

The Presbyterian **GUARDIAN**

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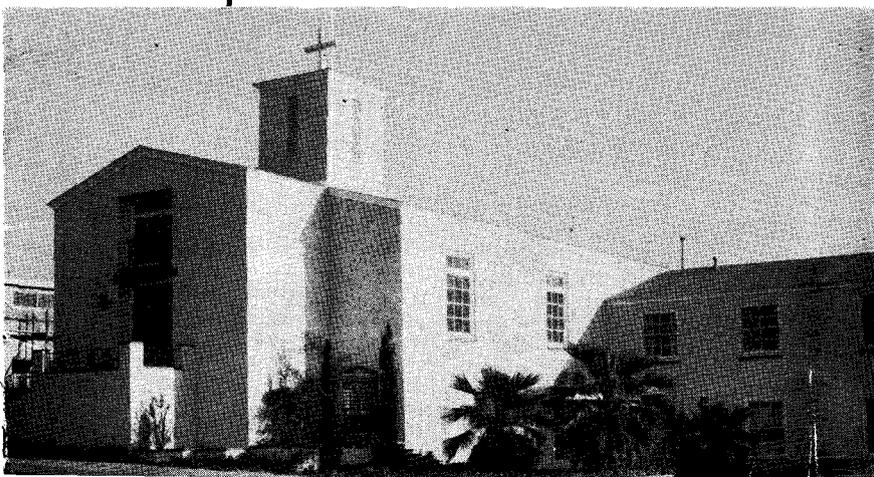
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What Can Be Done with a Little Work And a Lot of Prayer

By HARVIE M. CONN

There were five people at the prayer meeting. A not too unusual group — a banker, a preacher, a research engineer for RCA, a teenager, and a CPA. The subjects for prayer were not very different either — evening services, Bible studies, calling to be done in the community. Only the time was unusual (inhuman, thought the preacher)—6:30 in the morning!

There was a reason for the 6:30 prayer meeting (and for the 9:30 a.m. prayer meeting that followed it). The reason was four days of concentrated, hard work for the Lord in the vineyard of Stratford, New Jersey. Stratford was to be a very willing and eager guinea pig in the New Jersey Presbytery's first stab at the plan suggested by the denominational Committee to strengthen home mission works.

Tuesday, May 3rd through Friday, May 6th were the dates. Four days of 10:00 a.m. Bible classes in various parts of the city each morning, four days of 6:30 a.m. and 9:30 a.m. prayer meetings, four days of doorbell ringing, visitation evangelism, and witnessing, four days of special meetings, with coffee hours, and preachers, chalk talks and trombones, angelic choirs, and demonic resistance.

Then, to fill the waking minutes, there were Ladies' Teas on Wednesday afternoons, six visiting ministers to feed and entertain, a children's meeting to conduct on Thursday, 2000 postcard flyers to distribute, 500 phone calls to make, inviting people to the services, Sunday School groups to organize for distribution, prayer and witnessing, coffee hours to get underway, food to buy, prizes to award and nervous breakdowns to prevent.

Arrangements . . . and questions . . . and letters . . . and letters . . . and more letters. "Can you make it on the third?" "But we're counting on your trombone." "You're not go-

ing to let a little thing like an exam in systematic theology keep you from coming, are you?" "And don't forget to tie in the Bible and science at the end of your talk."

"But we've got to have those postcards by the first of May. We Protestants have got to stick together." "Yes, we'll have a babysitter. The preacher will watch the kids (or they'll watch him)." "Can't you possibly keep your sermons down to thirty minutes?" "And don't forget the sugar and cream for tonight, dear." . . .

Was it worth all the effort? Was this 'nervous breakdown' necessary? Eminently so. Every back-breaking, knee-bending hour of it.

Have you ever prayed at 6:30 a.m.? No wonder Paul and Silas rocked the prison at midnight. They would have shaken it apart at 6:30 a.m. Here were a total of twelve hardy souls who valued prayer more than that precious hour of sleep before work. If I didn't know better, I might even say prayer is more effectual at 6:30 a.m. (but I know better so I shall be still).

Listen to the Sunday School children Sunday morning before the meetings as they pray. Hear that red-headed crew cut praying that "God will bring in the lost this week." Listen to the mother praying God will bless the Bible classes to be held each morning. And keep remembering that all over the Presbytery of New Jersey there are ministers and congregations praying for our meetings right now. Think of those 70 fundamentalist churches and pastors in the area advertising the meetings and praying for God's blessing on brother Clowney.

How could you expect anything else but wondrous things when you know of prayer like that? What was the verse our speaker told us about the Wednesday before the campaign? "Call upon me and I will answer thee and show thee great and mighty

things, which thou knowest not" (Jeremiah 33:3).

Did it bring results? Ask the teenager who gave her heart to Christ that evening after the message. Listen to her when she tells you of her mother who refuses to believe in the existence of God. Watch the three children come forward Friday night to the prayer room and talk to the Rev. E. P. Clowney about the gospel and how to have faith. Look at the 62 children Thursday afternoon as they tramp into the church to see the chalk talk and hear about God's image in all of us. Hear the singing of 120 fresh young voices Friday night at the youth meeting, and the two faltering youngsters from West Collingswood give their first testimonies for Christ before the large group.

And, when you're through with these impressions, talk to some of the people who heard of Christ that week. Go to the home of the man who resented anyone asking him if he owned a Bible. Watch as the minister and he talk about God and he tells you he is an agnostic. No, he won't send his children to your Sunday School. He doesn't want to coerce them into anything. Talk to the Episcopalian who has only a few months to live. The tears flow down his cheeks when you hear him say he has been a good man all his life and you tell him that that won't get him eternal life. Listen to the lonely young mother who can't come to a Protestant church because her husband is Catholic and would make life miserable for her if she did.

Sit in on the morning Bible classes and listen to those ladies go over Job's happy home. "Preacher, it doesn't seem very happy to me. Job didn't get an invitation to the feasts . . . His kids were always eating and drinking. Strikes me they were kind of materialistic . . . Job didn't seem to have much confidence in his
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What Moses suffered was subjectively the reproach of Israel, but objectively it was the reproach of Christ. Moses identified himself with the cause which, in the deepest sense, was the cause of Christ. For this he gave up the comfort, pleasure and prestige of his position in Egypt. Nor was this a merely hypothetical renunciation — it was a giving up of something which he already actually possessed and enjoyed. Deliberately he renounced all, that he might identify himself with a despised and oppressed people. Like Paul, he suffered the loss of all things.

By renouncing Egypt and identifying himself with Israel Moses laid himself open to a life of harrassment. He exposed himself to countless annoyances and difficulties; he became the target of endless murmuring on the part of a rebellious people. He even incurred heartless criticism and censure on the part of his nearest kin. Towering high above the entire Old Testament period in moral greatness, spiritual stature and heroic courage, he nevertheless was unappreciated by the very people to whom, by the grace of God, he had brought the greatest spiritual and temporal benefits, and for whom he had sacrificed much.

Endured by Faith

All this Moses endured, we are informed, by faith. He endured as seeing Him who is invisible. Many times he must have been sorely tempted to compromise, to tone down the rigor of God's requirements, to allow some moderate concessions to the inclinations and preferences of the people. On one occasion, indeed, under severe provocation, he sinned grievously in failing to honor God before the people — an offence which debarred him from entrance to the part of the promised land west of Jordan. Yet he attained by faith unto the victory which overcomes the world, and centuries after his mortal body had been laid to rest in an unknown valley in the land of Moab he was given the high honor of appearing from the realm of light and glory to stand on the Mount of Transfiguration at the side of the Lord whose reproach he had borne, and to talk with Him about His imminent decease at Jerusalem.

The inspired statements that what Moses suffered was really the reproach of Christ, and that he bore it by faith,

The Reproach of Christ

By JOHANNES G. VOS

indicate that his endurance was basically religious and theological. We may even say that because it was religious it was basically theological, for true religion is nothing more nor less than sound theology translated into vital personal experience; to the extent that the theology underlying it is unsound, religious experience is bound to be attenuated or distorted. Moses, then, bore a theological reproach. Because he believed as he did, he lived as he did and he suffered what he suffered. Because he held and believed the truth of God, Moses was truly a man of God.

And as we today hold and believe the truth of God, we too will be men of God — if we believe as Moses did, with a faith not only anchored to divine revelation but also expressed in self-denying identification with the reproach of Christ — with the Christ of reproach, the Christ who was and is despised and rejected of men, the Christ whose supernatural character and vicarious atonement are, now as of old, a stumbling block to the Jews and foolishness to the Greeks.

It has been observed that the essence of sin never changes, yet the forms which it assumes in human life are countless. In essential nature, sin is always revolt against the authority of God, man's Creator, Ruler and Judge. Yet the form in which this revolt is externally manifested varies widely, and is conditioned by many factors of heredity, environment and experience. What is a powerful temptation to one man may be no temptation at all to another; what is a predominant form of sin in one culture, or at one period of history, may be very uncommon or even absent in another culture, or at another period of history. Yet the essence of sin remains always the same; in its inner nature it is always revolt against the living and true God.

