

# The Presbyterian Guardian

January 10, 1940

VOLUME 7, NO. 1

J. Gresham Machen  
Editor 1936-1937

One Dollar a Year

Published Twice Each Month

Ten Cents a Copy

1505 Race Street  
Philadelphia, Penna.

Edwin H. Rian  
Leslie W. Sloat

#### EDITORIAL COUNCIL

Ned B. Stonehouse  
Murray Forst Thompson

Thomas R. Birch  
Managing Editor

## The Progress of Christian Doctrine

The First of a Series of Radio Addresses Broadcast on the  
Westminster Seminary Hour During the Fall of 1936

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

IN BEGINNING this year's series of radio talks, I want to extend a word of welcome both to old friends whose interest has done so much to encourage us during the past two years and also to those who may be listening in this afternoon for the first time.

For the benefit of both classes of listeners, it may not be amiss for me to say just a word or two about the plan which has governed this Westminster Seminary Hour from the beginning.

What I have been trying to do is to present just as plainly as I can the great system of revealed truth which the Bible contains. When I say "system of truth" I mean what I say. I mean by that that the Bible is not just a storehouse of inspiring sayings, thrown out in some haphazard or isolated fashion, but that it presents one great logically concatenated system which ought to be considered, not just piecemeal, but as a whole.

I have been trying to present that system as a whole. Of course, in doing so I have been conscious not only of my own limitations, but also of the magnitude of the task. It is no easy thing to summarize what is taught in the Scriptures of the Old and New Testaments in such a way that the logical relations between the various parts of the teaching shall stand out clear, and in such a way that no great division of the teaching shall altogether be neglected.



Fortunately, I do not need to undertake this task as though no one had ever undertaken it before. The Bible has been in the world for nearly nineteen centuries and during all those centuries learned and truly devout men have been searching the Scriptures and have been endeavoring to summarize what the Scriptures teach. Errors in the understanding of the Bible have been detected and avoided. Omissions in the understanding of the Bible have been filled up. There has been study, there has been meditation, there has been discussion; and also there

has been prayer. It would be a very great mistake for a man who desires to present what the Bible teaches to neglect what the church has thought and done during all these centuries.

That does not mean that we should ever be content to take the Bible at second hand. We must be ready always to compare what past generations of Christians and what the great councils of the Christian Church have said in exposition of the Bible with what the Bible itself says. But, after all, the Holy Spirit who inspired the writers of the Bible in the first place has also been present in the church, and has graciously helped those whom He has united to Christ by faith in their understanding of the inspired Word.

He has not, indeed, been active in the church in the same way as that in which He was active when He in-

### With the New Books

**CALVINISM, AN INTERPRETATION OF ITS BASIC IDEAS**, by H. Henry Meeter, Th.D., Professor of Bible and Calvinism, Calvin College, Grand Rapids, Michigan. Zondervan Publishing House, Grand Rapids, Michigan, \$2.

**I**T IS a pleasant duty to announce a new book on Calvinism by Dr. Meeter of Calvin College. His earlier book on *The Fundamental Principle of Calvinism* made one hope that its author might undertake to set forth the basic ideas of Calvinism more fully than he was able to do in that volume. The present volume is the first of what promises to be a series of volumes on an interpretation of Calvinism for our times. Dr. Meeter is well equipped for such a task.

We intend merely to give a brief notice of the book just published in the hope that subscribers of THE PRESBYTERIAN GUARDIAN may read it for themselves. Dr. Meeter tells us that Calvinism presents to us a balanced view of Christianity. In the book before us we have a balanced presentation of this balanced view of Christianity. Calvinism is not presented as a half-way position between other views; on the contrary, emphasis is placed upon the fact that Calvinism at every point interprets experience from a principle of its own. That is perhaps one of the strongest and most valuable aspects of the book. It ought to make the book instructive for friend and foe alike.

A special attraction of this first volume is that it discusses current political questions from the Calvinistic political point of view. I merely mention three chapter headings to intimate some of the matters taken up. Chapter XVIII deals with the subject, "Internationalism, The League of Nations, and Calvinism," while chapter XIX is headed "International Law" and chapter XX has for its title, "Calvinism and War."

