

TEN CENTS A COPY

PUBLISHED TWENTY-THREE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian

GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

Eleanor Foster Shaw

Lawrence B. Gilmore

•

Notes From a Navy Chaplain's Log

E. Lynne Wade

•

The Fear of God

J. Gresham Machen

•

The Unanswered Challenge of Evolution

Earl E. Zetterholm

•

How to Interpret the Bible

Richard W. Gray



Photo by Kenneth Cook

"Out of the depths have I cried unto thee, O Lord. Lord, hear my voice:
let thine ears be attentive to the voice of my supplications."

July 10, 1945

VOLUME 14, NO. 13

The Passing Parade

NEWS

By THOMAS R. BIRCH

OVER the entrance to the notorious Buchenwald concentration camp in Germany was written the slogan, "There is no God." Underneath the inscription were caricatures of a priest, a Jew, and a "bourgeois," with the caption, "They are responsible." These facts were related by a Swiss clergyman who was confined there for six months. "Forty-two thousand prisoners from thirty-two nations were imprisoned at Buchenwald," said the clergyman, "including bishops, priests, pastors and rabbis. Jews, and especially rabbis, were treated worst of all. Despite executions, beatings and tortures, some rabbis managed to keep their Torahs, from which they frequently recited. We tried to encourage one another, quoting Bible verses and lines from the Psalms, but as strength diminished our memories began to fail. A priest who used to hear confessions in the washroom was put to death. A Franciscan monk, posing as a schoolteacher, came to his deathbed, but this was perhaps the only case where extreme unction was administered in the camp."

* * *

Dr. Henry Sloane Coffin, arch-modernist chairman of the Committee on Church Coöperation and Union of the Presbyterian Church in the U.S.A., told the general assembly of his denomination that he hoped the document outlining the proposed union with the Protestant Episcopal Church would be in such form that it could be sent to all the churches next winter. "We hope it will be the basis for union of all churches in the whole Reformed family," he added. The chairman of a similar committee in the Presbyterian Church in the U.S. announced that the Southern denomination wants no decision made on the matter of union until after the war. In a report on the Federal Council, the Northern assembly was told that the Council's "evangelical position as set forth in the preamble of its constitution is being maintained." Commissioners, who have learned never to question what they are told by the church machine, thereupon approved the entire report.

* * *

Foxhole Christianity has received more than its share of sentimental publicity

in the last three and a half years. Usually it emanates from sources a good deal better acquainted with foxholes than with Christianity. So it is refreshing to read in *The Arkansas Baptist* an article by Transport Chaplain Lewis A. Myers in refutation of the popular myth. "In load after load of returning soldiers, enough to be typical of any war zone," he writes, "we find eighty per cent. of them listen to the gospel with more skepticism than they have ever revealed previously; eighty per cent. of them stay away from religious services altogether, with less scruples; eighty per cent. of them cure more and with a finesse unbelievable. . . . The principle is that foxholes are not valid agents for making Christians, for destroying atheists or for driving men to God or even closer to Him. It is admitted, of course, that some men, suddenly left without adequate physical defenses and under great fear, have thrown themselves upon God's mercy, promising and actually keeping faith that they would thereafter give diligence to Christian service in exchange for preservation of health or life. But that group is not relatively larger in the military than is found back at home in normal civil life. If you desire a man to come out of a foxhole with something, you had better send him in with something."

* * *

A solid religious front—embracing Protestant, Roman Catholic and Jewish organizations—is being presented against peacetime conscription in hearings before the House Select Committee on Post-War Military Policy. The general argument of the religious groups is that conscription will lead to war, since it will stimulate a race for armament. It seems likely that the pressure thus brought to bear on congressional thinking will have the effect of postponing action on the proposed legislation this year.

* * *

The General Assembly of the United Presbyterian Church, meeting in Monmouth, Illinois, voted at its closing session to continue membership in the Federal Council and rejected a request that the denomination withdraw and maintain only a partial relationship with the modernist council. The assembly also

expressed its opposition to peacetime conscription, condemned the action of the ODT in limiting religious gatherings while permitting the full operation of race tracks, and protested the increased use of tobacco, and the allowance of sugar and grain for the manufacture of intoxicating liquors.

* * *

As part of a program of advance in connection with its approaching centennial, the Lutheran Augustana Synod has set as one of its goals the training and commissioning of one hundred fifty new foreign missionaries before 1948. . . .

Because of the "grave crisis now confronting religious broadcasting," the National Religious Broadcasters, an affiliate of the National Association of Evangelicals, plans regional conferences throughout the country with noted preachers presenting "the broadcaster's story to the public." A statement released by the committee said the association seeks to foster and encourage the broadcasting of religious programs, establish and maintain high standards, and protect its members and other persons and organizations interested in religious broadcasting from unfair practices. . . .

Declaring that the time has come when the voice of Lutheranism should be heard in the general councils of evangelical Christians in America, the Lutheran Augustana Synod voted to memorialize the National Lutheran Council to take steps to establish a consultative relationship with the Federal Council. . . .

The general synod of the Reformed Church in America voted (1) against peacetime military conscription, (2) to celebrate the day of complete victory with services of thanksgiving, (3) to commend President Truman for his religious approach to the problems of peacemaking, (4) not to condemn mass bombing of Japanese cities, (5) to cultivate a fellowship among the Negro population and draw them into activities of the church. . . .

"The Horn Blows at Midnight" is a Hollywood production which Christians should both protest and boycott. Although passed by the Roman Catholic Legion of Decency, it is in essence blasphemous. Featuring the popular comedian, Jack Benny, it ridicules many things that the Christian holds sacred, including heaven, the second coming, and the day of judgment.

Eleanor Foster Shaw

THE OPC

A Tribute by the REV. LAWRENCE B. GILMORE, Th.D.
Stated Supply of the First Orthodox Presbyterian Church, Cincinnati

PROBABLY in our Orthodox Presbyterian denomination no one was better known and certainly no one was more beloved than Mrs. J. Lyle Shaw, the wife of the pastor of Trinity Orthodox Presbyterian Chapel in Newport, Kentucky. The news of her passing away on June 5th after a long illness has brought us all a great sense of loss, but withal a deep feeling of gratitude to God for a life so useful and beautiful.

The biographical notice read at her funeral service on June 8th indicates to some extent how rich and full was her life:

"Mrs. Eleanor Foster Shaw was born in Pittsburgh, Pennsylvania, March 15, 1881, of United Presbyterian parents. Her father was suddenly taken away when she was only eight years old, leaving a widow and two children, Eleanor and her brother James. Her father had risen through character and ability to the trusted position of assistant chief of police of Pittsburgh, and his integrity and attractive character were reflected in the personality of his daughter.

"Eleanor Shaw united with the church at the age of twelve, and began Christian service by teaching a Sunday school class, and then helping an Italian mission during the week. She attended the Pittsburgh city schools, and took domestic science and business training in addition to the regular courses.

"In 1909 she was married to Dr. Shaw. They were student volunteers for the mission field, but the Foreign Board, due to the depression at that time, was unable to send them out because of lack of funds. So they felt providentially led into Christian service at home.

"During the period from 1909 to 1919 Mrs. Shaw assisted her husband in United Presbyterian parishes in Pennsylvania, and from 1919 to 1923, in Toronto, Ohio, near Steubenville.

"In 1923 full time evangelism attracted Dr. Shaw's endeavor, and she helped him in his campaigns at Cleveland in 1923, and in Akron in 1924, where they ministered to thousands of people. After a brief vacation in



Mrs. Shaw, with her faithful Bud

the West they returned to Cleveland in 1924. There they carried on an independent evangelistic and Bible conference work till 1925 in a tabernacle, and then till 1936 in a rented church.

"In 1936 Dr. and Mrs. Shaw came into The Presbyterian Church of America, now The Orthodox Presbyterian Church, and soon began a work in Newport. They were serving in a temporary location when the great flood came in 1937. Mrs. Shaw helped all she could in flood relief, even making kettles of soup for the folks driven from their homes by the rising waters.

"Beginning in 1941 in the present fine location on York Street, Mrs. Shaw aided Dr. Shaw by Sunday school classes, mothers' meetings, personal work, house visitation, and distribution of clothing.

"Throughout her Christian service she worked faithfully and effectively in spite of recurring illness.

"The effect of her radiant and sympathetic personality was felt in Newport and Cincinnati far beyond the limits of the chapel, and also throughout the entire Orthodox Presbyterian

denomination. Only eternity can tell what blessing God wrought through her for young and old in leading souls to Christ, and in building up His people in Christian grace and helpfulness."

The funeral service, held in a funeral home near the chapel, was shared by the Rev. Dr. C. W. Grant, pastor of the Highland Methodist Church, Fort Thomas, Kentucky, the Rev. Dr. Lawrence B. Gilmore, stated supply of the First Orthodox Presbyterian Church, Cincinnati, Ohio, and the Rev. Martin J. Bohm, pastor of the Covenant Orthodox Presbyterian Church, Indianapolis, Indiana. Dr. Grant, a friend of the family, gave a personal testimony of how much Mrs. Shaw's radiant Christian spirit had meant to him. Calling on her to bring her comfort, he found he came away with more blessing than he had been able to bring.