In Essence the Same

Similarly, the essence of the reproach of Christ never changes, yet the forms it assumes in the lives of God's people are manifold. In essential nature, the reproach of Christ is

This address was delivered at the commencement exercises of Westminster Theological Seminary in May. We present it in two parts, of which this is the first. Dr. Vos is Associate Professor and Chairman of the Department of Biblical Literature at Geneva College, Beaver Falls, Pa.

always suffering endured because of identification with Christ — identification with the true Christ, the Christ of the Scriptures, the Christ who is the eternal Word made flesh, the Christ who was born of the virgin Mary, the Christ who suffered and died to save His people from their sins, the Christ who rose bodily from the tomb on the third day, the Christ who commissioned the apostles as authoritative teachers of truth and duty, the Christ who ascended visibly to heaven, the Christ who shall come again in glory at the end of history. The reproach of Christ suffered by His people is that which they endure because of their identification with, and testimony unto, the Christ who is the only real Christ — the Christ of the Scriptures. For identification leads to testimony, and testimony brings reproach.

Moreover, the forms of this reproach are manifold and are conditioned by many factors of culture and circumstances which themselves change with the passing of time. Augustine did not have to suffer reproach because he believed in the literary unity of the book of Isaiah, but we must suffer reproach for believing in it today. Luther and Calvin were never called bigoted ignoramuses because they believed in the special divine creation of the human race, but we must suffer reproach for rejecting the dogma of human evolution today. Identification with the Christ of the Scriptures does not require us to obliterate hilltop shrines of Baal and Asherah, yet it involved that requirement for Hezekiah and Josiah in their day, and it was refusal to bear the reproach of Christ which caused such kings as Ahaz and Manasseh to support rather than op-

The reproach of Christ suffered by His people is that which they endure because of their identification with, and testimony unto, the Christ who is the only real Christ — the Christ of the Scriptures.

pose the cult of Baal and Asherah.

Again, in this land of freedom we seldom have to suffer the reproach of Christ because of non-acceptance of the falsified theology and usurped authority of the Church of Rome, yet in some parts of the world today this is the characteristic form in which the reproach of Christ must be borne by God's people, as it had to be borne by Luther and other Reformers in their day. And just as the humanist Erasmus took the easy path of least resistance, declining to bear the reproach of Christ by renouncing the errors of Rome in his day, so there are those today to whom renouncing the errors of Rome would mean bearing reproach for Christ's sake, and who therefore do not renounce that falsified system.

Many Forms and Directions

Moses had to suffer opposition and reproach from all directions — not only from Egypt, but also from Israel; not only from the rebels Korah, Dathan and Abiram, but also from his brother Aaron and his sister Miriam. Time and again he had to stand almost alone, like Athanasius against the world, in enduring the reproach of Christ. And in our day the profession and promotion of the Reformed Faith, which is nothing more nor less than the purest and most consistent expression of Biblical Christianity, involves suffering the reproach of Christ from many sides.

It can truly be said of the Reformed Faith as the Jews of Rome said to Paul about Christianity, which they called "this sect," that "everywhere it is spoken against." As Pilate and Herod were mutual enemies yet united in their opposition to Jesus Christ, so today men of the most diverse and antagonistic viewpoints are united in their opposition to Calvinism. This in itself is evidence that Calvinism continues to the present day as a living and influential faith. Men do not waste their energies in kicking dead dogs, nor is the devil so stupid as to concentrate his attacks on a system lacking potential for the destruction of his kingdom.

According to Dr. Warfield the Reformed Faith, or Calvinism, is theism

come to its rights. It is that interpretation of Christianity which *fully and consistently* recognizes that God is really God, and interprets nature, man and religion in terms of this basic concept. In this it is eminently Biblical and eminently Christian. No other interpretation of Christianity gives such high honor to God, nor does any other recognize so fully man's absolute dependence upon the supernatural, redemptive work of Christ and the Holy Spirit. These ideas are commonplaces among us. They imply, surely, that reproach borne for the profession and promotion of the Reformed Faith is really reproach borne for the sake of Christ—it is the reproach of Christ as truly as the reproach borne by Moses was really the reproach of Christ.

To bear the reproach of being a Calvinist is not something suffered in addition to the reproach which every Christian must bear in some way — rather, it is the reproach of being a Christian heightened and rendered more acute and difficult to bear by reason of Calvinism's sharply pointed consistency in witnessing to the supreme honor and unique glory of the Triune God of the Scriptures. To endure suffering as a Calvinist is pre-eminently to suffer as a Christian.

Let us consider some of the ways in which confession of the Reformed Faith involves suffering the reproach of Christ today.

1. The Reformed View of Authority Involves the Reproach of Christ

The Reformed Faith is what it is largely because of its distinctive view of authority — specifically because of its treatment of Scripture. Holding the inerrancy, relevance, normative character and sufficiency of Scripture as the rule of faith and life, it stands out as unique and distinct from all interpretations of Christianity in which the absolute character of Scripture is denied, attenuated or compromised. The keynote of the Reformed attitude to the Bible is not the question "What do I say about this book?" nor yet the question "How can this book be adjusted to my faith?" but simply "What does this

book say?"

The Reformed Faith suffers reproach because it is anti-rationalistic. It places Scripture above, not below human reason. Because it thus ranks Scripture higher than reason, the Reformed Faith refuses to allow the great paradoxes of Scripture to be tampered with — the goodness of God and the reality of evil, the sovereignty of God and the freedom of man, the two natures of Christ and the unity of His Person, to name some of the outstanding ones. These and other apparently contradictory truths must be held as they are revealed in Scripture, not cut and slashed by the little knife of man's reason. While never saying *Credo quia absurdum est*, the Calvinist is always ready to say "I believe it because Scripture teaches it," instead of saying "I cannot believe it because it involves problems which my reason cannot resolve."

Scripture Above Reason

In practical matters also the Reformed Faith places Scripture above, not below human reason. It unhesitatingly places Scriptural principle above expediency and utilitarian considerations. The current debate about capital punishment illustrates this. Even an Episcopal bishop is quoted in the public press as saying that capital punishment can be justified only if it deters from the crime of murder, but the Calvinist grounds his view in the divine command: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." Certainly it is not surprising, in view of the man-centered trend of our times, that the Reformed believer who proposes to settle an issue in civil jurisprudence on the basis of a sentence written in a Hebrew book more than three thousand years ago should be reproached as being hopelessly behind the times. Yet in reality this is the reproach of Christ which the Reformed believer is called upon to suffer.

The Reformed Faith suffers reproach because it is anti-mystical. Without being rationalistic it yet holds to the importance of the intellect in religion against all the anti-intellectualistic tendencies of our time. Anti-intellectualism is manifold and widespread today. From all sides Calvinism's proper stress on the function of the regenerated intellect in religion

is the occasion for reproach. The reliance upon "the Christian consciousness" in the older liberalism, the irrationalistic element in more recent theology, the "guidance" concept of the Buchman movement and the tendency of some evangelicals to claim that in prayer God speaks to them as they speak to God — all these are at bottom mystical in the evil sense of being contrary to the proper function of the regenerated intellect in religion. As Dr. Warfield pointed out, there is not really very much difference between rationalism and mysticism; the difference between them is mainly a matter of temperament, or even of temperature; the one goes by "cold logic" and the other by "warm feeling" or intuition; yet they both go by something within the human personality instead of by an objective, external revelation from God.

To cite particular examples, the Reformed Faith involves the reproach of Christ by its insistence upon scholarly, straightforward exegesis of the text of Scripture. Refusing easy shortcuts, the Reformed Faith insists upon scholarly, honest, laborious study of the very words of the Bible in the original languages. In other words, Calvinism really takes Scripture seriously, let the chips fall where they may. Calvinism abhors all axe-grinding exegesis and all pious subterfuges which represent prayer and spirituality as substitutes for exact study of the *ipsissima verba* of Scripture. It is far removed from the attitude of the schoolboy who said to his mother, "I am praying that Paris will be the capital of Germany and Rome the capital of France, because that is what I wrote in my examination at school today." Those who have committed themselves to a position on other than exegetical grounds, and feel that they must defend that position at any cost, will naturally have little patience with the Reformed believer, who regards scrupulously honest and scholarly exegesis as definitive in all matters. Calvinists can expect to be reproached by all persons who are dominated by such tendencies. But it is really the reproach of Christ.

Again, the Reformed Faith is com-

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Man's Chief End Is — FUN ?

A study prepared for the recent "Golden Anniversary White House Conference on Children and Youth" pointed up trends in our American life. Such trends we should recognize, and determine whether we are to adapt to them or resist them. Certainly we ought not to ignore them; we cannot stand aloof from them. They are a part of the world in which we live and to which we witness.

Consider the trend toward *fun*. It is said to be a result of our unprecedented leisure time and the tremendous increase of consumer power. "We have developed the most playful society history has known. The most insistent emphasis is on fun." The author of the study manual advises that we take advantage of this thus: "Conducted as fun both work and government are likely to be performed with stronger consciences and higher competence than under the pressures of duty and necessity."

