

The Presbyterian Guardian

January 25, 1940

VOLUME 7, NO. 2

J. Gresham Machen
Editor 1936-1937

One Dollar a Year

Published Twice Each Month

Ten Cents a Copy

1505 Race Street
Philadelphia, Penna.

Edwin H. Rian
Leslie W. Sloat

EDITORIAL COUNCIL

Ned B. Stonehouse
Murray Forst Thompson

Thomas R. Birch
Managing Editor

The Saga of a Soul

By the REV. W. D. REID, D.D.,

of Montreal, Canada

ONE evening as I came into my pulpit in Taylor Church, Montreal, I looked out over a great sea of faces. The church was packed to the doors, and many chairs had been brought in and were occupied. Just a few seats from the pulpit I noticed a rather striking stranger, with a pair of keen, alert eyes but in them a strange, hungry look. When the congregation arose to sing the first hymn, the stranger remained seated. I was told later by some who sat in his vicinity that during prayer, while all heads were bowed, he sat bolt upright and looked rather scornfully around the bowed worshippers. During the sermon he listened intently to all that was said, but several times he shook his head emphatically and smiled rather sarcastically.

This peculiar man somewhat fascinated me, and I determined to go down to the door through which he would make his exit. As he approached me, I held out my hand and said to him, "You are a stranger, sir; we are glad to welcome you to our church." Without taking my hand he replied, "Yes sir, this is the first time I have been here." "May I ask you what your name is?" I said to him. "Oh, there is no use in your getting my name," he responded, "as I am an unbeliever, and do not go to church." "Ah well, we are glad to have you with us, and hope we will see you back again," I replied. He shrugged his shoulders and said, "Maybe."

Next Sunday evening the "unbeliever" was in church again, and with him was his wife. His attitude was not

so antagonistic as it had been the preceding Sunday, and he listened intently without any shaking of his head. Again I went down to his door and, as he approached me, I said jocularly, "Glad to see you, my friend; are you going to give me your name tonight?" He smiled and said, "Oh, I don't mind. My name is Thomas Rogers." "May I also ask your address," I continued. "Yes, you may have my address if you wish," he agreed. "It is 946 Craig Street, but there is no use in your coming around to see me, as I am an unbeliever."

However, I was interested, and that week I determined to pay my friend Rogers a visit. Upon ringing the bell, I was admitted and welcomed by a fine, happy-looking, English woman, who warned me that I had better be very cautious of what I said to her husband as he was very much prejudiced against churches and ministers. Her husband was in his tailor's shop, which was in the rear of the building, and she went back to invite him in. In the meantime she said to me, "Now don't be offended at anything he may say, for he is a very blunt sort of man." I assured her that I would follow her instructions.

In a short time Mr. Rogers appeared, and the first thing with which he greeted me was: "There is no use in your coming here, for I am an unbeliever, as I told you last Sunday night." "Ah well," I replied, "there are lots of decent unbelievers, and I just thought I

would come around and have a chat." This seemed to disarm him, for he sat down and we had a very pleasant conversation. He knew the poets well—Shakespeare and Browning and Tennyson—and also somewhat of Karl Marx and his theories. I never mentioned religion to him at all. As I rose to leave, he said, "Well, I have enjoyed your visit very much and hope you will come again." I replied, "I hope we will see you in church again soon." "Well," said he, "maybe you will, for I must confess I am a little bit interested in your preaching. But," he added, "I am an out-and-out unbeliever."

For several months both Mr. and Mrs. Rogers were in church every Sunday evening, and I had no more intent and reverent listeners than they. One evening, going out of church, he said to me, "Do you think we could get sittings in your church?" I at once assured him that they could. The supply of seats had long been exhausted, but I determined to get them for him. This I managed by asking a good-natured member of the board of management to relinquish his sittings for the time being.

Some time later, when I had announced a communicants' class for any who wished to join the church, Mr. Rogers spoke to me about the matter. He said, "I don't want to come to a communicants' class, but I want to meet you and have a long chat with you on this whole question." Accordingly, we arranged for a whole morning in my study. At the hour appointed, Mr. Rogers appeared and we spent the whole forenoon discussing the Bible, and religion in general. Especially did we concentrate on the question of salvation. He had many questions about the reliability of the Bible. He gave me the dimensions of the tables of stone on which the commandments were written, and attempted to prove that they must have weighed about half a ton. How, he asked, could Moses ever have carried them? I asked him where he had found his information, and he told me he had read it in the *Clarion*, a skeptical magazine. He had the article with him, and when we investigated we found the information had come from the Mishna. When I told him

there was no such information in the Bible, he was astonished and said, "Well, isn't the Mishna the same as the Bible?" When told that the Mishna was not the Bible at all, and had no divine authority behind it, he gave up the argument.

After we had discussed the vital question of salvation and what it meant to be a Christian, he arose and, extending his hand to me, declared, "I will accept Christ as my Saviour and join the church at the next communion." He was as good as his word, and at the next celebration of the Lord's Supper the one-time unbeliever and his wife sat at the table and obeyed the command of the Lord.

Mr. and Mrs. Rogers began to attend prayer meeting, and one evening when I threw the meeting open for prayer, one of the first to rise and lead in a beautiful but brief prayer was Mr. Rogers.

Some time later he came to me and said, "I am now a Christian, and I believe every Christian should be engaged in some work for the Saviour. Is there any piece of work you could give me to do for His cause?" At that time we had a class of rather unruly boys in the Sunday school. They were without a teacher, so I asked how he would like to try them for a while. At once he jumped at the offer, and the following Sunday he was installed as the teacher of this somewhat rowdy class. For years he taught that class, and was beloved by

every boy in it. It became one of the best-behaved classes in the school.

Later in our church life we decided to add a number of new elders to the session. When the voting took place, the name of Thomas Rogers stood at the head of the list. During the remainder of my ministry there was no more faithful elder than he in Taylor Church. He continued his work in the church, highly respected by all, until the exigencies of business called him away to the great republic to the south of us, which in the past has swallowed up so many of our fine Christian workers. I expect that long ere now the one-time unbeliever has been called to his reward.

EPISCOPAL BISHOP SEES NO CHANCE OF IMMEDIATE UNION

BISHOP WILLIAM T. MANNING of the Protestant Episcopal Diocese of New York declared, in an address delivered in Philadelphia on January 8th, that the proposed basis of union of his denomination with the Presbyterian Church in the U.S.A. "cannot possibly be accepted."

Speaking before about 300 persons assembled at the Philadelphia Divinity School, Bishop Manning said:

"There are those among us who sincerely believe that we cannot make progress towards Christian unity by so mechanical and artificial a measure as the proposed concordat between the Episcopal Church and one of the several Presbyterian churches in this land. That measure is earnestly opposed by many in the Presbyterian Church who recognize its artificiality and which in our own church cannot possibly be accepted by any who wholeheartedly believe the principles and teachings of the church as set forth in our prayer book.

"I yield to no one in respect and esteem for our brethren of the Presbyterian ministry, but if organic unity is to be achieved between the two churches it will have to rest upon foundations very different from those suggested by the proposed concordat and there are many in the Presbyterian Church who feel this as strongly as any of us."

