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# The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937

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Photo by Ferd Cole

Ten Years of Christian Journalism, 1935-1945

"For I have not shunned to declare unto you all the counsel of God."

October 10, 1945

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# Why The Presbyterian Guardian?

An Editorial by the REV. J. GRESHAM MACHEN, D.D., Litt.D.

Reprinted from *The Presbyterian Guardian* of September 26, 1936

HAVING just undertaken the editorship of THE PRESBYTERIAN GUARDIAN, as announced in the last issue, we desire to say, in the first place, that this change in the staff does not mean any change in the position taken by the paper in the great issues of the day. We regard it as a great privilege to continue to the best of our ability the unswerving defense of the Bible and of the Reformed Faith which Dr. H. McAllister Griffiths has been maintaining, and we only hope that we may be able to follow in his footsteps.

What we shall now say, therefore, is not to be interpreted as an enunciation of any new principles or aims but simply as a reiteration, in view of present conditions, of principles and aims which have determined the policy of this paper from the beginning.

## What is Meant by "Presbyterian"?

In the first place, THE PRESBYTERIAN GUARDIAN is truly "Presbyterian."

That word "Presbyterian," etymologically considered, designates a certain form of church government. But as actually used in the course of church history during the past three hundred years it also designates a certain system of doctrine.

The system of doctrine which it designates is popularly called "Calvinism." More correctly it is called the "Reformed Faith."

The churches holding the Reformed system of doctrine on the continent of Europe came to be called the "Reformed" churches. In Scotland they came to be called the "Presbyterian" churches. When adherents of these various bodies came to America, they retained the terminology used in their native lands. So there are in America various "Presbyterian" churches and various "Reformed" churches. The two terms designate essentially the same thing. "Presbyterian" doctrine is the same thing as "Reformed" doctrine, and "Presbyterian" church government is the same thing as "Reformed" church government.

THE PRESBYTERIAN GUARDIAN holds to that "Presbyterian" or "Reformed" system of doctrine, and to that "Presbyterian"

or "Reformed" type of church government.

The reason why we hold to both of these things—which are related in the closest possible way—is that we believe them to be in accord with the Bible, which is the Word of God.

Believing as we do that the "Reformed Faith," or in other words "Presbyterian doctrine," is taught in the Bible, we are necessarily opposed to all doctrine which is contrary to Presbyterian doctrine.

Hence we differ from churches that have given up that doctrine no matter whether they are nominally "Presbyterian" or not. That is the reason why we withdrew from the Presbyterian Church in the U.S.A.

That church said to us in effect: "If you remain with us you must support the official Boards." But the official Boards are manifestly furthering Modernist propaganda. Modernism is diametrically opposed to Presbyterianism, since Modernism is actually anti-Christian and Presbyterianism is simply consistent Christianity. Hence if we had obeyed the order and remained in the church we should have had to cease being Presbyterian. We should henceforth have been Presbyterian in name but not Presbyterian in fact.

We could not make any such decision as that. Instead we withdrew from the church organization to which we formerly belonged. *We withdrew from the Presbyterian Church in the U.S.A. in order that we might continue to be Presbyterian.*

## The Presbyterian Church of America

Having withdrawn from the Presbyterian Church in the U.S.A. in order that we may continue to be Presbyterian, we cherish with our whole souls the name "Presbyterian." If we abandoned that name we should be like an army without a flag. Hence we adopted—together with our brethren—the name "The Presbyterian Church of America."

The adoption of that name served a twofold purpose.

In the first place, it indicated clearly what is at the very heart of our movement—namely, the fact that our purpose

is simply to remain true to our Presbyterian heritage. It made perfectly clear that we are endeavoring not to be some peculiar variety of Presbyterians, but simply to be Presbyterians.

In the second place, however, it distinguished us clearly from the Presbyterian Church in the U.S.A. Nothing could possibly have been farther from our minds than any confusion between our church and that church. We hold to the Bible. That church, we believe, has departed from the Bible. We have made the distinction between the two churches stand out clear from the very beginning, as appears plainly on the third page of the Minutes of our first General Assembly.

## The Church Universal

In the pages of THE PRESBYTERIAN GUARDIAN special attention will of course be given to the affairs of The Presbyterian Church of America, to which all of the members of the editorial staff belong. But attention will also be given to the affairs of the whole Christian world. We desire to say that with some emphasis. The conflict which is raging at the present time between Modernism and the Christian Faith is a world-wide conflict. It is going on in many countries and in many ecclesiastical bodies, and everywhere it is essentially the same. We shall make every effort to keep our readers informed about the various phases of that conflict, and about the way in which, despite opposition from unbelief, God is blessing the true preaching of the gospel in many lands.

Thus we hope earnestly that our readers increasingly will be found among our brethren in other communions and in other countries than our own. What we said just now about our devotion to the Reformed system of doctrine must not be understood as betokening any coolness in our Christian fellowship with Christian brethren who do not hold that system. We believe, indeed, that the Reformed system is true, and can therefore never regard it as a matter of indifference whether a man holds that system or some other. But at the same time we gladly recognize the large measure of truth that other systems possess.

How warm, for example, is our Christian fellowship with our brethren of genuinely Lutheran churches such as the Missouri Synod! When the Atlantic District of that great church by official action sent greetings and congratulations to us (See "Machen," page 285)

# The Strength of Young Men

SERMON

An Address Delivered at the 1945 Day of Prayer at Westminster Theological Seminary

By the REV. ROBERT L. ATWELL

Pastor of Grace Orthodox Presbyterian Church, Westfield, N. J.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John. 2:14b).

**T**HIS text is to be considered only in the light of its immediate context, which includes verse 12: "I write unto you, little children, because your sins are forgiven you for his name's sake." The word there translated "little children" is the word used throughout the epistle to designate those born of God, regardless of their age. Moreover, "sins forgiven for his name's sake" is the basic truth which applies equally to every Christian. Let no one suppose that he may have the strength of which John speaks unless he is first of all born again, has his sins forgiven for His name's sake.

In the first Christian century and in corrupt Asiatic cities, John was able to say of some born again young men, "Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." May this be true also in our day and in this place!

First of all, the apostle declares that they are strong; then he notes the source of that strength, "and the word of God abideth in you"; and finally he indicates how it should be used and the victory it secures, "and ye have overcome the wicked one." These three points nicely mark out three divisions for our consideration.

I

First let us note the strength which we should all covet. I think it is evident that the apostle is not here alluding to the physical strength which is indeed proper to youth or to that buoyancy and vigor which sorrows and cares and responsibilities have not yet sapped. These are great and precious gifts and they are to be preserved by moderation as long as may be and used for high and great purposes. He is speaking not just of a strong body, but of strong men. He said not, "Your bodies are strong," but "Ye are strong." What is man more than body? Soul! Now what is the soul? I'm not going to attempt a definition, but it may perhaps be of value to note that to it has commonly been ascribed

three faculties: intellect, emotion and will. When John speaks of strong young men, I'm persuaded that he means they are equally strong in all three of these faculties. Whether or not we are pleased with this tripartite distinction (and I am not) is beside the point. The point is that these three words have been used to designate various functions of the soul, all of which are important.

Let us begin with the intellect. Now although I have said that these three faculties are to be equally strong and have purposely inferred that they are equally important, let me hasten to add that I believe in the primacy of the intellect. In a man who is truly strong, the intellect must direct the will and govern the emotions. Its function is regulative. Passions are to be regulated by judgment and actions are to be determined according to knowledge. Our Lord promised, "Ye shall know the truth and the truth shall make you free." That apostle who concluded, "Now abideth faith, hope, charity, these three; but the greatest of these is charity" recognized the primacy of the intellect when, in his first prayer for the Ephesians, he asked that they might be given the Spirit of wisdom and revelation in the knowledge of Christ: the eyes of their understanding being enlightened; that they might know three things—the hope of God's calling, the riches of the glory of His inheritance in the saints, and the exceeding greatness of His power to usward who believe. Peter concluded his second epistle with the exhortation, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

At the same time knowledge alone may be barren. It is hardly possible to make a more serious mistake than that of Socrates and his followers who asserted, "Knowledge is virtue." The devils have a great deal of knowledge but, because it does not determine their actions, it is worse for them than if they had it not. Knowledge becomes effective through the motivation of the emotions and the activity of the will. We find therefore that the Bible makes much of right doing: A willing

and a carrying out; orthodoxy followed by orthopraxy. Recall the condemnation that is rightly intended to rest upon that son who said to his father, "I will," but did not. Remember our Lord's comparing that man who heard His word but did it not to a foolish man who built his house upon the sand. Recall the Epistle of James with its needful emphasis upon right doing. We must then agree that only that man can be rightly considered strong who has a strong will. No man is strong unless he is able to say "No" and stick to it. And no man is strong who having said, "I will," allows men or devils to cause him to say, "I will not." And yet, let us remember that a strong will is not by itself strength—it is only obstinacy. Such strength the mule has, but it is not the strength of which the apostle speaks in our text. The strong will is a part of a strong man only if that will is regulated by knowledge.