The entire service was an unusual tribute. Among the people who filled the room there were no less than a dozen ordained ministers from six denominations, and all the pall-bearers were ministers. A large group of Mrs. Shaw's original class of thirty junior and intermediate girls was present as a guard of honor. The affection of the people, some of whom were among those helped in the flood of 1937, was very marked, as they passed the casket weeping. The abundant floral pieces, to a considerable extent, came from the contributions of families with little means. And one piece came from a tavern near the chapel.

Mrs. Shaw's family that she loved so much and others who knew her well realize that certain characteristics best account for her great influence. First of all, she loved the Word of God, and the gospel therein presented to mankind. Accordingly it was felt appropriate to have the funeral message preached from John 3:16.

Besides, she loved the people for whom she labored. She desired to be like Christ, who, having loved His own, loved them to the end (John 13:1). Thus she never gave up slow

and recalcitrant souls, never despaired of them. This love for others flowed out in money, time, and effort. She gave more of all of these than anyone would have thought possible.

Further, she really believed in praying without ceasing (I, Thess. 5:17). During long hours at night, for example, whenever she could not sleep, she would pray by name for long lists of people for whom she was concerned.

Her desire, moreover, was to be an obedient Christian, that God might be able to have confidence in her obedience (Philemon 21), and that she might bring every thought into captivity to the obedience of Christ (II Cor. 10:5). Accordingly, she sought true consecration and service, to be a living sacrifice in response to the mercies of God (Rom. 12:1).

In Mrs. Shaw's life was remarkably fulfilled the description of the worthy woman in Proverbs 31. But she would have demurred at such praise being applied to her. On the contrary, her frequently expressed prayer for herself was that God would search and try, and lead in the way everlasting (Psalm 139:23, 24).

The thoughts that influenced her life shine out in a card index she had of favorite prose and verse. It includes such subjects as these: Burden-bearing, Devotion, Disappointment, God's Wisdom and Justice, Friendship of Christ, Giving, Harvest, Heroes, Kindness, Life for Others, Life a School, Obedience, Outlook and Uplook, Meet for the Master's Use, Prayer, the Good Shepherd, Smiles, What Jesus Means to Me.

The Christian service Mrs. Shaw rendered was of unusual extent. It included even Roman Catholics whom she touched through friendliness and evangelistic effort. At the funeral home Roman Catholic friends were seen to come and pass her casket weeping.

Her interest in mothers and children, especially babies, was manifested through the Ohio and Licking Valleys. This led to enlisting the cooperation of individual women and societies through the land, and the making or securing of garments of all sorts for those in need. Desperate parents, often Roman Catholics, came to the chapel from miles around, and were thus assisted. A sample of the cooperation of distant groups is that

Missionaries Arrive!

A CABLEGRAM received on June 25th by the Committee on Foreign Missions of The Orthodox Presbyterian Church tells of the safe arrival in Eritrea of the group of missionaries who sailed from New York on May 6th. The cablegram was signed by the Rev. Francis E. Mahaffy and said, "Arrived Massawa twenty-second. Leaving today [June 23rd]. Address mail Adi Caieh. All well."

Members and friends of The Orthodox Presbyterian Church will give thanks to God for His providential blessing and care of these valiant messengers of His gospel.

of Mrs. Reginald Voorhees and her business girls' sewing club in Omaha, Nebraska, which sewed evenings to help provide for the work at Newport.

We might fear that the work will suffer, now that it must be conducted without Mrs. Shaw's help and living presence. But the workers trained by Mrs. Shaw, and the members of the chapel young and old, are resolved to carry on just as she would have wished. The vital quality of their Christian devotion was shown in the prayer meeting at the chapel the night after her death. After singing favorite hymns and hearing the Bible lesson on Romans 8, the people there, about thirty in number, in spite of their grief, prayed in series: first the children prayed, then the adults, asking the Lord to help and guide. So under Dr. Shaw's direction the evangelistic and social work will continue. No department will be neglected. The toys and clothing sent in by the various churches and societies from all over the nation still will be carefully distributed. To be faithful to God in this way is, as the chapel people realize, the best tribute to Mrs. Shaw. They know she would desire to see carried on with faith and love this work for Christ in which she by God's grace served with such devotion.

A Protest

THE following communication has been received by the editors, with the request that it be published:

Dr. Machen always represented those who differed with him accurately and with adequate fullness to do them justice.

This cannot be said of your report of the 12th General Assembly of The Orthodox Presbyterian Church.

For example, in dealing with Dr. Gilmore's crucial motion and speech you reported that he "spoke of the discouraging effect upon the laymen of what he held to be an overemphasis on doctrine." This is not true. Dr. Gilmore did not say this. The gist of what he did say was: The way the GUARDIAN has handled the Clark case has had a discouraging effect upon many laymen.

Of course those who were not at the Assembly could not be aware of your inaccurate reporting, but every attentive commissioner who was present knows that Dr. Gilmore did not say what you reported he said.

After Mr. Woolley had commented upon Dr. Gilmore's speech, Dr. Gilmore himself arose and answered Mr. Woolley with clear statement and deep feeling. He pointed out that Mr. Woolley had not accurately represented him. You reported Mr. Woolley's remarks; you did not even mention that Dr. Gilmore had made a rejoinder.

By reporting in this way you have undoubtedly given the impression that Dr. Gilmore is willing to minimize the importance of sound doctrine in the interest of gaining church members. Those who know Dr. Gilmore and heard what he said will know differently, but what about those who do not know him and those who did not hear him?

I submit to you this question: Do you believe that the fostering of such an impression concerning Dr. Gilmore has met the requirements of truth-speaking demanded by the Ninth Commandment?

It appears to me that Dr. Gilmore is beginning to get the kind of treatment in the pages of THE PRESBYTERIAN GUARDIAN which Dr. Clark has been getting for some time.

Yours sincerely,
CLIFFORD S. SMITH

It should be pointed out that in its original context the "overemphasis on doctrine" was reputedly the "overemphasis" of the complaint, not a general overemphasis on all sound doctrine. With that context in mind, the GUARDIAN reporter does not believe that he has misrepresented the position advocated by the speech of Dr. Gilmore.

Notes From a Navy Chaplain's Log

EVANGELISM

By CHAPLAIN E. LYNNE WADE, USNR
Senior Chaplain, U.S.S. *Consolation*

PART TWO

BILL was a "tough guy." Everybody was against him and he was against everybody. Nobody could order him around. My first visit he resented. He was already recommended for a BCD (Bad Conduct Discharge) from the Navy. Gradually he softened as he saw I had no ulterior motives other than helpfulness. Finally he too broke down before the irresistible grace of electing love. While languishing in the brig almost two months awaiting the decree from Washington, the transformation became complete.

The most difficult prisoner (he had knocked down the Marine guard once and in every way was quite unmanageable) became the model prisoner. He had wanted to be out of the Navy at any cost, but now he wanted to stay in and we hoped and prayed together that, if it were God's will, the BCD recommendation would not be followed. The change was so profound that the Commanding Officer told me that, if only it were not too late, he would withdraw his previous recommendation and gladly trust Bill to become a good sailor. He had, however, already been notified that the official decision had been made and would be shortly forthcoming.

Bill was out—under the cloud. But he did not let it "get him down." He had learned Romans 8:28, and believed it. He wrote me that, after being put out of the gate with no money and only his old civilian clothes on his back, he had immediately hitched two rides that took him to his home in Baltimore. He had feared his Dad would beat him (he was only seventeen) and send him away in disgrace, but he faced his parents anyway, telling them of the change in his life, and why.

They welcomed the prodigal with joy. The very next day he landed a good job at a big aircraft factory, although he told them plainly of his discharge. He was going to a little church where the gospel was truly preached and was associating only with Christian young people. He was



Chaplain Wade

reading his Bible and praying faithfully every day. He wanted to be true to his Lord the rest of his life.

I must tell about Dick. (These are all the actual first names of these boys.) The picture he made as he came to my office just as I was closing up was a familiar one. It was late—chow-time in a half-hour—and I was planning to eat dinner at the station that evening. I was tired, so I was tempted to tell him to come around in the morning, but his utterly woebegone look arrested me. I say it was a familiar scene because two or three times every week some man would hesitate at the door with a letter in his hand, always too shamefaced to look me in the eye, or come any farther than the door until I invited him in. I could tell without fail what was in that letter—some girl was going to have a baby, and she wasn't married.

How did it happen? That was a familiar story too. They had been to a show or dance and after that had had "a few beers." After that, what little moral strength they may once have had vanished. I showed Dick the root of his problem—sin. I showed him the remedy—Christ's precious blood.

Chow-time came and passed while we talked of the things of Christ and Dick's eternal soul. When the bugle blew for chow, the devil prompted me to end the interview and continue it later—"Give him time to think." But we kept on and the two of us ended on our knees with Dick confessing his Lord.

