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Controversy

By the REV. ROBERT S. MARSDEN

General Secretary of the Missions Committees of The Orthodox Presbyterian Church

THE Orthodox Presbyterian Church was born through the travail of controversy, but a vast majority of the people who united in forming the church are peace-loving Christians who take no delight in a quarrel. Having fought one major battle, most of us looked forward to the establishment of a church in which all would live in peace because a doctrinal unity had been achieved. Such a hope has not materialized, for we have constantly been compelled to remind ourselves that the Christian life is a warfare from which there is no discharge and in which all must constantly contend for the faith once delivered to the saints.

The battle with the devil as he is represented by those outside the church is a comparatively easy one. To be sure, we have not always accurately determined whether it is the children of God against whom we are fighting or the children of the devil, and perhaps we have occasionally used words as weapons against the former which should have been reserved for the latter. Yet most of us, recognizing that many wolves in sheep's clothing have entered into the fold of the visible church, have reconciled ourselves to doing battle continuously against the hosts of darkness.

We have also learned that there is another kind of controversy in which we must be engaged. It is controversy within the church. Again there has been a temptation to seek peace in the church at the expense of the truth. May the Lord in His grace preserve us

from that kind of peace! The road of church history is strewn with the wreckage of churches which have allowed their love for peace to lull them into a peace with the devil. Witness the peace which exists within the great modernist churches of our day; there is hardly a ripple of controversy within them. If the history of the Christian church teaches us anything, it is that the church has grown the best and has been blessed most mightily in those periods when there has been the right kind of controversy within the church.

The controversies of the New Testament church are clearly discernible in the Book of Acts and in the New Testament epistles. The controversies in the early church, which led to the great church councils, were the sources of much blessing to the church for hundreds of years. When controversy over doctrinal matters ceased, the church entered into the dark ages for nearly a thousand years! Who can read the history of the Protestant Reformation without seeing that it was one constant controversy, yet who can deny that that was the period of the greatest blessing of the church and the period of the salvation of many precious souls for whom Christ died? When a church shuns controversy, that church has begun to die.

Since, then, we must have controversy within the church, how shall it be carried on? Shall it be carried on in the atmosphere of distrust of motives and suspicion among brethren, or shall it be carried on with

an earnest desire on the part of all to promote truth, to the glory of God? If a church is really to grow, it must ever keep a lively interest in acquiring Biblical truth and in applying truth to the situation in which the church lives. In the process of the acquisition of Biblical knowledge and the application of that knowledge, the sinful hearts of men will lead them, at least temporarily, to different conclusions. A controversy will thus inevitably arise if men really take doctrine, and the life flowing from doctrine, seriously.

It is true that, in the last analysis, no truth is really unimportant. Truth is a unity, and any error, pressed to its logical consequences, is ultimately destructive of all truth and, consequently, of Christianity.

Let us illustrate: There exist within our church a number of shades of opinion regarding how the Sabbath day should be observed. There is absolutely no difference of opinion regarding the principle of Sabbath observance, but only about how that principle is to be applied. There are some who accept what we might term the very "high" doctrine of Sabbath observance as expounded in the Westminster standards. That might be termed the official doctrine of our church regarding Sabbath observance. There are others who, in practice if not in theory, have a much "lower" doctrine of Sabbath observance than the Westminster standards countenance. Now Sabbath observance is not a matter of indifference, nor does it lie merely on the periphery of Christian thought. How one interprets the Sabbath commandment has much bearing logically on how one interprets the law of God, and how one interprets the law of God has much bearing logically upon how one interprets the work of Christ, and how one interprets the work of Christ has great bearing logically upon what one thinks of Christ Himself. It can probably be established by logic that what one thinks of the Sabbath colors one's view of all Christian truth! And so every error in doctrine, at any point, logically is destructive of Christianity. Yet we sinful beings all embrace in our thinking some error! How shall we then deal with one another? When we believe that a

brother, who sincerely professes the same Bible and the same creed as we do, has espoused a false doctrine, what shall we do?

Conceivably, we can proceed forthwith to anathematize him. He then in turn uncovers any false notions we may have and anathematizes us, until ultimately each individual is in a church by himself. Too often this method has been used in strong Christian churches. Or we might ignore differences which some of us think "non-essential", and tacitly agree not to discuss them. Ultimately everything then becomes "non-essential", and inclusivism runs wild until the church stands for nothing. Too often this method has been used in weak Christian churches. Or we might seek to convince one another of the truth through discussion in the church courts and in the religious press, as well as by individual conversation and correspondence, in order that our church may become purer in thought and in life. And when this method has been followed, it has built up great churches! It should be noted carefully that such a program of discussion does not constitute any abandonment of the whole basis of church discipline. Certainly one who willfully resists the clear teaching of the Word of God resists God and is to

be excluded from the church of Christ.

There must be controversy within the church. Yet it must be carried on with a recognition of our essential unity. Let no one who witnesses our controversy from outside the church think for a moment that it is an evidence of disunity; let us demonstrate to the whole world that our controversy is but evidence of our great unity and strength. Only if our essential unity is accepted as a fixed point can the controversies be conducted on the proper level. There is a strong presumption that the ministers in our church (to speak only of them, for convenience), most of whom have paid a great price to be in The Orthodox Presbyterian Church, all sincerely believe the Bible and all sincerely accept the Confession of Faith and Catechisms of our church as containing the system of doctrine taught in the Word. When controversies arise over interpretation of Scripture and the application of the principles of the Scriptures to the life of the church in our day, the essential doctrinal soundness of the ministers must be an accepted postulate. When a minister, for instance, advocates a course of conduct which we feel to be very bad, we should indeed use all legitimate methods to dissuade him from advocating such a course, yet we must recognize that he too intends consistently to embrace and propagate the system of doctrine we profess. We may think that the course which he advocates is unwise; we may even think that, if it succeeds, it will bring disaster to the church. Yet in his advocacy of it we must not conclude that he has suddenly departed from the faith.

If controversies can be carried on in this spirit, they will be a great blessing to our church. We can then discuss our differences of viewpoint dispassionately and as Christian brethren. Together we can then apply the truths we embrace and put them into practice. Temporarily the church may take an unbiblical position on some important matter, but if there is open and free discussion conducted along these lines, there is every prospect that ultimately wrongs will be righted and truth will triumph. To be sure,

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Hinduism in America Today

By the REV. GERARD J. KOSTER

Pastor of Marletown Reformed Church, Stone Ridge, N. Y.

IN THE religious columns of *Time* magazine dated July 3, 1944, is an article about the translation of *The Bhagavad Gita* (*The Song of the Lord*), a volume often referred to as the Hindu New Testament. The work of translating was done by Swami Nikhilananda. A "swami" is a Hindu monastic teacher. These paragraphs were especially interesting to me, since last summer I became acquainted with Swami Nikhilananda, who was vacationing in Stone Ridge with two other swamis and a few associates. These men were present at my ordination and installation services in August, 1943, and were also present at our worship service the following Lord's Day, when I preached an inaugural sermon on the words of Paul recorded in II Corinthians 4:5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake".

As the concluding paragraph of *Time's* article indicates, Swami Nikhilananda is a tall, slender Hindu, who speaks English fluently. He was trained at Calcutta University, and spent two years as associate editor of one of Calcutta's largest newspapers. Some time later, he took his vows in the Hindu monastic order of Ramakrishna. He came to this country in 1931, and eleven years ago opened a Ramakrishna center in Manhattan. There are eleven other such centers, located in important cities of the United States.

After meeting these Hindu monks at the ordination and worship services, I heard Swami Nikhilananda lecture a few times on Hindu philosophy. Most notable among these was the lecture he gave on "The Hindu View of Christ". Even more outstanding than this was the never-to-be-forgotten afternoon when, by invitation, I had tea with these men on the estate where they were being entertained. Incidentally, our setting on that porch was well-nigh ideal. Stone Ridge is located in the Rondout Valley which runs between the Catskill and Shawangunk Mountains. This is a location where "the invisible things of him from the creation of the

world are clearly seen, being understood by the things that are made, even his eternal power and godhead", thus rendering men without excuse when they refuse to believe in a sovereign God.

Let us come back for a moment to the lecture on the Hindu view of Christ. The general trend of the address may be gathered from the closing thought. The swami said that he firmly believed that, if Christ were present with us that evening, He would say to each one present, "You, Christian, worship your God; you, Mohammedan, worship your God". Every evangelical Christian will recognize in these words the oft-expressed Christ-denying thought that religions are like the spokes on a wagon wheel, or the roads going to Rome: they all lead to the same place.