Now it might be very easy, and even very popular, to dismiss the emotions. McLaren simply says that "strong passions make weak men" and on that basis would give them no place, or at least very small place. Yet in the light both of Scripture and experience, that is a great mistake. A strong will regulated by a strong intellect falls far short of making a strong man unless the passions of his soul assert themselves strongly. I challenge any of you to mention a single man who has been, or can rightly be, called strong who has not been a man of strong emotions. Recall Paul's "Woe is unto me if I preach not the gospel" and his anguished question, "Who is sufficient for these things?"; his "I pray you in Christ's stead, be ye reconciled to God," and perhaps most pointedly, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Have not those who have most affected us for good been men who have moved and been moved strongly by their emotions? Never in this world can I measure the influence of one of my Sunday school teachers upon me.

And that influence was due largely to the depth and the manifestation of his abiding love for his Lord and for his "boys."

Above all, consider the example of our blessed Lord. Think you there was no strength in that emotion which caused Him to weep over Jerusalem? to drive out the money changers? to cry out in the garden? to give Himself on Calvary's cross?

I would grant that strong passions uncontrolled make weak men. But I am bound to assert that there is a place and an important place to be assigned to the emotions. I insist that, if our ministry of the Word is to be effective, it must be carried on with strong feelings. He who is not moved to the depth of his being by the truths of sin and grace has never apprehended them aright. Certainly we are to avoid the extremes of emotionalism and voluntarism, but not by means of an intellectualism which assumes that all that is needful is an assent to the truth by the intellect or which infers, as McLaren for example to my amazement does infer, that all that is needful is that man should give to his intellect, rather than to his passions, the place of control. Actually it is a new man that is required, and that includes a new intellect for "the carnal mind is at enmity against God: for it is not subject to the law of God, neither indeed can be." The Holy Spirit is to control the whole man and the impact of the gospel is to be upon the whole man. I care not whether you assign to the soul three faculties or two or seven—they are all to be transformed by the Spirit and strong in the service of the Lord. Each faculty should occupy its proper place: the intellect regulating the will and the emotions giving drive thereto.

## II

Now let us note the source of this strength. It is set forth in the phrase, "Because the word of God abideth in you." There is no other source of such strength. So far as John is concerned, there is no strong soul—intellect or emotions or will—no strong man, by any other means.

Only that man is strong whose whole being is brought into subjection to, is filled with, the Word. That man whose mind is enlightened, whose will is determined, whose emotions are quickened and governed by the revelation of God in Scripture—that man is indeed strong. If you then would be strong, let Scripture truth fill and al-

ways be present to your mind and heart. Herein are powers to regulate and control all conduct, motive powers of the strongest character. Suppose that you were always conscious of standing in God's presence; always conscious of Christ's dying love for you; always conscious of God's will for you and of the heaven awaiting you. Do you think it would be possible for you to fall into sin, to succumb to any temptation, to be annoyed by any trial or bother, to be overweighed by any duty laid upon you by Him? He who lives with such thoughts forever in his mind and ready at his hand has a shield against temptation, a test that will reveal untruth, an alarm that will sound the approach of danger, and a calming power that will keep the heart still and the mind at peace in the midst of all agitations.

It is necessary, however, that this controlling reservoir of truth be always ready. For that reason John specifies that those are strong in whom the Word of God abides. I once fished for salmon in the mouth of Oregon's Rouge River. The best fishing is at the peak of the ebb tide and fishing is done from rowboats which must carry a heavy anchor. Now if a fisherman should first arrive in the channel and then get ready the anchor, he would be swept out to sea before the anchor caught; that anchor must be ready as the current is approached. Just so the Word must abide in us at all times, else we are liable to frequent defeat and loss. The advice of our Shorter Catechism is to the point: "That the word may become effectual unto salvation, we must attend thereto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives."

All weakness in the Christian is due to failure to draw from this source of strength. He who finds his strength here is strong indeed. You ask why? Simply because it is God's Word and, being God's Word, it has certain attributes. You know what these are, but it should be profitable for us to recall them together.

(1) The first of these is *authority*. The Bible derives its authority from Him to whom all authority belongs. Just because it is of God, its authority is supreme, supreme over all men and over the whole of every man; supreme indeed in the church, but in civil government, in education, in economics, in social relations as well; supreme over

reason, over conscience, over conduct.

This Bible is reasonable and appeals to reason, but in the last analysis the Christian does not place his reason as an arbiter over the Bible. Rather, the Bible, given by the only All-wise, is the standard of what is reasonable.

It is supreme over conscience, notwithstanding the fact that conscience is a God-given voice to incline to right and to deter from wrong. Still conscience is infallible only in its constant reminder that it is always right to do right and always wrong to do wrong. Hence we speak of that conscience alone as reliable which is Spirit-led, that is to say, Scripture-filled.

It is supreme over action for, by the will of God revealed in the Bible, all our conduct is to be determined.

(2) The second attribute of the Word is its *necessity*. So far as man is concerned, this results from his sinful condition. The truth of nature has been obscured by sin and man's eyes have been blinded by the same awful tragedy. Moreover, only the special revelation of Scripture has anything to say as to how a fallen creature may be restored to the favor of a holy God. Because man is a sinner, if he is to be strong—more pointedly, if he is to have any strength—he must find it in and through the Word of God. No light of nature or inner light can suffice for even one decision.

(3) A third attribute of Scripture is its *perspicuity*. This the Reformers asserted as over against clericalism. Berkhof says this "is not a denial that it contains mysteries too deep for the human understanding but simply the contention that the knowledge necessary to salvation, though not equally clear on every page of the Bible, is conveyed in a manner so simple that anyone earnestly seeking salvation can easily gather the knowledge for himself and need not depend upon the interpretation of the church or priesthood." Protestants rightly insist that every believer is, in Christ, made a prophet able to interpret the Word of God for himself; that he may find all that is needful to know to live as a creature of God and as a Christian. This conveys high privileges; it also places under solemn responsibility. It brings to you an incalculable privilege in that it frees you from the necessity of considering aught save the good pleasure of God who has Himself given the message you are to preach.

(See "Atwell," page 285)

# The Army Chaplaincy

EVANGELISM

By CHAPLAIN A. CULVER GORDON, USA

(Reprinted by special permission from the 1945 Alumni Annals of Westminster Theological Seminary)

IT IS very flattering to be asked to contribute an article on this subject. Actually all that I can do is make some observations about my experience in the chaplaincy and the conclusions drawn therefrom. Some time ago a letter appeared in one of the Episcopal magazines answering certain sweeping charges which had been made by a minister under the title, "I Was An Army Chaplain." The letter of rebuttal said that a better title would have been, "I Was An Army Chaplain for Seven Months." There is a lot of truth in such an observation. Our impressions and judgments vary considerably according to length of service. However, the main interest of this article is in the chaplaincy not as a lifetime job but as an emergency and temporary phase in the life of a pastor. Whatever ideas are advanced are based on the following experiences: I have completed three years of active duty, which included duty as a post chaplain, regimental chaplain, battalion chaplain, both overseas and in the States. I am entitled to wear a service ribbon for the Asiatic-Pacific theater with a star denoting service in a battle zone, but actually I have seen far less danger than the average inhabitant of London (who has no pretty ribbons).

In passing it should be noted that, if chaplains like Alexander K. Davison and James E. Moore were writing this, they would no doubt have an entirely different viewpoint. A long-continued acquaintance with combat is bound to issue in a psychological state which is different from, if not actually antithetical to, that of men living away from the sound of battle. This is only another way of saying that the experiences of chaplains are so diverse that few sweeping generalizations can be made safely.

A number of attacks have been made in recent months upon the chaplaincy. The majority of these attacks have centered on questions concerned with liquor and sex instruction. Another sort of attack has been upon the present set-up of the chaplain's corps as an invasion if not a violation of our doctrine of separation of church and state. It seems safe to say that in the army the first attack is unjustified.

No chaplain need have any dealing with liquor. The sex morality lectures are just what the name implies and offer the chaplain a splendid opportunity to present the arguments for decency and of obedience to the injunction, "Keep thyself pure."

To the second attack I suggest this thought. It is an impossibility for the chaplain to be part of the military organization without being subject to some measure of control. (The larger question as to why the chaplain must be part of the military organization is too big to be considered here. Why couldn't chaplains be a separate entity and work with the army in the way the American Red Cross functions? This is a matter for the churches to consider, if they are concerned about this question.) As long as the chaplain is an officer in the army, the army must have some measure of control over the chaplaincy. My own belief is that this measure of control has not been abused. To the army's credit are its rather strenuous efforts to include in the chaplaincy educationally qualified ministers from all recognized church groups. In the second place, I have yet to hear of any interference with the chaplain's preaching on the part of military authority. That is not to say the chaplain will escape criticism. Once I had a heated argument with my commanding officer over something that was said in my sermon. He took exception to my timid reinforcement of the Archbishop of Canterbury's warning to England concerning the alleged "non-military" bombing of German cities. This is, no doubt, a point upon which legitimate difference of opinion exists. My colonel tried to get me to change my mind, which was his privilege. He didn't try to keep me from saying what I believed.

