. Nonhof, the pastor, accepted a call to the pastorate of the churches at Bancroft, Manchester and Yale, and

Dakota, Thanksgiving services were held by the pastor, the Rev. John F. Gray. . . . From December 6th to 8th the churches enjoyed a visit from the Rev. Clarence W. Duff, and about two hundred persons attended the services at the three churches on Sunday. . . . A Junior Young People's Society has been organized at Leith, and attendance and interest is gratifying. . . . The church at Carson held a farewell party for a faithful elder and his wife, Mr. and Mrs. William Huber, who have moved to Minneapolis.

The Rev. and Mrs. W. Benson Male are receiving congratulations on the birth of a daughter, Elizabeth, on November 8th. Mr. Male is pastor of the Second Congregational Church of Denver, and a ministerial member of The Orthodox Presbyterian Church.

**Jennings Church, Omaha, Nebraska:** During the first week of November the Rev. Calvin A. Busch of Aurora, Nebraska, held a week of meetings. Each evening saw an increase in at-



The Exterior and Auditorium of the First Orthodox Presbyterian Church, Waterloo, Iowa

Frehn, both of whom held special services. Two more communicant members have been received into the church. . . . The Rev. Edward Wybenga, pastor of the First Church, has conducted a series of studies on the Second Coming of the Lord. . . . The Sunday school is making interesting plans for its Christmas program.

#### Presbytery of Ohio

**FIRST Church, Cincinnati:** At the request of the pastor, the Rev. Marvin L. Derby, the presbytery at its meeting on December 8th dissolved the pastoral relation between him and his church.

**Covenant Church, Indianapolis, Indiana:** From November 20th to

assumed his new duties on November 30th with the temperature at seventeen degrees below zero.

The Rev. C. A. Balcom reports that the Women's Missionary Society met at Rock Hill in November, with twenty-five present and an offering of \$11.35. Next meeting of the society was held on December 10th at Wilton, with the Rev. Clarence W. Duff as guest speaker. Mr. Duff also conducted Sunday services in the fields now served by Mr. Balcom. . . . Curtiss Balcom, son of the pastor, was home for a short furlough from Algiers, La., and took part in the musical portion of the services conducted by his father.

At Carson, Lark and Leith, North

tendance. During Mr. Busch's series of services, his pulpit at Aurora was occupied by the pastor of the Omaha church, the Rev. Robert B. Brown.

#### Presbytery of New York and New England

**CALVARY Church, Worcester, New York:** The national structure of Japan and its war aims were ably discussed on December 5th and 6th by the Rev. Malcolm C. Frehn. Mr. Frehn also addressed the Bible school, and attendance and interest were exceptionally fine. . . . In order to solve the heating problem, the church has taken up winter quarters in the home of Ruling Elder George B. Crippen, who has offered the use

of his home for that purpose.

Calvary Church, Schenectady, New York: On Sunday evening, December 6th, Mr. Frehn spoke to an enthusiastic audience concerning the Japanese situation and its application to missionary problems. The meetings were widely advertised in the community.

## FOREIGN COMMITTEE SEEKS MISSIONARY CANDIDATES

THE Committee on Foreign Missions of The Orthodox Presbyterian Church met on December 1st. The chief problems confronting the Committee at this meeting were those connected with the opening of the mission field in Peru. The Free Church of Scotland had invited The Orthodox Presbyterian Church to enter the field in Trujillo—a field which had previously been assigned to the Free Church but which it had never been able to occupy. Representatives of the Committee had conferred at some length with Dr. Neil A. R. Mackay of the Free Church mission and had recommended that work be started in this field as soon as possible. Trujillo is a university town where there is little, if any, gospel preaching. A great challenge is presented by the opportunity for reaching not only the townspeople but also the students who may be the future national leaders of Peru.

The Committee took a large step toward opening this field, when it indicated to the Rev. Henry D. Phillips of Washington, D. C., its readiness to appoint him as a missionary to Peru when another qualified missionary can be secured to accompany him in the work. The Committee feels that it is quite imperative that, if at all possible, two missionary families be sent together to this field; as yet it does not have any other candidate in mind to accompany Mr. Phillips. The Committee is very anxious that some ministers, licentiates and ministerial students in the church see the great opportunity which the Lord has placed before it in Peru, and it urges everyone who may be interested in going as a foreign missionary to consult with the Rev. Robert S. Marsden, general secretary, with a view to applying for service in this needy field.

## The Gospel of the Kingdom

(Concluded From Page 354)

modernism would be a more accurate term to describe it. Barthianism is simply Modernism in disguise. The hands are Esau's hands but the voice is the voice of Jacob. The externals are different but the voice is the same. It is the voice of subjectivism in epistemology, of irrationalism in metaphysics, and of mysticism in religious experience.

