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Christianity and Culture

By the REV. RICHARD W. GRAY

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FOR what purpose was man created? The catechism gives us a good answer when it says, "Man's chief end is to glorify God, and to enjoy him for ever." But how is man to glorify God? What task or tasks has God given man through which he might glorify Him? We Calvinists speak much of the sovereignty of God in every sphere and of living for the glory of God. But to many of us these are vague and indefinite notions.

For the answer to the question we might turn to the account, in the opening chapter of Genesis, of man's creation. But, having found an answer, we might still not have the true answer, for the fall of man has radically changed things. The entrance of sin and the initiation of the process of redemption introduced new factors which must be reckoned with in considering God's purpose for man.

Therefore we turn our attention to the covenant which God made with Noah after the flood. The old world with its civilization had been wiped out by the judgment of God falling upon man in his wickedness. God entered into a covenant with man, telling him what He expected of him in the new world and how He would bless him. Therefore this covenant with Noah, commonly called the covenant of nature, sets forth God's purpose for man in the world.

God's Purpose For Man

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; *into your hand are they delivered.*" With these words God committed unto man the original task He had given him at creation, the task of subduing and ruling the universe. It is generally agreed that these words are the same in import as those God spoke to Adam when He said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." They are the same also in import as those He spoke when He took man into the beautiful garden and told him to dress it and keep it.

Of the task given to man of dressing the garden, Keil, the distinguished Old Testament scholar, remarks: "the garden . . . which, although the most perfect terrestrial creation, was, nevertheless, susceptible of development, and which was allotted to man in order that, by his care and culture, he might make it into a transparent mirror of the glory of the creator."

Dr. Cornelius Van Til of Westminster Seminary describes the purpose of man's existence by saying that God created man to be the prophet, priest and king of His creation. As prophet man is to inquire into the nature and meaning of the universe and its various elements. As king he is to subdue the universe to himself and rule it for God as His viceroy. And as priest

he is to offer the universe back to God in the sacrifice of praise and thanksgiving. Inscribed on the universe are the attributes and perfections of God, and it is man's task as a self-conscious creature to cause the universe to reflect as a mirror the attributes and perfections latent in it. To use Dr. Van Til's language, "Man was to gather into the prism of his self-conscious activity all the manifold manifestations of the glory of God in order to make one central self-conscious sacrifice of it all to God."

This task of cultivating the universe and developing the latent possibilities in the world and man might be described as the duty of developing civilization. It may be called, to use the expression employed by Herman Bavinck and Abraham Kuyper, "the task of culture." The word "culture" is usually employed by us in a very restricted sense. A person who has acquired the social graces and a charm in meeting people is said to possess culture. One who has a taste for the better things of life is oft-times called cultured. Sometimes one who has gained a knowledge of the arts and sciences is described as cultured. The person well acquainted with the classical works of literature and art is generally thought of as having culture. But, as William T. Heridge in his article on "Christianity and Culture" in the *Presbyterian Review* of 1888 points out, these definitions are defective because they throw emphasis chiefly on one particular aspect of human life. Heridge says that the cultured man is the man who is thoroughly matured in every part of his life, so that he is able to fulfill his purpose of creation. The central idea in the word "culture" is improvement. Hence, man's task of culture is to improve or develop every part of God's universe. He is to bring out the possibilities inherent in nature and man and raise them to a higher level so that they more perfectly reflect the glory of the creator.

Let us consider in detail how man can fulfill his purpose of glorifying God in the task of culture. The way in which he is to carry out this task may well be called "the process of culture." Given the earth, the first thing man must do is to cause it to

bring forth the fruit, vegetables and other things necessary for his existence. This we commonly call "farming," or "agriculture." Having produced these commodities, the next step in the process is to exchange them. This is business, trade, or barter. I believe that God intended that Cain, the farmer, should exchange products with Abel, the cattle-raiser. The next step is the making of implements and instruments useful to man from the raw materials he has obtained from nature. This is known as industry or manufacture.

Passing from the sphere of the physical to the sphere of the intellectual, the task of culture includes the development of the arts and the sciences. It is the specific duty of science to inquire into the nature of the things which God has created and, having discovered their nature, to point out their value for man that he might use them for his enjoyment and more intelligently give glory to God for them. For example, the science of physiology inquires into the nature of the human body. Having discovered its nature and functions, it turns this information over to the doctors that they may show its value by healing our bodies when they are indisposed. It is the specific task of the arts, in the process of culture, to take the ideas which science has discovered in its quest for the nature of the things God has created and to idealize them, that man may better appreciate them and render to God

the praise due His Name. How the ancient Greeks used to love to carve a human form out of stone! They gloried in the beauty of the human body. Who will deny that Greek sculpture has helped us to appreciate that wonderful work of God which we call the human body? Take Joyce Kilmer's famous poem, "Trees." A tree is one of the commonest things in all the world—so common are trees that we fail to appreciate them. But Kilmer's poem helps us to praise God for the wonder and beauty of the tree. In "The Village Blacksmith" Longfellow takes one of the most prosaic of all tasks and idealizes it, raises it to a higher level. As a result, the common, manual work of blacksmithing is sanctified.

J. C. Blumhardt once said that man must be twice converted—first from the natural to the spiritual, then from the spiritual to the natural. I remember the days when I was employed in the industrial world. My work was the installation of the equipment used in telephone offices. The day was long, the work was monotonous, though interesting in some ways. I was vitally concerned with Christian things at the time and I spent my evenings going to a mission or doing some sort of religious work. I considered my regular work as a waste of time; hence, it was almost drudgery for me. I hated it. If I understand man's purpose of existence aright, that was a totally wrong attitude. I had been converted from the natural to the spiritual, but I needed to be converted from the spiritual to the natural. I needed to be persuaded that all legitimate work, whether of a ditch-digger or of a utilities executive, is sacred. It is sanctified and should be done to the glory of God.

Ministers would do well to emphasize this fact in their preaching. We are living in a day when the sacred and the secular are divorced from one another. God hates divorce in this realm just as He hates it in the realm of human relations. Such divorce has led to a one-sided conception of life and to a society of abnormal Christians. The secular is undergirded by the sacred because God has created the secular for man's

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Songs in the Night

Thanksgiving in 1940

By the REV. THEODORE J. JANSMA

Pastor of St. Andrew's Orthodox Presbyterian Church, Baltimore, Maryland

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16: 25).

PRAYER and praise were strange sounds in that Philippian prison, and the men who sang were in a sad condition. They had been robbed of their rights, unjustly accused and condemned, unmercifully beaten, dragged off to prison, and cast into the deepest and darkest dungeon as if they of all criminals were the worst. Then they were clamped into the stocks which prevented even that measure of free movement that might have lightened their pain and extreme discomfort a little. Here, bruised and bleeding from many cruel wounds, they lay upon the unspeakably filthy floor of a Roman inner prison, left to their agony and shame. Shrieks and groans and curses were the common sounds in that place, but now for the first time songs of praise to God vibrate upon its fetid midnight air. Paul and Silas might have complained of hunger and thirst, of pain and suffering, of loneliness, of injustice, but instead their voices soared heavenward to mingle with the angelic choir that never ceases to sing praises around the throne of God. And the song with which God inspired His innocents swelled loud and long from the dungeon until the other prisoners waked and wondered at the sound.

We are not told what songs they sang—only their theme. But undoubtedly they drew upon the rich treasure inherited by the Christian church from the inspired Hebrew poets. Many of the psalms were composed and sung in the night of adversity. "I will not be afraid of ten thousands of people, that have set themselves against me round about. Salvation belongeth unto the Lord: thy blessing is upon thy people." "I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence." "The Lord is my light and my salvation; whom shall I fear?

the Lord is the strength of my life; of whom shall I be afraid?" When they cried unto God from the depths, they were heard and answered; God was with them to comfort and bless. These two early missionaries were profoundly aware of the unflinching love of God, and they met affliction and danger with a song of victory and a triumphant challenge: "Who can separate us from the love of Christ?" When Paul was later in a prison in Rome itself, he wrote to the church in Philippi, perhaps recalling to their minds this very night, "Rejoice in the Lord alway: and again I say, Rejoice."