The look on the faces of men when they get up from their knees after an experience like that always gives me an incomparable thrill. It is a joyous reward. Dick's first thought was for his girl's salvation, and we arranged a date for the three of us to talk together. Later he married her to give his child his name and a Christian home. He also wrote and told others of his salvation. His parents were dead but his grandmother was a Christian, and greatly rejoiced. Soon Dick was selected to go to a special training school in Indiana. He wrote me from there and gave full evidence that he had truly been born again.

Naval chaplains are usually assigned various collateral, or extra-religious, duties, which are sometimes a burdensome chore, taking up time and effort one might think could be more profitably used otherwise. This was more often the case back in 1941 and 1942 than it is in 1945. Thus, even yet, the Chaplain is almost always put in charge of the ship or station paper and library. He is also very likely to be insurance officer, welfare officer, and educational officer, and maybe even the athletic officer. Last year I served as a member of the Rehabilitation Board of the Naval Hospital where I was stationed. But from the beginning I sought and found ways of turning every one of these collateral duties into a means of presenting the gospel to lost men.

The publishing of the station paper, for example, may be one of the most distasteful tasks of them all. But there are two advantages in doing it. One is that you may make certain that everything unclean and suggestive is eliminated entirely from every article, joke and cartoon. And secondly, it is an instrument for presenting the gospel on the printed page



Official U. S. Navy Photograph

Visiting patients in the sick bay is one of the chaplain's duties.

that everyone will see, and many read. A regular column I call the "Chaplain's Chat" is nothing more nor less than a gospel tract incorporated into the news of the day, and many an editorial finds subtle, effective ways to present the claims of Christ and a call to true Christian living.

Here is the last editorial I wrote for the paper at my first station of duty. It also gives an insight into another important phase of a Chaplain's activities, especially in the homeland. It has to do with what we label "domestic problems."

"When a man marries his troubles begin" may or may not be true. Domestic relations form an important part of the work of a Navy Chaplain. Everyone should be interested in the results of observing dozens of such cases brought to our office.

One or more of three factors have figured in every single domestic failure. First, either or both parties to the marriage were less than twenty years old; second, the couple had known each other less than one year before marriage; third, one or both parties had fallen into the habitual practice of gross sins, such as unfaithfulness, drunkenness, etc. Hence, the couple who marry under age, or after a short acquaintance, have two strikes against them at the start. Sin, of course, inevitably reaps its corrupt, fool's reward of misery and failure.

One guarantee of domestic success and happiness we can always recommend: a home established on the principles of true Christian faith and practice. God established marriage, Christ honored it, and the

Bible sets forth the rules. What right has anyone to expect success on any other basis than on God's terms?

Here was a ripe opportunity for more personal work. Often I would have several domestic cases in a single week. There was the case of Buddy and Jean. They really loved each other, but had quarreled much and had separated. So he joined the Navy. Now Jean thought she was in love with someone else. If I would get Buddy leave to go home, he thought he could get it all patched up. Leave was granted, but he came back with the news that he had never been able to refuse Jean anything, so he had ended by granting her a divorce.

I gave him a New Testament with salvation verses and others dealing with divorce, remarriage, and so forth, clearly marked. Soon after that he was shipped out as captain of the gun crew on an armed merchant vessel. In the meantime I wrote Jean a long letter, showing her how two people who have been married four years, and to whom God had given two beautiful children, grow together so that they can never tear one another out of their lives and be happy, especially since that would violate all of God's laws. I also explained simply God's plan of salvation.

A few months later Buddy walked in, after having been through the most harrowing experiences of two

voyages. His ship had been attacked repeatedly by the enemy. He had lived to tell the tale only by seeming miracles. Buddy had seen the hand of God, and had listened to His voice as he had daily read the New Testament.

He had learned that Jean's other man had married someone else, and he thought there was new hope. Again I obtained leave for him. This time he returned and all was well—they wanted to be remarried. She was to come to Norfolk and they wanted me to tie the knot, this time for keeps, and on the very day of their fifth wedding anniversary.

At the beginning of my ministry I had promised my Lord I would never marry a couple if either party had been divorced (unless the divorced partner were dead—Mark 10:11, 12; Rom. 7:2, 3; I Cor. 7:39); that I would never marry a couple to whom I had not first fully explained the plan of salvation, as well as the Bible's teaching regarding the relationship and responsibilities of each partner to the marriage, urging them, if they had not already done so, to receive and confess the Lord Jesus Christ as their personal Saviour, and thus build their home on the only solid foundation for success and happiness; and third, that I would never knowingly marry a believer to an unbeliever (judging, in the only way possible, on the basis of a credible profession of faith).

I have never regretted those vows and have so far kept them, with rich reward. But the very basis of the first vow made this situation regarding Buddy and Jean different, and required me to "remarry" them. God had joined them together, and a divorce on unscriptural grounds could not put them asunder.

I am convinced that divorce, even on Scriptural grounds, does not mean that the couple are no longer husband and wife, but simply allows the innocent party to live in separation from the other without sin in God's sight. And since this is true and Christ only allows that divorce is really divorce on the one ground, it seems clear to me from the Scriptures in Matthew 5 and 19, Mark 10, Luke 16, Romans 7, and I Corinthians 7 that remarriage to anyone else, unless one partner dies in the meantime, is forbidden as being adulterous—polygamous, if you please.

(See "Wade," page 205)

The Presbyterian
GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

EDITORIAL COUNCIL

John P. Clelland
John Patton Galbraith
Leslie W. Sloat
Ned B. Stonehouse

Thomas R. Birch, *Managing Editor*

EDITORIAL

Compassion

AS WE come into the latter part of the fourth year of our participation in the war, it is well for us to stop and consider what the war has done to our minds.

We suspect that very few of the readers of the GUARDIAN, and certainly no members of the editorial council, are pacifists. Pacifists have some very real convictions concerning the evils and horrors of war and some of them have been willing to suffer for their convictions. No doubt it may be said that, as this most horrible of wars has dragged on, the pacifists have been confirmed in their emotional reaction to the essential evil of modern war.

The GUARDIAN does not believe that the teachings of the Scriptures lead us to a pacifist position. God has ordained the state and He has given to the state the right to defend itself. While admitting that the present war has grown out of a complex situation and that we are not guiltless, we still hold that our nation has been justified in going to war. We believe that it is proper for us to fight and also to ask God to give us the victory.

This does not mean that we conceive this war to be in any sense a holy war. We do not believe that the soldiers of the United Nations are the soldiers of the Lord. For us there is no easy blend of religion and patriotism. Our sins as well as those of our enemies have led to this gigantic judgment of God upon our world. Yet as we consider the antichristian philosophy of the enemy nations and remember the unspeakable atrocities they have committed, we are more than ever convinced that they must be defeated and utterly crushed.

The Allied policy of unconditional surrender is one with which we perforce agree, for there must be no compromise with regimes which have repudiated all ideals of liberty and justice.

Our assent, however, to the proposition that the enemy must be destroyed raises the question whether we have the right to use any means available to his destruction. If Hitler had used gas against the Poles in 1939, we would have been horrified. We were deeply angered at the wanton destruction of Rotterdam and the blitz against the city of London. We remember the strafing of civilians on the French roads in May and June of 1940, and our revulsion toward it. Now the balance of power has swung to our side. We have the air fleets and the "blockbusters" and the incendiary bombs. And we have been using them. Every witness testifies to the complete and unbelievable destruction of the German cities. Our saturation bombings not only destroyed military objectives but also cities. The homes of the people were ruined and thousands of civilians died in the ruins. Now with our new jelly bombs we are burning out the great Japanese cities. How many Japanese women and children have been roasted to death will never be known.

What shall we say to this? Most people say that "they started it and they deserve whatever is coming to them." Most Americans get a glow of satisfaction from our vengeance multiplied tenfold. We submit that this emotion is unchristian. Victory, not vengeance, is our goal. "Vengeance is mine, I will repay, saith the Lord."

The only justification of our ruthless destruction of enemy cities with the accompanying loss of civilian life is that thus the war shall be won more quickly. War is a hellish and terrible evil. To kill one's fellow man, whether he be in uniform or out of it, is a fearful thing. Our incendiary bombings have just added one more evil to this essential evil.

If the bombings are a military necessity, perhaps they may be justified. But it must be with heavy hearts that we justify them. "Blessed are the merciful," said Jesus. "Love your enemies," was His command. Have we no feeling for human beings if they happen to be German or Japanese? Can we not understand the

hatred of German fathers for American fliers, as they saw their children buried in the rubble by the Americans? Do we suppose that the Japanese mother viewing the blackened corpse of her son has anything but a bitter and fanatical hatred for the white man who has done these things? We do not say that we should call off our B-29s. But we are saddened that even Christian people seem to have so little comprehension of the inexorable tragedy in which we are enmeshed. There is so little compassion among us, so little crying to the Lord to have mercy on us. Jesus looked at the Jewish crowds, ignorant, narrow-minded, unlovely; and "he was moved with compassion for them." Surely compassion must be a hallmark also of His followers, compassion even and especially for our enemies. —J. P. C.

