

# The Presbyterian Guardian

February 13, 1937

VOLUME 3, NUMBER 9

One Dollar a Year

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Editor

Published semi-monthly by  
THE PRESBYTERIAN GUARDIAN PUBLISHING COMPANY  
1212 Commonwealth Building, Philadelphia, Pa.

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## PRINCETON'S NEW PRESIDENT

AS THIS issue of THE PRESBYTERIAN GUARDIAN goes to press, on February 2nd, Dr. John A. Mackay is being inaugurated as president of Princeton Theological Seminary to succeed Dr. J. Ross Stevenson. If one may judge by the radical change in Princeton's policy which developed as the result of the inclusivism of its last president, whose appeal to an inclusive church led to the destruction of the old Princeton in 1929, the inauguration of a president is not a matter of small moment in the life of that institution. Our interest in estimating the significance of the choice of Dr. Mackay, it must be confessed, goes far beyond an academic interest in the history of the institution which for so many years was easily the most orthodox and most influential seminary in the Presbyterian Church in the U.S.A. For even since its reorganization its influence upon the life of that denomination has been considerable, and we make no apology for our continued interest in the state of the denomination which so many of us were compelled to leave in obedience to our Lord Jesus Christ. Indeed, even if we were inclined to ignore developments in the old organization, we could not for we have been pursued relentlessly even in our exodus. Moreover, our particular interest in Princeton is timely in view of the recent reiteration of the old allegation that the issues involved in the departure of certain professors and directors from Princeton in 1929 were altogether personal or administrative as distinguished from doctrinal.

### THE CLAIMS OF PRINCETON

The appointment of Dr. Mackay may well serve as a test of the validity of the claim of loyalty to its historic position which has been made by the authorities at Princeton, notably in certain deliverances which were published in the *Princeton Seminary Bulletin* in Novem-

ber, 1929, a few months after Westminster Seminary had opened its doors:

"The reorganization of the Seminary undertaken and completed by the General Assembly was concerned only with the reorganization of the administration of the Seminary. It had nothing to do with its theological position, except to strengthen the safeguards whereby it should be held to the teaching of the Reformed Theology in accordance with the standards of the Presbyterian Church in the U.S.A."

"In the one hundred and seventeen years of its history, Princeton Seminary has stood with firm steadfastness for the propagation at home and abroad, and for the scholarly defense of Evangelical Christianity as formulated in the standards of the Presbyterian Church. In taking up the duties assigned to it by the General Assembly, . . . the Board . . . feels that it has a solemn mandate from the Assembly to continue unchanged the historic policy of the Seminary and to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its entire history."

The hollowness of these claims appeared at once in the fact that signers of the Auburn Affirmation were included in the membership of the new Board, apparently with the full approval of the other members. Fidelity to the historical doctrinal position of the Seminary was interpreted so liberally as to allow the inclusion in its governing Board of some who had joined in an attack upon the full truthfulness of the Bible and had given expression to a radical indifference to a number of the central facts and doctrines of Christianity, including the substitutionary atonement and the bodily resurrection of Christ. Consequently the subsequent appointment of professors whose writings set forth positions at great variance with the historic orthodoxy of Princeton was not without warning. (See the articles of Dr. Van Til in *Christianity Today*, Jan., Feb., 1933; Feb., Apr., May, 1934.)

### DR. MACKAY AND DR. STEVENSON

A comparison of Dr. Mackay's recent activities with the ecclesiastical policies which Dr. Stevenson advocated would suggest that the new administration will be marked by continuity with the old. Dr. Stevenson, not only through his position at Princeton but also through his connection with the Board of Foreign Missions and his activity as Chairman of the Committee on Church Cooperation and Union of the Presbyterian Church in the U.S.A., has had a notable part in broadening the stream of the historic life of his denomination until in its inclusivism it has burst its banks and wiped out the boundaries which the fathers had marked off in loyalty to the Bible. If one bends every effort to make a church inclusive, there can hardly be appreciation of a vigorous defense of consistent Christianity or of zeal for ecclesiastical reform.

Dr. Mackay served as a secretary of the Board of Foreign Missions until recently, and there is every indication that he found no fault with its policies. In the summary of his case against the Board of Foreign Missions Dr. Machen called attention to a number of disquieting utterances which had been made by Dr. Mackay (*Modernism and the Board of Foreign Missions*, 1933, pp. 52 f.). Dr. Machen's severe indictment of the Board of Foreign Missions as being "deeply involved in Modernist and destructive propaganda" has never been answered. Claims to the contrary have been made, indeed, but the approval of the Board by the General Assembly of 1933 proves the correctness of Dr. Machen's charges in view of the fact that this approval was given by way of adoption of a majority report which included among its signers one of the authors of *Rethinking Missions*.

If this connection with the Board of Foreign Missions left any doubt as to Dr. Mackay's stand in the church today, such doubt was completely removed by his active participation in the recent "National Preaching Mission" which was carried out under the auspices of the Federal Council. Dr. Mackay recently hailed the "Mission" as expressing "the essential unity of the Christian church in her Lord" and as having prepared the way for a great spiritual movement (*The Presbyterian Banner* for January 7, 1937). In the same issue of this magazine Stanley Jones disclosed the doctrinal indifference which was at the basis of this movement, as of nearly all of the modern agitation for church union:

"We have tried to transcend the controversy between Fundamentalists and Modernists. We have had both conservative and radical in our group but held together by a common loyalty to Christ and both devoted to the task of evangelism. . . .

"We have tried to head the Christian movement toward unity. A divided church has little authority in a divided

world on the subject of unity. The next great step within the Christian church is to come together. We feel that we have definitely headed the Christian movement in that direction."

### DR. MACKAY'S THEOLOGICAL POSITION

While Dr. Mackay has, therefore, very much in common with Dr. Stevenson so far as ecclesiastical policy is concerned, it appears that Dr. Mackay is rather distinctive in his theological interest. He shares in the revival of interest in some form of theology, but unfortunately his theology can hardly be identified with the historic theology of Presbyterianism. In an article which has appeared in *The Journal of Religion* for January, 1937, entitled "Historical and Superhistorical Elements in Christianity," Dr. Mackay blossoms out as a Barthian. This same point of view, though expressed more vaguely, also appears in an address which has been printed in the *Princeton Seminary Bulletin* for December, 1936.

Within the limits of this editorial it is neither possible to expound these articles in any detail nor to show comprehensively that Barthianism represents a serious departure from historic Calvinism. In the issue of THE PRESBYTERIAN GUARDIAN for January 9th Dr. Van Til shows how far Karl Barth's view of Scripture is from being in harmony with the traditional orthodox view. Certainly Dr. Mackay, even when he speaks directly of the Bible, is very far from setting forth the Bible as "the only infallible rule of faith and practice," the Word of God which a Christian believes to be true. His view rather seems to be that the Bible is merely an historical document in which the superhistorical may be recognized if only it is approached in the right way:

"The Bible is the chief document and source of historical Christianity. As a historical document it has sometimes been converted into an idol, taking the place of God and the eternal order. Subscription to a given interpretation has frequently been identified with the essence of Christianity. . . . The Bible gives up its secret only to those who approach God and the problem of life and destiny in the same spirit in which its writers did; and the strange new world within it, the world of God, the superhistorical world, breaks through the historical form only to the waiting eyes of sinners. . . ." (*Journal of Religion*, pp. 5 f.).

When Jesus told Peter at Caesarea Phillipi that he was not minding the things of God, evidently His concern, according to Dr. Mackay's view, was not to charge Peter with failure to attend to the Old Testament revelation of God's redemptive plan, which was to be realized through the coming of the Messiah, but rather to show that Peter needed "to possess a world view and a sense of values that conform with the mind of God as that mind has been revealed in Jesus Christ" (*Princeton Seminary Bulletin*, Dec., 1936, pp. 4 f.).

The Scriptures evidently cease to be regarded as a

completed revelation, given once for all, which is to be believed, and reflected upon, and witnessed to as a whole. The concern of the Christian is no longer to get the message of the Bible straight—to learn of the unfolding of the redemptive purpose in the history of Christ, both through prophecy and fulfillment—but to arrive at an attitude of mind like that of the various writers, and especially like the “mind of Christ,” and so to recognize the symbolic meaning of the history of Christ.

In short, this type of thought sets up a tension between the historical and the superhistorical, between the tem-

poral and the eternal, which makes the universe ultimately irrational. Such irrationality, excluding, as it does, both the right of systematic theology and the necessity and possibility of a real apologetic, undermines the life work of Charles Hodge and Warfield and the other great theologians of Princeton's past. Dr. Mackay may not draw all of the conclusions that Barth draws from his premises, but of the observation that he espouses Barthianism in its main outlines there can be no question. And no historian of repute can possibly maintain that Barthianism is in accord with the historic position of Princeton.

## Doorbell Rebuffs and Rebuttals

By the REV. ROBERT L. VINING

**A** MINISTER of The Presbyterian Church of America enters a strange city to open up a gospel work. Thither he has been sent by the Committee on Home Missions and Church Extension. In his hand he holds a list of names, compiled from supporters of Westminster Seminary and the Independent Board, subscribers to THE PRESBYTERIAN GUARDIAN, and other reliable sources, and hence presumably sympathetic to The Presbyterian Church of America. As he rings one doorbell he is greeted most cordially. At another he is icily received.

There follows a list of the more frequent objections raised against The Presbyterian Church of America, together with certain reflections by way of rebuttal. Owing to the limitations of space our answers are necessarily of the briefest and are simply suggestive, never exhaustive.

*Rebuff 1.* I detest controversy. I think we ought to continue as we are, and stop this deplorable bickering.

*Answer.* Except to belligerently-minded individuals, controversy is never pleasant. Nevertheless it is often absolutely essential if the truth is to be maintained. Did not our Saviour engage so freely in controversy with the Herodians, Pharisees and Sadducees on Tuesday of Passion Week that that day has been called the Day of Controversy?

The apostle Paul, who bids us to imitate him even as he imitated Christ, was a vigorous controversialist. The matchless creeds adopted at the coun-

cils of the early church, were born out of the throes of spirited controversy. Purity and peace are both desirable in a church, but as between the two, purity is preferable to peace, for peace without purity is contemptible.

*Rebuff 2.* I am opposed to another denomination. Instead of further subdividing, denominations ought to unite.

*Answer.* That there are some 200 denominations and sects in American Protestantism is indeed scandalous. Many of these divisions, however, arose from petty or trivial differences. The division which produced The Presbyterian Church of America occurred because the central truths of Christianity were being denied in the Presbyterian Church in the U.S.A. In order to maintain an uncompromising testimony to the saving gospel of the Lord Jesus Christ, and to the glorious fundamentals of our faith, a division simply had to take place.

*Rebuff 3.* I favor an independent or interdenominational evangelical church.

*Answer.* There are several outstanding independent churches performing a notable work for the Lord. Nevertheless, an independent church has two serious limitations. The first is the lack of blessed fellowship with sound sister churches, such as the fellowship enjoyed by the churches belonging to The Presbyterian Church of America. Independent churches are like homeless orphans. More serious is the lack of a comprehensive creed, and the absence of a higher judicatory to institute discipline should heresy rear its ugly head.

*Rebuff 4.* The issue is constitutional, not doctrinal.

