

GUARDIAN



WESTMINSTER SEMINARY 38TH COMMENCEMENT EXERCISES

After the formal program there is always a time when faculty, trustees, graduates and their relatives, and a host of the seminary's friends linger for congratulations and conversation, and a tea served in Machen Hall.

The Rev. LeRoy Oliver, Chairman of the Board of Trustees, presided over the exercises. An invocation was offered by the Rev. Robert Prins, Christian Reformed pastor in Paterson, N. J. Following a Scripture reading by the Rev. John Morton, Reformed Episcopal pastor in Philadelphia, the Rev. Robert Atwell, Orthodox Presbyterian pastor in Westfield, N. J., led in prayer.

After the Rev. Egbert Andrews' address, printed herein, President Edmund Clowney conferred twenty bachelor of divinity, and five master of theology degrees. Dr. Cornelius Van Til then addressed the graduates in terms of their calling in the face of the issues of the day.

I Love Being a Missionary

HARVIE M. CONN

I had just finished my third class for the morning and was about to settle down to a bowl of soup for lunch that I had snatched from the makeshift restaurant in our dirt-floor basement. In the past, I had enjoyed eating with the students in the basement, but the restaurant (not approved by Duncan Hines) had been moved to a smaller room this term—and if you didn't get there the first three minutes after bell, you just didn't get there. We're all delighted to have a student body of some 340 young men and women this term (now the largest in all of Asia). But why do they all want to eat at the same time in the same place?

The morning had been as usual a busy one. Apostolic History—94 students. Greek Grammar—48 students. Galatians—88 students. Lots of personal attention for everybody, of course, with this good pupil-teacher ratio! And of course a teacher so gifted at the Korean language he can catch the nuance of every single question thrust at him! Questions like: "Would you say that Floyd Filson's views resemble those of the Tubingen school?" "Where do Haenchen and Conzelmann differ in their approach to Acts as history?" "I don't understand you when you say that Bultmann does not do justice to the task of the apostle as conveyer, rather than creator." "My teacher last hour taught me something quite different. Does Pak Yune Sun teach this way also?" "How can all this help me in preaching?"

Interview

The door to the little office shook with a quiet rap and I acknowledged the request. "Please enter." My bowl of hot soup was about to be forgotten again.

A second-year student entered. He was not one of my favorites, to say the least. Last semester, in Gospel History, he had driven me crazy every class hour with some question or challenge of the subject material. We had spent a semester together already going

Orthodox Presbyterian missionary Harvie Conn has an effective teaching ministry in a theological seminary in Seoul along with his evangelistic preaching and personal witnessing in many places.

over David Strauss, Albert Schweitzer, Rudolf Bultmann and the like. And I had never been quite sure, when it was over, just who had really received the going over from my friend—Albert Schweitzer or me. He had entered the seminary as a graduate of a general college. And I wondered if he, like most college graduates in seminary, didn't feel himself to be several notches higher than his fellows.

He bowed in greeting and asked if he was intruding.

"Oh no, please sit down." Besides, how can you intrude on a bowl of hot soup?

Book for Sale

"I brought the book with me about which we had spoken yesterday," he said.

"The book?" He could read my blank stare—a perfect reflection of my mind at the time. "Oh yes, the book. You had a book you wondered if the seminary library might not be interested in buying from you."

"That's right. I brought it with me today."

He handed it over to me. It was an English edition of Emil Brunner's work, *The Divine Imperative*.

We didn't have the book in our seminary library and I knew it would be useful as reference material for advanced work. The price was settled on and paid.

"This book did me much harm," he said.

"I don't understand," I replied.

"Did you know that I graduated from Soongsil College?" (For the benefit of our Western readers, Soongsil College is an institution now belonging to the Korean Presbyterian Church, Tonghap group, associated closely with the missionaries of the

United Presbyterian and Southern Presbyterian Churches.)

The young man continued: "At this college I was fed on books such as this. I learned a great deal about Barth and Brunner. Then I came here."

I nodded in understanding. A picture was beginning to form now.

"My mind was very confused by books like this when I came here. Then I listened to your classes and the lectures of the other teachers. I did not feel free to ask questions in some of the classes. But I always felt that freedom in your class."

He certainly did!

"Now I don't want this book anymore. It has done me much harm."

He thanked me for the few minutes of time and left. The conversation had taken no more than three or four minutes.

The soup was still warm and I was remembering a Bible verse about witnessing and missionaries. "Brethren, if any of you do err from the truth and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

I love being a missionary!

DR. VAN TIL'S NEW BOOK
*The Confession of 1967:
Background and Significance*
(Presbyterian and Reformed, 1967,
128 pp. \$2.50)
may be ordered from
**GREAT COMMISSION
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Who Is Sufficient for These Things ?

EGBERT W. ANDREWS

In this climactic year when a once great church has officially relinquished her historic standards, I am reminded of the year of my own graduation when the same church was about to set aside those standards in practice. It was matters concerning foreign missions that brought the crisis to a head. And our class of 1935, besides being famous for providing the seminary with its illustrious Professor of Old Testament, became deeply involved in foreign missions. Five or six of our number became foreign missionaries—four of whom are still serving in other lands today.

In his second letter to the Corinthians (chapters two and three) Paul describes the function, the results, the frame of mind, and the manner of his activity as a captive servant of the Lord Jesus Christ. Because Christ had triumphed over him, he also participated in the triumph of Jesus Christ.

AN ODOR OF LIFE—OR OF DEATH

When a victorious Roman general returned from the wars, he paraded in triumphal procession through the city streets. In honor of his victory sweet odors from the burning of spices and the fragrance of flowers strewn in the streets pervaded the air. We are told (by Plutarch) that the captives of greatest note followed the triumphal chariot in chains, and that some of them had their lives granted to them. Others were put to death immediately after the procession ended: to such the smell of the flowers and the incense was a deadly smell, ending in their death. But to those captives who had had their lives spared, this was a vivifying and refreshing smell, which ended in life.