After the lecture, an opportunity was given to ask questions. In the course of the discussion, I had occasion to ask the swami what was the Hindu source of the knowledge of God. He answered by changing the form of the question somewhat. The question as he answered it was, "How do we know whether or not an idea is true?" He then proceeded to give a threefold criterion for determining the validity of religious and philosophical truths. First, an idea in order to be proclaimed as the truth must have been regarded as a truth throughout the ages; it must be something which is and has been generally accepted. The second point is a bit obscure, but suffice it to say that it had something to do with the subjective nature of truth. The third requirement was that an idea, in order to be true, had to work; it had to find acceptance and produce results.

From this brief summary, it may be seen that for modern Hinduism, truth is man-centered. The educated Hindu will not accept a thought as true unless his fellow-men have accepted it throughout the ages, and unless he can see clearly that the idea will produce results in his scheme of things.

Often when Christians argue with unbelievers, there is an attempt to find common ground, a truth to

which both can subscribe. Consistent Christian argumentation says that this is impossible, for man is a sinner. He is not only tainted with sin, but he is also "dead in trespasses and sins". The unbeliever in an attempt to find truth begins with himself, and tries to find God. What he really finds is not the true God at all, but merely his idea of God. Satan tries hard and often succeeds in getting men to worship not the triune God of the Bible but a god who is the fiction of their own minds. Biblical Christianity says that man is a sinner, and so will never be able to find God, or any real truth, unless God reveals it to him. Biblical Christianity says that God is sovereign, really sovereign. The only way then in which God may be known is through revelation: revelation by God to fallen man. Notice, then, that we are right back at that most fundamental truth, that Christianity is a revealed religion. God has revealed Himself to men through nature and through the revelation which is deposited in His infallible Word, the Bible. The sinful, corrupt mind of man must never be made the source of truth. We must always think God's thoughts after Him; it is dishonoring if we think our thoughts independently of His revealed truth.

This is where our two-hour discussion with the swamis began that afternoon. Hindu philosophy must be wrong, because it has for its only support the finite, sinful mind of man. Christianity must be right, because on every hand it appeals to the authority of God Himself. Notice briefly what conclusions these Hindu minds have reached. As the article in *Time* points out, for the Hindu the highest stage of religious evolution is absolute non-dualism, in which man regards himself as one with God. The identity of the individual self with the Infinite may perhaps be called Hinduism's fundamental teaching. Such pantheistic ideas again run directly contrary to Christianity, for the Word of God indicates clearly that God alone is absolute and men are derivatives. God is the Creator, man is the creature; and this distinction will remain

throughout all eternity.

Now notice where Christ fits into the Hindu picture. During the history of the human race, when God sees that there is an unusual amount of evil in the world, He sends into it one of the emancipated souls who have become one with Him. Such souls are born from time to time to point men in the direction of truth. Masses of Hindus believe in about ten such great personages; the more scholarly, however, say that there have been perhaps thousands. The highest examples of such incarnations are the great world teachers such as Sri Krishna, Buddha, Jesus Christ, and Shankaracharya. That is why Jesus Christ, according to them, would say to the Hindu, "Worship your God"; to the Mohammedan, "Worship your God"; to the Christian, "Worship your God". And that is why the swamis observe regularly and piously such days as Christmas, Good Friday, and Easter: Jesus Christ is one of the incarnations of God who points to the truth.

With this religious philosophy the swamis have come to the United States. Often they claim to be a refuge (one which is unwittingly built upon sand) for bewildered "Christians" who are troubled because of the divisions in the Protestant church. "Truth is one; sages view it in different ways" is the inscription they have upon their altar. At about that same time last year, I met a nominal Presbyterian from New York City who was so taken up with their teaching that weeks later from her home she sent me typewritten notes of lectures she had heard.

Just the opposite is Biblical Christianity which begins not with the thoughts of men but with the revelation of God. It was my privilege that afternoon to present the gospel more fully than I had ever presented it before. We began with God as Creator, as the One who upholds all things by the word of His power. The fall of man was presented as clearly as possible. We soon came to Jesus Christ as the revelation of God in the flesh, who was sent into the world to express God's love; to satisfy His justice; to fulfill the demands of God by perfectly obeying God's law; to receive the punishment which we rightly deserved. It was pointed out that men are saved not by their own works, but by faith in Christ. For two

solid hours we conversed earnestly. Many and detailed were the questions; for example, one of them, as I remember it, was about the salvation of Old Testament saints.

As I got into my car, one of the swamis again repeated their motto: "Truth is one; sages view it in different ways". I replied with a revision: "Truth is one; therefore it can't be many".

When we thus present the gospel, we must always pray for the Holy

Spirit's blessing. He is the One who saves, by working faith in Christ in the heart of the unbeliever. He is the One who in the twentieth century can cause dead bones to live, as was the case in Ezekiel's vision.

The swamis will be back again this summer. Perhaps we will have another opportunity to go to them with the all-sufficient Saviour. "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

Are We Lawbreakers?

By the REV. THAYER A. WESTLAKE

Of the Reformed Presbyterian Church (General Synod)

IT IS a fact of history that dictators seize many powers which are to be exercised only if an "emergency" arises. When enough powers have been taken and there is no possibility of successful revolt, those powers are frequently rigidly enforced to serve the ends of the dictator. Hitler asked for and received many powers which were a "dead letter" upon the books until he knew that he was strong enough and that the time was ripe to enforce them.

A party or group of men may strive for dictatorial powers as truly as an individual—even in the United States. Religious pressure groups have brought many rulings and laws into existence which are a "dead letter" now but which, if enforced, would virtually hamstring Protestant religious efforts while leaving the adherents of Papacy practically untouched.

A test of Roman Catholic strength is to be seen in the draft ruling regarding theological students, and those who are to be classified as such. It is to be observed that this ruling was not annulled; it was simply not enforced. At the time of the next war, it may not be thought immediately expedient to enforce this ruling but, when the time comes, the ruling will be at hand and Protestant recruiting and training for the ministry in the present manner may be virtually ended.

Ask any chaplain if the most of the key officers in his corps are not Papists. He will probably also tell you that if a man is too evangelical he is likely to be shifted elsewhere, and if

the post is an executive one he will more often than not be replaced by a Roman Catholic. Of course, the number of chaplains is proportionate to the number of adherents in that branch of the service, but that means little if the appointment of chaplains is in the hands of men who naturally give the key positions to men of their own faith, or to those who are unconcerned about doctrinal differences.

Examine the bases upon which supplemental and occupational mileage rations are granted to clergymen. The most obvious fact is that rations are not to be used for proselytizing. No gasoline will be given for calling in new neighborhoods. Indeed, a pastor is not supposed to use his B or C coupons for travel between his home and his church. Nor are they to be used for church business, such as visiting the printer or arranging for a church supper. They are not to be used for pastoral calls upon absentee members. Apparently, the only legitimate use for B and C rations is for calls upon the sick.

It takes but little imagination to see how restricted the average Protestant pastor's efforts would be if these regulations were enforced, particularly when it is borne in mind that in the larger cities members frequently come to a church from great distances. The typical Roman Catholic and not the typical Protestant church was in mind when these rulings were framed, for the average Roman Catholic parish is usually that area within walking distance of the church. A priest need only use the car if he is hurrying to administer extreme unction to a dying

parishioner—and this is of course entirely legitimate.

Telephones are also allotted on a priority basis in these times. The telephone company states that the only reason the clergy are given service is that they may receive requests for calls upon the sick. (Here again the administration of extreme unction seems to be in mind.) Ask your pastor how many requests per month he receives over the telephone for calls upon the sick.

Ask him if ninety per cent. of his use of his gasoline and his claim for need of a telephone is not illegal according to the strict letter of the law. Can it be that we are allowing our-

selves to be legislated into the position of lawbreakers because we are first too ignorant of what is being done, and then too indolent to protest these matters—or is it that we really don't care, because we delude ourselves with the thought that "it can't happen here"?

Protestants must realize that it is happening here, and that it is every layman's as well as every clergyman's duty to protest the passage of such discriminatory and partisan laws and rulings. They must demand a return to the traditional Protestant principle of absolute equality for all religious bodies, with no favoritism shown to any.