This brings us to the subject of the chaplaincy and the gospel. Can the gospel be preached in the army? The answer is, Yes. To the best of my ability I have preached it. I have heard it preached by other chaplains. I have heard it preached by guest preachers, by Christian business men, by the personal testimonies of soldiers and of students from a Christian college in a mid-week chapel service, by a very

emotional Pentecostal pastor. Yes, the gospel is preached. It is preached by many faithful and humble chaplains. Of course, other gospels are preached also. The chaplaincy is a cross-section of the American church.

Generally speaking, what is the response to the work of the chaplain? Reports differ radically. Some press releases from battle areas seem to indicate an overwhelming response. Others are more restrained, even pessimistic. Which is true? What of "foxhole Christianity"? The wife of a chaplain who was then a prisoner in the Philippines showed me a personal letter from him written in the last days of that tragic campaign. The chaplain stated that he was overwhelmed with the inquiries and requests for his services. Everywhere he went, men demanded religious services. He ran out of Testaments. It was a common sight to see men sitting by their guns reading from their pocket Testaments. Surely God who often uses the troubles of this life to draw men to Himself can use the circumstances of war in the same way. How much of the visible response is a real work of grace and how much is merely temporary fear, only time will tell. As a Roman Catholic chaplain has put it, "The fear of the Lord is the beginning of wisdom, but only the beginning." His exegesis may not be good, but his application is.

Those men who are moved only by fear soon react and revert to their normal way of life. On one of the islands on which I served, a battalion of men was alerted to go into action against the enemy. The first Sunday after the alert, the Protestant service had to be held twice to accommodate all the men who wanted to attend. The alert was later revoked and they were never called upon to go. Two or three months afterward the attendance had dropped down to normal. There are men who undoubtedly are converted at such times. Only eternity will reveal some of the secrets of this war.

Leaving out of our consideration results under combat conditions, what response does the chaplain have? Chaplain Russel C. Stroup, now in the Southwest Pacific and formerly

pastor of the First Presbyterian Church of Lynchburg, Virginia, writing in the October issue of *Harper's* magazine, opens with these words, "To the question 'What does the soldier think of the church?' the only proper answer is, 'He doesn't.' In the thinking of the average GI the Church of Jesus Christ shares a place with the Society for the Prevention of Cruelty to Clay Pigeons . . ." Further he adds, "The typical soldier, if such there is, has no quarrel with the church. He is no more interested in closing the church doors than he is in entering them. . . . To most soldiers the church is dead and weeds grow over her grave. Perhaps they are right."

Many of us are not particularly shocked at a bold statement of indifference to the church outside the army, and should Chaplain Stroup's remarks shock us in saying indifference also prevails in the army? In passing I would note that the statistics we shall discuss a little later should be considered in passing judgment on Stroup's statement. Most of the Westminster graduates are ready to admit that a great indifference exists relative to the gospel, but Stroup goes further and indicates that indifference prevails in regard to even a formal worship. Surely and tragically there is too little genuine Christian faith manifested in the armed services, but this is nothing new. A man who was a soldier in the famous Black Watch in the last war once told me that he failed to find one man in his battalion with whom he could enjoy Christian fellowship. If the traditionally pious Scots can fail to produce any higher percentage of Christians than this indicates, what should we expect from America with half of its population unchurched and the other half a buzzing confusion?

As far as my own experience is concerned, I have never been anywhere in the army where I haven't found at least a few men who gave indication of spiritual life. There have always been some who came to prayer meeting and who could and did pray with true spiritual illumination. Added to this often small group, there is always a larger one which can be described as "church-minded." The men in this group come from many different ecclesiastical backgrounds, some of them more formal than Presbyterians, and some less so. Only God who can read the hearts of men can tell how many of them are born again. It should be borne in mind that being

in the army is a hard environment for the Christian. It is much easier to speak of having victory over discouragement, loneliness, depression, and fear than it is to realize it in daily living. Of course there are the gross temptations of army life, and in abundance; nor should we discount their appeal to men cut off from all normal contacts with family. But the sins which are most prevalent are the more subtle ones of the spirit.

You undoubtedly have heard of the man who wrote home, after his first day in camp, that he had been stripped naked, herded here and there, examined on the outside and on the inside, given new and strange clothing, fed with a host of other men and given a bunk in a large room in company with many others. "They now call me a 'Private,'" he said, "but I feel more like a 'Public.'" It may be funny at first, but the constant lack of privacy, the failure to find a place for the devotional life, the masculine and often brutal environment of army life, does not encourage the spread of the Christian religion, nor the growth in grace of Christians. Mark you, I do not say that it is impossible to be a Christian in the army, but I do say it is more difficult than in civilian life. Being conscious of my own failures, I think it extremely hazardous to estimate how many men are truly Christian in the group of men who manifest some interest in the work of the church and the chaplain in the army.

On the purely formal side, we have some figures released by the Chief of Chaplains' Office. They are taken from the monthly reports which every chaplain has to submit. Last year a total of some ninety-nine million men attended chapel. Breaking these figures down, they reveal that something over eight million men on the average attended church each month. This is the approximate strength of the army. In other words, if each man in the army attended church once a month we would get the figure given. If half the men went twice a month or if one quarter of the men went every Sunday we would have the same figure. Now we know from observation that some men come every Sunday. We know there are others whose attendance varies from very seldom to quite often. It would seem a safe conclusion from these figures to say that about half the men in the army have enough interest in the church to attend it at least occasionally.

The figure ninety-nine million seems to give the lie to both extremes of observers. It comforts neither those who picture the church as completely destitute nor those who think a revival of religion is taking place in the army. There is not, as far as my observation is concerned or that of any chaplain I have ever talked to, any great spiritual awakening in the army. There have been no mass conversions. I have not heard very much of any such inconclusive manifestations as "raising of hands." Whatever the virtues of such procedure in civilian life, it is fraught with additional dangers in the armed services. Unless a chaplain can follow up men with solid instruction, its value is at best doubtful. While there has been no great awakening, I don't believe that men are noticeably more indifferent than civilians. Certainly "the social gospel" that Chaplain Stroup seems to regard as the antidote for men's indifference to the church has not given its chaplain adherents in the army any marked success.

If the army has convinced me of anything, it is that the secret of a strong Christian church is to be found in the Christian home. I have known a few men and officers who claimed that strictness in the home regarding attendance at church and Sunday school had turned them against Christianity, but they were exceptional. Your most faithful men are those who come out of Christian homes.

Everything considered, the figure of ninety-nine million is impressive. There are many hindrances to church attendance in the army peculiar to the work of the chaplains. The very days of the week become lost and merged. Many times in the Aleutians I had men ask if it were Sunday when actually it was Wednesday. Just seeing their chaplain made them wonder. Then too, the multiple services necessary to reach all the men made it necessary to convert week-days into Sunday for isolated units. I have preached to, or rather at, men so physically tired that it was practically impossible to convey much to them. Another handicap of the chaplaincy is the constant turnover of personnel. For example, one regiment of three thousand men had an almost complete turnover in the ten months I served with it. On the other hand, chaplains themselves are often moved about so much that their contact with men is cursory.

(See "Gordon," page 286)

*The Presbyterian*  
**GUARDIAN**

1505 Race Street, Philadelphia 2, Pa.

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EDITORIAL

**Facing a  
Second Decade**

**T**HE career of THE PRESBYTERIAN GUARDIAN enters upon its second decade with this issue. Momentous, stirring years they have been for most of our readers. They comprise the period which began when it appeared that separation from the Presbyterian Church in the U. S. A. was almost certainly inevitable for those who clung to the great principles that Dr. Machen had taken the lead in enunciating. This journal began its life as the organ of the Presbyterian Constitutional Covenant Union, the organization of those who banded themselves together in holy resolve in order to meet the eventuality of separation. It was clearly imperative that there should be a journal that would inform orthodox Presbyterians of the swift tide of events and would point the way to the action which those events demanded.

The tragic and shocking actions of the General Assembly of 1936—the Syracuse Assembly—bringing to a climax a long period of heartbreaking victories for the forces of Modernism and doctrinal indifferentism, proved that the Covenant Union had indeed come into existence for a day of crisis. And THE PRESBYTERIAN GUARDIAN fully justified its existence by the honorable service it performed in that brief period.

With the formation on June 11, 1936, of a true Presbyterian church, the Covenant Union had fulfilled its mission and ceased to exist. Hence this journal entered upon a new career and found new auspices. Dr. Machen, who had provided the chief

support for the paper, was granted the right of personal ownership. In fairness to fact it should be stated that it is a euphemism to speak of rights or assets in this connection. Financially it was a heavy liability; from every other point of view it was a solemn responsibility. At any rate, Dr. Machen did not hesitate to meet the challenge with which he was now confronted. Associating with himself two other persons, who remain today as members of the publishing corporation, he rededicated the journal to the furtherance of the great cause of the truth. THE PRESBYTERIAN GUARDIAN was to continue to stand without compromise for the Reformed Faith, against all manifestations of unbelief and error. But now it was standing in a far happier situation. And now there was not only the need of a vigorous testimony against error, but also the challenge to proclaim and apply the truth in a positive manner in the life of a church zealous for the truth of the Word of God.

