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—J. Gresham Machen

November 10, 1946

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Charge to Professor Young

By the REV. JOHN J. DeWAARD

Pastor of the Memorial Orthodox Presbyterian Church, Rochester, N. Y.

DR. YOUNG:

It is with joy and great hope that we are installing you as Professor of Old Testament. We want to congratulate you. It is a difficult work to which you have been called, but it is also a high honor to be a professor of Westminster Theological Seminary. You are not the first scholar to whom has been given the privilege of teaching the Old Testament in this school. Oswald T. Allis, a scholar and staunch defender of the Reformed Faith, and Robert Dick Wilson, as scholarly as he was devout, are your immediate predecessors. It will not be a surprise to any one who knows the history of our school if I say that Joseph Addison Alexander and William Henry Green are two of the famous men who have occupied this chair in this Seminary. A man does not change when he changes his name. A Seminary remaining faithful to the principles of truth upon which it was founded, does not become something else, when its name and location is changed. We have the right, the privilege and the duty to claim as our fathers Joseph Addison Alexander and William Henry Green, men who with devotion to the Reformed Faith laid the foundation of Old Testament scholarship for this Seminary. Upon that foundation you are called to build. Your ability, your devotion to the same principles, give us great hope, which is the cause of our joy.

It is no easy thing to give a charge to a professor who is entering upon so rich a heritage. It would be difficult to find words that adequately express what must needs be said. It would be more than difficult if we did not have the help of an inspired Apostle. The strong and moving words of Paul to Timothy are appropriate and they are adequate. "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and the opposition of science falsely so called; which some professing have erred concerning the faith." These are not cold words like an equation in mathematics. Paul was deeply moved. Timothy was not as strong in the faith and as courage-

On Friday evening, October 18th, in the auditorium at Westminster Theological Seminary, the Rev. Edward J. Young, Th.M., Ph.D., was inaugurated as Professor of Old Testament in the Seminary. We are happy to be able to publish the Charge which was delivered to Dr. Young by Mr. DeWaard, a member of the Board of Trustees of the Seminary.

ous as Paul, and he was still a young man, too. But it is not so much the consideration of these facts which deeply moves the heart of the Apostle. It was much more the greatness of the trust which was committed to Timothy and the dangers to that trust which could not be avoided. Where could we find words more suitable to the present occasion.

I charge you then that you be faithful to the trust which has been committed to you. The trust is the good news concerning the Lord Jesus Christ; it is the whole counsel of God revealed in the Scripture; it is the Word of God. The Holy Scripture cannot be divided into separate and unrelated parts, one of which is now committed to your trust. The Word of God is an organism. It is like a tree. Its roots are in the being of God Himself; its trunk is the Old Testament; its branches and its fruit, under which the nations of the world may find rest and food when they cease rebelling against the Son, are the New Testament. It is a living Word of God, each part of it deriving its meaning and vitality from every other part. The whole Word teaches us what we are to believe concerning God and what duty He requires of us. It cannot be too emphatically said that this is the great trust which is committed to you.

More particularly the trust which has been committed to you is the truth of God revealed in the Old Testament. So rich, so varied is the whole organism of truth that we must for purposes of study isolate parts of it. No one man can do it all; no one man has received talents sufficient

to cover the whole. You will be using your hours and spending your energy in the study of the Old Testament. Since the truth is one you will need the help of every other member on the faculty, and every member of the faculty will need the fruit of your labors in your department. During the summer I was watching a ball game. In his quite understandable eagerness to win the game, for which we loved him, the pitcher ran out of his box to catch a fly in the infield. He collided with the infielder. The pitcher would have done better if he had remained in his box. Of course I do not mean that you should not give assistance to your colleagues when opportunity presents itself even in their own departments, and much less that you should be unconcerned about what is being done by your colleagues. If the Bible is one truth it would be sinful to take an attitude of indifference, feeling that you had done your full duty when you discharged the obligation of that particular trust committed to you. Still it remains true that your work is in your department. You will be making the best contribution to the understanding of the whole Word, if with all the talents God has given you, you do your work in your field.

If the trust which has been committed to you is the whole Word, or more particularly the revelation given in the Old Testament, it must also be remembered that it is a living Word given by inspiration of the Holy Spirit. Therefore it is the Holy Spirit only who can open the eyes to see the truth and prepare the heart to receive it. The Bible must be studied from the supernatural point of view, which is possible only for those who have been operated upon by the supernatural power of the Holy Spirit. "In Thy light do we see light." From every other point of view the Scripture must be considered as an ordinary book from which its chief characteristic has been removed.

