

The Presbyterian Guardian

July, 1939

VOLUME 6, NO. 7

J. Gresham Machen
Editor 1936-1937

One Dollar a Year—Ten Cents a Copy

EDITORIAL COUNCIL

1505 Race Street,
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Presbyterianism in Canada Today

By the REV. W. D. REID, D.D., of Westmount, P. Q., Canada

PRIOR to 1925 the Presbyterian Church was for many years by far the strongest Protestant church in the Dominion of Canada. For over twenty years, however, the question of union between the Methodist, Congregational and Presbyterian churches had been discussed in all the various conferences, councils and assemblies.

The Methodists and the smaller Congregational Church were wholeheartedly in favor of the union, but whenever the subject was broached in the General Assembly of the Presbyterian Church there developed a strong opposition. At last the proponents of union drove it to a final issue in the 1922 General Assembly, where their proposals were accepted by a considerable majority. In 1925 the union was consummated with a great fanfare of trumpets. At the same time the Presbyterians, rallied from all parts of the Dominion, reconstituted their shattered ranks and carried on. Out of a total membership of a little over 300,000, about 155,000 remained Presbyterian.

The United Church, claiming that the Presbyterian Church had gone into the union, determined to deprive the continuing church of the name, and laid claim to all the liquid assets of the church, including all the theological colleges and any future legacies. They failed to gain all they wanted in the matter of the colleges, and in regard to legacies there have been many lawsuits during the last 13 years, some cases even going to the Privy

Council in England. Most of these cases were won by the continuing Presbyterian Church.

Even the federal parliament recognized the church by inviting its moderator, along with representatives of other denominations, to take part in the opening of parliament. After 13 years of this contention the United Church has "magnanimously" allowed the Presbyterians to keep their name, and a bill was passed this spring allowing the church to retain the title of "The Presbyterian Church in Canada."

In spite of this opposition, however, the church prospered wonderfully until 1930. Many Presbyterians who had grown careless and indifferent, warmed up by the fight over union came back to the church and worked most enthusiastically for its welfare. Since that time, however, there has been a general slackening and many have fallen back into their original indifference. During the five years from 1925 to 1930, 30,000 members were added to the church; but since that time it has practically stood still, and may even have somewhat receded.

One of the peculiarities of the so-called union was that it was a ministers', rather than a people's, union. Over 200 ministers went into the union, while their congregations remained Presbyterian. Because of this, there was a tremendous number of vacant pulpits in the church. Word went out to all the English-speaking Protestant world that the Presbyterian Church in Canada needed ministers very badly. Any man who had

JULY 30th
The Church's Warfare
Eph. 6:10-24

It is very fitting that the Apostle should conclude this epistle, which presents his doctrine of the Church, with a description of the Church's warfare. The Church upon earth is rightly called "the Church Militant." The Christian who is unwilling to fight has a very questionable right to the name "Christian." God Himself is at enmity with sin and so must all His people be (cf. Gen. 3:15). What great hymns of the Church are militant?

Note that this warfare is spiritual, with spiritual armor (v. 11; cf. II Cor. 10:4), against spiritual foes (v. 12). Also that *all the elements of Christian strength* are represented in this passage as *divine gifts*.

1. It is characteristic of Paul that *truth* should be placed first. It is as a girdle which braced up the ancient soldier, made him conscious of his force, and kept each part of his armor in its proper place.

2. *Righteousness*, as a breastplate, is the great defensive weapon. The honest are not pierced by temptations to dishonesty and a pure heart recoils in disgust from temptations to impurity.

3. By *the preparation of the gospel of peace* we may escape from care about the past and be both ready and eager for the battle against sin.

4. How necessary is the *shield of faith!* Temptation to doubt God's goodness, fear of present enemies or of future perils, the subtle suggestion to do a little evil that good may come—all are repelled by that God-given shield.

5. *The helmet of salvation* includes all the blessings which we have through Christ's incarnation, death, resurrection, ascension, and session at God's right hand (cf. Catechism questions 36, 37 and 38).