Opinions may differ as to how well we have served this cause. Without doubt mistakes and shortcomings have been evident. Nevertheless, as we look back upon the past decade, we give humble thanks to our almighty and gracious God that we have been granted the privilege of stating and defending the truth and of bringing it to bear upon the life of the church and the lives of Christian people. There would be little profit in striking a balance sheet of credits and liabilities in our record. It is of greater moment to gird ourselves for the future tasks.

We hope, in reliance upon the sustaining grace of God, to remain true to the original purpose of this paper, as it was stated, for example, by Dr. Machen in the editorial which is reprinted on page 274 of this issue. If we are to achieve this purpose, much will be required of those who occupy positions of editorial responsibility—fidelity to the truth, discernment, vigilance, but also discretion and wisdom, to mention a few qualities.

A journal such as ours, however, if it is to succeed, has many needs that the editors cannot possibly supply. It requires contributors who share our aims and will join with us in this undertaking. It needs readers who will be sympathetic without being uncritical, and discriminating without being captious. It must depend upon

a host of God-fearing people who will pray earnestly for its success. It also needs financial contributions in order that its ministry may be maintained and extended. As we enter our second decade of service, we covet earnestly the good will and constructive support of all who love the honor of God.

The task which confronts us now is not easier than it was ten years ago. Unbelief is not less deceptive or blatant or arrogant. Godless living is not less rampant and unblushing. The churches by and large have made little sound progress in the prosecution of their divinely-given mission. Considering Christendom as a whole, it appears to us that the churches show even less zeal than formerly to be the pillar and ground of the truth. Indeed, in the past decade many of the valiant defenders of the faith have become silenced or have taken to cover. Meanwhile, the movements towards church union and coöperation have grown apace, making capital of the doctrinal agnosticism and apathy of our day.

There are, thank God, still some churches that are zealous for orthodoxy. They are set for the proclamation and defense of the whole counsel of God and hence are unwilling to trim their colors for the sake of the reunion of Christendom. But even these exceptional churches do not live in isolation and safety. They are, willy-nilly, borne along by the current of thought and life of our times. They must, therefore, exercise due vigilance in order to keep the faith. But such churches have other responsibilities also, responsibilities to those beyond their own borders. They also cannot escape their responsibility for the unity of the church of Christ, a unity not to be obtained at the sacrifice of principle, but rather by examining their faith anew in the light of the Scriptures and by bearing witness to those who have erred from the truth. Finally, the zeal for the maintenance of the purity of the church must go hand in hand with a deep concern to bring the Word to all who are without hope in the world. To fulfill this gigantic task effectively the church must be in the world and not of the world, taking intelligent stock of men as they are and pointing them beyond and away from the wisdom and life of this world to the eternal realities in and through Christ.

We covet, then, the support of our readers as we rededicate ourselves to the task that lies before us and challenges us in the period which we are

now entering. May all of the glory be given unto the Name of the triune God!

—N. B. S.

## Why We Believe the Bible

DOCTRINE

By the REV. PAUL WOOLLEY

Professor of Church History in Westminster Theological Seminary

**W**HY do Reformed people believe what the Bible says? Why do we know it is true? Many other people in the world do not believe the Bible at all.

There are many reasons which lead thoughtful people to recognize that the Bible is a unique book. Among these are the high moral standard of its teaching, the lofty character of its portrait of God, the remarkable unity of its various parts, the accuracy of its historical statements, and the majesty of its style. All of these are very important and, taken together, are most impressive. There is no other book which presents such a remarkable array. But they are not sufficient to convince everyone of the trustworthiness of the Bible. Many people have some dim realization of these things and still do not believe.

The answer to the original question, then, lies farther on. The answer is this: People believe that the Bible is trustworthy, that it is, in all its parts, the Word of God, because of the internal testimony of the Holy Spirit. But exactly what is the internal testimony of the Holy Spirit?

There are a number of ideas that float vaguely on the surface of one's mind when the subject is mentioned. Perhaps it is an emotional change, a satisfaction that one feels upon believing. That might be a result of it, but it is not the testimony itself. Or is it simply the granting of courage to will to believe? Well, that is hardly a "testimony." Nor is it the supernatural conveyance of knowledge. We have already seen that that is not a characteristic of this age.

Perhaps the Scriptures will give some light. In the Gospel according to John we read: "And he [the Comforter], when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: . . . of righteousness, because I go to the Father, and ye behold me no more"

(16:8, 10). The Holy Spirit, says this passage, will convict the world of righteousness after Jesus' ascension. The internal testimony is, I believe, a part of this convicting. As Christ gave men not only the content of the truth but imparted to them a conviction that it was true—"Now we believe . . . for we have heard for ourselves, and know that this is indeed the Saviour of the world" (John 4:42)—so the Holy Spirit carries on that work today. The internal testimony of the Holy Spirit produces a conviction of mind that the Bible is true.

As a result, Christians may have not just an emotional feeling about the Bible, not simply a will to believe, but a rational confidence of its trustworthiness. Of course, not every Christian enjoys this in its fullness. This testimony may be hindered or opposed. For example, a man might conceivably still be a Christian but have arbitrarily decided that hell did not exist. If he adhered to that position, in the face of the Biblical evidence, he would be effectively resisting the testimony of the Holy Spirit, an arrogant thing to do, but one which is possible.

The internal testimony of the Holy Spirit, then, is not something which contradicts or overturns our reason. As a matter of fact, reason in man can only function with an approach to accuracy when it is illumined by the Holy Spirit. Otherwise, the effects of sin are such as to pervert and mislead it. The Holy Spirit's illumination restores to it a power of analysis and balance which sin has obscured. When, therefore, the Christian sees the Bible in the light of his spiritually illumined reason, his belief in its unique and utterly trustworthy character is confirmed and made sure by the internal testimony of the Holy Spirit. That testimony carries with it a conviction as to the matters which we cannot fully comprehend or can-

not fully reconcile with the facts in our possession, and so we have a convinced assurance of the trustworthiness of the entire Bible. It is this function which is called in a particular and special sense the internal testimony of the Holy Spirit.

## Bible Conference Held at Suttle Lake, Oregon

**B**EAUTIFUL Suttle Lake in the Oregon Cascades was the scene again this year of the ninth annual conference sponsored by Westminster Orthodox Presbyterian Church of Bend, Oregon. Thirty-five junior and senior high school boys and girls, coming from points as far away as Seattle and Portland, enjoyed five days of fun and Christian fellowship.

Guest lecturer was the Rev. Calvin A. Busch of Steamboat Springs, Colo., who gave a series of stimulating and practical messages based on the Book of Jonah at the morning assembly period. Mrs. Busch was the camp nurse. The Rev. Lawrence Eyres, pastor of the First Orthodox Presbyterian Church of Portland, conducted a study of the eighth chapter of Romans and, along with Mr. Busch, led the conference singing. Dr. James B. Brown, Northwest missionary of the Presbytery of California, taught a course on missionary principles. The conference marked a reunion for Messrs. Busch, Eyres, and Robert E. Nicholas, all graduates of the class of '38 at Westminster Theological Seminary. Mr. Nicholas, pastor of Westminster Church, Bend, acted as director, assisted by Mrs. Nicholas and with the faculty as counsellors.

Morning devotions, led by the young people, centered around familiar hymns. Evening messages were given by the faculty in turn, and the day closed with the group gathered around the bonfire for a half hour of informal singing, brief testimony or Scripture, a closing word and the singing of "Now the Day Is Over" and taps. "We give thanks to God for the tangible evidences of the gracious working of the Holy Spirit in the hearts and lives of many of the young people," said Mr. Nicholas, director of the conference, "as well as for that unseen but nevertheless real blessing which we know the teaching of the Word of God accomplished according to His purpose and promise."



## Notes From a Navy Chaplain's Log

EVANGELISM

By E. LYNNE WADE, Lieutenant-Commander, USN  
Senior Chaplain, U.S.S. *Consolation*

### PART FIVE

**O**UR Seabees on Guadalcanal, who were spending from ten to fourteen hours a day working hard physically out under a tropical sun a few degrees from the equator, when ordinarily their bodies were accustomed at that time of the year to near zero temperatures, soon became easy victims of a more deadly enemy than the Jap—malaria—as well as many other afflictions typical of the area.

There was what we called "tropical rot"—a sort of intensified athlete's foot that sometimes spread over the entire body and always struck the most tender or important parts of the body. It took the outer skin entirely away, leaving the flesh beneath so raw and tender that merely to touch it caused intense pain.

Other diseases that struck their deadly blows were elephantiasis, yaws, fungus, and dengue fever. Malaria alone, however, hospitalized some eighty-seven per cent. of our Battalion, and made it necessary to evacuate almost sixty per cent.—about a third of whom were returned to us after convalescence at rear base hospitals. Many of the men had as many as six to twelve attacks of malaria,

requiring some two weeks of hospitalization for each attack. Then, after returning to the States, practically the entire non-hospitalized thirteen per cent. were stricken with malaria, most with repeated attacks. Therefore I can and must personally praise God that I did not have a single sick day on the island, nor since I have returned!