Two Summer Bible Schools

OF THE ORTHODOX PRESBYTERIAN CHURCH

At Calvary Church, Middletown

ON SUNDAY evening, July 30th, the closing exercises were held for one of the most successful daily vacation Bible schools at Calvary Orthodox Presbyterian Church of Middletown, Pa. Before the school opened on July 10th for its three weeks of classes, Miss Margaret Duff called at several hundred homes and, in addition, met with the teachers to

make complete preparation. As the pupils were enrolled they were given arm bands which were worn about town and proved a good means of advertising the school.

The material published by the Orthodox Presbyterian Christian Education Committee was used for the school, with the addition of ideas received from the Troop School for Christian Soldiers manual published

by the Christian Publications Company of Harrisburg. At nine o'clock each morning one of the older boys in the school played "Assembly" on his cornet, and the children fell in line according to their companies. There were six companies in all, each having its company flag and captain. Standing in front of the regiment were the color bearers carrying the Christian flag, the American flag, and the Bible. During the outdoor opening exercises, salutes were given to the flags and Bible, and marching drill was held.

One hundred thirty-four boys and girls attended at least three days and were enrolled. The average daily attendance for the three weeks was one hundred five. Seventy-five received Troop School Certificates for having performed the work satisfactorily with no more than one unexcused absence. Several of the older boys and girls completed the memory work assigned and continued memorizing until they had learned nineteen answers to questions in the Shorter Catechism and fifty-five verses from the Bible. Over two hundred attended the closing exercises.

At Mediator Chapel, Philadelphia

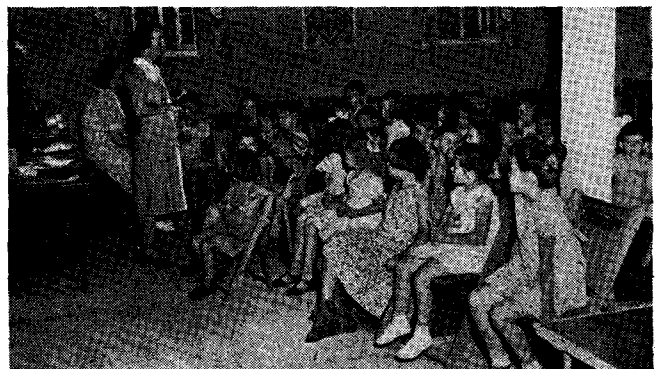
In spite of the prolonged heat-wave, and the lure of vacation days, an average of more than fifty children in the vicinity of Mediator Orthodox Presbyterian Chapel, Philadelphia, met for two and a half weeks of summer Bible school and surprised themselves by learning a lot and liking it.

The annual problem of "who-will-be-able-to-teach?" solved itself as four teachers volunteered to teach full time with the pastor, the Rev. James W. Price. Several others offered to give all the time they could—which



Children of the Troop School at Middletown, Pa.

Below: A classroom scene in the Primary Department at Philadelphia's Mediator Chapel.



turned out to be a great deal of time.

With sufficient teachers, half the battle was won. The other half was won by the excellent courses which the children studied. They were the lessons prepared by the Committee on Christian Education of The Orthodox Presbyterian Church. These lessons were a delight not only to the pupils but to the teachers as well, for they were prepared in detail with all the memory work, catechism and Bible study well integrated, and with all the work stimulating Bible study, not just entertaining and helping to pass time.

Competition ran high, especially among the Juniors, in trying to out-memorize each other. With a very few exceptions, they all completed their memory work: They were able to say each verse perfectly and give the reference, and repeat the required catechism answers. Most of their "targets" showed a perfect score.

The Sword Drill was probably the favorite period of the Juniors and Intermediates, and was decidedly worthwhile. Some, who at the beginning of school did not know what a chapter or a verse was, were quite expert at locating verses by the end of school.

The large majority of children were in the Beginner-Primary Department. There was no doubt in anyone's mind as to the value of trying to teach such little youngsters when, at the closing exercises, they demonstrated what they had learned.

The immediate visible results are an increased interest in the study of the Bible noticeable in Sunday school, and two new Sunday school pupils. The real results God alone knows, who knoweth the end from the beginning, whose Word will not return unto Him void, but will accomplish that which He pleases, and will prosper in the thing whereto He sent it.

Armed Forces Christian Alliance.

We do thank God upon every remembrance of Chaplain Wade's visit to our city and many of our own missionaries in the Solomons likewise thank God for him and his unqualified stand for Jesus Christ.

GORDON L. BLAIR

Grand Rapids, Mich.

TO THE EDITORS:

Enclosed find check for two dollars to continue my subscription begun recently on your three-month new subscriber plan. Although we are a Christian Reformed home, nevertheless we find the happenings of your church interesting and instructive. Besides, we are being edified by the many feature articles and editorials that appear in your paper.

JOHN H. PIERSMA

Vineland, N. J.

TO THE EDITORS:

My hesitation in re-subscribing to THE PRESBYTERIAN GUARDIAN is due to the fact that I am not in sympathy with some of the policies and beliefs of The Orthodox Presbyterian Church. No, I am not a Modernist—far from it—nor am I a radical in my views and beliefs. I do not believe in predestination as the denomination views it, and if many of the articles in your informing and well-edited paper are typical of the denomination as a whole, then I surely feel said denomination is becoming far too proud of itself and needs to recognize the fact that there are many other true Christians in the world just as loyal to the Word of God and to the Living Word as they are. As a denomination we are, I fear, almost worshipping ourselves or our Calvinism or form of doctrine. In this connection, see Mark 9:38-40 and Gal. 3:26-28.

Note second paragraph of Professor Woolley's article "Discontent". The group which left are just as good, fine Christians as any in The Orthodox Presbyterian Church. Also, how can the new Christian University be called undenominational when it is to be run by heads from very definitely Reformed denominations?

A DISSATISFIED SUBSCRIBER

Chicago, Ill.

TO THE EDITORS:

Just peeked into the August 15th GUARDIAN last night. Woolley can surely stir up a hornet's nest. Aren't we OPCers terribly sensitive? I am for a free press and for exposing any ills in the church. I think this controversy will prove very good medicine to the church.

JACK ZANDSTRA

From the Editors' Mail Bag . . .

Excerpts From Letters to THE PRESBYTERIAN GUARDIAN

Baltimore, Md.

TO THE EDITORS:

"Let's wake up the bears!" After a Sabbath evening of unrestrained hilarity, a group of socialites went to the zoo in New York, climbed over the guard railings, and woke the polar bears. Naturally irritable in summer, the bears attacked the visitors who had reached above the protective screen to dangle a hat and a handkerchief. An attractive girl, her senses perhaps not at their keenest, discovered too late that her arm was between the jaws of a raging beast.

But how many foolish people today, their spiritual senses dulled by prayerlessness, climb over the guard rails imposed by Scripture to play with that beast called Modernism. Orthodoxy may seem tame and uninteresting to such people, but it is the place of obedience and safety. As far as we are concerned, the Devil is bound for a thousand years. This is the happy result of being "sober and vigilant".

EDWARDS E. ELLIOTT

Oostburg, Wis.

TO THE EDITORS:

I have been enjoying the GUARDIAN for the last three or four months more than at any time, as the articles seem to be more for laymen and not ministers alone. I hope

your paper will continue to print articles we, the common people, can read and understand.

ROBERT J. TENPAS

Denver, Colo.

TO THE EDITORS:

I thank God for Westminster Seminary. It was there I was brought out of the man-centered mazes of Arminianism into the glorious certainty of Calvinism. There I learned that the most important fact in the world is the sovereign triune God, and that the whole of life is for one sublime end—the glory of that God. I saw Westminster stand staunchly for these truths when so to stand seemed the end of all things. She won my love then. To the best of my knowledge she is still standing for those truths, and she has my love now. May God give her grace to hold her banner high through fire and flood, for in these truths only is there hope for this sinful, hell-doomed world.

W. BENSON MALE

Auckland, New Zealand

TO THE EDITORS:

Many thanks for forwarding us THE PRESBYTERIAN GUARDIAN at the request of Chaplain E. Lynne Wade. It is read with interest and profit by us all here at the

The Presbyterian Guardian

EDITORIAL

The Warfield Books

OVER sixteen hundred books by B. B. Warfield have been sold within a few weeks, and the orders are still coming in at a steady rate. That is a record of no small significance. It is true that these volumes are being offered for a very small price, yet we are bold to state that very few modernist "best sellers" can match that sales record.