6. But we wage offensive, conquering warfare. Therefore we have an offensive weapon. It is *the sword of the Spirit, which is the Word of God* (cf. Heb. 4:12). With it sin is to be destroyed, beginning with the slaying of the old sinful nature in ourselves.

Without God we are neither safe nor can we win any victories. Hence the imperative of prayer.

Bible Readings

Week of July 9th

SUNDAYGenesis 2:18-25
 MONDAYPsalm 45:10-17
 TUESDAYProverbs 31:10-31
 WEDNESDAYMatthew 19:1-15
 THURSDAYMatthew 25:1-13
 FRIDAYI Corinthians 7:1-17
 SATURDAYRevelation 21:1-14

Week of July 16th

SUNDAYGenesis 18:1-19
 MONDAYExodus 20:1-19
 TUESDAYJoshua 24:14-31
 WEDNESDAYColossians 3:17-4:6
 THURSDAYLuke 2:39-52
 FRIDAYI Peter 2:9-20
 SATURDAYRomans 13

Week of July 23rd

SUNDAYNehemiah 4:9-23
 MONDAYPsalm 24
 TUESDAYPsalm 119:89-112
 WEDNESDAYIsaiah 55
 THURSDAYI Thessalonians 5:5-28
 FRIDAYHebrews 4
 SATURDAYI John 5:1-15

Christian Belief

By the

REV. CORNELIUS VAN TIL, Ph.D.

(EDITOR'S NOTE: *With the first Sunday in August Dr. Van Til introduces a new series of studies which are in the nature of a junior course in Apologetics. Christian young people are urged to preserve their copies of the GUARDIAN, and from time to time to review past lessons. It is a matter of regret that space does not permit the publication of more than the first two lessons in this issue.*)

AUGUST 6th
Belief in God

WHY do you as a young person believe in God? Probably it is because you have been taught to do so. By precept and example your parents and teachers have influenced you to believe in God.

A friend of yours who does not believe in God may challenge you to use your own judgment in the matter, suggesting that if you looked at the facts for yourself you would no longer hold to your faith. Should you accept this challenge? Of course you should. But first it might be well to look at your friend carefully. Possibly he too accepted his beliefs upon authority when he was a child. Possibly the two

of you can agree to proceed at once to a courteous discussion of the matter on the merits of the question.

But is it worthwhile to reason with your friend? What difference does it make whether a person believes in God or not? To answer this question we should know what is meant by belief in God. Does your friend object to any and every kind of belief in God? You will soon find that he does not. He does not object to belief in the gods of the fairy-tales. They are not meant to be taken seriously. They do neither good nor evil. Your friend, in fact, does not object seriously to any god who is no more than the personification of human ideals. Your friend will not seriously object to any god who does not interfere with his movements.

But here is the trouble. The God you believe in leaves no human being to himself. He has created this world and has made man to glorify Him. Those who do not glorify Him will be punished by Him. Such a God is a "nuisance" to your friend. Now, it is not pleasant to introduce your God, if at the outset He acts as a "nuisance" in the presence of your friend. It puts you "in a tight spot." You go home and spend a very uncomfortable night. (For Scripture references look up passages that deal with creation and providence.)

AUGUST 13th
God and the Bible

You meet your friend a second time. He again asks you for the source of your belief. You tell him it has come from the Bible. You show your friend that no philosopher and no scientist has of himself ever come to the conclusion that he ought to believe in such a God as the Bible presents.

On second thought your friend may admit that this is not very strange. Such a God as the Bible speaks of could be adequately known by revelation only. This would be true even if man were not a sinner. You give me a ride in an aeroplane. You are "flying blind." I trust you absolutely. I have every reason to trust you. You have carried me safely in the past. Yet, for all that, I am really at your mercy. I simply live by the truth of your word. It is, after all, you, not I, who handle the plane. In this manner, or rather in a much more fundamental manner, we live by the truth of God's Word. If

the God of the Bible exists, He and He only, in the last analysis, is at the controls of the universe. He alone knows what He plans to do with it. All that any human being can know about it is from God. A creature must think God's thoughts after Him.