We as Christians are all captive servants of our Lord Jesus Christ. It is my thought that all graduates of Westminster Seminary

have been, in a very special sense, entrusted with the gospel. It is our function so to make Christ known, in all the fulness of his person and work, in all his winsome loveliness and awesome holiness, that the fragrance of his knowledge may be diffused by us in every place.

The result will be that some will believe and others will not believe. To those who believe on him, the knowledge of Christ is like a vivifying smell, ending in life. To the unbelievers, the knowledge of Christ is like the smell of death, ending in death if they continue in unbelief. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This, of course, is only so as Christ is preached as he is set forth in the Scriptures. It is not so on any Barthian reconstruction. According to Barth, all men are elect for all men are in Christ and Christ is the elected man. Jesus Christ has accepted the grace of God in our place. It was Jesus Christ, alone true man, who alone was rejected by God. For Barth therefore no one will finally perish; all will finally be saved.

THE MESSAGE MISCONSTRUED

So in Taiwan, where I come from and where Barth has not a few followers among the nationals, it is often announced at street meetings to those who gather around, that their sins have already been forgiven and that all they need to do is to accept forgiveness and salvation as the free gift of God. This makes it sound as if salvation could be had almost automatically. Evangelism, then, consists of informing people that they have already been saved, and of trying to persuade them to accept that notion. On this construction, men no longer say, "He that

believeth and is baptized shall be saved; and he that believeth not shall be damned."

Those who undertake to proclaim Christ as he is offered in the Scriptures will find that evangelism is no such facile task as described above. As we earnestly seek to set before men the way of life and the way of death, we shall see that there are often few indeed that enter the way of life, whereas there are many that go down the broad road that leads to destruction. Whether in the East or West, we shall meet up with the "religionless man"—the man who claims that the message we preach is irrelevant to his life, that it has no meaning for him.

Let us take a look first at our own erstwhile 'Christian' America. While there is much religiosity on every hand, we must confess that a great number of our people are practical atheists. It is commonplace that the mind of modern man has been secularized. It has been deprived of any orientation toward the supernatural. The fruits of this condition are immorality and crime run rampant. We have been back in this country barely two months and we have often been asked our impressions. Never, on any previous return, have our impressions been as vivid as this time.

Fruits of Secularism

The first day after landing we saw some of the thousands of "hippies" or psychedelics in the Haight-Asbury district of San Francisco, with their strange attire and anachronistic hairdos. We learned that most of them had achieved a state of 'mindlessness' induced by drugs. The next day, in a gathering of men whose meetings have hitherto invariably been characterized by programs of a high cultural and moral tone, there was hardly a speech that did not carry boastful reference to marital infidelity. And then, as if to emphasize that crime is still rife in America, in Chicago on the fourth day after our arrival, there occurred the one thousand and third gang slaying in that city.

Then there are the "be-ins" and the mass protests of youth in revolt. This revolt against authority and established order, whether in its passive or active form, has been called a revolt against the hypocrisy of society and its leaders, who—faced with a nuclear holocaust or possibly the subjection of the entire human race to the

To the extent that a man considers himself self-sufficient, to that extent he will whittle down the Word of God.

harsh machinery of social engineering—have refused the only consistent course: personal and collective repentance. The church is spurned because it is considered to have failed in its function in society. Like salt that has lost its savor it is cast out and trodden under foot of men.

Revolt also in Asia

Not only does Christianity go unheeded and contemned in our own country and elsewhere in the West; it also goes unheeded on the other side of the Pacific. Asia is also in revolt. It is a revolt against the paternalism of the West, and the revolt has two aspects: First, the people of Asia have noted in our lands the rapid spread of secularist-materialism which finds no necessity for God. Among the Dead Sea scrolls there is a text which renders Habakkuk 1:11 as follows, "This man makes his strength his God." Man has always tended towards such self-sufficiency. Adam and Eve fell for the idea in the Garden of Eden. In view of the secularism of our day the leading thinkers of Hinduism, Buddhism, and Islam are insisting that their philosophies give a better answer than does Christianity.

Secondly, the people of Asia have noted the paganism of so much of our Western life—the unrestrained sexual paganism which they have witnessed in our representatives among them (e.g. in our service men in Taiwan and other places) and in Western films and magazines, in sad contrast with the restraint they themselves practice.

So, whether in the West or in the East, the message of Christianity is being treated as irrelevant. This has been described by modern theologians as due to the world having "come of

This address (slightly condensed here) by Orthodox Presbyterian missionary Andrews was delivered in May at Westminster's 38th annual commencement exercises. Ever since his graduation from the seminary in 1935 Mr. Andrews has served first on the China mainland and more recently on Taiwan (with an interval as a translator during the war years). He received his Th.M. from Westminster in 1944.

age." Because of its technological power and universal secularity the modern world has reached maturity. Now, so it is said, it no longer needs God to solve its problems and "fill the gaps." Modern man feels quite able to get along without God in the management of his external life.

This all sounds very plausible, but it has ignored the basic fact that in God, the almighty Creator and Sustainer of the universe, we as men live and move and have our being. The passive apathy or the aggressive activity of the youth of our time are tokens of an underlying restlessness. Augustine's insight that God has made us for himself and man's heart is restless until it rests in him is still relevant. Restlessness may be harbored behind a facade of audacious human self-confidence, but the facade will fall.

The Creator Forgotten

The apostle Paul also met up with those who rejected the gospel in his day. Impressed with the momentousness of the issue, burdened with the immensity of the task of presented Christ in the full-orbed glory of his person and work, and overwhelmed with the awesomeness of the responsibility of making a sincere offer of the good news of life to dying men, he cried out, "Who is sufficient for these things?" The answer, of course, is that no one in all the world is sufficient for such things. No frail and fallible mortal is to the slightest degree adequate when charged with so stupendous a responsibility.

