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A CLARIFICATION OF SOME ISSUES

WE HAD hoped that the discussion of Premillennialism and related topics in recent months had served to clarify the doctrinal stand of The Presbyterian Church of America, and had prepared the way for a calm consideration of our common problems and an objective treatment of controversial matters. It now appears, however, that even Dr. Machen's discussion of these issues last October and November, marked as his writing always was by the lucidity which drew high praise from his most hostile critics, has not succeeded in bringing an end to misunderstanding and confusion. In its issue of February 20th, *The Sunday School Times* devotes several pages to a consideration of "Dispensationalism and the Scofield Reference Bible" in the course of which the stand of Westminster Theological Seminary and of THE PRESBYTERIAN GUARDIAN is referred to in a very distressing manner. Considerable harm may be done to the seminary through the inaccurate representation which is made of its position, and the whole cause of truth is certainly not advanced when the points at issue fall so lamentably far short of being clearly stated. It appears that the editorials and articles in our magazine have not been carefully read by some of our critics. On the other hand, we confess that it is natural that there should be some confusion as to the exact meaning of terms in the early stages of a discussion, and it is the purpose of this editorial to clarify the situation by restatement and elucidation of the issue. It is hoped that the stand of Westminster Seminary and our own editorial policy may be set in a clearer light.

Let there be no mistake about certain things that our criticism of "Modern Dispensationalism" or "the Dispensationalism of the Scofield Bible" *does not mean*. In declaring that this system of interpretation is con-

trary to the Bible and to the Westminster Standards, we would ask our readers to keep in mind three considerations:

(1) The motive of our criticism is not at all personal; we are not concerned to question the piety or fervor of the Bible teachers who may be named, or to deny that they have done much to further the cause of Christ. (2) The point at issue is not whether the Bible marks off various dispensations in the history of God's dealings with mankind; we freely recognize that it does. (3) Our criticism of Modern Dispensationalism is not concerned with an attack upon the belief that Christ's return will be followed by a dispensation lasting a thousand years.

WHY THE ISSUE WAS RAISED

We may state very simply why the whole issue of Modern Dispensationalism has been raised. We cannot offer a very good reason for a failure to raise the issue at an earlier time. Evidently the only reason is that we were absorbed in fighting that great enemy, Modernism. But the simple reason that the issue could not conscientiously be postponed at the time when it was raised is that The Presbyterian Church of America was on the horizon. It was our conviction that if we were to be true to the faith of our fathers, as that was formulated in the great creed of the Westminster divines, it was necessary for us to call to mind the serious implications of subscription to the system of doctrine which is expressed in the Confession of Faith and Catechisms. That system of doctrine is known as the Reformed or Calvinistic system as distinguished from many other systems. In a word, the only motive for raising the question at this time was our zeal for a church that would be faithful to the witness of its creed. Let no one think, then, that a desire to discredit personally any man who may have

been mentioned in our pages as a representative of Modern Dispensationalism has led to this discussion, but only a concern that the historic witness of Presbyterianism might be unimpaired.

THE RECOGNITION OF DISPENSATIONS

It should not be necessary for us to state that our opposition to Modern Dispensationalism has nothing to do with the recognition of various periods in the history of revelation which is found in the Bible. Professor Murray made this matter abundantly plain in the issue of *THE PRESBYTERIAN GUARDIAN* for February 3, 1936, as well as in later articles:

When we speak of "Dispensationalism" it is necessary to guard against misunderstanding. We have no quarrel with the word "dispensation"; it is a useful and expressive term. . . . Neither do we have necessarily any dispute with those who wish to speak of different dispensations in the history of divine revelation and the unfolding of God's redemptive plan. . . . Indeed we cannot but recognize that there are distinct periods in the history of God's redemptive revelation, periods marked by great epochal events (p. 143).

Yet *The Sunday School Times* charges us with a strange ignorance of the fact that early church fathers and all Christians are "dispensationalists" because they recognize the idea of dispensations. (It is our judgment that the early fathers, including those who held to some form of premillennialism, were not dispensationalists in the modern sense; and it is remarkable that the two fathers who are appealed to for evidence of dispensationalism, Clement of Alexandria and Augustine, certainly were not even premillenarians. But this is not the place or time for a presentation of the historical evidence bearing on these questions.) At this point we are mainly concerned to point out that the real issue is evaded by the naïve identification of a belief in dispensations with Modern Dispensationalism. We who have been opposing Modern Dispensationalism are as zealous for the recognition of dispensations as those who defend it.

THE POINT AT ISSUE

What then is the real point at issue? What is our central objection to "Modern Dispensationalism," if it is not to the distinctions in time as such? In the same article and on the same page where the citation given above is found, Professor Murray said:

The "Dispensationalism" of which we speak as heterodox from the standpoint of the Reformed Faith is that form of interpretation, widely popular at the present time, which discovers in the several dispensations of God's redemptive revelation distinct and even contrary principles of divine procedure and thus destroys the unity of God's dealings with fallen mankind.

Expressed in somewhat different words, our central objection to Modern Dispensationalism is the *specific content* which it connects with some dispensations

whereby *one dispensation is set so sharply against another that the Bible is regarded as setting forth more than one religion*. The result is that the Bible no longer is received as giving a unified testimony to the one way of salvation, and the doctrine that under every dispensation man is saved solely through God's grace is greatly obscured. Several illustrations of this obscuration of the grace of God were presented by Professor Murray in an article in *THE PRESBYTERIAN GUARDIAN* in the issue of May 18th, 1936, and Dr. Machen added others in his editorial in the issue of November 14th. It was in connection with his consideration of the teaching of the *Scofield Reference Bible* that the Lord's Prayer was not intended for the dispensation of grace that Dr. Machen said:

Rather than that The Presbyterian Church of America should tolerate such heresy in its ministry or eldership or diaconate, it would surely seem better that it should be divided or dissolved.

TWO RELIGIONS

We believe that a few other illustrations of the teaching of representatives of the view under discussion will show why we think compromise with it is impossible. In a long article on "Dispensationalism" by Lewis Sperry Chafer (*Bibliotheca Sacra*, Oct.-Dec., 1936), Judaism and Christianity are distinguished as two distinct religions, each "being ordained of God to serve a specific purpose." Each has its own doctrine of salvation and its own doctrine of the last things, according to Dr. Chafer. "They incorporate similar features—God, man, righteousness, sin, redemption, salvation, human responsibility, and human destiny; but these similarities do not establish identity since the dissimilarities . . . far outnumber the similarities." The Bible, declares Dr. Chafer, "distinguishes between God's consistent and eternal *earthly* purpose, which is the substance of Judaism; and His consistent and eternal *heavenly* purpose which is the substance of Christianity, and it is as illogical and fanciful to contend that Judaism and Christianity ever merge as it would be to contend that heaven and earth cease to exist as separate spheres" (pp. 409ff.).

From a commentary on the Revelation of John by Mr. Walter Scott who, according to *The Sunday School Times*, was an "eminent Bible teacher" consulted by Dr. Scofield, another illustration may be taken of the dualism which is basic to Modern Dispensationalism. The prayer of the souls under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6: 9-11), is held to be a prayer that a Christian could not possibly take upon his lips although it is said to be in keeping with Psalm 94:

Christians are in connection with God the Father, not

the Sovereign Ruler; they pray for those who despitely use them; they do not invoke vengeance upon them. To a Christian such a prayer is impossible. To one who had been a martyred Jew this legal call for vengeance was absolutely consistent with the law under which he had lived, *and his own Scriptures*, and the Lord by giving each one a white robe stamps His approval on their utterance (pp. 156f.).

Similarly Scofield distinguishes two ways of justification. In a note on I John 3:7 we read: "The righteous man under law *became righteous by doing righteously*; under grace he does righteously because *he has been made righteous*," and in a note on John 1:16, he says that in the dispensation of grace, as distinguished from that of law, "the point of testing is no longer legal obedience *as the condition of salvation*, but acceptance or rejection of Christ, with good works as a fruit of salvation."

It may very well be that not all of these representatives of Modern Dispensationalism agree in detail. Some may present the subject in a far more consistent way than others. In particular the position has been taken that the views of Dr. Scofield can hardly be classed with those of the other Bible teachers whose works have been cited above. On the other hand, Dr. Chafer seems clearly to be of the opinion that his own views are identical with the views of Scofield. We agree with Dr. Machen in holding that the point of view to which we take exception is pervasively and insistently expressed in the *Scofield Reference Bible*. In any case we rejoice in every evidence that may be produced to show that Scofield did not consistently teach the point of view represented by several of his notes. But let us emphasize the fact that the question is not one of Scofield's consistency or lack of consistency. The Scofield Bible may be very useful and edifying in many ways. In opposing "the Dispensationalism of the Scofield Bible," let it be well understood, we have specifically in mind the teaching of a great many passages, like those cited above, which represent the Bible as setting forth two distinct ways in which God has justified men.

Certainly the view that two distinct religions, with two distinct ways of salvation, are presented in the Scriptures, is radically different from our own. We hold that the Bible sets forth only one true religion, and that Christianity is both the continuation and the fulfillment of the religion which is set forth in the Old Testament. And we believe that this is the view of the Westminster Standards rather than the other. Obviously, we cannot undertake here a refutation from the Scriptures of the other view. Our concern now is principally to show the seriousness of the issue. It is our constant endeavor to present to our readers a variety of good things, and we shall seek to avoid an absorption with this one question, but clearly we cannot fail to continue to treat

this subject which is so crucial in connection with the testimony of The Presbyterian Church of America to the Bible and to the Reformed Faith.

AMILLENNIALISM AND WESTMINSTER SEMINARY

We have stated above that we do not regard the opposition to Modern Dispensationalism as bringing into question the right to office within The Presbyterian Church of America of those who hold that Christ's return will be followed by a millennium. In connection with this matter *The Sunday School Times* has been particularly unhappy in its expressions. It fails to reproduce accurately the attitude towards premillennialists which Dr. Machen expressed editorially when it characterizes it as one of "mere tolerance"; it speaks of the view which has come generally to be known as "Amillennialism" in a very unworthy manner; and in its reference to the instruction at Westminster Seminary creates an impression that is contrary to the actual facts.

In the editorial which appeared in the issue of October 24th, 1936, from which *The Sunday School Times* quotes, Dr. Machen did not for a moment suggest that his attitude was one of "mere tolerance"; rather he took the historic position that liberty on this matter was allowed in view of the fact that subscription of officers to the Standards is to the *system* of doctrine. Subsequent issues of the magazine strongly confirmed this view.

