

The PRESBYTERIAN Journal

VOL. XVIII NO. 51

APRIL 20, 1960

\$3.00 A YEAR

S. S. Lesson and Youth Program for May 1

Easter Morn

Easter Morn finds the Christian contemplating the heavenly shore, reunion with loved ones who have gone before, the invigoration of celestial air and the everlasting joys of the home Jesus has gone to prepare for us. His resurrection verifies what He said, vindicates what He claimed and validates what He did.

Christ's resurrection changed Mary from a mourner into a messenger; it changed Thomas from a doubter into a believer; it changed Peter from a denier into a preacher and it changed Paul from a persecutor into a missionary. The early Christians went forth preaching "*Jesus, and the resurrection*" (Acts 17:18). Some mocked, some procrastinated and some believed. For those who believed, the Easter event became an Easter experience; a cleansing, life-changing, transforming experience!

—Adapted from "The Easter Message"
by Paul S. James, THE AMERICAN TRACT SOC.



Because of the special context of the Easter season, we are interrupting Dr. Gutzke's devotional series this week in order to bring you two unusual articles, one on the death of Christ, the other on His resurrection. We hope they will prove a blessing.

With church union before the General Assembly again in the form of two overtures coming up from Texas this year, we have had a "here we go again!" feeling all week. The only major comment we expect to make on the issue appears in this week's editorial columns. We hope you will read it.

That AF manual issue keeps coming back on account of a never-diminishing flood of releases and comments crossing this desk. One comment we saw left us disquieted. It is not unrelated to the church union issue. The editor of a UPUSA Presbyterian magazine had this to say about the manual, a bulky volume on the total problem of national security, which we have read: "We are constrained to admit that the manual is factual at certain points. For instance, the page numbers are quite correct and run consecutively. The names of the dedicated churchmen who are so foully slandered in the document are spelled correctly. But with these exceptions—there could be others which we didn't find — facts cease to be facts and are twisted into outright lies".

We feel sorry for any UPUSA brother who had to make up his mind solely on the basis of such reporting.

You may be surprised to know that no small part of the ministry of the *Journal* is in book sales and reprint sales. Our reprints, especially, enjoy a wide distribution. Just out of curiosity, we counted the reprints shipped last week alone. There were 1,315 of them, representing eleven different tracts and pamphlets.

Did you tell the people of your congregation about the *Journal* during "Church Paper Week"?

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CONTENTS

THE 100th GENERAL ASSEMBLY	4
Commissioners, Agency Reports (Concl.)	
THE SUFFERINGS OF CHRIST	5
Rev. C. R. Stegall, Sr.	
JESUS LIVES	7
Dr. Oswald T. Allis	
EASTER MEMORIES OF JERUSALEM	7
Rev. J. M. McKnight	
EDITORIALS	10
A LAYMAN AND HIS CHURCH	11
Dr. L. Nelson Bell	
THE WESTMINSTER CONFESSION FOR TODAY	12
Rev. Morton H. Smith	
SUNDAY SCHOOL LESSON, May 1	14
YOUTH PROGRAM, May 1	16
WORSHIP THROUGH HYMNS (Part II)	17
Mrs. S. H. Askew	
THE CHURCH AT HOME	19
BOOK REVIEWS	22
THE MAILBAG	24

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The Presbyterian Journal, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

Editorial Offices: 84 Kimberly Ave., Asheville, N. C. All editorial correspondence should be addressed to Asheville, P. O. Box 3108.

Business Offices: Weaverville, N. C. All changes of address, business and advertising correspondence.

Second-class mail privileges authorized at Weaverville, N. C. Vol. XVIII, No. 51, April 20, 1960.

Changes of address: Please send both old and new addresses, allowing three weeks for changes in continental U. S.

AROUND the WORLD



CONGO — The following extracts from the Kaniama church Session's records give an interesting insight into the work in the Congo.—Ed.

1. Mbaya Kahinga, baptized '48. Wife Kabunga, claims to be Christian but never studied the Catechism and no evidence of ever being baptized. 14-year-old daughter baptized in infancy, but instead of living with her parents in a Christian home, has been sent to live with heathen grandmother without opportunity to go to primary school. Couple was urged to get the girl and bring her back to Kaniama; wife was urged to study with the ministers; husband told to begin practicing his "claimed" faith.

2. Mbikai Andre, baptized '41. Has been in Kaniama since '58. Wife Kahinga not even a professing Christian, children not baptized. Mbikai has no church membership card, no offering envelope and, so far as Session can determine, no real faith. Suggested that he re-enter the advanced class of catechumens to learn again of Christ. Not permitted to take Communion this time.