That this sounds good illustrates the depth of our own depravity. This is the sheerest perversion, the most exact reversal of proper values. From the Biblical viewpoint there is no moral concept more binding and more blessed than that of *duty*. Our children must know this or be robbed of their heritage. The first and the ultimate question is always, What is right? Work and government alike are properly performed only when with Calvin we live "*coram Deo*" (in the presence of God) and with Kuyper, "*pro Rege*" (for the King).

A second defect of the above trend and the suggested adaptation is its futility. One thing is certain — the individual who approaches any aspect of his life with the single objective of fun can be sure he will not obtain it. Contrariwise he who gives duty priority will know true joy. There is no more rewarding reason for doing anything than the simple fact that it is right. Truth alone is practical and our first catechism question only echoes the truth of Scripture, "Man's chief end is to glorify God, *and* to enjoy Him forever." Let no trend tempt us to reverse it.

ROBERT L. ATWELL

ing to suffer considerable reproach in our day because of its attitude toward the question of the textual criticism of the Bible. It is reproached on the one hand for opposing the improper use of textual criticism exemplified by the Revised Standard Version, with its many conjectural emendations and instances of unjustifiable rejection of the Hebrew and Greek originals in favor of readings in ancient versions, and on the other hand it is reproached because of its recognition of the propriety of scholarly textual criticism of the Bible. Hostility to textual criticism is becoming increasingly manifest in some Fundamentalist circles today, possibly as a reaction against the improper liberties taken by the translators of the Revised Standard Version of the Bible. This hostility is perhaps also based partly on lack of understanding of textual criticism, with resultant

fear of that which is not understood.

There are many serious Christians who cannot seem to see that commitment to Scripture as our authority involves an obligation to determine, as fully and precisely as possible, just what really constitutes Scripture — in other words, to decide, in any given case, which of two or more variant readings is the genuine text. No Calvinist will deny that textual criticism involves some perils, and must be practiced with due caution and reverence as well as with true scholarship. But today there are those who seem to feel that it would be best to avoid the perils by avoiding textual criticism altogether, to avoid the possibility of making wrong decisions by making no decisions at all, which amounts, of course, to letting someone else, living or dead, make the decisions for us.

Thus, for example, the newly formed Fundamental Bible Society of India has officially adopted as its standard text of Scripture that Hebrew and Greek text which underlies the King James Version, on the ground that that text is "sufficiently

clear" and "contains no erroneous doctrine." This, of course, rules out all use of manuscripts discovered since A.D. 1611, including the *Codex Sinaiticus*, the papyri and the Dead Sea Scrolls. Thus the obligation to use *all* the available evidence in determining what really constitutes Scripture is by implication denied, and a version produced by fallible men from a text copied and edited by fallible men is absolutized as really as the Vulgate of Jerome is absolutized by the Church of Rome.

The Reformed scholar must be prepared to suffer reproach as one who tampers with the Word of God, because he is not willing to delegate wholly to other men of the past or the present the function of weighing the evidence for or against the existing variant readings in the surviving manuscripts of the Scriptures — because he is not willing to adopt an easy and supposedly safe "better let well enough alone" attitude toward the question of the exact determination of what is the text of Scripture.

Scripture Above Church

The Reformed Faith suffers reproach today because it refuses to subordinate the Word of God to the dicta of the Church — not only the Church of Rome but any and every church. Rome's claim that the authority of the Church is prior to and above that of Scripture is an old story, but today we are faced with the claim of Protestant bodies, which once stood firmly for the supreme authority of Scripture, that the deliverances of their courts and assemblies are virtually of divine authority. A notorious instance is the official statement of the highest judicatory of a very large and influential Presbyterian denomination to the effect that refusal to obey its mandate would be a sin of the same seriousness as for a Christian to refuse to obey Christ's command to partake of the Lord's Supper. Thus the authority of fallible men is placed on a par with the authority of the inspired Word of God. Nor is this an isolated instance, though it is an especially flagrant one. The idea seems to be fairly general that the decisions of synods and general assemblies are virtually of divine authority and not subject to question or challenge on the basis of an appeal to Scripture.

This tendency is being increased by the inclusivist ecumenical move-

ment of the National and World Councils of Churches. Just as the apparently monolithic immensity of the Church of Rome impresses the modern world and distracts attention from investigation of the real nature and source of this purported authority, so the very vastness of the present-day ecumenical movement impresses the man in the pew, if not the man in the street, with the result that the unthinking easily conclude that something representing so many millions of Christians must be right. The Protestant world seems to have moved far since Luther's day.

Of a piece with the tendency to regard the dicta of church bodies as virtually of divine authority is the increasing tendency to speak of the moderator of a synod or general assembly as "the head" of such and such a church. This is common in the public press and seems to be encouraged by the usage of many church members. This exalting of man at the expense of God and God's Word must always be offensive to the Reformed Christian, who must be ready and willing to suffer reproach because he dares to rank Scripture above, not below the Church, and because he holds that none but the Lord Jesus Christ can be, in any sense, the head of the Church or of any part of it.

Here is a fairly recent photograph of the Rev. and Mrs. E. L. Wade, and Adele and Dennis, taken on Guam, where he continues his untiring efforts to preach the gospel, as much as in him is, that the walls of Zion may be more firmly built also on Guam.



What Can Be Done

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children: he thinks they sin all the time they are away from home." Listen to them when you talk about the importance of family faith, and of parents instructing their children in the Christian faith. There'll be real joy.

You may spend an hour or so after one meeting talking to a Roman Catholic neighbor about the Bible and faith in Christ alone. You may hear about another neighbor who went away from the meeting never knowing the Bible could be so much pleasure to study. And there'll be heartache too. You'll hear of the young mother who comes back to the home that afternoon and tells the young mother in whose home the class was conducted, "I guess I'm just not the religious type."

And then there'll be the blessings your church will receive. You'll see hearts blossom under the preaching of the gospel you could never seem to reach. You'll see women giving willingly of their labor each night of the meeting, then sitting around in the kitchen for an hour or so after all the dishes are washed, talking about the speaker and the blessings they got. You'll hear of the ladies who went to one Bible class, then went the next day to a second, hearing the very same lesson, but eager to study . . . parents who went to an evening meeting, then spent the next morning ringing doorbells and inviting their friends . . . children who brought in their unsaved friends for a candy bar and chalk drawing.

And then there'll be the blessings you will receive. The wonderful privilege of sharing in the work of the gospel with your fellow ministers, the chance to find out that General Secretaries can do something else other than write letters asking for monthly reports — they're awfully good workers too. You'll hear a marvelous array of OPC talent — musical and otherwise. And you'll hear the Word preached, the same sweet music that has charmed sinners into the kingdom of God since the days of Adam and Eve, messages that leave no word unturned in exposition of the truth, yet simple, clear, challenging.

Things don't just stay put when something like these four days takes place in a city. Here is one house that has been shaken through prayer.

FREEDOM . . .

Has the Lord God Omnipotent resigned?

TRUTH . . .

and SOVEREIGNTY

By DAVID CALDERWOOD

Abraham Lincoln brought freedom to millions of people — people who were slaves of their fellow-men.

Jesus Christ brought freedom to hundreds of millions of people who were slaves of sin and Satan. Jesus did what no human being could ever do. No man could pay the price to redeem his fellow-man.

Jesus Himself spoke very plainly to the Scribes and Pharisees about sin, slavery, and salvation. He said, "Whosoever comiteth sin is the servant of sin." That means that a sinner is a slave. However, He went on to tell how men could be freed from such slavery. He said, "If the Son shall make you free you shall be free indeed." What a glorious freedom Paul was glorying in when he wrote to the Romans, "There is now therefore no condemnation to those who are in Christ Jesus." Everyone who knows anything about freedom glories in it. We people of the United States love to sing:

*My country 'tis of thee
Sweet land of liberty
Of thee I sing."*

Then the song goes on to reveal the source of liberty —

*Our fathers' God, to Thee,
Author of liberty,
To Thee we sing.*

*Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our King."*

There is no doubt about it. Freedom — individual freedom, civil and religious freedom come to us through the Lord Jesus Christ and His law. Liberty and law are not separate as the poles, but are linked together like light and life.

Jesus elaborated on His statement about freedom by declaring "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32).

Liberty and Law

No individual is free until he has accepted Jesus Christ as the Lord of his life and walks in His way. And

no nation is really free until it recognizes Jesus Christ as the Governor among the nations, and obeys His law. Abraham Lincoln recognized this truth when he said, "Let every man remember that to violate the law is to trample on the blood of his father, and to tear up the charter of liberty." And Mr. Lincoln was speaking of the laws of the United States which were based upon the law of the Lord.

Liberty was never in greater jeopardy in the United States than it is today. The question is being debated today — Would the election of a Roman Catholic president mean any curtailment of civil and religious liberty? This we cannot tell for certain, although we have many fears. But of this we are certain, that we have been losing our liberties under the administrations of Protestant presidents. Not so long ago Stanley Yankins and his family sailed away from under the stars and stripes to seek a country that would ensure him and his family a freedom that they once enjoyed, but had now lost. Something is happening in the United States that does not bode well for the future.