I attribute this in part, humanly speaking, to the fact that I faithfully took my half tablet of atabrine every day, with a whole one once a week, and forced myself to eat a sufficient amount of chow, although it was often very distasteful. Furthermore, I didn't have to engage in the hard physical work the men did every day. I did lose some twenty pounds in weight, however. But those Seabees simply would not eat enough of that food, and two other factors increased their susceptibility to disease.

One was that they were much older men, on the average, than any other single class of servicemen. I had many of them come to me and say, "Chaplain, I still have the New Testament I got from my Chaplain in the other war. Would you give me one for this war?" Or, "Chaplain, congratulate me—I've just learned I have another

grandchild!"

I think that in their way the Seabees have done the most wonderful and effective non-combatant work of this whole war. And I've had many an officer, some of them very high in rank, from every branch of the service, agree with me wholeheartedly in that opinion. They are marvelous—their motto is "Can Do"—and it really seems they "can do" anything, and always do it to perfection.

The second factor which contributed to their high disease casualty rate is rooted in the first—they are "older" and they are "men." In other words, you couldn't tell them anything about taking care of themselves. They didn't like the food, so wouldn't eat it; atabrine was bitter, so they wouldn't take it properly; it was hot, so it was more comfortable even at nighttime to go without sufficient clothing. Therefore, the mosquitoes enjoyed one glorious picnic on the 26th Seabees. Furthermore the camp where we settled down for the first few months was probably the most malaria-infested mudhole on the island. The result was inevitable.

I mustn't forget the rains. Guadalcanal has a much lighter rainfall than the other islands in the Solomons—



An off-shore view of native huts in the Solomons.



Native children with a white missionary's child.

only about one hundred inches a year. Tulagi and Florida Islands, just twenty miles across the bay, get from one hundred fifty to one hundred seventy-five inches a year, and Bougainville two hundred. Compare that with a good normal precipitation in the States of thirty to forty inches a year, and think of it when you think of our boys over on similar islands suffering such things to preserve our precious heritage of liberty, their hearts eaten up by homesickness!

Remember the hardest downpour you ever experienced, that sounded as if it would surely beat the roof in. Just double the intensity of that and try to imagine its continuing that way without the least let-up for a solid hour or more—and at best on a canvas tent, or tin quonset roof. You can't even hear someone shout at the top of his voice two feet away.

It usually rained at night, and the roads would be a quagmire of soupy, slippery mud early the next morning. But by 10 or 11 o'clock the dust on the roads would be so thick it would choke and blind you. It all just doesn't seem possible, but believe me, it is—I was there and saw and heard it with my own eyes and ears. No wonder the jeep has become the most popular piece of equipment in this war—it will literally go through or over almost anything—be it mud, sand, water, jungle, a hill so steep the jeep will turn over endwise before it stops, or a broken-down stone wall.

I'll tell you more about the Solomon Islands later, but let us return to more spiritual things. We really began to feel the presence of the power of the Spirit of God soon after the night, almost two weeks after our landing on Guadalcanal, when "Jule" came to me after the Bible class and said, "Chaplain, I've really received the Lord Jesus Christ in my heart as my personal Saviour now. I know I've been born again, and I want to make my confession before the rest of the class, and be baptized." A long period of talking and praying together gave evidence that God's sovereign work of special grace had undoubtedly been wrought in his heart and, since he had never been baptized, we arranged to do so two nights later.

I wish I could picture that scene for you as we experienced it that night. I have never been able to get it across to a listening audience, as often as I have described it. Just a plain, GI tent, cluttered up with my per-

sonal equipment, the weed-covered ground for a desk, some twenty men sitting around in various postures and stages of undress, and the flickering light of a single candle, which was all we were allowed. Even that had to be extinguished at 7:30.

I had been called to this duty so suddenly that I had had no time to get my equipment, so my baptismal font was a coffee cup borrowed from the officers' mess. But that was the real beginning of strange and wonderful things, and the realization of God's presence and power in our midst every single evening in those meetings for the rest of the year. There was never a night after that when the men who were present could leave without saying, "Surely we met God tonight!"

Toward the end of the year, having conducted from three to six worship services every single Sunday, and having taught a Bible class every single night, I would feel so completely "dried up"—so utterly empty—my spirit would cry out as the time for the meeting drew near, "Lord, what can I give these hungry and thirsty souls I am about to face of the Bread of Life! Fill me, Lord, indeed, with Thy Spirit of wisdom and grace." Praise His name, He never failed to answer that prayer! But from the moment we all bowed our heads for that brief opening prayer, we could all know that something had begun to happen.

For the first time in my life and ministry, I learned a little of what that glorious experience meant in the life of the primitive Jerusalem church, recorded in Acts 2:41-47 and 4:31-33. I am convinced that the reason was inseparably connected with the fact that we had that daily fellowship around the Word of God and the throne of grace. For that reason, I think I understand why even the most "spiritual" churches at home haven't the slightest conception of the meaning of that experience of the early church, and why the one-night-a-week prayer-meeting is so sparsely attended, and little more than a spiritual chore to many who do.

That glorious, soul-thrilling experience was the constant portion of those first-century Christians because "they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers" and because "all that believed were together," sharing everything in common, and because they continued

"daily with one accord . . . with gladness and singleness of heart." No wonder a revival condition was the normal, natural thing for them, and that God added daily to the church such as were being saved!

The very best Biblical church in America today knows little or nothing of such a condition—it can't, because rightly or wrongly, it can't or doesn't meet these conditions. But I magnify only the grace of God when I say that we on Guadalcanal tasted a goodly portion of that original Jerusalem church's corporate experience. It was the most precious thing I have ever known in my spiritual life, with the possible exception of the hour I first believed.

But God had to remove us thousands of miles away and completely separate us from those persons and things which had always been dearest to us in all the world to give us a knowledge of such heavenly joys. How many, many times I have heard men thank God with all the fervor their hearts and voices could manifest for bringing them to Guadalcanal, and keeping them there as long as His sovereign grace and providence ordained it!

We also learned some of the depth of the real meaning of the words of the old hymn which says, "When we asunder part, it gives us inward pain." Whenever any one of our regular "circle" had to leave our fellowship for good, it was worse than physical suffering—yet, withal, there was perfect peace and joy because we would be "still joined in heart" and trusted "to meet again," even though it might not be until we did so at Jesus' blessed nail-pierced feet.

We would begin the evening meetings just about the time it started to get dark, because the only time the men had to do a little reading and the writing of letters was just before dark. They would come in tired and dirty and hot about 4:30, get a quick shower or plunge in the river or ocean, and then go to chow—such as it was. That left them only an hour or so of daylight.

A few would begin gathering in my tent right after chow, but about 6:45 most would be there and, after a short prayer, we would have the Bible lesson, lasting usually about a half-hour, but sometimes much longer. Then there was another half-hour, more or less, spent in the offering up of individual prayers. Thus we had

the light of our candle until the lesson was over, but later on, when we could have more lights and keep them on later, we would have a nightly songfest, lasting until about 9 o'clock.

Always after the meetings some, and, later on, most, of the men would remain to ask questions about the Bible or spiritual things, or just talk and enjoy the rich, sweet, clean fellowship which was such a contrast to the associations and conversation they had been subject to all through the day.

Only a night or two after Jule's baptism, we had one of the most amazing experiences of our entire year on the island. We had finished the Bible lesson and were in the middle of the prayer session when suddenly we heard the familiar whirring of a Jap bomber's motors, coming in close and fast.

In every previous raid up to that time, we had had sufficient warning of an approaching raid and, thus far, except for noon raids beginning promptly at 11:45, and two other daylight raids, we had had no attacks earlier than 9:30 or 10 in the evening. But this fellow had somehow slipped in undetected and was flying so low and fast that he was almost on top of us, and beginning to drop his bombs, before we knew he was around. There was nothing to do but "hit the deck"—which we all did without any prompting.

For some reason, God has given me an inordinately curious nature. For instance, though I certainly don't want any man's house to burn down, if it has to burn, I surely like to be right up there in front watching. And I hate war as much as anybody, but if there has to be some shooting and excitement, I certainly don't want to miss any more of it than I can help, especially since I have never lost my small boy's love for firecrackers and playing war.

You can imagine, then, as part of this scene, my lying on the ground but with my head extended as high as my long neck would permit. I saw the first four bombs as they struck, because a great blossom of flame accompanied the crumpling roar of the explosion. They began falling in the Guadalcanal cemetery you have seen in pictures many times, and continued to fall in a straight and direct line toward my tent, each one a few hundred yards from the previous one. I knew there were at least eight bombs

in the stick, and number six was the one that would apparently land squarely on top of us.

But then the incredible happened. Right in the middle of his stick of bombs, that pilot veered about forty-five degrees to starboard and dropped the rest of his "eggs" in a line between us and Lunga Beach where a Red Cross dispensary was located, killing two Army medical officers, as well as others, and cruelly wounding many more.