But there are those in this day, as in Paul's day, who do feel sufficient for these things. Seeking to make a meaningful contact with people in matters religious, they corrupt or whittle down the Word of God. Or, to use a term that more nearly approaches the Greek original, they go about hawking or peddling the Word of God, cheapening and degrading the message by the furtive admixture of foreign elements—much as a dishonest pharmacist might dilute medicine, by mixing it up with other liquids which weaken it, prevent its efficacy, or even render it poisonous. Such corrupters of the gospel seek only to gain their ends, regardless of the effect on others and careless of the momentous issues in-

volved. Self-interest governs their outlook; accordingly they are unconscious of any sense of insufficiency for the task they profess. Nor do they hesitate to offer this dangerous concoction to the all too gullible members of the church.

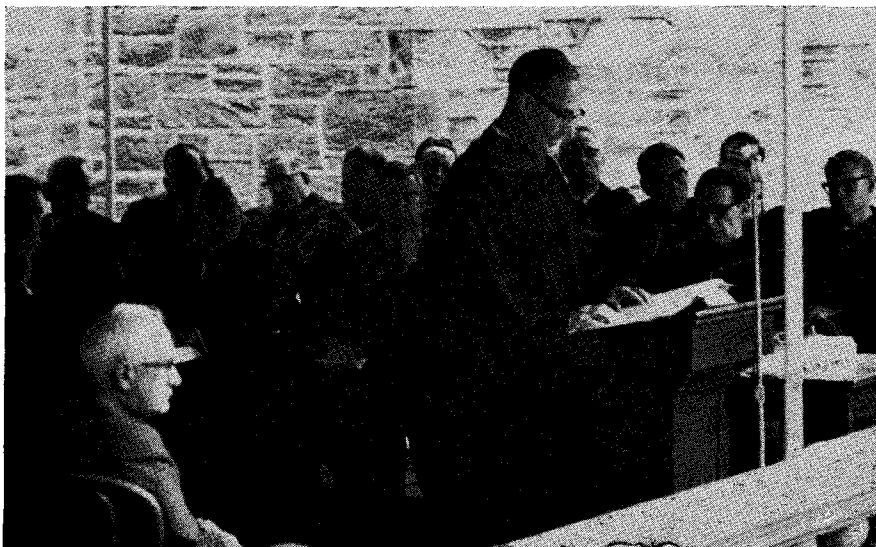
Declarations of Independence

To the extent that a man considers himself self-sufficient, to that extent he will whittle down the Word of God. This was the original sin of Eve. She considered herself self-sufficient, able to decide whether or not God's Word was true. The wheel has now turned full cycle. The death-of-God theologians are the most self-sufficient of all: they think they can do without God altogether. But any midway position is the same in principle. If there is any denial of the sufficiency of God's Word (the Scriptures of the Old and New Testaments) as the only infallible rule of faith and practice, there is to that degree a declaration on the part of man of his independence of God, his autonomy. If we use any external criterion to judge the truth of God's Word or accept any man-made opinion or human philosophy that contradicts it, we thereby declare our self-sufficiency.

Over on the other side of the Pacific, on the island of Taiwan, church leaders also tend to adulterate the gospel. They think they will thus be able to enter into dialogue with the people of their time and situation. Like the framers of the Confession of 1967 they are followers of Kant rather than of Calvin. From Kant recent philosophers and theologians have learned that man's conceptual knowledge is limited to the impersonal world of science and does not apply to the religious dimension. Thus, the leading theologians of the Presbyterian Church of Taiwan tell us that "the Bible is not a book consisting of a series of systematic doctrines." For them there is no faith once for all delivered to the saints.

False Relevance

They believe that new situations require new confessions. But unlike the leaders of the United Presbyterian Church they do not believe in confessional documents. Although the church has a history of one hundred years on Taiwan, until the present day it has no other confessional documents than the Apostles' and Nicene Creeds. This is because some of its



Members of the faculty listen to Mr. Andrews' address.

most influential leaders believe that each generation of theologians must attempt to give an account of the truth of their faith in the language and thought-forms of their time.

In Taiwan we have the concept of *incarnating* the gospel. The mission of the church, say these leaders, is no longer that of converting the heathen, primitive and pitiable, but the acting out of God's love among the children of men. Writing on "The Role of Christology in the Christian Encounter with Eastern Religions," the leading representative of this point of view says that God in Christ, reconciling the world to himself, is the act of God's redemption, realized and actualized in the "becoming" and "dwelling" of the Word among men. Christ's supernatural Being is in his Act and his Act is in his Being. The Being and Act of Jesus Christ becomes in the communion of incarnating Love the Subject as well as the Object of the historical faith of Christianity, and is the first Christological principle of this new theology.

The writer goes on to say that this is something utterly strange to many religions in the East. The latter are not endowed with such a vital religious center, from which proceeds spontaneously and creatively the ever fresh and new revelation of God, in the light of which man is constantly brought face to face with new realities about God, man, and the world. There is no revelation or revealer behind Buddha's experience of Enlightenment under the Bodhi tree. This is also true of other religions of the East. That is why rev-

elation has ceased to be a meaningful reality for them. There is nothing new under the sun. The situation has already begun to change, but the direct and decisive encounter of Jesus Christ with Eastern religions has not yet taken place. Jesus Christ, says this theologian, shows us the God who comes all the way to the East, in the Being and Act of his own Son, not to condemn Eastern culture but to judge and redeem it.

Formosa Presbyterian Crisis

The above are the words of the principal of the largest and most influential theological seminary on Taiwan. This brilliant and high-principled man, when first invited to teach theology a number of years ago, declined on the double grounds that theology is today too much influenced by Western philosophy and that he desired to develop a truly Biblical theology which would speak to the Orient.

I urged him to enroll in the one seminary I know — Westminster — that would have been able to help him achieve his aim. For example, the Department of Apologetics seeks rigorously to exclude every accretion of pagan philosophy from Christian thought. The Department of Systematic Theology endeavors to derive all of its doctrines by a painstaking and exact exegesis of the Scriptures without reading any man-made system into them. To my warning concerning the hazards of receiving his basic theological education in a liberal seminary, he has repeatedly said that he would always be for the truth. It has turned

out, however, that he is not for the truth of God forever settled in the heavens and recorded for us in the Bible, but for the truth that man formulates as a response to revelation in every concrete situation.