Simeon Stylites of the *Christian Century* magazine tells of receiving a program of a musical event which took place in Chicago during the Christmas season. It was a performance of Handel's *Messiah* by the Swedish Choral Club and the Chicago Symphony Orchestra. The Hallelujah chorus, he tells us, was printed as follows: "Hallelujah, the Lord God omnipotent resigneth."

It seems to us that a great many people and organizations in the United States today are thinking and acting as though the Lord God omnipotent had resigned, and His law

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had become obsolete.

We shall mention several organizations which we believe are moving away from Jesus Christ and from the Word of Christ, and therefore away from freedom. There is the ecumenical movement, which is seeking a union of the churches, particularly the churches of the largest denominations. This is a good thing, you say. Didn't Jesus pray for it? Yes, Jesus offered the prayer that "they all may be one." And that is where the advocates of union usually stop. Jesus did more than pray that "they all may be one." He went on to indicate what should be the basis of union, namely, "As Thou, Father, art in Me and I in Thee."

Now let us ask what is the relationship between the Father and the Son? Most of the advocates of union speak about Jesus as a Son of God. They do not hesitate to use the word "divine" as applied to Jesus, and thus deceive many people. Jesus is divine, of course, but they maintain we are all "divine." Jesus is a Son of God, they say, but we all are sons of God!

However, the truth is that Jesus Christ of the Scriptures is on a different plane from any other person. "God so loved the world that He gave His only begotten Son" and that only begotten Son is further portrayed in the following words: "In the beginning was the Word, and the Word was with God, and the Word was God."

Christ's Word Is Truth

There can be no Scriptural union unless it is based, not on such a "divinity" of Jesus Christ, but on His full Deity, and on His Word as the infallible Word of God. Building a gigantic union of all the churches based on compromises to please unbelievers in the Deity of Christ, in His Virgin Birth, in His blood atonement, and in His physical resurrection, would be a movement away from the Word of Christ, and therefore away from freedom.

Jesus said, "If ye continue in My Word, ye shall know the truth and

the truth will make you free." Did He then need to say "If ye do not continue in My Word you will not know the truth, and you will become slaves?" Let us never forget the basis of the union that is pleasing to God is "As Thou, Father, art in Me, and I in Thee."

Another movement that is receiving much publicity today is the Christian-Jewish Brotherhood organization. Such a movement has tremendous appeal in it for American people. Anyone who says a word against such a movement must be a hate-monger and should be liquidated. So it is said.

But let us take a second look at this Brotherhood scheme, and find out just how it originated and for what purpose. It is fairly well known that at one point of the history of the B'nai B'rith organization several of the Southern chapters of this organization threatened to pull out unless the parent outfit would dissolve the Anti-defamation League, or stop racial agitation and anti-Christian activities. So the Brotherhood scheme was conceived, but it was to be a brotherhood contrary to the Word and Will of the Lord Jesus Christ.

In the 1948-1949 Year Book of the A. J. C. is found the story of the founding of the Brotherhood Organization and this is the record.

"A promising step forward on fighting anti-Semitism on a worldwide scale was taken in Switzerland last August when 60 delegates of Christian and Jewish organizations from the United States, Australia and European countries met to formulate plans for an international conference of Christians and Jews. The conference agreed on the necessity of a permanent organization, and on a proposal to revise Christian religious teaching, particularly the story of the crucifixion, in such a manner as to reduce the danger of implanting anti-Semitism in the minds of the young."

No Brotherhood without Christ

I think I can hear the Apostle Paul in face of such an audience and such a situation, declaring with clarification voice: "I determined not to know anything among you, save Jesus Christ and Him crucified," or again, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

So-called Christians who agreed to such a revision of the Christian gospel are not, in our opinion, furthering

Movements away from the Jesus Christ of the Bible, and from His Word, are movements away from freedom.

brotherhood; they are guilty of betrayal — betrayal of our crucified Savior just as surely as Judas Iscariot.

The American Jewish Year Book for 1952 says, "Arrangements have been completed with the newly created Division of Christian Education of the National Council of Churches whereby the A. J. C. and A. D. L. will jointly have an unprecedented opportunity to aid in the preparation of lesson materials, study guides and visual aids for educational programs, sponsored by the Protestant organizations."

The Christian-Jewish Brotherhood is a movement away from the Jesus Christ of the Bible, and from His Word, and therefore a movement away from freedom.

Another organization that threatens our liberty, in my opinion, is The World Court. In the year 1945 Senator Morse introduced a Resolution in the Senate which would have vested the World Court with supreme power and jurisdiction to settle any and all disputes in any part of the world with the exception, of course, of the domestic affairs of any particular nation. But the sixty-four thousand dollar question was — who shall decide what are domestic affairs?

For example, the United States might think that Immigration was a domestic affair. Would the United States have the right to decide that question? According to Senator Morse, the United Nations would decide what was a domestic affair. So after a considerable debate Senator Connally proposed an amendment as follows — "provided that the United States shall not accept compulsory jurisdiction of the World Court in matters which are essentially within the jurisdiction of the United States as determined by the United States."

That amendment has been preserving the sovereignty of the United States for the last 15 years. But now that the Soviet's plan of co-existence is so popular, the leaders and legislators of our country seem determined to repeal that "objectionable amendment," to use the language of our Vice-President. All candidates for the Presidency appear united in an effort to remove the Connally Amendment. If that can be accomplished, then in-

stead of coming under the laws of the United States which are based upon the law of God, we would be in large measure under the World Court which makes no recognition of God. And this in turn would move us still farther away from the liberty which we had formerly enjoyed, and of which God is the Author.

It may be, and we trust it shall be, that Isaiah's prophecy will come true, and the Christian people of America will have a new birth of freedom. "And though the Lord give you the bread of adversity and the water of affliction . . . thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it'" (Isaiah 30:20-21).

Shall we look back and listen? Let's listen, for example, to Daniel Webster: "I do not know what is to become of us as a nation . . . If God and His Word are not known and received . . . If truth be not diffused, error will be . . . If the evangelical message does not reach every hamlet, the pages of a corrupt and licentious literature will . . . If the power of the Gospel is not felt through the length and breadth of this land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

A Sovereign Voice

Better yet let's listen to the Almighty God and His Son Jesus Christ, and we shall be convinced the Lord God Almighty has not resigned. This is His Word: "I am the Lord, thy God . . . but My people would not hearken to My voice . . . so I gave them up to their own hearts' lust: and they walked in their own counsels. Oh! that My people had hearkened unto Me! . . . I should have subdued their enemies and turned My hand against their adversaries" (Psalm 81).

Shall we listen to a final word of warning? "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear . . . Kiss the Son, lest He be angry and ye perish from the way, for His wrath may soon be kindled. Blessed are all they that put their trust in Him" (Psalm 2).

The Presbyterian GUARDIAN

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In the Twenty-fifth Year

The Orthodox Presbyterian Church has entered its twenty-fifth year. A committee appointed by the 26th General Assembly has some suggestions for the 1960 Assembly relative to recognition of this silver anniversary, culminating at the 28th General Assembly in June of 1961. The *Presbyterian Guardian* expects to take note of this twenty-fifth anniversary from time to time.

Coming into being only a few months prior to the church, the origin and subsequent development of the *Guardian* and the church have been closely entwined through the years. While the paper is independently published its trustees and editorial council are all members of the Orthodox Presbyterian Church.

From the beginning it has maintained a special interest in the welfare of this denomination, and our present policy evidences an increasing concern for the progress of that church. At this juncture the *Guardian* is again acutely aware of the mutual dependence of this periodical and the church—and we might add Westminster Theological Seminary as the third member of the trio. We are linked arm-in-arm in the common cause of orthodox Presbyterianism in our day.

This is no trivial cause. The issues which brought these three into being are essentially the same. They grew out of the struggle against Liberalism and for the historic Christian faith whose champion in the 20s and 30s was none other than J. Gresham Machen, founder of Westminster Seminary, first moderator of the Orthodox Presbyterian Church, and editor of the *Guardian* at the time of

his death.

With the final refusal of the then Presbyterian Church in the U.S.A. either to withdraw its mandate against Dr. Machen and others or to redress the evils of Modernism so vigorously protested on the basis of Scripture, came the birth of the Presbyterian Church of America, now the Orthodox Presbyterian Church.

It is not now our intention to recite a history of that church. Suffice it to observe that those who have been participants from the beginning will want to convey to a new generation something of its significance, during this year. There have been disappointments and heartaches. Not all who at the first walked together proved to be really committed to the Reformed Faith. Others perhaps too readily despised the day of small things. There were times when some doubted that the infant church would live to see its first quarter century.

There have been the mistakes of youthful inexperience and the frustrations of financial limitations. Internal testings and tensions have arisen from time to time, sometimes springing out of the strong convictions of the kind of devoted men who make up such a church. With the more mature perspective of the years, however, the church has come to realize that not all issues can be resolved even in a quarter of a century.