TABLE OF CONTENTS January 25, 1940

The Saga of a Soul	17
W. D. Reid	
Princeton's President and Pagan Philosophy	19
Cornelius Van Til	
Sowing the Seed	20
Egbert W. Andrews	
The Theory of Evolution	21
A. Culver Gordon	
"No Man Careth For My Soul"	23
Calvin K. Cummings	
"Fortune" and the Church's Failure	24
A Review	
Editorial	25
God's Love For His People	26
Burton L. Goddard	
Modernism Today	27
Robert B. Brown	
The Young People's Page	28
John P. Clelland	

Princeton's President and Pagan Philosophy

By the REV. CORNELIUS VAN TIL, Ph.D.

Professor of Apologetics at Westminster Theological Seminary

HAS the chief source of theological error departed from Princeton Seminary now that Professor Emil Brunner has gone back to his own country? We do not think so. The chief source of error remains in the person of its president, Dr. John A. Mackay. He is either unable or unwilling to distinguish Christian from non-Christian literature. How then can he do anything but lead Princeton ever farther from the path of the historic Christian faith?

In *The Presbyterian* of November 23, 1939, Dr. Mackay writes an article in which he discusses a book by the late Professor A. A. Bowman. Now Professor Bowman was a truly great teacher and a first-rate philosopher. With all that Dr. Mackay says in praise of his greatness we can, having been in his classes for some years, most heartily concur. But there is one thing that Professor Bowman never pretended to be, either in his classes or in his writings, and that is a believer in historic Christianity. And yet Dr. Mackay virtually recommends Bowman's philosophy as being essentially sound. At least, he has not a word of criticism to offer for a philosophy that is basically un-Christian.

Bowman's notion of God is quite the opposite of that set forth in the famous Shorter Catechism definition. He is amazingly frank to admit that for him the eternity of God is nothing but unending time. He says, "In the concept of God, the definitory notion must be that of eternity. He is the eternal spirit—this, not in the timeless sense, but in the sense of everlasting endurance. The being of God defines itself in relation to its time conditions, as an absolutely perfect adjustment of every past to every future in a present that is infinite in each direction" (*A Sacramental Universe*, p. 369). Bowman places great stress upon his contention that time is the condition of every form of spiritual existence. This may even be said to be the main thrust of this book as of his other writings. Bowman holds that, unless we think of both God and man as cumulative

temporal experiences, the world about us cannot be made intelligible. We mention this fact to indicate that Bowman is perfectly explicit in his denial of what, for the Westminster standards, is the basis of all sound theology.

In the second place, Bowman in effect denies what the Shorter Catechism affirms when it says, "The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good." Bowman insists repeatedly that he holds to a "self-contained" and self-existent physical world as he holds to a self-contained and self-existent spiritual world (*A Sacramental Universe*, p. 9. See also *Studies in the Philosophy of Religion*, Vol. I, p. 52; Vol. II, p. 390). This point is not incidental but fundamental to his position. It is the exact counterpart of his notion of God as a temporally cumulative experience. Or, we may say that for Bowman God must exist as a temporally cumulative experience just because the physical universe exists as non-created reality. Bowman seeks to bring two independent variables into one heterogeneous system. That is his avowed purpose. Accordingly he can say: "For the definition of creation is the functional dependence of the physical world in its entirety on the energies of the spirit" (*idem*, p. 369). Two forms of irreducible existence, the physical and the spiritual, are to throw mutual light on one another (see *Studies in the Philosophy of Religion*, Vol. I, p. 42f. and Vol. II, p. 413). Bowman therefore holds that "man, with all his limitations, is necessary to God" (*idem*, Vol. II, p. 333). Whatever Bowman may mean by "creation of a spatial universe," in the passage quoted by Dr. Mackay, he assuredly cannot mean the historic doctrine of creation out of nothing without betraying the fundamental principle of his philosophy. Even from the quotations given by Dr. Mackay it is clear that Bowman's philosophy is basically pantheistic. What sense is there to the idea of space as "the unconsciousness of

omniscience, the unconsciousness of God," or to the idea of the "vibrations of the physical world" as "the overtones of the divine orchestration," except upon a position that has once for all cut itself loose from the notion of God as the self-contained free Creator of the world?

It is in the light of such notions of God and of the creation of the world by God that we must understand the quotation Dr. Mackay gives from Professor Bowman on the doctrine of the incarnation. After this quotation, Dr. Mackay remarks: "Here is a philosopher who did his thinking in living contact with human wayfarers, one who knew with them the agony of self-defeat, who discerned the perversion of a true human instinct in the modern cult of the deified tyrant, who recognized man's need of an historical incarnation of the divine if he was to know the road he should take and be able to achieve goodness upon it, who saw and adored that incarnation in Jesus of Nazareth. Such a philosophy has something real to say to the world of our time."

Bowman, however, means by the incarnation of the divine in Jesus no more than a particularly high instance of the general principle of incarnation that manifests itself everywhere that spirit comes into functional contact with the physical. Every man's "embodied life" is at its best "an activity of incarnation" (*A Sacramental Universe*, p. 370). Bowman's philosophy cannot and does not make room for the notion of the incarnation by which "the only Redeemer of God's elect became man, and so was, and continueth to be God, and man, in two distinct natures, and one person, for ever." For Bowman there is no essential difference between the "nature" of God and the "nature" of man. Surely it is to fail fundamentally of one's duty as a minister of the gospel—not to speak of one's duty as the president of a seminary solemnly committed to the propagation of the Reformed Faith—not to warn Christ's little ones against such a destructive philosophy as is presented in the

writings of Professor Bowman. His philosophy is perhaps as fine a philosophy as one could find on non-Christian bases, but it is subversive of the fundamentals of the Christian Faith.

In conclusion, we would contrast the sad failure of Dr. Mackay to warn against patent error with the open avowal of error on the part of the Rev. A. A. Griffing, a minister of the Presbyterian Church in the U.S.A., in an article that appeared in the December 7th issue of *The Presbyterian Tribune*.

Mr. Griffing among other things declares: "I cannot say that the Confession of Faith says for me all I feel about the Atonement, or that it even hits the core of it." This is noteworthy and praiseworthy frankness. We know just where we are when a man openly asserts his disagreement with the doctrine of atonement which his church accepts in its creed. But if Bowman had spoken more fully on the atonement than he did he would also have maintained that not even the core of his views is expressed in the Westminster Confession. Bowman holds that through his views of time as a cumulative experience one can think of man as identifying himself with his own past while at the same time disowning the evil in it. Bowman virtually argues that men can do away with their own sins by self-consciously disowning them. He presents Jesus as appealing to this inherent capacity in man to save himself. "The subject can even in a sense repudiate his experiences. He can refuse to *identify* himself with certain passages in his subjective history: he can disown his past and dissociate himself from elements in the present of his inner life. This is a possibility of which the Founder of Christianity was wont to take advantage when He addressed Himself, over the head of those experiences which we call men's sins, to the core of personality within the agent" (*A Sacramental Universe*, p. 192). We are not at all surprised to find this doctrine of Kantian self-salvation in the philosophy of one who wants by all means to walk in the footsteps of Kant. The open denial of the historic doctrine of the atonement made by Mr. Griffing and the "non-aggression pact" made by Dr. Mackay with a somewhat less open denial of the atonement should challenge the

"Fundamentalists" in the Presbyterian Church in the U.S.A. to do some-

thing more than utter faint intermittent protests.

