

**WINNING JEWS TO CHRIST**, by Jacob Gartenhaus. Zondervan Publ. House, Grand Rapids, Mich. 182 pp. \$3.50.

This book is intended primarily for Christians who in obedience to the Master's command to preach the Gospel to every creature and "beginning at Jerusalem," or as Paul expressed it "to the Jew first," do not know how to approach the Jew. They seem to know less about the Jew next door than about the heathen in remote lands.

When face to face with the Jew the Christian will discover his affinity with God's chosen people (the people of Abraham, Moses, David, Isaiah, Peter, Stephen, Paul and a host of other sages, saints and martyrs). And what is more, when he gets to know him he may find him to be a potential apostle, a potential instrument in the hands of Christ for the redemption of all mankind.

Dr. Gartenhaus is well qualified to serve as a guide into the intricacies of Judaism and the best methods of winning Jews to Christ. He was born and reared in a cultured Jewish environment. In his youth he absorbed the best of what Jewish books could offer. He continued his study of the Jew and Judaism even more intensively when he accepted Christ as his Saviour. His knowledge of the subject has become more valuable with his applying it to practical usage during his forty years of Christian service among his people.

*Winning Jews to Christ* is a compendium, concise and comprehensive, on all facets of Judaism today and its background in the past.

Both laymen and clergymen will find in it the answers to their questions about the Jew and Judaism. The Christian worker especially will find here a gold mine of information and direction in winning the Jews to Christ.

—(Rev.) Aaron J. Kligerman  
Asheville, N. C.

**NEW TESTAMENT FOLLOW-UP FOR PASTORS AND LAYMEN**, by Waylon B. Moore. William B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 192 pp. \$1.95.

The intention of the author is to deal with the important problem of how to conserve, mature and multiply

new converts. This book contains a foreword by Charles Riggs, Director of Counseling and Follow-up of the Billy Graham Evangelistic Team.

Says Mr. Moore, "Winning and Building are inseparably linked together in the Scriptures. There is no continuing New Testament evangelism without follow-up. They are God's 'two-edged sword' for reaching men and making them effective disciples for Christ."

Every chapter of this fine book is charged with pertinent facts of value to all Christian leaders and is a treasure chest to the soul winning pastor. The book concludes with a balanced guide for the Home Bible Class and a comprehensive study, of the question and answer type, on "How to Study the Bible, Prayer, and Witnessing for Christ."

—(Rev.) Osterhoudt Phillips  
Shokan, N. Y.

**THE GRACE OF GOD**, by Charles C. Ryrie. Moody Press, Chicago, Ill. 126 pp. \$2.50.

The Dean of the Graduate School of Dallas Seminary has apparently chosen to write on this magnificent theme, not so much to magnify the grace of God as to justify the theology of the dispensationalist.

The bulk of the book is devoted to mechanical word studies which permit the author to speak highly of grace while avoiding basic issues. The rich content of the word "grace" is vitiated because the author approaches the Bible with Pelagian presuppositions. Theological error is obscured by ambiguous language.

The most disappointing chapter is the one on "Sovereign Grace." The historic understanding of the term is dismissed at the outset as meaning "An arbitrary display of His favor." Ryrie speaks much of "The Provisions of Grace," for in his thought God only *provides* salvation, He does not effectually *give* it. Man's will was not disabled by the Fall (for sin is only the deliberate violation of commandment and is never spoken of as an evil principle in human nature,) and it is the ultimate factor in salvation.

"Grace concerns origin," he writes. God's grace is limited to His originating a plan through which man can save himself by an act of will.

This book has served to further convince the reviewer (who was at one time himself an avowed dispensationalist) that fundamentalists desperately need to recover the basic fundamental of *grace*, which in some of their circles is already almost totally lost.

—(Rev.) Donald A. Dunkerley  
Tarrytown, N. Y.

**EDITORIAL—**from p. 11

It doesn't start until next year but this is the beginning of what the General Council and General Assembly have committed the Presbyterian Church US to by way of "full participation in the NCC's program of long-range planning."

**CORRECTION:** The original announcement of the publication of Dr. Nelson Bell's Nov. 6 article, "Christian Education Gone Sour," as a pamphlet, contained an error in the price. The correct price for this 8-page reprint is \$1 per dozen, \$5 per hundred. Order from the Journal business office, Weaverville, N. C.

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## LETTERS

### WE WUZ WRONG

One of the perils of an editor, I suppose, is that when he goes out on a limb there is always some smart-aleck coming along with a saw. You did qualify yourself by saying, "As far as we know . . ." so I won't make like a lumberjack. But you were wrong about the Kanawha-Salines church (*Journal*, Nov. 13).