Opposition from without has not ceased, nor will it so long as the gospel is faithfully proclaimed and the whole counsel of God carefully taught. In the eyes of the world the Orthodox Presbyterian Church is still too small to matter. Yet it has gained some respect for its firm loyalty to the Bible as the infallible Word of God and its scholarship particularly through its men at Westminster Seminary. It has generally kept its sense of balance, avoided the riding of hobbies, and refrained from being diverted from its course simply by that which is novel or popular. In the field of Christian education the quality of its publications has been recognized, notably in the Vacation Bible School materials.

From its inception the Orthodox Presbyterian Church has been missionary-minded. Though far from satisfied, the church may indeed rejoice at significant progress during its first quarter century, considering its resources. From the Indians of Wis-

consin to the aborigines of Taiwan, from a bookstore in Massawa to seminaries in the Orient, from isolated outposts in Eritrea to classes among university students in Taipei, from the work in close conjunction with Reformed churches in Japan and Korea to the flourishing congregations in the U.S.A. that were once tiny mission chapels—the church has at least begun to fulfill its task of bringing the gospel to the ends of the earth.

There are increasing signs of awareness of opportunities in both education and evangelism at home and abroad. During this anniversary year we shall want to take a backward look as well as to try to see where we now stand to the end that we may move forward in the right direction. We must measure our coming of age on the basis of our foundation upon the inspired Scriptures, our supreme rule for faith and practice. Adherence rather than change is here the measure of maturity. Let there be no wavering in our allegiance to the Word of God. Let that Word renew our vision of Christ's call to consecrated and sacrificial service in this twenty-fifth year.

R. E. N.

Ministerial Institute

About 40 men attended the Reformed Ministerial Institute held at Westminster Seminary under the sponsorship of the Alumni Association early in June. A number of others attended the popular evening meetings at the Calvary Church.

Morning classes were taught by Dr. E. J. Young, the Rev. Theodore J. Jansma, Christian Sanatorium Chaplain, and Dr. Leon Morris, Vice-Principal of Ridley College, Australia. Dr. Morris is to be Special Lecturer in New Testament at Westminster Seminary for the coming fall term.

French Creek Conferences

First conference is that for Juniors, from August 15-19, followed by a Post-High weekend August 19, 20, and 21 with Messrs. Clowney and Conn as speakers. The Junior High conference runs from August 22-29.

The Senior High group meets from August 29 to September 5. Among the speakers and staff members are Messrs. Atwell, Champness, Ellis, Mahaffy, Rockey, Sanderson, Tyson, and Voskuil.

Letter from Aunt Polly

Taichung, Taiwan
Republic of China

Dear Young Friends:

We arrived in Kaohsiung on a Sunday morning, one week from the day we left Inchon, Korea. As soon as the gang plank had been lowered Mr. Hard and Uncle Dick rushed from the ship to catch a train to Hsinghu. That is the city where Mr. and Mrs. Johnston and their five children live. They have been on furlough in the States this last year and I hope that you have met some of this fine missionary family.

Mr. Hard very much wanted to visit Mr. and Mrs. Kim and Nana, their little daughter. The Kims are missionaries in Hsinghu just as the Johnstons are. They are the first foreign missionaries of Pusan Presbytery. The churches in that Korean Presbytery support the Kims and pray for them just as you pray and give to help the missionaries that the Orthodox Presbyterian Church sends out to foreign countries. When we were in Pusan we met Mr. Kim's mother, brother, and sister, who is a home missionary. They gave Uncle Dick a bundle of presents for the Kims. He took this with him. It is more than 125 miles to Hsinghu so it was near midnight when Uncle Dick and Mr. Hard returned to the ship.

It was a very warm morning. Rodney, Sterling and I decided to take a walk along the wharves. They had never visited any Chinese city. When we came to the guard at the top of the gang plank he asked to see our passports. We did not have them. Mr. Gaffin and Mr. Hard had taken them to Hsinghu. He promised to try to get permission for us to take a walk. We went round on the passenger deck out of the sun where the sea breezes kept us cooler and had a little church service. Since there was no preacher aboard now we each selected a passage of Scripture and tried to tell what it meant and what lesson it taught us.

It was too hot to hold services in our cabins so we had to put up with being disturbed a number of times. Once, Sterling's sermonette was broken into for sometime. A dock worker appeared with a long stick of sugar

cane and a small bright yellow melon. I could not understand the kind of Chinese he spoke, but from his gestures decided that he wanted to give us these in exchange for apples and oranges. When Rodney went to his cabin and come back with the fruit from a plate on his chest of drawers the fellow laid down what he had and went off with an apple and orange. Apparently he knew that American ships furnish every cabin with a plate of fruit.

In the late afternoon it became cooler so we approached the guard. He said that we might take a walk if we came back before he went off duty. We promised. Along the wharves we saw carts drawn by yellow cows. They had brought baskets and baskets of bananas. Great ships as big as ours were being filled with them. They were going to Japan, Okinawa, Korea and Hongkong. Melons and leafy vegetables were being put on other smaller vessels bound for Hongkong.

Hongkong is a British possession, an island in the mouth of the Canton River. This big city used to buy its fresh vegetables from Canton and the towns on the mainland shores. Now there are none there to be bought. Farmers are not allowed to plant anything but rice. The Communist government wants more and more rice which sells well in the foreign markets so that they can buy materials for making war.

Kaohsiung is a new city, the fastest growing city on Taiwan. We saw the big warehouses and wide streets. Kaohsiung has an oil refinery, an aluminum plant and steel mills. The *California Bear* unloaded tons of scrap iron from the States to be used in the mills at Kaohsiung. All day Sunday they were unloading it and Monday when we left the ship they were still unloading it.

I was oh so happy to leave the ship on Monday morning! God brought us into close contact with sin on that ship. Our souls were vexed by it and we felt relieved at the thoughts of getting away from it. Yet I was sad too. Our cabin boy, Mack, was a pleasant, big handsome Negro man. He had a Christian mother. He knew the ten commandments and what sin

is. So we could talk with him about the saving and keeping power of the Lord.

I think that he was not vexed by the sin around us as we were for, as he said, he had lived with it many years. Moreover, he did not know the holiness of God as well as we do. Yet a number of times when our ship was docked in port, Uncle Dick and I would run into Mack, shopping in some store or taking a walk near the docks. Always alone. We invited him to our worship services in the lounge. He never came. Once I said to him, "We had a good service this morning." "Yes, I heard it. I was just puttering around outside, cleaning. I heard it," was the reply.

On Sundays we made our own bunks. We told Mack not to bother to clean our cabins. That opened up a chance for us to talk of the usefulness of the ten commandments in the Christian life. One day Mack told me that preachers did not preach about sin now-a-days like they used to when he was a boy. I wondered if, perhaps, his preacher might be a liberal.

There are several Orthodox Presbyterian Churches in Mack's home town. They, like all our churches, preach the truth fully and truthfully. What a superior blessing is ours to have it so. I wonder if Mack would go to one of our churches? If he did would he be welcome there? We should be praying for people like Mack that they may come to the fountain of truth that is poured out in our churches, drink, and be refreshed to face the wickedness of the world which they meet in their daily tasks. If you can truthfully do this you might make a good foreign missionary.

When we left the ship it was not ready to sail, so the Hards accompanied us to the customs house, located near the docks. Here the baggage and freight which we had brought with us from the States was inspected. Before our ship arrived in port Uncle Dick had been given a sheet listing the things that the Chinese government taxes when they are brought into port (import duty). Carefully he had written down (declared) all the dutiable articles we had in our luggage. The list (customs declaration), together with all of our belongings, was handed to the Chinese customs.

It turned out that the official as-

signed to take care of us in customs was a former student of Uncle Dick's. Teachers in China are greatly respected. Students are generally polite to their teachers and expect to do kind favors for them. So it was that we had little difficulty in customs. An old piano was the only thing that we paid duty on. There are few pianos on Taiwan and they are very expensive. Many young people take piano lessons who have no instrument upon which to practice. We brought this one for the use of friends and helpers.

At noon we had a Chinese meal in a Chinese restaurant. It did taste good after fourteen months of eating other food. Rodney and Sterling had a ride in a peddicab. It is like a big tricycle with a cab between the back wheels. A man sits on the seat and peddles and you sit in the cab and enjoy a pleasant ride. It is a good way to travel, sight-seeing. You may put the top down and move along at just the right speed to enable you to see everything well.

Soon after dinner the time to say goodbye to the Hards came. It had been a pleasure to be with them. Missionaries do not often get such a good visit as we had time for. They live in foreign countries, long distances from one another. If they see one another it is just by chance. We were thankful for this providential chance. The Hards returned to the *Bear* and continued with it on its return trip to the States and we went to a Chinese hotel to spend the night. It was too warm to sleep in the bed so the first part of the night we slept on the tatami floor. The next time I write I will tell you what that is.

Lovingly,
Aunt Polly

Illness in Missionary Families

Word has come that the Rev. Donald H. Taws, Orthodox Presbyterian missionary in Massawa, Eritrea, has hepatitis, a liver inflammation which requires complete rest for some time. Mrs. Taws has also recently had a siege of illness.

Mrs. Theodore Hard has been confined to bed for a month with a spinal condition as yet not fully diagnosed. It is possible that the July date for sailing to Korea may have to be postponed. The prayers of the church are urged for the recovery of our missionaries.