This is the time to introduce you to my beloved assistant on Guadalcanal. His name is Ray Brink, Carpenter's Mate Second Class, USNR, from St. Paul, Minn., where he and his whole wonderful family are members of the Gustavus Adolphus Memorial Swedish Lutheran Church. He was a true and outstanding Christian already, and in the marvelous providence of God he was assigned exclusively to me. I shall never cease to thank God for him. He grew with unbroken steadfastness in the knowledge and grace of our Lord Jesus Christ and was a source of constant strength and encouragement and help to me.

Whenever I would introduce Ray to someone as a Lutheran, he would grin and say, "But I'm afraid Chaplain Wade has made a Calvinist out of me." I hadn't, but the grace of God surely had, beyond the shadow of a doubt. He wasn't the kind to keep it to himself, either—he prayed and wrote letters, determined that his family and others believe the same blessed truths. The men kidded him by calling him "Chaplain No. 2"—but they admired and respected him, and genuinely liked him. He was the second real Christian helper I had had—the first was Phil Hemeon, Radioman Second Class—but I'll tell you more about Phil later.

To get back to that sneak bombing, I wish I could impress you as we were all impressed when, in the absolute quiet and stillness of that moment after the sound of the last bomb's explosion had died away, Ray's calm voice spoke out, "Now we know that surely God is with us!"

The next morning Ray and I drove over to the cemetery to see the damage. Another sailor was there. He said to me, "Chaplain, we just can't understand why that Jap turned, right in the middle of his stick of bombs. It was such a dangerous thing to do. He was flying so low he might have

caught his right wing tip in the top of a cocoanut tree, and besides, there was just no reason for it." "Oh yes there was," I replied. "See that first tent yonder, right in line with these first four bombs? Well, there was a prayer meeting going on in that tent just when that bomber flew over."

Do you really want to know what was going on in the Red Cross dispensary camp? It wasn't 7:30 yet, so the boys were still watching a movie, and the Jap pilot instinctively turned in his course to drop his bombs on something he could see rather than on something he could not see. So, regardless of what conclusions you may draw from this incident and the circumstances, beside the unquestionable protecting providence of God in His care for His own, do not forget the sure promise of I Samuel 2:30, "Them that honor me, I will honor."

At that time, and for a considerable period thereafter, I published the only newspaper on the island—the daily *Foxhole Gazette*. All the highest ranking officers on Guadalcanal had to have their copy each day, or we would hear about it, and it was distributed generally among many other units beside our own. You may be sure that the testimony of God's faithfulness that night was on Page One the next day—and thus it went out through all the land, and made a very notable impression on many.

(To be continued)



## Your FAMILY ALTAR

### Meditations in the Shorter Catechism

OCT. 20TH. ISA. 53 (27)\*

THE incarnate life of our Lord Jesus Christ is divided into two parts: His humiliation and His exaltation. Before Christ came in the flesh, He was gloriously divine. By His birth He also took man's nature and therein began His lowly sufferings. He voluntarily placed Himself under the law, subjecting Himself to the miseries of this life, assuming the wrath and curse for us, tasting of death—all of

\*Numbers in parentheses denote the Shorter Catechism questions upon which the daily meditations are based.

these forming part of His humiliation. Reader, was it for you He thus suffered and died?

21ST. ACTS 17:22-31 (28)

Paul's great message on Mars' Hill in Athens was concluded with a general statement of Christ's exaltation. From the incarnation on through His death and burial, Christ was truly despised and rejected of men. But with the resurrection we behold the exalting power of God in His behalf. When the work of redemption was completed, Christ was glorified with the glory which He had before the world was. He continues to be the glorified Son at God's right hand, now, in the day of judgment, and throughout eternity!

22ND. JOHN 3:1-18 (29)

In previous meditations, we have learned of the redemption which has been made by the work of Jesus Christ. Today we are taught that the Holy Spirit is the agent by which this atoning work is applied to our hearts. As the third Person in the Godhead, the Spirit works with the same effectual power as the Father and the Son. Therefore when He acts upon the heart, His work is effectual to the saving of the soul.

"Holy Spirit, Truth Divine,  
Dawn upon this soul of mine;  
Word of God and inward Light,  
Wake my spirit, clear my sight."

23RD. EPH. 4:1-16 (30)

Our secondary standards teach us that the Holy Spirit applies to us the redemption purchased by Christ. This He does through changing our hearts by regeneration, thus bringing us into vital union with Christ and working faith in us to this end. These three factors underlie "effectual calling." Praise God for the mysterious working of His Spirit within us, whereby we are most certainly brought out of a life of condemnation into salvation!

24TH. EZEK. 36:21-30 (31)

What a glorious day it was when God's Spirit wrought in my heart His gracious work! The searchlight of the gospel was focused upon my sin. It revealed my need and at the same time God's wondrous provision. His Spirit renewed my heart so that I might receive Christ Jesus my Lord. What a glorious doctrine! Salvation is all of God and none of self. He provides, He enables, He saves—how sweet is our redemption!

25TH. I COR. 1:20-31 (32)

There are many who believe that in Christ there is hope of eternal life and that is all they know of their privileges. But closely linked with salvation are many benefits in this life. The most important ones are justification, adoption and sanctification. Let us never lose sight of the fact that in this life we receive much light upon the way and are responsible for walking in that light.

26TH. GAL. 2 (33)

How the guilty sinner's heart is touched when he becomes aware of God's grace in declaring him justified on the basis of Christ's righteousness! No believer finds in himself the ground of his justification. He rejoices in the heavenly Father's willingness to provide the Substitute, and to accept that Substitute for him. It is with the righteousness of Christ that we are clothed and may approach the throne of God by faith.

27TH. ROM. 8:12-23 (34)

The word "adoption" has a beautiful significance when we realize that it applies to those who have been freely chosen by God to become members of His household. Two thoughts should ever lodge in our minds: adoption speaks of our permanent position and of our profound privileges. Who would not envy the position of a prince and king, heirs of God and joint heirs with Christ? Who can begin to name the privileges associated with the "sons of God"?

28TH. I PET. 1:1-9 (35)

Do you know that it is by the grace of the Father we are justified, by the work of the Son we are redeemed, by the indwelling of the Holy Spirit we are sanctified? Sabbath sermons and diligent personal study and effort depending upon the Spirit's illumination are a means to the promoting of our growth in sanctification. Despise that sin that so easily besets you; desire those graces that God has set before you.

29TH. ROM. 5:1-11 (36)

A radiant Christian life results when one is the possessor of the benefits which flow from justification, adoption and sanctification. As proper nourishment gives health to the body, so the enjoyment of these blessings gives health to the spiritual man. Enter in and possess to the utmost. Then be like a spring giving forth rivers of refreshing to those about you.

30TH. ACTS 7:51-60 (37)

In the face of death, each believer has a double benefit. First there is the promise of God in regard to the soul. It shall be perfect, immortal and glorified in the presence of our Lord. Secondly, as regards the body, we are assured that it is still united to Jesus and resting in the grave till the calling forth in the great day of resurrection. Death's sting is lodged in Christ.

31ST. I COR. 15:41-53 (38)

Concluding the first section of the Catechism, we are taught to believe that God will graciously raise all believers in the resurrection. These saints shall be openly acknowledged as Christ's bride and acquitted in the judgment through the righteous merits of Christ, the Head of the Church. Further, His children shall find joy at His right hand forever.

NOV. 1ST. I SAM. 15:13-24 (39)

We cannot be accused of legalism when we say that the whole duty which God requires of man is obedience to His revealed will. Rather, this is a call for men to search the Scriptures, for in this Book alone is the will of God revealed. Yea, faith in Jesus Christ is one of God's express commands. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

2ND. ROM. 2:1-16 (40)

Engraved in the very nature of the first man, written in the hearts of the Gentiles, and inscripturated in the Holy Bible was God's moral law. This law arose out of the very nature of God and is authoritative for every creature. It is a law which has endured through the centuries, since man first walked upon the face of the earth. As we obey this law through faith in Christ, the only perfect keeper of it, we have hope of eternal life.

3RD. DEUT. 10:1-11 (41)

The moral law of God is written throughout both the Old and New Testaments. It is given in condensed form in the ten commandments and further summarized in Matthew 22:37-40. These commandments are not to be limited to their direct statement but are binding in all their proper implications. Though marred by the entrance of sin into the world, the moral law is still written upon the hearts of the heathen, by their own acknowledgment, to their condemnation.

4TH. MARK 12:28-34 (42)

The sum of the ten commandments is also the sum of all that God requires of man. Nevertheless, let it not be said that this is a very simple thing. For man has utterly failed to observe this perfectly; nor is he able to do so. It took the willing sacrifice of the perfect Son of God (who left the glory of heaven and entered the sin-cursed earth) to redeem man from the curse of his disobedience and to clothe him with the spotless robes of Christ's righteousness.

—HENRY D. PHILLIPS

## Machen

(Concluded from page 274)

in view of the forming of the Presbyterian Church of America, such action was expressive of a deep underlying community of mind and heart.

