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**G U A R D I A N**

*The Lord Jesus Christ is the only head of the Church, and the claim of any man to be the vicar of Christ and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.*

Westminster Confession XXV.6

J. Gresham Machen  
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# THE PRESBYTERIAN GUARDIAN

JULY 15, 1952

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## *The Love of God*

**W**E think of God as the Creator and ruler of the worlds. In so thinking we are right. The majesty, the might, the wisdom of God well deserve our most earnest contemplation. There is no God like the God who spoke and it was done, who commanded and it stood fast.

Yet we are also to think of God in terms of His matchless love. The term "love" does not appear in the famous *Shorter Catechism* definition of God. Yet the love of God is written large on the pages of that instruction booklet.

God Himself places His love for sinners at the basis of His redemptive work. It was because God so loved the world, that He gave His Son for the redemption of His people. And He would have His people think of Him in that way.

The love of God is very great and very deep. But the greatness and the depth of that love cannot be measured by the geographical size of the universe, nor by the countless millions of its human inhabitants. The greatness of the love of God is measured rather by the great unworthiness of its objects.

"If ye love those that love you, what thank have ye," our Lord asked His disciples. And the apostle reminds us that God "commended his love toward us, in that while we were yet sinners Christ died for us." To measure the greatness of the love of God we must in some degree understand the utter gulf that exists between the holiness of God and the sinful estate of His loved ones. In such terms must we read the words, "God so loved the world. . . ."

It is of the nature of love that it gives, and delights to give, to its beloved and for its beloved. But that simple truth does not explain the gift which proceeded from the love of God. To understand the gift which His love gave, we must realize also that true love ever operates within the framework of perfect righteousness. Where love violates the law to obtain its object, it ceases to be love and becomes instead vile passion.

So the love of God did not lead Him to ignore His law or His holiness, but led Him rather to satisfy their demands as those demands related to the objects of His love. God so loved the world, that He gave His only begotten Son.

Since men had sinned, and God was holy, that sin must be punished with the only penalty worthy of the holy God—death. But the death of the sinners would put them beyond the range of God's love. So instead, He gave His Son up to the death they deserved, in their place. Thus must the giving, the death of Christ be understood. Thus is it presented in Scripture. It was no example, but a vicarious atonement, a substitutionary sacrifice, an undergoing of penalty in place of another. So the gift proceeding from the love of God satisfied the justice of God. And the divine Being operated in the perfect harmony of His own nature to secure the redemption of His people.

But it follows that those who are the objects of the divine love must respond to that love by accepting the gift in its true character. No man can come to God directly. No man can love God out of his own nature. No man can have fellowship with God merely through the contemplation of the majesty of creation, nor through experiences in a dimly lighted and scent-filled cathedral. No man can come unto the Father, said our Saviour again, except by Me.

Which is only to be expected. For it is in Christ, Christ as our substitute, Christ bearing the penalty of our sins, that the barrier between ourselves and the holy God is removed. The salvation of sinners, in complete accord with the love of God, comes through believing in Christ, through trust in and commitment to Him.

This love of God is not then unruly sentiment, but solid reality, in which the demands of the holy God are met, and the desired end for the loved ones most certainly obtained.

Our world knows all too little of true love, even on the human level. We live in a world where men are trained or compelled to hate. The needy soul cries out for love. And here is love, love which satisfies the needy soul for time and eternity.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. We love God, because He first loved us.

L. W. S.

graphs by the late Benjamin Breckenridge Warfield. Sixteen of the seventeen essays covering a variety of theological themes are reprints from the ten volumes of his collected writings which appeared a number of years ago and which are now out of print. Four of the reformed master's best sermons are a welcome addition, as is the brief biographical sketch of the author and critical evaluation of his theological position by Samuel G. Craig.