*Answer.* This question has been fully discussed in the pages of THE PRESBYTERIAN GUARDIAN. Permit us to call two facts to your mind. Was it not of tremendous significance that, when the cases of Dr. Machen and other members of the Independent Board were heard before the Permanent Judicial Commission of the General Assembly of the Presbyterian Church in the U.S.A., four of the seven ministerial members of that commission were signers of the heretical Auburn Affirmation? The staunchest defenders of the faith were ordered suspended from the Presbyterian ministry by a Commission dominated by men who have assailed the essentials of our faith. Again, in the case of the Rev. John J. De Waard of Cedar Grove, Wisconsin, the doctrinal issue alone was involved. In loyalty to his ordination vows this faithful minister, having no connection whatever with the Independent Board, warned his congregation against the heretical contents of some of the publications of the Board of Christian Education, and of the Board of Foreign Missions, of the Presbyterian Church in the U.S.A. For that “offence,” his pastoral relationship with his people was summarily dissolved, flatly contrary to the desires of the great majority of the congregation.

*Rebuff 5.* Someone is lying. You declare one thing; influential Presbyterian leaders declare something entirely different.

*Answer.* You must decide which wit-

ness is most trustworthy. Will you believe the Modernist who asserts the Bible contains numerous errors, who would make God a liar? Or will you believe us, who earnestly endeavor to defend the inerrancy, the full trustworthiness of the Bible?

*Rebuff 6.* My pastor is sound.

*Answer.* You naturally assume so. Do you have positive proof? Can he be called truly sound or a true evangelical if he remains a part of a great ecclesiastical system, a system which has officially dethroned the Lord Jesus Christ as the Head of the Church. Moreover, by your gifts to the Boards of the Presbyterian Church in the U.S.A. you are supporting propaganda, some of which is literally leading precious souls of deluded men and women, boys and girls, into eternal damnation.

*Rebuff 7.* I am a worker in the church, an elder, a Sunday School teacher, and doing a great work.

*Answer.* Saul of Tarsus was exceedingly diligent in religious activities, but his zeal was not according to knowledge. Do you know the extent to which Modernism has engulfed the Presbyterian Church in the U.S.A.? At least nine missionaries under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. have been compelled for conscience' sake to resign from an organization whose work was sadly vitiated by Modernism. One hundred ministers have withdrawn from the Presbyterian Church in the U.S.A., convinced they could no longer effectively serve God in an organization which has become unmistakably apostate.

*Rebuff 8.* My ancestors have worshiped and labored in this church for generations.

*Answer.* It is true a certain church may have a very hallowed and precious association for you by reason of sacred memories. Yet, to the Samaritan woman, zealous for Mt. Gerizim, our Lord declared that worship is not primarily a matter of place, but of spirit. Many of us meeting in buildings woefully deficient aesthetically have experienced the joy of the Lord as we never did in a lovely church edifice. Can you longer worship God in a building over whose portals the awful word, "Ichabod," has been carved by an unseen Hand? Will you place more value upon bricks and stone than upon loyalty to your Saviour?

*Rebuff 9.* I am personally in sympathy with you, but my family is opposed to my making a change.

*Answer.* What said our Saviour? "He that loveth father or mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me."

*Rebuff 10.* I am too old to make a change.

*Answer.* Psychologically, it is more difficult for an elderly person to make a change than for a younger person. On the other hand, as we grow in years, we should grow in Christian convictions and in sturdiness of character. Questions of right and wrong do not vary with our age. God has no double standard, one for persons of

twenty, and one for people of eighty. Right is right whether you are twenty or eighty. Besides, the nearer we approach life's end, the more closely we should follow the Lord, so that we may be ready when the angel of the Lord comes to carry us Home, or be unashamed should Christ return. Consider Caleb, who, at eighty-five, asked for Hebron, because there were giants there!

A friend recently told me that he preached a message on the words of our Lord, "Lovest thou me more than these?" This is the grand reply to whatever objection is raised. Our ultimate decision depends upon our personal devotion and loyalty to the Lord Jesus Christ.

## The Creation of the Heaven and the Earth

A Study of the Opening Verses of Genesis

By the REV. EDWARD J. YOUNG

**W**ITH majestic simplicity the first verse of Genesis answers the question of the origin of the heaven and the earth. Skeptics and unbelievers may speak of the "riddle of the universe," but the Bible says that God is its Creator. This fact underlies all that the Scriptures teach. In both the Old and the New Testaments it is everywhere assumed that there is but one living and true God, who alone is "infinite, eternal and unchangeable," and who is the Creator of all things visible and invisible. To the Christian this doctrine of creation presents the only logical view of the world and of life, for it alone gives a rational explanation of the temporal universe. Forever does it dispose of the errors of dualism and pantheism, and thus is truly an Archimedean point upon which the Christian may stand to face the world. So clear, so concise and so dignified are these first words of the Bible that the Christian church has ever turned to them as the most sublime statement of the origin of the heaven and the earth.

### A Startling Translation

Has the church, however, been justified in deriving from these words a

doctrine of absolute creation? Does this first verse of Genesis really teach the doctrine of creation out of nothing? Or is it true that even here in the Bible we find naught but a dualism that would rule out the teaching of absolute creation?

These questions are by no means out of place, for in certain recent translations of the Old Testament this verse appears in truly strange garb. Startling, indeed, are these translations, for they make this first verse of the Bible tell us something entirely different from that to which we have been accustomed. Thus, for example, *The Short Bible* translates Genesis 1:1-3: "When God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters. Then God said, Let there be light!" Quite similar is the translation of Dr. Moffatt, "When God began to form the universe, the world was void and vacant, darkness lay over the abyss; but the Spirit of God was hovering over the waters, and God said, Let there be light."

Probably that which is most surprising in these translations is the fact that the first verse of Scripture is not treated as an independent state-

ment, but rather as dependent upon the thought contained in verse two. The meaning thus appears to be considerably changed. The doctrine of creation out of nothing seems to be ruled out altogether, and, instead, the verse is made to teach that at the beginning of God's creative activity, the material upon which God worked was already present.

For our part, we are decidedly of the opinion that this translation should be rejected. True enough, it is grammatically possible, but extremely unlikely. Even Wellhausen, strong as he was in his opposition to the conservative view of the Old Testament, speaks of this construction as a desperate one. As students of Scripture, our purpose is to discover the most natural interpretation of a verse, and not the most unnatural. That we are not mistaken in calling this translation unnatural is shown by the fact that not one of the ancient versions of the Bible employs it. Rather, without exception, they translate the verse in the manner familiar to us.

#### **Dangerous Implications**

It is indeed difficult in an article of this kind to point out the various objections to these "modernist" translations of Genesis 1:1, for to do so would involve a discussion of Hebrew grammar which would obviously be out of place here. Hence, we shall merely call attention to two dangerous consequences which follow from these new translations.

In the first place it should be noted that the emphasis of the first two verses of Genesis is shifted from God to the earth. The style of these two verses is similar to that of the remainder of the chapter, which, with stately simplicity, in brief yet truly grand declarations, proceeds from one concluded sentence to another, depicting the power of God in creation.

This has been changed, however, by these modern translations. No longer do we see statement after statement following one another in the first chapter and depicting God's creative agency, for this general order has been broken by the introduction of a complex sentence at the very beginning, which immediately focuses its attention upon the earth. Whereas in the King James Version, the emphasis is upon the word *God*, we note that God and His activity are now relegated to a dependent clause,

"When God began to create, at that time the earth was. . ." Thus our Bible at the outset becomes earth-centered and not God-centered. How at variance this is with the remainder of the first chapter! How at variance, indeed, with the remainder of the Bible!

Secondly, this interpretation, to say the least leads dangerously close to dualism. In opposition to this contention, however, it might conceivably be argued that the rigorous theism of the first chapter is not impaired by the translations under discussion. Is it not possible, so the argument might run, that at some time prior to the action spoken of in our verse, God did actually create the material which this verse says was existing when He began to form the heaven and the earth? Thus, originally there could have been a creation out of nothing, but such a creation is simply not mentioned here.

### The Machen Memorial Number

**A**DDITIONAL copies of the J. Gresham Machen Memorial Number of "The Presbyterian Guardian" are still available for general distribution. The demand for copies has been unusually heavy, and we are anxious that no one shall be disappointed. If you plan to order copies, either for personal use or general distribution, we suggest that you write at once to the offices of "The Presbyterian Guardian," enclosing your remittance at the rate of 10c a copy.

We regret to announce that the supply of copies of Dr. Machen's sermon, "The Church of God," is now completely exhausted. A very few copies of the sermon, "Constraining Love," are still available as this issue goes to press, but their number will soon be depleted. Requests should be sent promptly, and will be filled in the order received.

Such a supposition is of course possible, but extremely improbable. If such were the case, we should have no means of knowing it. However, from these verses we are not required to make such a supposition. In our interpretation of Scripture we must be extremely careful to observe that which our Confession of Faith calls "the consent of all the parts" of Scripture (I:5). Is it probable that the remainder of this chapter of Genesis would teach a high doctrine of theism and the first two verses leave room for virtual dualism? Simply because a translation is grammatically possible does not mean that it faithfully presents the thought of the original author. What we have in these modern renderings is a possible translation of Hebrew words, but not at all the thought that Moses had in mind when, by the inspiration of the Holy Spirit, he wrote them.

It was one of the glories of Calvin as an exegete that, in his interpretation of Scripture, he sought to understand a verse in the light of its context. Those who advocate the rendering of Genesis 1:1, 2 to which we are opposed, seem in this instance to do the very opposite. The harmony of the chapter is not preserved by these translations but rather, is seriously impaired. How utterly improbable that two verses should imply a virtual dualism, whereas the remainder of the chapter should so glorify and exalt the creative and formative activity of almighty God, that men have always found in its verses robust theism, pure and undefiled!

### Home Missions Committee to Hold Prayer Meetings

**B**EGINNING on Monday, February 15th, the Committee on Home Missions and Church Extension of The Presbyterian Church of America will inaugurate a series of regular monthly prayer-meetings on behalf of the work of the committee. These meetings will be held in the offices of the committee at 1212 Commonwealth Building, 12th and Chestnut Streets, Philadelphia, from 12.15 to 1 P. M.

The first service will be led by the Rev. Edwin H. Rian, General Secretary of the committee, and every member and friend of The Presbyterian Church of America is cordially invited to attend.

## Recent Tributes to Dr. Machen

Excerpts from a Few of the Testimonies That Have Been Received  
Since the Death of Dr. Machen

### H. L. Mencken

(Reprinted from the *Baltimore*

*EVENING SUN of January 18, 1937*)

**T**HE Rev. J. Gresham Machen, D.D., who died out in North Dakota on New Year's Day, got, on the whole, a bad press while he lived, and even his obituaries did much less than justice to him. To newspaper reporters, as to other antinomians, a combat between Christians over a matter of dogma is essentially a comic affair, and in consequence Dr. Machen's heroic struggles to save Calvinism in the Republic were usually depicted in ribald, or, at all events, in somewhat skeptical terms. . . . But he was actually a man of great learning, and what is more, of sharp intelligence. . . . He saw clearly that the only effects that could follow diluting and polluting Christianity in the modernist manner would be its complete abandonment and ruin. Either it was true or it was not true. If, as he believed, it was true, then there could be no compromise with persons who sought to whittle away its essential postulates, however respectable their motives.

Thus he fell out with the reformers who have been trying, in late years, to convert the Presbyterian Church into a kind of literary and social club, devoted vaguely to good works. . . . His one and only purpose was to hold it resolutely to what he conceived to be the true faith. When that enterprise met with opposition he fought vigorously, and though he lost in the end and was forced out of Princeton it must be manifest that he marched off to Philadelphia with all the honors of war.

My interest in Dr. Machen while he lived, though it was large, was not personal, for I never had the honor of meeting him. . . . Though I could not yield to his reasoning I could at least admire, and did greatly admire, his remarkable clarity and cogency as an apologist, allowing him his primary assumptions.