Please pardon this dialectic digression and the personal references. I simply want you to know that there is a crisis in the Presbyterian Church of Formosa very much like the one we have here. Over there also men manipulate the Word of God in order to produce the new confessions which they say new situations require.

Westminster's Qualifications

The apostle Paul, for all his consciousness of being inadequate for his task, nevertheless did not use this as a pretext to shirk his responsibility to preach the gospel. He said that necessity was laid upon him and he cried, "Woe is me if I preach not the gospel." I have always thought that Westminster men are in a special degree qualified to bring the gospel to the intellectuals of China, the leaders of that nation who have in the past been sorely neglected. My opinion is due, firstly, to one of the characteristics of the Seminary—the conviction that the Christian religion requires and is capable of scholarly exposition and defense. Secondly, for a society that looks upon Christianity as exclusively other worldly and irrelevant to everyday practical life, the gospel as set forth at Westminster has implications for all of life.

Thirdly, the Chinese have been suspicious of Christianity as but a tool of cultural aggression—a domination of thought and life effected by political privilege and the use of finances. Westminster graduates, for the most part, are in a position to come with the offer of the gospel alone, unencumbered by Western financial or philosophical accretions. So we say to you who are about to graduate, "Come over and help us."

In answer to his own question, "Who is sufficient for these things?" Paul said that his sufficiency was of God, the all-sufficient One. Our sufficiency also is of the omnipotent God. Because he is omnipotent he, by his Holy Spirit, so moved on the writers of Holy Writ that what they record-

ed was the very Word of God. Paul also asserts that all Scripture is given by inspiration of God and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness. He determined to know nothing but Jesus Christ and him crucified, but at the same time he did not shun to declare the whole counsel of God.

Sufficiency of Scripture

This is because "the whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing is to be added, whether by new revelations of the Spirit or traditions of men" (W.C.F. 1.6). This is the high doctrine of the sufficiency of Scripture, and with it stands or falls all of Christian theology.

Man, the creature of the mighty Creator and Upholder of all things, is responsible to God. He has sinned and must therefore answer to God at the Judgment. Christ, the spotless Son of God, has intervened and has made satisfaction to God by his life and by his death upon the cross. The whole of the gospel centers around the cross

of Christ. Hence Paul's determination to know nothing save Christ and him crucified. The reconciling act of God in Christ, far from being a "truth which remains beyond the reach of all theory in the depths of God's love for man," is an act that occurred in time and, as the hymn puts it, on a green hill outside a city wall:

**There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.
He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood.**

The gospel, as set forth in this hymn, is the power of God unto salvation to everyone that believeth.

Is it sufficient, then, merely to go through the motions of preaching this gospel? No, for without the accompanying operation of the Holy Spirit preaching is of no avail. It was Paul himself who told the Corinthians that he did not come to them "with excellency of speech or of wisdom, but in demonstration of the Spirit and power, that their faith should not stand in the wisdom of men, but in the power of God." Recognizing our own utter insufficiency for these things, does it not then behoove us to seek a greater measure of the Spirit, to the end the gospel shall not come to men in word

(concluded on page 81)

TWO GENERATIONS

**The Rev. Robert
Moody Holmes, '35,
Florida pastor,
congratulates his
son, Robert Machen
Holmes, on his
graduation from
Westminster, 1967.**



The Presbyterian Guardian

The Presbyterian
GUARDIAN

EDITOR

ROBERT E. NICHOLAS



All correspondence should be addressed to **The Presbyterian Guardian**, 7401 Old York Road, Phila., Pa. 19126

Letter Exchange

The following announcement was widely circulated in Southern California this spring by a group known as American Coaches & Athletes in Action—the athletic division of Campus Crusade for Christ:

ARE YOUR CHURCH MEMBERS INTERESTED IN ATHLETICS? DO YOUR YOUTH WANT AN EXCITING NEW PROGRAM? ARE YOUR CHURCH LAYMEN LOOKING FOR OPPORTUNITIES TO REACH THE UNCHURCHD?

The Rose Bowl Invitational Track Meet—the world's first track meet with an evangelistic thrust—may be the answer.

This event will feature many of the greatest track and field stars, including Ralph Boston, world record holder in the long jump; Bob Seagren, world champion pole vaulter; and many others. The last event will feature three track and field stars who will share with the spectators their life-changing faith in Jesus Christ. Those who want to know more about the Christian life will be given the opportunity to stay after the meet and talk with trained counselors from churches in the Southern California area.

The Rose Bowl Invitational Track Meet will be held Sunday, June 4, 1968 from 1:30 to 5:00 p.m. American Athletes in Action, a division of Campus Crusade for Christ, is working with the Pasadena Junior Chamber of Commerce to bring you this new type of track meet.

If you would like more information as to how your church can participate in this unique new evangelistic opportunity, please . . .

Garden Grove, Calif.
April 13, 1967

David R. Hannah, Coordinator
American Athletes in Action

Dear Mr. Hannah:

The cool disregard of the Lord's Day by athletes presumed to be able to give a Christian testimony is most offensive. Isaiah 58:13-14 has not been erased from Scripture. The day may seem to be helpless before your advancing tread, but it still says, "Don't tread on me."

It was at the Paris Olympics that Eric Lidell refused to run on the Lord's Day. His testimony has entered the illustration books as an example of how the Lord honors those who honor him. The race was postponed, and Lidell went on to win it.

The righteousness of the law is to be fulfilled in us, who walk not after the flesh, but after the Spirit. Sin remains defined according to law, and the moral law is summarily comprehended in the ten commandments. His commandments are not grievous. His yoke is easy. But it is a commandment, and it is a yoke.

I therefore plead with you not to knock yourselves out as Christians by undercutting your own testimony of the gospel of the grace of God. Schedule the meet on another day of the week.

Sincerely yours,
EDWARDS E. ELLIOTT

* * *

Arrowhead Springs, Calif.

May 3, 1967

Edwards E. Elliott, Pastor
Orthodox Presbyterian Church
Dear Reverend Elliott:

Thank you for your answer to our Rose Bowl Invitational Track Meet letter. I am sorry that your church will be unable to participate in this unique track meet.