Down in Charleston Presbytery the old Edisto Island church still receives its offerings by the quaint custom you mentioned, in a bag on the end of a pole. One of the oldest congregations in the denomination, the Edisto church people have good reason to believe there was a Presbyterian group holding worship services as early as 1685 on the island.

—(Rev.) Drayton Cooper  
Kershaw, S. C.

I wish to say that the same custom of receiving offerings in a bag on the end of a pole is observed at the Fairview Presbyterian Church about 7 miles from Fountain Inn, S. C. The church was founded in 1786 and the present building was dedicated in 1858.

—Lila Peden Sproue  
Fountain Inn, S. C.

Also the Centre Presbyterian Church, Mount Mourne, N. C.

—Ted L. Daniel  
Raleigh, N. C.

Goes to show you that it isn't hard to be wrong.—Ed.

### ARE WE PRAYING?

In 1954 I attended my first Journal Day meeting. (I have been present for every one since then.) At the time the Church was about to vote by presbyteries on the issue of a three-way church union. The outcome seemed to be a foregone conclusion.

At that meeting a prominent place was given to a prayer meeting which was held while the main program was going on in the sanctuary. Scores who had driven hundreds of miles in order to attend Journal Day spent a great part of the time in that prayer meeting.

Since then I have not heard of this kind of prayer meeting in our churches — the kind in which people spend hours in prayer — although the Church has been faced with very important issues: the proposal to change the Church's official attitude toward divorce and remarriage after divorce, decisions concerning membership in the National Council of Churches, and now the far-reaching decision over the ordination of women to the ministry and to church office.

Are we praying — yes about the outcome of such an issue as whether we should ordain women to the ministry of the Gospel? Christianity is losing ground around the world, the percentage who profess the name of Christ diminishes every day, the Church is seriously involved in the moral and spiritual chaos of our time. Do we care enough to pray earnestly about these and other needs?

—(Rev.) Dan E. Carlton  
Barnardsville, N. C.

### THE NEEDS OF SOCIETY MUST ALSO BE CONSIDERED

My appreciation to Dr. Bell for his stimulating article, "On the Edge of an Abyss" (Oct. 23). I share his concern for the moral decay of contemporary society but would appreciate a treatment in depth of some of the issues he has raised.

The Christian concern over moral decay is both for the Church and for secular society . . . the solution proposed, "There is but one answer and that is found in the Christian faith, in Christian homes and in the Word of God," leaves out the possibility of an influence on society in general. In fact the Christian faith and the Word of God are both restricted in their use: "If such 'instruction' was based solely on the clear teachings of the Word of God we would still insist that sex is not a proper subject for discussion in mixed groups of young people."

If the only place for "proper" instruction as to the Christian view of

the sanctity of the sexual relationship is the ideal Christian home, what, if anything, can be done to bring these views to the secular world for which we are also concerned. Also . . . what can be done to aid the parents in their presentation of Christian views? Does the Church dare to say to the school, "Don't touch it," without saying, "We will teach it in our way?"

As to the use of examples of evil to teach righteousness: "Nor can one teach purity of life by films about adultery. 'Christian' teaching does not present what unregenerate man does . . ." Doesn't it? Dr. Bell says that in the Bible "the harlot, her ways and her end, are so graphically described that a fool may read and understand."

I recognize the dangers surrounding sex instruction and have often felt that this is "an area in which the Church's program may do more harm than good . . ." which accounts for the fact that our congregation has no such program. But there are times when I feel we should. If someone could give wise instruction for a Church program that would do more good than harm it would be greatly appreciated.

—(Rev.) Truman Raak  
Lanark, Ill.

Dr. Bell's article, "On the Edge of an Abyss" (Oct. 23) truly speaks to the time in which we live, describing the state of moral decay that is present in our world today because of the neglect of Bible study and Christian principles in the home. I could only say "Amen." My own children were brought up with Christian instruction in the home. Three sons are all happily married and their conception of marriage is "til death do us part."

You may be accused of being controversial, but what should the Christian do, let the other side only be heard and make no effort to defend the truth? I think not. The right kind of controversy is Scriptural. Surely if Christ had not been controversial with the money changers and others He would not have been true to His mission.

—Mrs. John I. Foster  
Chattanooga, Tenn.

Just add us to your prayer list.—Ed.

S. I. Jones, Dec. 14, 1963

**The Grace of God.** By Charles C. Ryrie. (Moody Press, Chicago 10; \$2.50.) Aristotle once defined grace as "helpfulness toward someone in need, not in return for anything, nor that the helper may get anything, but for the sake of the person who is helped." This definition, written by one who lacked the help of special revelation, shows keen insight and accords well with the teaching of Scripture. It might also stand as a digest of Dr. Ryrie's latest work. A qualification needs to be added. In Greek thought, grace usually meant the favor men showed to one another. Scripture, however, employs the word as referring chiefly to the unmerited favor of God in the gift of His Son who offers salvation to those who receive Him and added grace for this life.