So here we are at the end of your second meeting. God has now, perhaps, become more of a "nuisance" than ever to your friend. If he is to believe in God, he must believe in the

Bible too. But here he catches you, it would seem, in a still tighter spot. You believe in God because you believe in the Bible, and you believe the Bible because it is the Word of God. That, your friend tells you, is reasoning in a circle. You spend a second uncomfortable night. (Can you find any passage in Scripture in which it does not take for granted its own authority?)

(To Be Continued)

Information, Please

(EDITOR'S NOTE: *The modern mania for quiz programs has prompted THE PRESBYTERIAN GUARDIAN to prepare a series of questions by which the reader may test his knowledge of recent events and present trends in contemporary Presbyterian church history. For each question answered correctly, score 5 points. A total score of 90 or above indicates an excellent fund of knowledge; 80 to 85 is good; 70 to 75 means that THE PRESBYTERIAN GUARDIAN should be read more carefully; and below 70 probably indicates a non-subscriber. Correct answers will be found on page 135.*)

- How many ministers of the Presbyterian Church in the U.S.A. signed the notorious "Auburn Affirmation"?
 - About 800
 - Nearly 1300
 - 5000
 - Less than 200
- Who presided at the trial of Dr. Machen before New Brunswick Presbytery?
 - W. B. Pugh
 - William T. Hanzsche
 - Cordie J. Culp
 - Edward A. Morris
- Only one of the following statements is *false*. Which is it?
 - In 1935 the pastoral relation of a Wisconsin minister was dissolved because he refused to desist from criticizing the boards of the Presbyterian Church in the U.S.A.
 - The "trials" of two lay members of the Independent Board were held illegally behind closed doors.
 - Dr. Lewis S. Mudge was one of the founders of the Independent Board.
 - A Wisconsin pastor was or-

dered suspended from the ministry for two years because he started an independent summer Bible camp in opposition to the Modernism of official camps.

- In which of the following cities did the Christ-denying 1936 General Assembly of the Presbyterian Church in the U.S.A. take place:
 - Philadelphia
 - Syracuse
 - Cincinnati
 - Columbus
- The Federal Council is:
 - A WPA project.
 - A modernist organization seeking to be the spokesman for every Protestant denomination in the United States of America.
 - An interdenominational group of Fundamentalist laymen.
 - The governing body of the Oxford Group Movement.
- The moderator of the Judicial Commission of New Brunswick Presbytery of the Presbyterian Church in the U.S.A., which tried Dr. Machen, was:
 - A Barthian.
 - A "middle-of-the-roader."
 - A ruling elder.
 - An Auburn Affirmationist.
- Which of the following persons is not a leader in the modern church union movement?
 - John L. Lewis
 - John A. Mackay
 - Toyohiko Kagawa
 - E. Stanley Jones
- Which one of the following was *not* one of the reasons why Dr. Harry Emerson Fosdick was asked to cease preaching in the First Presbyterian Church of New York City?
 - His refusal to become a minister of the Presbyterian Church in the U.S.A.
 - His refusal to affirm faith in the Virgin Birth.
 - The publication of his sermon "Will the Fundamentalists Win?"
 - His belief in immersion.

- Members of the Independent Board were placed on trial by commissions of the Presbyterian Church in the U.S.A. because:
 - They were propagating heresy.
 - They were persons of questionable morals.
 - They were not sufficiently Calvinistic in their theology.
 - They were preaching the gospel through an unofficial agency and were exposing the Modernism of the official board.
- Who led the fight for the reorganization of Princeton Theological Seminary?
 - Charles R. Erdman
 - Robert E. Speer
 - J. Ross Stevenson
 - John A. Mackay
- Westminster Seminary was founded in 1929 because:
 - A reorganization of Princeton Seminary had placed the modernist-indifferentist party in control of that institution.
 - Princeton Seminary was rapidly becoming too small to accommodate all the students applying for admission.
 - Princeton Seminary was receiving support from the Federal Council.
 - The General Assembly of the Presbyterian Church in the U.S.A. was dissatisfied with Princeton Seminary's modernist theological position.
- Select two of the following as the main objectives of the Machen Memorial Fund:
 - To secure a new campus for Westminster Seminary.
 - To secure a speaker from Europe.
 - To obtain the power to grant degrees.
 - To arouse new interest in Westminster Seminary.
- Which one of the following four