I appreciate your concern for the Lord's Day, but we have no choice in this matter. The track meet is sponsored by the Pasadena Junior Chamber of Commerce and this was the only date that the AAU would approve. From our standpoint, the track meet will be conducted on Sunday whether we participate or not, but we felt that this exciting opportunity to share the claims of Jesus Christ would make this an exciting Lord's Day for many people who probably would never attend church.

Warmest personal regards.

Yours in Christ,
DAVID R. HANNAH

May 8, 1967

Dear Mr. Hannah:

Trying to serve two masters, the Pasadena Junior Chamber of Commerce and the Lord of the Sabbath, is obviously impossible. But still, you have no true reason to say, "We have no choice in the matter." To obey is better.

Riding a secular vehicle to do something else is not likely to endear you either to the godly or the ungodly. The Lord has told us that he does not take pleasure in the legs of a man, especially if those legs trample the Lord's Day. I mentioned Isaiah 58:13-14, and you spoke of this as "my concern for the Lord's Day." But are you not concerned for it?

Opening a career of professional de-ecration of this day to many young athletes is a solemn charge which may be laid against you in the Day of Christ. Are you willing to risk this? For if you break one of the least of these commandments and teach men so, is there not a penalty? You should tremble at the thought. Kipling said that east of Suez "there ain't no ten commandments." Perhaps north of San Bernardino and northwest of Pasadena "there ain't no ten commandments." But Paul would protest: "Do we then make void the law through faith? God forbid. Yea, we establish the law" (Romans 3:31). The Christian athlete should learn the rule book, for he is not crowned unless he strive lawfully (II Timothy 2:5).

EDWARDS E. ELLIOTT

* * *

New Addresses

Rev. James L. Bosgraf, 6951 Hanover St., Hanover Park, Ill. 60103 (ordained by the Presbytery of Wisc.).

Rev. Henry W. Coray, 333 Cherry Lane, Glenside, Pa. 19038.

Rev. Richard L. Horner, 59 Berkeley St., Cranston, R. I. 02910 (ordained by the Presbytery of New York and New England).

Rev. D. Robert Lindberg, 7820 N.E. 195th St., Bothell, Wash. 98011.

Rev. Maurice I. Riedesel, 1954 E. 35th Pl., Tulsa, Okla. 74105.

Rev. Robert D. Sander, 521 Lincoln, Winner, S. D. 57580.

Rev. Laurence C. Sibley, Jr., 20016 Kings Highway, Warrensville Hts., Ohio 44122.

Rev. Bernard J. Stonehouse, 2 Hutton Pl., Auburn, Maine 04210.

Rev. Robert G. Valentine, P. O. Box 702, Greenville, Tenn. 37743.

Captain with the Mighty Heart

HENRY W. CORAY

Chapter 4

THE SCHOLAR (2)

In 1923 Dr. Machen's *Christianity and Liberalism* burst like a thunderbolt on the theological world. The very title came as a shocker. Its implication was lost on no one who could tell his right hand from his left.

The contents of the book were as bold and definitive as the title. For years militant evangelicals had been locked in conflict with liberalism. Popularized by Dr. Harry Emerson Fosdick, modernism had picked up all sorts of momentum. Suddenly evangelicals awoke to discover that a scholar of no mean ability was assuming the offensive for their cause. *Christianity and Liberalism* marked the beginning of a counterattack that was to put the liberal wing of the church very much on the defensive.

Machen's thesis: the God proclaimed by the liberal, as distinguished from the living and holy God of the Bible, is simply part of the mighty world process. Modernism, "if not consistently pantheistic, is at any rate pantheizing." The Jesus of liberal reconstruction, said Machen, is not the supernatural Redeemer set forth in the Bible as the *object* of faith, but rather he is to be understood and accepted as the *pattern* of faith — that is, men ought to exercise the same quality of faith in God that Jesus exercised. "The liberal Jesus remains a manufactured figure of the stage."

Modernism's False Concepts

Modernism's rosy estimate of human nature with its infinite capacity for good, Machen argued, cuts jaggedly across the Biblical doctrine of innate depravity. Moreover, its concept of a meritorious salvation grounded on good works represents the sharpest kind of cleavage with the concept of a gracious deliverance effected by Jesus Christ, who by virtue of his obedience, vicarious death, and physical resurrection won for his people a complete redemption. The authority set forth by the liberals, resting on the shifting sands of subjectivism, breaks

with the view that the Bible is an inerrant objective revelation of God.

Finally, Machen concluded, liberalism's idea of the church, featuring as it does a disregard for doctrinal purity, a passion for ecclesiastical union at almost any cost, the substitution of a social gospel for the message of salvation—this too is weighed in the balances of a reverent scholarship and found wanting. Modernism, in fine, should be regarded as a stricture from that body of historically attested truth known as Christianity.

Lest the reader of the above analysis of the book think that Machen's treatment of such an explosive theme stamps him as a bitter, abrasive fighter, let this paragraph cast the author in proper perspective:

If the Word of God be heeded, the Christian battle will be fought both with love and with faithfulness. Party passions and personal animosities will be put away, but on the other hand, even angels from heaven will be rejected if they preach a gospel different from the blessed gospel of the Cross. Every man must decide upon which side he will stand. God grant that we may decide aright!

Evaluation of his Writing

What kind of reception was the book accorded? Most evangelicals rejoiced in the clear and penetrating review of the struggle that for years had convulsed Protestantism. Liberals were badly upset. The Princeton theologian had thrown a stone in the wasps' nest; the wasps swarmed out, stinging mad. The inevitable middle-of-the-roaders, fearful lest the ecclesiastical waters be disturbed, deplored Machen's crisp drawing of lines and engaged in violent hand-wringing as they retired to the wailing wall.

It is ironical that the consistent liberal, the Unitarian, was lavish in his praise of the incision. Enthused the

Mr. Coray, missionary, long-time pastor on the West Coast, and author of several books, is the pastor-elect of Calvary Orthodox Presbyterian Church, Glenside, Pennsylvania.