Basically, Barthianism is simply Dualism. Barth does not believe in one ultimate, supreme being—God. Evil is considered just as ultimate as God. Evil always was and is independent of God. Barth denies the fact of an original perfect creation and of man's subsequent fall (see Credo, p. 190). Man and the universe were always evil. God is not sovereign over evil; rather, He is definitely limited by it (*idem*, p. 37).

What happens to "the gospel of the kingdom" when this basic principle of an ultimate evil and a limited God is applied to it? If Modernism preaches a kingdom without a cross and Dispensationalism proclaims a cross without a kingdom, Barthianism destroys the cross and the kingdom.

It follows consistently, from Barth's basic principle of an ultimate evil independent of God, that God is limited in His effort to reveal Himself to man. Man and the universe through whom God reveals Himself to others are corrupt and God can do nothing about it. Therefore, any revelation from God that comes to us through the medium of man and in time cannot but be defiled. So it is not the historic facts concerning the kingdom that are true; it is the ideas "supra"—above, beyond, and behind these facts—which are true. The historic facts of Christ's death and resurrection are not the real facts; the real events took place in "revelation time" which cannot be measured by our calendar (*idem*, p. 117). This destroys the very foundation upon which the kingdom rests: the facts concerning the life, death and resurrection of Christ. Barth's kingdom rests not on the solid rock-foundation facts of Calvary and the empty tomb but upon the quicksands of the supra-historical. Barth's kingdom is a kingdom without a Calvary, a kingdom

without a cross.

Barthianism not only destroys the cross, the foundation of the kingdom; Barthianism destroys the kingdom also. For the Barthian the kingdom of God does not exist here and now. It is a kingdom that truly exists only out there in the realm of the supra-historical, wherever and whatever that may be. It is a kingdom of the future rather than the present. Barthians ad-

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vocate a kingdom that will not be truly realized until some sudden catastrophic event of the future takes place. Brunner, in his *Theology of Crisis*, describes changes for the better in this world as merely "signs and anticipations of a victory won in the realm of the invisible world, a victory that will become, but is not now, visible" (p. 108). A true kingdom here and now is destroyed.

### The True Kingdom

In contrast to these messages, which impair or evaporate "the gospel of the kingdom of God", stands the simple, clear, and grand teaching of Christ and His infallible Word. The kingdom that Christ preached was an historical kingdom. It was founded upon certain facts of history. It enters into the stream of human history and will be consummated by an event in history.

The kingdom of God which Christ preached was a kingdom founded upon Himself. "For other foundation can no man lay than that is laid, which is Jesus Christ". To Peter who had just confessed, "Thou art the Christ, the Son of the living God", Christ replied, "Upon this rock I will build my church". Who Jesus was and what He did are matters of plain historic fact. "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth"—that is historic fact. "That which . . . we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life", testified John. Calvary and the empty tomb are facts in history. By these facts something was accomplished once and for all in history; namely, the salvation of those chosen to be heirs of the kingdom. "This is my blood of the new testament which is shed for many for the remission of sins", Christ declared. "It is finished", He cried. "Christ died for our sins . . . and rose again the third day", Paul preached. By the facts of Christ's death and resurrection, the kingdom of God was effected. As Luke clearly states in the Book of the Acts concerning the kingdom, "the church of God which he hath purchased with his own blood". To those who, like Satan in the wilderness, would present Christ with a kingdom not founded upon the cross, Christ replies with

definiteness and finality, "He must go to Jerusalem and be killed".

The kingdom of God has entered and continues to enter into the stream of human history. The term "kingdom" as most frequently used by Christ means a definite, specific realm or sphere. It is a realm that men "enter into" and are "cast out from". Christ announced the entrance of this kingdom into the stream of history when He declared, "The kingdom of God is at hand", and again when He stated, "The kingdom of God is within you". We enter the kingdom in time through the portal of the new birth. "Except a man be born again he cannot see the kingdom of God". By the operation of the Holy Spirit in the hearts of men they are "delivered . . . from the power of darkness . . . and translated . . . into the kingdom of the Son of his love" (Col. 1:13). Indeed, as the great Dr. Delitzsch has declared: "The all-embracing kingdom of God in His Christ, is the goal of all history, and therefore the substance of history which is working itself out" (*Commentary on Psalms*, Vol. III, p. 391).

The kingdom of God will be gloriously consummated by an event in history. As Jesus ascended up to heaven, two men stood by in white apparel and said unto the disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven". "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God". "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all the nations. . . . Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". Then, in eternity we shall sing the praises of a "Lamb that was slain" once for all in time. We shall love Him for those marks of time upon His brow, in His hands and feet, whereby we became heirs of the kingdom.

(In another article, to be published in an early issue, Mr. Cummings will further discuss the God-centered and supernatural character of the kingdom of God.)