The Presbyterian Guardian

August, 1939

VOLUME 6, NO. 8

J. Gresham Machen
Editor 1936-1937

One Dollar a Year—Ten Cents a Copy

EDITORIAL COUNCIL

1505 Race Street,
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

Some Impressions of America

By the REV. HENRY W. CORAY

Orthodox Presbyterian Missionary to Manchoukuo, Now Home on Furlough

AFTER an absence of almost five years, what does the wanderer, home from foreign strand, think of his own, his native land? If his reaction is like that of this writer, he has learned to entertain on the one hand a new affection and on the other a deep apprehension for his national Alma Mater. I love America. For all its leopard-like spots I believe it is still the greatest country in the world.

Our greatness lies in our principles of liberty. At the New York World's Fair there are four giant statues representing the four principles of American democracy: Freedom of worship, freedom of the press, freedom of speech, freedom of franchise. In most of the leading world powers today these principles have been tossed to the moles and to the bats. By the goodness of God they are our national heritage. We Americans should not forget that they are a precious treasure, bought with ancestral blood, to be guarded with a lover's jealousy. Like revealed truth they belong to us and to our children. It is refreshing to come home and breathe in great draughts of the mountain air of freedom. Let those arch-pessimists who argue that these United States have sunk to the lowest abyss of the world's inferno sojourn abroad for a season, and they will learn to appreciate in some measure the blessings of a democratic government. Imperfections we have. But they could be a hundredfold more. "If in the land

of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of the Jordan?"

Liberty on Trial

Lest we be charged with spinning out a philosophy of rosy Pollyannism, perhaps it is only right to point out that "this freedom" is on trial. Now also the axe is laid unto the root of the tree of religious liberty. It seems unbelievable, does it not, that one ecclesiastical body should be using the courts to prevent another from committing the terrible crime of using the name Presbyterian? That fact itself is a dark commentary on the signs of the times. It is utterly inconceivable to us that the Kirkwood congregation of The Orthodox Presbyterian Church should be told that they may not use the word "Presbyterian." And yet the sorrowful developments of the last few years should act as shock absorbers for anything. Suppose for a moment that the Presbyterian Church in the U.S.A. should win against the Kirkwood friends. What then? Well, it would be one of the blackest days that ever passed in American history. Liberty would in very truth be ascending the scaffold and deep-dyed tyranny the throne. One of those four statues would have no more place in the World's Fair Grounds than I would have in the Vatican. This is most certainly true: Should that apparently impossible injunction be finally handed down it ought

The Presbyterian Guardian

EDITORIAL

What Price Unity?

THE fellowship of kindred minds," says the old Christian hymn, "is like to that above." Christian people rejoice in the fellowship they have, in work and worship, with others who love the Lord Jesus Christ in sincerity and truth. Nor will any true Christian take the attitude that true believers are to be found only in that part of the church of God which he may call his denomination. Consequently there is, and should be, a fellowship between those associations of the visible church which hold in sincerity to the cardinal verities of our common faith.

Genuine Christianity, however, can have no religious fellowship with openly non-Christian groups. One of the characteristics of the early church was its exclusiveness. A man could not be a member of a non-Christian cult, and at the same time be considered a true Christian. The very thought of an apostle, for example, taking part in the religious ceremonies of an association that denied the Lord Christ was anathema.

Inured as we are to the inroads that modernist unbelief has made into the visible church, and to the consequence of that in outward practice, we still feel shocked at some things that occur. Thus, when we learned that a prominent pastor of the Presbyterian Church in the U.S.A. in the nation's capital was chairman of a committee on religious life which included representatives, for example, of Judaism, Roman Catholicism, Mormonism, Seventh Day Adventism and Unitarianism, we could not repress a sense of shame that the name of Christ thus seemed to mean so little.