Why have so many purchased these Warfield monographs dealing with profound theological subjects and written many years ago? The obvious reason is that Dr. Warfield was one of the greatest Calvinistic theologians ever produced by American Presbyterianism—in fact, many contend that he was the greatest. His incisive, careful and exhaustive exegesis of Scripture and his thorough understanding of the system of truth of the Bible which he has expressed in a clear style make it easy to understand his preëminence among American theologians. No one can study these writings without being conscious of the fact that he is learning the deep things of the Word of God from one who believes that Word and who has been enlightened to a remarkable degree by the Spirit of God. In other words, these books merit attention and the Christian public knows it.

Perhaps we are reading into this remarkable sale of books what we would like to see when we assert that there is a resurgence of interest in Calvinism and in theology. Barthianism, no doubt, has helped to renew this interest because some of its advocates maintain that Barthianism is a revival of Calvinism. The truth is that Barthianism is one of Calvinism's most deadly and subtle enemies. Nevertheless, this reëmphasis upon theology has driven many to a renewed study of genuine Calvinism in the writings of one of its ablest representatives. At least, we hope that this is true.

We have ordered nearly all of the remaining copies, both bound and unbound, which are at present in the hands of the publishers. There are about thirty-six hundred, and after these are gone there will be no further opportunity to obtain such a bargain. —E. H. R.

"The Southern Presbyterian Journal" and Union

IN AN ever increasing tempo, *The Southern Presbyterian Journal* has been marshalling its forces and train-

ing its guns on the attempt of the leaders of the northern Presbyterian Church in the U.S.A. and certain members of the southern Presbyterian Church in the U.S. to effect a union between the two churches. In recent months the number of articles on that subject has increased and the vigor of the opponents of union has created a warm glow in our hearts. Here is a journal that is championing the standards of the southern church—the Westminster Confession of Faith and catechisms—in opposition to the proponents of union in the northern church who pay lip service to those standards but really do not believe them.

In the April issue of that magazine, Major W. Calvin Wells wrote a very able article on "Church Union" from a layman's point of view. Since that time, the article has been reprinted in pamphlet form and has had very wide distribution. The August issue of the *Journal* contains an editorial by Dr. H. B. Dendy, the editor, on "Forces Disrupting the Churches". Dr. Dendy concludes by stating, "Yes, the two great forces disrupting the Southern Church today and which bid fair to bring a division in our Church are the Federal Council of Churches and the Proponents of Union with the U.S.A. Presbyterian Church".

At times we wonder how long the protagonists of union in the northern church can continue to hold out hope of bringing about a wedding of the two communions. Ever since 1865 the liberal element in the northern church has been making overtures to the southern church, but these overtures have produced little more than committee meetings. At the present time, however, there are some leaders in the southern church who are keenly interested in joining forces with the northern group. In fact, it is our belief that a goodly number in the South are ready to unite right now. Consequently, we rejoice that there is an able and loud protest being made against such a move.

Why are we so interested in seeing opposition to this union? The answer is plain: The Presbyterian Church in the U.S.A. is under the control of those who do not adhere to the Bible as the Word of God and to the Westminster Confession of Faith. This is not an unfounded charge but one that has been substantiated with facts

Westminster Opening

THE sixteenth annual opening exercises of Westminster Theological Seminary will be held on Wednesday, September 20th, at three o'clock on the campus at Willow Grove Avenue and Church Road, near Chestnut Hill, Philadelphia. The address will be delivered by the Rev. Nicholas J. Monsma, pastor of the Second Christian Reformed Church of Paterson, N. J. His subject will be: "Minister of the Word of God".

Attention is called to the fact that bus route X now passes the seminary campus. On the afternoon of the exercises, buses will leave Germantown Avenue at Mermaid Loop at 1.52 and 2.36. For those coming from the opposite direction, buses will leave Glenside and Keswick Avenues, Glenside, at 2.11 and 2.55.

All friends of Westminster Seminary are cordially urged to be present at this important occasion.

in THE PRESBYTERIAN GUARDIAN and elsewhere over a period of years. On the other hand, the southern church is not entirely free of modernist tendencies. We are convinced, however, that there is much more faithfulness to the Bible in that church and we hope that the conservatives can secure control of the denomination. If any union takes place, the southern group will be swallowed up, for it is only one-fourth the size of the Presbyterian Church in the U.S.A. and Modernism will reign supreme in the united church.

Accordingly we bid Godspeed to the efforts of *The Southern Presbyterian Journal* to keep the southern church true to its creed and separated from any compromising union movements.

—E. H. R.

A Tribute to President Louis Berkhof

THE Rev. Louis Berkhof, president and professor of Calvin Theological Seminary, Grand Rapids, Michigan, will retire from active duty in that institution this month, after serving continuously as a teacher since 1906. His spiritual, mental and physical powers remain excellent, but the rule of his church requires retirement at a certain age, and he has graciously bowed to that precedent.

We have not known Professor Berkhof intimately nor long, but we have always had a distinct admiration for his theological writings. Without question he has made one of the best contributions to theological literature of any minister of the Christian Reformed Church in America. While he has written such works as *The Assurance of Faith*, *A Manual of Reformed Doctrine* and *Vicarious Atonement Through Christ*, yet it is primarily his *Reformed Dogmatics* which has made American Christianity his debtor. This is a fine compendium of systematic theology from the Calvinistic viewpoint; in fact, in our judgment, it is the best of its kind produced in America in the last fifty years.

We salute this loyal son of the Christian Reformed Church and pray that he will continue to use his talents in writing of our glorious faith.

—E. H. R.

Controversy

(Concluded From Page 246)

we must be careful that controversy does not consume all our energies—or nearly all of them—and, indeed, we are not all called to engage equally in all controversies. Yet we should all welcome discussion when it leads us to a deeper knowledge of God as He has revealed Himself, and when it leads us to a more complete conformity to His will. Then we, as individuals and as a church, can expect His blessing, and then we can believe that success will attend our efforts.

Over a period of years many controversies will arise in the church. A few of them are now emerging: How shall we apply the governing principle of worship? with whom shall we cooperate, and how far? who is responsible for theological education? what are the governing principles of Christian education? what kind of evangelism is Biblical? Many others will undoubtedly arise as the years go by—the millennium question needs further to be studied; the whole doctrine of the church needs clarification; the validity of certain theories of missions needs to be studied. These, and many other subjects, will undoubtedly cause some sharp controversy. May these controversies be conducted aright, and may the clarification of Biblical truth which they produce redound to the glory of God!

Warfield Books Delayed

WE sincerely regret to announce that there will be a much longer delay than was expected in filling orders for five of the nine books by B. B. Warfield which THE PRESBYTERIAN GUARDIAN is selling at the unusual value of \$1.50 a volume.

Due to unforeseen difficulties encountered in the bindery, the publisher will not be able to supply us with any more copies of the following five books until about November 1st: *Studies in Theology*, *Biblical Doctrines*, *Christology and Criticism*, *Calvin and Calvinism*, and *Tertullian and Augustine*.

As this issue goes to press, we still have a few copies of the other four volumes: *The Westminster Assembly and its Work*, *Critical Reviews*, *Per-*

fectionism (Vol. 1) and *Perfectionism* (Vol. 2). Even these, however, are rapidly disappearing, and some of them may be temporarily out of stock before this GUARDIAN is mailed.

We are glad to announce that we have successfully negotiated with the publisher for the binding of nearly all of the remaining unbound stock of all nine titles, and that on or about November 1st we shall have available a total of nearly 3600 books! This means that all orders can readily be filled at that time, and an additional stock of most of the books will be available for a number of months to come. We regret the delay and inconvenience that has been caused our subscribers, but we assure them that the books are well worth waiting for. The delay is due to the shortage of material used for the binding of books and to the manpower difficulties affecting the bindery.

Meanwhile, we again request that orders, accompanied by full remittances, be placed now for all nine titles, regardless of whether or not they are immediately available. Orders will be filled in rotation according to the date on which they are received, and orders sent in just prior to November 1st may not be filled for several additional weeks. The request for payment with order is merely to avoid the hopeless confusion of additional work which would result if charge accounts were maintained for these books. We have received orders for more than sixteen hundred volumes, and our small office could not possibly cope with the task of sending individual bills to every customer. We are grateful for the cooperation that has been shown us in this matter.