The Christian martyrs caught up the strains of these songs in the night, and faced torture and brutal death with prayer and praise. Saints of all ages have solaced the long black hours of adversity with the songs of Zion that have turned their midnight into the brightness of the noon-day sun. In this dark year of 1940 the same songs can break the night. However the cause of adversity may vary, the cause of real Christian joy remains the same. Whether men suffer because of the testimony of Jesus, because of war, pestilence, or other calamities, to all is offered the joy and peace of the Holy Spirit, and it is this God-given joy and peace which alone can lift us above the sorrow and turmoil of this world.

Thanksgiving and praise are strange sounds in this world of 1940. Lamentation and mourning rise from the earth in ever increasing crescendo. Nations, races, families and individuals are steeped in grief for loss of liberty, loss of home, loss of dear ones, loss of those things that make life worth living. War is leaving in its wake a maimed and mangled humanity, broken hearts, blasted souls. To many, a psalm of praise must seem even grotesque in such a setting, for what is their life when it is deprived of those whose love was its song and light? What is their life when tyranny chokes its vitality? What is their life when hope is gone?

A countless number of people are utterly crushed by the horrors this year has brought, "sear'd in heart, and lone, and blighted." The earth is dumb to their pitiful cryings, and the philosophies of earth give at best a bitter submission or a screaming defiance. Without God we are shut up to the joyless fatalism that murmurs cynically and hopelessly,

"We are no other than a moving row
Of Shadow-shapes that come and go
Round with the Sun-illuminated
Lantern held
In midnight by the Master of the
Show."

Without God the best a man can do is to reap some hellish satisfaction out of the very hardness of his unbelief, and cry defiantly,

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul."

But the philosophy of heaven is very different. "The Spirit of the Lord. God is upon me; because the Lord hath appointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Because of this glorious mission of Christ, Paul and Silas in the inner prison were yet free men—free from the gloom of this world, free from the shackles of fallen humanity. Although their bodies were enclosed by impenetrable walls, yet their spirits were free to mount to heaven itself and look upon the glory that is to be revealed. Although they were stripped of all earthly possessions and honors, yet they could say, "Heirs of God; joint-heirs with Christ." This is the

confidence and joy that brings men songs in the night.

What does the world offer that can be compared with it? Those who have built their hope and confidence on earthly possessions have all too often seen them crumble over night, and have awakened to disillusionment and bitterness. No matter what it is on this earth that we cherish, whether it be goods or persons, at best they offer a precarious foundation for security while we are on earth, and in the end we must part with them anyway. We who still have so many good things of this life should indeed be grateful for them, and for our ability to help those who are in want. But above all we must be thankful for the "joy unspeakable," and for "the peace that passeth understanding." We must help others with the courage to go on, with a dynamic motive for living, and this is what the gospel alone can give. If once the light of eternity dawns upon the souls of men, then their midnight will be broken with songs of praise. It is the gospel alone that causes men to understand that "our light affliction worketh for us a far more exceeding and eternal weight of glory." These difficult times present a tremendous challenge to Christians. If we murmur and complain, and mingle our tears with the world's, we have only the form of godliness but deny the power thereof. Let our praises ring, and provoke others to a godly jealousy! Let the world know what it is to have a true Christian joy! Let us show it in our lives, and proclaim it to those who sit in darkness!

But even though our joy is genuine, it is yet something solemn. There is nothing in it of the light flippancy of the world; it is not mere gayety. It is a profound and abiding joy that triumphs over sorrow, but does not behave as if there were no cause for sorrow. As long as the world lasts there shall be sin and the sorrow of repentance; there shall be death with its sad sense of loss; we shall weep with those who weep. But the joy of heaven shall shine through our tears if we are at peace with God through Jesus Christ His Son. This world of 1940 challenges us to turn the minds of men to the world of eternity. We have the secret of true thanksgiving. From a dark dungeon in ancient Philippi comes a song of praise that is able to solace those who sit in

darkness now: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Almighty God, we thank thee for life and the many things thou hast given us to embellish it. We thank thee for liberty and peace in our land, and for the opportunity to proclaim the liberty and peace in Christ Jesus. We thank thee for the Holy Spirit who ministers unto us even now of the joys of eternal rest. We beseech thee to make us truly grateful in showing forth thy praises among men, and in dedicating our all unto the coming of thy eternal kingdom of righteousness and peace. Be merciful unto suffering humanity; show thyself a God of redeeming grace; give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; give unto them songs in the night. For Jesus' sake, AMEN.

Westminster Student Life

By W. Peter Katt
Class of 1941

AS THIS article is being written, autumn has come in earnest to Westminster's campus. Dun-colored are its trees which only last fortnight blazed so brilliantly. The rustling of dead leaves, the pungent smoke of bonfires, the mellow haze on the distant hills warn of approaching winter.

Japanese Regulation

WE REGRET to announce that word has been received from the Rev. Henry W. Coray of Harbin, Manchoukuo, that henceforth no packages from foreign countries may be received in Japanese territory except by special permission of the Japanese government. Those contemplating Christmas packages for foreign missionaries should remember this announcement.

For busy men time does not lag. And so we find that almost half of the first semester has passed. The serious business of preparing for the task to which we believe God has called us confronts us daily. Here at Westminster, under the stimulating, sympathetic guidance of Christian scholars, we learn to delve more deeply into the truth of God's Word. We learn that this truth can and must be defended in an intelligent, scholarly manner. This knowledge inspires a zeal for and a devotion to the truth which is both phenomenal and infectious. With rare exception, men who have gone forth from Westminster's halls—no matter whence they came, no matter what their particular beliefs—have gallantly flung their gauntlet into the ring to do battle for the cause of consistent Biblical Christianity and against error and unbelief. Westminster holds aloft that challenge to the militant defense of the truth to the glory of God—a challenge so lofty that it cannot fail to kindle the imagination of any virile young man who sets foot within its cherished halls.

Our student body this year, as in other years, has lost none of its cosmopolitan tang. Incomparable, sun-drenched California, the hardy, lumbering far North, the broad, robust plains of the middle West, the softly drawling blue grass country, the rock-bound, evergreen coasts of New England, his Majesty's dominions and even the land of the Samurai—all contribute their sons to our constituency.

A change in the two highest offices of our student organization became necessary when, during the summer, our president, Eugene Bradford, of Philadelphia, decided that he would spend his senior year as a married man. Ross MacKay of Ripley, Ontario, Canada, was unanimously elected to succeed Mr. Bradford. Since the office of vice-president thereupon became vacant, the student body expressed its concerted opinion by electing William Louis Hiemstra of Clifton, New Jersey.

The touch-football team, which engages other seminaries and divinity schools in the vicinity of the city, has acquitted itself nobly this season. Captain Gray has thus far led his squad to a thumping four victories out of five games played. Three more games still remain on the schedule.

We wish to call the attention of ministers to the fact that we are at all times eager to preach the gospel, whether in missions or regularly

established churches. Charles Ellis is the chairman of the Deputation Committee. All correspondence about this matter should be addressed to him.

John Goes to College

By the REV. CORNELIUS VAN TIL, Ph.D.

Professor of Apologetics at Westminster Theological Seminary

Part Two

(In the preceding installment, John faces the fact that the doctrine of creation is irreconcilable with the theory of evolution. He decides to investigate evolution on its own merits, and to come to a conclusion about its trustworthiness. He recognizes that a belief in evolution would be most convenient, for it would remove the necessity of a substitutionary atonement and the fear of a final judgment. He discovers that evolution cannot be easily proven by an appeal to facts, for even scientists admit that there is no experimental evidence to support the theory. It begins to appear to John that evolution is a philosophy of life for which he will have a great deal of difficulty in finding proof.)

DIRECT evidence failing, Dick and John discussed the indirect evidences as they are usually advanced in books on evolution. They discussed the question of comparative anatomy. What did they find in the textbooks on evolution? They found evidence of a great deal of similarity between the makeup of one species and the makeup of other species. They found also that from these similarities the scientists frequently draw the conclusion of derivation. But this is a logical *non sequitur*. If the arm of a man resembles the foreleg of a horse it does not prove that the one has been derived from the other. Similarity of appearance does not prove derivation nor does it prove common origin. To be sure, if the theory were proved true by undeniable evidence it would find corroboration in these similarities, but since it has not and cannot be proved true from unmistakable sources these similarities prove nothing at all in themselves. The similarities that are found in nature among the various species are certainly not out of harmony with the creation idea. In fact, we should expect that, if creation of all species by one God is the theory that we

need, then there would be great similarity everywhere. It is not a case of one being an obscurantist and another willing to look at the facts. As Christians we should all be willing to look at the facts.

