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J. Gresham Machen  
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One Dollar a Year

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### J. GRESHAM MACHEN

ONE year has elapsed since Dr. Machen entered into his reward. On January 1, 1937, the Lord took him and he rests from his labors. As we look back it does not seem possible that twelve months have passed since our beloved leader departed to be with the Lord. Westminster Seminary, The Presbyterian Church of America and THE PRESBYTERIAN GUARDIAN have occupied the time with intense activity in order to entrench the work which Dr. Machen so ably began.

The Lord has honored those labors. Westminster Seminary now has one of the most beautiful campuses in America, made possible by contributions to the Machen Memorial Fund. The Presbyterian Church of America has increased its area of influence. And THE PRESBYTERIAN GUARDIAN is carrying the message of salvation to the far corners of the earth.

Dr. Machen's contributions to Westminster Seminary and to The Presbyterian Church of America, and his hopes for these two institutions, have been much discussed. But very little has been written about his relationship to THE PRESBYTERIAN GUARDIAN and of his aspirations for that journal. It is altogether proper that something be stated about his aims for this paper.

First and foremost Dr. Machen was thoroughly convinced that a Christian cause could not prosper without a religious journal. When Westminster Seminary was founded and Dr. Samuel G. Craig was forced out as editor of *The Presbyterian*, Dr. Machen was insistent that another paper be launched at once. And so *Christianity Today* was begun. When that magazine changed its policies and altered its vigorous attack upon Modernism in the Presbyterian Church in the U.S.A., in fact, when *Christianity Today* fell behind the vanguard of the struggle and began to vacillate, immediately Dr.

Machen urged the issuance of THE PRESBYTERIAN GUARDIAN. How farsighted he was can be appreciated by everyone. Westminster Seminary and The Presbyterian Church of America would be seriously handicapped without THE PRESBYTERIAN GUARDIAN. How could their work be efficiently promoted without it? So with his inspiration and by his generous financial support THE PRESBYTERIAN GUARDIAN was launched.

What were his ideals for THE PRESBYTERIAN GUARDIAN? Above all he wanted it to propagate, state and defend Biblical Christianity, that is, the Reformed Faith, simply because he believed with all his soul that this was and is the most consistent, full and logical exposition of the Bible. It alone will give men that full-orbed gospel of the Word of God.

He desired that the paper exhibit a certain dignity and excellence which would commend it to intelligent readers in all the world. While he asked for dignity he also felt the need of a flare for popular exposition of the truth. He combined these two qualities of dignity and clear, simple statement to a marked degree.

But beyond all of these he had a great ambition for THE PRESBYTERIAN GUARDIAN. He prayed for and dreamed of the time when it would be one of the most, if not the most, influential religious journals in America expounding the Reformed Faith. His eminence as a theological writer helped to speed THE PRESBYTERIAN GUARDIAN toward that goal. Under God we pray that it may be worthy to assume such a position in the future.

We feel, therefore, that THE PRESBYTERIAN GUARDIAN is so unmistakably bound up with Dr. Machen that it is proper for his name to appear on the masthead as long as the paper continues—which we hope will be for many years to come.

—E. H. R.

burden on his shoulders is not half as heavy as the burden on his heart. There reclines the heavy load of sin, made heavier by the fact that the law requires the death of the sinner. There is a connection between the weight on his back and the burden on his heart. As he enters the court of the tabernacle, he hands the lamb to the priest. He turns his head aside as the priest raises the axe to slay the helpless little animal. The life of his lamb is poured out in blood upon the altar. This done, the Israelite turns about and leaves for home. This time he walks upright for the burden is gone from both his shoulders and his heart. What, his heart also? Yes! For the burden of sin and its sentence of death was rolled away at the altar. Does that mean that the death penalty which was held against that Israelite has been *suspended*? Most assuredly not! The death penalty was *enacted*. That man died! He died through his substitute. Instead of the blood of that Israelite being poured out on the altar, the blood of the lamb was substituted. And the blood made atonement by reason of the fact that it was life poured out in death. That is the significance of the blood: it makes atonement by reason of the fact that it is life. It is death through the shedding of the blood of a substitute that removes sin and turns aside the wrath of God. My friends, if you have sinned the death sentence abides on you. The only way you can escape is through a substitute.