Again, when a public meeting of a distinctly religious character was held, and this same chairman presided, we were profoundly disturbed when the solemn prayer of invocation was offered by a Jewish rabbi. Our astonishment and shame reached its height, however, when this same nominally Presbyterian minister, the Rev. Albert

J. McCartney, pastor of the Covenant-First Presbyterian Church of Washington, took part with other Protestant clergymen in the actual services installing a Hebrew rabbi over the Washington Hebrew Congregation. On this occasion another of these Protestant ministers declared, "The hope of your industry, your commerce, your society, and even your state, lies in this synagogue tonight."

One reason these things seem worth mentioning is that for some years there has been a movement on foot to establish in Washington a "national church" as representative of the Presbyterian Church in the U.S.A. The thought of erecting a new building

for this purpose has now been abandoned, but instead this same Covenant-First Church carries on its bulletin the notice: "To become the national Presbyterian Church." And Dr. McCartney himself ran second in the voting for moderator of the Presbyterian Church in the U.S.A. at its assembly this year.

And yet perhaps we should not remark these things. For in many ways it may well be that this church, with just this minister, would most properly represent the Presbyterian Church in the U.S.A. We say it with tears! Tragically enough, it is all too true!

—L. W. S.

The Young People's Page

A Series of Studies for Use in Young People's Societies

Christian Belief

By the

REV. CORNELIUS VAN TIL, Ph.D.

(Concluded From the July Issue)

AUGUST 20th

God and Christ

YOU meet your friend for the third time. He charges you with reasoning in a circle. Not satisfied with that, he points out that the Bible is a message of grace. The Bible speaks of man as a sinner. That a sinner should believe in God can only be the result of grace. He therefore insists that what you hold as a gift of grace, or at best by a process of circular reasoning, can no longer be a matter of discussion with him. He insists that you are utterly unreasonable about it all.

What will you do about it? Will you draw back to lower ground? On the contrary you ought rather to go still further. You add that the grace by which you believe in God is given you through the finished work of Jesus Christ. This means that no one can come to a belief in God except through Christ. Jesus said: "No one cometh to the Father but by me." We cannot first believe in God and afterwards believe in Christ; we believe in God in the same act of faith by which we believe in Christ, and we believe in Christ in the same act of faith by

which we believe in God. Let us return to the illustration of the aeroplane. As you take me through the sky I insult you to the face. I try to cut holes in the canvas of the plane with my penknife; I try in every possible way to prevent you from reaching your destination. Will you take me with you after this? No more will God take a sinner with Him. Sinners, even when they receive much of God's "common grace" are "without God in the world." It is only if your friend confesses his sin and accepts Christ as his personal Saviour that he can truly believe in God. You spend a sleepless but prayerful night. (Romans, Chapter 1, must not be interpreted so as to contradict what the Bible throughout teaches on man's total depravity. See proof-texts for the doctrine of total depravity given with your Shorter Catechism.)

AUGUST 27th

Argument and Grace

As you meet your friend for the fourth time you at least know the truth about him even if he does not know the truth about himself. Your friend has the jaundice. He sees everything in a yellow light. He has a major internal disease and needs an operation. On the other hand, he thinks you have the jaundice. How then can you reason with him? The answer is, after all, very simple: you have the truth. It was by grace that

you saw the light, but it is the *light* that now you see.

Argument with your friend would be hopeless except for one fact. That fact is that you are a representative of God and of Christ. Let me illustrate. It would be folly for a mere man to speak to a corpse. But Jesus spoke to the body of Lazarus and a dead man lived. So if we speak to men in Jesus' name we may confidently expect life to come to the dead.

If your friend is to believe in God he will have to have a new outlook on everything. He will need to undergo a revolution.

Thus the only way that you can reason together is for you to place yourself upon your friend's position for argument's sake, in order to see whether he can make sense of things. Suppose, you say to your friend, that you do without God, just how will you interpret life? You will then have to interpret life without God's help. But there is obviously so much beyond our reach as men, which may yet be related to that which is, as we think, within our reach, as really to bring the meaning of everything beyond our reach. Thus our efforts at rational living are all in vain; we are reduced to the level of animal life.

Suppose then, you continue, that you place yourself upon my position. Then we interpret everything in the light of our belief in God. This does not mean that we can now comprehend more than we formerly could, but it does mean that there is now a basis for our life. As a little boy who is with his father in the woods feels safe, so we are safe. Without our belief in God there is no meaning to anything; with God there is meaning to everything.