A number of persons have asked us whether or not the tenth Warfield book, *Revelation and Inspiration*, will again be made available. In answer to these inquiries, we can only report that the book is out of print and the publisher does not expect to print a new edition. If there were sufficient demand, it is possible that an arrangement could be made with the publisher for a limited edition published over THE PRESBYTERIAN GUARDIAN'S signature, but at the present time this is not contemplated. We would be glad, however, to receive an indication of the extent of the demand for the book, and such information would be a useful guide to us in determining future plans.

The Witness of Matthew and Mark

A Review by the REV. WILLIAM CHILDS ROBINSON, Th.D.

Professor in Columbia Theological Seminary, Decatur, Ga.

THE WITNESS OF MATTHEW AND MARK TO CHRIST, by Ned Bernard Stonehouse, Th.D. THE PRESBYTERIAN GUARDIAN, Phila., Pa., 1944. 269 pp. \$2.50.

HERE is a solid piece of work by a scholar who is thoroughly at home in the field of Gospel criticism and exegesis. The author's purpose is to show that these Gospels are dependable witnesses to Christ, true to their avowed aim. In carrying out his purpose Dr. Stonehouse deals with the chief problems of critical interest with the precision of a master workman. The casual reader who is seeking a short-cut to popular preaching will not linger over this book. But the serious student of the Gospels will be well repaid for his diligent use of the volume.

Mark is the most abrupt of the Gospels both in its preface and in its original conclusion. This Gospel shows the divine action attesting Jesus as the Christ, the fulfillment of the messianic hope through word and power. "Because of the unique filial relationship of Jesus" He has been chosen to the messianic task. The "liberal" frame which treats Mark as a continuous history of Jesus' life is an overstatement. Professor K. L. Schmidt has rendered a valuable service in shattering this "liberal" myth with his *Formgeschichte*. On the other hand, the Gospel even in its oral transmission shows a proper interest in the time and locale of Jesus' activities. In accord with the hypothesis of Lohmeyer and Lightfoot, Galilee is recognized as providing the historical background of the passion, but it is shown that this passion accomplished in Jerusalem is even more powerfully luminous than the earlier teachings. The Gospel is primarily concerned with "the divine action of salvation which came to expression in the history of Jesus Christ".

Jesus did not first become conscious of His Messiahship at Cæsarea-Philippi. "Jesus was perfectly clear from the very beginning as to who he was and what he was to do." "The divine voice from above, seconded by the testimony of the Baptist, reveals his transcendent character". There-

after the power and authority of the Son of Man produced such overwhelming impressions upon the disciples that faith and loyalty are never completely separated from amazement, fear and lack of understanding. "Only when Jesus insists that they must associate in their minds the way of the cross with his transcendent messiahship does the reader become aware of the progress and movement in the account".

The chapter on the conclusion of Mark captures and holds the interest of the reader with the fascination of a novel or a detective story, as it traces out the various possibilities. The reviewer was left a bit undecided between a sudden interruption of Peter's account and the view of the author that the disclosure of the resurrection at the empty tomb brings the entire Gospel to its awaited climax.

In Matthew also the typographical and chronological references are often indefinite. Matthew is rather concerned with setting forth a witness to Jesus as the messianic Son of David, and gives only such an account of His travels and activity as adequately displays the meaning of His coming. The mountain scene in Galilee supplied the fitting climax to the work because "it was the occasion of a stupendous revelation, a revelation of the divine investiture of the risen Christ with universal sovereignty, of the consequent commission of the disciples, and of his continuous presence with them until the consummation".

Matthew portrays a Christ for whom the entire Old Testament possesses permanent validity as the Word of God. At one and the same time Christ is subservient to the revelation of the law and of the prophets and yet paradoxically He places His own as a new revelation alongside of that of the Old Testament. By its emphasis on the Old Testament the Gospel of Matthew finds its distinctiveness in its portrayal of the history of Jesus Christ in the perspective of the history of revelation. The first Gospel is not a biography, but the most significant part of the history of revelation. The transcendent self-

consciousness of Jesus revealed in Matthew's repeated use of "I say", "Verily, I say", as well as the Matthean account of the Great Confession and the Jubilation Passage, show that the Father and the Son in fellowship with one another are both subject and object of revelation. Since one cannot know God as the Father of Christ without knowing Christ as the Son of the Father, ultimately the two mysteries coincide and the action of revelation is conceived of as single. "The whole of the ministry of Jesus is viewed as constituting a divine revelation, the apprehension of the revelation expressed in the words, 'Of a truth thou art God's Son'".

The author is essentially right in tracing the kingdom of redemption through its several stages. There is first the Old Testament dispensation with the throne of Jehovah in the theocracy, then there is the incipient reality of the kingdom in the presence of the King and in His casting out of demons. The resurrection marks the distinctive stage of the manifestation of His power and authority over the church. The final stage of the reign as the kingdom of glory awaits the Parousia of the Son of Man. We would have added to the resurrection the ascension and the pouring forth of His regal power at Pentecost. It is at His resurrection and ascension that Christ who was publicly anointed at His baptism actually ascended the throne of David and as a life-giving Spirit began to exercise the sceptre of His kingdom of grace. Because He has been enthroned at the right hand of God, we have received a kingdom (reign) that cannot be shaken and a church against which the gates of hell shall not prevail.

Understatement is preferable to overstatement, but if one might venture a mild criticism the reviewer is of the opinion that something more might properly have been made of Mark's opening quotations from Malachi and from Isaiah for the point of view of the Gospel and for the Marcan witness to Christ. These passages represent the promised coming of the LORD of the Old Testament to redeem His people. One of them was

used by our Lord Jesus Christ of John the Baptist and thus of Himself, the other was used by John to describe himself and the LORD whose way he was to prepare. Their collocation in Mark is significant for the Old Testament messianic promise, for the primitive Christian tradition, and for the Gospel of Mark. The change of pronouns from "my" to "thy" shows the direct ascription of the LORD in these prophecies to the Lord Jesus by the Gospel writer, and presumably by his source or sources. The revelation of our Lord Jesus Christ which these opening words stamp upon the second Gospel leaves little to be added by the prologue of the fourth Gospel.

Stonehouse properly finds the ultimate Biblical background for the Son of Man in the Book of Daniel. The concrete figure like unto a son of

man, associated with the clouds of heaven and given dominion, glory and a kingdom, is unmistakably presupposed in Jesus' use of the title Son of Man. In Daniel the one "like unto a son of man" symbolically identifies the king whose kingdom shall not be destroyed. "Matthew portrays one who, out of the exalted self-consciousness that he is the one of whom Daniel spoke, tells of his coming glory and of the glorious kingdom, but also on earth manifests the kingdom through his sovereign words and deeds". In Jesus' discussion of Psalm 110 "nothing less than the preëxistence and comprehensive lordship of the Messiah is implied".

This is a noteworthy book to strengthen our faith and deepen our devotion to our Lord and Saviour Jesus Christ.

An Inadequate Creed

By the REV. FLOYD E. HAMILTON

General Secretary of the Committee on Christian Education
of The Orthodox Presbyterian Church

BELIEVE in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen".

Every Sunday throughout the world these words are repeated in countless churches by countless worshipers of God, usually with little thought or understanding of what is implied in the various articles of this creed. To many people the words of the Apostles' Creed have a peculiar sanctity. In some churches it is placed almost on a par with the reading of the Word of God. To attack it would seem to some almost blasphemy, or at least an indication of heretical leanings.

Looking at the creed objectively, however, one wonders whether the

perfume of sanctity which usually surrounds it has not grown slightly musty, and whether the time has not come in the development of our churches when we can dispense with its recital. To be sure, the creed has a number of points in its favor: it is brief; it sets forth many important facts about Christianity; it deals with certain points which have constantly been under attack by the opponents of Christianity; and lastly, it is in undisputed possession of the field, and there is no brief creed that could be substituted for it with any hope of gaining any widespread approval.

Nevertheless, in spite of these arguments in its favor, we have the temerity to raise again the question whether it ought not to be relegated to a library show-case where it would have a venerable spot in which to grow old along with other theological objects d'art.

In the first place, though it is called "The Apostles' Creed", there is little likelihood that the apostles ever heard of it. There is no reliable tradition that takes it back to the time of the apostles, and though it is undoubtedly of very early origin in the history of the Christian church, it hardly deserves the name it bears.