It is not our purpose in this short notice to discuss the differences between Dr. Meeter's views and the views of other Calvinists living and dead. We are happy to welcome the constructive effort put forth in this popular presentation of the Reformed Faith.

—C. VAN TIL

**CHRISTIAN SERVICE SONGS.** The Rodeheaver Hall-Mack Company, Philadelphia, Chicago. 312 hymns and responses. 29 responsive readings. Bound in brown leatherette cover, \$40 per 100 copies; in heavy bristol paper, \$25 per 100 copies.

**P**ROBABLY the best publication of this company so far, this book deserves the serious consideration of committees looking for new song books, particularly if they are to be used by young people's groups. The chief virtue is the good selection of the standard hymns of the church—all singable—and the wise selection of well-known gospel songs. These two groups comprise 185 of the 312 hymns in the volume, giving ample material for all occasions. The remainder, listed as popular gospel hymns and new gospel hymns, bear the weakness that is characteristic of practically all popular hymnals. For the most part, they are based on the emotionalism typical of many gospel songs, and lack depth in both words and music. Fortunately, doctrinally unsatisfactory hymns are rare, but their even occasional presence demands care on the part of the user. This criticism, however, can be made of almost any hymnal ever published. On the whole, "Christian Service Songs" merits the earnest consideration of all who are responsible for the music sung by young people, in evangelistic work, or in Sunday School.

—JAMES W. PRICE

**DAILY MANNA FOR 1940.** A loose-leaf calendar edited by the Rev. Martin Monsma, Zondervan Publishing House, Grand Rapids, Michigan. 75c.

**F**OR those who are dissatisfied with the usual run of so-called religious calendars, Daily Manna will be a welcomed discovery. For each day in the year there is a Scripture text, followed by a brief meditation. But the distinctive feature of this calendar is that the meditations are, for the most part, true to that system of doctrine known as the Reformed Faith, or Calvinism. The writers are representative of Presbyterian and Reformed denominations, and their brief devotional messages show a heart-warming fidelity to consistent Biblical Christianity, free from any compromise with popular Arminian heresies. Prominent among the authors of this calendar are many ministers of The Orthodox Presbyterian Church.

The calendar is furnished with a cardboard back, upon which is mounted an appropriate winter scene. The quality of the calendar's mount, however, is not as attractive as that of its devotional material.

—T. R. B.

### ANNIVERSARY SERVICE HELD BY INDIANS OF WISCONSIN

**O**N SUNDAY, November 26th, the Old Stockbridge Orthodox Presbyterian Church of Morgan Siding, in Gresham, Wisconsin, observed a notable anniversary. Two hundred years ago the first church and school buildings were dedicated for the use of the Mohican Presbyterian Church in Stockbridge, Massachusetts. On October 29, 1734, Ebenezer Poohpooonue was the first Mohican Indian to be baptized at Stockbridge. On that day he declared, "I would rather die than deny the truth."

Among the great men who were pastors of the humble little church was the famous theologian and revivalist, Jonathan Edwards. When Edwards was told by a council of ministers that it was his duty to leave his beloved people and assume the presidency of Princeton College, he shed tears. He had remained with his flock during the dangerous times of the French and Indian wars, and his love for them was great.

Stockbridge Indians formed the first Presbyterian church in Wisconsin when they arrived in 1822. The church at Morgan Siding has, therefore, a noble tradition and one of which the members are justly proud.

On November 19th the Old Stockbridge Presbyterian Church inserted the word "Orthodox" in its name. Intensive preparations have been made by Mrs. John Davies, wife of the pastor, for three Christmas programs among the Indian children.

Special services were conducted on three evenings in the latter part of November at Morgan Siding, with the help of a nearby pastor. Attendance at these meetings numbered 160. Early in December the Rev. Nicholas Moroz of the Russian Evangelization Society spoke and showed slides of his work on the Russian border. These meetings were attended by 150 people. Hands raised for prayer gave evidence that hearts were touched.