These assumptions were also made, at least in theory, by his opponents, and thereby he had them by the ear. Claiming to be Christians as he was,

and of the Calvinish persuasion, they endeavored fatuously to get rid of all the inescapable implications of their position. On the one hand they sought to retain membership in the fellowship of the faithful, but on the other hand they presumed to repeal and reenact with amendments the body of doctrine on which that fellowship rested. In particular, they essayed to overhaul the scriptural authority which lay at the bottom of the whole matter, retaining what coincided with their private notions and rejecting whatever upset them.

Upon this contumacy Dr. Machen fell with loud shouts of alarm. He denied absolutely that anyone had a right to revise and sophisticate Holy Writ. Either it was the Word of God or it was not the Word of God, and if it was, then it was equally authoritative in all its details, and had to be accepted or rejected as a whole. Anyone was free to reject it, but no one was free to mutilate it or to read things into it that were not there. Thus the issue with the Modernists was clearly joined, and Dr. Machen argued them quite out of court, and sent them scurrying back to their literary and sociological *Kaffeeklatsche*. . . .

It is my belief, as a friendly neutral in all such high and ghostly matters, that the body of doctrine known as Modernism is completely incompatible, not only with anything rationally describable as Christianity, but also with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes, possible to anyone not actually in jail for felony. It is, on the contrary, a corpus of powerful and profound convictions, many of them not open to logical analysis. Its inherent improbabilities are not sources of weakness to it, but of strength. It is potent in a man in proportion as he is willing to reject all overt evidences, and accept its fundamental postulates, however unprovable they may be by secular means, as massive and incontrovertible facts.

These postulates, at least in the

Western world, have been challenged in recent years on many grounds, and in consequence there has been a considerable decline in religious belief. There was a time, two or three centuries ago, when the overwhelming majority of educated men were believers, but that is apparently true no longer. Indeed, it is my impression that at least two-thirds of them are now frank skeptics. But it is one thing to reject religion altogether, and quite another thing to try to save it by pumping out of it all its essential substance, leaving it in the equivocal position of a sort of pseudo-science, comparable to graphology, "education," or osteopathy.

That, it seems to me, is what the Modernists have done, no doubt with the best intentions in the world. They have tried to get rid of all the logical difficulties of religion, and yet preserve a generally pious cast of mind. It is a vain enterprise. What they have left, once they have achieved their imprudent scavenging, is hardly more than a row of hollow platitudes, as empty as psychological force and effect as so many nursery rhymes. They may be good people, and they may even be contented and happy, but they are no more religious than Dr. Einstein. Religion is something else again—in Henrik Ibsen's phrase, something far more deep-down-diving and mud-upbringing. Dr. Machen tried to impress that obvious fact upon his fellow adherents of the Geneva Mohammed. He failed—but he was undoubtedly right.

### Albert C. Dieffenbach

(Reprinted from the *Boston*

*EVENING TRANSCRIPT of*

*January 9, 1937*)

**J.** GRESHAM MACHEN will be honored long wherever men understand his character and his mission. Those who disagreed with him knew his power. . . .

No other man equalled Dr. Machen in recognized command of the situation. That his passing brings into relief the lack of success of the great

religious adventure only slightly dims the significance of the fundamental character of the issue. There has not been and there will not be a surrender by the conservative Presbyterians. What Dr. Machen represented in doctrinal conviction is believed by a very large number of ministers and laymen. They will now gather about a new leadership. But Machen's name is secure.

Out of the historic issue of fundamentalism, which began about 1920 in the Northern Baptist churches but has continued unabated among a minority in the Presbyterian Church in the U.S.A., that is, the Northern Presbyterian Church, he emerges in death as the theologian and crusader, as learned and valiant a spiritual warrior as the Protestant church has produced in modern times.

Newspaper readers and the uninformed opponents of Dr. Machen within his own household have fashioned in their minds a characterization of the man which is in fact a caricature. J. Gresham Machen was a gentleman. That is the word. Born of an excellent family of the South, in Baltimore, Machen was a Christian after the Presbyterian order. And that means a living, doctrinal, cultured and spiritual faith. . . .

Now all that Machen ever did was to hold fast to the faith and insist that those of his denomination who had taken their vows should do likewise. He was unwilling to yield an inch to the trend of modern thought. That in his sight did not touch the eternal Word of God, unchanging and unchangeable. He had the scholarship to make himself read and heard. . . .

Whatever the developments may be, one must salute the great spirit of Machen who knew the height and depth and breadth of religion. Differ from him as one will, he was a Christian of apostolic ardor. He believed in the infallible Bible, the virgin birth of Jesus, the atoning sacrifice of Christ, the final and complete redemptive authority of God. Machen was not intolerant in the harsh sense. He was a lover of his fellows, a companion of the greatest charm, and he fought for what he believed was the truth always in the Christian spirit. Of course he did not tolerate what he felt was wrong, and no real person does. Tolerance after this manner is immoral and mean. Machen was a fundamentalist in the sense that he

would make his doctrines prevail if he could, but though he was a formidable protagonist, and stood defiant and sometimes vehement against actions that to him were ethically evil and intellectually subversive of Christianity, it is hazarding little to say that in all of his embattled career he did not forget his cause or himself.

It is very hard for most people who read thus far to understand how such a man, with his academic discipline in large part received in a liberal atmosphere, could be such a doctrinaire. But the writer, for one, can understand. Setting aside what Dr. Machen believed, which it is not suitable for me to estimate, I say it is of prior importance that he believed. He served his day by a deepening belief. He sought the truth diligently, devotedly, and with dedication. *Veritas Vos Liberabit.*

#### Pearl S. Buck

(Reprinted from THE NEW REPUBLIC of January 20, 1937)

ADMIRED Dr. Machen very much while I disagreed with him on every point. And we had much the same fate. I was kicked out of the back door of the church and he was kicked out of the front one. He retaliated by establishing a church of his own. The mother church was called the Presbyterian Church of the United States of America, but he gave his church a bigger name—the Presbyterian Church of America. Of course what he did not realize was that he could never have lived in a church. As soon as it had become an entity he would have had to compromise with this opinion or that, or more impossible still to him, with a majority opinion, and he would have had to break again with them all. One might say death was merciful to him, except I have an idea he enjoyed his wars.

The man was admirable. He never gave in one inch to anyone. He never bowed his head. It was not in him to trim or compromise, to accept any peace that was less than triumph. He was a glorious enemy because he was completely open and direct in his angers and hatreds. He stood for something and everyone knew what it was. There was no shilly-shally in him. His attacks were intelligently conceived and logically executed, with

a ruthlessness that was extraordinary in its consistency. In another age he would have burned people at the stake in serene confidence that he was serving his God truly. And so he would have been, for his God was a jealous God, and he served with a whole-heartedness of which only a few great spirits are capable. In a present world of dubious woven grays, his life was a flaming thread of scarlet, regardless and undismayed. He was afraid of nothing and of no one. Fortunately he was called to the limited field of Protestant religion. In the Catholic Church he might have become a dangerously powerful figure, and had he found his expression in politics, our country might have chosen him as the first candidate for dictatorship. It was therefore a comparatively mild matter that he merely hounded from the church those who held a creed different from his own.

The church has lost a colorful figure and a mind which stimulated by its constant contrary activities. He added life to the church, and it needs life. And we have all lost something in him. We have lost a man whom our times can ill spare, a man who had convictions which were real to him and who fought for those convictions and held to them through every change in time and human thought. There was a power in him which was positive in its very negations. He was worth a hundred of his fellows who, as princes of the church, occupy easy places and play their church politics and trim their sails to every wind, who in their smug observance of the conventions of life and religion offend all honest and searching spirits. No forthright mind can live among them, neither the honest skeptic nor the honest dogmatist. I wish Dr. Machen had lived to go on fighting them.

#### The Faculty of Westminster Theological Seminary

IN THE death of its chairman, Dr. J. Gresham Machen, the faculty of Westminster Theological Seminary loses a man of simple Christian faith. The home in which he was reared was a home of culture and refinement but first of all a home of child-like faith. In that faith of his childhood Dr. Machen continued to live and in the joy of the sufficiency of that faith he died.

Dr. Machen was a great Christian scholar. The Christian Faith was for him not something that he merely treasured for himself. The Christian Faith, he held, was of world-wide significance. It is the business of Christian scholarship to serve the exposition, the defense and the spread of the gospel. In his many publications, both popular and technical, Dr. Machen has set forth the Christian Faith and defended it against modern unbelief in a clear and forceful way. His great learning was ever at the service of his Lord.

Dr. Machen was a great teacher. Ministers of the gospel must be trained to preach the Faith to "Christ's little ones" within the church and without the church, at home and abroad. These ministers of the gospel must be equipped to preach the whole counsel of God in the midst of a modern, hostile world. Hence in all his many activities his work as a teacher always took first place. He taught by the contagion of his personality but more so by his detailed knowledge of fact and clarity of exposition. He knew the Scriptures and especially the New Testament as few have known it. His students learned of him to know and to believe the Bible as the Word of God. They learned of him to love to preach the gospel in its integrity and its simplicity.

Dr. Machen was a great preacher. True Christian scholarship, he held, "is important in order that we may tell the story of Jesus and His love straight and full and plain." With simplicity and lucidity, with eloquence born of conviction and of knowledge of the truth he brought the gospel unto men. No distance was too great, no audience too small for him; he truly loved the Lord.

Dr. Machen was a great defender of the Faith. He held that "the Christian life is founded upon Christian doctrines as set forth in the Word of God" and also that "the Christian religion requires and is capable of scholarly exposition and defence." Dr. Machen was peculiarly fitted to defend the Faith. His great heart sympathized with those who doubted. He had himself been harassed with doubt. He listened with patience to those who sought to defend a half-hearted Christianity. He had himself been "playing with the notion that a minimizing apologetic may serve the

needs of the church." But "later investigation and meditation" convinced him "that consistent Christianity is the easiest Christianity to defend, and that consistent Christianity—the only thoroughly Biblical Christianity—is found in the Reformed Faith." With painstaking research and scientific method Dr. Machen sought to defend the Reformed Faith which he loved so well. His publications in this field serve as source books for those who seek to follow him.

Dr. Machen was a great church leader. He was a man of penetrating vision. He understood the deadly "spirit of the age" as it is at work in the church of Christ. He set before himself and others the goal not of some half-hearted but of a thorough reform in the church. Every thought must be brought into obedience to Christ, the Head of the church. Seeing this great vision of a true reform in the church he consistently strove to reach his ideal. He allowed nothing to discourage him. When others hesitated or stopped short he went forward still. He was willing to pay the price of scorn and derision for the sake of Christ. Those who followed him followed him gladly; he led them always, and only, by the force of his reasoning and by free discussion. He disliked dictators in politics; in the church they were for him the enemies of Christ usurping His authority. By the clarity of his vision, the consistency of his effort, the honesty of his method, the enthusiasm of his work and the buoyancy of his spirit he was a never-failing source of inspiration to those who laboured with him.

### The Students of Westminster Seminary

MEMBERS OF THE FACULTY:

**A**T THIS time we as students desire to express to you our deep sympathy in the loss of your colleague and our professor, Dr. Machen. We rejoice with you in knowing that he is "present with the Lord, which is far better."

Already we sense a binding together in a renewed purpose to go forward in our preparation to proclaim and contend for the full gospel of our Lord Jesus Christ in loyalty to the principles of the Word. We are convinced that the things for which

Dr. Machen stood are of supreme and eternal importance.

Realizing the immediate problems confronting you as to the New Testament work for the remainder of this school year, we wish to assure you of our confidence in you and our desire to co-operate in whatever plans seem best. We are determined that the Seminary shall go forward, and to this end we assure you that your purpose is our purpose in the entire program of our school.