That, however, is not the most serious objection to its recital. Let us examine the first clause: "I believe in God, the Father Almighty, Maker of heaven and earth". What this attempts to declare is that God is "the Father", that God is omnipotent, and that He is the Creator of the universe. Actually what is said, however, gives a totally wrong impression of who God is: To be sure, the Father is one of the persons of the Godhead, but to declare that He is the maker of heaven and earth, to the exclusion of the other persons of the trinity, is to teach a false god who is not God. The Christian God is the triune God, not merely God the Father, and as a matter of fact it is God the Son who was the actual agent of creation. "All things were made by him; and without him was not any thing made that was made" (John 1:3). "All things were created by him" (Col. 1:16). To give the impression that God the Father was the only creator of heaven and earth, as this first clause does, is to state what is not true.

The following clauses recite several important and true facts about Jesus Christ. Yet in conjunction with the first clause, I submit that the distinct impression of "subordinationism" is given to the reader. Jesus Christ the Son seems to be assigned a place a little lower than the place assigned to God the Father Almighty. Possibly the persistence of the idea that Jesus Christ is not truly God comes from this constant recital of the Apostles' Creed in the churches. The average Christian is apt to place Christ lower in his thinking than God the Father, and perhaps the origin of such an error is right here in this venerable creed.

There is nothing to indicate in the Apostles' Creed that there is a third person in the trinity, God the Holy Ghost. To be sure, He is mentioned in speaking of the conception of Christ, and a later clause states, "I believe in the Holy Ghost", but there is nothing whatever to indicate that the Holy Ghost is just as truly God as is God the Father!

The creed, then, sets forth a false idea about the foundation doctrine of the Christian religion, the doctrine of God. If we do not worship the triune God, then we are really idolaters. We are not worshiping the true God at all, but a man-made idea. No matter how much honor and glory we may ascribe

to Jesus Christ, or to the Holy Ghost, if we do not place them in our thinking and worship on a par with God the Father, our idea of God is not merely defective, it is false; we are really dishonoring the God we pretend to worship!

Then take the clause, "he descended into hell". This is usually interpreted to mean that Christ continued under the power of death, or in the state of the dead, until His resurrection—but that is not what the creed says. The statement as it stands apparently embodies the false idea that Christ descended into hell, the abode of the wicked dead, and stayed in hell for the period before His resurrection. Such an idea is without Scriptural warrant other than the questionable passage in I Peter 3:19, 20, which states that Christ in the spirit "went and preached unto the spirits in prison". Two interpretations of this passage have been advanced: First, that Christ preached the gospel to those who were disobedient in the days of Noah by going to the place where they were during the period between His death and resurrection; second, that Christ in the spirit preached through Noah, in the days of Noah to those whose spirits are now in prison. Even were we to accept the first and less logical interpretation, we would still not be compelled to believe that Christ actually descended into hell, in the sense of suffering the torments of the damned, as the phrase would seem to imply.

The misinterpretation which many people place on the phrase, "the holy Catholic Church", as referring to the Church of Rome, is of course not sufficient to rule out the recital of the creed. These words can be readily explained, and there is no reason why we should allow the Roman Church to lay exclusive claim to the term "Catholic", which means merely "universal". However, the phrase as recited is a stumbling-block to thousands.

It would probably be unfair to expect the creed to include the doctrines that have been clearly developed only since the time when the creed was first recited, but when we recite it in our churches with no mention of justification by faith, the substitutionary atonement, election, the sovereignty of God, total depravity, or the way of salvation, to mention only

a few deficiencies, we give the average Christian a totally wrong impression of what is of paramount importance in the Christian religion. Ours is a religion based on historical facts, it is true, but unless we interpret those facts and fill them with Christian meaning, they can hardly be called Christian facts, nor does their recital in worship tend to produce either faith or true Christian life. This is especially true when they are coupled with so much of false doctrine as is embedded in the Apostles' Creed.

Is it not time to omit that creed altogether from our order of service?

Questions From Guardian Readers

IS IT true that the books of the New Testament were put into the Bible by the Roman Catholic Church? J. M.

This is a claim which is sometimes advanced by the Roman Catholic Church. However, it is a claim which is unwarranted; it has no foundation in fact. We can best consider this claim by means of a consideration of the nature of the New Testament books.

The books of the New Testament were, of course, written by human authors. In that sense, they may be described as human books. And the authors of the New Testament books were members of the visible church, the apostolic church, indeed. So, there is one sense in which it may be said that the New Testament Scriptures are the product of the church. However, the church of which they are the product was the apostolic church and not the Roman Catholic Church.

Moreover, to say that the Bible is a human book, while perfectly true, is yet not all of the truth. The Bible is a human book but it is also a divine book. Paul was the human author of a large portion of the New Testament, but basically the author of Paul's writings was God. Hence, while Paul's epistles actually present Paul's words, yet they are words which were given to Paul by God. The New Testament, therefore, was a gift to His people by God. God chose certain men to convey His thoughts in writing to the church. He inspired them so that the finished

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product, while truly the work of men, was in a deep and profound sense the actual Word of God. Hence, the Westminster Confession correctly states, "The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God" (I:4). In this connection it would be well to study carefully the following passages which speak of the authority of the Word of God: Isaiah 8:20; Acts 15:15; John 5:39, 46.

Now as soon as an inspired writing was produced, it was regarded as the Word of God. It is, of course, true that the books of the New Testament were collected by men in the church, but this process of collecting the books of the Bible and issuing lists of books which the church regards as inspired is not for an instant to be regarded as equivalent to putting these books in the Bible or rendering them canonical. Furthermore, this work of collecting the New Testament books and of issuing early lists

of canonical books was not the work of the Roman Catholic Church. The papal church as we know it was not in existence during the early centuries of Christian history.

"The Roman Catholic Church can get along without the New Testament, but the New Testament could not exist without the Roman Catholic Church." What do you think of this statement? J. M.

This statement, apparently intended to point out the independence of the Romanist church from the New Testament, is false, as a little reflection will indicate. The New Testament was not produced by the Roman Catholic Church. In one sense it was written by the members of the apostolic church, a church which was Presbyterian in its form of government and Calvinistic in its doctrine. However, the New Testament, while written by men, is the Word of God. It was written by men inspired of God. That is the full truth upon the subject. Actually it was God who produced the New Testament, and not men alone.

The statement offered above implies that men alone produced the Bible. This is a half-truth and consequently dangerous. Rome keeps ringing the changes upon this half-truth, and that is a reprehensible practice. For example, a year or so ago I heard a priest of the papal church say that just as an encyclopedia required a board of editors to produce it, so the Bible required the church in order that it might be written. When Rome argues thus, she is intellectually dishonest, for she is foisting upon the world a half-truth.

As over against this dangerous misrepresentation upon the part of Rome, we must insist that the authors of the Bible, while human, were nevertheless men *inspired of God*. It would be far more accurate to say that God can do without the church, but that the church cannot do without God.

Furthermore, the doctrines of the church are contained in the New Testament, and it was only through long years of struggle and study that the church came to formulate the doctrines which were in the New Testament. Without the New Testament, there never would have been a Christian church. Without the revela-

tion which God gave to men in the apostolic age, God's people would have been left with only the Old Testament. It is difficult to imagine what their development would have been.

How blasphemous is the claim that the church, because it produced the

New Testament, is therefore superior to it and can exist without it! In effect such a statement denies the activity of God in revealing His will to the apostolic church and in inspiring the human authors of the New Testament.

—EDWARD J. YOUNG

Flames Worth Fanning

A Monograph on a Great Revival

By GEOFFREY WILLIAMS

Librarian of the Evangelical Library, London, England

PART THREE

WE MUST now introduce you to Daniel Rowland who, according to J. C. Ryle (one of our most sincere religious biographers), is in notable ways unequalled since the days of the apostles, and of whom Whitefield spoke in terms which clearly indicate that in his view Rowland was moved and empowered by the Holy Spirit in a glorious and supernatural way, and that the gracious effects of his ministry were overwhelming. He, like Howel Harris, was "arrested" by the Holy Spirit in 1735.

Daniel Rowland of Llangeitho was born a year or two before Howel Harris. In 1735 he was converted under Griffith Jones, a very gracious clergyman who prepared the ground for the Great Awakening in Wales, and whose *Life* is worthy of study. Young Rowland went through curiosity to hear this good man, and the arrow of God made him a changed soul. God dealt with him as with John Berridge; already a preacher in the letter, he now preached in Spirit and with mighty power and effect. Whitefield says of him, "The power of God under the ministry of Mr. Rowland was enough to make a person's heart burn within him. At seven in the morning I have seen ten thousand from different parts in the midst of a sermon crying Gogoniant [Glory], ready to leap for joy".