The Gospel of the Kingdom

A Review Article By RAYMOND O. ZORN

The Gospel of the Kingdom, by George Eldon Ladd: William B. Eerdmans Publishing Company, Grand Rapids, 1959. 143 pp. \$2.75.

In this small volume, the professor of Biblical Theology at Fuller Theological Seminary in Pasadena, California, has given us a devotional and practical study of the gospel of the Kingdom of God which briefly defined is, "The announcement of Christ's conquest over death . . . We have an accomplished victory to proclaim . . . Apart from the Gospel of the Kingdom, death is the mighty conqueror before whom we are all helpless . . . But the Good News is this: death has been defeated; our conqueror has been conquered" (pp. 127-128).

Ladd's aim in this book has been, "Not to defend the point of view or to discuss optional interpretations or critical or theological problems, but to attempt to follow our Lord's example by proclaiming Good News" (p. 7), though he admits that of necessity, "A distinct point of view underlies the proclamation" (*loc. cit.*). While pursuing this aim, Ladd has also succeeded remarkably well in presenting the ripe fruits of dedicated scholarship. He reveals his awareness of up-to-date literature on the subject and makes reference to such authors as C. H. Dodd, Oscar Cullmann, and Rudolph Bultmann. Moreover, he recognizes the inadequacies of Dispensationalism and brings effective criticism to bear against the views of this school of interpretation. Occasional references to Greek words are given in transliteration. Helpful footnotes are also to be found in the text of the book, and at the back indices of subjects and Scripture make this volume a handy tool for study and reference.

Biblical Theology

Ladd's strength in the presentation of his subject matter is seen in his thorough grasp of Biblical theology, the discipline which as no other takes into account the context, historical background and development of a given Biblical subject. This equipage is a particular requisite for an adequate presentation of the subject of

this book which concerns itself not simply with the gospel, but of necessity must also define and expound the concept of the Kingdom with which the gospel is related and which the gospel announces. The nine chapters of the book reveal a competent development of the book's theme under the following heads: What Is the Kingdom of God?; The Kingdom Is Tomorrow; The Kingdom Is Today; The Mystery of the Kingdom; The Life of the Kingdom; The Righteousness of the Kingdom; The Demand of the Kingdom; The Kingdom, Israel and the Church; and, When Will the Kingdom Come?

Ladd is at his best in the middle chapters of the book. The chapter on the Mystery of the Kingdom is an exposition of the parables of the Kingdom as given in Mark 4 and Matthew 13. In these parables Ladd maintains both the present and eschatological aspects of the Kingdom. Since he recognizes the important fact that a parable's main purpose is to set forth a single central truth, he avoids such pitfalls as undue allegorization of details and clumsy, cluttered exegesis. On the whole, this chapter is nothing short of excellent. Much the same can also be said of the next two chapters, the Life of the Kingdom and the Righteousness of the Kingdom. Among other things the former makes judicious use of several original illustrations to clarify such words as "earnest" (p. 76) and "first-fruits" (p. 77); while the latter is a popular exposition of the Sermon on the Mount that is at once lucid and compelling in its timeless application to the everyday affairs of life and never moreso than to the modern scene. The contents of these three chapters especially are worth rereading and pondering.

Millennial Question

Prof. Ladd, while writing from a premillenarian point of view, nevertheless recognizes the presence of the Kingdom of God in this age. "The Kingdom of God is at the same time the Kingdom of Christ (Eph. 5:5); for the Kingdom of God, the redemptive reign of God, is manifested among men through the person of

Christ, and it is Christ who must reign until He has put all His enemies under His feet (I Cor. 15:25)" (p. 115). Moreover, he says, "The Kingdom of God which in the Old Testament dispensation was manifested in Israel is now working in the world through the Church" (p. 117). He furthermore sees from the New Testament teaching that, "Satan is defeated and bound; death is conquered; sin is broken. All authority is His [Christ's] . . . His is the Kingdom; He reigns in heaven, and He manifests His reign on earth in and through His Church" (pp. 139-140).

We are therefore prompted to ask what reason, or reasons, Ladd yet gives for a Millennium. On pp. 35-36 we learn that, "The Millennium will be the period of the manifestation of Christ's glory." In a footnote he directs us to an article elsewhere in which he gives a fuller explanation. "The millennium will be the age of the manifestation of Christ's glory when the sovereignty, which he now possesses but does not manifest, and which he will give over to the Father in the Age to Come, will be manifested in glory in the world" (*Christianity Today*, September 1, 1958, p. 14). Scriptural support for Premillennialism is grounded on two New Testament passages, Rev. 20:16 and I Cor. 15:20-28 because, "From the New Testament perspective, the eschatological act of God is usually viewed as a single day which will introduce The Age to Come. However, the Revelation of John, as well as I Corinthians 15:20-28, indicates that there are yet to be two eschatological stages [i.e., the Millennium and the Final Kingdom] in the accomplishment of the divine purpose and the establishment of God's Kingdom" (p. 37).

Reviewer on Revelation 20

This reviewer, however, wonders whether Ladd has not uncritically assumed in these Scripture texts what needs to be proved? Does Rev. 20 actually teach an earthly Millennium? Satan is spoken of as being bound. Ladd admits that this is already the case for this present age (though he refuses to identify Matt. 12:29 with Rev. 20:2, cf. pp. 48-49). Martyred souls in heaven (cf. Rev. 6:9) are seen at the same time with Satan's binding to live and reign with Christ (Rev. 20:4). Other dead souls, however, do not reign with Christ because, not having participated in the first

"An important contribution to a subject about which much has been written but about which the final word has not yet been heard."

resurrection, they are "dead" (Rev. 20:5-6). The crux of this passage's interpretation, hence, revolves around the meaning of the terms "resurrection" and "death." When the exact meaning of these two words has been determined, then a so-called thousand year period in connection with Satan's binding, and the martyred saints' reign will also become clear.

Since a second death is spoken of (Vs. 6), the clear implication is that a first death has taken place which, as a matter of fact, is the case with the martyrs (Vs. 4). It is said of them, however, that they will not be subject to the second death because they have experienced the first resurrection (Vs. 6). But the rest of the dead, since they have not experienced the first resurrection, will experience the second death which may be safely assumed to occur concomitant with, or at any rate, shortly after the second resurrection when the final judgment of Rev. 20:11-15 takes place. For the rest of the dead, therefore, there are two deaths (physical and final), and but one resurrection (the second), whereas for the martyrs there are two resurrections and but one death (physical). Now, if there is a qualitative distinction made in this passage as to deaths experienced (physical, as over against spiritual, or final); is it not also safe to suppose that there is also a qualitative difference made between the two resurrections, especially since they are so closely associated with the two types of death?

All would agree that the second resurrection is a bodily resurrection. But it is too often uncritically assumed, as Ladd does, that the first resurrection is also a bodily resurrection which, if true, would of necessity be yet future. But this passage affirms that the martyred dead live even after physical death for them has taken place. Why? Because they have experienced the first resurrection (Vs. 4). The first resurrection, therefore, must refer not to a bodily resurrection (for the martyrs are yet spoken of as souls, Vs. 4), but to a spiritual resurrection which may simply be equated with spiritual life or regeneration which takes place at the new birth (Eph. 2:5, II Cor. 5:17). The

so-called Millennium would then describe nothing more than the present intermediate state that exists between physical death and the final, or second, resurrection which will be a bodily resurrection for all, to occur at Christ's return (Jn. 5:28-29, Acts 24:15, Rev. 11:18).

So, the vision, in making this intermediate state concomitant with Satan's binding, fulfills the twofold purpose which is: (1) to equate it with this present age as the time wherein, because the strong man has been bound by Christ, he is being despoiled of his goods (Matt. 12:29); and (2) to furnish further evidence as to the manner and degree of Satan's defeat which is chiefly in the realm of the spiritual (Lu. 10:18), and heavenly (cf. Rev. 12:10, 14:13). Moreover, the number, one thousand, as a time designation need not be taken any more literally than the numerous other numbers of the book (i.e., ten days of 2:10, or the the 144,000 of 7:4 and 14:1, or the 666 of 13:18). One thousand is the complete decimal unit of ten carried to the third power and therefore signifies the complete fulfillment of all of God's purposes. Consequently, when such time has come to pass, and not before, will Satan again be loosed as a factor preceding the bringing of this age to a close (Rev. 20:7 ff.).

I Corinthians 15

I Cor. 15:20-28 is the other passage upon which Ladd rests his case for a Millennium because he maintains that, "Paul speaks of three stages in the triumph of divine power," i.e., Christ's resurrection as the firstfruits (followed by this present age); "after that they that are Christ's at his coming" (followed by the Millennium); "after that comes the end, when he delivers up the kingdom to God" (which brings the Millennium to an end) (p. 43). The Greek particles which Ladd translates "after that" do not, however, necessitate a time lapse with intervening, distinctive stages as Ladd presupposes by his translation of them in this way, but only sequence of enumerated events as is demonstrated by their use in Vss.5-7 of this same chapter where the various suc-

cessive witnesses to Christ's resurrection are given and where nothing more than sequence is indicated even though the A.V. translation of the particles here agrees with Ladd in making them "after that." Taken by itself, hence, this passage does not teach a Millennium.