Praying for God's continued guidance and blessing upon our beloved Seminary according to the riches of His grace in Christ, we remain—

Yours in deepest sympathy,  
*The Student Association,*  
BURTON L. GODDARD, *Secretary.*

### Excerpts From Other Tributes

**F**OR his uncompromising testimony that "liberalism" was radically different from Bible Christianity, Machen suffered. But the gracious God, to whom he had committed himself and his cause, saw to it that, when he had borne enough, he was exalted to the Church above. He gave up everything for his faith; but the God in whom he believed was faithful to him in life and in death.

—THE REV. W. C. ROBINSON, D.D.,  
*The Presbyterian of the South.*

I admired him for his stalwart faith, his unswerving loyalty to Christ and the Bible, his clear and definite convictions, his unique and forceful way of stating his views, and his undaunted courage. . . .

—THE REV. PROFESSOR LEANDER S. KEYSER, D.D.

Dr. Machen knew the Truth. He was a wonderful expositor, fearless in his position, and left a lasting impression upon those who heard him. The Synod of Mississippi has had many outstanding men to appear upon conference programs over a long period of years, but never one that was heard with greater interest than Dr. Machen. The church and nation have sustained a great loss.

—R. L. LANDIS, *Director of Religious Education of the Synod of Mississippi, Presbyterian Church in the U.S.*

In a very true sense he gave his life for what he believed. In an age

when such firmness is far too rare, when goodwill and tolerance too easily slip into indifference, all real lovers of truth and right should feel above all a very real respect for so sturdy a soul. While others, who shared his convictions, temporized and compromised when the crucial test came, he held firm and paid the price; and we honor him as a steadfast example of faithfulness even unto death.

—THE REV. WILLIAM PIERSON  
MERRILL,  
*The Presbyterian Tribune.*

The cause of orthodoxy has lost its most prominent champion in our country, the church of Christ a truly great reformer, the Presbyterian Church of America its foremost member and leader, the students of Westminster Seminary a beloved teacher. . . . We knew him to be, not the pugnacious individual which his enemies imagined or pretended he was, but a most gentle and gracious Christian, a man with a tender and loving heart.

—THE REV. H. J. KUIPER, *Editor of*  
THE BANNER of the Christian  
Reformed Church.

I do not hesitate to say that he was the world's greatest New Testament scholar, and those who attempted to answer him were thrown back like waves that beat against an eternal rock. He was the greatest champion of the Reformed Faith of the world. . . . I believe Dr. Machen was also a man, as he would have to be, of intense convictions and wonderful courage. . . . Then Dr. Machen was a humble Christian. I do not know any man that I have ever known that was as truly humble before his God as he was. He was a man of principle; of course he was a man of intense Bible study. He was a man who gave his heart wholly and unreservedly to the Lord Jesus Christ. . . .

Here was a man who was the greatest of all in his life, and in his death generated a power that will almost pull down the adversaries of the Son of God and exalt Him and His cross high above all things, that men will return from the uttermost ends of the earth to be sprinkled with the blood of the Lamb of God that taketh away the sins of the world.

—THE REV. MAITLAND  
ALEXANDER, D.D.

He was the greatest theologian and defender of the Christian faith that the church of our day has produced. More than any other man of our generation, Dr. Machen tore the mask from the face of unbelief which parades under the name of Modernism in the Christian church. . . .

Like Paul he kept the faith delivered unto the saints, and like Paul's noble companion, Barnabas, "He was a good man, and full of the Holy Ghost."

—THE REV. CLARENCE EDWARD  
MACARTNEY, D.D.,  
*The Presbyterian.*

The immortality of the truths of which Dr. Machen was in his day the truest, ablest, and most uncompromising defender and exemplar will attach to him. While these truths live his name cannot die. . . .

A goodly number down in Mississippi remember Dr. Machen with honor and warm affection. They saw in him humility of spirit, love for the truth, courage of conviction. He and they loved the same Bible, as the gift to them by the Father above, they believed the same story as to the Virgin and the Baby; they looked together to Him, as the Lamb of God that taketh away the sin of the world; they had the same hope of the resurrection of their dead, and of life everlasting. They mourn that they shall see his face no more. They would ask, "Know ye not there is a prince and a great man fallen this day in Israel?"

—THE REV. J. B. HUTTON, D.D.,  
*The Mississippi Visitor.*

Our Presbyterian Church of America and Christians everywhere have lost a great leader and defender. He was a superb teacher, a helpful and clear writer, a forceful speaker, exceptionally endowed with penetrating and convincing logic, a thorough and exceptional Bible student and exegete, a deeply devout and reverent worshipper, a very humble servant of the Lord, remarkably steadfast in faith and courageously unyielding in principle. He was a tower of strength and a great help to Christians everywhere in this age of modernistic unbelief and apostasy.

—THE REV. EVERETT C. DEVELDE.

I regarded him, in point of scholarship, force of personality, and effec-

tive service, as the first Protestant minister in the nation; and in his lamented decease I feel that the cause of evangelical Christianity in this country has lost its ablest exponent and defender.

—THE REV. R. A. MEEK, D.D.,  
*formerly Editor of the New Orleans* CHRISTIAN ADVOCATE,  
*and of THE SOUTHERN METHODIST.*

(EDITOR'S NOTE: The following tribute is of unusual interest, since it was written by Dr. Conrad less than three weeks before his death on January 22nd, at the age of eighty-one.)

I am heartbroken over Dr. Machen's death. Oh, what a soldier he was! I know God has some brave man to take command. Dr. Machen did not have an opponent worthy to tie his shoes.

My prayerful interest abides with you all. I am still very critically ill. I may soon see Dr. Machen.

I sympathize with you.

A. Z. CONRAD.

I not only loved him as a personal friend, but I regarded him as the greatest theologian in the English-speaking world. The whole cause of evangelical Christianity has lost its greatest leader.

—THE REV. CASPAR WISTAR  
HODGE, PH.D.

I feel his rapture a universal loss. Had he not taught us to depend on the Lord so unreservedly, I would feel nothing less than despair about the fate of his work. I am sure you [the Faculty of Westminster Seminary] feel the same way and as men closest to him you will do your utmost to uphold the torch which has fallen out of his strong hands.

—THE REV. CHARLES VINCZE,  
*Minister of the Magyar*  
*Reformed Church.*

For many years he has been a most kind and interested friend to me in the writing in which I have been engaged, and I have had for him a warm admiration and profound wonder at his courage and power. I regard the loss of Dr. Machen to the cause of true Christianity as very great and to be truly mourned.

—CAROLINE ATWATER MASON.

# Your Memorial Subscription

## A Reminder

IF IT were possible for each of you to sit beside us in the offices of THE PRESBYTERIAN GUARDIAN, and read each letter that accompanies the gift subscriptions sent to us in memory of Dr. Machen, you too would thank God and take courage. Your loyalty, your sympathy, your hearty expressions of appreciation and encouragement have warmed us and inspired us to go forward under God to the achievement of the goal set for us by Dr. Machen.

You have told us eloquently of your esteem and love for Dr. Machen, and you have opened before our eyes new vistas of the greatness of his spirit. A few of your tributes are reprinted on other pages of this issue, that the unheeding world may know what manner of man this was whom now we seek to honor. To each of you who have written to us, to each of you who have sent memorial subscriptions to others in response to the letter enclosed with our issue of January 23rd and reprinted on this page, we want most heartily to convey our thanks. As a result of your tangible expression of sympathy and assistance this issue of THE PRESBYTERIAN GUARDIAN is reaching many hundreds of persons who formerly did not receive the magazine, and thus the influence, inspiration and information contained in it is touching the lives of many others with blessing, comfort, and cheer.

But although hundreds of names have been added to the subscription list in the last few weeks, there are

many of you who have not yet sent your memorial gifts.

Let me tell you of my last telephone conversation with Dr. Machen. It followed the third weekly broadcast of religious news presented over radio station WIP on the day after Christmas, and he called to offer com-

PRESBYTERIAN GUARDIAN into their hands? And how can we get it into the hands of the hosts of others, in other denominations, who should be receiving it regularly? How can our movement grow if the people are ignorant of the facts?

I never spoke with him again; but those words are still ringing in my ears. To spread the truth, to educate, to inform, to inspire, and to bless—these are the tasks to which Dr. Machen dedicated THE PRESBYTERIAN GUARDIAN. And to the accomplishment of those tasks the present editorial staff is unswervingly committed. But we cannot do it alone.

THE PRESBYTERIAN GUARDIAN must go forward. But it can go forward only with the full cooperation of every one of the present subscribers.

No doubt many of you who intend to have a part in this important work have merely delayed in sending in your subscriptions. If that is true in your case, why not use the reply envelope in the binding of this issue to send your memorial subscription now? This is our opportunity to honor the memory of Dr. Machen by fulfilling a desire that was very close to his heart. At the same time we will greatly aid in the building up of the

church and the edification of the saints, and the impact of THE PRESBYTERIAN GUARDIAN will be doubly strengthened. In this way we shall honor not only the name of Dr. Machen, but also the name of Dr. Machen's Saviour and Master, Jesus Christ our Lord.

—THOMAS R. BIRCH.

### To the Subscribers of "The Presbyterian Guardian"

Dear Friends:

This issue of "The Presbyterian Guardian" has been published in memory of Dr. J. Gresham Machen, as our tribute to a great Christian, a noble leader, and a true friend.

"The Presbyterian Guardian" was an enterprise very near and dear to his heart. Less than a week before he died he spoke of his longing that the paper might reach at least twice as many persons as at present. Will you assist us in achieving that goal?

Will you, as your memorial to Dr. Machen, send us at least a dollar, together with the name and address of some friend not now receiving "The Presbyterian Guardian"? To that friend we will send a card, informing him that he will receive a gift subscription as your memorial to Dr. Machen.

If every present subscriber will use the prepaid reply envelope in the binding of this issue to send at least one new subscription, that wish, expressed by Dr. Machen in the last week of his life, will be immediately realized. If you know of no one for whom you care to subscribe, we will send your gift subscription to one of the many names in our files of persons wishing the paper but unable to afford it.

Send more than one dollar if you can, for without your aid we face an immediate financial crisis. Few, if any, denominational papers are self-supporting, and we need your prompt help if this essential work is to continue.

This plan can only succeed in doubling our subscription list if EVERY PRESENT SUBSCRIBER sends in AT LEAST ONE DOLLAR. Dr. Machen gave his life for the cause he loved. Will you not do your part that the cause may continue?

Faithfully yours,

THOMAS R. BIRCH,  
Managing Editor.

ments and suggestions. How I wish, he said in closing, that our paper could this year reach twice as many people as last year! Certainly it is disappointing to realize that there are some members of The Presbyterian Church of America who have not yet subscribed. How can we get THE

# Strength in Weakness

A Meditation On the Eighth Psalm

By the REV. DAVID FREEMAN



Mr. Freeman

**M**AN is a weak creature. What more is he than a worm? But a man only knows this when he places himself before God. In himself he thinks he is much, when really he is nothing. Every feeling of haughtiness, self-sufficiency, and pride comes only when a man forgets God. Those who have entered into God's presence are the truly meek and humble.

How majestic and great is God! His excellency cannot be comprehended in words. Therefore it is fitting that a mere particle of dust, such as man, should stand in awe before Him. That heart is impoverished indeed that never exults in the greatness of God. When men grow so familiar with God as never to admire His character and feel abashed before Him, then their familiarity is not familiarity with God. Rather they are friendly with their own notions. The essence of true religion consists in a constant awareness of the nature and character of God. The God with whom we have to do is high, and mighty, and terrible in His doings.