Certainly the whole Christian public ought to rejoice at the appearance of this volume, for few men of modern times have been such capable defenders of the faith. Such essays as "Christian Supernaturalism," "The Biblical Doctrine of the Trinity," "The Supernatural Birth of Jesus," and "Faith" must be read by Fundamentalist, Lutheran, and Reformed hearts grateful to God that He has seen fit to give such gifts to His people. No Christian can ever be bored at the rapier thrusts of Warfield's incisive mind which so unflinchingly penetrate the enemy's armour to deal him a mortal blow.

It is difficult to think of a better antidote for the modern poison that is being purveyed in the name of religion than these writings of Warfield the Calvinist. There would be few pleasures of the flesh that the reviewer would enjoy more heartily than to stand before a group of Religious Liberals and have the power to make them listen to the reading of Warfield. One recognizes of course that such a desire is too tinged with Romanism to be legitimate. Nor must one forget that if they will not hear Moses and the prophets neither will they hear Warfield though he be raised from the dead.

When the reviewer read these essays, some of them now for the first time, he felt very much like a small child who hand in hand with his "Dad" has gone for a "walk." Part of the time he was walking, part of the time he was running and part of the time his feet were clear off the ground as he was invisibly propelled along by the drive of the author's intellect and power of expression. Once you have decided to "go along" with Warfield and let him take hold of you, you are irresistibly carried away and filled with a strange mental exhilaration which is akin to flying.

This is not only a book for ministers and elders—it ought to be required

reading for them—but this ought to be a book for laymen as well. The congregation whose members would undertake the serious reading of such a volume would be immeasurably strengthened. True it is not a book that can be read with one eye on the TV screen or one ear concentrating on the latest war news. Any effort expended in the reading of it will be rewarded at least one hundredfold.

Heartiest congratulations to the publishers of this fine volume. May we hope for more from the Warfield pen, "Counterfeit Miracles," for example?

EARL ZETTERHOLM.

### Calvinism and Action

GOD CENTERED LIVING, or Calvinism in Action.  
A Symposium by the Calvinistic Action Committee. Grand Rapids, Mich. Baker.  
1952. 271p. \$3.50.

**T**HE authors of this book attempt to apply the Christian Truth to all the activities of man. As stated in the "Foreword" it is intended to be a very practical book. "It does not theorize. It is a call to action. It addresses itself to every Christian who is in earnest about living today. It is written in such a form that it can be a benefit to all. This does not mean that it proposes to ignore principles and will deal only with practical considerations. We can only find our way in the maze of modern social life precisely by the clarification and application of basic Christian principles. There will be no solution for pressing modern problems without recourse to the verities of the Word of God." Not only the complexities of modern life, the great difficulties which we face today, but also our very faith in God demands that we let our light shine. God wills it. We must. We cannot, therefore, but welcome the serious effort made by the authors of these essays.

This book cannot be read, however, in a comfortable arm chair when the mind is seeking relaxation. It requires study. Generally the essays are well written, inherently this book is not difficult. But the subject matter, "God-Centered Living" is for many Christians, and even for some Calvinists, new. Christians have too often been content to live within their own churches, or in their own small environment, often not even realizing that

there is a call to action which includes all life. It is common to listen to a sermon on the Lord's Day without asking what is the duty that God requires in social, economic and political life. The serious effort to apply Christian principles to school and society does not so much as occur to some Christians. It will not be an easy thing to overcome this lethargy. And then, too, in itself, the application of Christian principles to all of life is not an easy matter. Much work must be done. We may find help for our task in this volume.

#### SURVEY OF CONTENTS

The outline, which gives the several subjects treated, is instructive and inviting. It is divided into three main sections which are preceded by an introduction. In the introduction, "The Relevance of Calvinism for Today," the word *Calvinism* is consistently used, rather than the word *Christian*. For the word Calvinism has a more precise meaning and is less subject to misunderstanding. Calvinism is the Christian Faith at its best. It is the most consistent expression of the Christian Truth. Inspired by this truth the Calvinist desires to conquer all worlds for Christ. He lives and labors for the glory of God. "The glory of God is a magnificent reality. We face the social tasks of our day not guided by material gain as our objective, but as a matter of duty. Nor do we face it with the grim resignation of the Stoic. We do what we do for God's sake. We do what we do because God wills it. We do what we do with the great objective of pleasing Him, who made all men in His own image, who redeemed us, His children, from sin and selfishness, and who would have us do His righteousness and show forth His love" (page 23). With this principle ever in mind the author shows how sorely Christian principles are needed, and also how we may apply these principles.