The boys turned to embryology. Here, too, there is much similarity and also much diversity between the embryo of one species and the embryo of other species. But this, too, proved nothing for evolution. Similarity never proves derivation.

They looked at the question of vestigial organs. They found a great deal of difference of opinion on this point among scientists. What some call vestigial organs others at later times seem to have found useful. But, waiving these considerations, we again note that there is nothing here that is not wholly consistent with the concept of creation. With creation goes invariably the doctrine of sin—man's breaking away from God. With this goes God's punishment on man and on nature; hence all disease and corruption, including death, in this world. Men are but atrophied replicas of their former selves. It is no wonder that some organs of various species are atrophied; it is a wonder that they are not altogether atrophied.

The boys then turned to geographical distribution. They read a great deal about the migrations of animals from Asia to America by way of the Bering Sea. But in all that they read on this subject it again appeared that the facts as we see them do not prove evolution in distinction from creation. They are all of them perfectly consistent with the idea of creation.

Finally they looked at the question of geology. As to the rocks themselves, what did they find? They found once more a tendency of some layers of rocks to be lower than other layers of rocks. These have often been called the older layers. But, on the other hand, there are many geological "faults" in many parts of the world. The result is that here, too, there is

much similarity but also much diversity. This certainly does not prove evolution in distinction from creation, since creation allows for this very thing.

Then as to the fossils that are found in the rocks, the boys again learned nothing that would prove evolution against creation. The "missing links" are missing still. Henry Fairfield Osborn has made many imaginary plaster casts of the Tree of Life. Dick pointed to them with some pride as he was seeking to prove the theory, though with waning enthusiasm now. John, too, felt elated for a moment. Yet he soon discovered that the evidence for the missing link has been all too scarce. Not one "missing link" has been convincing proof of evolution so far. Then, too, why should there be such scarcity of evidence? Should we not reasonably expect millions of "missing links" everywhere? Why should not the bones of these vertebrates called "missing links" be discovered in the same abundance as the bones of recognized species?

It was certainly discouraging to the boys. They sat down to think it all over. They read once more the conclusion of Scott's little book on evolution in which he says that after someone has read of all the evidence he will say: "Is this all?" To this Scott replies that it is much like finding a trail in the woods. Where the white man sees nothing, the trained Indian hunter is alert to sense a trail of a hidden animal. Does this, then, sound as though creation were such a foolish theory and the facts so overwhelming in favor of evolution that any man in his right mind—and not too prejudiced—must see the truth at once? Bateson says no proof of the origin of species has been found. Osborn says that, as far as the evidence from geology is concerned, earliest man cannot be shown to have been less intelligent than present-day man. Scott says of all the evidence for evolution that it takes a delicately trained eye to see its significance. They all three firmly believe in evolution.

The boys were greatly dejected after their investigations. Dick was dejected because he had not been able to substantiate his claims. John was dejected because evolution had not been proved true to him; John was anxious to escape the idea of a judg-

ment to come. And now they seemed once more thrown into the realm of speculation. It appeared to be basically a philosophical question after all. Was it not a scientific question? To be sure. Let science say all it can say. But science itself runs into philosophy and cannot help doing so. If evolution were proved true a non-Christian philosophy of life would be proved true. It would then be proved that reality is such that all that Christianity says about it is not true. For that reason the boys now agreed that they would no longer indulge in the calling of names. They would no longer claim that the one is scientific while the other is not. They would agree to look at all the facts and then see what conclusions can and must legitimately be drawn from them. In short, they would see which philosophy of life—that which had evolution as a part of its teaching, or that which had creation as part of its teaching—is the more reasonable.

The Philosophy of Evolution

What they began to do then was to analyze what the theory of evolution really implied if taken comprehensively. They realized that it was quite inconsistent for some men to say that they are scientists and, as such, are not interested in philosophical speculations. If some of the things are really true that some specialists in a certain field say are true, then they have said something so far-reaching about the whole of reality that all men, themselves included, are affected in the very center of their existence by it. Evolution as a scientific question cannot be separated from the question of cosmic evolution, as the earlier generation of evolutionists clearly saw. Huxley, Spencer, Fiske and others were very well aware of the fact that they were seeking to introduce a new philosophy of life. They realized that their view said something very definite about the origin of the whole universe and therefore said something very definite about God. Fiske, for instance, has taken great pains to show what sort of God we can believe in if we accept evolution. And the many writers on the relation of science to religion, as, for example, J. Arthur Thomson, have told us very definitely what sort of religion is consistent with evolution. So also all the writers of such books as Cotton's, mentioned above,

and many others, tell us very definitely what sort of God is consistent with the evolution theory.

Of what nature is reality if evolution be true? In what sort of God may we believe if evolution be true? We cannot state this matter fully, but we can say that if evolution be true, there is at best a finite God. Some evolutionists who wish to point out that their theories are not harmful to religion seek to show us that God is some sort of principle of coordination in this universe. There are many varieties of this sort of god. Others hold that if they believe in God at all they must believe in Him as a distinct personality, but He is then at least a derivative personality. We need only to think of such names as Alexander, James and Whitehead, in order to think of the variety of deities that are offered to us. Yet these deities are all of them very similar. They are all derivative deities. Above them hovers the realm of bare possibility out of which as a matrix they themselves together with the universe have emerged.

As an illustration of this sort of view, think for a minute of the position of Jeans. He tells us in the introduction to his book, *The Mysterious Universe*, that in the first chapters he talks as a scientist, but that in the last chapter he is merely speaking as a philosopher and that there everybody may throw his hat in the ring. Yet in the very first section of the first chapter he tells us that some millions of years ago, nobody knows why or how, this world came into existence. Then he says that some millions of years afterwards, nobody knows how or why, the human race came into existence. And all this was purely accidental. But accidents will happen. Therefore we should not be too greatly surprised. With Huxley we might say that if we should set six monkeys to typing they would eventually produce all the books in the British Museum. If we should see one particular monkey in its blind strumming produce a Shakespearean sonnet, it would seem strange enough to us, but if we think of all the possibilities involved in the law of chance there would be nothing really unexpected in this.

Now in the first place we should note that this is not meant as a travesty. It is seriously put forth by Jeans as a reasonable philosophy of

origins. I do not quote it in order to gain a questionable advantage by appealing to the natural negative reaction that orthodox people feel to such a statement of the philosophy of evolution. The boys when reading this were somewhat struck by its apparent extreme character. Dick brought up the point that many evolutionists believe in purpose. A great many evolutionists are not mechanists. But the exact point which, after much argument, they saw is this: that the only type of purpose to which evolutionists of one school or another may hold is, in the last analysis, a purpose that falls *within the universe* and is therefore itself subject to the law of chance that governs the universe as a whole. The only conception of purpose that is not subject to the law of chance is the conception of purpose which proceeds from a God who is the creator of the universe and therefore the creator of the so-called laws of chance. Now in such a God the evolutionist cannot believe. He would be giving up evolution if he did. It therefore appears that the seemingly extreme statement of Jeans, that the whole universe is basically accidental, is involved in the evolution position, and it also appears that the only alternative to this position is that of a God who is absolute and therefore the creator and the judge of the world.

To put it another way, the contrast between the philosophy of evolution and the philosophy of creation lies in the question of whether rationality is ultimate or derivative. The evolutionist says that rationality is derivative. The creationist says that it is ultimate. The creationist does not say that it is ultimate *in man* but that it is ultimate in God. The evolutionist says that it is, to be sure, not ultimate in man, but that neither is it ultimate in God.

At this point John finally began to realize the hopelessness of defending the philosophy of evolution. The evolutionist must say that God cannot possibly exist. He must say that rationality is subject to chance in all reality. He says this by implication if not explicitly. For if this universe is subject to the rationality of God who is its creator, it would be impossible to say anything that is really true about even the smallest thing in this world without taking God into consideration. In that case the very existence of things, as well as their

meaning, would depend upon their relation to God. If, therefore, you left God out of consideration in studying this world, you would be engaged in false abstraction and you would be bound to emerge with a distorted picture of reality.