### Its Gracious Character

In conclusion, let us note the character of the atonement that Moses preached. It was a gospel of grace. The word "atonement" tends to be misleading because it suggests the idea of a peace treaty between two equal parties. Further, it suggests that the offending party must give or do something in order to repair the breach. In the Versailles Treaty, Germany paid money, land and privileges in order to heal the rupture she had caused with the Allies. Not so with the treaty that heals the breach between God and man. Even before the breach, man was subordinate. How much more after! Consequently there is nothing he can do to reconcile God. Any atonement which is possible, therefore, is possible only by virtue of the free and sovereign grace of God.

Right here is the immense gulf be-

tween Christianity and all other religions. In pagan religions man appeases the wrath of the gods by his gifts and sacrifices. But in Christianity God, and God alone, provides that which will satisfy His justice and appease His wrath. So the fact that God has deigned to provide a substitute to suffer that death which His justice demands of the offender is ample evidence of the gracious character of the blood atonement. Another evidence is that under the old dispensation God allowed the death of an animal to be substituted for the death of a man. Would it not be strange if a certain state would allow a lamb to be strapped to the electric chair in the place of a murderer? That would be grace to the *n*th degree. That is just what God did in the time of Moses. But, you say, is that not grace at the expense of justice? But let us look further. The life of a lamb is a mere irrational, physical life, whereas the life of a man is a rational existence of a person capable of fellowship with God. Further, the wages of sin is not merely physical death but it is also spiritual death and eternal separation from God.

How, then, could God in Old Testament times accept the mere physical death of a dumb animal for such a death? There is one reason, and that reason plunges us into the fathomless depths of the mystery of the grace of God. It is that God in His eternal plan

had provided an adequate, a suitable, yea, an infinite sacrifice in Jesus Christ, the Lamb of God, slain from the foundation of the world. Though it is impossible that the blood of bulls and goats should take away sin, their blood was accepted in the Mosaic dispensation because the blood of the Lord Jesus Christ was to be shed on Calvary's cross. And so, my friends, without the shedding of blood there is no removal of sin, there is no turning aside of the wrath of God, there is no "at-one-ment" between God and man. Therefore, it is necessary that we preach the gospel of the blood! Therefore, it is indispensable that sinners in all ages sing:

"There is a fountain filled with blood  
Drawn from Emmanuel's veins;  
And sinners, plunged beneath that  
flood,  
Lose all their guilty stains."

### A Christian Sanitarium

IS IT not a pity when Christian people who are suffering from nervous or mental diseases do not receive Christian care? Think of the sorry plight of one who suffers from a mental disease. If anyone needs Christian mercy it is he. Yet in a public institution this is not and cannot be given him. And think of the wonderful curative results that have come to patients who were treated in a Christian sanitarium.

But is there such a sanitarium where Protestant people may send their patients? Happily there is such an institution at Goffle Hill, New Jersey. Goffle Hill is beautifully located just outside of Paterson. It is far enough from the main highway to provide rest for the patients. It overlooks miles of rolling country that stretch to the Palisades and the Ramapo mountains.

The institution is sponsored by a group of Christian people of Reformed persuasion, on a non-profit basis. Full information may be obtained from Mr. Richard De See, 75 North 16th Street, Prospect Park, New Jersey.

For those living in mid-western territory there is a similar institution at Cutlerville, Michigan. Information concerning it may be had by addressing the Christian Psychopathic Hospital Association, R. R. 1, Grand Rapids, Michigan.

—C. VAN TIL.

### Your Subscriptions in Memory of Dr. Machen

LAST year at this time many subscribers sent gift subscriptions to The Presbyterian Guardian in loving memory of Dr. J. Gresham Machen. Those subscriptions are now renewable, and we earnestly urge all who so generously and willingly cooperated with us last year not to allow their Machen Memorial subscriptions to expire. Your renewal of these gifts at this time will be of vital assistance in helping us to fulfill the hope of Dr. Machen for The Presbyterian Guardian. In addition, you will be giving a full year of encouragement, blessing, interest and information.