As early as 1745 Rowland had three thousand to whom he was accustomed to administer the Lord's Supper, says the *Evangelical Magazine* for 1814. The church turned him out for preaching beyond their prescribed bounds, and the *Quarterly Review* for 1849 says, "From every part of Wales—from the mouth of

the Wye to the Dovey and the Conway—people flocked to hear the eloquence and to receive the Sacrament from the hands of one who had acquired the dignity of a martyr". In a Preface to his *Sermons* published in 1778, it states, "For about forty years" he has been "the most laborious and successful minister in Wales—to spread abroad the riches of God's grace. No places are large enough to hold his auditories—though some are very large—above one hundred ministers esteem him their spiritual father, most of them meet him four times a year to consult about the most likely means of promoting the Redeemer's interests; some coming fifty miles".

As early as 1743 Daniel Rowland commanded congregations of over two thousand, and he himself says (on February 2nd, 1743), "There is an uncommon stirring; many come anew under conviction, and old worldly professors and backsliders return. Never before did I feel such power given—The Lord comes down among us in such a manner as words cannot describe".

Bishop Ryle, whose *Life of Rowland* ("Christian Leaders of the Eighteenth Century") should be carefully read and studied, says, "The effect of Rowland's ministry from 1742 (when he was thirty-nine years old) till his death in 1790, was so vast and prodigious that it almost takes one's breath away to read of it. We see unhappily so very little of spiritual influence to-day that the harvests reaped at Llangeitho sound almost incredible, but the evidence is so abundant and incontestable that there is no room left for doubt. Among his last words were, 'I die as a poor sinner depending fully and entirely on the merits of a crucified Saviour'".

The two spiritual giants of two hundred years ago, Harris and Rowland, met at Defynog in 1737, and again God knit two hearts, and for many years they collaborated to the discomfort of Satan's kingdom. It is impossible to give a true account of this period without making special mention of William Williams, called the Isaac Watts of Wales. Like Charles Wesley, he wrote thousands of hymns, but in his native tongue. These hymns were an essential part of the great awakening, it being difficult to say whether the part of Howel Harris, Daniel Rowland or William Williams was the greatest. It is, however, clear that they were, in God's providence and plan, vital the one to the other.

William Williams was born in 1717 at Cefn-Coed, but lived most of his life and died at Pant-y-Celyn, a farmhouse which can be seen to this day. Hundreds visit it every year, including some of the greatest men of our day. He was "born again" under a sermon by Howel Harris at Talgarth, in 1738.

Is not this another link in the golden chain? His success was wonderful. A great contemporary says of him (by then twenty-eight years of age), "He is a flaming instrument, and is day and night on the stretch in his Master's service". His hymn, "Guide me, Oh Thou Great Jehovah!" is one of the finest ever written; its stirring and heartening powers, combined with deep, intimate, and touching solemnity, are scarce equalled. Yet authorities consider his Welsh hymns to be his best, though in their depth and fulness they are untranslatable—one must learn Welsh to appreciate their amazing beauty, their spiritual sweetness and power. His ministry, too, was abundantly blessed, and his labors, while they put present-day preachers to the blush, were tempered with such trials and sufferings that he was kept close to his only Refuge. His hymns made his memory deathless.

Last, but not least, we come to John Cennick, another star of the first magnitude in the firmament of God's Great Awakening of two hundred years ago. In 1735, when a lad of seventeen, God "arrested" him in Cheapside, London; within four years he was in company with Whitefield, to whom God had knit him in a remarkable way. Like Howel Harris, he loved Whitefield with intense love before they set eyes on each other,

and the love was mutual. Here is Cennick's own account: "My heart cleaved to him [Whitefield]—I went straightway to pray if by any means God would permit me to come to a knowledge of this man—when I was on my knees I prayed and said, 'O, Lord Jesus, who knowest well the sorrow of my troubled spirit; who alone can give me a companion in my way to Thee; permit me to be intimate with this Thy servant, now sent forth to preach Thy Gospel in other lands. Incline him to stoop to hear me, and so speak humbly to me; and so join us in one, that together we may be accounted worthy to rest in the Kingdom of God for ever'. Before I rose up the Lord answered me; yes, while I was speaking, God showed me how I should be conversant with him, and be beloved by him; verily I believed this, and rejoiced when I thought the day would soon bring it to pass. . . . I heard of his being come to London, and lest he should be gone, I set out from Reading in the dusk of the evening and walked all night—I met my dear brother and 'fell on his neck and kissed him'".

Cennick, like the other four whom we commemorate, was a fervent advocate of Free Grace, and his short span of life—he seemed to flash like a meteor—left a mark equalled by few in any generation whose allotted time was so short. His poetic gifts, as displayed in his best hymns, compare with those of the world's greatest composers, and there is a vein of tenderness and pathos, combined with the deepest piety and grace, in the verses "found in his notebook" that are in some ways without rival.

Like Howel Harris he boldly faced the most cruel persecution, and only miraculous interposition brought him through alive. The success which attended him as a preacher during the Great Awakening was astounding. He became a mighty power in the ingathering and conversion of sinners in Wiltshire, Gloucestershire, Berkshire, and London, but God owned and blessed his labors in the greatest measure in Ireland, where his success was overwhelming. Here he cut his way through hosts of the devil's agents, and at incredible risk to life and limb he led vast numbers from sin and damnation to the cross of Christ. At the early age of thirty-seven, following a ride on horseback from Holyhead to London, dear Cen-

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nick died in a room in Fetter Lane, London—destroyed by the Nazi air raids in 1941.

Thus we have held before your eyes a few of the outstanding features of the lives of these pioneers in the Great Revival. They were inspired for their work, and sensed the need for still more aid. Thus we find Whitefield saying, "Lord, do Thou spirit up more of my dear friends and fellow-labourers to go into the highways and hedges and compel more sinners to come in. Amen". His prayers were answered, and in a few years the divine impetus towards the Great Awakening gathered a brilliant cluster of bright orbs in glorious array. Look, my reader, at them, linked in love divine! They are worthy of your astonished gaze, for through their instrumentality the whole face of Great Britain was changed, and countless numbers of deep-dyed sinners were plunged in the fountain of Christ's precious blood. By a process altogether supernatural the Spirit of God draws His forces close together, and the third link of the golden chain is forged in the fires of heaven.

The wind of God's Spirit had been blowing for several years with revival force in Wales and in America. In Scotland the gentle breeze had just begun to make its influence felt. In England there had been intermittent but powerful manifestations, but in 1739 the gathering of the leaders takes a new form. Suddenly, swiftly, we find men whose spheres were wide apart brought into contact in a manner that paved the way for a fresh and more widespread onslaught on the powers of darkness. Whitefield, within a few short months, meets Isaac Watts and Philip Doddridge, corresponds with Ralph Erskine in Scotland, meets La Trobe, Zinzendorf, Peter Boehler and other godly Moravians, by whose instrumentality the two Wesleys and other Reformers were led to a full knowledge of Jesus as their Saviour.

He meets John Cennick, Joseph Humphreys, and, ere long, William Williams, Howell Davis and Edmund Jones in Wales; James Robe and the Erskines in Scotland, and the Countess of Huntingdon, Henry Venn, John Berridge, John Newton, the immortal Toplady and W. Romaine in England, all spiritual giants of the Great Awakening, and aided by other mighty men of God too numerous to mention. Though not all collaborated in

the same way, it is abundantly clear that each took his or her place in this mighty revival of real religion. The incidents connected with the union of Whitefield, Jonathan Edwards, Cennick and Howell Harris, from 1739 onwards, and with Daniel Rowland and William Williams from 1742, are of absorbing interest, and our serious readers will not rest satisfied till they have read the amazing accounts of these spiritual heroes. They were all sinners; they had manifest failings even after they were "born again", yet

God viewed them in Christ and in Him they were perfect; yes, through Him they "subdued kingdoms, wrought righteousness, stopped the mouths of lions, waxed valiant in fight, put to flight the armies of the aliens", and shook the kingdom of Satan to its very centre.

May the Holy Spirit once more fire His followers with like fervent zeal for the glory of God and the salvation of sinners for His Name's sake!