## Man Exists for God

God does not exist for the creature. Men may not address Him as they will nor bring Him down to the level of their tastes. But man exists for God. It is for him to please and obey his Maker. A religion that is not God-centered is no religion at all.

Without reverence and admiration for God, all prayer is hollow and empty, and all sacrifice an abomination.

God is the highest object in the universe. He is above all that is, above all time, space and every category of being. Within Himself He is complete and perfect in grandeur and glory. There is no excuse for the modern lack of admiration of God. His glory and excellency are seen by the things which He has made. They plainly declare His exaltation and perfection.

## God Is to Be Admired

There is so much in God to be admired. David's soul is overwhelmed and he can only gaze heavenward in awe. Of all things in God which a sinful creature cannot fully comprehend in words is His marvelous grace. In nothing is God to be admired so much as in His condescension toward man.

Why should God notice man at all? Why should he have been created? God was perfectly complete and blessed without him. And when man fell, why should God still show to man a fatherly compassion and care? No wonder David was overwhelmed. His enraptured soul had not words to express fully such favor and mercy. It is in the mirror of God's special grace to sinners that man comes to see the exceeding greatness of His glory. For this man's highest praise falls short. Whoever is not amazed at the miracle of God bestowing honor upon as vile and miserable a sinner as man, is more than unthankful and stubborn.

## Strength Made Perfect In Weakness

To glory is added glory when the Psalmist is aware that God is pleased, through feeble man, to accomplish His works of power among men. It is not through the strong and mighty of this world that God accomplishes His purposes. He has rather chosen the weak things of the world to confound the mighty. Strength rests upon those who are humbly dependent upon Him alone. God uses such to still the enemy and the avenger.

The Saviour adapted the words of this psalm to silence the priests and scribes because they objected to the praises of the children in the temple. He said to them, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Men, and even formal religionists, have no use for any appearance of weakness. They cannot conceive of anything being accomplished without influence, the display of numbers, and human might and power.

They reckon not with the mighty Spirit of God who is not dependent upon the arm of flesh. With such feeble instruments as worldly-wise men despise, God has ever been pleased to accomplish good. The strongest enemy of God's kingdom is no match for the helpless and weak whom God delights to honor and use. When they are weak then are they strong.

You may belong to a despised few in the religious world. Power and display of greatness, in which you can boast, is not yours. But you have the truth of God on your side. His Word is your stay and the Lord Jesus is your portion. Then remember that it is through such God is pleased to bring His salvation to men, and to put to flight the armies of the aliens. For such conquests God alone receives the glory.

## Man's Glory Seen In Christ

All that man has is conferred. In the garden of Eden, as man came from the hands of the Creator, he was little distant from the heavenly state. The knowledge, righteousness, and holiness which man had at the first were God-given and not acquired. His excellency was all of God. That image is now marred, but yet in his fallen state there are remains of a former dignity and beauty.

In the New Testament the apostles, beholding what grace God has bestowed upon man, as here spoken of by David, seize upon this exhibition of God's fatherly bountifulness toward man in order to set forth the glory which is man's in Christ Jesus. Not all men, however, shall share in the restored heavenly favor. Only the faithful in Christ Jesus shall recover that which they lost in Adam (Heb. 2:6-9).

Outside of Christ man is lost and degraded. All grace that God has ever shown to man has been through the Redeemer. It is because of the dominion that is Christ's that man through faith in Him shall come to honor and lordship.

But if all things are subdued in Christ, then why does not man already have victory over death which is against him? Because not yet have all things been put under His feet. But when Christ shall deliver the kingdom to God in that day when He shall come again, then the faithful shall

share in complete victory.

What a kingdom and glory is ours in Christ! How richly does Christ adorn His body, the church! To what should such disclosures of grace and mercy lead us? Should not our hearts be kindled to follow after godliness and to celebrate His praise?

## Studies in the Shorter Catechism

By the REV. JOHN H. SKILTON

### LESSON 18

#### The Creation of Man

QUESTION 10. *How did God create man?*

ANSWER. *God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.*

#### The Summit of The Creation

HAVING dealt briefly with the work of creation as a whole, we must now consider in greater detail the creation of man. It would be well for us again to examine the general creation account of the first chapter of Genesis and the more definite narrative of the creation of man found in the second chapter with a view to determining the relationship between man and the rest of creation.

Let us note carefully the words of God's power effective in the creation of everything before man. Then let us consider the variation in God's words recorded in the account of the creation of man. Is the alteration in language possibly of great significance? In the work of creation is there a glorious ascent to a glorious summit in man?

#### Dominion Over the Creatures

An indication of man's superiority is given by his being granted dominion over creatures:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Genesis 1:26).

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28).

The Scripture, however, is not satisfied with giving us mere indications of man's superiority: it informs us in what that superiority consisted.

#### Body and Soul

The second chapter of Genesis tells us that God formed the body of man from the dust of the ground. Then He breathed into man's nostrils the breath of life—something not recorded as done in the case of the animals—and man became a living soul.

That man has both a body and a soul, two distinct parts or substances, one material, the other immaterial, is made very clear in Scripture. Consider, for example, Matthew 10:28:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

See also Isaiah 10:18. Compare Genesis 3:19 and Ecclesiastes 12:7; Matthew 6:25; Acts 7:59; II Corinthians 5:1-8; and Philipians 1:23, 24.

Some have advanced the erroneous opinion that the term "spirit" designates a third distinct substance in man. But the Bible uses both the terms "soul" and "spirit" as well as other terms like "heart" and "mind" to refer to the one substance. Look up the words for soul and spirit in a good concordance and make a study of the way in which they are used

one for the other and note that what is said of one is said of the other. Observe also that both terms are used of animals, and attempt to determine in what sense they are used.

In some passages fullness of expression may be employed or certain phases of the same immaterial substance may be designated by different terms, but the Scriptures no more teach a three part division of man than they teach that joints and marrow are distinct substances!

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

Study I Thessalonians 5:23; Luke 10:27; Jude 19; I Cor. 2:14-16; I Cor. 14:15.

What do you consider to be the meaning of these verses?

#### MATTERS FOR STUDY AND DISCUSSION

1. *Have someone review briefly the truths that man is to believe concerning God to which the Catechism has thus far introduced us. Show what effect denial of any one of them would logically have on the others.*

2. *What happens to the soul of believers after death? Will the soul ever be reunited to the body? The same body? Consult the Scriptures.*

3. *From Scripture and experience try to tell about the relationship between the body and the mind or soul. Does the body in any way affect the mind? Is the body subject to the soul? Is it in any wise independent of the will?*

4. *Why was man given dominion over the creatures? Does man have that dominion now?*

5. *Do you find any support in the following references for the view that man is composed of three elements, or would you be led by them to think of "soul" and "spirit" as representing the same substance? Genesis 35:18; I Kings 17:21; Acts 15:26; 20:10, 11; Psalm 31:5; Luke 23:46; Acts 7:59; Luke 8:55; I Peter 3:19; Heb. 12:23; Revelation 6:9; 20:4; Psalm 73:26; Matthew 6:25; 10:28; Ecc. 12:7; I Cor. 5:35.*

6. *Does Genesis 1:28 favor scientific progress?*

7. *Has Genesis 1:26 been thought by some to contain an intimation of an important doctrine? What other*

*Old Testament intimations of that doctrine can you cite?*

## LESSON 19

### The Image of God

QUESTION 10. *How did God create man?*

ANSWER. *God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.*

THE reason for man's original dominion over the beasts was the fact that man was created in the image of God.

"God said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26, 27).

Compare also Genesis 5:1-3; 9:6.

### Cautions

It will not profit us to seek for any profound difference between the meaning of the words "image" and "likeness." They are used in the sense of "an image that is like." Nor is it to be thought that since man has a body, God must also have had one. (Deut. 4:15, 16; Isa. 40:18; Rom. 1:23.)

### A Twofold Image

The Scriptures indicate that the image of God is twofold. It consists, first, in that which separates man from the beast, in man's possessing a soul or spirit. Man, being a spirit, is a rational, moral, and free agent. Though marred by the fall, this phase of the image has not been lost. (Gen. 9:6; I Cor. 11:7; and James 3:9.)

The image of God consists, second, in knowledge, righteousness, and holiness. The Larger Catechism, Question 17, after speaking of God's having endued man and woman with "living, reasonable, and immortal souls" says He "made them after his own image, in knowledge, righteousness and holiness, having the law of God written in their hearts and power to fulfill it." Passages indicating the moral excellence of man before the fall are Col. 3:10 and Eph. 4:24.

"And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:10).

"And that ye put on the new man

which after God is created in righteousness and true holiness" (Eph. 4:24).

Adam had not merely the ability to know, but was created with true knowledge. He was not only a moral agent but he was created truly upright and was in harmony with God's will. He was originally pure. He was holy.

This phase of the image of God was lost by man in the fall. Consider Rom. 3:11; II Cor. 4:4; Rom. 1 and 2; Isa. 64:6; Rom. 3:20; Psalm 51:1-5; Rom. 3:9-18; Eph. 2:3; 4:22.

### Created Perfect

Man in his original state was truly very good. Created mature, male and female, a being of two substances, body and soul, perfect in every respect, fitted for every circumstance, made in the image of God, with dominion over the creatures, he crowned God's creative work, and gloriously manifested the glory of Him who is worthy of all praise.

### An Opposing View

Opposed to the Biblical account of creation "after its kind," and to the account of the distinctive creation of man and to the whole Biblical revelation concerning God and the universe is the theory of evolution in its various forms. Evolution is quite acceptably defined as "continous progressive change, according to certain laws by means of resident forces." The change, the laws, and the forces of the evolutionist are regarded as independent of the God revealed in the Bible. The evolutionist may deny or ignore the existence of God, or identify Him and natural law or separate Him and law, making each "independent"; but whatever he does he is necessarily opposed to Christian doctrine at every point.

Some evolutionists whom a number of Christians regard as less offensive than others speak of evolution as a "method of creation," and suggest a possibility of combining their view of evolution and a belief in a creator, but their conception of a "God" and "creation" are radically different from Scriptural revelations. A few may think that in "theistic evolution" we find a solution to the question of origin, but to combine the two, "theism" and "evolution," is to be guilty of an absurdity. Dr. Cornelius Van Til has said, "If you mean by 'evolu-

tion' nothing more than what is wholly consistent with the specific distinctness of man, then you are a creationist and if you mean by 'creation' nothing more than a gradual emergence of the specific differentiae of man in distinction from the animal you are an evolutionist and would do better to go by that name."

For the Christian the Word of God is the only infallible rule of faith and practice, and God is the only authority. The believer is aware that no fact exists independently of God and that nothing can ever be discovered by man to overthrow the truth of God. Unbelieving men will misinterpret their experience and place erroneous constructions on certain "facts," but those who know in whom they have believed will know also that "missing links" must forever be missed.

And it is, of course, not surprising to the Christian that the efforts of evolutionists to find evidence to prove their theory have met with failure. We will do well to read *The Basis of Evolutionary Faith* by the Rev. Floyd E. Hamilton, in which the various strands of evidence bearing on the theory of evolution are considered and the theory shown to be not only unsubstantiated, but also in conflict with true science.

Many, in the blindness of the unregenerate state, will irrationally have "faith" in a theory without a particle of factual support and will worship the god "chaos." But the Christian, who has been enabled by the Spirit of truth to see things as they are, believes, and will always believe, on the basis of the highest of evidence, in Him who is a Spirit infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth, who executeth His decrees in His works of creation and providence.

### MATTERS FOR STUDY AND DISCUSSION

1. *According to the theory of evolution are miracles possible? Would Jesus Christ be regarded merely as a product of evolution?*

2. *Can man ever disprove the doctrine of creation? Can he ever prove the theory of evolution to be true? Who must be our authority?*

3. *What objection should be raised against the term "theistic evolution?"*

4. *Could a Christian ever expect to find our Lord's body entombed? Could*

he expect to find any evidence that would prove the Bible to be at fault?