The Sunday School Times speaks of "the vigorous teaching at Westminster Seminary, Philadelphia, of what is known as amillennialism" as a factor in bringing about a "strange situation" with reference to "dispensational truth and the Second Coming of Christ to establish his Kingdom and reign over this earth." Westminster Seminary has no official position on this issue—its position is simply that of the system of doctrine of the Westminster Standards. The seminary is not committed to amillennialism. This question has never been raised in connection with the choice of any professor. From the beginning of the history of the institution, representatives of premillennialism, postmillennialism, and amillennialism have been members of its teaching staff, and no restriction has ever been placed on any one. It is a compliment to the teaching staff to say that its teaching is vigorous, but we fear that the total impression upon many readers will be that Westminster's chief concern is to attack premillennialism. Such an impression would be very definitely contrary to the truth. The emphasis of the instruction falls upon the Bible and the system of doctrine which it contains, and the seminary continues as it has from the beginning to train men to proclaim and to defend the Gospel of the grace of God.

As for amillennialism, it is high time that our readers be informed as to what this "preposterous" doctrine may be. We have received several requests from

our readers for an exposition of this view of the return of Christ. In an early issue we expect to publish something to meet this need. In this connection we hope that our readers will bear in mind that we are not interested in attacking premillennialists or challenging their right to a place in the church. Our judgment rather is that a

healthy situation can be promoted only where there is an opportunity to discuss such questions in the light of the Bible. In this sphere, as in every other, THE PRESBYTERIAN GUARDIAN is seeking to promote the cause of historic Presbyterianism, which according to our conviction is simply consistent Christianity.

The Fruits of the Spirit

(From "The Vine"—a tract of singular beauty, published by Mr. Nisbet, of London, and reprinted in "The Christian Treasury" of 1847.)

WHEREVER there is union to Christ there is *love*. This, as we have said, is the essential principle. Whatever else there be, if there be not love, it profits nothing, it proves nothing. Love to God and our neighbor is the essence of piety. It is the body, the basis, the staple element; and if the great commandment, and the next greatest be absent, whatever else there be, there is not Christianity. Brethren, have you got it? To Christ's question, "Lovest thou me?" is it your answer, "Lord, thou knowest all things, thou knowest that I love thee?" Then, if you love Jesus, you will love Him whose express image Jesus is. To God in Christ, your soul will be attached in gratitude, submission, and complacency. You will not wish Him less holy, less righteous, less true. Awed by His glorious majesty, and melted by His ineffable mercy, all that is dust and ashes in you will be humbled, and all that is filial will be inflamed. If nothingness and sin bid you silent, the sight of your Saviour gone back to the bosom of His God and your God, awakens a cry of relenting tenderness and adoring astonishment. Boldest where you are most abased, from the foot of the cross, the view of a reconciled God elicits the cry, Abba, Father. You love Him who first loved you, and "feeling it sweet to be accepted of God on any grounds, to be accepted in His own beloved Son you feel is sweeter far."

2. And joy. The essence of love is attachment. Joy is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss without foreboding. "God's promises appear so strong, so solid, so substantial, more so than the rocks

and everlasting hills; and His perfections, what shall I say of them? When I think of one, I wish to dwell upon it forever; but another, and another equally glorious, claims a share of admiration; and when I begin to praise, I wish never to cease, but to find it the commencement of that song which shall never end. Very often have I felt as if I could that moment throw off the body, without first going to bid them farewell that are at home in my house. Let who will be rich, or admired, or prosperous, it is enough for me that there is such a God as Jehovah, such a Saviour as Jesus, and that they are infinitely and unchangeably glorious and happy!" And in a similar frame another felt, "Were the universe destroyed, and I the only being in it besides God, He is fully adequate to my complete happiness; and had I been in an African wood, surrounded by venomous serpents, and devouring beasts, and savage men, in such a frame I should be the subject of perfect peace and exalted joy."

3. Peace. If joy be love exulting, peace is love reposing. It is love on the green pastures—it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient, and the Saviour willing. It is unclouded azure in a lake of glass. It is the soul, which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

4. Long-suffering. This is love enduring. If the trial come direct from God, it is enough. It is correction. It is his heavenly Father's hand, and with Luther, the disciple cries, "Strike, Lord, strike. But, Oh! do not forsake me." If the trial come from Christian brethren, till it be sevenfold seventy times repeated, love to

Jesus demands forgiveness. If it come from worldly men, it is the occasion for that magnanimity which recompenses evil with good. And in every case, it is an opportunity for following a Saviour, whom sufferings made perfect. That Saviour never loved the Father more intensely than when His Father's face was hid, and when the bitter cup proclaimed His justice terrible and His truth severe. One apostle denied Him, and all the disciples forsook Him; but Jesus prayed for Peter whilst Peter was cursing, and His love followed the rest even when they were running away. Jerusalem killed Him; but, in foresight of the guilty deed, it was over Jerusalem that Jesus wept; and when the deed was done, in publishing pardon and the peace of God, it was at Jerusalem that evangelists were directed to begin.

5. Gentleness, or affectionateness. This is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech, which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance all together. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which from many a beloved form wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depth, and all its delicacy. It is every melting thing included in that matchless grace,

"the gentleness of Christ." (II Cor. 10:1.)

6. Goodness or beneficence. Love in action, love with its hand at the plough, love with the burden on its back. It is love carrying medicine to the sick, and food to the famished. It is love reading the Bible to the blind, and explaining the Gospel to the felon in his cell. It is love at the Sunday class, or in the ragged-school. It is love at the hovel-door or sailing far away in the missionary ship. But whatever task it undertakes, it is still the same—Love following His footsteps, "who went about continually doing good."

7. Faith. Whether it means trust in God, or fidelity to principle and duty, faith is love in the battle-field. It is constancy following hard after God, when the world drags downward, and the flesh cries, "Halt." It is zeal holding fast sound words when fervor is costly and sound words are obnoxious. It is firmness marching through fire and through water to the post where duty calls and the captain waits. It is Elijah before Ahab. It is Stephen before the Sanhedrin. It is Luther at Worms. It is the martyr in the flames. Oh, no! It is Jesus in the desert. (Matt. 4:1-11.) It is Jesus in Gethsemane. It is Jesus on the cross. And it is whosoever, pursuing the path or finishing the work which God has given him, like the great forerunner, does not fear to die.

8. Meekness is love at school—love at the Saviour's school. It is Christian lowliness. It is the disciple learning to know himself—learning to fear, and distrust, and abhor himself. It is the disciple practicing the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the loving Christian at the Saviour's feet, learning of Him who is meek and lowly, and finding rest for his own soul.

9. Temperance—love taking exercise, love enduring hardness, love seeking to become healthful and athletic, love striving for the mastery in all things, and bringing the body under. It is superiority to sensual de-

lights, and it is the power of applying resolutely to irksome duties for the Master's sake. It is self-denial and self-control. Fearful lest it should subside to gross carnality, or waste away into shadowy and hectic sentiment, temperance is love alert and timeously astir; sometimes rising before day for prayer—sometimes spending that day on tasks which laziness or daintiness declines. It is love with girt loins, and dusty feet, and blistered hands. It is love with the empty scrip but the glowing cheek—love subsisting on pulse and water, but grown so healthful and so hardy, that it "beareth all things, believeth all things, hopeth all things, endureth all things."

Reader, if you abide in Jesus—if His words abide in you, you will be neither barren nor unfruitful. Graces such as these will be in you, and abound. Is it so? The great vine-principle, the main element of the Christian character, holy love, does it abound in you? And blending with it, coloring it and sweetened by it, can you detect, from time to time, joy in God, peace of conscience, patience in suffering and forgiveness of injury, affectionateness, beneficence, trust in God, and trust-worthiness in your place and calling, a lowly willingness to learn, and readiness to take up the cross and deny yourself? When Christians live close to Christ His mind is transfused into theirs.

Caspar Wistar Hodge

THE Rev. Caspar Wistar Hodge, Ph.D., Professor of Systematic Theology at Princeton Theological Seminary, died on February 26th at Princeton Hospital after a week's illness of pneumonia, at the age of sixty-six.

Dr. Hodge represented the third generation of his illustrious family to serve on the faculty of Princeton Seminary, and the Chair of Systematic Theology was named in honor of his grandfather, the famous Dr. Charles Hodge.

Dr. Hodge was born in Princeton and graduated from the university in 1892, receiving his doctor's degree from that institution two years later. After a year of study abroad at the Universities of Heidelberg and Berlin, he returned to Princeton University as instructor in Philosophy. In 1897 he was appointed Associate Professor of Ethics at Lafayette, and a year later entered Princeton Seminary to study for the ministry. He graduated in 1901, and the next year was ordained by the Presbytery of New Brunswick. He remained on the faculty of the seminary from that time until his death, serving first as an instructor in New Testament, and later as an assistant professor. In 1915 he was appointed Professor of Dogmatic Theology and, in 1921, he was made Professor of Systematic Theology.

Mr. John Murray, of Westminster Theological Seminary and a former student at Princeton under Dr. Hodge, has paid this tribute to his memory:

"Dr. Caspar Wistar Hodge was a

devoted exponent of that Faith in the cause of which his forebears at Princeton, Charles Hodge, his grandfather, Archibald Alexander Hodge, his uncle, and Caspar Wistar Hodge, his father, had rendered such distinguished service. He had brought to bear upon his exposition and defense of this, the Reformed Faith in its integrity, remarkable carefulness of thought, accuracy of knowledge and breadth of scholarship. It was just such qualities that made him admirably worthy of the great Princeton tradition and placed him in the front rank of the Reformed theologians of this generation. The service he rendered in this regard to the whole Christian world and, in particular, to those of us who were privileged to sit at his feet, no words of ours can adequately estimate. The pure light that will one day shine from the judgment seat of Christ will duly disclose it.

"In the last few years of his life Dr. Hodge witnessed the tragedy of seeing the institution, the glory of which had been to so large an extent summed up in the name 'Hodge,' drift away from her historic moorings. His was the sadness of finding himself, since the reorganization of Princeton Theological Seminary in 1929, in an atmosphere that became increasingly indifferent or hostile to the great tradition of which he himself was the representative and of which the old historic Princeton had been the bulwark."

The funeral service was held on March 1st, in Miller Chapel, Princeton.

A First Glimpse at an Important Volume

A Review by the REV. PAUL WOOLLEY

THE CHRISTIAN VIEW OF MAN, by the Rev. J. Gresham Machen, D.D., Litt.D. The Macmillan Company, New York. \$2.50. (To be published March 16, 1937.)



Mr. Woolley

A PECULIAR interest usually attaches to a book when it is known to be the last work of a distinguished scholar and revered leader. There have been historical cases where it

has been felt that the final product of a scholar's pen was not equal in power and insight to some of the works of the heyday of the author's power. The book now under review is the last work of Dr. J. Gresham Machen. But it is only an added proof that Dr. Machen's death came at a time when he was at the height of his power as a popular exponent of deep Christian truth.