In this reviewer's humble opinion, therefore, Ladd does not have adequate Scriptural foundation for his premillenarian bias. Nor does he any longer have interpretive reason for such a view for, unlike the Dispensationalist, he repudiates the notion of discontinuity between Israel and the Church (p. 118); and finds already true the binding of Satan (in some form at least); and sees an already present reign of Christ during which He is gaining the victory over His foes.

Furthermore, we learn that Ladd himself qualifies the Millennium as— to use his words—"a manifestation of Christ's glory," for he also makes this revealing statement: "We should note one important fact in passing. The Millennium is not the perfect and final manifestation of God's Kingdom. Satan is bound during this period; but when he is released, he finds the hearts of men still responsive to sin. Death and the grave are not destroyed until the final judgment at the end of the Millennium (Rev. 20:14). We might say, therefore, that the Millennium ends in failure so far as the full achievement of God's reign is concerned. Only in The Age to Come beyond the Millennium is the prayer finally answered, 'Thy Kingdom come; thy will be done on earth as it is in heaven'" (pp. 38-39). The Millennium a failure! Then evidently it leaves a good deal to be desired as "a manifestation of Christ's glory"— which Ladd himself senses so that he quite properly directs us to The Age to Come as furnishing the only adequate answers to eschatological truths. And with this we would fully agree.

It is thus with the above important reservation that we would heartily recommend the study of this book by minister and layman alike. Ladd has made an important contribution to a subject about which much has been written but about which the final word has not yet been heard. With him the reviewer would also agree as to a comment Ladd makes in connection with I Cor. 13:12, "Lord, I have searched Thy Word; but I know only

in part; I do not perfectly understand' . . . This lays a demand upon us that we hold the Word of God both in humility and in charity: in humility towards God and in charity towards our brethren" (p. 74).

For Teen-Agers Only!

By LAWRENCE R. EYRES

Kings and Queens Under God (IX)

Business

Scripture: Romans 12:1, 2, 10-21

Introduction

There were no businessmen in the garden of Eden. You can be sure, however, that there would have been in time, even if mankind had not fallen into sin. As the human race increased, the need for specialization and administration of goods and services would have forced itself upon mankind. And someone with a talent for administration would have set himself up in business. The fact that sin entered into the race before the race multiplied only delayed this inevitable development and made trouble within that realm we call business when it finally did develop.

Business is here to stay. And while it offers an opportunity to those who have a "talent" for deceit and theft, it also presents a challenge for those who would conquer areas of the world for Christ.

Body of the Lesson

A businessman is one who devotes himself to the management of production, distribution and sale of commodities and services. This definition covers a vast field, and activities within this field are exceedingly complex. This should be a challenge to Christians to whom God has given the proper talents and interests. We shall deal with just three basic aspects of the life and work of the Christian businessman.

1. *Motivation:* Why do people go

into business? "Because I like it," says one; "There's money to be made if you're smart," says another. But going to the heart of the matter, a Christian must do all that he does to the glory of God (I Corinthians 10:31). But this does not rule out secondary motives such as pleasure or profit. True, the non-Christian in business may find it hard not to make success or gain his god. But the Christian, consumed with a passion to glorify God, need not be ashamed because he likes his work or because he wants to make a profit. "The laborer is worthy of his hire" (Luke 10:7). If love for God and the desire to serve our fellow men have their proper place, ambition and greed can never rule our hearts.

2. *Practices:* Businessmen today face unprecedented pressure to compromise as a price of success. Even Christians are sometimes convinced that bribery and misrepresentation are necessary to success. But there are also those who refuse to lie and cheat and are yet monumentally successful. What if it doesn't always pay to be honest? Is it not better to fail with honor than to succeed dishonorably? For those who long for new worlds to conquer, here's one — let true Christian businessmen enter business fields determined to prove that success can be had without sacrificing integrity. God made us to rule for Him. Why surrender all areas of labor to the servants of antichrist?

3. *Witness:* Christian businessmen are called to bear witness for Christ. Many of them do so through various organizations of their own such as CBMCs and the Gideons. But the very manner in which they conduct their business dealings — their earnestness, dependability, patience and honesty — should be the first line of Christian witness. Let it be known that he is a follower of Jesus, and thereafter every business transaction will bear witness for or against Christ!

Discussion Questions

1. Because businesses are getting larger and larger, the individual businessman is getting smaller and smaller. In many businesses the social talents of a man (how he gets along with his associates) are valued more highly than his business ability. Is this a good thing? Why?

2. Is there ever any success at the

expense of honor? Give your reasons.

3. Bill Jones is a brilliant young executive and highly paid. He thinks up a scheme which saves his company thousands of dollars. He gets a letter of thanks from the president, but no money. Is he right in thinking he has been cheated? Why?

4. A certain young man was a zealous Christian. He took company time to try to win his fellow office workers to Christ. He was reprimanded for it. Was he right or wrong in the way he did his witnessing? Why?

5. What natural endowments should one have to be a successful businessman? What spiritual endowments would he need if he is to become a truly Christian businessman?

Conclusion

Business, as it has become in modern times, is very complex, puzzling and difficult. Subtly, the conception of what it takes to make a good businessman is changing. It used to be the "rugged individualist." Today it's the man who will conform to the demands of the group, the "organization man," who is in demand. This trend is serious, even frightening. Will there be a place for the truly Christian businessman in tomorrow's business world? That depends on how seriously the on-coming generation of Christians wants to put Christ back into business as Lord and King of all, where He belongs. One thing is certain: every success makes the next attempt easier; every failure makes the next success harder to attain.

The two final lessons in this series of studies for young people will appear in the next issue. The entire series, which began in Volume 29, Number 2, could still be used for weekly meetings, or it might provoke stimulating discussions if used at a young people's camp.

Philadelphia Presbyterial

In the springtime the fertile farmlands of Lancaster County awaken to the warm sunshine as if bursting with promise of good things to come. Such was the setting for the spring meeting of the Presbyterial Auxiliary at Kirkwood, with Mrs. Jack Vander Sys presiding.

Mrs. Lester Bachman and Mrs. William Ferguson gave a welcome and devotions, and music for the day was supplied by the Glenside Church, Mrs.

Howard Porter singing a solo and Mrs. Arthur Kuschke leading a choir.

"Our Church Libraries" was the subject of a most stimulating address by Mrs. Charles Ellis which included a demonstration of a Vertical File. (The *Guardian* expects to make this information available to its readers later.)

After a pleasant luncheon Mrs. C. A. Robinson presented missionary news before the prayer period and an offering which will provide a kerosene heating stove for the Hard family in Korea. Speaker for the afternoon was Mrs. John Johnston, of Taiwan, who thrilled her audience repeatedly by relating personal experiences which demonstrated the power of the gospel in the lives of men and women in Formosa. She spoke especially of the young people who suffer persecution and virtual imprisonment at home because of their Christian faith.

Mrs. Johnston also gave some practical advice as to the problem of high postage and then often high duties on gifts sent, many of which can be purchased at reasonable prices in Taiwan. Some things not available and much appreciated, however, are Sunday school materials, colored pictures as from Christmas cards, hymn books and musical instruments.

The invitation from St. Andrew's society in Baltimore for the fall meeting was accepted. PHYLLIS REIF

Fourth Annual Pensacola Theological Institute

Another outstanding program has been announced for the fourth annual Theological Institute at Pensacola, Florida, August 28 through September 4, 1960. Sponsored by the Session of McIlwain Memorial Presbyterian Church, whose pastor is the Rev. Donald C. Graham, last year's Institute attracted over 50 ministers and 30 seminary and college students, together with many wives and lay leaders, who came from 11 states.

The 1960 faculty includes Dr. C. Darby Fulton, executive secretary of the Board of World Missions, Presbyterian Church U. S., who will give three addresses on World Missions. Dr. Leonard Greenway, of Bethel Christian Reformed Church in Grand Rapids, will be preaching at the worship services the first Sunday and on week nights.

"Critique of Neo-orthodoxy" is the

title of the lectures to be given by Dr. Kenneth Kantzer, who is chairman of the Division of Biblical Education and Apologetics at Wheaton College, Illinois. Dr. John Klotz, Chairman of the Division of Natural Science at Concordia College, Fort Wayne, Indiana, will lecture in his field on "Creation and Evolution."

Dr. Leon Morris, Vice-Principal of Ridley College, Australia, who taught at Columbia Theological Seminary last semester and is to be Guest Professor at Westminster Seminary this fall, is scheduled for an expository series of "Studies in the Gospel of John." He, along with Dr. Kantzer, will preach on the second Lord's Day. Dr. Robert Strong, Minister of Trinity Presbyterian Church of Montgomery, Alabama, is to give the morning chapel sermons.

Question periods, fellowship, and afternoons for recreation are also a part of the program. Further information may be secured by writing Charles H. Thomson, Registrar, 1214 E. Blount St., Pensacola, Florida.