It is very evident to every man who keeps his eyes open that the forming of the Presbyterian Church of America is of profound interest to many men and women in many Christian bodies. There are many earnest men and women—not only in the Reformed churches but also in other communions—who see that a standard has here been lifted up which may well be followed by others who are now shackled by compromising associations with unbelief. So we in turn are profoundly interested in those who are our brethren in the Christian warfare, no matter where they may be found. It will be the earnest endeavor of THE PRESBYTERIAN GUARDIAN to foster this community of interest in every possible way.

### What is a "Guardian"?

We have pointed out that THE PRESBYTERIAN GUARDIAN is Presbyterian. In closing, we desire to point out that it is a "Guardian."

Hence we are not at all ashamed of saying that we are endeavoring to defend the Christian Faith—that we are endeavoring to be truly a "Guardian."

In order that it may be truly a "Guardian," it must present the facts, no matter how alarming or discouraging they may seem to be. A real guardian is also a watchman, and so we are trying to be a watchman by telling Christian people what enemies are at work in the world and in the church.

Thus this paper will endeavor to present the news of the church throughout the world, recording the encouraging things when they occur, but also record-

ing the steps in the widespread apostasy. We are going to endeavor to present the news of the church universal so clearly and succinctly that our readers may be truly informed as to what is really going on.

It should never be forgotten, however, that we are viewing the facts always in the light of God's Word. So this paper will not contain merely a bare chronicle of ecclesiastical happenings; it will also—and most fundamentally of all—contain expositions of the Bible and helps for the Christian's devotional life.

Thus, by its contents taken as a whole it will try to help its readers avoid the feeble if not spurious orthodoxy which withdraws from ecclesiastical responsibilities or makes common cause with unbelief, and it will seek to promote the real orthodoxy which leads men to take their stand as true witnesses to Jesus Christ.

## Atwell

(Concluded from page 276)

On the other hand, it conveys a solemn responsibility. It is conceivable, for example, that this principle might compel me to vote in an ecclesiastical assembly contrary to the very men from whom I have learned this glorious truth. God alone is my Master and His Word is my only rule. This is the case in so far as I am a consistent Protestant, a true Christian.

(4) Finally, the Scriptures are sufficient. How well this was recognized in the days of the Reformation! It was the Scriptures that determined, in every field and in every detail, the progress of that movement. It had scarcely begun when the leaders became completely conscious that they must return with unqualified dependence to the Scriptures to determine alike their doctrine and their conduct. Someone has well said that the Reformation can be explained in one sentence: "It called men from the study of tradition to the study of the Bible itself." It was effective in this because it placed the Bible in the hands of the people and because the people used it. Because of the sufficiency of the Word, they denied the need either of the tradition of the Romanists or of the inner light of the Anabaptists. Let us glory in the same sufficiency today and be guided by the Word and by the Word alone.

I hope you realize what these attributes of the Bible mean for your preaching. More and more, as you

take up the work of the ministry, you will be impressed with the impossibility of the task assigned you. More and more you will realize how utterly inadequate you are to devise a message which can in any way reach the hearts and meet the needs of those before you. And then you may give thanks that it is not your word but God's Word which you are to proclaim, and because it is His Word you may be sure that He, who is able, will bless it to its appointed end.

Let me add here one thought. The central teaching of that Word is Christ and Him crucified. The one in whom this Word abides has grasped this historic truth in a personal way and is able to say with Paul, "He loved me and gave himself for me." If this is wrought into your soul, then you are possessed of a never-failing source of strength. Love for Him who first loved you cannot but arm heart and mind and will for the conflict before you. Love at once inculcates every virtue and rules out every vice.

### III

Finally John indicates how this strength should be used. He specifies the victory it secures. Says he, "Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The tense is surely worth noting. Calvin says, "He says that they had conquered who were as yet engaged in the contest. Our condition is far otherwise than that of those who fight under the banner of men, for war is doubtful to them and the issue is uncertain; but we are conquerors before we engage with the enemy, for our head Christ has once for all conquered for us the whole world."

Truly the overcoming of the wicked one includes a lot of territory—in fact, it includes all the territory there is. It was to the wicked one that God declared, "I will put enmity between thee and the woman." Now without covering all territory, allow me simply to remind you that it is all hereby covered and then pass on to two very particular points which it should cover in the lives of preachers and prospective preachers.

I take the reminder from Ralph Barton Perry's recently published *Puritanism and Democracy*. He says, "They [the Puritans] cultivated their moral strength like athletes training, and they used that strength out of doors, in the world, as statesmen and soldiers."

As we pass now to the two particu-

lars in which the Word should make us strong in overcoming the wicked one, it is well to observe that we cannot use Satan's means for God's work. Though we are to be as wise as serpents and harmless as doves, we cannot use the devil's weapons in Christ's warfare.

The two particulars I would mention are sloth and pride. And I should like to insist that when I speak of these as sins of ministers and of prospective ministers, I know whereof I speak. I am something of an authority on pride because even in my collegiate days there was a saying current concerning "Atwell and his brazen conceit." And I'm authority on sloth because not so long ago I wrote an article for the *GUARDIAN* in which I commended the practice of a certain synod of the American Lutheran Church in requiring all its home missionaries to be at their desks at 7 A.M. Now in view of frequent inquiries as to whether I was at my desk at 7 A.M. on a given morning, I want to state in this somewhat public way that, so far as I can remember, that has never happened. I both recognize and illustrate sloth as a sin hard to be overcome by ministers.

Pride is said to be the besetting sin of the saints. In this respect, at least, ministers qualify as saints. Moreover the ministers whom I know have been guilty of the sin of self-righteousness in an alarming degree. Though it may be easy to explain, it is the harder to excuse. Our attitude has too often been that we have received the best possible training and in us the Almighty has really choice weapons. We have expected our work to flourish simply because we were in the field. This is of course directly the opposite of the conviction to which Calvinism should lead us. We are utterly dependent upon God for all good; men apart from Christ are dead in trespasses and sins and can be quickened only by the Holy Spirit. God will not give His glory to another and therefore pride simply destroys the usefulness of man in the work of the kingdom. Yet we have had to learn this lesson the hard way and see it illustrated when some minister with the poorest training and proclaiming a pitifully partial gospel nevertheless in humble dependence upon God has succeeded where we have failed. I would that you, by the sword of the Word, might slay the sin of pride before you ever leave these halls.

If pride is the besetting sin of the saints, it seems to me that laziness is the besetting sin of that particular class of saints who enter the ministry. Again it is easy to explain but impossible to excuse. It is easy to explain, for there are few who have time so much to their own use, and even more because it is so easy to give the appearance of being exceedingly busy while performing almost nothing of the real work. He who is a faithless pastor can never be a good preacher, regardless of how much time he spends on his books, and he who neglects his times of study and meditation will find his pastoral labors largely a beating of the wind. From the days when the monks listed sloth as one of the major sins until today, there have been few things that have so vitiated the usefulness of the minister as laziness. Nor can laziness be excused in one to whom the most important task in the world is committed. If we evaluate our mission in the light of the Word and refuse to see it in any other way, laziness cannot be condoned.

Let it be our earnest prayer that God may bless His Word in this place to the end that one may truly say of you who are here, "Ye are strong, young men, because the word of God abideth in you, and ye have overcome the wicked one."

### Gordon

(Concluded from page 278)

What, frankly, is the chaplaincy worth? It would be a wonderful thing to be able to write that the chaplaincy is the greatest work in the world. I wish that I could say that the chaplaincy is winning the millions of young men in the army to the church of Jesus Christ, that it was leading untold millions to accept Christ as Saviour and as Lord of their daily living. It is hard to see how any man who believes in the Christian religion can look over the great masses of men in the armed services without a yearning that they might become Christians, real Christians. What a tremendous force for good in this world, what an impact they would have upon the American church when this war is over! In sadness I have to say that this is not the case.

What is the chaplaincy worth? At the barest minimum it is this: There

are numbers of men in the army who want the spiritual guidance of the chaplain. For these men the chaplains supply a need which otherwise would not be supplied. Then there is a larger group of men who are helped by the wider service the chaplain gives in personal counseling, and finally the chaplain creates a certain amount of goodwill for the work of the church among all the men by his presence in the army. This is the very least that chaplains do, and possibly they accomplish more than I realize by keeping at least a semblance of religious life among groups who historically are little given to religion. Armies have seldom been noted for piety.

Finally what of the chaplaincy and Westminster Seminary? There are some thirty or forty graduates in chaplain's offices in the armed services. What individual success each has I don't know. The only one that I have come into personal contact with is a very able and efficient chaplain. I have seen newspaper accounts of another which indicate he is well above the average. Individual success or failure is largely due to personal ability plus the assignment. A man may go, as one graduate did, to a post where he has a compulsory attendance of two thousand men a Sunday. Another man may go where it is a difficult job to get fifty men out for a service. My own experience has varied so that I have had more in a single service in one post than in a month's services in another. Nor can success be judged by promotion. Some able men fail to get promoted by circumstances beyond their control. The vast majority of chaplains—like doctors—can hope for nothing beyond a captaincy.