It is especially fitting that this last volume should be devoted to the exposition of those Biblical truths which have been particularly brought forth from the treasury of Scripture by scholars in the Reformed historical succession. In this volume, which contains the addresses which he delivered on successive Sabbath afternoons last winter during the Westminster Seminary radio hour, Dr. Machen discusses such subjects as the decrees of God and man's freedom, God's work of creation, the state of man immediately after creation, the effects of the fall, the nature and results of sin, the law of God and salvation by grace alone. He is concerned, in other words, to present a true picture of the present sinful state of man apart from God and his total inability in that state, and then to show forth what a glorious thing divine grace is and how completely it saves God's chosen ones, entirely apart from any desert on their part.

The presentation of the subject of salvation which Dr. Machen gives us is one that is sorely needed in these days. Of course, the temptation today is as great as, perhaps greater than, ever to believe that man is capable of saving himself. But even those Christians who know that this can never

become a fact, that sinful man just *cannot* save himself by his own efforts, are constantly tempted of the devil to believe that man contributes the final, decisive element to his own salvation. It is this conviction that lends the atmosphere of feverishness to some efforts to persuade men to accept Christ. Without diminishing the personal solemn responsibility of the sinner for his choice or the similar solemn responsibility of the Christian to make every effort to bear constant and effective testimony to Christ's saving work, a realization of the truth of God's sovereign election would give to some of us Christians a balance, a sanity and a persuasiveness that would in my judgment be more effective in Christian testimony than sincere but effervescent excitability.

The reviewer regrets that he finds one feature of the book tending to retard rather than to assist its usefulness. Some of the earlier chapters, notably the third and fourth, are repetitious and might well have been somewhat condensed. There are much worse faults that may appear in a book than the fault of saying a good thing more than once; hence this criticism is not as serious as it might be. The reader should remember that, good as the early chapters are, the fishing grows better with the progress up the stream.

The beauty of the presentation of the truth concerning God's works of providence in nature and in man, which occupies pages 105 to 112, leaves an impression that the reader will not easily forget.

Furthermore, special attention should be called to the incisive argument with reference to the special creation of man as opposed to a naturalistic evolution. It should not be supposed that Dr. Machen discusses the technical biological or geological evidence, a discussion which he asserts to be outside of his competence and, what is more, not primarily to the point. Rather he is concerned to advance for the Christian an argument against a naturalistic evolution of man which many Christians have neglected to note and digest, an argument

which goes right to the heart of the basic Christian apologetic.

There is a very refreshing paragraph, which begins at the bottom of page 165, on the contemporary use, or, perhaps, rather, abuse, of the word "spiritual". I have been inclined to wish that some one would invent a word to describe properly what some people mean when they say "spiritual". Perhaps, however, it is already in existence.

Illumination that is most useful concerning the meaning of the Biblical term, "the image of God," is brought by Dr. Machen's discussion at the end of chapter twelve.

A basic question which is agitating many Christian people is the place of the law of God in this dispensation. It is, of course, not a *new* question, but it is a *living* one. Dr. Machen presents Jesus' answer.

There are people in the world today who think that Reformed theology is sadly out of date, who believe in fact that that theology is but an atavistic, reptilian survival of an earlier day, that it long ago served its purpose in the upward struggle of humanity toward perfection, but that it has, by some queer freak in the evolutionary process, managed to survive and thus still carries on a painful and useless existence. A book like this one is calculated to disabuse sincere and thoughtful people of such an impression. It also is calculated to show those of us Christians who are not as learned as Dr. Machen was (and that includes nearly every one of us) that when we neglect the acquiring of a full knowledge of the meaning and application of Biblical truth in this day and age, we do so at our own peril. For the attack today comes not only from atheism and not only Modernism; it comes also, with deadly effect, from those compromising forms of Christianity which, however sincere their exponents may be, fail to do full justice to all the teaching of the Bible.

We can be grateful to God that He has given us, in this last volume from Dr. Machen's pen, such a signal call to devotion to every scintilla of Chris-

tian truth. It is a volume worthy of the noble succession of expositors of God's Word which, beginning with the early church, has come on down through Augustine, Calvin, Knox, Voetius, Hodge, Bavinck and many

others to this present time and, please God, will continue on until the written Word is gloriously and finally expounded before all men by the Living Word Himself in triumphant presence.

The Creation of the Heaven and the Earth

A Study of the Opening Verses of Genesis

By the REV. EDWARD J. YOUNG

The Restitution Theory

IN a recent issue of THE PRESBYTERIAN GUARDIAN we discussed a modern translation of the opening verses of Genesis which we felt to be untenable. Let us now notice a second interpretation held quite widely today. This is the so-called "restitution theory" which implies that, after the creation of the heaven and the earth stated in verse one, the earth was brought into a state of chaos described in verse two. Between verses one and two there is said to be ample time for all the geologic ages. This theory was quite probably originated in order to account for the geologic ages, and had it not been for the difficulties of geology, might never have been advanced.

Thus, for example, the Scofield Bible inserts a note between verses one and two, which reads, "Earth made waste and empty by judgment (Jer. 4:23-26)." In a footnote of the words, "without form," in verse two (p. 3) Dr. Scofield says, "Jer. 4:23-26, Isa. 24:1 and 45:18 clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezek. 28:12-15 and Isa. 14:9-14, which certainly go beyond the kings of Tyre and Babylon."

Even stronger are the remarks of Dr. A. C. Gaebelein, a devout student of Scripture, in his Annotated Bible, Vol. I, p. 16: "It is of the greatest importance to understand that the condition in which the earth (not the heavens) is described in the second

verse is not how God created it in the beginning. Scripture itself tells us this." Reference is then made to Isa. 45:18. "The original earth passed through a great upheaval. A judgment swept over it, which in all probability must have occurred on account of the fall of that mighty creature, Lucifer, who fell by pride and became the Devil. The original earth, no doubt, was his habitation and he had authority over it which he still claims as the Prince of this world." "The earth had become waste and void; chaos and darkness reigned." "Between the first and second verses of the Bible there is that unknown period of millions of years of which geology gets a glimpse in studying the crust of the earth."

In answer we would first of all say that the thought of the earth becoming without form and void is not the natural meaning of the Hebrew of the second verse of the Bible. In so far as the advocates of this view speak of the earth becoming, or having become, waste and void they can receive very little support from the Hebrew text. They are not deriving this interpretation from the text but are imposing it upon the text. Thus, the restitution theory is in reality a rationalizing interpretation.

Secondly, the suggestion is made that because of the activity of fallen angels, judgment was passed upon the original creation. The first chapter of Genesis is characterized, however, by the fact that it does not mention higher created beings. Throughout the chapter, the creative and formative activity of God alone is stressed. He is thus presented in distinction from that which is created. The introduction of higher created beings working

upon the world would not only draw the attention of the reader from the unique position given to God in relation to the world, but would also be counter to the emphasis of the remainder of the chapter.

Third, the Restitution Theory would make the first chapter of the Bible to be the account of a re-creation, whereas it appears to be the account of a creation.

Fourth, if such a great catastrophe had really occurred, would the author of Genesis pass over it in silence when so much space (Gen. 6-8) is devoted to a much less important catastrophe, namely, the flood? Such does not seem to be the style of the author of Genesis.

Finally, the passages cited from Jeremiah and Isaiah in defense of this view are not relevant. Thus, Jeremiah 4:23-26 speaks of mountains, hills, and cities, and implies at least that there had been men, birds and fruitful places. Jeremiah, in graphic language, is lamenting over Jerusalem and over the desolation about to come upon the land when the despoiler appears. To refer these words to an imagined period existing between Genesis 1:1 and Genesis 1:2 is to wrench them violently from their context.

Likewise, the passage in Isaiah does not apply. The purpose of these words (Isaiah 45:18), although we believe that they do refer to the creation, is to show that the earth was made to be inhabited and not to be empty. Might we not paraphrase the thought as follows, "God that formed the earth and made it; He hath established it, He created it not to be and to continue to be a waste [translated 'in vain' in the King James Version] but He formed it to be inhabited." In support of this interpretation may be adduced the names of such scholars as Alexander and Delitzsch. But is it not also plain from the context that this is the correct view of the matter? God has just uttered a threat (v. 16) and a promise (v. 17). The reason for this threat and promise is given in verse eighteen, namely, He who uttered these things is the One who created heaven and earth, yea, made them for a certain purpose which must be accomplished.

Thus, we believe that the restitution theory, although held by many godly men, is not taught in the Scriptures and so must be rejected.

A Forward Step

By the REV. CHARLES J. WOODBRIDGE

Chairman of the Committee on Home Missions and Church Extension of
The Presbyterian Church of America

THE Committee on Home Missions and Church Extension of The Presbyterian Church of America, meeting in the office of President Buswell in Wheaton, Illinois, on February 25th, adopted the following resolution:

“Resolved: That the Chairman write a letter to every minister and session suggesting that some Sunday in March be set aside as Home Missions Sunday, at which time the work and needs of the Home Missions Committee will be presented; and in order that the work of the committee may be more firmly established and extended, the General Secretary is hereby authorized to prepare envelopes and pledge cards for distribution throughout the church.” The editor of THE PRESBYTERIAN GUARDIAN has kindly allowed us to explain in his columns the necessity for and purpose of that resolution.

A Bit of History

Immediately after its formation last June, the committee assumed the financial support of several home missionaries. These were emergency cases—men who for conscience' sake had resigned from the modernist Presbyterian Church in the U.S.A., and who needed aid at once.

For the first two or three months after The Presbyterian Church of America was launched, there was a certain amount of initial enthusiasm in the church. Gifts came in to the committee splendidly. More missionary appointments were made. The work expanded rapidly. Over a score of workers are now supported, many of them entirely, by the committee.

The committee expends some \$2,500 each month. We face the month of March only very slightly “in the red.” For this we thank God and take courage.

But of late a considerable part of our gifts has been received as the result of special appeals sent out, first to our regular donors, and then, in an emergency, to the members of the committee itself, by the writer of this article.

The response to these appeals has been instantaneous and wonderfully encouraging. But the work of the committee is too important, too basic, too essential to the extension of the church we love, to go limping forward thus from week to week.

Our missionaries have been patient. At times their salary checks, small as they are, have been sent out two weeks late. Reason: A shortage of funds. One missionary, in our greatest financial crisis, telegraphed us to reduce his salary for a time. All these men of God have exhibited a marvelous spirit of self-sacrifice.

Out Africaing Africa

If ever missionaries had a hard task, our home missionaries are they. In the African “bush” the natives are often far more receptive to the true words of God than are some of the natives of our mid-western states!

We have just returned from Iowa. Three of our missionaries in that state are “digging in.” In Des Moines, in Waterloo, in Princeton, little groups are forming—loyal Presbyterians who feel compelled to worship God in accordance with the dictates of their consciences. We must pray for these missionaries. The fanaticism of savage opposition on the foreign field is easier to combat than the icy indifferentism of nominal Presbyterians in Iowa!