Thus what at first we received by the instruction of our parents, what we know we received by grace, now appears not only as a possible but as the *only* possible and reasonable interpretation of life: it is God or chaos. Thus you have witnessed to, that is, reasoned about, the truth; yet you rely in it all upon God's grace. (God reasons with His people on the ground that they should live up to His grace given them [Isaiah 1]. God reasons with men in general, on the ground that they owe all they have to Him. God always reasons with men on the basis of what He has first given them. Try to find passages of Scripture that prove this contention.)

Why I Believe the Bible Is God's Word

By the
REV. CALVIN K. CUMMINGS

SEPTEMBER 3rd

The Testimony of God

AT THE beginning of this little series it is important that we understand clearly what is meant when we speak of the Bible as the Word of God. We do not mean what the Modernist means when he says that the Bible simply *contains* the Word of God. Nor do we mean what the followers of Karl Barth mean when they say that the Word of God is something actually *beyond* the written Bible. We mean that the *whole* Bible and the *written* Bible is the Word of God. The term "Word of God" means simply that it is the Word which God has spoken, of which He is the author. Just as "your word" means the word which you speak so "God's Word" means the Word which He speaks. We shall seek to prove, then, that God is the author of the entire Bible from Genesis to Revelation. Holy men of God wrote as they were moved by the Holy Spirit. This, of course, applies only to the original writings, not to any translations such as the King James version.

The best argument for believing in the Bible as the Word of God is: God says so. God testifies unmistakably in His Word, and in the hearts of His believing children, that the Bible is His Word.

But, you say, it is God who is on trial. His testimony is ruled out of court on grounds of being prejudiced. Shall we not accord God the right that is granted to the lowest criminal? We insist that God has a right to be heard. Not only so, we insist that He be the "star witness" in the case. His is the testimony of an infinitely holy and righteous character. "If we receive the testimony of men the testimony of God is greater" (I John 5:9). The highest reason for believing in anything is that God has testified concerning it. We can oppose the testimony of God only with the feeble testimony of men.

God gives abundant testimony in the Bible itself that He is the author thereof. Consider the claims of God for the Old Testament — Exodus

12:14; Jeremiah 30:1, 2; Isaiah 8:1. Consider the testimony of the God-inspired writers of the New Testament as they speak of the Old Testament: II Timothy 3:16; II Peter 1:21; Acts 1:16; and Galatians 3:16 where one letter of the Old Testament is used to clinch an important argument. Consider the claims of the inspired writers of the New Testament concerning the New Testament: I Thessalonians 2:13. Study II Peter 3:16 and I Timothy 5:18 in this connection. No other religious books — not even the Koran — make the bold claim to be the Word of God. The Bible alone has the seal of God's testimony upon it.

God also testifies that the Bible is His Word in the hearts of believers. When we became Christians we received the Holy Spirit. This Holy Spirit testifies that we are sons of God and enables us to recognize God as our Father (Romans 8:16). As we read the Bible the Holy Spirit enables us to recognize the written Word as the voice of our Father speaking to us. We know it is His voice speaking to us just as certainly as we know the voice of our earthly father as he calls to us from a distance. This is the witness of God in us that He has spoken in His Word.

SEPTEMBER 10th

Jesus Testifies

While we are willing to rest the case with the testimony of God, this is not the only witness that we have to the claim that the Bible is the Word of God. Perhaps we can summon a witness whose testimony will gain a better hearing. Let us call Jesus to the witness stand. Here is one who is admitted by friends and foes of the Bible to be a good man. In all the writer's dealings with doubting and unbelieving students he does not recall that he ever discovered one student who was prepared to say that Jesus was not a good man. This certainly gives us a firm footing to deal a deadly blow to those who say they believe in Jesus but disbelieve the Bible. If Jesus was a good man He certainly spoke the truth, did He not? If He did not speak the truth then He was not a good man. Now what did He who spoke the truth say about the Bible? Hear Him. Referring to the Old Testament Jesus said, "The Scripture cannot be broken" (John 10:35). And when He was tempted of Satan