Westminster

THE PRESBYTERIAN GUARDIAN is part of a movement or a cause. The movement with which it is associated is one which seeks to maintain and propagate the Christian faith and life as set forth in the Scriptures. The GUARDIAN is interested in The Orthodox Presbyterian Church because of the vital part played by that denomination in the movement. However, the GUARDIAN has a wider interest than the ecclesiastical progress of The Orthodox Presbyterian Church. Its wider interest is that of the advancement of Reformed Christianity.

The cause with which we are associated has developed out of a theological controversy in the Presbyterian Church in the U.S.A. Over a long period of years a process of theological decline in that church, culminating in repudiation of the historic Christian faith, led to the movement with which we are associated.

Westminster Theological Seminary was established in 1929 as the direct consequence of the theological controversy in the Presbyterian Church in the U.S.A. From that day until this, it has been a fountainhead of our movement. Westminster Seminary has always stood for painstaking scholarship. We have been happy to see quite a general recognition of this in the liberal press, in its reviews of Dr. Stonehouse's recent book *The Witness of Matthew and Mark to Christ*. However, we love Westminster

not merely because it is stalwart but above all because it has ever been willing to contend for the faith. Through the years, the Seminary has stood for the faith, often at great cost. Its devotion to truth has cost it the loss of donors and of students. We rejoice to

say that Westminster is still committed to an active defense and propagation of the faith. Throughout her many tribulations she has been signally blessed of God. We believe that as the training ground of future ministers she occupies a strategic position in our

movement. We unreservedly commend her to you. We ask you to pray for her and to support her and to do all within your power to urge students to prepare under her guidance for the ministry of the gospel.

—J. P. C.

The Fear of God

SERMON

A Sermon Preached in the First Presbyterian Church of Princeton, New Jersey, on November 4, 1923

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

"And fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell" (Matt. 10:28).

THESE words were not spoken by Jonathan Edwards. They were not spoken by Cotton Mather. They were not spoken by Calvin, or by Augustine, or by Paul. But these words were spoken by Jesus.

And when put together with the many other words like them in the Gospels, they demonstrate the utter falsity of the picture of Jesus which is being constructed in recent years. The other day, in one of the most popular religious books of the day, *The Reconstruction of Religion*, by Ellwood, I came upon the amazing assertion that Jesus concerned Himself but little with the thought of a life after death. In the presence of such assertions any student of history may well stand aghast. It may be that we do not make much of the doctrine of a future life, but the question whether Jesus did so is not a matter of taste but an historical question which can be answered only on the basis of an examination of the sources of historical information, which we call the Gospels. And if you want to answer the question, I recommend that you do what I have done, and simply go through a Gospel harmony, noting the passages where Jesus speaks of blessedness and woe in a future life. You may be surprised at the result; certainly you will be surprised if you have been affected in the slightest degree by the misrepresentation of Jesus which suffuses the religious literature of our time. You will discover that the thought not only of heaven but also the thought of hell runs all through the teaching of Jesus. It appears in all four of the Gospels; it

appears in the sources, supposed to underlie the Gospels, which have been reconstructed, rightly or wrongly, by modern criticism. It is not an element which can be removed by any critical process, but simply suffuses the whole of Jesus' teaching and Jesus' life.

It runs through the most characteristic parables of Jesus—the solemn parables of the rich man and Lazarus; the unrighteous steward; the pounds; the talents; the wheat and the tares; the evil servant; the marriage of the King's Son; the ten virgins. It is equally prominent in the rest of Jesus' teaching. The judgment scene of the twenty-fifth chapter of Matthew is only the culmination of what is found everywhere in the Gospels: "These shall go away into everlasting punishment: but the righteous into life eternal." There is absolutely nothing peculiar about this passage amid the sayings of Jesus. If there ever was a religious teacher who could not be appealed to in support of a religion of this world, if there ever was a teacher who viewed the world under the aspect of eternity, it is Jesus of Nazareth.

These passages and a great mass of other passages like them are embedded everywhere in the Gospel tradition. So far as I know, even the most radical criticism has not tried to remove this element in Jesus' teaching. But it is not merely the amount of Jesus' teaching about the future life which is impressive; what is even more impressive is the character of it. It does not appear as an excrescence in the Gospels, as something which might be removed and yet leave the rest of the teaching intact. If this element were removed, what would be left? Certainly not the gospel itself; certainly not the good news of Jesus'

saving work; for that is concerned with these high issues of eternal life and death. But not even the ethical teaching of Jesus would be left. There can be no greater mistake than to suppose that Jesus ever separated theology from ethics, or that if you remove His theology—His beliefs about God and judgment, future woe for the wicked and future blessedness for the good—you can leave His ethical teaching intact. On the contrary, the stupendous earnestness of Jesus' ethics is rooted in the constant thought of the judgment seat of God. "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee to enter into life having one eye rather than having two eyes to be cast into the gehenna of fire." These words are characteristic of all Jesus' teaching; the stupendous earnestness of His commands is intimately connected with the alternative of eternal weal or woe.

That alternative is used by Jesus to arouse men to fear. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell." Luke records a similar saying of Jesus: "But I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." There are those who tell us that fear ought to be banished from religion; we ought, it is said, no more to hold before men's eyes the fear of hell; fear, it is said, is an ignoble thing. Those who speak in this way certainly have no right to appeal to Jesus; for Jesus certainly did employ, and

insistently, the motive of fear. If you eschew altogether that motive in religion, you are in striking contradiction to Jesus. Here, as at many other points, a choice must be made between the real Jesus and much that falsely bears His name today. But which is right? Is Jesus right, or are those right who put out of their minds the fear of hell? Is fear altogether an ignoble thing? Is a man necessarily degraded by being afraid?

I think, my friends, that it depends altogether upon that of which one is afraid. The words of our text, with the solemn inculcation of fear, are also a ringing denunciation of fear: the "Fear him" is balanced by "Fear not." The fear of God is here made a way of overcoming the fear of man. And the heroic centuries of Christian history have provided abundant testimony to its efficaciousness. With the fear of God before their eyes, the heroes of the faith have boldly stood before kings and governors and said, "Here I stand, I cannot do otherwise, God help me, Amen."

It is certainly an ignoble thing to be afraid of bonds and death at the hands of men; it is certainly an ignoble thing to fear those who use power to suppress the right. Even the fear of God might be degrading. It all depends upon what manner of Being you hold God to be. If you think that God is altogether such an one as yourself, your fear of Him will be a degrading thing. If you think of Him as a capricious tyrant, envious of the creatures He has made, you will never rise above the groveling fears of Caliban. But it is very different when you stand in the presence of the source of all the moral order of the universe; it is very different when God comes walking in the garden and you are without excuse; it is very different when you think of that dread day when your puny deceptions will fall off and you stand defenseless before the righteous judgment throne. It is very different when not the sins of other people but your sins are being judged. Can we really, my friends, come before the judgment seat of God and stand fearlessly upon our rights? Can we really repeat, with Henley, the well-known words: "Out of the night that covers me, black as the pit from pole to pole, I thank whatever gods may be for my unconquerable soul," or this: "It matters not how strait the gate, how charged

with punishments the scroll, I am the master of my fate: I am the captain of my soul"?

Is this the way to overcome fear? Surely not. We can repeat such words only by the disguised cowardice of ignoring facts. As a matter of fact, our soul is not unconquerable; we are not masters of our fate or captains of our soul. Many a man has contemplated some foul deed at first with horror, and said, "Am I a dog that I should do this thing?" And then has come the easy descent into the pit, the gradual weakening of the moral fibre, so that what seemed horrible yesterday seems excusable today; until at last, at some sad hour, with the memory of one's horror of sin still in the mind, a man awakes to the realization that he is already wallowing in the mire. Such is the dreadful hardening that comes from sin. Even in this life we are not masters of our fate; we are of ourselves certainly not captains of our bodies, and we are of ourselves, I fear, not even captains of our souls.

It is pitiable cowardice to try to overcome fear by ignoring facts. We do not become masters of our fate by saying that we are. And such blatancy of pride, futile as it is, is not even noble in its futility. It would be noble to rebel against a capricious tyrant, but it is not noble to rebel against the moral law of God.

Are we then forever subject to fear? Is there fought, for us sinners, but a certain fearful looking for of judgment and fiery indignation? Jesus came to tell us No! He came to deliver us from fear. He did not do so by concealing facts; He painted no false picture of a complacent God who should make a compact with sin; He encouraged no flattering illusions about the power of man. Jesus did not leave the realm of divine justice as it was, and establish in opposition to it a realm of love. But He introduced unity into the world by His redeeming work. He died not to abolish but to satisfy divine justice and reconcile us to God. In the days of His flesh He pointed forward to that act; He invited the confidence of man by the promise of what was to come. In our days we look back to what has already been done; our joy is in salvation already attained; our boasting is in the Cross.