But our missionaries across the land are sticking to their guns. The work is going forward. Again and again we hear echoes of their heroism. The Presbyterian Church of America must stand behind them with its prayers and means.

Reinforcements in May

Hitherto unreached sections of the country are calling to us to send them preachers. The work of our committee must expand.

The senior class of Westminster Theological Seminary is sending forth this May some twenty young men into the ministry of our church. Some of these men are already placed—

ministering to brand new congregations.

Our committee must be prepared to support others. Columbus, Ohio, Salt Lake City, Utah, and other fields are calling. *We must be ready in May.*

The Committee's Plan

The committee recommends to all pastors and sessions of the church:

1. That you set aside some Sunday in March as “Home Missions Sunday.” Possibly your message that day could be “Witnessing in Judea” (Acts 1:8). The work of our home missionaries could be described. (Our office will mail you soon a sheet describing briefly the work of each missionary.) The purpose of this message might be to interest every member in the extension of our testimony throughout the United States.

Note: We have a horror lest that paragraph remind you of similar requests received by you from the Board of National Missions of the Presbyterian Church in the U.S.A.! There ought, however, to be no comparison between these suggestions. You know many of our missionaries personally. You know that they are orthodox. You know about their heroism and their needs. Furthermore, our recommendation comes to you, not as a “mandate,” or as an “order from above,” but as a frank appeal of brethren to brethren. We all share the desire to see the truth of God extended, to the glory of God and the salvation of souls.

2. That after the message on Home Missions Sunday you introduce in your church the Pledge Card System for the work of the committee. Our office is mailing you cards and envelopes for this purpose. Please note:

a. *This pledge system is not going to be in the nature of a tax.* It is simply a method, truly Scriptural, to aid in consistent, regular, systematic giving (I Cor. 16:2; II Cor. 8:1-15).

b. It is essential for the spiritual health of your congregation that they have the missionary spirit.

c. The Home Missions Committee

is the only official "arm" of The Presbyterian Church of America. Surely its work should be repeatedly brought to the attention of our people.

d. The committee must be able to plan its work more intelligently. Only as it has in advance some idea of the church's giving capacity can it do this.

e. If in addition to our regular larger gifts, each member of The Presbyterian Church of America could pledge for the work of the committee a minimum of 50c per month, the work would go forward wonderfully.

f. The pledge is on the "As the Lord prospers me" basis. We want our friends in the church to regard this venture, not as a matter of compulsion, but as a great opportunity for service.

3. That the attempt be made to have every member of your congregation join in this work. It matters not how small the pledge. Let us be united in our giving.

4. That each month you transmit to the committee the gifts which are received in the envelopes. That will insure a regular monthly income for the committee.

There is None Righteous

A Meditation on the Tenth Psalm

By the REV. DAVID FREEMAN



Mr. Freeman

AS GOD would have us know the righteous man that we might walk in his ways, so He often bids us behold the wicked man that we might flee from him, and abhor his doings.

In letting us see the wicked man God is also showing us our own deceitful and wicked hearts. Wickedness does not belong to one class of men but to all men. Another's wickedness should cause us to turn from it, but the finger should always be pointed at ourselves for the filthiness and corruption that lies hidden in our own hearts. Where is the man that doeth good? The Scriptures say that none doeth good and that there is none righteous, no, not one. We are all like sheep who have gone astray, who have turned each to his own way.

Look Within

It is our deceitful hearts that God wishes us to see. Is there pride? What man is free from it? Even the most religious are motivated by it. Such things do not find acceptance with God. It is pride, also, that makes one unwilling to accede to the terms of salvation proposed by God; he is unwilling to submit to the divine sovereignty and accept the gratuitous gift of the only Saviour from sin.

Are there selfish and ambitious purposes? These are often bad for the harm they work on our souls, but when the rights and comforts of others are disregarded these become heinous sins. Does it not matter how we accomplish our purposes? Do we say, "The end justifies the means"?

Is there self-boasting, which almost always causes one to look with disdain on the things of others? Often men boast of that which should be regarded as a disgrace. Instead of holding their heads high they should cover their faces with the blush of shame. Oh, what a finished and shameless depravity is man's! His ways are perverse, forced and hard. The great principles of truth are far from him. And through it all he behaves as though God were taking no knowledge of what he is doing. He says that God will never see his doings, or if he does not actually say it, he acts upon this denial of God.

God Sees

God does see and know all the wicked ways of man. Who can be in doubt of it? God says, "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the

sojourner from his right." While His eyes do not look down with favor they see with abhorrence, and while His ears do not hear to help they are open to the cry of the wronged. "Cease to do evil", God says, "learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

A cry goes up to heaven against such on the part of the righteous. It is in God to punish the wicked. It is right to deal with the wicked just as they deserve, and nothing will be left unpunished. But how much more will God execute judgment when He hears the cry of the righteous who suffer at their wicked hands! Upon them He has set His love before the foundation of the world. Sooner will He overturn the world than that they should go unavenged.

One cannot seek after God without seeking after His ways, and few indeed are those who seek after God. "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely."

Are there not warnings? God's Word is full of them, yet men still persist in their ways even though "it taketh away the life of the owners thereof."

Are we so low that truth and right do not have weight with us? Are we artful and underhanded in our doings? Are we unmindful of God's righteous judgments and, like the fool of the parable of Jesus, calculate only the life that is now? Is it possible for God to forget our wickedness? No, for whatsoever a man soweth that shall he also reap.

Who Is Blameless?

And now someone may say, "Why prod me with such inquiries? Such questions are proper for those who have not tasted of the grace of God, but not for me." Let such know that they have not tasted of God's grace at all. Those who rejoice in the grace of the Lord Jesus Christ are not indifferent about the deceitful works of iniquity. They have been delivered from sin by the efficacious work of Christ upon the cross. They do not sin that grace may abound, but in their inmost souls they abhor it. Show yourself, then, to be a true believer in Christ and a recipient of His redeeming grace by repenting of your doings

that are contrary to God's commandments and by walking in the ways of right, truth, honor, and love.

True, it is not pleasant to hear these things about our "dear" selves. But what God says about us is true, and according to truth only can we stand before Him.

Now let no one begin to cast off his sins in self-righteousness. This will never do. God looketh upon the heart and not upon the outward appearance. He demands a perfect righteousness

from within. This is unattainable in man's own self. He must seek it elsewhere. No man has ever found it in dead works, which are as filthy rags in His sight. But there is a place of perfect righteousness and acceptance of our persons. It is in the satisfaction for sin which the Lord Jesus made upon the cross.

May God's holy and righteous demands of us cause us to fly to the Saviour who is plenteous in grace and redemption.

regarded as fallen in Adam, their representative, and Christ is regarded as the representative of all the elect. It is impossible to deny one form of representation and not the other, so closely are they connected in Scripture. Consider carefully the teaching of Romans 5:12-19 and I Corinthians 15:22 and 47.

Conditions

We find the second essential element of a covenant, the conditions, in Genesis 2:16, 17. With regard to the conditions of a covenant, Dr. A. A. Hodge has said, "These conditions in a covenant between equals are mutually imposed and mutually binding, but in a sovereign constitution, imposed by the Creator on the creature, these 'conditions' are better expressed as (1) promises on the part of the Creator suspended upon (2) conditions to be fulfilled by the creature. And (3) an alternative penalty to be inflicted in case the condition fails."

The condition of the covenant was that Adam obey God perfectly. He was required, as a highest testing, not to eat of the tree of the knowledge of good and evil, the tree of the knowledge or knowing of "good as related to evil and evil as related to good, of good contrasted to evil and evil contrasted to good." By obeying God Adam would be given greater knowledge, by disobeying he would learn from experience the horror of separation from God, the evil of disobedience. The tree itself is not to be thought of as possessing special powers.

Of course, man's obedience would not be limited to this one definite condition. Any failure to obey God would have separated man from Him. The principle stated in James 2:10 is applicable to Adam in his original condition:

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

The demands of the law of God indicate that God could have required nothing less of Adam than perfect obedience.

The definite condition of the covenant, not to eat of a certain tree simply because God forbade it, was designed to serve as an indication of man's disposition to submit to God in everything.

Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

LESSON 22

The Covenant of Works

QUESTION 12. *What special act of providence did God exercise towards man, in the estate wherein he was created?*

ANSWER. *When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.*

A SPECIAL act of providence which God exercised towards man in the estate wherein he was created (See Lessons 18 and 19) was His entering into a covenant of life or of works with him. See Chapter 7:1, 2, of the Westminster Confession of Faith, Question 20 of the Larger Catechism, and read carefully Genesis 2:8-17, noting especially verses 16 and 17:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Elements of a Covenant

Although some might think that there is slight foundation in the command given in Genesis 2:16, 17 for our holding that God entered into a "covenant" with Adam, a thorough study of the nature of Biblical covenants and of the various implications of the Genesis passage will justify our terminology. Dr. A. A. Hodge has ably said that the elements essen-

tial to a covenant are, first, contracting parties and, second, conditions.

Contracting Parties

We observe, first, that God and man entered into the covenant. God the Creator, holy, wise, and good, really initiated a gracious agreement with man when He issued the command quoted in Genesis 2:16, 17. Man the creature, made perfect in the image of God, recognizing the perfection of God's wisdom and will, and knowing that he should gladly submit to all of his Creator's requirements, freely and without question accepted the covenant proposed by God. And how could he wish to do otherwise than enter into this covenant with its promise of life? As creature he owed submission to God without any thought of reward. (Consider further the manner in which God established covenants with Noah and Abraham after the fall. Gen. 9:11, 12; 17:1-21.)

Adam did not stand for himself only in his covenant relationship to God, but he stood also as representative of all his descendants in all ages. That Adam did represent all men will become more evident to us later in our series of studies. However, a brief reference to some of the considerations which lead us to this conclusion would not be amiss here.

All the woes which came to Adam as a result of his sin have as a matter of fact been visited on all his descendants. See Genesis 2:17 and 3:17, 18. The plan of redemption revealed in Scripture is constructed on the representation principle: All are

Because the condition of this covenant was obedience, because reward or punishment depended on whether Adam complied with the condition established by God, this covenant is rightly termed a covenant of works. But it was also a gracious covenant. God was not bound to enter into any covenant at all with man. The covenant offered man a reward if its conditions were fulfilled: Man as creature could properly have been expected to obey God perfectly without any reward. The reward offered was so great as to dwarf the condition. The condition was exceedingly easy for man in his perfect estate. Truly this covenant of works was also a covenant of grace! (But see Question 20 of the Catechism for the reason that it is not so designated.)