Westminster men, however, should have one distinct advantage. They have a system of cohesive truth. They have something to believe in and to present to men. They are not alone in having a system. The Roman Catholics have a system. The Lutherans have a system. The average Protestant has not, and because he has not, his preaching suffers. Like a columnist, he holds one view now and, likely as not, a diametrically opposite one a year hence. Westminster men have a system but no organization. We Calvinists are so few that our voice seems merely another individual opinion. Men must naturally feel, "Our chaplain believes this, but our last chaplain believed something quite different. Who is right?" The genius

of Rome is organization which produces a very impressive uniformity. (Incidentally the Roman Catholic chaplain draws a much larger response from his Catholic men than the average Protestant chaplain from his.) There is no question in my mind that the work of the Protestant chaplain suffers greatly from the lack of unity. What is the solution? Ideally, that all will become Calvinists—but the prospect seems infinitely remote. Practically the only thing we can do is to emphasize what we have in common and to encourage men to be faithful in church attendance.

In line with this, my preaching has largely concerned itself with the great themes of Christian faith—God, Jesus Christ, the Atonement, Providence, sin and salvation, and judgment to come. One lieutenant spoke of my preaching as of the "hellfire" variety, but he heard only one sermon. My emphasis always has been intended to rest upon the grace of God which rescues from the ultimate as well as the more immediate consequences of sin. Finally, my preaching has the dominant note of Calvinism, God's sovereignty over whatsoever comes to pass. It is true that this note is often to be found inconsistently in the preaching of non-Calvinists, but it is the grand note of our faith. What a glorious privilege to be able to say to men who are undergoing hardships that God has a purpose in them! Life often seems aimless to men who travel from one place to another at another's bidding, yet we can say to them that God causes all things to work together for good to those who love Him. To men in danger we can say, not that they will be spared, but that nothing can touch them without God's will.

Yes, it's a glorious message to have and to preach!

### D. H. Poundstone III With Poliomyelitis

THE Rev. Dwight H. Poundstone, pastor of Beverly Orthodox Presbyterian Church, Los Angeles, has been stricken with infantile paralysis. It is reported that Mr. Poundstone is not critically ill and there is reason to believe that the more serious complications of the disease may not occur. The prayers of members of the denomination are asked for his complete recovery.

### DeYoung Speaks at Westminster Opening

THE Rev. Adrian E. DeYoung, pastor of the First Presbyterian Church of Tuscumbia, Ala., delivered the address at the Seventeenth Annual Opening Exercises of Westminster Theological Seminary on Wednesday, September 19th. Mr. DeYoung was graduated from Westminster Seminary in the Class of 1939 and is a member of its Board of Trustees.

The service began at 3 P.M. in the auditorium with the singing of the Doxology, followed by the invocation which was pronounced by the Rev. Gerald A. Heersma of the United Presbyterian Church. Dr. William E. Welmers, pastor of Knox Orthodox Presbyterian Church, Philadelphia, read the Scripture portion, Acts 20:17-38, and prayer was offered by the Rev. Leslie W. Sloat.

Dr. Cornelius Van Til, professor of apologetics, greeted the entering students. This age, said Dr. Van Til, is the age of the great question-mark. The modern theologian no less than the scientist and the philosopher is engaged in writing that question-mark. Not even the Barthian, despite his pious language, has an answer to the question, for the Barthian's answer is an earth-bound answer, depending for what it speaks upon the favor of those to whom it speaks. Dr. Van Til expressed the hope that the entering students had come to Westminster Seminary because it had, in the Word of God, the answer to the world's great question-mark. Westminster can show you, he concluded, the great answer to write over your questions, for it is not an answer from our own wisdom but from the source of all truth—the God of the Bible.

The subject of Mr. DeYoung's address was "The Whole Counsel of God," and was based upon the text of Acts 20:27. The pressing question of the minister, he said, is "What shall I preach?" That is an annoying question for the minister who has no answer to it, but it is no problem for the preacher who remembers that he is a steward of the mysteries of God. "The whole counsel of God" is the answer to the question, "What shall I preach?" It is the counsel of God, the mind of God, which is to be preached, for the mind of God has been supernaturally revealed to us in

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the Bible and that is the only source for all Christian preaching. But when we have said that the revealed mind of God must be preached, we have not said enough. It is the whole counsel of God that must be preached. For Paul the truth was an integer, an organism, and all truth was one. It was not to be separated or divided. Westminster Seminary, said Mr. DeYoung, has accepted the view of Paul and with him it proclaims that truth is one.

The preaching of the whole counsel of God, warned Mr. DeYoung, is no easy task. Man is antagonistic to the truth. The offense of the cross is as keen today as it was in the days of Paul. But none of these things moved Paul, for he feared God rather than man. We today must proclaim the whole counsel of God, whether or not men will hear. And there will be blessed fruits and sweet results of such preaching. "I suggest," said Mr. DeYoung in conclusion, "that we as faculty and students resolve to preach and study the whole counsel of God, and that you as laymen resolve to hear and love and honor that whole counsel of God."

The closing prayer was offered by Chaplain Frank A. Lawrence of the

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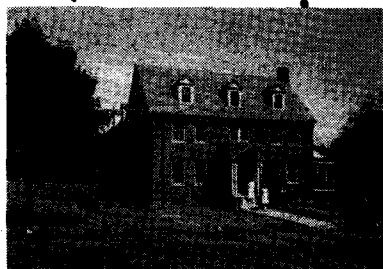
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Royal Canadian Air Force. Following the service, refreshments were served in Machen Hall.

Enrollment this year at Westminster Seminary is twenty-nine, including six members of the junior class.

## Committee Hopes to Reprint Books by J. Gresham Machen

AS a part of the tenth anniversary celebration of The Orthodox Presbyterian Church, the Committee on Home Missions and Church Extension hopes to be able to reprint some of the now out of print books by the late Dr. J. Gresham Machen. At its meeting on September 24th, the Committee voted to request from the trustees of Dr. Machen's estate the necessary permission to reprint these valuable works and to make them once more available to the Christian world. The books now out of print include *Christianity and Liberalism*, *What Is Faith?*, *The Virgin Birth of Christ*, *The Origin of Paul's Religion*, *The Christian Faith in the Modern World*, and *The Christian View of Man*.

Impetus for this appropriate means of celebrating the denomination's tenth anniversary was supplied by a plea from Mr. W. F. Spanner of Bath, England, who wrote last February to the Rev. Edwin H. Rian. "I am writing," said Mr. Spanner, "to plead for the cause of Reformed Christianity in my native land of England. It is a plea for the Christian charity of The Orthodox Presbyterian Church. I am a member of the Presbyterian Church of England, and mourn at the sad departure from the truth of God which has taken place. I am a member of the rank and file, and stand, I suppose, almost alone. Under God I owe a debt I can never hope to repay to Dr. Machen whose books I have read. We lack in England such expositions of the truth as contained in those books, and such books are now unobtainable in this country. My plea is—and here I am wholly dependent on your charity—that you will send over to me for distribution to my fellow countrymen (many of whom perish for lack of knowledge) a supply of these books, should you be in a position to do this and find ways and means to do so. I can offer no payment at present, and it may be I could never repay you."

Two months later Mr. Spanner again wrote: "There is, I believe, an awakening of interest in the things of God in my country, but we lack very seriously literature which will commend our most holy faith to the men of our generation. I recently lent a copy of *What Is Faith?* (now unobtainable) to a high civil servant. This gentleman kept the book for six weeks and has now asked if he may keep it longer as he wishes to look up all the Bible references. The terrible stresses and strains of nearly six years of war have in many cases led, under the all-wise and all-good providence of our gracious God, to a seeking after the truth. It is my longing, which I am assured you will share, that the Lord will be pleased to use us, whom He has so graciously and signally favored with a knowledge of His blessed truth, to bring to these seeking ones some word from Himself; and all to the glory of His own great name."

The Committee on Home Missions will be glad to hear from churches and individuals interested in aiding this important project. Letters should be addressed to the Rev. Robert S. Marsden, general secretary, 728 Schaff Building, Philadelphia 2, Pa.

## Manuscripts Requested by "Best Sermons" Editor

DR. G. Paul Butler, Religious Editor of the New York *Mirror* and editor of *Best Sermons*, 1943-44, has issued a call for manuscripts for the second edition of *Best Sermons*, which will be published by Harper and Brothers in the Spring of 1946. All sermons should have been preached between Easter, 1944, and September 30, 1945.

In the first volume, The Orthodox Presbyterian Church was represented by the sermon "God and the War," by the Rev. Professor John Murray of Westminster Theological Seminary. Dr. Butler has expressed the hope that the denomination can again be represented in the forthcoming edition.

Manuscripts, accompanied by a biographical sketch of the preacher, should be sent immediately to Dr. Butler, in care of The New York *Mirror*, 235 East 45th Street, New York 17, N. Y. Because of the great amount of clerical work that would be involved, no manuscripts can be returned.