The first main section of the book addresses itself to Calvinistic action and the Church. The task of the Church, the missionary enterprise, and evangelism are the three chapters in this section. The second part deals with education. There are four papers in this section. Secondary education, higher education, appreciation of art, and the problem of recreation and amusements. The third division is the longest. It has five chapters on polit-

ical and social life. Political action, modern economic problems, contemporary business endeavor, social problems, and international relations. While this outline gives no adequate idea of the content of the book, it does reveal what is attempted.

The last chapter consists of a list of books on Calvinism which the student especially will find helpful. But there is no index, which is needed in such a book as this.

#### THE CHURCH AND MODERN PROBLEMS

With the hope that it may serve to stimulate the use of this work comment is made on two chapters. These chapters are selected not because these are deemed the best, rather because of the personal interest of the writer of this review.

The task of the Church for the solution of modern problems is the subject of Chapter II. The author looks at the Evangelical, often called also fundamentalist, Churches. He finds that these have been almost exclusively interested in the saving of souls. While repentance is preached the emphasis upon righteousness is often lacking. The assumption is made that conversion will solve all problems. But sin, ignorance and misunderstanding continue to exist even among Christians. The error of these churches is that they do not take seriously the Kingdom of God as significant for all of life (pages 33, 34). The liberal churches, on the other hand, emphasize the significance of the Kingdom of God, but not its divine origin and purpose. These churches are interested in the improvement of social life, but they ignore the tremendous factor of sin. They make the assumption that good social conditions will make good men. The church was left with little else to do, "but to serve as a useful community organization for the advancement of social ideals" (page 35).

The task of the Church is to preach the grace of God for the salvation of souls and that with unabated zeal, but also to teach the righteousness of God for the saved soul. The Church may not neglect the teaching of the law of God for every activity in which man is engaged. It is the task of the Church to preach the Kingdom of God, divine in its origin, the divine purpose of which is the glory of God. Christ is King. From Him the Church has received the mandate to conquer the

world. The Church must be the Church. The Church must teach the Scripture, applying its principles to every activity of man. "The earth is the Lord's and the fulness thereof." The Church must bring all under the authority of a sovereign God, obedience to whose will is the solution of every problem. The Church, therefore, does have a vital concern with all social problems (pages 36-39).

This task of the Church does, of course, determine the Church's most important work, which is the preaching of the gospel. If the Church is to discharge its task then the preaching must not be abstract. There must be the preaching of sound doctrine, but not less the teaching of the application of this doctrine to all social problems. The grace of God which saves and imparts righteousness will be the consistent message of the Christian pulpit. But the preaching of grace does not exclude the preaching of the law of God. "Failure to preach the law of God has left the Christian without a clear sense of direction in his Christian life" (page 44). And the message of the pulpit must show the applicability of the principles of righteousness to the present situation in life.

These few remarks are not intended to give an adequate review of this chapter. The sketch, and it is no more, is given only to arouse interest, which the book merits, especially this chapter. It may be helpful to call attention to another symposium on much the same general theme. The title of this book is Christian philosophy and the practice of life. ("Wijsbegeerte en Levenspraktijk".) In this work there is a chapter on preaching also. The point is made that preaching needs a specific Christian philosophy in order to defend itself, expose the false philosophies with which the preaching of the truth does come in conflict—a conflict which can be on all fronts only, as it must be, if preaching is rooted in a specific philosophy which is Christian. There are hints in this chapter under consideration which point in the direction of the need of such a philosophy. It would have been stronger if more specific attention had been given to this important subject. But even so it is a rewarding work to study with care what the author gives.