Sowing the Seed

By the REV. EGBERT W. ANDREWS

Orthodox Presbyterian Missionary to Manchoukuo

AT ONE time during the past year when the future looked particularly dark for a forward movement in our Harbin church and, indeed, for the work of all loyal churches of Jesus Christ in this country, one of those attending our services turned to me and said, "The present is the time for seed-sowing, isn't it; and, pastor, you hope for the spring when the little shoots will begin to sprout, don't you?" It is true that the present is seed-sowing time. It is always seed-sowing time. In saying this, it is not forgotten that others have sown before us and that we, having entered into their labors, should water the sown seed and the tender shoots already springing up. But it does seem that God has called us in this land and in these days to specialize in sowing the seed. Sowing is possible wherever a person with the heart of a sower has contact with the hearts of men. No matter what restrictions may be made, nothing can prevent the scattering of the seed as long as sowers live among men.

Much of my work of the past year has been in scattering the seed, that is, in spreading the gospel of God's salvation by distributing literature and preaching the Word. Opportunities for this present themselves on every hand. The Word of Life has gone forth in the daily contacts with bank clerks, store clerks, transit employees and cobblers; in the special trips made from house to house in various parts of Harbin; in the opportunities opened by itinerating, among fellow-travelers on trains, busses, horse-carts and by foot, with officials, inn-keepers and restaurant-keepers and in the house-to-house preaching in many of the 12 towns and 11 villages visited during the year. In addition to the spoken word, it has gone forth on thousands of tracts, in more than a thousand Gospel portions, in more than a hundred New Testaments and in a number of Bibles. Realizing that I have not taken full advantage of these many opportunities, my prayer is

"Lord, give me more the heart of a sower."

It is necessary, however, not only to sow the seed but also to water it repeatedly. Since the Biblical counterpart of sowing and watering the seed is one and the same thing, that is, the preaching of God's Word, it appears that the watering that we are called upon to do is the repeated expounding of the full counsel of God to the same people. From the fact that we cannot certainly know until eternity which of our hearers have received the Word as seed into their hearts and that those who have received it need to have it constantly watered, the repeated preaching of the Word serves the double function of scattering the seed where it has not been received before and of watering that already sown. Hence the importance of the frequent preaching of the Word to the same hearers. But, whereas nothing can stop the sowing of the seed, there may be and are many hindrances to the repeated preaching of it to the same hearers.

It is therefore an occasion of great thanksgiving to God on my part that in the past year He has given the privilege of presenting the Word fairly regularly to over 30 different children and of holding services every Sunday for the adults.

Recently, I have realized my responsibility in giving these people further opportunities to study the Bible. An adults' Bible class and a mid-week prayer meeting have been added. Efforts toward starting a catechumen class have so far not been successful. I do praise God, however, for the opportunity of watering the seed sown in the hearts of these people.

The same privilege is not ours in any of the country places that have been visited, yet a number of people in each of them have professed conversion, and in one town two services a week were held over a period of nearly a year. We hope and pray that all of the believers will heed God's

command to forsake not the assembling of themselves together.

The fowls of the air are very active in this land in snatching away the

seed sown on wayside places, and stones of fearfulness as well as thorns of worldliness also prevent some of the seed from taking root and grow-

ing up. Nevertheless, it is my belief that in God's own spring-time there will be fruit from the seed sown in good ground.

The Theory of Evolution

THE present complex world exists. Confronted with this obvious fact, thinkers in every age have realized that there are fundamentally but two possible explanations for its existence. The first is that God made it. The second is that somehow or other it came into existence by itself. The first explanation includes natural process along with supernatural act. The second explanation includes only natural process. The first explanation is the creation idea, the second is the evolution idea.

Ancient Evolutionists

It is therefore no surprise to learn that the idea of evolution is older than the scientific speculation of the last hundred years. A number of the ancient Greeks embraced an explanation of the universe which was evolutionary in character. Thales (624-548 B. C.) conceived water to be the source of all things. Anaximenes thought of air as the mother of all. Anaximander held the view that orderliness had come out of chaos. Empedocles (495-435 B. C.) believed in the spontaneous generation of life. A number of others, including Aristotle, could be mentioned, but we have cited enough to show that the idea of an evolutionary process has been held by pagan philosophers, outside the stream of special revelation, as an adequate explanation of our present complex world.

Our chief interest, however, is in the developments of the last hundred years. During this time, due to the work of Darwin and a number of other men, there has been a revival of interest in the idea of evolution. This period may be called "scientific" as opposed to the almost purely philosophical interest in evolution in the past.

During these years four explanations of the way evolution proceeds

have been advanced by the four great leaders in this field: Lamarck, Darwin, Weismann, and DeVries. Our method of procedure will be to study the rejection of each of these explanations by *other scientists* because they fail to account for evolution's cause or mode of operation.

The Theory of Lamarck

Lamarck (1744-1829) was the founder of the first of the modern theories of evolution. This French scientist expressed his main theory in four laws, the most noteworthy of which is: "Everything which has been *acquired*, impressed upon, or changed in the organization of individuals during the course of their life is *preserved by generation and transmitted* to new individuals which have descended from those which have undergone these changes." (Italics here and in other quotations are mine.)

This idea that *acquired characteristics* are *inherited* can be illustrated by the giraffe. The giraffe has a long neck because its ancestors stretched theirs reaching for food, and this trait was then handed down to the next generation which did likewise, until the present day giraffe has its present long neck. In a similar manner, Lamarck argued, all development has taken place.

This Lamarckian theory was criticised by other scientists, including Darwin and Weismann. The latter pointed out that acquired characteristics cannot touch the germ cells and so cannot be inherited. Thus the blacksmith's son is not born with a stronger right arm than any other baby. Circumcision has been practised by the Jews for 4,000 years without being transmitted. Or, to use a little joke of Professor E. G. Conklin of Princeton University, "Wooden legs are not inherited—but wooden heads may be."

II. Its History and Present Status

By the REV. A. CULVER GORDON

The Theory of Darwin

Charles Darwin (1809-82) is the name we associate with the theory of organic evolution. Lull pays him the following tribute: "Born in 1809, this emancipator of human minds from the shackles of slavery to tradition saw the light of day upon the very day that ushered in the life of Abraham Lincoln, the emancipator of human bodies from a no more real physical bondage."

It was Darwin's *Origin of Species* which really precipitated the conflict between this theory and the Bible's doctrine of creation. The rapid spread and acceptance of the doctrines of organic evolution can in large measure be dated from the publication of his books. "The first effect of Darwin's works was to carry the world of science by storm, but at the same time to arouse intense hostility on the part of the theologians who found the theory of descent . . . incompatible with the doctrines of creation." So wrote J. McFarland.