Apparently the intent of the covenant was that man, like the angels, should undergo a period of probation of limited duration. If at the end of a certain time he had fulfilled the conditions he would have been rewarded and sustained, like the holy angels, in life and righteousness without possibility of sin. If he disobeyed, the period of probation naturally would come to an end, although the penalty of the covenant would be enduring.

The Penalty

For failure to obey God perfectly Adam would suffer death: and death would come upon all men, for he represented all: "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). The death mentioned in the covenant was not death of any one type alone; but death of all types. The day that Adam sinned the sentence of death would fall upon him. He would be separated from God. He would lose the moral image of God, his knowledge, righteousness and holiness: He would become spiritually dead. (See Romans, chapters 1 and 2; 3:9-18, 20; and 8:6; Galatians 3:11; Ephesians 2:1, 5; 5:14; Colossians 2:13; I Timothy 5:6; Revelation 3:1; Genesis 3:8-13; Psalm 51:1-5; Isaiah 64:6; Matthew 8:22; and II Corinthians 4:4). He would be doomed to eternal separation from God (See Matthew 25:46; Mark 9:43, 47, and 48; John 3:36; and Romans 6:23). The principle of physical decay and death would become active in his members. His body would be condemned to return to the

dust whence it was derived. (See Genesis 3:19; Exodus 28:43; Leviticus 22:9; Ecclesiastes 12:17; Romans 5:12-14; I Corinthians 15:26; and Hebrews 2:14, 15.)

The Promise

If man had obeyed God perfectly during the period of his probation, the reward would have been the opposite of the penalty. He would have been forever sustained in righteousness, in communion with God, having life physical, spiritual, and eternal. (See Leviticus 18:5; Nehemiah 9:29; Matthew 19:16, 17; Galatians 3:12; and Romans 10:5.) Because the promise was life the Shorter Catechism calls the covenant a "covenant of life."

What would man choose to do? Obtain the reward or the curse? Created in the image of God, how could he choose otherwise than to obey his gracious Creator, the source of his life and of all good?

MATTERS FOR STUDY AND DISCUSSION

1. *Why might the Covenant of Works be said to be a Covenant of Grace? Why may it be said to be a Covenant of Life?*

2. *Define the term "covenant". What are the essential features of a covenant? If the term "covenant" is not used in Genesis 2 why are we justified in speaking of a "Covenant of Works" between God and Adam? Can a command of God to an individual properly be termed a covenant?*

3. *Did Adam willingly assent to the covenant arranged by God? Why?*

4. *Does the Covenant of Works have any effect on us today? How?*

5. *Assign several Scriptural statements about death to members of the Young People's Society. Ask them to tell what type of death is mentioned and what its relationship is to Adam's sin.*

6. *Was the tree of the knowledge of good and evil inherently evil?*

7. *Does the fact that Adam lived for a time after the fall indicate that physical death was not one of the penalties of the Covenant of Works?*

8. *Refute from Scripture the view that all will be saved.*

9. *Does any man deserve life?*

10. *Who is proper judge of the punishment that sin merits?*

11. *How has God revealed His hatred for sin?*

12. *From what types of death does the Lord Jesus rescue us?*

13. *What do you think was the significance and purpose of the tree of life?*

14. *Would it seem impossible for Adam to fail to obey God perfectly?*

LESSON 23

The Fall of Man

QUESTION 13. *Did our first parents continue in the estate wherein they were created?*

ANSWER. *Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.*

Tempted

SATAN, a fallen angel, tempted man to sin. God had graciously entered into a covenant of life with Adam, placing him on probation: Satan determined to win man to the dominion of evil and of death. Although his name is not mentioned in the account of the temptation in Genesis (See Genesis 3:1-6), what is said of him elsewhere in Scripture indicates that he was the tempter. Let us read carefully the third chapter of Genesis and then consider John 8:44; Matthew 13:38; Romans 16:20; I John 3:8; and Revelation 12:9 and 20:2. Let us also examine II Corinthians 11:3-14.

In tempting man Satan made use of a serpent:

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat (Genesis 3:1-6).

It will be observed that Satan tried to lead Eve to sin by questioning her in a way that might have produced

uncertainty in her, and that he then proceeded to make a vicious assault on the motives and the veracity of God, and suggested that a great boon would be gained by disobedience.

Fallen

Our first parents ate of the fruit of the tree of the knowledge of good and evil. Their act of disobedience was prompted by their hearts, in some strange way turned from God, and was a result of the exercise of their free will. Unbelief, rebellion, and presumptuous desire entered the soul of Adam and he willed the way of death. Satan, of course, received the disapproval of God for his part in the fall of man; but Adam could not rightly place the blame for his fall on anyone but himself. If something disastrous had not occurred within his soul, he would not have fallen before the temptation of our ancient foe. "But every man is tempted, when he is drawn away of his own lust, and enticed." (James 1:14.) (See the Westminster Confession of Faith 9:1, 2.)

Death

The penalty for Adam's transgression—death, with all of its implication—has been felt in the world ever since the day our first representative fell. Some of its more important manifestations we shall consider more fully in a later study. It will suffice now to call attention to some of the "immediate effects" of the fall.

"The eyes of them both were opened, and they knew that they were naked." (Genesis 3:7; see also Genesis 2:25.)

And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (3:8).

A sense of shame and guilt and of the loss of the moral image of God caused man to fear the Creator with whom he had had communion.

God, after the fall, expressed His wrath against man for the first time. (Study Genesis 3:9-24.)

The fall had an effect on the entire creation. "For we know that the whole creation groaneth and travaileth in pain together until now." Romans 8:22. See Genesis 3:17.

The evil that the fall brought upon

the world is indicated in the rapid progress of wickedness in the line of Cain. (See Genesis, chapter 4.)

The Manifestation of God's Glory

If we believe in God—and we must if we are not to worship irrationality—we will rejoice in everything that He does. We may not be able fully to understand why God has decreed certain things and why He exercises certain acts of providence; but our confidence will rest in His perfections. We will praise Him for all His excellent works and rejoice in every manifestation of His glory.

MATTERS FOR STUDY AND DISCUSSION

1. What is the difference between probation and temptation?
2. Does God tempt man? Scripture?
3. Did man sin before he ate of the forbidden tree?
4. Can we comprehend how a being created in the image of God could will to sin?

5. How far can we go in attempting to determine why God instituted the Covenant of Works and regarded Adam as the representative of all his descendants?

6. What must our attitude be toward truths revealed by God which our minds have difficulty in understanding or in reconciling?

7. When did evil originate?

8. Is matter inherently evil?

9. What are some of the immediate effects of the fall? How are they related to death?

10. Compare Genesis 3:8 and Genesis 2:17. Do you note any difference? How do you explain it?

11. What special judgments were pronounced by God in Genesis 3?

12. Do you find some evidences of the grace of God in the third chapter of Genesis?

13. Who is responsible for man's succumbing to temptation? Scripture? How may temptation be overcome?

14. What are some of the ways in which Satan tempts us today?

The Sunday School Lessons

By the REV. LESLIE W. SLOAT

March 21st, John's Picture of the Trial and Crucifixion. John 19: 4-9, 14-18, 25-30.



Mr. Sloat

THE various events of the trial and crucifixion of Jesus seem to have taken the following course, according to a comparison of the several Gospels. Jesus was seized in the garden late on Thursday night of Passover week. The crowd which seized him took him to the house of the high priest, Caiaphas. Caiaphas was not present at this first meeting, however, and Jesus was subjected to a preliminary hearing before Annas, the father-in-law of the high priest, in a rather disorderly assembly. Following this Annas had Jesus taken to the presence of Caiaphas (John 18:24) for further examination. It was while Jesus was at the house of the high priest that Peter denied his Lord.

It may be that this examination be-

fore Caiaphas occurred in the presence of the Sanhedrin. If not, then Jesus was brought before the Sanhedrin early in the morning (Luke 22:66) for a brief hearing and official decision. It is interesting to note that all the evidence that could be mustered against Jesus in these hearings was not satisfactory to the rulers, and it was not until Jesus himself uttered a statement which they considered blasphemy, that the case was closed (Luke 22:71).

Immediately following this audience before the Sanhedrin, Jesus was led away to the Praetorium, or judgment hall of Pilate. This was still early in the morning. The presence of Pilate, who was waiting for them and came out to hear their accusations, suggests prearrangement between him and the Jewish leaders. It is entirely possible that the earlier absence of the high priest, Caiaphas, from his house is to be explained by the fact that he had gone to see Pilate and arrange for this early morning trial. The Jews

wanted to conclude the matter with dispatch so it would not interfere with their eating of the passover, which some of them did during the day rather than at the proper time the night before.

It is difficult to discover the true attitude of Pilate at this trial. It is our opinion that he is completely insincere, and looks upon the whole thing as something of a joke and mockery. Certainly, in view of the fact that Jesus in his mock array was standing before them, Pilate's remarks to the Jews in John 19:4-6 can only be taken as somewhat sarcastic. Not until John 19:8 is there indication of real interest and seriousness on his part. Pilate was not free from superstition about gods coming down to earth, and it is possible that the urgent note from his wife (Matt. 27:19) came about this time. At any rate now Pilate does sincerely seek to deliver Jesus (John 19:12).

The sending of Jesus to Herod (Luke 23:7-12) fits into John's record at the close of chapter 18. It is interesting that Jesus was clothed by Herod's soldiers in "shining" garments, probably white. Back in Pilate's court these were replaced by purple robes. White was frequently the clothing of a candidate for office, purple the clothing of the person chosen. Thus there was a little of what we might call "by-play" here. Herod nominated Jesus for office, and Pilate declared him elected,—all, of course, in mockery. In this Pilate is, of course, mocking the Jews as much as Jesus. He carries it through to the very end, even having the words written above the Cross: This is Jesus of Nazareth, the King of the Jews.

It is also interesting to note that Jesus is not delivered over to be crucified until (1) Pilate had washed his hands in public, repudiating his responsibility (Matt. 27:24), (2) the Jews had declared "His blood be upon us and our children," (3) the Jews had chosen a robber and thief to be released unto them instead of Jesus, (4) and the chief priests had solemnly declared, "We have no king but Caesar." Then Pilate delivered Him over to be crucified.

Some have taken the expression, "Preparation of the Passover," in John 19:14, as meaning the day before the Passover. It appears, however, that "Preparation" was almost a technical term for the day of the week

before the Sabbath, or Friday. (Cf. Mark 15:42, John 19:31.) The expression thus means: "It was the Preparation day (that is, Friday) of the Passover week."

He hung on the cross until late in the afternoon, but probably died about 3 P. M. The land was covered with darkness from noon till three o'clock, so that the conversation recorded in John 19:26 probably occurred in the morning, shortly after the actual crucifixion.