5. Could any fact exist independently of God?

6. Why do many brilliant men have "faith" in the theory of evolution?

7. What should be the attitude of Christian young people in schools where evolution is taught and chaos worshipped?

8. If someone asks us to be "open-minded" concerning evolution and examine the evidences to see whether it is right or wrong, would we be justified in telling him at the start that we know evolution to be wrong?

9. Can a Christian be modest and have proper humility of spirit and yet be convinced that he is right and that the majority of men are wrong about certain matters?

10. Does it require courage to oppose the theory of evolution today?

11. What is being taught about the origin of man in the schools of your community?

12. Do you think that Christians should be forced to support non-Christian institutions of learning?

13. Does God approve of neutrality toward Christianity? Does Christ approve of neutrality toward Himself? Scripture?

14. Assign chapters in Professor Hamilton's book *THE BASIS OF EVOLUTIONARY FAITH to various members of the Young People's Society to be reviewed in the meeting.*

15. Have someone state the opposing views of God, of origins, of history, of sin, of the Bible, of the Lord Jesus Christ, and of eternity that Christians and evolutionists must hold to be consistent with their foundation principles.

16. Does the Bible tell us the date of creation or enable us to tell how long before the flood Adam was created? Consult the *DAVIS BIBLE DICTIONARY*. Are archaeologists finding it wise to date civilization back to a very great antiquity?

The second clause applies the first in the case of those who have died, such as Lazarus. For such, if through faith they have been joined to Him, physical death is but the gateway to a fuller and higher life, for they are joined to the One who controls resurrection and life. Clause three further applies clause one in the case of those still living. Physical death may come upon the ones now living, but no one that believeth in Him will die eternally (which may mean, will not stay dead physically, in view of the resurrection, or, will not undergo eternal death, in the spiritual sense). Consider the tremendous claims involved in this simple sentence of Jesus, that He Himself, who soon wept tears of sympathetic sorrow, controlled the eternal issues of life and death. Notice also, in this brief funeral sermon, the implied warning for all who do not believe, and likewise the implied invitation to them to believe, contained in the words "everyone who." His closing question applies the whole of the statement to Martha herself: *Believest thou this?* And Martha is joyously able to make answer. She "is in the position of having believed" (Greek) His Messiahship, His essential Deity, and that He is not of this world, but is coming into it from without. Just when she came to have this faith she does not say. But it has come to have new meaning for her. She is completely satisfied concerning her brother, and goes away to call Mary.

*Mary therefore, when she came where Jesus was, saw Him and fell at His feet saying to Him, Sir, if you had been here, my brother would not have died (32ff).*

In the Greek, Mary's opening sentence differs from Martha's only in the order of words. The pronoun "my" is moved forward to a place of slight emphasis. Hers was a sense of personal loss. Her emotional nature reveals itself as she throws herself at Jesus' feet, and in her loud "wailing." This emotion breaks out anew as she meets again her close friend. The fact that the sisters use the same sentence suggests that during Lazarus' illness they frequently said to each other: "If only He were here. . ."

*Jesus therefore, when He saw her weeping . . . groaned in spirit and shook Himself.*

Mary added nothing to her first sentence. Jesus made no reply. In the presence of such sorrow, words were

## The Sunday School Lessons

By the REV. LESLIE W. SLOAT

**February 21st, The Power of Jesus over Death. John 11:23-28, 32-44.**



Mr. Sloat

**J**ESUS saith to her, Thy brother shall rise again. Martha saith to Him, I know that he will rise in the Resurrection at the last day.

When Martha met Jesus after the death of Lazarus, her first words were: "Sir, if you had been here, my brother would not have died. And now I know that whatsoever you shall ask of God, God will give it to you." Opinions vary as to whether her tone was one of bitterness, or submission to the inevitable. Probably the latter is correct. Whatever had made Jesus tarry had been necessary. And now that He has come, He will be able to do something. The second part of her statement should be emphasized, rather than the first. Notice that her faith is in His ability to move God to action, rather than in Himself as an individual. Her final clause implies a request that He do something, but it is doubtful whether

she knew exactly what she did expect. Hardly what happened.

To this implicit request Jesus replies that her brother will rise again. But if that means only "at the last day," she is disappointed. Friends have been telling her that for four days, and she already knows it herself.

*Jesus said to her, I am the Resurrection and the Life. He that believeth in Me shall live, though he die; and everyone that liveth and believeth in Me, shall not die eternally. Believest thou this?*

With these words, Jesus draws her interest away from the tomb to Himself. He asserts (1) that the powers which bring about resurrection and sustain true life reside in Himself personally. This means (2) that apart from Himself the raising of Lazarus would be both impossible and meaningless. Therefore (3) she should look to Him for those things she feels have been lost through the death of Lazarus. Joy, peace, fullness of life,—these come from Him in a far higher sense than they could ever come from a restored Lazarus. All this is involved in His first clause.

inadequate. But as He looks at her, and then at the crowd of Jews with her, all "wailing" (which is the force of the Greek), He himself groaned. The word used here signifies anger and indignation, rather than sorrow. Why is He angered? Some have said it was the result of His seeing the fruitage of Satan's work so vividly portrayed before Him. Others have said rather that it was directed at the Jews who, wailing for a friend of His while being at open enmity with Him, must have been acting in an obviously hypocritical fashion. Perhaps there is some truth in both views. This indignant "groaning" appears again (38) as He sees these same Jews talking about Him.

*Jesus wept.* Contrary to the above, this word refers to the actual shedding of tears. He who controlled the powers of life and death, and who was immediately to call Lazarus from the dead, could yet as a perfect human being enter completely into the sorrows of others, and in full sympathy "weep with them that weep." How vividly John portrays both the humanity and the deity of Jesus.

The objection of practical Martha to the removal of the stone shows that she is now completely reconciled to the death of her brother. But Jesus indicates that there is still a greater glory.

*Father, I thank Thee that thou hearest me . . .* This prayer of thanksgiving before the event (1) focuses all eyes on Jesus, (2) illustrates the perfect harmony existing between the Father and Himself, and (3) answers the Jews who charged Him with blasphemy for claiming to be the "Son of God" (10:32-36). If He had blasphemed, God would not hear Him. If God heard Him, He had not blasphemed. The only God who could hear Him was the God of Israel, whom these Jews claimed as theirs. Jesus was thus bringing into open test in the presence of His enemies, and at the very door of Jerusalem, His whole ministry and His entire teaching regarding Himself.

*Lazarus, come forth. And he . . . came forth.* The claims of Jesus were true. He did indeed control the powers of life and death and resurrection. By the standards of the Jewish Law (Deut. 18:15ff) He was the true Prophet, for His words "came to pass." To reject Him now was to reject their own Scriptures as their rule of faith and practice. Many did in-

deed believe, but some went away and told the Pharisees. Some one has well said that, had Jesus not used the name of the man, He would have emptied all the graves of the world. Some day He will (5:28).

John's narrative is so Christ-centered that he tells us nothing of the joyous reunion among Jesus' friends. He turns immediately to the result of this for Jesus Himself, which was the solemn pronouncement of the High Priest, that He must die (49-50). By raising a man from the dead, Jesus sealed His own death warrant.

### February 28th, The New Commandment. John 12:20-33; 13:34-35.

**N**OW certain of those going up to worship at the feast were Greeks. These same came therefore to Philip, . . . saying, Sir, we wish to see Jesus.

These Greeks were apparently "proselytes of the Gate,"—Gentiles who adhered to the Jewish religion and believed in the true God, but who had not become circumcised, and were therefore not true Jews. It was among this class that the early church found its foothold (for example, Cornelius, Lydia and the Ethiopian Eunuch).

The first part of chapter 12 contains the story of Mary anointing the feet of Jesus, and the record of the triumphal entry, through which, by carefully fulfilling the Old Testament prophecies, Jesus declares Himself the promised Messiah and King of Israel. In connection with each incident, John takes occasion to give the Jewish response. In the former it was a determination that Lazarus also should die (10), and in the latter it was the despairing cry of the Pharisees, "The world is gone after Him" (19).

The request of the Greeks "to see" Jesus means, of course, to have an interview with Him. They could look at Him any time. Jesus' answer seems to indicate that in this coming of the Gentiles "to the Light" (Isa. 60:3) there is indication that the final period of His work on earth has arrived.

*The hour has come that the Son of Man should be glorified.* (Cf. 2:4; 7:30; 8:20; 13:1; 17:1.)

"The hour" so definitely spoken of, apparently refers to that period of time, appointed from all eternity, wherein the Son of God by His suffering and death would make satisfaction for the sin of the world,—the hour in which the Serpent would

bruise His heel, and He would bruise the serpent's head (Gen. 3:15). The "glorifying" spoken of in 11:4 refers to manifestation of divine power. The expression used here involves rather suffering. But through each the divine excellence was exhibited, in the former case through the attribute of strength, in the latter through the attributes of love and justice, as well as power in the resurrection.

*Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone. But if it dies, it bears much fruit.* (Cf. I Cor. 15:36ff.)

Jesus now solemnly introduces and illustrates the principle which governs all life that would reach its highest effectiveness. The fullest fruition comes with the greatest self-sacrifice. This is applied in three cases. First, in nature, a grain of wheat, though it has within it the principle of life, accomplishes nothing until it is separated from its environment, falls into the ground, and dies. Then it springs up into newness of life, and bears much fruit. This same principle is again true in the case of human life. That man who spends his entire energies shut up unto himself, loving his own soul, will lose that which he most desires to preserve. But if he sacrifices himself,—hates his own life in his effort for others,—he will save it unto life eternal. Really, of course, this is true only as our lives are dedicated in service to Jesus. But if we are so dedicated, we must follow our Saviour and our chosen Master. If we do so we have the promise that where He is, whether in suffering or glory, there will His servant be (cf. 14:3). Or, lifting this to the highest sphere of thought, he that honors the Son will himself be honored by the Father. Such is true discipleship (Matt. 16:24ff). Finally, Jesus applies the same principle in His own case, but in an even more personal fashion.

*And now is my soul shaken, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy Name.*

As He considers what this principle means in application to Himself, Jesus trembles and, as it were, asks what sort of a prayer He should offer. Should He say to His Father, Keep me from this hour? But that cannot be. For the suffering and death of this hour He had come into the world. It

was true of Him also, that except He fall into the ground and die, He abideth alone. In these words Jesus points out that all His previous ministry would have been unavailing in the task of bringing salvation to men. Here is the repudiation of the entire modernist structure of religion. He came not into the world to live for us, but to die for us. Without His death, His life is meaningless. It is through His death that life comes to us. And so the prayer He utters is rather, "Father, glorify thy Name." Would God that that desire might characterize every Christian,—the desire that through sacrifice for Christ, the Father might be glorified in us.

As Jesus uttered this prayer, a voice sounded from Heaven. Some heard merely a noise, and thought it thundered. Some half distinguished words, and thought an angel spoke. Jesus declared it was indeed a "voice," and added that it came not for His sake, but for theirs. In those words from above, "I have both glorified it, and will glorify it again," God places His stamp of approval upon what Jesus has done, and is about to do.