What I am endeavoring to say has been so much more beautifully said by one of your predecessors, that I may quote the passage. "It is not

strange, then, that in the revival of letters, when the stores of ancient learning were thrown open to the gaze of the modern world, and men sat delighted before the master pieces of Greece and Rome and the Orient, they should be charmed likewise by the fascination of Hebrew literature. Scholars were drawn with equal relish to the songs of Horace, of Pindar, and of David; they listened admiringly alike to the eloquent and burning words of Cicero, Demosthenes and Isaiah. The Bible was scanned with avidity as the extant body of Israel's literature,—just that and nothing more. It was a most engaging study. It was expounded and illustrated and commented on from professors' chairs and in numerous volumes, precisely as the works of historians, poets, philosophers and orators of other lands. But, with all the admiration that was bestowed upon it, the unique character of its claim was lost sight of. Its inspiration and divine authority did not enter into account. The immediate voice and hand of God, which rule in the whole, were overlooked.

"It is easy to see how the study of the Bible thus pursued, would necessarily be warped. Treated as a purely human product, it must be reduced to the level of that which it was esteemed to be. The supernatural must be eliminated from it, since it was regarded as the resultant of purely human forces. And stripped of the supernatural, the Bible becomes a totally different book."

The Bible is unique. It is not "the resultant of purely human forces," though this is much more widely preached and believed in our day than it was when William Henry Green used his wonderful talents in studying and defending it. Now is not the time to give the reasons for the faith we have received—it will be no small part of your work to give us a deeper insight into these reasons. God's Word is God's Word, and it is by the grace and power of God that we know it to be so. How great then is the trust which has been committed to your care. Thinking of the sacredness and the greatness of this trust it is not possible to give this charge without deep emotions, which also constrain us to pray earnestly for you always.

I charge you also to be ever zealous in the defence of that truth which has been committed to your care.

There are "profane and vain babblings," and there are "oppositions of knowledge falsely so-called." It is not, for our present purpose, of great importance to determine just what Paul had in mind when he spoke of "vain babblings" and "oppositions of knowledge falsely so called." In the history of the truth struggling with falsehood, "vain babblings" and "the oppositions of knowledge falsely so called" are not always identical. It is a very large family with numerous children. Of one of these children Paul is speaking. The family is, of course, closely related. While not identical, all members of this large family have many characteristics in common. All knowledge which is not based upon and permeated by the truth God has revealed in His Word is nothing less than vain babbling and is knowledge falsely so called. There is one truth over against which stands falsehood, there is one light and over against it darkness which does not comprehend the light and therefore seeks to destroy it.

It will not be possible to avoid the conflict between light and darkness save at the high cost of compromise, which is but a soft word for surrender. "Open the door even a crack to admit" falsehood, and "all is at the mercy of what there is no means of controlling; and nothing can prevent the door being flung open as wide as the hinges will allow." As you surely will have felt, I am not the author of this last sentence. Thus one of your predecessors spoke in referring to one of these vain babblings which in other circles is known by the much less descriptive term of higher Criticism. The sacredness of the trust which has been committed to you, as well as the glory and majesty of Him who committed this trust to you, point to the narrow way where stands the saint and soldier of God in the midst of the conflict refusing to compromise.

Great discernment will always be necessary. Similarities tend to deceive. Satan often appears in the form of an angel of light. Two men may appear to be saying the same thing and yet it is not the same thing at all. When Moses and Aaron went in to Pharaoh, Aaron cast down his rod before the king and behold, it became a serpent. Then the wise men, the sorcerers and the magicians of Egypt also cast down their rods and these became serpents. The saints might well have been de-

ceived and many saints often are deceived by these striking similarities. But there was an essential difference. For the rod of Aaron swallowed up the rods of the magicians. To expose these similarities, in which the power of truth is not found, will require great scholarship and the powers of discernment developed by the work of the Holy Spirit through the Word in your own heart.

There is another difficulty in this unavoidable conflict which you will sometimes meet. It is better called a temptation which must be resisted and conquered. It will always be comparatively easy to take up the weapons of the Christian warfare against a Bishop Colenso, who is not a member of your own church, who may not even be a citizen of your country. It is much more difficult to be faithful to your solemn duty when the truth of God is attacked by one of your brothers living with you in the same family, professing the same faith. I am not suggesting that the fight against a man teaching falsehood, living far away, is not your duty. It most certainly is and the service you render the Church of Christ in so doing is great. But I am trying to point out the temptation which comes to those who love the saints. The saints may be caught in a serious error. Then the bond of brotherhood should make you the more eager to bring the power of God's truth to bear on that error, till it is conquered and cast out. But with care and much prayer you will have to use the sword of the Spirit which is the Word of God, lest you wound those who should not be wounded.