Pacific Unitarian magazine (June-July, 1923):

Dr. Machen's arguments are irrefutable. His logic, it seems to us, is impeccable. The issue does exist and confront us. For the first time he has done us the great service of putting it in a clear-cut and definite form. You must either be a believer or an unbeliever, an evangelical or a liberal, you cannot be both at the same time. Our judgment is that Dr. Machen puts the liberal party within the evangelical church where it has not a sound leg to stand on.

Tribute to his Argument

In his *A Preface to Morals* (The Macmillan Company, New York, 1929) Walter Lippman, certainly no champion of historic Christianity, had this to say:

There is also a reasoned case against the modernists. Fortunately this case has been stated in a little book called *Christianity and Liberalism* by a man who is both a gentleman and a scholar. The author is Professor J. Gresham Machen of Princeton Theological Seminary. It is an admirable book. For its acumen, for its saliency, for its wit, this cool stringent defense of orthodox Protestantism is, I think, the best popular argument produced by either side in the current controversy. We shall do well to listen to Dr. Machen.

From still another quarter came a glowing tribute. Volatile and colorful writer H. L. Mencken, on ventilating his opinions in *The Forum and Century* (March 31, 1930), said:

Dr. Machen is no mere soap-box orator of God, alarming bucolic sinners for a percentage of the plate. On the contrary, he is a man of great learning and dignity—a former student at European universities, the author of various valuable books, including a Greek grammar, and a member of several societies of savants . . . I confess that as a life-long fan of theology, I can find no defect in his defence of his position. Is Christianity actually a revealed religion? If not, then it is nothing; if so, then we must accept the Bible as an inspired statement of its principles . . . If Christianity is really true, as he believes, and if the Bible is true, then it is true from cover to cover. So answering, he defies the hosts of Beelzebub to shake him. As I have hinted, I think that, given his faith, his position is completely impregnable. There is absolutely no flaw in the argument with which he supports it. If he is wrong, then

the science of logic is hollow vanity, signifying nothing.

It is impossible to say how many men of liberal persuasion have been influenced by *Christianity and Liberalism*. Whether the experience of the Rev. Homer Grimes has been duplicated in other instances I do not know. I can vouch for the veracity of the following incident.

Mr. Grimes, former pastor of the First Baptist Church of Redondo Beach, California, is now engaged, I think, in evangelistic work. One evening I heard him speak at a banquet in a hotel in Hollywood. I was impressed with his evangelical fervor. When the affair was over I went to him, introduced myself, and said, "Mr. Grimes, I have heard that you were once a liberal and were converted as a result of reading Dr. Machen's *Christianity and Liberalism*. May I ask if it's true?"

His Influence

"Yes, it is true," he said. "I was a committed modernist. One day I happened to be browsing in a bookstore in New York City and came across the book. When I read the title I got mad. Then I thought, Well, maybe I ought to find out what the man has to say before I condemn him. So I bought his book and read it at one sitting. It changed not only my thinking but my whole life."

In 1930 Machen's opus magnum was published. He titled it *The Virgin Birth of Christ* and dedicated it to his mother.

In the Introduction he explains that it has been the universal belief of the Christian church that Jesus of Nazareth was born without a human father, having been conceived by the Holy Spirit and born of the virgin Mary. Two possibilities are advanced to account for this belief, he says: either the church came to accept the doctrine because it is true, or the church came to accept it because of some error. In general, scholars who hold the latter view are in turn divided into two classes. One class seeks to show that the supernatural conception of Jesus has its roots in Jewish sources; the other argues that the story of the virgin birth is of pagan derivation. Having posed the issue, Machen then proceeds to engage in his investigation of the diverse positions.

The first two-thirds of the book add up to a case for the trustworthiness of the Biblical account of the miraculous birth and a vindication of

the church's belief in it. The last third is devoted to a consideration of the attempt to trace the doctrine either to Jewish or to pagan origins.

Book on the Virgin Birth

Anyone who has studied the evidence marshaled by the investigator will never accuse Machen of shallow or superficial craftsmanship. His study represents massive scholarship, no less. Here you have historical research of the most exhaustive kind, an analysis that makes the "form criticism" of J. Weiss, Bultmann, Albrecht, and Bertram appear as ineffectual as Goliath's armor.

Soon after *The Virgin Birth* was released I talked with a student from Union Theological Seminary in New York City. He told me that Dr. Fosdick, in one of his lectures at the seminary, admitted to his class that, granted Machen's presuppositions, you had to go with him all the way; that his reasoning was foolproof. "The only thing is," Fosdick was quoted as saying, "I cannot start out with him."

My answer to the Union student was, "What Dr. Fosdick overlooks is the scientific method Machen uses to establish his point."

Upon the publication of *The Virgin Birth* tributes flowed in from far and near. Of them all probably none warmed the soul of the author more than that tendered by his mother. She said:

I think you have written an exhaustive treatise, and I cannot think there is much more for anybody to say on the subject. You have throughout been fair and courteous to your opponents even while probing their fallacies. I am not able tonight to tell you how the beautiful and luminous passages of your precious book have stirred your Mother's heart.

Of its own work he merely said in *Christianity in Conflict*:

Whether it is a good book is a question which I shall not presume to answer, but no one can deny that it is a big one.

The name of Bishop James A. Pike is familiar to all Americans. Pike is famous for his homogenized theology and his freewheeling thoughts on modern morality. He has repeatedly and openly repudiated the doctrine of the virgin birth of our Lord. Impressed with the superficial way he brushes off the tenet, I wrote him and asked if he had ever read Dr. Machen's contribution to the subject. In reply he wrote:

I am fairly sure I have read Dr. Machen's book, *The Virgin Birth of*

Christ, although I recall it was some time ago . . .

His response is comparable to the story of the flier who for some time circled the Himalayas for a sight of those mighty mountain peaks. Later, when asked if he had seen Mt. Everest, he said, "I'm pretty sure I did but it was some time ago so I can't be sure."

Andrews

(from page 78)

only, but that it might be accompanied by the power of the Spirit and be received with great joy!