3. Shindindi and wife, both Christians from another mission down the way. Do not speak Tshiluba, but are always present for services and are faithful in stewardship. Report to minister when they leave and ask for note of introduction to Christians they may meet. Admitted to Communion with thanks to God for their testimony.

4. Ngoi Samuel. Showed up a bit unsteady. Asked how many bottles of beer he had drunk, admitted to one. No membership card, no offering envelope, no record of giving, no evidence of faith. Sent back to catechumen class to learn again of Christ, will be called before April meeting of Session.

5. Manyongo Dorcas wa Tshipena. Had three children and when she had

What's In A Name?

WASHINGTON, D. C. — (RNS) — An Irish name would be a good idea in the White House, but it could belong to a Protestant as well as a Roman Catholic, a Methodist public relations official said here.

O. B. Fanning, who comes by his Irish name honestly through ancestors from the Emerald Isle, took issue with Father Thurston Davis, S. J., of the Jesuit magazine "America" who said in an editorial that Sen. John F. Kennedy's bid for the Presidency implies great changes in the social face of America, for one thing, no longer a President having a "proper sort of Protestant surname".

"If Sen. Kennedy really means to corral all the Irish vote," said Mr. Fanning, with an Irish twinkle, "he had better not overlook 659 Methodist preachers whose first names begin with the prefix 'Mc' or the 38 whose names begin with 'O' from the O'Brians, to O'Hara, O'Shaughnessy and O'Steen."

For that matter, there are 12 Fitzgeralds in the ranks of the Methodist clergy. There are also no less than 49 Kellys, 19 Rileys, 8 Sullivans, and 6 each of the Finnegans and Flanagans.

"We've also a good representation of Casey's, Shea's, Daugherty's, and one who is just named Irish."

So, come again, he asked Father Davis, what is a "Protestant surname" in America?

no more, husband married second wife with no objection from her. Second wife now has 6 children and Dorcas has 8 more. Although husband keeps second wife, he also gives to the church, asks for dedication service for new car or house, has children baptized (someone on previous sessions slipped here). On basis of Dorcas' testimony that she has not complained about second wife and did not ask the elders to dissuade her husband from taking step, she is left in her present circumstances, will be brought before Session again in April. Not to take Communion this time.

—Rev. Charles T. McKee

Into And Out Of Unitarianism

WASHINGTON — An Episcopal vicar describes his 22-year round-trip into and out of Unitarianism in the March 14 issue of *Christianity Today*.

The Rev. John Clarence Petrie of St. Martin's Episcopal Church in Clewiston, Florida, refers to his return as "the slow process of rebuilding a lost faith."

He says the issue was between: "Jesus as the ideal, good Man, the world's supremely ethical and spiritual leader, yet a product of His time; or God having taken upon Himself our flesh so that He might do for us what no mere human leader could do."

"My experience as a Unitarian clergyman," Petrie states, "convinced me that there was no halfway house between those two positions."

Petrie graduated from General Theological Seminary (Episcopal, New York City) and was ordained shortly thereafter. Within a year, however, he resigned his Orders and began to teach school. Then he entered the Unitarian ministry, where he held churches in Lynchburg, Virginia, Memphis, and Houston. He returned to the Protestant Episcopal Church in 1949, and served at Christ Church in Harlan, Kentucky, before assuming his present work in Florida.

In the course of his article, "Jesus: Leader or Savior?" Petrie asserts implicitly that Unitarian views are currently being advanced even from pulpits of large denominational churches where men often feel like hypocrites even as they "sing the old hymns and administer the ordinances and sacraments."

A Unitarian colleague who had likewise left "orthodoxy" told him: "I could have gone right on preaching Unitarianism in my church before Sunday congregations of a thousand or more made up of parishioners for whom Unitarianism was a despised word whereas the thing itself was unrecognized and therefore accepted".

Jesus Lives!

OSWALD T. ALLIS, Ph.D., D.D.

Fifty years ago there was quite a furore in Germany over a book by the philosopher Arthur Drews, which was promptly translated into English under the title, **THE CHRIST MYTH**. Soon after its appearance the Berlin Society of Monists arranged for a public debate on the question, "Did Jesus live?" (**Hat Jesus gelebt?**). The debate was held in a large auditorium; and the billboards of the city carried for days the announcement with its challenging question.