*Now is the judgment of this world; Now shall the ruler of this world be cast outside. And I, if I be lifted up from the earth, will draw all men to myself.*

Here is revealed the significance of this hour. The world, in the person of its divinely ordained representative, "the last Adam," is standing before the bar of judgment. That judgment will be, Guilty, let Him die! But through His death there will come deliverance to the captives. The ruler who usurped the throne of the world when our first parents sinned, will be driven without, even as our first parents were driven without the Garden on that former occasion. And in his place will stand up another, whose power will be not a driving but a drawing power. John interprets these last words of Jesus as signifying the manner of His death,—crucifixion. That does not exclude, however, their application also to His being lifted up to the place at the right hand of the Father, from which now He is drawing men unto Himself. The law of the former kingdom was the law of sin and hate. The law of Jesus' kingdom is the law of love, even as He loved us (13:34-35). Indeed, there in Palestine long years ago, "the hour was come."

## CEDAR GROVE CHURCH HOLDS INSTALLATION SERVICE AND DEDICATES NEW BUILDING

**T**WO days of profound thanksgiving crowned with joy the long summer of labor so freely given by the members of the Calvary Presbyterian Church of Cedar Grove, Wisconsin, toward the construction of their new church building. On January 19th the Rev. John J. De Waard was installed as pastor, and on the following day the building was dedicated.

More than five hundred persons attended the installation service, and heard a stirring address by Professor John Murray of Westminster Theological Seminary. The sermon was a careful exposition of the text of II Corinthians 4:1, 2. The Moderator of the Presbytery of Wisconsin presided and gave the charge to the people. The Rev. Oscar Holkeboer, of the Bethel Church of Oostburg, gave the charge to the pastor, and the Rev. John Davies, of Gresham, read the Scriptures and led in prayer.

The following afternoon, in spite of inclement weather, about 400 persons assembled at two o'clock to hear Mr. Murray speak on the history of the Presbyterian conflict. In the evening of the same day the auditorium, which comfortably seats 518 people, was again packed for the dedication service of the new church building, the basement of which has now been completed through the labors of the members of the congregation. (The story of the actual construction of the building will be found in *THE PRESBYTERIAN GUARDIAN* for January 9th.)

Mr. Murray chose as his text for the dedicatory sermon the words of I Peter 2:4, 5. He spoke of the foundation of the spiritual house, the building itself, and its purpose. Said Mr. De Waard, "It was a marvelous sermon, a sermon on God's own Word. Not one but very many of the people who heard this sermon were thankful to God that He has given us men who know how to preach the unsearchable richness of Christ."

The auditorium of the building measures 47 by 74 feet. The walls are constructed of cement block up to the ground level, with a seven-foot upper section of brown brick. The

east, southeast and northwest entrances of the superstructure to be built later, have been completed sufficiently to serve while the present auditorium is being used. The spacious interior with cream plaster in semi-rough effect presents a pleasing appearance and is well-lighted with numerous four-foot windows. A complete heating system, with air conditioner and fans, assures ample ventilation and heat. Modern water and sewage facilities, a large kitchen, and cloak rooms are features of the convenient arrangement. Oak pews with a seating capacity of 525 are now being used in the basement. The cost so far has been about \$18,000.

## THE REV. SAMUEL J. ALLEN ANSWERS A LOCAL HECKLER

**W**HEN Mr. A. E. Peterson of Minot, North Dakota, attempted to place the blame for the present unrest in the Presbytery of Bismarck at the door of the Rev. Samuel J. Allen he discovered that he had undertaken a battle that was more than he could handle. Mr. Peterson asked, in the pages of a local newspaper, "What is it all about anyhow?"

Mr. Allen told him.

Mr. Allen, in trenchant phrase and clear logic, explained as to a little child. He took up the "arguments" of Mr. Peterson one by one and demolished them in a letter published by the same newspaper that had previously printed Mr. Peterson's attack.

In conclusion Mr. Allen said, "I thank God that I am a propagandist; that I propagate the glorious gospel of Christ which is the only cure for sin-sick souls. I thank God that many have listened to that propaganda and accepted Christ as their Saviour under my ministry. I thank God that so many love the Lord Jesus Christ to the extent that they are willing to suffer for His name rather than compromise with sinful unbelief, regardless of the garb in which it appears.

"Mr. Peterson can have that shallow, soul-destroying, conviction-destroying peace which so many talk about in pious tones, but as for me, I want the peace of God in heart and soul which comes only through union with Christ and faithful adherence to His Gospel."

## PHILADELPHIA CHURCH LEAVES PRESBYTERIAN CHURCH IN THE U.S.A. BY UNANIMOUS VOTE

### Susquehanna Avenue Church First Hears Arguments of Old Organization

ON WEDNESDAY, January 27th, the congregation of the Susquehanna Avenue Presbyterian Church of Philadelphia met to consider two things: First, the resignation offered by the pastor, the Rev. James W. Price, who explained why he could no longer conscientiously remain a member of the Presbyterian Church in the U.S.A., and secondly, the future denominational connection of the church.

Earlier in the week officials of the Presbytery of Philadelphia of the old organization had met with the session and had made an abortive attempt to demonstrate that separation was unnecessary. This had been followed by a warning that, should the church withdraw in what seemed to them an "irregular" manner, the presbytery would waste no time in dealing summarily and vigorously with it.

At the congregational meeting a motion to accept the pastor's resignation and elect commissioners to presbytery met defeat by a vote of 55 to 31. Before voting on the next motion, which was that the church should remain in the Presbyterian Church in the U.S.A., a representative of Philadelphia Presbytery of that denomination was invited to speak and answer questions. Courteously he complied and strenuously he maintained that there was nothing wrong with the presence of Auburn Affirmationists in the church. With an ostrich-like refusal to recognize facts he steadfastly declared that no doctrinal issues whatever were involved in the decisions of the Syracuse General Assembly, and that really everything was very lovely.

Mr. Price then presented the opposing view which apparently appealed more successfully to the minds of the members, who then voted 76 to 0 to withdraw from the Presbyterian Church in the U.S.A. The session was instructed to protect the property rights of the congregation.

### The Portrait of Dr. Machen

WE HAVE received so many requests for copies of the unusual photograph of Dr. Machen, published in the Memorial Number, that we have made arrangements with the photographer to supply us with finished 8-inch by 10-inch enlargements, mounted and suitable for framing. These may be obtained through the offices of "The Presbyterian Guardian" for \$1.50 each, postpaid. Please allow us at least one week for delivery.

## SEVEN NEW CHURCHES NOW IN PROCESS OF ORGANIZATION

### Encouraging Progress Reported

#### Pittsburgh, Pa.

AS A direct result of the efforts of Dr. Machen, a group of Pittsburgh Presbyterians met on January 22nd for an information meeting in the home of Miss Anna Moody Browne, gathered the following Sunday for a church service in the Hotel Schenley which was addressed by the Rev. Robert L. Atwell, of Harrisville. Westminster Seminary student Cary Weisiger and the Rev. Edward J. Young, instructor in Old Testament in Westminster Seminary, have preached at subsequent services.

The group then met on Tuesday, February 2nd, to organize as a congregation which will probably affiliate promptly with The Presbyterian Church of America.

#### Trenton, N. J.

The Rev. Bruce Coie is now in charge of the group meeting in the New Jersey capital as a result of a rally addressed by Dr. Machen and the Rev. Edwin H. Rian. The first service was held on Sunday, January 31st, and the organizational meeting will take place on Friday, February 5th. Trenton is a city whose churches have, for the most part, maintained a definitely unfriendly attitude in the past toward all efforts of evangelical

Presbyterians. The establishment of a church is viewed by many as a signal victory at this time.

#### New York, N. Y.

Sensing keenly the need of a Manhattan church of The Presbyterian Church of America a small group of laymen have courageously laid plans for the formal organization of a congregation. Services are now being held on the third floor of the Master Institute of United Arts, 301 Riverside Drive. The Rev. Charles J. Woodbridge preached at the first service on January 31st, and on the following two Sundays the speaker will be Mr. Rian.

#### Harrisburg, Penna.

Largely as a result of the doorbell-pulling described so graphically on page 183 of this issue, the Rev. Robert L. Vining has been successful in establishing a group of Presbyterians who are meeting regularly each Sunday for worship. Mr. Vining reports that the members expect to organize as a church in the very near future.

#### Ocean City, N. J.

The Rev. J. U. Selwyn Toms has gathered together a number of Presbyterians in this seashore resort who now meet regularly, and expect soon to organize a church.

#### Waterloo, Iowa

The Rev. Edward Wybenga, a graduate of Westminster Theological Seminary, was recently appointed to this Iowa district as a missionary, and already has succeeded in establishing a group for worship. He reports that a congregation will soon be organized and will make formal application for admission as a particular church of The Presbyterian Church of America.

#### Camden, N. J.

The first services of a group which will organize in a few weeks as a congregation of The Presbyterian Church of America, will be held on Sunday, February 7th. The auditorium of the Women's Club of Camden, located at 424 Linden Street, has been secured for weekly services. This central district in Camden offers splendid opportunities for a much-needed work. At an informal meeting on Tuesday, January 26th, ten persons signed a doctrinal statement signifying their desire to be charter members of the new church. The Rev. M. Nelson Buffler, of New Jersey Presbytery, is organizing the work. A Bible School will convene in a few weeks.

## DR. MACHEN HONORED BY CALIFORNIA PRESBYTERY AT MEMORIAL SERVICE

**T**HE Presbytery of California of The Presbyterian Church of America, at a service held January 10th in memory of Dr. Machen, adopted the following statement of appreciation, sympathy and tribute:

"The Presbytery of California, Presbyterian Church of America, meeting in the Los Angeles Presbyterian Church, the afternoon of January 10, 1937, held a memorial service for our beloved brother and fellow-soldier, Dr. J. Gresham Machen. As a presbytery we sincerely express our deep regrets at the home-going of this mighty servant of God whom we loved so dearly. We can only say, 'Even so Father; for it seemed good in Thy sight.' Therefore do we rejoice that he is now with Christ which is far better. Our united prayer is that those who must share additional burdens once borne by our brother Machen may be given strength and courage to press on in the glorious work of our Lord and Saviour Jesus Christ. May the blood of this victorious defender of the faith truly become the seed of a glorious evangelical and evangelistic witness, known to the world as The Presbyterian Church of America.

"At this memorial service the entire offering which was presented to the Lord shall be sent to the Committee on Home Missions and Church Extension of The Presbyterian Church of America and to the Independent Board for Presbyterian Foreign Missions on which Board brother Machen served as President from its inception until November, 1936, and on whose Executive Committee he served until his death. The offering shall be divided equally between these two wonderful agencies which are being so signally used of the Lord. In taking this action we feel we are complying with what would be the sincere desire of our brother Machen; that the saving knowledge of Christ might the more effectively be proclaimed at home and abroad.

"Though much more could be said in praise of this man of God, of this we are certain: 'We know that to them that love God all things work

together for good, even to them that are called according to His purpose. For whom He foreknew, he also foreordained to be conformed to the image of His Son, that He might be the firstborn among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified; and whom He justified them He also glorified. What then shall we say to these things? If God be for us, who is against us?'"

## SOCIETY FOR CHRISTIAN SCHOOLS ORGANIZED BY PHILADELPHIA GROUP

**M**EETING in the Whittier Hotel, Philadelphia, on Monday, January 11th, approximately 140 persons heard the Rev. Professor Cornelius Van Til, Ph.D., of Westminster Theological Seminary, present the need for the immediate formation of Christian schools. The school system advocated by Dr. Van Til is under parental, rather than parochial, control. Dr. Van Til showed forcefully the danger of entrusting the children of Christian parents to the irreligious atmosphere and tendencies of present-day public school systems, and presented the clear imperative of a provision for the educational needs of the children of the covenant along lines that are rigidly in accord with Christian principles and doctrine.