Now the evolutionist has been doing just that. He has assumed what he should prove. He has assumed the whole of his metaphysics. He has assumed, to begin with, the existence of facts as independent of God. He has assumed, in the second place, the whole of his epistemology. He has assumed that the human mind exists independently of God and can do its interpreting independently of God. *But this is what he should prove.*

Now on the evolutionist's contention that he is dealing only with a truly empirical or scientific method, such assumption of that which is to be proved is an unpardonable sin. But, more important than that, we do not really blame the evolutionist for assuming what he should prove. On the question of origins, what can any human being do than first state his philosophy, which at once involves a method and a conclusion, and then see what it does to human experience? Since in evolution—as in everything else when we take more than a superficial view—we deal with most basic issues in which we ourselves are involved, we can only state a position and then set out to argue that it is reasonable. So we should not blame the evolutionist for saying at the outset that he believes such a view of the universe to be the most reasonable which holds to the derivative character of rationality. We merely object to his saying that he is making no assumptions when, as a matter of fact, he is.

Then as to the argument itself, we note that the evolutionist has to make and does make a *universal negative conclusion* on the basis of a little stream of experience. When he takes for granted that *anything* happens by chance, he really takes for granted that *everything* happens by chance. He thus negates God. He says in effect that there cannot be a judgment coming. Yet he himself admits that all his reasoning about anything is based upon a short span of human experience of at most a few thousand years. How is it possible that evolutionists are able to predict, on such a basis, what can and what cannot

happen for millions of years to come? Yet this is exactly what every evolutionist does.

If I should go to sleep on a railroad track, how could I be safe? Only if I were certain that no train would come for several hours. How could I be certain of this? Only if I control the railroad or have the full assurance of the man who controls the railroad. And if you say that people do not go to sleep on railroad tracks, I reply that every spot in this universe is like a railroad track if creation be true. In that case, we may be face to face with the judgment at any time. We cannot escape this question by saying that we have no metaphysical needs. Our physical needs will at the time of death turn suddenly into metaphysical needs.

To vary the illustration, how could the dwellers on a little island declare their independence and claim that they were the only people on the face of the globe, unless they had gone far and wide over the whole expanse of the universe?

Our conclusion from this is that the universal negative statement which every evolutionist and every non-theist makes presupposes the very God against whom he makes that statement. Every human being has to make statements that involve the nature of reality as a whole. No human being is himself ultimate. Therefore every statement is for or against God and every statement is really for God. The negations of God are indirect affirmations of God. Creation is, we believe, the only philosophy of origins that does not destroy human reason itself. It is really not a question as to which position is more reasonable. Evolution and creation give no quarter and expect no quarter. They are bound up with mutually exclusive philosophies of life. Creation is bound up with that philosophy of life which says that rationality must be absolute or we could have no intelligible experience about anything. Evolution is bound up with that philosophy of life which says that experience can float in the void.

When the boys had gone through these points more fully than we have been able to report, John was convinced that there was no escape from the judgment to come. The facts had shown themselves inextricably interwoven with philosophy and the philosophy of evolution is inherently self-

contradictory; it destroys human reason itself. After that he called nobody names. He called a spade a spade. He sought to help as many as he could to get down to fundamental questions on this subject in order that they might really think through the implications of their own theories. He saw that modern evolution and modern philosophy as a whole stand or fall together. Much as he disliked to be against the current of the times on this subject, he had to cling to that which did not destroy his own intellectual self-respect.

The Rev. J. B. Hutton, D.D.

THE Rev. James Buchanan Hutton, D.D., pastor of the First Presbyterian Church of Jackson, Mississippi, leader among conservatives in the Southern Presbyterian Church and editor of *The Mississippi Visitor*, died on September 22nd after a very brief illness. Dr. Hutton was born at Indian Run, Virginia, March 19, 1866. His collegiate training was secured in Emory and Henry College and his theological training at Union Theological Seminary in Virginia, from which he was graduated in 1891. He was ordained to the gospel ministry by the Presbytery of Central Mississippi on December 6, 1892, and his first pastorate was of the Durant and Lexington churches, in Mississippi, which he served from 1892 to 1896. In the latter year he was called to the pastorate of the First Church, Jackson, Mississippi, where he remained until his death. It has been a fruitful pastorate of forty-four years, during which time the First Church has grown to a membership of more than nine hundred, with a Sunday school of about six hundred members. During this time the First Church established three missions in Jackson, which have since become the Central, Powers Memorial and Fondren churches, the three having a total membership of nearly fourteen hundred. Dr. Hutton was moderator of the Synod of Mississippi in 1913. He was also a trustee of Columbia Theological Seminary, and served on the Judicial Committee of the General Assembly from 1925 to 1933. In 1903 Southwestern Presbyterian University conferred on him the degree of Doctor of Divinity.

The Task of a Prophet

A Meditation on Jeremiah 1:10

By the REV. BURTON L. GODDARD

IT IS the night of election day. As the returns are tabulated it soon becomes apparent that one of the candidates has been victorious. He has thrown himself unreservedly into the campaign. Now he is exultant, proud. He thinks only of the glory of his victory. It is not long, however, until the flush of excitement dies away. He is called upon to face soberly the new tasks of his office. He finds that he has a multitude of duties and responsibilities. Many of them are hard; some are unpleasant. He shrinks from the performance of the most objectionable ones. He wishes it might be otherwise.

Sweeping Destruction

Jeremiah must have experienced similar feelings. There was glory in being a prophet of the living God, but the prophetic task was most exacting. The words of God's commission were almost stern, less sweet than bitter, staggering in their import. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down. . . ."

Jeremiah doubtless had the optimistic vision of youth. There was nothing of the cynical in his makeup. How he would have loved to preach God's covenant faithfulness, His great mercy, His loving kindness, the coming of His kingdom of peace! If only his message could be a positive one!

But alas! Was it true? Had he heard aright? Must he indeed "root out," "pull down," "destroy," "throw down"? Must denunciation have the first and great place in his ministry? How he loathed the thought! How he inwardly rebelled against it!

It is not easy for a minister of Jesus Christ to preach a message contrary to the popular current of the times in which he lives. He shrinks from the duty of exposing and denouncing the specific sins which are ruining the lives of the men about him. He finds it hard to fight against the pleasures which are keeping his flock from usefulness in Christ's service. Yet his prophetic calling demands that he do so.

There has probably never been a

time when it was otherwise. Noah's ministry was one of condemnation. Enoch lashed out against the ungodly of his age. Moses pronounced God's judgment against his people and led them year after year, knowing that he could never take them into the Promised Land. Amos found it necessary to disillusion Israel and make it clear to her people that the great Day of the Lord would bring them not salvation but destruction. The apostle Paul learned how impossible it was to please both men and God. Jeremiah was called upon to sound the death knell of the kingdom of Judah, to rebuke a nation's idolatry and to pronounce divine sentence against a rebellious people.

Nor is the negative task of the minister without reason. God's kingdom cannot be planted in a heart as long as Satan holds the throne of that heart. A "stony heart" must be replaced by "an heart of flesh." Old cars may be reconditioned and made relatively good; old houses may be repainted to rival the appearance of new ones; but the unregenerate nature of man must be utterly destroyed if he is to enter into the kingdom of heaven, and the idols of a nation must be broken and burned if that nation is to be acceptable before God.

My friends, I am greatly concerned when a minister of Christ has no enemies. It was not so in the days of Jeremiah and the prophets of old. It was not so in the days of the earthly ministry of the Son of God. It was not so in the days of Paul and Athanasius, Luther and Calvin, Whitefield and Edwards. Sin must be met and defeated on the battlefield of men's hearts, and men themselves are content to live and die in their sins.

It is only the divine Word brought by God's faithful prophets, a mighty hammer of the Holy Spirit, which will be successful in battering away the defenses of the Evil One and making way for the entrance of eternal life. It was a faithful minister who said, "There are many in my community who love me; the rest hate me." He was hated because, like the noble Lincoln, when he had oppor-

tunity to hit sin, he hit it hard.

Constructive Upbuilding

It is highly questionable, however, whether any man called to prophetic duty is ever given a ministry solely of condemnation. There have always been men who occupy themselves in work of destruction and who have no constructive program, no new foundation to lay, no blueprints for another structure, no energy to supply a new framework, no resources, no vision, no desire. The world despises such men. God has no use for them.

The Lord was not content that Jeremiah should be of that stripe. He must rebuke sin, but he must also preach the gospel of salvation. He must show the temporary character of the old covenant; he must paint the glories of the new. He must declare the fate of a sinful kingdom; he must herald God's promises to a faithful remnant. The commission of his God would not only have him to root out and destroy, but "to build, and to plant."