Even the Christian must fear God. But it is another kind of fear. It is a fear rather of what might have been

than of what is; it is a fear of what would come were we not in Christ. Without such fear there can be no true love; for love of the Saviour is proportioned to one's horror of that from which man has been saved. And how strong are the lives that are suffused with such a love! They are lives brave, not because the realities of life have been ignored, but because they have first been faced—lives that are founded upon the solid foundation of God's grace. May such lives be ours!

Perfect love casteth out fear. But if it be our love which casteth out fear, our love is only a response to the loving act of God. "Herein is love, not that we loved God, but that he loved us and sent his son to be the propitiation for our sins." There is the culmination and the transformation of fear. "Whosoever therefore shall confess me before men," says Jesus, "him will I confess also before my Father which is in heaven."

Pavilion Dedicated at Wildwood, N. J.

ON Friday, June 29th, the Boardwalk Gospel Pavilion at Wildwood, New Jersey, was dedicated to the proclamation of the gospel. The pavilion, located between Baker and Montgomery Avenues, will be open every day until September 15th, with services each evening.

The Rev. Leslie A. Dunn, executive director of the committee in charge of the work of the pavilion, has spent more than a month in actual labor on the construction of the building, which was not quite completed prior to the dedicatory service. The auditorium, seating about three hundred persons, was ready for occupancy but the remainder of the building was still in process of completion.

There is still urgent need for contributions to this important evangelistic work. Anyone able to contribute a phonograph with automatic record changer should communicate at once with Mr. Dunn, and gifts may be sent to him at 207 East Davis Avenue, Wildwood, N. J. All members and friends of The Orthodox Presbyterian Church who plan to spend a vacation on the Jersey coast are invited to attend and assist in the work of the pavilion. A special need of the committee is for a volunteer pianist.

The Unanswered Challenge of Evolution

DOCTRINE

By EARL E. ZETTERHOLM

Of Memorial Orthodox Presbyterian Church, Rochester, N. Y.

AT a time when orthodox Christianity is being assailed by foes within and without, it would be a blessing indeed if at least one of the many expressions of this faith could concentrate its efforts in a frontal assault on one of the enemies which has made the most serious inroads on our way of life. We are reminded all too frequently of the subtle and insidious ways in which the evolutionary concept has replaced the Christian theistic view of the universe. There is practically no field of scholastic endeavor which has not been tainted by this pestilence. From these fields it has filtered down into the most common of life's experiences.

Various phases of Christendom have tried to meet or dodge the challenge of evolution in various ways. To the Roman Catholics must be given the greatest credit for being the only group to be realistic about the problem and for having sincerely tried to deal with it on the basis of objective fact: witness the monumental work of Father Schmidt on *The Origin of Religion*. Liberal Protestantism, rather than having the courage to accept the challenge, chose to abdicate in its favor. The broad Arminian fundamentalist group, while not exactly abdicating, has decided it would be better just to ignore, rather than to accept, the challenge. For example, many of this number have been satisfied with the rather childish refutations set forth by some self-styled scientific evangelists. Some otherwise clear-thinking fundamentalists have let themselves be charmed by the false notion that the leading biologists and geologists do not hold to the theory of evolution. Still another part of this group simply say that all we need to do is to preach the gospel and in the meantime give evolution enough rope and it will hang itself. The Lutheran and Reformed churches, while realizing more of the seriousness of the problem, have had their pastors labor industriously to convince their congregations of the fact that it is impossible to accept God's holy Word as the only infallible rule of faith and practice

and at the same time give credence to the theory of evolution. Further, they have had their theologians make noble but alas futile attempts to refute the theory of evolution on theological or philosophical grounds. These efforts are not to be condemned; it is right that they should have been made, but we cannot rely on these efforts alone in the battle against evolution.

Thus, while the church has been plagued by disunity and confusion, evolution has established its case in the minds of the millions as the only correct interpretation of the data which geology and biology have presented. The cause of this disunity and confusion has been twofold. As is usually the case, confusion arises from an inadequate comprehension of the problem and this is consequently followed by a refusal to face it squarely as a problem. The only starting-point, then, must be a clear, precise formulation of the problem itself.

While it is true that the idea of evolution may antedate Darwin by centuries, yet before his time it certainly was not, and could not be, maintained with anything like the real conviction with which it is maintained today by the world's leading scientists. No matter how much we want to argue about evolution as a unifying principle of experience, a world view, or a philosophy of life, fundamentally that is precisely what it is not. It has its most solid foundation in pure and applied biological science, with many real and significant contributions coming from the field of geology. Before the slightest progress against evolution can be hoped for, it must be completely and thoroughly understood that evolution must be dealt with as an objective science and not as a philosophy. If it is going to be refuted at all, it must be refuted from laboratory and field and not from fireside and swivel chair.

It is not difficult to show that the problem has not been understood. We need only consider briefly some of the almost frivolous arguments which have been put forth by their authors and which purport to an-

nihilate evolution.

One of these arguments contends that there is so much disagreement between leading authorities as to the way in which evolution has taken place that a Christian can only conclude that it has not taken place at all. That there has been much controversy and a great deal of muddled thinking and, in some cases, a wholesale jumping to conclusions on the part of these authorities is not to be denied. But it must be categorically denied that controversy over mechanism or method is sufficient to nullify the real existence of any process.

The history of scientific theory is full of just such controversies and lack of understanding concerning the method by which certain natural processes take place. The concept of gravitation, although first propounded by Isaac Newton in the seventeenth century, remains today almost as complete a mystery as it was then. No one can state the method by which gravitation takes place, yet we would not regard him a wise man who stepped from a fortieth floor window, confident that there is no such thing as gravitation because men cannot explain it. We know what it has done in the past and can calculate what it will produce or cause in the future; but how it works, that is a mystery yet unsolved. One word of caution is not amiss for professional scientists and laymen alike: the ability to give a name is no guarantee of comprehension.

We do not need to proceed beyond the pale of our holy religion to point out the futility of this kind of argument. Consider, for example, the question of the nature of the sacraments and the method by which blessing comes to those who partake. It is certain that many and varied have been the controversies which have arisen in answering this problem. Each of the proposals has been met with refutation and counter-proposals to the extent that a thoroughly impartial observer might conclude that no adequate mechanism has been proposed and, consequently, the agnostic or Modernist can claim,

with perhaps pardonable disparagement, that this blessing is nothing more than a form of psycho-neurosis—pardonable, that is, if we grant that inadequate explanation of a process is sufficient cause upon which to reject the real existence of the process.

Another example of this type of argument used against evolution states that since evolution has been proposed by unregenerate men and since it does not begin with the premise, "In the beginning God," therefore, the whole thing is to be rejected as false without further consideration or investigation. Neglecting that one particular brand of evolution which does profess to begin with a recognition of God, let us proceed to analyze the validity of this argument as applied to the far more popular brand which does not include God in its province. This larger branch of evolution teaches that, whatever the process by which evolution has continued, it is ultimately governed by chance or accident. Thus, to their minds, the whole of history has its foundation in some primeval "fortuitous concourse of atoms." While it is to be deplored that scientists, in swinging away from the purely mechanistic philosophy they held in the nineteenth century, are now clinging to a philosophy of chance and probability which leaves the universe, in reality, lawless, it must nevertheless be remembered that here again we are dealing with the philosophical views of scientists, and false philosophies apparently do not vitiate the knowledge of the physical universe which scientists by dint of hard labor have been able to gather.

This does not mean that sin has not affected man's comprehension of the physical universe. His intellect most certainly has been dulled; but it also does not mean that unregenerate men cannot have a true knowledge of the physical facts. It does remain true, however, that, for them, many of the philosophical and theological implications of these facts must remain forever unknown and unknowable. It is also to be granted that these implications are perhaps far more important than the facts themselves. However, two times two is four and it does not matter whether it is said by John Calvin or Bob Ingersoll, and it does not matter by what method each thinks he comes to this

conclusion. It is a part of God's eternal truth. It is difficult to conceive of the chaos that would result if each man were arbitrarily to assign a value to the product of two times two. The fact that the product is four is revealed by God and is perceived by every rational man, no matter how he accounts for his knowledge. We may admit that the unregenerate have no right to the certainty of the knowledge, but we cannot deny its validity.

It is to be remembered that we are dealing with godless scientists who claim as their business the discovery and coördination of knowledge of this visible and temporal world, not the discovery of God. But, the argument continues, if these men are investigating the physical world which God has created why do they not see His "power and Godhead"? Do not "the heavens declare the glory of God and the firmament show his handiwork"? Are they not "without excuse"? Yes, but we must not forget that the intellect, being under the dread pall of sin, is now incapable of perceiving this revelation. Furthermore, the investigation of this visible and temporal world does not give a sufficient knowledge of God, for a sufficient knowledge of God includes a knowledge of His love and mercy as demonstrated by the atoning work of Christ. This is not discerned in the revelation of nature. It is possible that they could discern God as a sufficient condition for the creation and providential rule of the universe, but certainly not as a necessary condition. For them, the supernatural lies beyond the scope of science. It is not to be assumed that we are here seeking to excuse these men for the false philosophy to which their science has apparently led them. We seek merely to point out that God, in His wisdom and mercy, has decreed that some of the same knowledge of the visible and temporal universe shall be given alike to the justified and to the unjust. But He has also decreed that the interpretation of this knowledge in terms of His love and mercy should be given only to those individuals whom He had chosen for His own from the foundation of the world.