Two evening meetings were held. Professor Drews defended his thesis that Jesus was a myth. Briefer addresses were made by prominent ministers and laymen, opposing or defending Drew's contention. A little later the evangelicals of Berlin made their reply; and for days the billboards carried the answering slogan, "Jesus lives!" (**Jesus Lebt!**). This reply meeting was held in the great Circus Busch, the largest auditorium in Berlin; and it was filled to overflowing and many could not get into the building. This slogan and the speeches in its defence were the answer of the Christians to this challenge of Unbelief.

Jesus Lives! It was an appropriate answer. It affirmed not only that Jesus lived two thousand years ago, the **historical** Jesus of the Bible, but also that He is alive today, that as High Priest and Mediator He ever liveth to make intercession for His people and is able to save unto the uttermost all who put their trust in Him. It was the answer of a faith founded on historical fact, which for nigh two thousand years has stood the test of "dungeon, fire, and sword," a faith which the unbeliever can neither answer nor understand nor account for.

The debate of fifty years ago is now remembered by but few; and **THE CHRIST MYTH** is well-nigh forgotten. But it is well for us to remember that the conflict goes on today just as it did then. When the debate

was held, the presiding officer, Dr. Walter Vielhaber, in his introductory speech made this statement: "Ladies and gentlemen! We Monists can and will preserve in this scientific battle the utmost objectivity and openmindedness. For as far as we are concerned the question at issue is not whether Jesus did or did not live; not, therefore, whether Professor Drews, who denies the existence of a historical Jesus, is correct, or Dr. Maurenbrecher with his search for a realistic psychology of Jesus — but as to the great, decisive question, **whether the origin and history of Primitive Christianity has also taken place in the framework of Nature according to the same historical and sociological laws as all the rest of the historical development of mankind.**"

That was the "great, decisive" question in debate fifty years ago, the reality and actuality of that redemptive supernaturalism of which the New Testament, of which the entire Bible, is the record and revelation. Is the unique history which it contains history or is it myth? Drew is no longer with us. But many others are today making claims similar to his. They are raising the issue of the Berlin Debate. They are asking whether the Jesus of the New Testament will fit into the "framework of nature" and their answer is an emphatic No! To fit into that framework the Jesus of the Gospels must be desupernaturalized, He must be demythologized.

They are right. The only Jesus who will fit into the naturalistic patterns

Easter Memories of Jerusalem

REV. JAMES MILTON McKNIGHT

I shall never forget a prayer meeting held one night in the Garden of Gethsemane. A group of fifty sang "The Beautiful Garden of Prayer", "Sweet Hour of Prayer," and other old hymns of the Church. Then we had a season of prayer. It was a beautiful moonlight night, and we could look down on the city of Jerusalem nestled at our feet. I shall never forget the feeling that passed over me as I realized that here our Savior wrestled in the agony of Gethsemane. Around us stood the gnarled and knotted olive trees, many of them over a thousand years old, some of them said to be sprouts from the roots of the trees that were there in the time of Christ.

The Mount of Olives

The Mount of Olives, just beyond the Eastern Gate, is another scene that

comes back to me. Here it was that He spent the night in prayer. Here He wept over Jerusalem. It was down the slope of Olivet He came on His triumphant march into the city. Olivet was the last point on earth touched by His pierced feet as He ascended into Heaven. And according to the Scriptures it will be the first point touched when He returns as King of kings and Lord of lords. Today there are two churches on the Mount, one a Franciscan chapel and the other a Russian. The interior of the Franciscan chapel is very beautiful with a color-scheme of lavender and gold. The lovely lavender stained glass windows and the magnificent paintings of the "Arrest in the Garden", "Christ Healing Malchus' Ear", and "The Agony of Gethsemane" are very impressive. From the Mount of Olives one can see Bethlehem, where Christ was born; Calvary, where He was crucified; and the tomb of Joseph, where He was buried.

is a Jesus who was not Virgin-born, who wrought no miracles, who was not sinless, who died a martyr not a sinner, who did not rise from the dead, who can be no more than a memory and inspiration. They are right in claiming that it is only such a Jesus that will fit into the "framework of nature" as they conceive it. But if they are consistent they will recognize that such a Jesus is indeed a myth. Such a Jesus never existed except in the minds of His enemies and detractors.