There is something wrong with a pastor who does not "build" and "plant." There is something wrong with a Christian who criticizes and condemns but who fails to live and speak the good news of salvation and forgiveness. There is something wrong with the church which has no positive message and program but is free in its attack upon other sects and individuals. The wrong lies in the fact that it has undertaken *only part* of the task of the prophet, and just part, whichever part it may be, is utterly wrong in the sight of God.

The one-sidedness of the scribes and Pharisees was denounced by Christ when He said, "These ought ye to have done, and not to leave the other undone."

Pastor or layman, you know where the neglect lies if you have failed to shoulder the *twofold* task of the prophet. You know where your church has failed. But there is forgiveness with God. Ask, and receive. Confess your failure. Then start anew to do the *full* work of a prophet.

Bureau of Vital Statistics

Born: To the Rev. and Mrs. Walter J. Magee of Bridgewater, South Dakota, a daughter, Evangeline Ruth, on October 22nd.

The Presbyterian Guardian

EDITORIAL

The Editorial Council Enlarged

THE readers of THE PRESBYTERIAN GUARDIAN will be interested to learn that the Rev. John P. Clelland, pastor of the Eastlake Orthodox Presbyterian Church of Wilmington, Delaware, and the Rev. John Patton Galbraith, pastor of the Grace Orthodox Presbyterian Church of Westfield, New Jersey, have been elected as members of the Editorial Council, and that beginning with the preparations for the issue of December 10th they will participate in the active editorial direction of this journal. Their agreement to serve in this capacity secures for our enterprise the wisdom and energies of two able ministers of the Word of God. While their presence on the Editorial Council will become most conspicuous through their contributions to the editorial page, their participation in the meetings of the council where policies and plans are discussed and determined will result in a more pervasive influence. It is our hope and prayer that their collaboration will aid greatly in making THE PRESBYTERIAN GUARDIAN a more effective and useful organ for the propagation of the truth. On behalf of the present council a hearty welcome is extended to them. They should receive a welcome no less cordial from our readers.

—N. B. S.

Will Religious Liberty Survive in America?

THE article by Johannes G. Vos entitled "Christian Missions and the Civil Magistrate in the Far East," which appears in the current issue of *The Westminster Theological Journal*, is a magnificent statement of Christian principles and their application to the acute situation in the Orient. The advance notice of this article in

the last issue of THE PRESBYTERIAN GUARDIAN was far from exaggerating its significance. It should be read and studied by every Christian not only because of its illuminating analysis of the present missionary situation but also because of its uncompromising enunciation of the claims of Christ in a world where Caesar does not acknowledge His rights.

Moreover, there is much in the article that is pertinent to our situation in America. It is time for us to clarify our knowledge of principles. The distinction which Mr. Vos draws between religious toleration and religious liberty is of particular timeliness in this country, for those terms are all too frequently confused and even treated as synonymous in spite of the fact that, as the writer points out, they are really contrary to each other. The distinction between them is set forth by Mr. Vos in the following terms:

True religious liberty is a natural, God-given human right, which ought to be recognized and protected by the civil magistrate, but which does not originate in the magistrate's authority any more than the right of parents to rear their own children originates in the magistrate's authority. Religious toleration, on the other hand, is based on the assumption that the civil magistrate is supreme in the sphere of religion. The magistrate authoritatively tolerates certain religions, not as a matter of intrinsic human right but as a matter of privilege which it is proper for him to grant or to withhold.

Obviously those who acknowledge the kingship of Christ stand in jeopardy where there is mere toleration of religion. And where the forces of totalitarianism are in the ascendancy, mere toleration, which at its best is likely to be purely arbitrary, tends to become a studied policy of suppression and persecution.

We may well thank God for His goodness to us who live in lands where there are constitutional guarantees of religious liberty, and where there is a long tradition of the maintenance of liberty. But is not our liberty in danger? If we consider the present situation with the help of Mr. Vos' analysis, it will appear that religious liberty is not as secure in this country as we perhaps have supposed.

Mr. Vos points out that "true religious liberty necessarily includes three elements: (1) freedom of thought and belief; (2) freedom of profession and practice, including freedom to propagate one's religion

among the adherents of other faiths; and (3) freedom to abstain from contrary practices, not only in the sphere of religion in the strict sense, but in any sphere of life."

Have these rights been preserved in America? The last two have been tested in connection with the activities of the sect known as Jehovah's Witnesses, and the results are truly disturbing. The second aspect of religious freedom, mentioned above, has, indeed, been vindicated by a ruling of the Supreme Court which declared unconstitutional a Connecticut law under which three members of that sect had been convicted of soliciting funds for religious purposes without a permit (see THE PRESBYTERIAN GUARDIAN, June 10, 1940, p. 175). On the other hand, their liberty to propagate their views has been interfered with in a shocking manner through the violence of mobs. It does not appear that civil magistrates are everywhere zealous to maintain the constitutional guarantee of freedom.

The situation with regard to the third element of religious liberty is far more serious. For on June 4th of this year the same Supreme Court upheld the action of a Pennsylvania school board in expelling two children because they refused, on religious grounds, to salute the American flag (see THE PRESBYTERIAN GUARDIAN, July 10, 1940, pp. 15-16; August 10, 1940, pp. 41-42). The question is not whether the salute of the flag is merely a patriotic act which has no religious significance. In our own minds we may be quite clear that it is not a religious act, but the fact remains that for the members of this sect to salute the flag would violate their religious scruples. However, the Supreme Court in effect has said that it is not a religious act, and in defining what is not religious the court as specifically overrules the consciences of these people as if it declared that they might not propagate their faith.

The first element of freedom distinguished by Mr. Vos—the freedom of thought and belief—has not received much attention in recent times. But who will say that there is not any danger of its being curtailed? Its continuance depends upon the maintenance of respect for the Constitution and upon a zeal for liberty on the part of those who are in authority. It will be secure only if there can be

perpetuated in this land an atmosphere in which liberty thrives. Living in a time when the power of the state has grown enormously, and when the citizenry as a whole is evidently not in the least alarmed by this phenomenon, or is apparently willing to sacrifice liberty for the sake of immediate material comforts, we may well face the future with anxiety.

And now Mr. Harold Ickes, Secretary of the Interior, declares that the press is not "truly free" if it does not express the point of view of the majority of the citizens. It is shocking that a high public official should have so little appreciation of the freedom of the press that he is willing to identify freedom with conformity to the opinion of the majority. The moral would seem to be that the person who is out of step with the times

is not truly free. This is a serious matter for us who are concerned particularly to safeguard religious freedom. Let us make no mistake—our religious liberty is not likely to remain unchallenged where other basic liberties are threatened. The views of Mr. Ickes will not prevail, we hope. Nevertheless, it is disquieting that in high government places freedom is so utterly misconceived. If the government should undertake a program to make the press "truly free," the rights of minorities in other spheres might well be faced by efforts to enforce governmental regulation. We must be diligent to observe whether before our very eyes a policy of mere toleration is not being substituted, consciously or unconsciously, for the zealous maintenance of our liberties.

—N. B. S.

tian endeavor. To each there is a different gift; be diligent to make the most of it for the glory of God. Recognizing this diversity forget not the unity which exists in the body of Christ. You have salvation because Christ loves you and gave Himself for you. In conformity to that love, be devoted to Him and look with brotherly kindness upon each of your Christian brethren. Honor Christ by your humility, your fellow servants by your self-abasement. Help those about you by returning good for evil, for this is Christ-like. In patience, sympathy and diligence in prayer, reveal the new life which you have received.

December 8th

**Our Duty to the Government
Romans 13**

The Reformed Faith presents a consistent view of God and the world. When we become Christians we become better citizens of the country in which we dwell. We will be obedient not only to the laws of God but also to the laws of the land. This is so, for government is a divine institution. "The powers that be are ordained of God." Hence we see how wrong it is for some to attempt to withdraw themselves from the state. When there is no conflict between the church and the state we are to obey the precepts of the latter as though they were directly from God. However, when there is a conflict then our responsibility is to God alone as He has revealed His will in the Scriptures.