The crucifixion occurred at a place called "the place of the Skull." There are two suggestions about this, either that it was a skull-shaped hill, or that it was a place where executions were carried out, and was in consequence covered with the skulls of executed criminals. Both suggestions may be correct. At any rate, how appropriate that it should be in the place where death had reared its ugly head in most realistic fashion,—that it should be there that Christ destroyed death and brought life and immortality to light.

Concerning the trial and death of Jesus, one outstanding fact should be recognized. That is, that Jesus voluntarily subjected himself to the experiences. No individual has ever suffered the humiliation that Jesus underwent there. The eternal Son of the Living God, He without whom nothing was made that was made, He who was to be established on his throne at the right hand of God, was here subjected to the cruel taunts of the rulers of this world, and permitted it. At any instant, so far as power was concerned, Jesus could have delivered himself and put an end to the proceedings. No man took His life from Him. He laid it down of Himself.

"We may not know, we cannot tell

What pains He had to bear,

But we believe it was for us
He hung and suffered there."

March 28th, John's Recollections of the Risen Lord. John 20:19- 29; 21:20-24.

WE have information about the Resurrection appearances of the Lord Jesus in six of the New Testament Books: the four gospels, Acts, and I Corinthians 15. Putting together the material derived from these sources, we may arrive at the following synopsis of these events:

Late on Friday afternoon the body of Jesus was taken from the cross by

Joseph of Arimathea and Nicodemus, and placed in a grave in a nearby cemetery. Certain women among others saw the place of burial, and went home to prepare spices and the like, in order to anoint the body properly on the day following the Sabbath.

On Sabbath morning the Jewish authorities came to Pilate and requested a guard for the tomb, in order that nothing might happen to the body of Jesus. A watch was accordingly set. Early on the morning of the first day of the week there occurred an earthquake, the tomb was opened, the body of Jesus came out, and angels appeared at the tomb. The soldiers were so frightened that they became as dead men, fallen to the ground. They probably did not see the actual emergence of the body from the tomb, but as soon as they revived, they hurried into the city and told the Jewish authorities, who guaranteed their protection and invented a false story to cover what had happened.

Shortly after the soldiers left, three women arrived, Mary Magdalene, Mary the mother of James, and Salome. These women had the spices with which to anoint the body. They discovered the empty tomb, of course, and Mary Magdalene immediately hurried off to find some of the disciples and tell them. The other two women remained looking about the tomb. An angel appeared to them and told them that Jesus had risen, and that they should tell the disciples to go into Galilee, where He would meet with them. They started back and on the way were met by Jesus Himself. They touched Him, worshipped Him, and talked with Him, and He too told them to go and tell the disciples what had taken place.

In the meantime Mary Magdalene had found Peter and John, and told them. They immediately hastened off to the tomb, with Mary following them. John, being younger, arrived first and looked about. Peter then came up and went into the tomb itself, and saw the situation there, the burial garments lying in order, and the head napkin a little apart, indicating that the body had gone through those clothes as later it went through the locked door of the upper room. Peter and John left the tomb then, but Mary Magdalene stayed there in the garden. To her an angel appeared, and then Jesus Himself, whom at first she thought to be the gardener. Notice

that though the other women had been permitted to touch the feet of Jesus, He forbids Mary to do so (John 20: 17). Following this Mary departs from the cemetery.

At some time during the same day Jesus appeared to Peter alone. What an experience that must have been for the disciple who had denied his Master in the hour of trial. Also on this day Jesus appeared to the two disciples walking from Jerusalem to Emmaus. He was not recognized by them, until in the breaking of bread, when He disappeared. They returned in haste to Jerusalem, and found the disciples gathered together and Peter there telling of his experience. They recounted their own to the little group, and while they were still there and the doors locked for fear of the Jews, Jesus Himself was discovered, standing in their midst. He talked with them, identified Himself by showing the marks in His hands and side, ate some fish which was there, and breathed upon them, with the words, "Receive ye the Holy Spirit."

Thomas was not present on this occasion, but a week later, in the same room, Jesus again appeared to them with Thomas present, and convinced him of His own Resurrection.

All of these six appearances, two to women, and four to members of the disciple group, occurred in or near Jerusalem within a week after the actual Resurrection. After this the disciples went up to Galilee as Jesus had directed them. There on a mountain He appeared again to them. This is probably the appearance recorded by Paul in I Corinthian as being to above five hundred brethren at once. At another time, also in Galilee, He appeared to the disciple group at the Lake of Tiberias. There was also an appearance to His brother, James. Whether it occurred in Judea or Galilee we do not know. Paul mentions it, and it is the only acceptable explanation for the conversion of James. One of the apocryphal gospels gives quite an account of this event.

Then Jesus appeared to the disciples again at Jerusalem, forty days after His Resurrection. At this time He led them out on the road to Bethany, and was taken up from them into heaven. Finally there was the post-ascension appearance to Paul near Damascus, which Paul himself places in a class with these others. Thus on

eleven distinct occasions Jesus manifested Himself after His death to the disciples and others. The rejection of this abundant testimony to the most important fact of history the world has ever known, can only be on the basis of the repudiation of evidence which, from every point of view, appears to be most reliable.

Concerning the Resurrection body of our Lord, two things should be noticed. First, it was the same body. Identification beyond the shadow of a doubt was established by the marks upon it, and by the personality of Jesus, to the complete satisfaction of the disciples and others who had known Jesus intimately over a period of years. Secondly, though it was the same body, and the same Person, yet there were important differences. Je-

sus did not in any wise return to a ministry like that before the crucifixion. His body was no longer subject to the usual conditions and limitations of human beings. A mighty change had taken place.

John's account of the Resurrection shows a marked individuality, and yet the events recorded harmonize perfectly with what appears elsewhere. For John this is the last and greatest of the signs (20: 31) which prove that Jesus is the Christ, the Son of God. May God grant that everyone of you who have been studying or teaching the Gospel of John, with the help of these comments, may indeed believe that Jesus is the Christ, the Son of God, the Saviour of all who put their trust in Him. Believing so, you also will have life through His Name.

RECENT EVENTS IN NAZI GERMANY, SOVIET RUSSIA, AND ROMAN CATHOLIC MEXICO

Germany

WHEN the Reich Church Commission, appointed by the government and seeking to bring together the conflicting forces of evangelical Protestantism and National Socialism, resigned on February 13th, it addressed a letter to Hans Kerrl, Minister for Church Affairs, which has only recently become available. It is without doubt the most instructive document on the true state of the church in the Third Reich.

Three major items are revealed in the letter as causing the resignation of the commission: Despite its alliance with the government it was continually faced with police interference; the spread of Nordic paganism remained unopposed; and the Nazi regime refused to support the commission in excluding from the administration of German Protestantism those National Socialist enthusiasts whom the commissioners regarded as non-Christians. The letter proves also that the last straw was added when, acting under orders from Minister Kerrl, the secret police forbade Superintendent William Zoellner, head of the administration, to preach at Luebeck.

The government is at present engaged in a gigantic newspaper campaign in all parts of Germany in an attempt to convince the general public that there really is no conflict at all

between National Socialism and the churches. On February 25th the newspapers carried a report of a letter from the Bishop of Gloucester appearing in the London *Times*. But the report has been so mutilated as to give the impression that the Bishop sees no signs of a conflict between the Christian confessions and National Socialism, and has full confidence in the political regime's good intentions.

Meanwhile, three large German Protestant churches have threatened to boycott the church elections in April unless Nazi authorities accede to certain well-defined conditions. The election referred to is the one decreed by Hitler, in which, after the resignation of the Reich Church Commission, the *Fuehrer* seems to toss the whole problem back into the lap of the church itself. The conditions set by the Confessional Synod, the Lutheran State churches of Bavaria, Wuerttemberg and Hanover, and the non-Nazi church committees, are: 1) The election must be conducted according to church practice. This would necessarily include the registration of voters and the right to challenge registered persons, indirect representation through parish elders chosen by the voters, and the election of delegates to the general synod to be chosen from delegates to district and State synods; 2) decisions of the general synod must be ratified by churches of the German

federated states; 3) freedom of speech and assembly must be assured; 4) pastors who have been arrested and suspended for violating Nazi church regulations must be reinstated; and 5) the State must recognize that the Nazi German Christians and the rest of the Protestants do not speak the same language, hence no effort must be made to compel them to work together after the general elections.

On February 26th Wilhelm Frick, Minister of the Interior, issued an order forbidding all criticism of Hitler for calling church elections at this time. The purpose of the order apparently is to suppress discussions of police interference in church affairs or of the opposition of Nazi leaders to orthodox Christianity. While on the one hand hampering the confessional church by preventing reference to the fundamental issue—Protestantism *versus* totalitarian national socialism—the order should, on the other hand, prevent Nazi German Christians from posing as the regime's official representatives.

On the last Sunday of February the Rev. Martin Niemoeller, militant Confessional leader, profoundly stirred Protestant Berlin with the announcement that the secretary of the Confessional Synod, the Rev. Mr. Wiesler, had been discovered hanging in his cell at the Sachsenhausen concentration camp. The announcement created a stir in the pews and crowded aisles, and it seemed likely to assume the proportions of a demonstration.

At the close of the service Mr. Niemoeller announced that there would be no freedom of the press during the church election campaign. Congregations have been asked to inform their friends of all announcements made from the pulpit, as the church has no other means of furthering its cause.

"This is a struggle," said Mr. Niemoeller, "between Satan and Jesus of Nazareth," and used as his text the familiar words of Matthew 12:30, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

In commenting on the collapse of the Reich Church Commission Mr. Niemoeller said it had been an attempt to create a church made up of "moderate Christians on the one hand and moderate heathens on the other, and there is reason to feel that before or after the elections the church may,

in fact, either be disestablished or a large section break off all connections with it and end dependence on the State."

Russia

Official announcement has recently been made that in 1935 in Russia 14,000 churches were shut and 3,687 ministers sentenced for violation of the law, of which number 29 were shot.

It has been announced that in the future all Russian ambassadors abroad must belong to the Russian Atheist Union. This organization now has 6,900 clubs and 146 regular schools in Russia. It has secured permission to conduct a lottery, the proceeds of which are to amount to fifty million rubles. The commissar for education has ordered that the teaching and works of Martin Luther may not be studied in Russia, and that books of his authorship must not be lent by universities or state libraries.

An attempt has just been made to discredit religion in the U. S. S. R. by aligning it with Trotskism, at present the most hated enemy of the Stalin regime.

Pravda, of February 8, 1937, contains a long article giving a damaging review of the journal, *Socialistic Reconstruction and Science*, hitherto edited by Bukharin, who has now been incriminated as a Trotskist on the deposition of Karl Radek and placed under arrest pending the third great trial in the so-called Trotskist affair.