#### EDUCATION

Chapter VI bears the title "Calvin-

ism and Higher Education." Here we have a philosophy of Christian Education. A critical examination of this essay will not be attempted. It must be remembered that the brevity of these remarks may do an injustice to the author, however earnest the effort to avoid doing so may be.

In the beginning of this article there is a brief reference to the Puritans. This reference is welcome. For from the history of Puritan thought much may be learned which is of the greatest value for our time. It was their desire, as it is the desire of every Calvinist, "to lay Christ in the bottom as the only foundation of all sound knowledge and learning" (page 105). So they established their schools. But these schools did not continue as Christian schools. Why? Because they did not actually lay "Christ at the bottom." John Locke took that place. Now Locke also believed in God, but only at the end of a carefully considered argument. His was a mathematical approach and his god was a finite god. "The Puritans believed in God not so much because they had proved that he was plausible as because they felt that his sovereign purpose had laid hold upon their life and thought" (G. R. Cragg, *From Puritanism to the Age of Reason*, page 121). The philosophy of Locke based on the adequacy of reason robbed the Puritans of their power. The fact that Perry Miller can write his "Jonathan Edwards" from the point of view given in the philosophy of Locke proves also that Locke was laid at the "bottom." For this reason a vigorous "definition of Christian Higher Education" (page 106) was not possible. The history of the Puritans seems to prove that the philosophy of the natural man and his methods of work, must be uncompromisingly rejected, if we are "to lay Christ at the bottom as the only foundation of all knowledge and learning." The Christian truth needs its own philosophy of fact and the interpretation of fact.

For we also may use Christian terms and Christian modes of expression while the intellectual framework is other than Christian. We, too, may do this without being aware of the danger. The history of the Puritans is a case in point. They did not know that the seed which would grow and destroy their faith was being tolerated by them and even welcomed. Edwards was ap-

parently unaware of the fact that this principle of destruction was present in his own system. A Christian philosophy is not a luxury for the mind that loves consistency. It is a necessity. "Virile notion of Christian Education requires first a virile notion of Christianity itself" (page 110), and a virile notion of Christianity is possible only when the underlying assumptions are also Christian. Much excellent work in this respect has been done by Reformed scholars both in this country and in Europe. And the history of Puritanism proves the great need for this work.

Many are the fruitful suggestions made in this chapter on "Calvinism and Higher Education." All Christians should read this, as well as the preceding chapter on Christian secondary education. For it is in education that we Calvinists can do the most effective work.

These are but two chapters of the fourteen. Some may be more interested in other parts of this worthwhile book. It is all of great value. Buy it. Read it.

JOHN J. DEWAARD.

## Magee Does Not Transfer to South

WHEN the June issue was on press and it was too late to make a correction, word arrived that the Rev. Walter J. Magee was not, after all, transferring to the Southern Presbyterian Church, as reported in that issue. Mr. Magee has resigned his churches in North Dakota, and is at present in Denver, but he has not withdrawn from membership in the Orthodox Presbyterian Church.

## Faith Seminary Purchases Widener Estate

ACCORDING to reliable reports, Faith Theological Seminary of Wilmington, Delaware, has negotiated the purchase of a portion of the famous Widener Estate in Elkins Park, Pennsylvania. About twenty-four acres of land, including the famous Lynnewood Hall, are included in the purchase. It is understood the Hall will be used for Seminary purposes.

This is the property which was held for a time by the Christian University Association, but was disposed of under financial pressure.

Faith Seminary was organized in 1937 by certain persons under the leadership of Rev. Carl McIntire. They had become dissatisfied with Westminster Seminary and The Orthodox Presbyterian Church, and who established a new church of their own, the Bible Presbyterian Synod, committed to premillennialism and opposed to the concept of Christian liberty as held at Westminster.

The new property of Faith Seminary is located only about five miles from the property of Westminster.

## Southern Assembly Debates Property Question

DR. WILLIAM A. ALEXANDER, pastor of the First Presbyterian Church of Shreveport, Louisiana, was elected this year as Moderator of the General Assembly of the Southern Presbyterian Church. The Assembly

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