The law holds no terrors for the law-abiding citizen. It is a boon to him, furnishing protection, just trial, and peace in which he may pursue his daily tasks. To the criminal the law is a means of restraint, of punishing his wrongdoing, and of keeping him out of the society which evilly he invades. When parents tell children that the policeman is coming they should never do so as a threat, but explain that the officer of the law helps all those who obey the law.

It is a proper duty of our government as it is expressed in the courts of the land to punish offenders. Judges bear the sword of just punishment and may penalize a capital offense with death. However, we who have embraced Christ as Saviour obey the law not only because of the pun-

So Great Salvation

A Study of the Book of Romans for Young People

By the REV. HENRY D. PHILLIPS

**December 1st
Our Duty to God
Romans 12**

ACTIVITY follows instruction. Practical living in the Christian life is the immediate corollary of doctrinal instruction. True to form, Paul first teaches those to whom he writes and then he exhorts them to conform to these teachings in their relation to God and their fellow-men. It is foolhardy to attempt a fancy swing on a high trapeze without some previous knowledge of timing and precision. So also it is presumptuous to claim that you are living the Christian life if you are a stranger to it. "I am serving God" is the statement of many who know Him not. You can no more serve one whom you do not know than could the Athenians worship one whom they did not know. But if diligent attention has been given to the previous lessons, if God's Word has been laid up in your hearts, and if the Holy Spirit has given you new life, then and only then can you heed these practical admonitions.

Your duty to God is a real one. He has saved you and imputed unto you the righteousness of His own Son. In that righteousness and in it alone do you stand before God's throne. Nevertheless, the Christian, while passive

in the reception of salvation, is required actively to live for God. By no volition of your own, you were born to your parents; however, you have found by now that it is your responsibility to obey them. If you have been called out of a life of sin, a future of condemnation, and into a life of righteousness, then ought you to walk worthily before God. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Count your life not dear unto yourself; reckon yourself dead unto the enticements and allurements of the world; willingly yield yourself body and soul to the Saviour. Today, when a missionary goes to the field, he must be willing to face the possibility of martyrdom for Christ's sake. Truly the holy life is the only one acceptable unto Him. Purify yourselves for the service of Him who is the epitome of purity. On the basis of His free gift of eternal life anything less than a wholly yielded life would be altogether unreasonable.

In serving God and making use of the talents which He has bestowed upon you, guard against any jealousy or criticism of the other person whose service is in another field of Chris-

ishment meted to those who transgress but also for conscience' sake. Our relationship to God, who ordained earthly powers, is one of love and we do not desire to offend Him by opposing the powers which He has set up here on earth.

As governors have been set up by God and are His servants, we are in duty bound to provide for them by paying the just taxes that are levied from time to time. With these words we recall Jesus' answer to those who sought to trick Him, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

Now there is within the Christian that which will enable him best to keep the law: love. God's love for us and in us arouses a reciprocal love for Him and also a love for our fellow human beings. As this finds expression in all our contacts the laws of the land and of God will be fulfilled. Of a truth, "Love worketh no ill to his neighbor." A second possession of the Christian, enabling him to walk blameless, is his hope of Christ's return. "Now is our salvation nearer than when we believed." John in his first epistle says that this hope purifies. If one is living in accord with the law of God, he will never come into conflict with the law of the land unless the rulers presume to go beyond their proper limits. If, as in the case of Japan, rulers do set themselves up as the lord of the conscience then the Christian may oppose the unrighteous ruling, though he must be willing to suffer for the gospel's sake. You will find no difficulty in observing civil precepts if you have "put on the Lord Jesus Christ" who Himself fulfilled all righteousness.

Christianity and Culture

(Concluded From Page 146)

enjoyment and His glorification. In his work on Genesis, Calvin comments on Adam's task of dressing and keeping the garden in these words: "Moses now adds, that the earth was given to man with this condition, that he should occupy himself in its cultivation. . . . Wherefore nothing is more contrary to the order of nature than to consume life in eating and drinking and sleeping while in the meantime we propose nothing to ourselves to do . . . Let

him who possesses a field so partake of its yearly fruits, that he may not suffer the ground to be injured by his negligence; but let him endeavor to hand it down to posterity as he received it or even better cultivated. Let him so feed on its fruits that he neither dissipates it by luxury, nor permits it to be marred or ruined by neglect." Are you dissipating your inheritance by luxury, are you marring it by neglect, or are you improving it to the glory of God?

Some of my readers have received richly from God's hand of the natural talents He has bestowed. From time to time I hear someone say: "So-and-so can preach a good sermon if he wants to," or, "So-and-so is very able but he doesn't accomplish as much as he should because he is lazy." Are you such an one? Such people are not fulfilling the purpose of creation, they are not realizing God's program for them, they are not performing the God-given task of culture. And with such people, it will go hard in the judgment day.

Redemption and Culture

What is the relationship between man's task of subduing and ruling the universe, his task of culture, and God's program of redemption? This is an important question for Christians to ask. Many Christians today think our only purpose for existence lies in the redemptive sphere alone. Hence, they call participation in the advance of culture and the program of civilization worldly. Culture and redemption are most definitely related because this covenant, in which the task of cultivating the world is committed to man, is an administration of the covenant of grace. That relationship stated briefly is this: Redemption is necessary for culture, and culture is necessary for redemption. That is the significance of the fact that this so-called "covenant of nature" made with Noah and his posterity is an administration of the covenant of grace which embraces God's whole program of redemption.

Redemption is necessary for culture, for apart from redemption God's purpose of creation cannot be accomplished. The very reason for which God initiated the process of redemption was to realize His purpose of creation, His purpose to have a world ruled by His creatures for His own glory.

Apart from redemption man cannot be a true prophet of God's universe. As a prophet, it is his duty to inquire into the nature of the universe. But he is incapable of any reliable intellectual investigation because his mind is blinded by sin. In all the history of philosophy, there is not one non-Christian philosopher who has arrived at a true interpretation of the universe. As a prophet of God's universe, man is a failure. Only the redeemed can truly perform the God-given task of culture.

Apart from redemption, man cannot be a true king of God's creation. A true king rules for God. He subdues the universe that it might through him glorify the creator. The civilization of Cain made great strides in the subduing of the universe. Cain built a city; Jabal, his grandson, was a raiser of cattle; Jubal was a musician; Tubal-cain was an industrialist—he manufactured instruments of brass and iron. But these products of civilization were used not to glorify God but to further wickedness. Lamech took a sword manufactured by his son and murdered a man. Then, holding the sword triumphantly above his head, he sang his famous "sword song": "I have slain a man for wounding me and a young man for hurting me; if Cain be avenged sevenfold, Lamech seventy and seven." Cain needed God to avenge him. But the sword was the god in whom Lamech trusted. Has not the civilization of the twentieth century followed in the steps of this ancient civilization? Hitler, the modern Lamech, uses the products of civilization for the murdering of those who, he alleges, have wounded Germany. Then he holds aloft the weapon of his mechanized army and mighty air force and from his powerful Berlin transmitter sings his sword song. The products of civilization and culture today, far from advancing the kingdom of God, are in many instances, furthering the kingdom of Satan. As king of God's creation, man is a failure. Again I say, only the redeemed can truly perform the God-given task of culture.

Apart from redemption man cannot be a true priest of God's creation. The scientists and artists of the twentieth century do not present their work to God and praise Him for the wonderful discoveries and the magnificent accomplishments God has

enabled man to do. No, man is an enemy of God, a child of the devil. And it is Satan who receives the benefit of man's works. A visit to the World's Fair in New York convinces one that our civilization has made gigantic strides toward subduing the universe. One marvels at the genius of man as demonstrated by the inventions and discoveries displayed there. Truly our generation has fulfilled the God-given task of culture. But has it? Go from the scientific exhibits of that great fair to the amusement area. There you will see man, with his genius and culture, not glorifying God as king of His creation but wallowing in the slough of moral debauchery. So great is the contrast between the products of man's intellectual genius and the actions of his moral perversity that a Baptist publication called upon Christians to boycott the amusement area of the World's Fair. Man, immensely enriched by the products of culture and civilization, instead of using them to glorify God, employs them in the service of Satan. As priest of God's kingdom of nature, man is a failure. Once again I say, only the redeemed can truly perform the God-given task of culture.