To exhibit this distinctive Biblical concept of grace the author analyzes the root meanings of the Hebrew and Greek words found in the Old and New Testaments. These words are then traced, and their particular function delineated, through the various sections of Scripture. The concluding chapters consider grace in connection with divine election, Christian living, legalism, and liberty.

Here is a book, when read and studied, that will enable one to fulfill Peter's injunction to "grow in grace" (2 Pet. 3:18). But it will do more. It will cause one to see this precious truth in its progressive unfolding in Scripture. It will direct one to the person and work of Christ for "grace and truth came by Jesus Christ" (John 1:17).

Two words will undoubtedly be corrected in the next printing: "complementary" for "complimentary" (p. 47) and "imply" for "infer" (p. 44).—*Fred C. Kuehner, dean, Reformed Episcopal Seminary, Philadelphia.*

S. I. Jones Dec 14 1963

between fundamentalists and new evangelicals for which he elsewhere pleads.—*H. L. Fenton, Jr., associate general director, Latin America Mission, Bogota, N. J.*

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Greek and Hebrew words used for "Grace" and related concepts. "The Display of Grace in the Old Testament" is Ryrie's concern in Chapter 2. He attempts to clarify issues separating Dispensationalist and Covenant theologians. He demonstrates that both speak of salvation "by works" in the Old Testament. He concludes from this that both sides, though making such statements, believe that salvation has always been by Grace through Faith. To reduce the difference, however, to one of statement rather than theology is discussed in his section on "enablement."

Covenant theologians have always held that all works were produced by the sovereign action of God's Spirit; whereas the Dispensationalists have not believed in enablement under the Law. Ryrie holds to the Covenant view.

He also emphasizes the difference regarding the object of faith in the Old Testament as taught by both camps: the Dispensationalists, faith in God; the Covenant men, faith in God and the promised Redeemer.

Ryrie would have us believe that the Covenant school demands faith of Old Testament believers in the person of Jesus Christ, but this is not the case as the Westminster Confession shows. The Dispensationalist, he says, credits Old Testament saints with faith in God, not in a Redeemer, for the Old Testament prophets did not understand much of what they said. But, is it not the Dispensationalists whom we hear say, "The Old Testament saints looked forward to the cross of Christ and we look back at the

cross for salvation"? On this point the two schools are much closer together than supposed. Both hold that men needed to believe all that God revealed, and He had revealed that One would come who would crush Satan's head, who would be deliverer such as Moses.

The condensed study in Chapter 3 of the entire New Testament on Grace is worth the price of the book.

The believer and his relationship to the Law is discussed in the last chapter, "Life under Grace." Ryrie's position is carefully defined.

The two appendixes, "What Is Legalism" and "What Is Liberty" are gems, especially that on legalism. They should be read by every Christian.

The book as a whole is well thought out. A section on the "means of grace" would have been very appropriate, for it certainly is germane to the subject and necessary for believers.

The reaction of Covenant theologians to this effort to bridge the gap between the two schools will be interesting.

### THE GRACE OF GOD

By Charles C. Ryrie, Moody Press, Chicago. 1963, 126 pages, \$2.50.

Reviewed by E. R. Geehan

Charles C. Ryrie of Dallas Seminary here presents a study of "Grace," tracing the concept from the Old to the New Testament.

Chapter 1 is a survey of the

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grace of God. No matter how they differ doctrinally, nearly all Christians include grace in the categories of things believed.

The meaning of grace and the means of grace are historical dividers among those who profess to be Christians. Probably no other doctrinal issue needs reclarification and delineation in every generation more than this one.

Dr. Ryrie is not appealing to the traditions or dogmas of any one segment of Christians but to the Bible. Because he sees that the concept of grace is "the watershed that divides," he avoids the loyalties of sectarianism and embraces the Biblical revelation. His systematic presentation of that revelation regarding grace is sure to please all who do not have misplaced loyalties.

The content, organization, and style of the book all combine to make it valuable both to minister, student, and layman. It is instructive and inspiring, technical and yet simple. It would make a fine textbook for a Sunday School class or a weekday Bible class or a college class. Or, the individual student of the Bible can study it alone and enjoy it greatly.

The Grace of God, by Charles C. Ryrie, Th. D., Ph. D. (Moody Press, 1963, 126 pp., \$2.50), reviewed by Roger J. Andrus, professor of theology. Christians talk about grace. Most of them affirm their faith in the

addresses the theological student and minister in this text. The professor of systematic theology at the Dallas Theological Seminary. "Sovereign Grace" and "Life under Grace" relate this revelation to Christian historical meaning of *hesed* and *charis* in the Bible. Two additional chapters. By means of what is described "reverent scholarship" the author traces the