It is extremely interesting to note that Darwin was a bitter critic of Lamarck. In a letter to a friend, Hooker, he wrote, "Heaven defend me from Lamarck's nonsense. . . . I got not a fact or idea from it."

His theory can be summed up in the word "selection." He spoke of three kinds, but laid the greatest emphasis on *natural selection*. This works out the principle that since offspring are produced in far greater numbers than the world can provide for, there is necessarily a struggle for existence, in which the best fitted individuals tend to survive. (Spencer's phrase, "survival of the fittest," well describes the process.) The fittest survive and pass on their superiority to the next generation.

Darwin's theory, received enthusiastically at first, was at length attacked by the scientists. They began

to ask how the fittest came to be born. Once in existence, it is easy to see how they tend to survive, but how do they come into existence? Someone put it well: "Natural selection might explain the survival of the fittest, but fails to account for the arrival of the fittest!"

Hugo DeVries also attacked Darwin's theory by showing that the variations between parents and offspring due to environmental factors are within *fixed limits* and that such variations have *no permanent hereditary value*.

It is now generally recognized that these two objections are fatal to Darwin's theory, and that it signally fails to live up to its title, "*Origin of Species*."

The Theory of Weismann

August Weismann (1834-1914) was the founder of the third great school of evolutionary thought. Recognizing the weakness of Darwin's theory in its failure to account for the origin of the fittest, he advanced the theory that selection takes place in the germ cell. "According to Weismann, there is a struggle among the determiners for the available food and favorable positions in the germ cell, and those that receive the most food and the best positions gain an initial advantage, so that they are able to initiate the development of larger or more perfectly adapted organs."

H. H. Newman gives the best criticism of this difficult theory when he says, "The theory itself has the fundamental weakness of lacking a factual basis. It is purely hypothetical and cannot be put to an experimental test. Every time an objection to the theory was raised an auxiliary hypothesis was added to explain away the difficulty, till finally it fell to the ground through sheer top-heaviness, unable further to support its intricate structure of interrelated hypotheses."

The Theory of DeVries

Hugo DeVries has perhaps the best claim to be called the father of the fourth school of evolutionary thought, namely, the *mutation theory*. His early experiments led him to reject the Darwinian theory, for he saw that the differences between parent and offspring were slight and of no permanent hereditary value when due to environmental factors. However, in

his experiments, he noticed that sometimes there would occur offspring different in kind from the parent.

These offspring, different in kind, bred true. This led him to the theory that these were in reality the beginning of new species, and he called them mutations. He then propounded the theory that "evolution was based upon the *sudden appearance* of *new varieties* or *elementary species* and not upon the natural selection of fluctuating variations."

This last school of evolution is open to criticism on many grounds. The very plant—evening primrose—upon which he based his theory has become extinct (a sad fate for what according to this theory was giving rise to new species). It should be noted that mutations are concerned with *minor details* and that DeVries made an utterly unfounded inference in calling them "elementary species."

W. Bateson, an experimenter along the line of genetics and mutations, stated the present failure of mutationism in the now famous Toronto address: "But that particular and essential bit of the theory of evolution, which is concerned with the origin and nature of species remains utterly mysterious. We no longer feel, as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the elements of time for its completion, for even time cannot complete that which has not yet begun."

We have very hastily run over the history of the evolutionary idea. We have seen that in the view of scientists themselves none of the theories propounded has been satisfactory. We have just read Bateson's statement that the origin of species, an "essential bit of the theory of evolution" is "utterly mysterious." We may well ask what, then, is the present status of the theory of evolution. Have its proponents shown any indication of dropping it?

The Attitude of Evolutionists

The following quotations show that evolutionists, while admitting quite generally their failure to establish either the cause or the mode of operation of evolution, still retain a strong faith that our world has been produced by evolution.

Practically every zoölogist at the pres-

ent time believes that the complex animals have evolved from simpler forms. . . . *How* this evolution has taken place is *still a moot question*. . . . These animals gave rise in *some way still unknown* . . . [etc.]. (R. W. Hegner, 1926, *College Zoölogy*, p. 7.)

Among that public which, though educated and intelligent, is not yet professionally scientific, there has been, of late, a widespread belief that naturalists have become very doubtful as to the truth of the theory of evolution and are casting about for some more satisfactory substitute, which shall better explain this infinitely varied and manifold character of the organic world. This belief is an altogether mistaken one, for never before have students of animals and plants been so nearly unanimous in their acceptance of the theory as they are today. It is true that there are still some dissentient voices . . . [etc.]. (W. B. Scott, *The Theory of Evolution*, p. 1.)

The many converging lines of evidence point so clearly to the central fact of the origin of forms of life by an evolutionary process that we are compelled to accept this deduction, but as to *almost all the essential features*, whether of *cause or mode*, by which specific diversity has become what we perceive it to be, we have to confess an *ignorance nearly total*. (W. Bateson, 1913, *Problems of Genetics*.)

These quotations illustrate very well the present status of this theory — admitted ignorance concerning cause and mode, and yet no doubt about the truth of evolution. "At the present time [1926], zoölogists accept organic evolution as a fact, but are actively engaged in efforts to discover how it has taken place" (Hegner). The reason that these evolutionists are so sure that the evolutionary concept is true despite their repeated failures to explain its mode of operation is illustrated in the following quotation from H. H. Newman. After speaking of it as a working hypothesis to explain scientific facts, he adds, "There are no rival hypotheses except the outworn and completely refuted idea of special creation, now retained only by the ignorant, the dogmatic, and the prejudiced" (*Ev. Genetics, Eugenics*, p. 59).

Two Alternatives

That statement illustrates the truth of our opening paragraph. There are but two alternatives to explain this present world; reject the one and you are shut up to the other. As long as scientists feel that special creation is a completely nonsensical doctrine, they are forced to believe in the truth of evolution, though all efforts

to explain it fail completely. Reject creation and of necessity one becomes an evolutionist.

Even in so brief an article as this, it seems scarcely fair entirely to omit scientists who opposed and who still oppose this theory. Linnaeus and Cuvier, two of the most brilliant minds in the field of zoölogy, rejected evolution. The latter is said by Osborn to have "greatly retarded" its progress. In more recent times, Agassiz, the great American-Swiss naturalist, in opposing this theory said, "The theory is a scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency. . . . There is not a fact known to science, tending to show that a

single kind has ever been transmuted into any other." Professor Virchow, a stalwart German opponent, wrote, "The attempt to find the transition from the animal to man has ended in total failure." Other scientific opponents include Dr. Etheridge, fossilologist of the British Museum, Professor Beale of Kings College, London, Dr. W. H. Thompson, one-time president of the New York Academy of Medicine, Sir William Dawson and many others.

Our object in listing some of the opponents of evolution is not to deny that this theory dominates today in the field of science, nor is it to decide the merits of the case. Truth is not determined by a show of hands. We

are concerned to show that among scientists there are believers in the doctrine of special creation. And we have no hesitation in affirming that in the end this minority of scientists will be proved in the right.

Surely we may hope that the repeated failure of evolutionists to explain the causes or the mode of operation of evolution, together with the fatal objections which may be leveled at this theory, will at last lead to its abandonment. The doctrine of special creation, which has been the accepted view for thousands of years, which is clearly and adequately revealed in the Bible and concurred in by reason, must again be accepted as sober truth.