Therefore it is clear that, apart from redemption, man cannot fulfill the destiny that was God's purpose for him at creation. Redemption is indispensable to culture. It provides for man's regeneration, thus fitting him for his position as prophet, priest, and king of God's universe. Furthermore, it gives him an energizing hope, the promise that one day redemption will have been accomplished and the redeemed creatures of God will sing the harmonious song of creation as they rule over the world which by God's grace they have subdued. In that day the redemptive kingdom of God will have been completed, and the universal kingdom of God in its absolute form will have been ushered in.

Not only is redemption necessary for culture but also culture is necessary for redemption. This, too, is a part of the significance of the covenant of nature. This covenant says nothing directly about redemption. For this reason some have doubted that it was intended as an administration of the covenant of grace. It promises the uninterrupted continuation of the world with its natural

processes which are indispensable to the unfolding of redemption. God says that He will never again destroy the world with a flood. He promises that the processes of nature, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease. He gives ordinances for the protection of human life (Gen. 8:21-9:7).

What, you ask, is the relation between God's promise of the continuation of the world with its civilization and God's program of redemption? Simply this: the communication of redemption from God to man and from man to man is dependent upon things which have been developed in the process of culture and the advance of civilization. Hence, culture serves redemption.

Let me illustrate this point. One of the developments of culture is the production of the means of communication—language. Think of how the conquests of Alexander the Great prepared the way for the conquests of Jesus of Nazareth! Wherever Alexander conquered he established Greek culture. As a result Greek, that remarkably accurate language, became the universal medium of discourse. When the first missionaries went forth they were not hampered by the necessity of learning new languages, for Greek culture had provided the world with a universal language. The Greek language aided the cause of the spread of the gospel. Think of the calamity to God's program of redemption which would result if our civilization were wiped out. Man would have to form a new language and then discover anew the art of writing, then the art of printing, before the message of redemption could be transmitted as efficiently as it is today. That would take years, indeed centuries. There are some graduates of Westminster Seminary in Central America who are doing about the hardest kind of missionary work I can imagine. They are seeking to take the gospel to tribes of Indians who have never heard the name of Christ. The thing which makes their task so difficult is that culture has progressed so slowly among those Indians that they do not even have a written language. Hence, these men must listen to the red men speak, and translate the sounds which come from their lips into written words and syllables. Next

they must teach them to read that language, and then give them portions of the Bible which they have translated into the written language they have created. They must first perform the task of culture in order that they may later perform the task of redemption.

Think of how the conquests of the Caesars prepared for the conquests of the early Christians! Wherever they conquered they carried their culture with them. Desert wastes were covered with Roman roads and bridges so that in the providence of God the early evangelists could travel with relative rapidity and safety with the message of redemption. Barbarous territories were made into Roman provinces with the privilege of Roman citizenship granted to many of the inhabitants. Thus Roman jurisprudence, a product of culture, gave protection to messengers of salvation like Paul when they were threatened by recalcitrant hearers.

Today we have a potent illustration of the indispensability of culture to redemption. It is becoming increasingly difficult to preach the gospel of Christ in such countries as Russia, Germany and Japan. Yet in the United States and the British Empire Christianity is given an unmolested hand. One reason for this situation is obvious. The United States and the British Empire have preserved that priceless product of civilization, democracy, while Germany and Japan have reverted to that ancient practice of the barbarians, totalitarianism.

In conclusion, let me summarize what we mean when we say that man's chief end is to glorify God. It is to glorify Him in creation as well as in redemption. We are living in a day when this is not understood. It is forgotten by most Christians that God created man for a purpose. It is forgotten that God's purpose of redemption is to fulfill His purpose of creation. Man was first given the task of culture, then he was given the task of redemption. The redemptive kingdom of God was initiated to serve the universal kingdom of God. And when the redemptive kingdom of God has been completed, the universal kingdom of God in its final and absolute form shall be ushered in. Then shall the redeemed of all ages rule over God's universe as prophets, priests and kings, and God shall be all in all.

Orthodox Presbyterian Church News

Presbytery of the Dakotas

THE Rev. Charles A. Balcom is carrying on the work formerly conducted by the Rev. Samuel J. Allen at Carson, Leith and Lark, North Dakota, in addition to his regular field at Wilton. This entails about 250 miles of driving on alternate Sundays, but the work is encouraging. Ten persons were received into the church at Leith and three persons at Carson at the last services conducted by Mr. Allen in those fields. Five of these were on confession of faith and eight on reaffirmation of faith. Recent services held at Rock Hill, east of Wilton, have been well attended, with nearly eighty packed into the little schoolhouse. A Sunday School Rally Day for the schools in that area was held on October 6th in the mission church near Wilton. At Carson work has been started on a new basement for the church.

At Hamill, South Dakota, the Rev. Melvin B. Nonhof has inaugurated a new work among the young people of Westminster Church. The response has been good, and the material used is that prepared by the Committee on Christian Education.

Trinity Church of Bridgewater, South Dakota, had two weeks of special meetings in October under the ministry of Dr. James B. Brown of Lincoln, Nebraska. Services were held each evening except Saturday throughout the two weeks, and resulted in blessing to the churches at Bridgewater and Alexandria. The Rev. Walter J. Magee, pastor of the churches, and Dr. Brown visited in the homes of both congregations and the attendance at the services increased throughout the two weeks' period.

Some good prospects for future members of The Orthodox Presbyterian Church are being obtained through the ministry of the "Back to God Hour" over radio station KORN, located at Fremont, Nebraska, thirty-eight miles northwest of Omaha. The program is heard each Sunday evening from 5:30 to 6 o'clock. The Rev. Jack Zandstra preaches and the Rev. Robert B. Brown sings.

Mr. Zandstra is now working in two missionary fields in Omaha. The first Sunday at East Omaha saw a Sunday school of sixteen, and at

Logan Fontenelle the attendance has grown to thirty-four.

The Aurora, Nebraska, Church held its First Annual Bible Conference during the latter part of September. The Rev. W. Benson Male of Denver, Colorado, gave a series of five sermons on the theme, "The Bible—God's Infallibly Inspired Revelation." Attendance increased each evening and friends from other evangelical churches in the community also received the Word with enthusiasm. . . . The pastor, the Rev. Calvin A. Busch, has begun the third year of catechism classes for grade school children. During November Mr. Busch and the members of his session expect to visit, for purposes of spiritual instruction, every home represented in the membership of the church. Several members of the congregation have recently moved from the vicinity of Aurora, due to the

drought, but the work continues in the confidence that God will not withhold His blessing upon the preaching of the gospel.

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through death: Mr. William Robertson and Mr. Arthur Atkinson. Mr. Atkinson was well known to members of The Orthodox Presbyterian Church throughout the country, and his many friends will miss the encouragement and enthusiastic support that he was always ready to give to the work of The Orthodox Presbyterian Church. . . . The Rev. Bruce A. Coie, pastor of the church, reports that two members were received by letter from the Covenant Church of Orange, New Jersey, on September 15th, at which time the sacrament of the Lord's Supper was observed. Four children of the covenant were received by baptism on that occasion. . . . As the result of a continued canvass of the neighborhood, the enrollment of the Bible school has shown a notable increase. During September the average attendance was fifty, and two new classes have been added this fall. One encouraging feature has been an increase in the number of adults attending the Bible school. . . . At a congregational meeting held on October 2nd a building committee was appointed and empowered to secure an option on property if a suitable site is found.

Second Parish Church, Portland, Maine: In addition to the week of evangelistic services, reported on another page of this issue, the church has been active during the early weeks of autumn. Rally Day was held on October 13th and a special program was presented by the Sunday school. The Woman's Missionary Society discussed, at its October meeting, the question of "Shintoism and Its Peril to Missionary Work." The Young People's Society has begun a new series of studies entitled "The Christian Life." These have been prepared by the Rev. Oscar Holkeboer of Oost-

burg, Wisconsin. Once each month the young people gather at the home of the pastor, the Rev. Arthur O. Olson, for Bible study and Christian fellowship.

Presbytery of Philadelphia

ON SATURDAY, October 26th, the Machen League of the Presbytery of Philadelphia of The Orthodox Presbyterian Church held its fall rally at Grace Church, Middletown, Delaware. Over one hundred persons attended the services, with the largest delegation coming from the Calvary Church of Willow Grove. Several members of the Presbytery of New Jersey were also present.

The speaker at the afternoon service was the Rev. Arthur W. Kuschke. The evening service was addressed by the Rev. James W. Price, pastor of the Mediator Church of Philadelphia. Between meetings groups gathered around tables in the Middletown fire house to enjoy their box suppers; coffee and cocoa were served by the Machen League of the host church.