It will often be necessary as you enter this conflict manfully and courageously to use sharp words. A soldier does not go into battle with silk gloves. It certainly cannot be said that Paul used soft, gentle words which give no offence, when he used the terms "profane and vain babblings, opposition of knowledge falsely so called." These are sharp words. They are hard words which come from the heart of the same Apostle who wrote the great hymn of love. And he was not slipping nor did he in his excitement lose control of himself for a moment. It is love for the Lord Jesus and for those who, professing falsehood, are erring concerning the faith, that makes his words so hard. It is difficult for

(See "DeWaard," page 318)

an address on the historic occasion. The opening sermon was delivered by the Rev. Kim Chi-sun. The Rev. Y. S. Park, Westminster graduate, is the only member of the faculty. Mr. Kim himself, because of conditions in Korea, has felt compelled to continue with the Military Government for another year.

The support of the Seminary is very limited, both spiritually and materially. Some of the presbyteries have refused to permit their members to recommend this Seminary to ministerial candidates, because of its stand. The temporary general assembly has even tried to have it unite with their other seminary, but this has failed.

According to Mr. Kim, gossip is going around to the effect that this new Seminary is being run by a group of Westminster men who are opposed to Princeton Seminary and want to make an issue in the church. He doesn't think that tells the whole story.

Religion in Japan

THE Rev. Malcolm C. Frehn, Orthodox Presbyterian Minister serving with the U. S. Armed Forces in Japan, has sent us information about present conditions in that country, especially as they bear on the Shrine question.

According to Japanese newspaper reports, attendance at the inner and outer Grand Ise Shrines during July and August of this year showed a decrease of about eighty per cent from the previous low mark registered in 1943. Offerings at the shrines have suffered in comparison.

The compounds of the Yasukuni Shrine have been converted into an amusement and cultural center. This Shrine has been a memorial for Japan's war dead. The crowds which come this year, however, are expected to turn their attention to the attractions other than the Shrine itself.

This change is described as part of the process of democratizing Japan. The families of the nation's war dead will be employed in the work of making the changes. The authorities hope that the rejuvenation of the Shrine on a democratic basis may also bring with it happier prospects for members of unfortunate bereaved families. A large business district is expected to arise in the area.

In Mr. Frehn's opinion, the de-

crease in attendance at the Shrines is very significant. The outer shrine mentioned is the Shrine of the Food Goddess, and the Yasukuni Shrine means "Nation-Protecting Shrine." Neither of these has done a particularly good job for Japan in recent years. According to a newspaper report of September 23rd, the first load of ration rice to reach Tokyo in nine months had just arrived.

How much of this change of attitude toward the Shrines is genuine is a question. To a certain extent the talk about democracy is an effort to deceive the occupying forces, and General MacArthur in particular, so that the troops will get out as soon as possible. But some of it certainly represents disillusionment with the past performance of the favorite national deities.

Another matter of interest seems to be the rise of numerous kinds of quack religions. America is not the only country where people will follow false leaders and ridiculous programs.

Certainly the situation in Japan is one where there ought to be a response to a message that carries real hope. The Modernist gospel of social brotherhood and saving oneself has nothing to offer. But the message of an actual redemption wrought out once for all by the eternal Son of God, and freely offered in the gospel to all men, is a message for which the broken hearts of the Japanese people may well be hungering. It is to be hoped that the way will soon be opened for a resumption of truly Biblical mission endeavour in that land.

DeWaard

(Continued from page 310)

most people in our day, who are possessed of vague emotions not born of truth, to understand how such hard words can come from a heart so filled with love. But go, sit at the feet of Saint Paul and through him from your Lord learn how you may discharge the difficult work to which you are called.

Often you will feel your weakness. Your inability to do all that is required of you will sometimes make you hesitant. But you will remember that your strength, which surely is not in yourself, comes from Him to

whom has been given all power in heaven and in earth. You are our professor, you are our leader in the great conflict for the truth. We will look to you and stand behind you in the ranks. But you must be first. I am using Aleph, that first letter in the Hebrew alphabet, in a way which it was not intended to be used. But the use I make of it expresses my thought. The letter is weak. Nevertheless there it stands first, and it has kept its place through the years.