"No Man Careth for My Soul"

An Appeal on Behalf of the Committee on Christian Education of The Orthodox Presbyterian Church

By the REV. CALVIN K. CUMMINGS, Chairman

DAVID was in flight before his enemies. Coming to a cave, he poured out the complaint of his soul before the Lord: "Look on my right hand, and see; For there is no man that knoweth me: Refuge failed me; No man careth for my soul." This is the cry of a redeemed soul forsaken of friends in his hour of peril. His enemies seek to take his life; where are his friends in Israel? Not one of them is willing even to admit that he knows him, much less to defend him. There is not one that is inquiring after him in order to save his life; "no man careth for my soul."

It is sad indeed when the Christian in his hour of need feels that no man cares for his soul. But there is a figure far more pathetic than the friendless Christian; it is the friendless man of the world, "without hope and without God in the world." He faces the same cares, problems, temptations, sufferings and sorrows that the Christian faces, but without the blessings that Christ's salvation brings in this life. There awaits him only the destiny of eternal hell-fire, if he does not repent and believe! But often our lips are as if sealed, our hearts unmoved. Who would ever know that we cared for their souls?

There is an important way by which we can show that we care for

men's souls. It is by offering men Christ and His Word through the medium of the printed page. Apparently the world today realizes the value of this means of reaching the hearts of men more than do many Christians. We have become familiar with the method that a modern dictator has used with amazing success. Each new conquest is preceded by printed propaganda. To be sure, the Christian must rely upon the Holy Spirit to open men's hearts to the Saviour. But the fact remains that, in God's providence, the printed page is a most effective way of making our message known, tract-despising Buchmanism notwithstanding. The history of the Christian Church is replete with evidence that the printed page is an indispensable means for the propagation of the gospel. Never was there a greater boon to the cause of Christianity than when the Bible was *printed* in the vernacular. Luther wielded a mighty influence through his writings. Calvin's "Institutes" spread the light of the Reformation to darkened corners that Calvin personally could never have reached. The degree of success that the Oxford Movement of the 19th century attained was due largely to the use of "Tracts for the Times." The late Dr. J. Gresham Machen always insisted

in putting our message in print; without it he felt our cause would be far less effective.

One of the greatest needs of The Orthodox Presbyterian Church is for more literature presenting the whole counsel of God as contained in the Word of God and as interpreted by the subordinate standards of the church. We need timely literature with which to evangelize and to indoctrinate. The Committee on Christian Education of The Orthodox Presbyterian Church has definitely begun this task of providing Reformed literature for both the unsaved and the saved. The committee is now ready to distribute four tracts for use primarily among non-Christians. It regards this only as a beginning. It is hoped that soon many different kinds of tracts, all timely in character, may be published.

The committee is aware that there can be no substitute for the distribution of Gospels or other portions of the Bible. But it believes that these tracts will admirably supplement the distribution of Scripture portions. It feels that these four tracts by Dr. Lawrence B. Gilmore are distinctive. They are more specific in their message than most tracts. For the evolutionists there is a tract on "Creation." For the worried and perplexed

there is a message on "Divine Providence." For all out of Christ there is the story of "The Precious Blood of Christ." For the sick and sorrowful a message on "The Good Shepherd" brings comfort. On each tract there is a space left for the imprinting of the name and address of the local church. The price has been computed at cost and is 25c for 50 copies, or 40c for 100 copies. They may be purchased by writing to: The Committee on Christian Education, Westminster Seminary, Chestnut Hill, Philadelphia, Penna.

It will be found that these tracts are forthright. From beginning to end, the Word of God is firmly and clearly declared. They are pointed. Each concludes by bringing the sinner face to face with the Saviour. We pray they may be widely used and richly blessed. We urge that you give them in high places and in low, to the rich and to the poor, to the educated, and to the uneducated. At the solemn day of judgment may there be no one who will point the finger of guilt at us or be able to say, "No man cared for my soul."

has ever made," continues the editorial, "the church has been unable to interpret and teach its doctrine effectively," and as a result there has been "a declining emphasis on spiritual values and a rising emphasis on materialism as a doctrine of life.

"We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. It practices Christianity because the teachings of the church have been absorbed into its culture or ethos; but it fails to believe because it is no longer being effectively taught.

"We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices."

The "way out" of this "vicious spiral," concludes the editorial, "is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

With much of this amazing editorial we find ourselves in hearty agreement. We wish, however, that the editors of *Fortune* had told us exactly what they meant by "absolute spiritual values." We detect here a strong hint of that obscure subjectivism which leaves the door wide open for such vaporous and un-Christian systems as Frank Buchman's "Moral Rearmament Movement" or Karl Barth's so-called theology of crisis. It is our belief that unless the church returns in humble faith to the absolute and supreme authority of the Bible as the very Word of God, its search for "absolute spiritual values" will lead it forever to grope through endless cycles of doubt and disillusionment and despair. If even the editors of so illustrious a journal as *Fortune* attempt to follow the church through that maze, they, like the blind who are led by the blind, will fall defeated into the ditch of human failure.

—T. R. B.

"Fortune" and the Church's Failure

A Review

MOST of us have become familiar with the usual type of indictment against the church, brought by "big business" or political publicity-seekers, in which the church is called upon to produce a miracle of piety in the corporate soul of the nation in order to heal the cancer of a national sin. The majority of such appeals, due either to the insincerity of the appellants or to the gossamer fabric of the appeals themselves, leave us unmoved. They are, for the most part, "full of sound and fury, signifying nothing."

An exception to the garden variety of such indictments, however, may be found in an editorial in the January number of *Fortune*. Here the layman places at the door of the nominally Christian ministry a charge so important and so unusual that it demands the consideration of every American religious leader. In brief, the editors of *Fortune* accuse the church of abandoning all objective authority and of no longer preaching and teaching "absolute spiritual values." Because of this, according to *Fortune*, Christian leadership has passed from the hands of the church to the hands of the "active and practical laity," and the future of Christianity has become "imperiled."

In illustrating the church's failure to provide spiritual leadership, the editorial cites the church's attitude toward war in 1914, 1917, and in 1939.

In 1914, says the editorial, the church was "solidly opposed to war," but in 1917 its pastors "mounted their pulpits to declaim against the Huns and bless the Allied cause." When the war of 1939 broke out, the church

"was once again opposed to participation almost to a man." Thus, says the editorial, "the values used by the church in reaching its decisions could not have been absolute spiritual values because by no spiritual logic is it possible to get from one of these positions to the other."

It follows then, according to *Fortune*, that if the pastors "were not reasoning from absolute spiritual grounds last time, how can we be sure that they are doing so this time. Their position today is almost exactly what it was in 1914, and their arguments are almost the same. How much will it take to get them over on the other side of the fence? The answer would seem to be clear: the pastors will go over to the other side when, as, and if the people go over to the other side.

"Indeed, the pastors are not talking about the soul at all, they are talking about the flesh. They are talking about the same thing that the American industrialist talked about when he too urged us into the last war, and the same thing that he talks about now when he urges us to stay out of the present one. In both cases—but especially in the present one—industry has provided a leadership at least as effective, and based essentially upon the same arguments, as that of the church. . . . And so far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders. Thus the flock is leading the shepherd."