At the close of the meeting Dr. Van Til answered questions on the subject of his address, and fifty-three persons signified their wish to become members of the proposed society. A committee of nine was appointed as a temporary Executive Committee to draw up a constitution and to advance the interests of Christian schools. Ministers of the Reformed Presbyterian and Reformed Episcopal Churches, as well as laymen of other denominations, are members of the Philadelphia society.

Parents are already indicating their desire and enthusiasm for Christian schools, and encouraging sums have been contributed to this end. Although it is not expected that such schools can be immediately started, many have caught the vision of the need, and look forward to the realization of this hope in the not-far-distant future.

## DR. A. Z. CONRAD DIES AT AGE OF 81; WAS MILITANT LEADER IN NEW ENGLAND

### 1500 Attend Impressive Funeral Service of Prominent Boston Congregational Minister

**T**HE Rev. Dr. A. Z. Conrad, pastor of the Park Street Congregational Church, Boston, for the past 31 years and conservative leader of Boston's civic and religious life throughout three decades, died Friday, January 22nd, at the Phillips House of the Massachusetts General Hospital.

Dr. Conrad, who was 81, had been seriously ill since last May, but appeared to be recovering after an operation performed January 11th. His wife, organist of the church, was with him when he died.

Approximately 1500 persons attended the impressive funeral service held on Tuesday, January 26th. The brief sermon was preached by the Rev. Harold J. Ockenga, co-pastor of the Park Street Church since last November, who took as his subject, "I am the resurrection and the life." Friends and admirers of Dr. Conrad crowded the auditorium and Sunday School room, and overflowed into the corridors and aisles of the church. Representatives of a host of denominational and interdenominational enterprises were present to pay final tribute to a well-loved leader.

Dr. Conrad was born at Shiloh, Indiana, in 1855, the son of a Presbyterian minister. He was graduated from Carleton College in 1882 and from Union Theological Seminary in 1885. That same year he was ordained a Presbyterian minister and appointed pastor of the Ainslee Street Presbyterian Church in Brooklyn, N. Y. In 1890 he accepted a call from the First Presbyterian Church in Worcester. He remained there for twelve years until ill health forced his resignation. After a three-year rest he yielded to the importunities of leading New England Congregationalists and answered the call to the Boston church.

Under his leadership the congregation of the Park Street church grew in membership and prestige. Firmly believing that a minister should take part in public affairs, Dr. Conrad was

an influential factor in New England civic life and instituted many effective crusades.

In his theology Dr. Conrad was a staunch and immovable conservative. Said Mr. Ockenga, in tribute, "Dr. Conrad was a mighty cedar of Lebanon who having fallen leaves a vacant place on the horizon. It will be long before any man can fill his place. He was a man of God, a preacher of power, an orator of no mean ability, a reformer and a revivalist, and this church was his first love."

## SOUTH DAKOTA CHURCH ACQUIRES NEW BUILDING

DECEMBER 14th, 1936, was a happy day for the members and friends of the Trinity Presbyterian Church of America at Bridgewater, South Dakota, for on that day a vacated church building was moved four and a half miles from the country into the middle of the town of Bridgewater. "It will never happen," said some. "It is impossible," said others. But the church was raised from its old foundations and, with the aid of several volunteer helpers, was moved into town and rested on a lot donated by a member of the congregation. The chimney that crumbled was rebuilt and a few alterations were made to suit the growing church.

The structure was formerly a Menonite church building, and had been abandoned for several years. The willing hands of many ladies cleaned up the ravages of many South Dakota dust storms. A piano was purchased by the Ladies' Aid, and on Christmas Sunday the first services were held. The church was filled to overflowing. A Christmas program was held on December 24th and was attended by an audience almost double the seating capacity of the building. In the spring the members plan to dig a basement and probably enlarge the church building. The purchase price of the church has been almost met by local subscriptions.

The Trinity Presbyterian Church of America was organized October 26, 1936, under the leadership of the Rev. Jack Zandstra. Its members withdrew from the First Presbyterian Church of Bridgewater when presbytery released Mr. Zandstra in Sep-

tember for spreading "fundamentalist propaganda" and refusing to support the Boards. The church doors were locked against him. Rather than force their way into the church the members peaceably seceded and met in the Commercial Club Rooms where services were held for ten weeks before the church building was obtained.

## NEW CHURCH ORGANIZED IN AMWEL, NEW JERSEY

ON JANUARY 20th the Calvary Presbyterian Church of Amwel (N. J.) was organized by those members of the Larison's Corner Presbyterian Church who wished, by joining The Presbyterian Church of America, to turn their backs forever on all association with the Presbyterian Church in the U.S.A. The group which formed the new church met in the home of one of the members, without hesitation formally organized the Calvary Church, and made application to the Presbytery of New Jersey for entrance into the fellowship of The Presbyterian Church of America.

On September 13, 1936, the Larison's Corner Church had declared itself independent of the Presbyterian Church in the U.S.A. There remained, however, two factions within this independent church: those who looked back to the old denomination and those who looked forward to uniting with The Presbyterian Church of America. Since this condition could not long continue without serious detriment to the spiritual life of the church a congregational meeting was called to determine the future policy.

This meeting was held on January 13th. After about three hours of unpleasant discussion the pastor, Westminster Seminary student Bruce H. Wideman, seeing the hopeless division of spirit decided to call together all those who were anxious to join The Presbyterian Church of America. These determined to abandon the church building immediately.

On Sunday, January 17th, 63 persons met in the home of one of the members. This group included every elder, nearly all the young people and most of the Sunday School teachers. There was real joy and peace in the hearts of all at the realization that

they had performed the will of Christ.

On January 24th and again on the last Sunday of the month 74 persons worshiped together as the Calvary Church of Amwel, in a former club house of the Ku Klux Klan situated just north of Ringoes, New Jersey, on the New York highway.

Commenting on the congregation's application to New Jersey Presbytery for admission as a particular church of The Presbyterian Church of America, Mr. Wideman said, "We believe it to be a movement ordered and directed by God Himself, and therefore one which will continue. Therefore, we have decided to unite ourselves to an organization which we know to be sound and firm in the faith of our Lord Jesus Christ."

## WISCONSIN CHURCH HOLDS SERVICE IN MEMORY OF DR. J. GRESHAM MACHEN

MORE than 450 people gathered in the Village Hall of Oostburg, Wisconsin, on January 10th to honor the memory of the Rev. J. Gresham Machen, D.D., Litt.D., whose life had been a source of unflinching inspiration to them. The hall was crowded, and many young people were present.

The service opened with Dr. Machen's favorite hymn, "When I survey the wondrous cross." The Rev. Oscar Holkeboer, pastor of the Bethel Church of Oostburg, preached on the subject, "Dr. Machen and Westminster Seminary," and it was evident that he both knew and loved his subject. In a simple but moving way he retold the story of the founding of Westminster Seminary and urged the people to continue their hearty support of the school.

Following Mr. Holkeboer the Rev. John J. De Waard addressed the gathering on the subject of "Dr. Machen and The Presbyterian Church of America." None left the meeting with an inadequate conception of Dr. Machen's unique place in the Christian world.

An offering of \$74 was received at the meeting and forwarded to the seminary as another indication of how enthusiastically the Wisconsin Presbyterians will continue to support those enterprises nearest and dearest to Dr. Machen.

## WESTMINSTER SEMINARY BOARD ELECTS PRESIDENT; PLANS TENTH ANNIVERSARY

**A**T A meeting of the Board of Trustees of Westminster Theological Seminary held on January 26th, the Rev. Edwin H. Rian was elected President. Mr. Rian has been serving as Field Secretary of the seminary in addition to his duties as General Secretary of the Home Missions Committee of The Presbyterian Church of America. Since the death of Dr. Frank H. Stevenson in 1933 Westminster Seminary has had no President of its Board of Trustees, and the election of Mr. Rian to this important office is one more clear indication that the seminary plans to go forward aggressively during the coming years.

A Committee of Nine was elected for the purpose of formulating plans for the J. Gresham Machen Memorial Fund (mentioned in THE PRESBYTERIAN GUARDIAN for January 23rd) and for the Tenth Anniversary of the seminary in 1939. The committee is composed of four members of the faculty and five members of the Board of Trustees: Professors R. B. Kuiper, Cornelius Van Til, N. B. Stonehouse and Paul Woolley; and Board members J. J. De Waard, F. M. Paist, E. H. Rian, H. A. Worcester and H. M. Woods. These members of the committee were given power to increase the membership to 21 or more.

Professor Cornelius Van Til, Ph.D., was elected a member of the Nominating Committee to fill the vacancy caused by the death of Dr. Machen.

## NEW BUILDING DEDICATED BY NOTTINGHAM CHURCH

**O**N JANUARY 17th, the dedication service of the new building of the Bethany Presbyterian Church of Nottingham, Pennsylvania, was held in an atmosphere of general thanksgiving. Dr. Cornelius Van Til preached the dedication sermon. The building itself is not a new one, but was erected some decades ago by a religious organization known as the Nottingham Band. The building is large enough to seat more than two

hundred people. It is unpretentious and unadorned, but suitable for its purpose and beautiful in its simplicity.

Sixty-five of the ninety-two members of the Bethany Church were formerly members of the Nottingham Church of the Presbyterian Church in the U.S.A. The Rev. Peter De Ruiter served as pastor of that church for five years. When the church reorganized as a member of The Presbyterian Church of America at its first annual congregational meeting on January 4th, 1937, Mr. De Ruiter was asked by a unanimous congregation to be its pastor.

Although there have been several services conducted at the laying of cornerstones of new churches of The Presbyterian Church of America, the recent dedication of the Bethany Church building is believed to be the first such service held by any congregation of The Presbyterian Church of America.

## EXECUTIVE COMMITTEE OF INDEPENDENT BOARD APPOINTS FOUR NEW MISSIONARIES

**M**EETING on Monday, January 25th, the Executive Committee of The Independent Board for Presbyterian Foreign Missions examined and appointed four new missionaries, bringing the total number now under appointment to twenty-seven.

Those appointed at the recent meeting are: Mr. and Mrs. Edward L. Kellogg and Mr. Charles George Schaufele, to serve in India; and Mr.

Henry D. Phillips, to serve in Peru. The men are all members of the Senior Class at Westminster Seminary.

The new appointments mean that six missionaries will soon be serving in India, and meeting the challenge recently accentuated by the emancipation decree of the Maharajah of Travancore. Mr. Phillips will assist the Rev. and Mrs. Lon D. Hitchcock in their work in South America.

## KENTUCKY CHAPEL HOUSES 24 FLOOD REFUGEES FORCED TO EVACUATE DWELLINGS

**T**HE Rev. J. Lyle Shaw, pastor of the Community Presbyterian Chapel of Newport, Kentucky, became the unsung hero of a little group of stricken refugees of the flooded area. Newport is just a few miles outside of Cincinnati, Ohio, and when the rains descended and the floods came, death and desolation walked abroad in Newport.

Promptly Mr. Shaw filled the little chapel with flood victims and undertook to care for them. Twenty-four persons found shelter there, after being forced to evacuate their homes, and twice every day Mr. Shaw ministered to their spiritual as well as their physical needs. Food was supplied by the local chapter of The American Legion.

Meanwhile, the water rose to within one city block of the chapel, and ceaseless prayers were offered by the little band of grief-stricken victims to the One whom even the winds and the waves obey.

The crisis is now passed, and a new type of courage is needed by these brave but bereft Christians: The courage to face long, wracking months of rehabilitation, the courage to trust God for strength, and to reconstruct by His grace the work of a lifetime that has been wiped out in a few tragic days. Christians everywhere are urged to pray and give in order that these, who have lost so much, may be helped in their struggle back to life.

The Community Presbyterian Chapel of Newport is the only mission chapel of The Presbyterian Church of America.

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