It is no particular oddity that Christianity has been singularly unblest in its attempts to cope with this problem when such anti-intel-

lectual speculations have been indulged in on the part even of some of its most saintly and scholarly leaders. Once we have learned the nature of our problem and realized to the full its seriousness, we will set aside such halfhearted measures and begin in earnest the task that has been set before us.

The application of this discussion to evolution then returns to propositions suggested or implied in earlier paragraphs. Because valid knowledge of the physical universe is given to believer and unbeliever alike, it becomes impossible adequately to refute evolution on philosophical or theological grounds alone. It must, in the final analysis, be refuted on the basis of objective fact. Geological and biological research have disclosed a certain set of data. These data, when coördinated and correlated by the leading scientists, have indicated that some hypothesis of evolution is necessary to account for the facts. This being the case, there are two possible ways open to Christian scholarship: One is to set about proving that the facts are not facts at all, as has been done in the field of sociological evolution by Father Schmidt, mentioned earlier in this article. He has shown that monotheism, far from being the end-product of an evolutionary process in primitive society, is rather the foundation-stone of all religion. The second way is to set about to show that the coördination is faulty and that certain facts have been correlated which had no business being correlated and that there is a more logical and reasonable correlation of these data consistent with the Scriptures. This is the challenge of evolution, a challenge laid down more than half a century ago, a challenge still unanswered.

We of the Reformed Faith are about to launch into a new venture, an American Christian University. No school in history has ever been confronted with so great a challenge as this one will be. No institution of higher learning in all Protestantism has ever accepted this challenge and met it successfully. It is a challenge that should be accepted only on bended knee by those whose work it is to guide and direct the policies and destinies of our school. It is a challenge that can be met only by an unflinching trust in almighty God who will take unending glory to Him-

self from a clarification of this issue. It is a challenge that will take funds for field and laboratory work—funds which God's children must supply according to His grace. It will take men of great skill, dauntless courage,

and sublime consecration. Above all, this challenge must be accepted by each one of us, for it is a challenge to work, to give, to pray for the eternal and infinite glory of our sovereign God.

How to Interpret the Bible

BIBLE STUDY

By the REV. RICHARD W. GRAY

Pastor of Covenant Orthodox Presbyterian Church, East Orange, N. J.

PART FIVE

Allegory

BUNYAN'S *Pilgrim's Progress* is one of the most famous allegories in all literature. In this classic, the Bedford tinker describes the Christian life in terms of the journey of a pilgrim. It is a perfect example of allegory, for an allegory is a discourse in which there is an implied comparison between two subjects, the main subject being represented by some other subject to which it bears a resemblance. In Bunyan the Christian life is represented in terms of a pilgrimage.

A prominent Biblical allegory is that of the Christian's armor (Eph. 6:10-18). Bunyan expands this allegory in the work just mentioned. Under the allegory of the soldier's equipment, he portrays the Christian's equipment for his battle against the wiles of the devil. Other Biblical allegories include: the allegory of old age portrayed by the picture of a house about to fall to ruins (Eccles. 12:3-7); the allegory portraying the need for purging the church, pictured by the Jewish custom of purging the house of leaven prior to the feast of unleavened bread (I Cor. 5:6-8); the double allegory of the door of the sheepfold and the good shepherd, revealing under these two figures Christ as the way to enter the kingdom of heaven and Christ as the protector and provider of His people (John 10:1-6); the allegory of the kinds of building materials used on the one foundation, portraying divergent types of members ministers use in building upon the foundation, Jesus Christ (I Cor. 3:10-15); the allegory of the shepherd and his sheep, picturing the care of God for His people (Psalm 23).

Definition

Allegory comes from two Greek words: "allos" meaning other, and "agoreuo" meaning to speak. Literally it means to speak another thing than that which is meant. An allegory can be defined as a discourse in which, as we have seen, there is an implied comparison between two subjects, the main subject being represented by some other to which it has a resemblance.

From this definition it will be seen that an allegory is an extended metaphor. A metaphor is a comparison of a single object, requiring only a word. An allegory is a comparison of subjects, and requires a series of words. "I am the true vine," is a metaphor in which Christ is compared to a vine. "I am the true vine, and my father is the husbandman" is an allegory in which the subject of the relation of God to Christ and His church is compared to the relation of a husbandman to a vine.

Allegory must be distinguished from parable. As the former is an extended metaphor, the latter is an extended simile. As in a simile, the comparison of a parable is expressed. "Like" or "as" are generally the comparative words. "The kingdom of heaven is like to a grain of mustard seed." As in a metaphor, the comparison in an allegory is implied. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

This distinction between the allegory and the parable brings out the significant difference between these two figures of speech. In the parable, the story and the application are kept distinct; in the allegory, they are intertwined. In the parable of the sower, the application was given separately

from the story. In the allegory of the good shepherd, Jesus interwove the truth He was illuminating so closely with the figure of the shepherd that it is difficult to separate the picture of the shepherd from the picture of Christ. Hoffman's picture "The Good Shepherd" portrays Jesus caring for real sheep, not people. But who, looking at that picture, does not immediately think of Christ's tender care of His own people? This is a perfect example of an allegory: Christ's loving care is represented to us by the shepherd's loving care of his sheep.

Rules of Interpretation

There are several rules which are helpful in interpreting an allegory: (1) Separate the allegory from the truth to which it is compared and get it clearly in mind; (2) find the truth which the allegory is portraying by studying the setting and also the parts of the allegory which belong to the application; (3) use good judgment and common sense. Do not try to make all the details significant for the application. In approaching a passage of Scripture, if the literal or historical meaning is intelligible, recognize that it is probably not an allegory.

Let us apply these rules to Paul's allegory of the two kinds of building material (I Cor. 3:10-15). This passage is commonly interpreted to represent two kinds of Christian lives. The man who builds with gold, silver, and precious stones, it is said, is the Christian who builds his life with good works. On the other hand, the man who builds with wood, hay, and stubble is the Christian who lives an unfruitful life. A careful observation of the rules for interpreting an allegory will reveal this exposition to be erroneous.

First, let us separate the allegory from the truth illuminated and get it clearly in mind. After the foundation is laid, a builder has a choice of different types of building material. There is the perishable type generally used for ordinary houses. This includes wood for the doors and posts; hay, dried grass mixed with mud for the walls; and straw, for the roof. Then there is the imperishable type generally used for temples. This includes precious stones, such as granite and marble and gold and silver, extensively employed for adornment

of temples. If fire comes, there is no doubt which type of structure will abide. The man who built the temple is rewarded; the one who built the ordinary structure loses everything except, of course, his life.

Now let us examine the setting and some of the points of application made by the apostles. The context indicates that Paul is reflecting upon the poor type of professing Christian who has entered the Corinthian church since he founded it on his second missionary journey. He refers to them as carnal, manifesting envying, strife and divisions (I Cor. 3:1-3). He recalls that he was a wise masterbuilder, laying the only foundation a minister of the gospel could lay, namely, Jesus Christ (vs. 10, 11). He warns those who have succeeded him as the builders of the church of Corinth to take heed how they build that church, which he calls "God's building" and "the temple of God" (vs. 9, 10, 16). Some day their work will be tried by the fire of God's judgment. Those whose work abides the test of judgment will receive a reward. Those ministers whose work does not will not be rewarded, although they shall be saved so as by fire (vs. 13-15).

Thirdly, let us use good judgment and common sense in applying the details. The foundation of the church, referred to in this allegory as the house of God, is Jesus Christ. Since this house is the temple of God, only those materials worthy of such a magnificent edifice ought to be used. Such perishable materials as wood, hay, and stubble are not to be utilized. The imperishables such as gold, silver and precious stones are to be used. What do these details signify? They probably refer to the type of member that is received into the church. Those who, by what they believe and how they live, show themselves to be true Christians are likened to gold, silver, and precious stones. Those who do not truly believe in Christ and who obviously do not live a Christian life are not worthy materials for the temple of God and are likened to wood, hay, and stubble. At the judgment, these latter shall be purged from the company of the redeemed and destroyed by fire.

The application of this passage for our times is poignant. Ministers who are deemed "successful" according to our pragmatic American standard will

one day find they have been building, upon the foundation laid by the founders of the great churches of our day, with wood, hay, and stubble. For many of these "successful" ministers of the present day care not what people believe nor how they live. If they express a desire to unite with the church, they are added to the roll and displayed in the impressive total emblazoned upon the general assembly records. Tragic will be the day of judgment when fire shall reduce this ostentatious sum to the minimal remnant of the election according to grace.