In a period "characterized by the greatest material progress that man

The Presbyterian Guardian

EDITORIAL

The President, the Pope and Protestantism

AS WE examine the issue raised by the appointment of Myron C. Taylor as President Roosevelt's personal representative at the Vatican, let us as Protestants not lose our perspective. Above all, we should not allow our judgment to be thrown out of focus by an emotionalism that is the result of an extreme intolerance of anything to which the Roman Church is a party. It must be admitted that the president's decision is based upon a shrewd recognition of the part which may be played by the pope as the head of the little state-within-a-state which is perhaps the most powerful international organization in the world. In view of the secular character of the papal state it is doubtful whether there is strong legal ground for challenging the right of the president to appoint such a personal representative, and the effort to promote an early and just peace must evoke deep sympathy.

Nevertheless, we confess a profound uneasiness at this innovation in American foreign policy. Although the papal state is a secular power, no one will deny that its significance in the present world-situation is bound up with the fact that it is something more than that; indeed, that it is primarily not a secular state but a world-wide religious organization. Its influence beyond the narrow bounds of Vatican City is exercised through the activities of millions of loyal Roman Catholics who recognize the pope as the Vicar of Christ on earth. Consequently, whatever plausibility there may be in the defense of this act as merely forming contact with a secular power, practically the president is in the position of seeking to enter into diplomatic relations with an ecclesiastical organization. If any par-

ticular church, or group or federation of churches, in this country were influential enough to be an important political factor in any national "emergency," why should it not be consistent for the president to appoint a personal representative to its governing body in order to insure the fullest possible coöperation? We do not mean to suggest that such an action is at all likely in the immediate future. Nevertheless, it would hardly represent a more serious disregard of the limits of the power of the state.

Nor is our uneasiness allayed by the fact that the president has asked Dr. Adler as a representative of Judaism and Dr. Buttrick, president of the Federal Council, as a representative of Protestantism, to consult with him in the interest of promoting peace. The objection that Dr. Buttrick would not be acceptable to many as a spokesman for Protestantism was subsequently met when the president, according to the daily press, said that he was willing to confer with leaders of all faiths who desire to consult with him, although he went on to express the hope that, because of pressure of time, they would keep in touch with Dr. Buttrick!

We shall refrain from commenting here upon this later development, and restrict ourselves to the main issue. Perhaps we are expected to be assured by the contacts which have been made with Judaism and Protestantism that the president is playing no favorites. However assuring this might be to those who see the issue at stake as involving nothing more than the relative influence of Roman Catholicism, it does not diminish our fears on the fundamental question of the relation of the state to the church, the question of religious liberty. The appointment of Mr. Taylor on the one hand, and the invitations to Dr. Adler and to Dr. Buttrick on the other hand, are not cut from the same pattern. The former looks towards the exercise of influence at the Vatican; the latter envisages pious advice to the president at Washington. By the appointment of Mr. Taylor the president evidently seeks to bring his own efforts to influence the European situation into close touch with those which result from the unique prestige and authority of the pope in the countries at war; clearly the president cannot have in mind that Judaism and Protestantism in America

are in a position to influence the warring nations in the direction of peace. The appointment of these American religious leaders has, therefore, all of the appearance of an afterthought in the president's plans. Incidentally, however, they do confirm our view that the president recognizes that at bottom his interest in establishing contact with the pope is due to the latter's religious leadership rather than to his secular authority.

In spite of the fervor with which totalitarian governments are condemned today, our greatest danger is that we shall become the victims of the totalitarian spirit. This spirit can make its greatest advance in a time when we are lulled to sleep by those who tell us how wonderfully free we are as compared with people who live in lands where liberty has been completely crushed. It is impossible to deny that it is the fashion, even in the so-called "democracies," to extend more and more the orbit of governmental control. So the foundations of liberty may be gradually undermined by those who pay lip-service to the Bill of Rights. It is high time that Protestantism should take stock. It cannot survive if these fundamental liberties are overthrown or made inoperative. The president's action may not now seem to present a serious threat to Protestantism, but it is a step in the wrong direction.

Indeed, the most distressing factor in the present situation is that Protestantism has lost its vigilance because it has departed so far from its first principles. It has been ready to resign its unique task as custodian and administrator of distinctly spiritual concerns, and to devote itself to secular programs and secular ambitions. Would not many of the great denominations welcome an alliance, or at least a close working-agreement, with the state? There have been many signs of a readiness to use the power of the state to advance purely ecclesiastical interests. With the progress of church union and centralization in ecclesiastical affairs this threat to liberty may well gather momentum to the peril of those who dare to dissent. God grant that Protestantism may return to the sole authority of the Word of God, and to the principle that freedom from the dictations of men can come only through fidelity to the truth!

—N. B. S.

God's Love For His People

The Second in a Series of Devotional Studies in the Book of Malachi

By the REV. BURTON L. GODDARD

I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? Saith the LORD: yet I loved Jacob,

And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel (Mal. 1:2-5).

His Love Questioned

GOD'S prophet placed on the lips of his fellow-Jews a question which represented the thoughts of their hearts, "Wherein hast Thou loved us?" Chosen sons dared to doubt whether their God really cared for them.

We are prone to sympathize with them. The glorious days of Israel all lay in the distant past. Their father, David, had ruled over an imposing kingdom, wide of extent, rich in material possessions, and lord of the surrounding nations. Now the territory of the Jews was insignificant, and Persian governors, not Davidic kings, ruled the land. Once the magnificent sanctuary erected by Solomon crowned the temple mount. Now a mean substitute stood in its place. A land flowing with milk and honey had of old sent much wealth to its capital city. Now Jerusalem was stricken with poverty. Unsightly ruins of a past century testified to desolation where prosperity had formerly reigned. What wonder that the Jew so mused in his heart!

But hark! What are those words which echo from homes in 20th century America where "the depression" has robbed the wage earner of his position, words which are formed by the lips of the parents whose only child has answered the call of the angel of death, words which come from the family circle forever disgraced by the sin of a wayward son? The refrain has many tones and modulations. Sometimes it is high-pitched

and angry, again low and sullen, now fraught with discouragement, but too often its words are identical with that refrain of old, "Wherein hast thou loved us?" Not only strangers to the covenants of promise, but also *adopted sons* are often guilty of harboring such thoughts in their hearts.

Its Constancy Defended

Christian, be thankful that you have a God who is gracious and long-suffering, not merely a divine Being of power and righteousness, else would the ingratitude of creatures evoke swift wrath on the part of the Creator, and the heavens part asunder that destruction and judgment might fall like lightning on him who would dare raise a voice of complaint. Behold the condescension of our God! He humbles Himself, and appears before a court of sinful men to testify to the constancy of His love for His people.

He takes the stand. It is a strange story which He tells. From two brothers, Jacob and Esau, had descended two neighboring nations, Israel and Edom. He, Jehovah, had been the God of Isaac, their father, and well might it be expected that both sons, with their children, would be favored alike by Him.