The Jesus of history, the Jesus of Christian faith, is the Jesus of the Bible, whose birth was foretold by prophets and announced by angels, the Virgin-born Son of the Highest, who spake as never man spake, who lived a sinless life, who performed mighty works, who died the just for the unjust to bring sinners unto God, who rose victorious over death on the third day and was declared to be the Son of God by his resurrection triumph, who ascended up to heaven and is now seated at the right hand of power,

This Jesus is not a myth. His first coming is the central point in history. His second coming is its goal and its fulfillment. And today, at this Easter season, in the year of Our Lord 1960, in the midst of turmoil and confusion, of fear and strife, on every continent, in many nations, the loyal subjects of this glorious Savior-King will sing His praises in a thousand tongues.

JESUS LIVES!

* * * * *

Dr. Allis is former Professor of Old Testament at Princeton Theological Seminary and Westminster Theological Seminary.

Watching

"And sitting down they watched Him there" (Matt. 27:36)

Sitting there they watched Him die;
We watch Him reign with God on high.
They saw His life was ebbing fast;
They said, This day must be His last.
They watched to see Him surely go;
We watch to see Him come—and know
That we in radiant joy will share
His matchless glory in the air.
They watched His tortured body die—
They heard His last expiring cry.
We watch to see Him glorified—
The Bridegroom coming for His Bride!
—Wade C. Smith

He Is Risen

He is risen! Lo, is heard
From the grave this joyful word;
From the soldier-guarded tomb,
Place of sorrow and of gloom,
Where grim Death had triumph
won
Over earth's most worthy Son,
Shines forth now a wondrous light,
Full of heavenly glory bright.

He is risen, as He said!
Risen triumphant from the dead;
Son of God declared to be
By this matchless victory.
He who died upon the cross,
For man's sin did suffer loss;
Did for man this anguish bear,
That man might His glory share.

Now, alive for evermore,
Pains of death for aye are o'er.
Endless triumph did He win
Over all the hosts of sin.
He abolished death and brought
Help that man had vainly sought,
Life for men, immortal life,
Was the guerdon of His strife.

Now, to Him all power is given.
He is Lord in earth and heaven.
Hear the words that thus record
What's decreed of Christ our
Lord:
Kings of earth to Him shall bow,
Humblest slaves His Victory
know;
Peoples, tribes, of all mankind
Shall in Him their Sovereign
find.

Go therefore, all nations teach;
Christ, the risen Savior preach,
Till men everywhere shall hear
These glad tidings of good cheer.
Mighty men may tumult make,
Earth's foundations seem to
shake;
Praising God, the Christian sings,
Christ is risen, King of kings!

Oswald T. Allis
(Tunes: "St. George's Windsor," 7.
7.7.7.D.)

If a home without books is a house
without windows, a home without the
Bible is a house without a foundation.

—Ruth Brunk Stoltzfus
HER HEART AND HOME,
Moody.

Gordon's Calvary

The simplicity of the site is the most impressive thing about it. The hill has the form of a skull with two big eye-sockets, a nose, and a mouth. The caves in the side of the hill form the eyes and mouth. General Gordon was standing outside the Damascus Gate when he first noticed the striking resemblance of the whole hill to a human skull. He started excavations, which were later completed by the British Society of the High Anglican Church. It is the old Jewish place of stoning outside the city. It was here that our Savior was crucified on a cross for your sins and mine.

The Garden Tomb

Just a short distance away is the garden tomb. It is a beautiful garden kept up by the Anglican Society. Over the gates are these words, "I am the Resurrection and the Life." There is the tomb hewn out of solid rock on the mountainside, with a window cut in the top to let in the light. It is an unfinished tomb. One can see overhead where the excavators who had been chiseling away on the rock stopped. Joseph of Arimathea was having it built for his own family, but had not finished it. There are places for three bodies. Perhaps he had intended them for himself, his wife, and a child, or some other relative. But an emergency arose. Christ was crucified, the One whom he believed to be his Lord; he went and asked for the body and for the privilege of burying it in his tomb. An inscription found on a tomb nearby says, "Buried Near My Lord". It could not be the grave of a slave, for a slave would not have had an inscription on his tomb. It is thought to be the grave of an early Christian who wanted to be buried near his Lord and Savior. It was here that He broke the bands of death and rose again on the third day.

If we will take down our New Testament and read over and over again those events of Christ's last week on earth, entering again into the experiences of Gethsemane, the Mount of Olives, Calvary, the Rugged Cross and the Garden Tomb, we will feel the surge again of His Spirit in our hearts and lives calling on us to live more sacrificially for Him today.

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The Rev. Mr. McKnight is pastor of the Phenix City, Ala. church.