Calvary Church, Willow Grove: Twelve new members were welcomed into fellowship at the fall communion service. . . . The week of special services conducted during October by the Rev. Donald C. Graham of Morristown, N. J., proved a time of blessing to the congregation. . . . The Calvary Hour (Sundays at 4.30 over Station WIBG, 970 kilocycles) has brought responses from as far north as Canada and as far south as Staunton, Va.

Presbytery of California

COVENANT CHURCH, Berkeley: Sunday, October 6th, was set aside as a day of prayer for the church. . . . The pastor, the Rev. Robert K. Churchill, is delivering a series of lectures to university students at the University Bible League on "Christian Theism and Pagan Thought Systems." . . . The church was the guest of the Westminster Church of San Francisco at its missionary rally on October 24th.

Westminster Church, Los Angeles: The sacrament of the Lord's Supper was administered on the first Sunday of October, at which time one member was received on reaffirmation of faith. Two weeks later, at the fourth anniversary of the church, Dr. Cornelius Van Til of Westminster Seminary was the guest preacher at the morning service. Dr. Van Til also bap-

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tized Dale Ellis Piper, infant son of the Rev. and Mrs. Russell Dale Piper. . . . A building fund has recently been started by the young people of the church who are enthusiastically promoting that project. . . . On Wednesday evening, November 20th, a union thanksgiving service will be held at the church, and it is expected that delegations will be present from most of the churches of the presbytery.

With Dr. Donald K. Blackie at the First Congregational Church, Escondido: On Sunday, November 10th, the Rev. and Mrs. W. Harilee Bordeaux and their two daughters were guests of Dr. Blackie and his church, and Mr. Bordeaux was the speaker at three services. "The Glory of the Gospel," a message composed entirely of Scripture passages, was the communion meditation. The day was also the occasion of the baptism of little Priscilla Frances Blackie and Joyce Marie Bordeaux, and each father officiated in the baptism of the child of his fellow presbyter.

WEEK OF SPECIAL SERVICES HELD IN PORTLAND, MAINE

BECAUSE of a conviction that the church should make a special effort to reach the unsaved and the indifferent in its community, the Second Parish Presbyterian Church of Portland, Maine, conducted a week of evangelistic services from October 29th to November 3rd. Guest preacher was Dr. Robert Strong, pastor of the Calvary Orthodox Presbyterian Church of Willow Grove, Pa.

Attendance on the week-day evenings approximated that of the usual Sunday morning service, and on the closing Sunday evening the attendance was more than double the usual number. Some professed faith in Christ for the first time, and many Christians consecrated their lives anew to the cause of Christ.

It was felt by many that no little part of the success of the services was due to the elaborate preparations made by the congregation and its pastor, the Rev. Arthur O. Olson. A special series of prayer services was held on Saturday evenings at the home of Mr. Olson, and prayer for God's blessing upon the meetings was

offered at the regular services of the church. Special preparatory sermons also were preached. About the first of October letters were mailed to members and friends of the congregation, reminding them of the special events of the month. Included in this letter was a printed announcement of the evangelistic services and a list of Dr. Strong's sermon topics. During the two weeks before the services, Mr. Olson visited the homes of many persons in the vicinity of the church and urged them to bring their friends to the meetings. The local press also cooperated by announcing the services.

On Friday, November 1st, Dr. Strong preached at the chapel service

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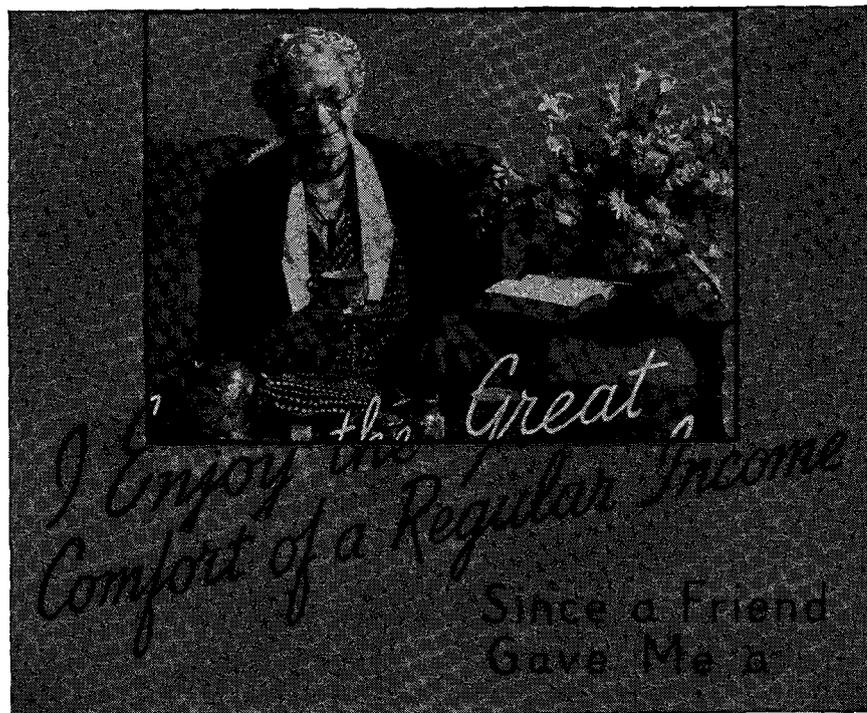
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of Westbrook Junior College, a local junior college for girls. About 250 of the students attended. Since the policy of the school is reputedly liberal and its chaplain a Universalist minister, Dr. Strong took full opportunity to present the gospel. He declared the law of God to be the rule by which human conduct is judged and condemned, and he pointed the students to Christ as the only Saviour from the curse of the law. Through the efforts of two Christian girls desirous of forming an evangelical group on the campus, a meeting was held on Sunday evening after the church service. To the encouragement of those most concerned, there were nine girls present. Dr. Strong spoke to them of

the principles of the Protestant Reformation, stressing the doctrine of justification by faith.

"The meetings have now come to an end," said Mr. Olson, "and as we look back we are grateful for the blessing of God's Spirit. It is our prayer that the effect of these services may be widespread and lasting."

DR. VAN TIL ADDRESSES CALIFORNIA GATHERINGS

DR. CORNELIUS VAN TIL, Professor of Apologetics at Westminster Theological Seminary, filled three speaking engagements in Los

Angeles, California, on October 24th and 25th. On the morning of the 24th he spoke to the students and faculty of the Los Angeles Baptist Theological Seminary (not associated with the Northern Baptist Assembly), whose president, Dr. William A. Matthews, was for many years a friend of the late Drs. J. Gresham Machen and Robert Dick Wilson.

At noon, following a fellowship luncheon in downtown Los Angeles, Dr. Van Til addressed a group of about fifty ministers on the subject of "Present Trends in Theology as an Apologist Sees Them." Of this talk one prominent minister and educator said, "I found Dr. Van Til's address the finest mental and spiritual stimulus I have enjoyed for a long time."

On Friday evening, the 25th, Dr. Van Til spoke informally to a group of enthusiastic students of the Bible Institute of Los Angeles who met with him at the home of the Rev. W. Harlee Bordeaux.

TWO PASTORS INSTALLED IN NEW JERSEY CHURCHES

TWO installation services have recently been held in New Jersey for ministers of The Orthodox Presbyterian Church. On October 7th the Rev. Donald C. Graham was installed as pastor of Emmanuel Church (Unaffiliated) of Morristown. Mr. Graham was formerly pastor of Grace Orthodox Presbyterian Church of Westfield. Ministers taking part in the service were Robert Strong of Willow Grove, Pa., Edward J. Young of Westminster Seminary, Robert H. Graham of Middletown, Del., and Bruce Wideman of Ringoes, N. J. The Rev. Richard W. Gray, pastor of the Covenant Church of Orange, N. J., and moderator of the Presbytery of New Jersey, presided.

On October 27th the Rev. John Patton Galbraith was installed as pastor of Grace Orthodox Presbyterian Church, Westfield, N. J., by the Presbytery of New Jersey. The Rev. Leslie A. Dunn of Trenton moderated the meeting, and the sermon was preached by the Rev. Edwin H. Rian of Westminster Seminary. The charges to the congregation and the pastor were delivered by the Rev. Professor Edward J. Young. There were seventy-nine in attendance.

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