But no! The history of the former had been one of blessing, in spite of apostasy; that of the latter had been one of frustration and doom, the just reward of sin committed. Israel, killer of the prophets, though despoiled and exiled by the Chaldeans, had tasted the goodness of God and been allowed to return and rebuild her fallen domain. Wicked Edom, doubly guilty because she had time and again preyed upon the chosen of God, had also experienced disaster and devastation, but sinful arrogancy had failed to reestablish the earlier state, and the wilderness had reached forward with greedy hands to take ever-increasing acres of ruins under the cover of her dress. Thus should the eyes of that very generation behold it. Thus it was ever to be.

Could Israel look at Edom and be

thankless? Could she still question God's love for her own nation? The verdict could not be doubted. High above the territory of Israel would be unfurled a royal banner bearing the words, GOD LOVES HIS PEOPLE.

In the new dispensation, ushered in by the dying and rising Saviour, God's people are those who trust in the redeeming work of His Son. "Israel" has become a spiritual designation. The most coveted blessings, likewise, are those which cannot be seen. The ensign, however, still flies, and its testimony remains unchanged.

The child of Esau may lift his voice and say, "I am the master of my fate; I am the captain of my soul," but the child of the King is aware how false is the hope expressed therein. His brother is ignorant of true values, and has neither felt the quickening power of the Holy Spirit nor known the peace which passeth understanding. You who have been saved may "count your many blessings, name them one by one, and it will surprise you what the Lord hath done."

That God loves His people was the faith of George Matheson, though blindness visited him as a young man and the one he loved deserted him because of his infirmity. With all assurance he could write, "O love, that wilt not let me go, I rest my weary soul in thee."

Its Graciousness Suggested

Who can fail to read between the lines of the Scripture the wonderful favor of God in His loving dealings with His elect people? What merit lay with Israel that she, not Edom, should be the recipient of sovereign grace and forgiveness? "Surely none," says Paul, "for God's choice was made and His compassionate mercy promised before the children were born, when neither had done good or evil." Undeserved was God's love to a stiffnecked and gainsaying race. Unearned was His favor. Yet unfailing was His grace!

Child of God, can you doubt the love of Him who chose you as His

own before ever the world was made? Can you question the faithfulness of Him who lifted you from the miry pit and translated you into the kingdom of His marvellous light? You had no merit above your neigh-

bor whom it pleased God to leave to the consequences of his sins, but God saved you. No works of yours contributed toward your salvation. He did it all. It was all of grace, incomprehensible grace, "that the purpose

of God according to election might stand."

Oh, the matchless grace of God, to choose unlovely sinners to be His own, and then to love them with an unflinching love!

Modernism Today

Hobby Lobby

IN THE Westminster Departmental Graded Material of the Presbyterian Church in the U.S.A., the lessons prepared for Seniors (15 to 17 years of age) for study during the summer months of July, August, and September, 1939, dealt mainly with three general subjects. The first three lessons were grouped under the question, "Must We Have War?" "Leisure—Profit or Loss?" included lessons on the following topics: a discussion of good literature, a couple of lessons on great composers and good music, one on physical culture and camping, another dealing with handicraft, while the last contained plans for an out-of-door worship service. The quarter's lessons came to a quiet death with a pleasant discussion of home life in four lessons—and a fitting illustration of Johnny, Mary, Willie and Papa helping Mama with the dishes.

I am confronted with the problem of selecting, from this rather heterogeneous collection of lesson material, that portion which will best demonstrate the growing doctrinal declension of the church responsible for issuing the material. In general, we can safely say that Park Hays Miller and his staff went rather far afield in gathering material for these unsuspecting Seniors. Why should a Board of Christian Education allow its subordinates to turn into a group of glorified scoutmasters—even though such instruction may be fitting in its place—when they have at their disposal the infinite glories of God's Word?

Out of this series I wish to discuss the lesson for August 20th, entitled "The Fun of Creating Things." The Scripture lesson is found in Exodus 31:3-5 and Matthew 25:14-29. The

Exodus passage tells about the artistic skill with which Bezalel was endowed, while the familiar Matthew account tells the parable of the talents. I shall not spend further time with the Scripture, for it is used merely as a diving-board, and hinders rather than helps in the understanding of the lesson discussion which brazenly follows.

The "talents" which are discussed in the student's quarterly include the following: sketching, drawing cartoons, weaving, bookbinding, fashioning of jewelry, wood-carving and manual training. To this list the teacher is urged to add some information about gardening or some other "Christian" hobby. The student, in the closing moments of the hour, is advised to choose a hobby, discover someone in the community who has the same hobby as his own, arrange for a hobby show, purchase the necessary equipment for carrying it out, and perhaps plan to give some of their handwork to a worthy institution. The student is to realize that through using these creative abilities he is using his God-given talents and will be giving pleasure to others. The lesson in the student's quarterly closes with a forecast of the plan for the ensuing Sunday to make an outdoor setting and plan a worship service.

Whatever defects appeared in the student's quarterly, we might hope that they would be remedied in the teacher's. We might suppose that the teacher would be given directions as to the way he might apply this secular material in the teaching of God's holy Word. An examination of the suggestions which are given removes our hope. The teacher is told to read the story of the talents and show that it means that we must use the ability with which we are all endowed if

we expect to keep the talent which God has given us. The teacher is then to ask his class what hobbies they have. He then is to show the difference between a plain hobby and a "creative" one—the latter requires an original carrying out of a common handicraft. At this point the teacher is either to tell about a hobby himself—such as gardening—or have a visitor tell the class about his pastime. Then, in the brief time remaining, a class discussion is to be held on "Why the Christian Needs a Hobby." The suggested conclusion of this discussion is that, since the Christian religion is joyous and happy, we must keep ourselves happy and try to share our happiness with others, and that this can be done through using our talents and sharing them. Ways of helping the Seniors with their hobbies are then suggested, such as: giving them appropriate books to read, suggesting they go to the "Y" for help, referring them to people in the community who might help them in their interests. The teacher is told:

If you can get the majority of your class to choose a hobby and to follow it, you will have succeeded as a teacher and you will have helped your pupils toward becoming better Christians. It is "idle hands" that find evil and fail to live happily and help other people (page 42).

The class session is to be closed with a prayer,

thanking God for our abilities and seeking his help in giving us courage and patience to use them so that we may make his world a happier place for everyone to live in and work for his Kingdom (page 43).

I challenge any Christian in the Presbyterian Church in the U.S.A. to justify this amazing program as Christian in any sense of the word. From the positive viewpoint such lessons will tend to produce at best a

In the Presbyterian Church in the U.S.A.

By the REV. ROBERT B. BROWN

weak and flabby church of tomorrow; viewed negatively, they will produce a generation of young people totally

unaware of the soul-saving message of the gospel of the Lord Jesus Christ.

ernment. The Episcopal Church has over a million members and is the most wealthy and socially elite of American Protestant churches.

Nominally, the creed of the Episcopal Church is the Thirty Nine Articles of the Church of England. This creed is quite Calvinistic, teaching the doctrines of original sin, the bondage of the unsaved man's will, and predestination. The Thirty Nine Articles are also definitely Protestant, that is, they reject the doctrines and claims of the Roman Catholic Church. In times when the Episcopal Church emphasized her creed she was doctrinally akin to the Presbyterian churches.