Indispensable Holy Spirit

Nor is it sufficient merely to preach and leave the results in the hands of our sovereign God. Indeed not. Calvin, in commenting on the words of our text, enjoins us to distinguish between "the proper office of the gospel," which is the proclamation of salvation to all who believe, and its "accidental" office, whereby, through their own fault, it becomes an occasion of condemnation to unbelievers. Our purpose in proclaiming the gospel is that men might believe and be saved. We are ambassadors for Christ, pleading with men to be reconciled to God. To that end we should pray.

But is the salvation of men the all-consuming desire of our hearts? Do we agonize to that end? With Paul do we travail in birth until Christ be formed in our hearers? And do we then with broken hearts commit the outcome to our sovereign Lord? Who, indeed, is sufficient for these things! Our sufficiency is *only* of God who has made us able ministers of the New Testament.

And whether those who immediately believe are many or few, God always leads us in every place in triumph in Christ. We are more than conquerors through him that loved us. Empowered by his Spirit, we are faithful and effective witnesses to him. And we have the assurance that "He shall see of the travail of his soul and be satisfied." A great multitude, which no man can number, of all nations and people and tongues, shall stand before the throne:

**Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.**

In that last grand parade we shall hear his "Well done," and we shall give thanks to God that we have followed in his train.

Hitherto Hath the Lord Helped Us

JOHN H. SKILTON

The distinguished scholars who served in the New Testament department of Westminster Seminary until they were called from this life continue to help in our work today. Dr. Machen and Dr. Stonehouse in a genuine sense are still with us. Their witness in our midst has not been forgotten. Views and objectives which they held and methods which they employed are still remembered. And their influence is constantly being felt and continued through their writings.

The influence of Dr. Stonehouse is being further extended and the Seminary and the New Testament department benefited through the Stonehouse Memorial Fund for Graduate Study in the New Testament and the Ned B. Stonehouse New Testament Seminar Collection. The Stonehouse Memorial Fund has as its purpose the granting from time to time of fellowships for graduate study in the field of New Testament to young men who give promise of scholarly achievement. One of the most encouraging signs for Biblical studies in the future is to be found in the number and the ability of the young men who are preparing themselves for advanced work in this area. It is to be hoped that the Stonehouse Fund will continue to grow and that it will be able to contribute very significantly in the future to the preparation of men for scholarly work of the highest order.

Dr. Stonehouse's Influence

An important aid to present students is the seminar collection of volumes from Dr. Stonehouse's library which Mrs. Stonehouse has given to the Seminary. Furthermore, during the past year Mrs. Stonehouse has been going over Dr. Stonehouse's papers, including most of the notes which he used for his class lectures and the manuscripts of his books, and she plans to make them available to our Library. They will constitute an important research tool, and should make it possible to recover and utilize many of Professor Stonehouse's insights.

The members of the New Testament staff have all received training under Dr. Stonehouse and some of them under Dr. Machen as well. The Rev. Fred C. Kuehner, Th.D., D.D., dean of the Theological Seminary of the Reformed Episcopal Church and professor of Biblical Languages there, who has been helping us ever since Dr. Stonehouse's death, took graduate work under Dr. Stonehouse and was awarded a Th.M. degree by Westminster. He is a graduate of the University of Pennsylvania and of the Theological Seminary of the Reformed Episcopal Church, and received his Th.D. degree from Eastern Baptist Theological Seminary. He has had much teaching, pastoral, and editorial experience. Despite his heavy duties elsewhere, Dr. Kuehner has been teaching some graduate courses for us and has been helping with the supervision of master's theses and doctoral dissertations.

The Rev. Leslie W. Sloat, who specialized in New Testament under Professors Machen and Stonehouse, has been teaching a number of courses in New Testament Greek. He is a graduate of Princeton University, and received his Th.B. and Th.M. degrees from Westminster Seminary. Like Dr. Kuehner, he has a rich background of experience which is of benefit to our students. He has served in the pastorate, as librarian at Westminster, as managing editor and editor of the *Presbyterian Guardian*, and in important administrative capacities. At present he is our Dean of Students and Registrar. In the coming academic year he is scheduled to teach not only Greek courses, but also the introduc-

The Rev. John H. Skilton, A.M., Th.B., Ph.D., is Professor of New Testament at Westminster Seminary. A student under both Dr. Machen and Dr. Stonehouse, he was graduated from seminary in 1933. After a pastorate in Maine he joined Westminster's faculty in 1939.

tory course in New Testament Exegesis. To this course he can bring his first-hand knowledge of the method of exegesis taught and practiced by Dr. Machen.

The New Generation

The Rev. Richard B. Gaffin, Jr., who holds both the B.D. and Th.M. degrees from Westminster, has been serving for the past two years as Instructor in New Testament. Mr. Gaffin is a graduate of Calvin College and has done graduate work at Westminster and at the University of Gottingen in Germany. He is now completing his doctoral studies. He has done much graduate work abroad in the field of New Testament, but has given major emphasis in his graduate program to Systematic Theology. As a consequence he is able to bring a highly desirable theological competence to his work in the New Testament field. Among the courses which he is teaching are those in New Testament Biblical Theology and New Testament Canon.

New Testament studies do not exist in isolation from the other disciplines of the theological curriculum, and it is necessary for us at times to seek the assistance of men skilled in those other fields. Professors in other departments of the Seminary have visited sessions of our New Testament courses and have helped us to understand the bearing of their studies on our own. In the current academic year Professors Van Til, Young, and Knudsen have generously participated in one or more of our courses. Dr. Knudsen in addition offered an apologetics seminar on Bultmann, in which the New Testament department cooperated.

Librarian's Assistance

Our librarian, the Rev. Arthur W. Kuschke, Jr., has given us extensive help. He has conducted meetings of graduate courses dealing with bibliographical matters and has participated in sessions of the undergraduate course on New Testament Introduction. Last year he attended every session of a course which dealt with bibliography



Professor Skilton in class at Westminster Seminary.

and research in the New Testament field. Although Mr. Kuschke's services naturally belong to all departments, and all can claim him, he is a welcome and active participant in the work of the New Testament department, is invited to our departmental meetings, and takes part in the examination of our graduate students.