Objections

A reader of the first article in this series might interpose this objection to this exposition: "I thought you said Bible-believing Christians did not believe in the allegorical method of interpretation." Let it be quickly replied that there is a profound difference between interpreting the allegories of the Bible and the allegorical interpretation of the Bible. The former recognizes that the Bible contains allegories; the latter assumes that the Bible is an allegory. The former takes the allegories used by the writers and speakers of the Bible as a literary device and interprets them in the light of the rules of grammar and the facts of history; the latter ignores entirely the rules of grammar and the facts of history. The former seeks to discover the plain meaning lying on the surface of the historical and didactic passage, the latter seeks to uncover a meaning other than that which can be discovered on the surface of an historical or didactic passage and deals with such as an allegory.

Another objector might say, "Did not Paul, by allegorizing the story of Hagar and Sarah (Gal. 4:21-31), give warrant for allegorizing any part of the Bible?" Mark well that Paul does not regard the narrative of Genesis as an allegory but as history. He merely uses the story of Hagar and Sarah as an allegory to illustrate a truth about law and grace which he has already enunciated. He does not go to the Genesis narrative to expound the truth about law and grace. Following the example of Paul, one might in the course of an exposition of the life of Christ turn to Genesis and use the story of Joseph as an illustration of some of the aspects of

the life of our Lord, thus using it as an allegory. However, one could not legitimately use the life of Joseph as a text to expound the life of Christ. In a word, there is a vast difference between allegorizing an historical passage to uncover a supposedly hidden meaning and allegorizing an historical incident, whether in the Bible or out of the Bible, in order to illustrate a truth being expounded in another part of the Scripture. We may do the latter, but never the former. And when we do the latter, we are not resorting to allegory as a method of interpretation of Scripture.

Wade

(Concluded from page 198)

Some of my brethren disagree with this interpretation, I know, but for me there simply cannot be any other honest course of action in obedience to what I conceive to be my Lord's teaching. And I praise God that the Navy not only protects my right to follow my conscience in all my ministrations, but positively requires me to obey the laws and standards of my own church in all things. Since, therefore, the chief standard of our church is the Word of God, I am required by the Navy, in the exercise of the Chaplain's office, to obey it, and I am free to refuse to marry, baptize, and so forth, according to the dictates of my conscience, subject to the law of God. This is a precious guarantee of our religious liberty by our government, in which we should all rejoice.

So Buddy and Jean were still man and wife in God's sight, and for me to "remarry" then would only be to honor and obey God, since it was necessary for their reunion to have legal, statutory validity. So far, so good. But what about my second vow? The happy day came and the wedding was to be early that afternoon in the Naval Operating Base Chapel. Two hours before the appointed time, the three of us met alone to talk of matters that concerned Buddy's and Jean's eternal souls.

At the end of that time, we knelt together and each one in succession—first Jean, then Buddy—gave heart and life to the Saviour in true faith. I never heard a more wonderful surrender on the part of new believers.

It was a moment of most glorious victory and joy. Then, at the wedding, for the first time in my ministry on such an occasion, I could not hold back the tears or keep my throat from choking as I performed the ceremony. The same was true of everyone else

present. I never hope to have a happier experience in my Christian ministry. Subsequent events have seemed to prove that a real work of God's special grace was wrought in those two hearts that day.

(To be continued)

Two Assembly Reports

The Work of an Evangelist

THE following report of the committee appointed by the Eleventh General Assembly to study the matter of the work of an evangelist was read by Dr. Ned B. Stonehouse:

The Eleventh General Assembly appointed the undersigned a committee with power to prepare for the consideration of the Twelfth General Assembly recommendations regarding such amendments to the Form of Government, the Book of Discipline and the Directory for Worship as they might deem necessary with respect to the work of the evangelist and the relation to the presbyteries and to the general assembly of The Orthodox Presbyterian Church of ministers of the church laboring in churches other than those of our own denomination. In response to that charge the Committee respectfully submits this report.

I. The Committee recommends that the General Assembly propose to the presbyteries for study the following proposed amendments to the Form of Government, and that the report of the committee be considered at the Thirteenth General Assembly.

Chapter XVIII

OF THE WORK OF THE EVANGELIST

1. While the evidence available may not be sufficient to determine whether the title "evangelist," as used in the New Testament, has reference to persons who exercise an office or function that is intended to be permanent in the New Testament church or designates rather an office or function peculiar to the apostolic age like that of apostle and prophet, yet the term evangelist remains today a proper and useful one in the Christian church. The word evangelist aptly describes one who is charged with the proclamation of the gospel. And the title evangelist may properly be continued as a convenient designation of the minister of the Word whose functions are not specifically those of the pastor or of the teacher. The divine command to declare the glad tidings of salvation to all men requires that the official ministry of the Word, committed to the visible church, embrace types of ministry that pastors or teachers cannot

ordinarily perform because their specific duties restrict the sphere of their labors. Those who officially minister the Word in accordance with Christ's institution but are neither pastors nor teachers may most suitably be called evangelists.

2. The evangelist, in common with other ministers, is ordained to preach the Word, to administer the sacraments, and to perform the other functions that belong to the sacred office of the minister. Among the distinctive functions which the evangelist may properly perform are (a) the ministry of the gospel in home or foreign mission fields; (b) the ministry of the gospel as stated supply or special preacher in churches to which he does not sustain the pastoral relation; (c) the ministry of the gospel as chaplain in institutions or in the armed forces; (d) the ministry of the gospel in an administrative capacity; and (e) the ministry of the gospel through the press.

3. A minister who has been ordained as a pastor or teacher may become an evangelist if he ceases to perform the function for which he was ordained and undertakes the work of an evangelist, and a minister ordained as an evangelist may become a pastor or teacher when called to perform either function. When a pastor or teacher becomes an evangelist, or when an evangelist becomes a pastor or teacher, the presbytery of which he is a member shall take formal cognizance of such change of function.

Chapter XIX

OF MINISTERS LABORING IN OTHER CHURCHES

An ordained minister of The Orthodox Presbyterian Church, consistently with his ordination vows and without prejudice to his ministerial standing, may properly under certain circumstances and conditions labor in churches other than those of The Orthodox Presbyterian Church. And a candidate for ordination who seeks or intends to labor in such churches may under certain circumstances and conditions be properly ordained as an evangelist by a presbytery of the Church. Such labor may be distinctly missionary in its nature and purpose in that it may provide the minister with the opportunity of ministering the gospel to unbelievers and of promoting the cause which The Orthodox Presbyterian Church represents. Such

labor may, in certain cases, be pastoral in that, though not specifically pastoral within the meaning of the Form of Government, it nevertheless may present The Orthodox Presbyterian Church with the opportunity of providing other churches with pastoral ministrations which otherwise they might not enjoy.

While it is impossible to delineate all the circumstances and conditions under which it may be proper for a minister of The Orthodox Presbyterian Church to engage in such labor, nevertheless certain general principles, based upon the Standards of the Church, must be adhered to in such cases.

(1) Ministers cannot undertake to labor in other churches if such labor requires the performance of functions inconsistent with the ordination vows required of ministers and with the other provisions of the Standards of the Church. They cannot undertake such work if the relationship requires that they preach anything contrary to the system of truth taught in the Holy Scriptures or requires that they refrain from preaching the whole counsel of God. Such work cannot be undertaken if the relationship requires them to conduct worship that is not in accord with the Standards of the Church or that is contrary to these Standards. Ministers cannot participate in the government of such churches if such government is contrary to the principles of Presbyterian government set forth in these Standards. And such discipline as the relationship may require them to administer must be in accord with the principles of discipline set forth in these Standards.

(2) Ministers who perform such labor cannot be regarded as in any respect under the jurisdiction of the churches in which they serve. Jurisdiction over them belongs exclusively to The Orthodox Presbyterian Church, and the churches concerned should be fully cognizant of this fact.

(3) Though the churches in which such ministers labor are in no respect under the jurisdiction of The Orthodox Presbyterian Church, the presbyteries and the general assembly of The Orthodox Presbyterian Church shall always exercise oversight of the work being performed by such ministers and shall take due care that the work being performed is consistent with the Standards of the Church.

(4) Ministers may act as pastors of such churches provided none of the foregoing conditions is violated in the assumption of such a responsibility.

(5) Presbyteries cannot install ministers as pastors of churches other than those of The Orthodox Presbyterian Church.

(6) If ministers are installed as pastors under other auspices, the installation must not be such as in any way prejudices the jurisdiction of The Orthodox Presbyterian Church over them, or such as in any way suggests their subjection to the

jurisdiction of the churches in which they are being installed. It must be understood that such installation is possible only in unusual cases and cannot take place if the installation formula prescribed by the church concerned is of such a character that it implies the subjection of the pastor to the government of the denomination to which the church concerned belongs.

(7) The ultimate objective of all such labor cannot be anything less than the establishment of such churches as churches of Presbyterian persuasion, constitution and testimony, provided the churches concerned are not already such. To make the objective less than this would be inconsistent with the profession and vows made in ordination.

B. The appropriate renumbering of Chapters XVIII through XXIV inclusive of the Form of Government.

II. The Committee recommends that it be continued in an inactive status, to become again active at the convening of the next assembly.