Finally I charge you to be faithful to the tradition of this school, which is the tradition of the Reformed Faith. When we speak of tradition we mean just that. For tradition is a part of history. The faith which we profess constrains us to take history seriously. We cannot remain faithful to God's Word if we move away from history into the rarified air of human speculation. Moreover we do believe that there is in the Church of Christ a testimony of the Holy Spirit. Deeply convinced that the Holy Spirit guided and equipped our fathers to do the work they so gloriously did, we cannot stand apart from them. Rather we stand on their shoulders, which does sometimes enable us to see more clearly the truth they professed, and make a more precise application of it to our thinking and lives than they were able to do. The wealth we have inherited is precious to us. It is a grateful humility which makes us affirm that none take tradition more seriously than we do.

It was faithfulness to a glorious tradition which made the change of name and location necessary for this Seminary. Fortunately it is not yet necessary to remind ourselves of the history of this school. But for our present purpose it will be useful to recall the "three great central convictions" which determine the character of this Seminary. They are "first, the Christian religion, as set forth in the Westminster Confession on the basis of Holy Scripture, is true; secondly, the Christian religion requires and is capable of scholarly exposition and defence; third, the Christian life is founded upon Christian doctrine as set forth in the Word of God." These "great central convictions" were not for the first time discovered in God's Word a few years ago. The content as well as the very words in which these convictions are expressed have a history.

Compare with these "three great central convictions," the words of William Henry Green, spoken in response to the congratulatory addresses made when he had completed fifty years of service. "Princeton Seminary stands, as it has always stood, for fidelity to the Word of God and the standards of the Presbyterian Church. At the same time it stands for the highest grade of Biblical and theological learning. It welcomes all the light that can be thrown upon the Scriptures from every quarter, and does not shrink from the application of the most rigorous tests to the question of their origin or the nature of their contents. Convinced by the most abundant evidence that these Scriptures are the infallible Word of God, and that their teachings are the utterances of divinely sanctioned truth, this Seminary has always maintained that sound learning will go hand in hand with implicit faith in this sacred volume.

"It was upon this basis that Princeton Seminary was originally founded. It was with the unanimous purpose of establishing an institution where this cardinal position would be firmly held and faithfully inculcated that the Presbyterian Church resolved to plant here this its oldest Seminary. This was the unwavering faith of those who were most directly instrumental in drafting its plan, in laying its foundation, in giving shape and direction to it in every respect at the outset of its career. This was the fixed and intelligent conviction of its first professors. The splendid quaternion of teachers, Doctors Archibald Alexander, Samuel Miller, Charles Hodge, and Addison Alexander were the glory and crown of this Seminary in former years, gave it its reputation before the church and the world, and in the protracted period during which they were spared to guide its affairs and to conduct its instruction, stamped their own character upon it, as I trust, indelibly. Under them Princeton theology gained a definite and well understood meaning which, it is to be hoped, it will never lose, from which it will never swerve."

These words setting forth the tradition of this Seminary gain weight from the speaker as well as from the time in which they were spoken. It is a real joy to charge you to be faithful to this glorious tradition, not only because it is a true tradition founded

in the Word of truth itself, but also because you will find much help here in the discharge of your duty. Here is wealth, talents given to you to gain other talents. You will be faithful to this tradition only if you develop it and enrich it. You must draw the lines straighter than our fathers were able to do, you must look deeper into the truth than they could, and you have not the same enemy to face they faced so courageously. Time moves on. To repeat their work precisely as they did, would not be working with the wealth you inherit,—it would be a dead orthodoxy as destructive of living faith and of this glorious tradition as unbelief in the Word of God itself is.

\$10,000 Fiction Contest

THE Zondervan Publishing House has inaugurated a ten thousand dollar International Christian Fiction contest to secure evangelical Christian novel material. There will be three prizes for the best manuscripts submitted between now and December 31, 1948. First prize will be \$7,500, second prize \$2,000 and third \$500. Further information may be obtained by writing direct to the Zondervan Publishing House, Grand Rapids, Michigan.

Missionary Conference At West Collingswood

The Sixth Annual Missionary Conference of Immanuel Orthodox Presbyterian Church was held on October 11-13. Speakers included the Rev. Austin Paul of the Africa Inland Mission, the Rev. E. W. Ayton of the China Inland Mission, Miss Marjorie Clark of the Covenant Church of Bridgeton, who is a missionary to South America, Miss Margaret Sproul, who is a member of Immanuel and a missionary to Kentucky, and the Rev. Glenn R. Coie of Knox O. P. Church of Silver Spring, Md.

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