It appears that the journal in question at one time published articles by the Rev. Paul Florensky, who is not only an outstanding Orthodox priest but a recognized physicist. Soon after the Revolution, Florensky secured employment in one of the government laboratories, where his work was so highly valued that he continued wearing his Orthodox cassock. In 1933, however, he was arrested and exiled to a distant part of the Soviet Union.

Pravda took the opportunity of killing two birds with one stone. Bukharin was charged with obscurantism for publishing articles written by a priest, and religion was incriminated by showing its participation in a Trotskist journal. No mention is made of the nature of the articles on electricity written by Florensky for the journal; he is condemned as a scientist because of what he wrote elsewhere as a priest.

Mexico

With the excitement over the reopening of long-closed Roman Catholic churches in Orizaba just beginning to calm down, comes news of fresh outbursts and demonstrations. On February 23rd a representative of the Federal Finance Department in Orizaba refused to release the church keys, claiming that the right to do so was vested solely with the state governor. The governor, however, said it was a matter for the federal authorities to settle.

The Mexican Catholics became angry at the alternate zigging and zagging of the officials, staged new public demonstrations under the watchful eyes of the police and federal troops, and sent a brisk telegram to President Lazaro Cardenas. The telegram asked that he dictate a solution of the church problem, and warned that the present situation was likely to lead to bloodshed. Although the newspaper, *La Prensa*, insists that the Roman Catholics have not petitioned the government to have the Veracruz churches returned to their care, the churchmen, in a Tweedledum-Tweedledee controversy, declare that they have.

On February 27th government officials clamped a rigid censorship on news from the Veracruz district when they became alarmed by threatened mass violence. Church members openly armed themselves against any attempt by the Anti-Religious Confederation of Workers of Mexico (the CTM) to stage a demonstration. The CTM was reported ready to "demonstrate" in disregard of civil and military orders against it, and early dispatches from Orizaba forecast a bloody battle.

A recent letter from a missionary reflects the danger of the situation in a request that his copy of THE PRESBYTERIAN GUARDIAN be no longer sent to him directly, since he is surrounded by spies and enemies.

Many Mexican Catholics think that the Veracruz demands may result in better times for the church throughout the country, while others point out that, as long as the religious laws of state and nation are as restrictive as they are now, there will be little change in present conditions. The decision of President Cardenas is awaited with great interest by Christians everywhere.

REFORMED GROUPS PLAN CALVINISTIC CONFERENCE

THE February issue of *The Calvin Forum* announces plans for a proposed conference in 1939 to marshal the Calvinistic forces of America in a vigorous testimony of worldwide importance. It is proposed that the conference be patterned somewhat after the European conferences of the last few years. It will be interdenominational in character, but unswervingly Calvinistic in essence.

This project is the outgrowth of a proposal at the May, 1936, meeting of the Eastern Ministers' Conference, an organization composed of Presbyterian, Reformed, and Christian Reformed ministers and a professor at Westminster Theological Seminary.

At present it is planned to meet in New York City during the summer of 1939, in order that delegates may at the same time attend the World's Fair scheduled for that year. A New York seminary has tentatively offered the use of its buildings for the conference.

The purpose of this American Calvinistic Conference has been forcefully stated by the committee through its secretary, Dr. Jacob T. Hoogstra:

"The committee feels that the purpose of this conference must be to release and to set at work the positively Reformed forces in our country. Our Calvinistic prestige must be regained by realizing that the heroes of the past would think of no higher tribute paid to them than that their spiritual sons seek the honor of God with the same intense faith and devotion that they displayed in laboring for the risen Lord. In planning for this conference we must insist that the constituency be Calvinistic. All members must subscribe to their own confessions historically interpreted, for it is far better to give the key of the city to the foe than to build our defenses of unethical mental reservations. A crippled Calvinism is dead. Two things will be evident: 1. We shall feel a true unity of faith; 2. We shall also feel differences. Insofar as no principle is sacrificed we are in duty bound to unite our forces for the honor of God and the welfare of His kingdom. This is the powerful and constructive way (for we may not despise the day of small things) of

combating the paganism of our age."

THE PRESBYTERIAN GUARDIAN is happy to be able to add its hearty approval to the plans as outlined, and to urge its readers to give their full support to a project that aims so signally at the glorification of the gospel and the exaltation of the Word of God.

FIRE DESTROYS BUILDING OF OREGON CONGREGATION

Brave Group Purchases New Site

ON Wednesday, February 10th, fire completely destroyed the Deschutes County Court House of Bend, Oregon, church home of the newly organized Westminster Presbyterian Church of The Presbyterian Church of America. A hundred new hymnals, a piano, a supply cabinet, Sunday school supplies, and other miscellaneous property were lost in the conflagration. But the one thing that the fire was unable to destroy was the intrepid loyalty of the members. Although it seemed at the time to be a serious set-back to the work, they met at a well-attended prayer meeting that same evening and hopefully began anew by ordering another set of hymnals. Another hall was secured, and services continued uninterruptedly.

When it became increasingly evident that a building of their own was needed the members purchased a former printery in an ideal location in the center of the city, and prepared to go forward with an even greater zeal than before. The main floor of the new property will accommodate nearly two hundred people, and the basement will be used for Sunday school rooms. The large corner lot on which the present property is situated may be used as the site of a new building to be erected in the future, in which event the present structure will house the Sunday school.

The pastor of the Westminster Church, the Rev. Glenn R. Coie, said in comment: "God has graciously blessed this work. We know that 'all things work together for good' to the people of God, and we feel that what first appeared to be a catastrophe is proving just another demonstration of that blessed truth of God's Word."

WITHDRAWING CHURCH IS HOUNDED BY PRESBYTERY

ON FEBRUARY 9th the Presbytery of Philadelphia of the Presbyterian Church in the U.S.A. attempted to clamp a thorough gag on the activities of the pastor and members of the Susquehanna Avenue Presbyterian Church of Philadelphia. The church, on January 27th, voted unanimously to withdraw from the Presbyterian Church in the U.S.A.

The Presbytery of Philadelphia of that body adopted resolutions purporting to accomplish five things: 1) Reference to presbytery's Committee on Judicial Business of the request of the pastor, the Rev. James W. Price, for erasure of his name from the rolls; 2) the ordering of an immediate investigation of the "spiritual and financial affairs" of the church; 3) the suspension of the session; 4) the impounding of all funds of the church; and 5) the issuance of an order directing Mr. Price to quit his pulpit pending the final disposal of his case.

Christians will detect a note of blasphemy in the final paragraph of a letter addressed to Mr. Price and signed by Auburn Affirmationist Moderator George Emerson Barnes and Stated Clerk I. Sturger Schultz:

"In the name of the Lord Jesus Christ and by the authority of the Presbytery of Philadelphia, we solemnly charge you to obey these directions which have been issued by the Presbytery of Philadelphia."

NEW CHURCH IN TRENTON REPORTS RAPID PROGRESS

AT AN organizational meeting held on Friday, February 5th, the Faith Presbyterian Church of Trenton (N. J.) was formed by a group under the leadership of the Rev. Bruce A. Coie, Westminster Seminary graduate now under appointment by the Independent Board. The announcement of the new Trenton church is particularly gratifying in view of the past antagonism exhibited by ministers and laymen of that city toward the establishment of any evangelical Presbyterian testimony.

The group first met on January 31st, with an attendance of sixteen,

and since that time each Sunday has shown an improvement in the number attending services. The church plans to join the Presbytery of New Jersey of The Presbyterian Church of America at the next meeting of that body.

Plans are being made by Faith Church to undertake a mission Sunday school in connection with its regular services, in an endeavor to reach those boys and girls in downtown Trenton who are not now receiving any instruction in the Word of God. Special services are being arranged for the week preceding Easter, with leaders of The Presbyterian Church of America as the speakers.

Rooms suitable for an auditorium and Sunday school classes have been rented on the third floor of 159 East Front Street, and all persons living in the vicinity of Trenton are invited to worship with the Faith Presbyterian Church.

PHILADELPHIA PRESBYTERY OF OLD DENOMINATION TAKES SEVERAL AMAZING ACTIONS

THE Presbytery of Philadelphia of the Presbyterian Church in the U.S.A., which held its regular meeting on Monday, March 1st, proposed the prompt dissolution of the Susquehanna Avenue Church, the story of whose trials and tribulations with the presbytery will be found on page 232 of this issue. Monday, March 15th, was the date set for the members to appear and show cause why the church should not be dissolved.

Presbytery's Judicial Committee reported the receipt of letters from the Rev. Lon Hitchcock, of Peru, and the Rev. James L. Rohrbaugh, of Ethiopia (both Independent Board missionaries) requesting erasure of their names from the roll of presbytery. The committee favored acceding to the requests, in spite of its alleged contention that both letters were phrased in un-Christian language and contained statements contrary to fact. It was assumed by many that the statements referred to were those concerning the Christ-denying actions of the Syracuse General Assembly. No action was taken by the presbytery since, under the present regime, any recommendation of the Judicial Com-

mittee is assumed to represent the will of presbytery.

The Committee on Philadelphia's Tenth Church reported the request for erasure of the name of Elder Roland K. Armes, who has resigned from the Tenth Church and declared his intention to remain a member of the Independent Board. No action was taken on Mr. Armes' request.

The Rev. Percy Crawford, active evangelist and radio speaker, was requested to secure the permission of presbytery before soliciting any further funds for his various enterprises. Mr. Crawford had been guilty of appealing for money over the radio and, since some of his activities have furrowed the presbyterial brow, this placed him slightly out of step with the rest of the army.

ESTABLISH FIRST INDIAN CHAPEL OF PRESBYTERIAN CHURCH OF AMERICA

Stockbridge Indians Welcome New Denomination

THE Stockbridge Indians have been Presbyterians since the time of that great praying missionary, David Brainerd, who ministered to them in the first part of the eighteenth century in New England. And today they have the first Indian Chapel of The Presbyterian Church of America, at Gresham, Wisconsin. It was while the Rev. John Davies and his wife were conducting a Bible School and evangelistic meetings among the Menominee Indians at Neopit last August that the Stockbridge Indians of Gresham withdrew from the Presbyterian Church in the U.S.A. to join The Presbyterian Church of America. They called for a minister to help them, and the Davieses moved their little umbrella tent twelve miles south and camped among real Presbyterians, at a base from which they could work outward for twenty miles to bring the gospel to souls in darkness.

On a blistering night last August Mr. Davies, with two friends, spoke at a meeting in a schoolhouse at Morgan Siding to about 150 Presbyterians and Lutherans. A prayer meeting was announced for the following Wednesday evening, and since that time regu-

lar services have been conducted in a building that was formerly a saloon and owned by a member who was converted three years ago and who thereupon determined that his saloon should in the future be used for the propagation of the saving gospel of Christ.