(To be continued)

Report From Eritrea

Excerpts From Letters by the REV. CLARENCE W. DUFF

THE British Passport Control office in New York has been given authority to issue a permit for the entry of Mrs. Clarence W. Duff and the children into Eritrea, where they will join Mr. Duff who is engaged in establishing an Orthodox Presbyterian mission. This permission was granted in a cablegram which was received on August 14th. Mrs. Duff and the children will probably prepare to leave immediately, and will likely be able to sail at least before November 1st.

* * * *

Mr. Duff has erected for himself a lean-to in the hills above Arafali, in an endeavor to keep in contact with the tribesmen who move to the hills during the summer heat, and also in order to escape the worst of the heat in one of the hottest spots in the whole world. He writes:

"All I have been able to buy locally since coming to the hills has been goat milk, and that only for grain which I brought from Massawa. There seem to be no eggs. The ones I bought with great difficulty in Arafali were not very successful. It took a good deal of courage to eat even the best of them. I can buy meat only by buying a whole goat or sheep, and they are not cheap. The meat of course will not keep. I shall have to get one once in a while for the workmen and boys and myself. Their main diet is durra bread made by wrapping the dough around a stone and baking it on the coals. The only bread I have had here is made the same way out of wheat flour. It's good for the teeth and not too bad

if eaten fresh and hot. It's done when the stone rattles inside the loaf. I haven't much ambition to bake even baking powder biscuits in this heat. My diet seems to be a healthful one; I've kept very well and think I'll get fat on goat milk if I don't get the Malta Fever from it first! I have it well boiled, and do not believe many germs can survive.

"While I've been working on accounts and letters Saturday and this morning, the men have been cutting poles from the mountainsides for my house. I sawed the main ones for corners from the limbs of a fallen tree; terribly tough wood it seems, and well dried. There is nothing very straight here, but I think we shall make a fairly decent little house, ten by twelve feet, outside measurement. I hope to get grass to thatch it, though grass is very scarce at this time of year. A man has offered to contract for grass. I would like to put grass on the outside of the walls as well as on the roof. I expect to line the inside with the native palm leaf mats and probably make a ceiling of the same material. I hope it will be slightly cooler than my present shack, but I'm not expecting anything to be very cool here. I believe that it will be quite possible, however, to live here through the hot months ahead without danger to health. What I saw and heard about Arafali's summer weather made me doubt that I should try to go through it. I missed the worst heat spell so far, while I was in Asmara. At Massawa it went to 130, with a humidity of 88 per cent. What it was in Arafali that week or

so I do not know, but people there say it was terrifically hot. When I got back it was staying around 100 most days, with comfortable nights. It's about that here now, but they say it's not likely to get worse.

"I expect to send a man this evening with letters, and to see if there are any letters or cablegrams in Mas-sawa for me. It will take him the better part of a week for the round trip, unless he can pick up a ride on a truck from Zula coming or going. It is doubtless too early to hear anything about Dora's progress toward coming out here. I am wondering if I might possibly get some word from Stanton along the way. I hope to get a few newspapers of the last weeks and see how the invasion progresses. I am hopeful of having a letter from you with some news of the general assembly.

"Speaking of finances: I don't know whether some group or individuals might be interested in providing a mule and outfit of saddle, etc., for me. I need a mule badly in this country, and will especially need it, after Dora comes, to make the trips I plan back and forth between here and Addi Caieh. Stanton will need one too. I was just about exhausted the other day walking from Arafali. I do not know that it is right to spend so much of one's energy that way. One might use it to better advantage".

Mr. Duff then goes on to say that he doesn't know just what a mule would cost, but that a poor one is available for as little as thirty-two dollars.

"I could buy a good military saddle, harness and bridle in Asmara for about five pounds. It is more practical than an English-style saddle. I think it is better to buy here than to bring from home. I do not know whether you care to present any such need or not, but mention it as something that I shall have to have. Perhaps I can buy it later myself. The mule could also be used to pack some things between Arafali and here.

"I had thought, from what Captain Duncanson told me, that the Civil Affairs Officer from Senafe was coming to Arafali a week ago Thursday, and came back hoping to meet him there. However, I have since heard that he came only to a point near Zula to settle some land dispute between natives. So nothing further

about our site or materials for building in Arafali has been accomplished. If a government representative comes sometime and we can get the lumber from the houses there, I hope to get some men on the job of salvaging the material and piling it up in order that we can see what we have to build with. At present, there is no word of anyone's coming.

"We have more neighbors here than I had expected, though not very near ones, nor very many. So far as we have come into contact with them, they have been very friendly and seem glad to have us here. I think they are likely to be more independent and easier to reach than those in the town".

* * *

Further word from Mr. Duff will be published in future issues of THE PRESBYTERIAN GUARDIAN. Meanwhile, friends of the Rev. Charles E. Stanton, who has reached Durban, South Africa en route to Eritrea to join Mr. Duff, will be glad to learn of the safe arrival of a daughter, Lois Marie, born to Mr. and Mrs. Stanton on August 20th.

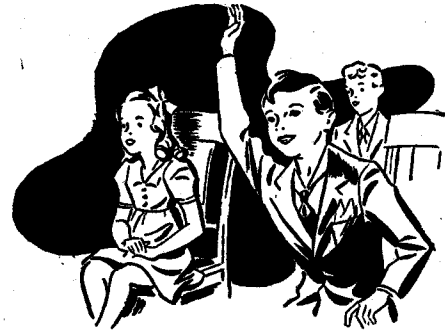
Brief News From the Churches

THE Rev. C. A. Balcom of Bismarck, N. D., reports that he has just signed another radio contract for one year of broadcasting over station KGCU. Last year's contract was for half-hour programs but, due to an increase in rates charged by the station, Mr. Balcom's new series of programs will be fifteen minutes each. Prayers and the financial support of the members of the denomination will be appreciated by Mr. Balcom in this venture. "We feel this is a great work", he writes, "and a means of reaching out many miles with the gospel. We had word from people living in Billings, Montana, about two hundred miles west of here".

At Covenant Church, East Orange, N. J., the summer Bible school was one of the best in years. Enrolled were sixty-five children who attended three or more days, and the average attendance was fifty-six. A large group of twenty Intermediates and Seniors studied the Christian Education Committee's course, "God and Science". A capacity audience wit-

nessed the closing demonstration.

Grace Church of Westfield, N. J., conducted two weeks of Bible school during the latter part of July, with enrollment reaching eighty-five and average attendance sixty-nine. This is a gain of almost one hundred per



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cent. over last year. Slightly more than half the pupils had never before attended the Westfield Sunday school, and ten denominations were represented in the enrollment. There were many also who had had no previous religious instruction whatsoever. Children were enrolled from twenty-seven homes never before reached in any way by Grace Church. The teachers of the school were unanimously enthusiastic about the material furnished by the denomination's Committee on Christian Education.

Summer Bible school at the Orthodox Presbyterian Church of Franklin Square, N. Y., held during July, maintained an average attendance of thirty, with an enrollment of thirty-nine. A keen interest in Scripture

memorization was stimulated. Again, the Christian Education Committee's material was used throughout.

Fifty-five children were enrolled in the Bible school of New Hope Church, Branchton, Pa., and closing exercises were held on July 16th. . . . The Machen League has introduced the popular "Sword Drill" method of stimulating familiarity with the contents of the Bible.

More than fifty boys and girls gathered for the Bible school at Faith Church, Harrisville, Pa., during the last two weeks of July.

At the invitation of the National Conference of Christians and Jews, the Rev. Edwards E. Elliott of St. Andrew's Church, Baltimore, Md., spoke over radio station WCAO on August 12th. The script was loaded with a gospel appeal to Jews and a recognition of Jesus' messiahship, but the authorities let it be broadcast without alteration.

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The faculty this year consisted of Superintendent Brandt Bruxvoort, former missionary to Argentine and now a home missionary of the Christian Reformed Church; the Rev. Calvin A. Busch, pastor of Euzoa Congregational Church, Steamboat Springs; the Rev. William George Hooper, a Baptist minister; Boatswain's Mate Daniel Stuke, USCG; the Rev. C. G. Ter Maat of Denver; Miss Harriet Z. Teal; and others. The Rev. W. Benson Male, pastor of the Second Congregational Church of Denver and a minister of The Orthodox Presbyterian Church, is the founder and director of the camp.