The recent academic year opened in a memorable way for the New Testament department with the visit to the campus of Dr. William Hendriksen, formerly professor of New Testament Literature at Calvin Seminary and the author of well-known commentaries on the New Testament and other works. Dr. Hendriksen, after delivering an eloquent address at the opening exercises of the Seminary, met with members of the New Testament staff and graduate students in a stimulating seminar.

The work of the department is fascinating and demanding. The opportunities for service and development in both the undergraduate and graduate divisions are overwhelming. We realize that there is much land to be possessed and we are eager to possess it. We need the continued influence of the giants who served in the department in the past, the continued devoted team work of members of the present staff, and above all the continued blessing of the Lord who hitherto has helped us.

School Days in Japan

DEAR BOYS AND GIRLS:

Our five girls attend the Sendai American School and they have this to say about it:

Faith — "Our school has two rooms and an office in an old building of a Mission Girls' School. We have three teachers and 21 kids in the school."

Ruth — "Miss Johnson is our teacher. She comes from Texas and teaches the 4th, 5th and 6th grades. David Boatwright and I are the only ones in our grade" (4th).

Faith — "Timmy Bradburn and I are the only ones in our grade" (5th).

Hope — "Mrs. Stehr is our teacher. She used to teach school in Illinois. We have 14 in our room."

Grace — "Cindy and I are the only ones in grade two, but I'm half grade three, too."

Joyce — "There are just Doug Ingles, Marie Livingston and myself in my class" (1st).

Ruth — "I don't like arithmetic."

Mother — "Do you understand it?"

Ruth — "O yes, but there are always too many problems."

Faith — "That's what I say. Miss Johnson gives us pages and pages of homework."

Mother — "Well, she has to see that

you understand and know how to work them. You need lots of practice with every type of problem. What's your favorite subject?"

All at once — "Recess!!"

Mother — "And what do you do at recess?"

Grace and Faith — "We play kickball and sometimes other games like Red-rover or Prisoners."

Mother — "Is there anybody also in your school besides the teachers you mentioned?"

Joyce — "Mrs. Miyagi. She teaches us art and Japanese."

Mother — "Anything else about your school?"

Grace — "We have chapel on Mondays and Fridays."

Mother — "How do you get to your school?"

All — "By bus, and we walk about four blocks."

Mother — "Do you wear gettas?"

All — "No-oo, of course not! We wear zukoos!" (Japanese tennis shoes without strings).

The children continue: "We learn many Japanese ways, how the people here live, their homes, clothes, what they eat and do. But we must go to school when the native children have

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holidays like Spring and Autumn equinox, Emperor's birthday, Constitution Day. How we hate to be the only ones going to school at such times! Brother Earl said he would not look so silly. He would put his lunch and books in a knapsack instead of his schoolbag to make people think he was going on a picnic.

"English is spoken all day at school and in our home, so we speak very poor Japanese. We cannot go shopping or places by ourselves as we can't speak Japanese well and we find it hard to understand the native children in Sunday school. But we love our school and our schoolmates."

Father and mother pray that God will richly bless the pupils and teachers and that they may honor Him in all their works.

FUMI UOMOTO
Sendai, Japan

Some ABC's

A—"Come, Jimmy, time to eat. Wash your hands. Come *now*. Do you hear me?"

B—"How many times do I have to tell you to *keep quiet!*"

C—"If I have to speak to you again, you will go to your room, as I told you a minute ago!"

There are many additions that can be made to the list of admonitions that are directed to children many times a day. A busy and tired parent frequently cannot be bothered to discover whether or not there might be another way of getting the desired results. Let's take another look at the ABC's above.

A—Suppose Jimmy has a castle nearly finished in the sandbox. He thinks it is beautiful and that mother will be surprised. But, doesn't she sound upset? If only he had hurried a little more to finish it. . . .

Or consider B—" . . . keep quiet!" What was John talking about? Mother had a headache and she really hadn't listened. It was an exciting story about a nest high in the tree by the stone wall. There were three eggs in it, and . . . Mother didn't hear the story and, of course, John didn't know about the headache.

Christmas program at the American Sendai School.



Or C—Did Susan deserve to be sent to her room? Quite possibly, or at least to have some punishment administered. The thing that is wrong is that Susan has learned that mother is long on threats and short on action.

What do these three glimpses have in common besides a mother and a child? You may see something else, but our answer is that the adult either created the condition in the first place, or made a poor situation worse. We do not advocate softness in handling needed discipline, and we realize it is not easy to achieve a perfect blend of the necessary firmness along with the sympathy and understanding needed for each occasion. But parents have a responsibility that goes with their maturity.

Many parents look forward to the teenage years as a time to be dreaded. Rather, it is a wonderful thing to know that the previous years have built up a basic friendship and mutual respect and trust, so that the child would not want to hurt the parent knowingly, and the parent would not deliberately humiliate the child. To handle a teenager as a top sergeant does a recruit, with a snap of the fingers and a demand for instant obedience, will puzzle and intimidate the gentle and non-combative personality and make the assertive and bouncy one increasingly belligerent and hostile.

How wise it is to know our children so well that we recognize which one must receive much approval and light restraint, and which needs the firmer hand. Would that our handling of them would assume—with that certain look in the eye and tone of voice—that of course the child is going to do what is requested! Instead we too often "shoot off the big guns" on minor things.

All parents make mistakes of which they become aware, and others of which they never become aware. In spite of this, if small children are not permitted to be impertinent and rude and to disobey at will—but are taught to recognize and respect the God-given authority of the home; and if they feel the love and appreciation their parents have for them: then gradually rules and punishment can be reduced to a minimum and more leeway in choices may be permitted in the maturing years.

At that point one will find that parental authority need be exercised only when morals or safety are involved. What a wonderful satisfaction it is to find that your children have become your warm friends! But how much we need to pray to the Lord our Rock: "For thy name's sake, lead me, and guide me" (Psalm 31:3).

THE PARTINGTONS
in the "Hamilton Presbyterian"