These Stockbridge Indians have a notable Presbyterian history of which they are intensely proud. Jonathan Edwards was their first pastor, and when they came to Wisconsin in 1838 they formed the first Presbyterian Church in that state. When recently someone referred to The Presbyterian Church of America as "the new church" one of their number said: "What do you mean by the *new* church? We are not a new church. It's the other fellows who are forsaking the Bible and the Constitution of Presbyterians. They are the 'new church.' We are the 'old church.'"

BRITISH WRITER PAYS TRIBUTE TO DR. MACHEN

THE writer of the valuable column of "British Table Talk," published regularly in *The British Weekly*, has contributed a glowing appreciation of the late Dr. J. Gresham Machen, which demonstrates the high quality of Dr. Machen's international reputation as a scholar, a theologian, and a Christian gentlemen. The following quotation is from the issue of January 21, 1937:

"The death, at the age of fifty-five, of Dr. Machen will have been sincerely lamented by all the churches of the United States. Dr. Machen was a strong and resolute man, who from the beginning of his theological career at Princeton took an unyielding attitude to all that goes by the name of Modernism. It sometimes seemed to ourselves that Dr. Machen's attitude was made all the harder by the falling away from him of former friends. We had the privilege of something deeper than a casual acquaintance with Dr. Machen. We have met few men of his rank and scholarship who have so impressed us with a grave, deep sense of God. Nothing of the kind is more memorable in our experience than the lectures on 'Galatians' which we heard from him at Grove City.

"He was for those with whom he could be at ease one of the most charming of men."

NEW YORK RALLY OF MOODY CENTENARY MARKED BY HUGE CROWD ATTENDING SERVICE

Nearly 4,000 at Mass Meeting Open Six-Day Program in Evangelist's Memory

THE 100th anniversary of the birth of Dwight L. Moody, world-famous American evangelist and founder of Moody Bible Institute, was commemorated in New York during the week of February 28th. The mass meeting opening the six-day program at Mecca Temple was attended by nearly 4,000 people who gathered to honor the name of Moody.

The Rev. Dr. Will H. Houghton, president of Moody Institute, presided. Speakers were the Rev. Dr. Harry Rimmer, pastor of the First Presbyterian Church of Duluth, Minn., and former pastor of Chicago's Moody Church, and the Rev. Dr. William Evans, Bible teacher of Los Angeles and first graduate of the institute.

"We emphasize," said Dr. Houghton, "the things for which Mr. Moody stood: soul-winning, the study of the Word of God and the training of young men and women for active Christian service."

In clarifying his position on the mooted subject of the social gospel, so prominent in the National Preaching Mission, Dr. Rimmer said, "I believe it is our duty to level as many slums and to blow as many little noses as possible, *but we should try to keep things in their proper proportions.*" He declared emphatically that the ultimate sin was the rejection of Jesus Christ.

The New York Conference was, in a sense, the echo of the Moody Centenary Founder's Week held in Chicago early in February, which is reported to have outranked former conferences in point of attendance and sustained interest. With favorable weather conditions the total attendance was estimated at nearly 70,000, with some 15,000 at the Coliseum service on Friday, February 5th, which was the memorial service for the great evangelist born February 5th, 1837. An inter-church choir of 2,000 voices, with ample instrumentation, led the vast audience in a service of praise.

The Chicago conference closed on Sunday night, February 7th, with a throng in the Moody Memorial Church requiring an overflow meeting to be held in Sankey Auditorium. Meanwhile celebrations are being held throughout the country, and the British Committee directs similar celebrations in more than twenty centers in the British Isles.

LEAGUE OF EVANGELICAL STUDENTS HOLDS NATIONAL CONVENTION AT CHARLOTTE

League Adds Ten New Chapters, Reports Large Attendance at All Sessions

THE National Convention of the League of Evangelical Students, held on the campus of Queens-Chicora College, Charlotte, N. C., closed on Sunday, February 21st, with a record attendance of about 250 and a registration of 175 delegates. Ten new chapters were received, bringing the total to a new high of 57 chapters. The ten are: Massachusetts Institute of Technology, Columbia University, Bucknell University, Memphis State Teachers' College, Iowa State College, McPhail College, Middlebury College, Hibbing Junior College, Oshkosh State Teachers' College, and the University of Texas.

Mr. William Young, studying under a Pulitzer scholarship at Columbia University, was elected student president of the league, and Dr. Cornelius Van Til, of Westminster Theological Seminary, was elected a trustee to fill the vacancy caused by the death of Dr. J. Gresham Machen. The league amended its constitution in order to create a separate department for work among high school students.

The Rev. Calvin Knox Cummings, Field Secretary, reported that a beautiful conference ground at Brandemore had been secured for the second annual convention to be held from June 22nd to 28th.

Professor R. B. Kuiper, President of the Board of Trustees, delivered a stirring address at the closing session held in the First Presbyterian Church of Charlotte on the theme, "What is Truth?"

JOHN D. ROCKEFELLER, JR., PLEADS FOR CHURCH UNION

THE theme-song of the advocates of church union in the United States was rendered as a duet on Wednesday evening, February 20th, in a nation-wide broadcast carried by radio to millions of Methodists gathered in their churches and homes throughout the country. First, Dr. E. Stanley Jones, noted Modernist exponent of union, pleaded for a united Christendom, warned Christians against being caught on the horns of the Communist-Fascist dilemma, and urged the vigorous extension of Christianity in colleges, government, and the entire social life of the nation.

Dr. Jones was followed by John D. Rockefeller, Jr., a Baptist, who heartily endorsed Dr. Jones' plea for a united church composed of all denominations as the only means to stem the tide of materialism and crumbling moral standards. Many readers will recall the very significant fact that Mr. Rockefeller financed the notorious "Laymen's Foreign Missions Inquiry," whose wholehearted endorsement of rank unbelief among missionaries on the foreign field is given in the report called "Re-Thinking Missions." Christians, therefore, can hardly feel that Mr. Rockefeller is a safe leader for them to follow.

Among other things Mr. Rockefeller said: "In the period of kaleidoscopic change, when even the foundations of morality and religion are being challenged and the anchor of faith seems to be dragging, it is a hopeful sign that many people are searching for a simple, fundamental religion as the way to peace, well-being and happiness." But Mr. Rockefeller's united church would be based on no such religion. By a simple, fundamental religion he does not at all mean Christianity as it is revealed in the Bible, but rather the vague, diluted common denominator of everything from Unitarianism to orthodox Christianity.

Mr. Rockefeller defined what he meant by "fundamentals" when he said, "Dr. Jones proposed one church, to be called the Church of Christ, with all sectarian churches as branches. Thus, individual and non-essential differences would be preserved, while on the fundamentals of religion—God's love and Christ's living spirit—all

would be united. If we who call ourselves Christians could catch the vision from the mountain-top, we would see that there all roads meet; there Christ stands waiting to see His followers united, irrespective of race or creed, and praying to the Father that 'they all may be one.'

And with these pious words he closed. The fundamentals of God's love and Christ's living spirit apparently are sufficient for Mr. Rockefeller, but Christians have been unable to find in his lofty indefiniteness anything of the Gospel of Christ.

EMANCIPATION OF INDIA'S UNTOUCHABLES HINDERS SPREAD OF CHRISTIANITY

THE November proclamation of the Maharajah of Travancore permitting the lowest Hindu classes to worship in temples controlled by the government, and the remarkable growth of Hindu organizations which specialize in the aggressive propaganda of Hindu tenets have not only checked the movement toward Christianity but have resulted in many reconversions from Islam and Christianity. Political leaders have joined forces with Hindu religious reformers to create strong public feeling against the conversion of untouchables to Christianity. Latest rumors assert that every effort will soon be made to restrict severely the freedom to migrate from one religious group to another.

Fear remained whether the reform would remain a dead letter because the depressed classes, intent on civic and economic betterment, were none too eager to enter the temples, believing that caste Hindus would boycott the temples. This fear has been proved to be unfounded. Worship in the temples and bathing in sacred tanks have now become normal for caste and non-caste Hindus. The government's determination to act and the caste Hindus' eagerness to stop the trek away from Hinduism prevailed over the sentiment of repugnance among caste people in associating with the depressed classes.

The Travancore reform applies to the one thousand temples under the direct management of the state. There are numerous temples under the con-

trol of private trustees pledged to the sanctity of age-long traditions. The adoption by these temples of the new practice would be an even greater demonstration of the voluntary change of heart on the part of orthodox custodians of Hindu religious customs. Their position has been considerably shaken. It is now predicted that they will soon conform with the official declaration. The same prediction is applied to other orthodox Indian States and temples of British India.

NEW PITTSBURGH CHURCH FACES SERIOUS PROBLEMS

Harrisville Congregation Hold
First Service in New Building

ON February 2nd the organizational meeting of the new Pittsburgh church was held, despite the fact that three of its leaders were seriously ill and could not attend. Mr. J. A. Grattan and Mr. R. R. Stuart were chosen by the group to serve as ruling elders, but the election of deacons and the choosing of a name was postponed to February 26th.

At the later meeting the name of the Covenant Presbyterian Church was selected by the group, and two deacons were also chosen by the fifteen members. Application was framed for admission to the Presbytery of Philadelphia of The Presbyterian Church of America.

Regular services are now being con-

ducted in the face of serious obstacles and opposition from members of the Presbyterian Church in the U.S.A., and the new group is trusting God for the solution of the many problems that face it during the coming months.

The temporary home of the Covenant Church is in the Roosevelt Hotel, Pittsburgh.

The church at Harrisville, Pennsylvania, under the pastorate of the Rev. Robert L. Atwell, held its first services in the new church building on Sunday, January 31st. Although the building is not yet completed it can now be used, and the High School in which services had previously been held is no longer available. The new church edifice will probably be completed during the next month, and plans for the dedication service are now being made.

VINELAND CHURCH ACQUIRES DESIRABLE NEW PROPERTY FOR FUTURE CHURCH HOME

Purchase Price of Building
Subscribed by Members

THE Covenant Presbyterian Church of Vineland (N. J.), which has been holding services since September 13, 1936, in Vineland's Grange Hall, plans to hold its Easter service this year in its new church home at State Street and Landis Avenue, just two blocks from the center of the city's population of 25,000. The property consists of an excellent site with a large, brick mansion in good repair. Alterations will be promptly made in order that the property may accommodate a church auditorium, Sunday school rooms, and the manse.

The Rev. Alexander Davison, pastor of the church, reported that the cost of the site is \$14,250, of which \$12,500 has already been subscribed by the comparatively small congregation. Most of this subscription has been made on the basis of a five-year plan of donation, and nearly \$3,000 has already been sent to the treasurer of the building fund.

"Many of our congregation never dreamed this was possible," said Mr. Davison recently. "I hope our experience may be of great profit to some of the other churches who may think themselves to be handicapped by smallness of numbers."

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