Theological Education

The report of the Committee on Theological Education was not read in its entirety. In addition to the following brief statement signed by the Rev. Professors R. B. Kuiper, John Murray and Paul Woolley, there were three studies by the three signers. A minority report, signed by the Rev. Robert S. Marsden and the Rev. Clifford S. Smith, held that a church may properly conduct the work of theological education but need not necessarily do so.

The Eleventh General Assembly elected a Committee of five "to study the extent of the responsibility of the church in the matter of providing theological education and the manner in which this responsibility should be discharged." The Assembly also provided that the Committee report to the Twelfth General Assembly and that a copy of this report be forwarded to the commissioners at least six weeks before the Assembly (cf. *Minutes of the Eleventh General Assembly*, pp. 21f.).

The Committee respectfully reports that, in compliance with the instructions of the Eleventh General Assembly, it has studied the principles involved and that these studies have constrained the following conclusion:

The commission given by God to His church requires the conduct on the part of the church of certain forms of theological education. There are, however, strict limits to the scope of the theological education that may properly be undertaken by the church. These limits do not allow for the inclusion in the programme of theological education undertaken by the church of such a curriculum of theological

studies as is necessary to equip men for a competent discharge of the Gospel ministry. Since the church must not exceed the terms of its commission and must limit itself to those activities which Holy Scripture establishes as the proper function of the church, it is the judgment of the Committee that it would be a usurpation of authority and a violation of the order which Christ has instituted in His church for the church to undertake the conduct of the comprehensive theological education which is ordinarily and properly undertaken by theological seminaries or by theological faculties in universities.

The undersigned unanimously endorse this conclusion, even though the grounds upon which they have reached this conclusion are not identical in all respects. Three studies by members of the Committee bearing out this conclusion and setting forth the grounds upon which it rests are herewith presented as parts of this report. The member whose signature is attached to each study assumes responsibility for the findings and conclusions of the study bearing his signature.



Your FAMILY ALTAR

JULY 20TH. NEH. 9 (21)*

THIS is a more lengthy reading than usual, but this great prayer cannot be divided. It were well for each family to come aside as did the Israelites to wait long before the Lord. A fine pattern for prayer is here provided: adoration of the Lord in His power and sovereignty; a recapitulation or rehearsal of His manifold mercies; a frank and definite confession of sin. O Lord, make us not slow to praise Thee, nor fearful to confess our shortcomings!

21ST. ESTHER 6 (11)

The delightful story of Esther is not without its touches of irony. We see how God guided the despotic king of Persia to do "all his holy will." We note how Haman wove a web strong enough to hang himself. But above all we are impressed with God's exaltation of the down-trodden who are faithful to Him. Thousands today, who know only a life of sacrifice, shall one day find what it means to be the person whom the Almighty King delights to honor.

* Verses printed in the headings in parentheses are to be memorized.

22ND. JOB 26 (7)

Line upon line Job adds to the words of Bildad in describing the infinite power and might of our God. If books without number could hardly contain the wonders and works of Christ here upon earth, surely libraries could not hold the account of God's marvelous power! Think of the suggestions given here, and then of the fact that this is but a little portion. Is your Sabbath filled with meditations upon our God and His Christ?

23RD. PSALM 2 (7, 8)

This Psalm that speaks so clearly of the Messiah, "His anointed," teaches the universal extent of His kingdom as plainly as the deity of His person. It is the happy privilege as well as the grave responsibility of each Christian to help make the prophecy of verse 8 come true—"I shall give thee the heathen." In these summer months pray for and aid the ministry of the Word in Eritrea and other foreign countries; in Wildwood and other seaside resorts; in New York and other large cities; in Gresham and other rural communities.

24TH. PROV. 4:1-13 (7)

Solomon placed great value upon wisdom. He made it his chief request before God. He received it and exercised it for the benefit of his people. Heavenly wisdom is sorely needed in these days in the church of Jesus Christ, in the nations of the world, and likewise in the heart of each individual Christian. While it comes as a gift from God, it only comes to him who seeks it diligently. Apply thine heart unto wisdom!

25TH. ECCLES. 7:1-10 (1)

With the shortsightedness of this world, it is more than easy for man to fall into the way of vanity. Vanity is simply Solomon's term for pride. Pride is nothing but the loss of humility before God. In God's sight we should seek rather a good name than riches, mourning than laughter, and patience than pride. There is large room for joy and good humor, but these are only secondary to humility and godliness.

26TH. SOL. 2 (16)

It is truly said that all the world loves a lover. This is because the lover is filled with the joy of a love given and reciprocated. There are no clouds;

all the world is fair in his eye. Would that you and I might be profoundly persuaded of Christ's love for us and ours for Him! What a blithesome note and rosy hue is given to the experiences of this life when the love of Christ fills our hearts!

27TH. ISA. 1:1-20 (18)

How thankful our hearts are when

SUNDAY SCHOOL

PAPERS

Edited by Reformed Bible Teachers

Bible Lessons in Bible Order

Beautiful Colored Pictures for the
Primary Classes

Large Amount of Help for the Teachers

Ask for samples

CHRISTIAN REFORMED PUBLISHING HOUSE

Grand Rapids, Mich.

NEEDED NOW

AT

CHRISTIAN SANATORIUM

NURSES

NURSES AIDS

ATTENDANTS

WORKERS

SUMMER HELP

STUDENT NURSES

MEN AND WOMEN

OPPORTUNITY

FOR

CHRISTIAN SERVICE

ALL WORKERS
LIBERALLY PAID

WRITE

SUPERVISOR OF NURSES

CHRISTIAN SANATORIUM

WYCKOFF, N. J.

the grace of God is revealed. In this case Israel's gross sin was known to Him, yet He approaches that nation with proffers of mercy. Some may read this who have sinned secretly or scandalously to such an extent that they feel there is no room for repentance. But God promises in Christ to make the crimson scars of sin white as snow.

28TH. JER. 2:1-13 (13)

In the description of Israel's double folly, there is a lesson for the covenant children of the church. In their homes and churches the covenant-keeping God is presented faithfully through the gospel of Christ there lived and preached. Coming to years of discernment, covenant one, do not make the double mistake of Israel. Rather choose Christ and spurn the leaky cisterns of various works, blind leaders and vain imaginations.

29TH. LAM. 1:12-22 (12a)

In this Jeremiad, two thoughts strike us. The first has to do with sympathy: "Is it nothing to you, all ye that pass by?" Have you no feeling for the neighbor that is suffering, for the nation that is oppressed? We need to be men of feeling, especially in regard to the thousands yet in the bondage of sin. The second thought has to do with caution: "They shall be like unto me." Do not withhold the hand of compassion from the oppressed, else you may be subject to the same distress. Remember, it is sin that brought all this grief upon the nation. Was it for thee that Christ hung bleeding on Calvary's tree?

30TH. EZEK. 28:1-19 (18)

In this chapter we seem to have more than just a description of a king of Tyre; it seems in the latter part to be very applicable to Satan. But that which strikes us is the wilfulness and ambition of the subject who puts himself in the place of God. Any wilfulness on our part is of the same stripe. Take heed, for God begins to say "I will," and the punishment meted out by God to those who act wilfully against Him is very severe.

31ST. DAN. 9:1-19 (7a, 18b)

Take time to remember that Daniel was a man zealous for the honor of God, consistent in his prayer life, in whom his worst enemies could find no fault. Then re-read this prayer in

which he identifies himself with the sins of the nation, acknowledging God's justice in punishing it. Are we complacent with our own holiness, a holiness whose light diminishes as we bring it into the glow of His righteousness? Would we wash our hands of the nation of which we are a part? Confess, and pray!

AUG. 1ST. HOSEA 14 (9)

At the beginning of a new month it were well that we dedicated ourselves anew to search out the deep things of God. Purpose to use all available time this month to understand and know the right ways of the Lord. By His Holy Spirit, the Word is illumined and your heart is enlightened to know His will. Lord, enable us to walk in Thy ways.

2ND. JOEL 1 (14)

The divine government of God requires of men that they repent. God sends His judgments, but men's eyes are holden. God visits with wrath, but man hardens his heart. God brings sorrow, but we misread His intent. Is not the stupidity of Israel often reflected in our day? We fail to see the hand of God in the government of the universe, and go unrepentant along life's pathway. Turn to Him, for there is mercy with the Lord!

3RD. AMOS 3 (3)

By this prophet also God calls upon the people to repent. By many figures He indicates that all is not as secure as they believe. By His denunciation God scorns the self-indulgence into which they have fallen. Everyone seeks his own way. We cannot continue in our selfish ways and think ourselves followers of God. Let us always remember that two cannot walk together, except they be agreed!

4TH. JONAH 1 (17)

If previous prophets cried against the unrepentant sinners in the nation, surely this passage is a rebuke to those ministers who hesitate to denounce sin and pronounce the mercy of God in Christ Jesus. God will go to any lengths to have His grace proclaimed, while many ministers refuse to go out of their way to declare the unsearchable riches of God in Christ Jesus our Lord.

—HENRY D. PHILLIPS