Wheaton's Bethel Church

Although the Westminster Fellowship for collegians had been discontinued for the summer (it meets following the evening service), attendance on the Sunday evening of Commencement was in the seventies for the worship hour. A number of visitors present included the Rev. Everett DeVelde and the editor of the *Guardian*.

Members of the congregation spend the hour before the midweek service calling on newcomers to the community. The pastor of the church, the Rev. Frank Breisch, was guest evangelist for a week of meetings at First Orthodox Presbyterian Church, Waterloo, in May. Elders of the Bethel Church are Messrs. Thomas Kellogg and Henry Brinks. Deacons are Messrs. John Auwerda and Theodore Koyzis.

Calvin Graduates

Among this year's graduates of Calvin College are the following whose names will be of interest to many Orthodox Presbyterians: Nancy Armour, Richard DeMaster, Donald Duff, Mary Heerema (now Mrs. Jerry Dykstra), Lois Holkeboer, John Magee, and Clarence Van Abbema, whose wife is the former Ruth Male.

Idyllwild Family Conference

The tenth annual Family Conference of the Presbytery of California will again be held at Camp Maranatha, from August 13 to 20. Listed on the speakers and staff are Messrs. Churchill, Eyres, Lovik, Pink, Poundstone, and Rushdoony.

The young people's camps sponsored by the same Blue Ridge Bible Conference Association of the Orthodox Presbyterian Church are planned for later in August at Acorn Lodge.

Westminster Seminary News

While all but a very few of last year's students have disappeared from the campus for the summer, the office of the Director of Admissions is still busy and Professor Woolley reports as of the third week in June that about one hundred students have been enrolled for this fall.

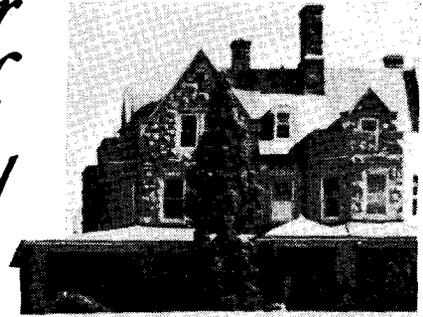
Recently arrived in Philadelphia is Dr. Edwin H. Palmer, whose appointment as Instructor in Systematic Theology at Westminster Seminary was confirmed by the Trustees at their May meeting. He has been serving as pastor of the Ann Arbor Christian Reformed Church since 1957. His wife is the former Elsie "Peter" Pavitt, and the Palmers have four children.

Other actions taken at the May meeting of the Trustees included the appointment of the Rev. John W. Sanderson, Jr., as Assistant Professor of Practical Theology. Dr. F. Kingsley Elder, Ph.D., of Willow Grove, was elected to the Board of Trustees, class of 1963.

The Board set up a \$250 annual scholarship in memory of the late John J. DeWaard, using about \$1,000 which came in for that purpose as a nucleus for the scholarship fund. A memorial minute was adopted.

The financial report of the Executive Secretary indicated total contributions for all purposes at the highest point ever, a little over \$180,000. "It is especially gratifying that so many churches contributed toward the support of the Seminary," according to Mr. Marsden, and 349 congregations gave nearly \$28,000. This was a net gain of 37 churches over the previous year. Total sources of income exceeded 2,500.

Westminster Theological Seminary



J. GRESHAM MACHEN
MEMORIAL HALL



PAUL WOOLLEY

WOULD not one big church organization result in a stronger Christian testimony?

Paul Woolley, Professor of Church History, replies: Periods in history when there has been one church organization with no critical opposition have always tended to be periods of complacency and decay.

Professor Woolley is one of a company of distinguished scholars who compose the faculty of Westminster. Qualified students of many denominations receive a unified course of study designed to prepare them for a ministry relevant to our day and faithful to the infallible Word.

Courses leading to the B.D., Th.M., and Th.D. degrees are offered.

The report also pointed out, however, that there were unusually heavy expenditures in connection with necessary capital improvements to the properties of the Seminary, and that increased contributions must continue if operating deficits are to be avoided.

Commencement Exercises

The degree of Bachelor of Divinity was conferred upon 15 graduates of the class of 1960 at exercises on May 18 which had to be held indoors on account of the weather, the first time in a decade or so that this had occurred. Among this group were four Orthodox Presbyterians: Ronald Jenkins, Jonathan Male, John Mitchell, and Thomas Tyson. Three men received the Master of Theology degree.

The Rev. John P. Clelland, President of the Board of Trustees, presided, and the invocation was given by the Rev. Calvin A. Busch, Orthodox Presbyterian pastor in Morristown, N. J. Dr. William P. Green, eastern representative of the Pocket Testament League, read the Scripture, and prayer was offered by the Rev. Robert Sutton, missionary to Japan of the Christian Reformed Church.

The address of the afternoon, by Dr. Johannes G. Vos, is being reproduced in the GUARDIAN. Professor Paul Woolley gave the address to the graduates.

At the Annual Banquet attended by

many alumni and friends of the Seminary, held at the Casa Conti the previous evening, the address was given by the Rev. J. Marcellus Kik on the theme of the Great Commission. The welcome to the class of 1960 was responded to by Peter Grossmann, class representative on the Executive Committee of the Alumni Association. Graduates receiving a degree from the Seminary for the first time are being sent a subscription to the *Westminster Theological Journal* for one year, as a gift of the Alumni Association.

Presbytery of New Jersey

A stated meeting of the Presbytery of New Jersey was held at Grace Church, White Horse, on April 26. The meeting began with a devotional service led by the Rev. Raymond E. Commeret.

Presbytery's Committee on Home Missions recommended that an evangelist-at-large be engaged to labor in New Jersey. Discussion indicated that the evangelist would devote part of his time to the Boardwalk Chapel in Wildwood, and the remainder among the churches or in new works throughout the state. While generally receptive to the idea, Presbytery referred the matter back to the committee to work out more details concerning the evangelist's support and his relationship to Presbytery's Home

Missions and Boardwalk Chapel Committees.

Mr. Cornelius K. Iida, a graduate of Westminster Seminary, was examined and received under care of Presbytery as a candidate for the gospel ministry. Mr. Iida is presently ministering to a group of agricultural workers at Seabrook Farms.

RICHARD A. BARKER
Stated Clerk

Host Church to the General Assembly

First Presbyterian Church, Orthodox, of Manhattan Beach, California, host church for the 1960 General Assembly of the Orthodox Presbyterian Church, is now in its thirty-second year of existence and has been a member of the family of Orthodox Presbyterian churches since 1946, when it was received by the Presbytery of California.

The church has always shown a marked zeal for evangelism, especially through its deep interest in Christian education, because it was founded as a Sunday School class for boys, meeting for the first time in February of 1929 on the sands of the city's Pacific Ocean beach. The class was sponsored by three boys of college age and its first teacher was the late Paul E. Walker.

A few months later the class rented a vacant store room on the corner of Marine Avenue and the Strand walk and to its numbers were added a handful of adults and their children. In 1931 morning worship services were started and the group became sponsored by the Christian Missionary Alliance and "speakers" were supplied from the student body of the Bible Institute of Los Angeles.

In 1933 the congregation called the Rev. A. F. McKinney, an independent Baptist, as part-time pastor, evening worship services were started, and the name "Marine Chapel" was selected. Two years later a couple of small lots and an abandoned wooden structure were purchased — the building had served originally as a "free lunch and lot-selling facility" for agents seeking to lure Eastern tourists into investing in seashore real estate. Alterations made it suitable for church services until the basement of the present edifice was occupied.

Charter membership rolls were closed in 1936 and seven of that num-

ber are still active members of the church. In that year the well known hymn writer and composer, Dr. A. H. Ackley, was called to be the church's first full-time pastor. He was succeeded in 1943 by the Rev. Ray A. Weld, a Presbyterian. His brief pastorate was followed by that of the Rev. Clifford S. Smith, during whose ministry the congregation applied for and was received into the Orthodox Presbyterian Church, in 1946. The Rev. H. Wilson Albright served as pastor from 1948 to 1956, during which time the present building was erected.

This beautiful edifice, valued at \$250,000, is on the city's main street just four blocks from the Pacific Ocean. Started in 1951, the main sanctuary was completed in 1954. Last year a two-story addition was added to the structure. It is built of steel and concrete, the lower floor having walls of solid concrete and the upper floor walls are concrete block. Its attractive sanctuary seats over 300. Another noteworthy feature is that the completed building, including furnishings, has a mortgaged indebtedness of less than \$15,000.

The present pastor of the church is the Rev. Paul M. Lovik. Members of the Session are Dr. Norman Byer, R. Earl Bates, Wm. Russell Malcor, John Reynolds and Clarence Taylor. Elders-elect are Capt. Vernon Greene and Elwin Jenkins. Deacons-elect are Richard Boyles and Nelson Dilworth. R. G. Wilhoit is president of the corporation and chairman of the Board of Trustees.

Southland Bible Conference

The second annual Young People's Bible Conference sponsored by the Presbytery of the South is scheduled for August 22-27 near Auburndale, Florida, on Lake Julian. The staff includes Messrs. Casey, Champness, Clelland, Coie, Froehlich, Mahaffy, and Tavares.

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