At present, however, there are two main groups within the Episcopal Church, the Modernists and the Anglo-Catholics. The Modernists do not believe either the Bible or the Thirty Nine Articles. For our objections to Modernism, see the former study on "Why Not Modernists?" (THE PRESBYTERIAN GUARDIAN, December, 1939, p. 234). The Anglo-Catholics are, as their name implies, not Protestants at all. They believe in the Mass, purgatory, prayers for the dead, and practically all Roman Catholic teachings, except that they do not recognize the authority of the Pope. From our point of view there is no difference between the Anglo-Catholic and the Roman Catholic.

In worship there has always been a sharp contrast between Presbyterianism and Episcopalism. We have held that worship, to be spiritual, must be kept free from any bondage to form or external things. As a result, our worship has been simple, even plain, and our churches have avoided candles, altars, and similar properties. Episcopalians have felt that form is a great aid to worship, and have made full use of it. Their prayers are read; their order of service is fixed; in their churches they make full use of vestments, candles, and crosses. We should strive to worship the Lord in as beautiful a manner as possible, but we must never allow forms to come between us and God. The Episcopal Church, I fear, has succumbed to this temptation and substitutes the forms of worship for the reality thereof.

They teach what is known as apostolic succession: that the apostles ordained bishops who ordained other bishops and so on in unbroken line to this day. The ministers of the church

The Young People's Page

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

By the REV. JOHN P. CLELLAND

Why We Are Presbyterians

February 4th

Why Not Lutherans?

THE Lutheran churches were those churches of northern Europe which followed the teachings of Martin Luther rather than those of John Calvin or the Anabaptists. The Lutheran Church is the dominant Protestant body in Germany and the Scandinavian countries. In this country the various Lutheran communions have about 2,500,000 members. There are many different Lutheran churches, with the United Lutheran, Missouri Synod Lutheran and American Lutheran the three largest. Generally speaking there is less Modernism among the Lutherans than among any other large Protestant denomination in America. The Missouri Synod, whom Dr. Walter Maier represents on the Lutheran Hour Broadcast, is a truly evangelical, Bible-believing church.

We shall speak of some points of difference between Lutherans and Presbyterians. First, we shall consider differences of faith:

1. Calvinists have tried to work out the implications of the sovereignty of God in creed and life. Consequently, in the Reformed creeds there are full statements of the subjects of predestination, election, and kindred doctrines. Lutherans have not been as systematic in their thought and, while they have not been Arminian and denied the sovereignty of the Lord, they have not worked out fully the consequences of that sovereignty.

2. Lutherans teach that the body of Christ is ubiquitous, that is, it is everywhere present. This means that it is in some sense present in the elements of the Lord's Supper. We hold that the body of Christ is now in heaven and that there is no scriptural evidence to show that it fills all space. We believe that Christ is spiritually present in the Supper so that we receive Him by faith, but that He is not

in any sense physically present.

3. We teach that the Bible is used by the Holy Spirit to convict and convert sinners. They teach not only that the Spirit uses the Word but that the Word itself is effective to this end.

4. They teach that Christ died for all men. We teach that Christ died for His elect, those who believe on Him, and in so doing actually saved them. Otherwise the death of Christ does not save but only makes salvation possible.

5. We believe that the Sabbath is a holy day to be observed as such. They allow games and sports on the Sabbath, apparently holding that the Fourth Commandment is not binding today.

In matters of worship Lutherans are ritualistic, making use of pictures, vestments, prayerbooks, chants, and so forth. Such formalism is too rigid to suit the Presbyterian taste and is subject to the ever-present temptation to lapse into mere ceremonialism.

February 11th

Why Not Episcopalians?

In the 16th century the English Church broke off from the Roman Catholic Church and became the Church of England, the established church of that land. The Protestant Episcopal Church is the daughter of that church, having substantially the same creed, form of worship and gov-

Study Helps

SUPPLEMENTARY material for the use of young people in studying the lessons on these pages may be obtained in mimeographed form by writing to the Rev. Richard W. Gray, 7 Franklin Avenue, Montclair, New Jersey.

are ordained by bishops and they teach that only those so ordained are truly ordained ministers. We hold that there is no New Testament evidence for the existence of bishops or that any men were appointed to succeed the Apostles. The Episcopal form of government is too centralized in a special class of bishops. The Presbyterian form of government makes all her ministers equal, gives the people a voice through the elders, and avoids the dangers both of an all powerful hierarchy and a chaotic dependency.

Maitland Alexander

THE Rev. Maitland Alexander, D.D., a member of the first Board of Trustees of Westminster Theological Seminary and life-long friend of the cause of orthodox Presbyterianism, died on January 3rd, at his home in Sewickley Heights, near Pittsburgh, Pennsylvania, at the age of 72. He had been ill since Christmas day, when he was stricken with a heart attack.

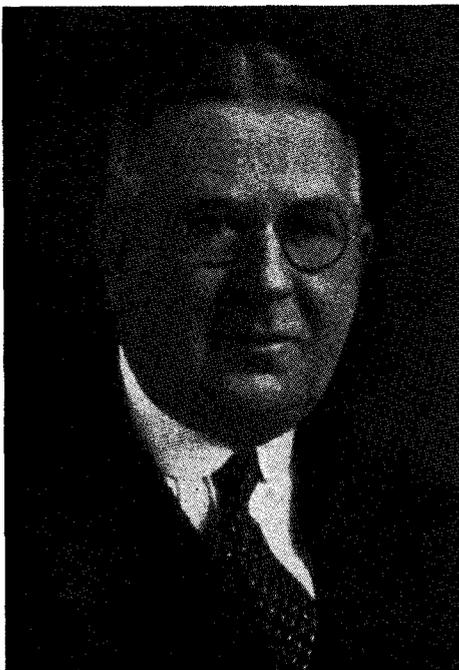
Dr. Alexander, who was pastor of the First Presbyterian Church of Pittsburgh from 1899 to 1927 and pastor emeritus at the time of his death, had long been a leader of the battle against Modernism in his denomination. Born in New York City, a son of Henry M. and Susan Brown Alexander, he was brought up in the Fifth Avenue Presbyterian Church. In 1889 he was graduated from Princeton University. Three years later he received the degree of Master of Arts from Princeton and in the same year was graduated from Princeton Theological Seminary. He also studied at McCormick Theological Seminary, Chicago.

In 1897 Lafayette University conferred upon Dr. Alexander the degree of Doctor of Divinity, and three years later he received the degree of Doctor of Laws from Worcester College.

Ordained to the gospel ministry in 1892, Dr. Alexander was pastor of a church in Long Branch, New Jersey, from 1893 to 1897, and of the Harlem Presbyterian Church in New York City from 1897 until his call to the First Church of Pittsburgh. He was moderator of the General Assembly of the Presbyterian Church in the

U.S.A. in 1914.

Dr. Alexander was president of the Board of Trustees of Princeton Theological Seminary at the time of that institution's reorganization, with its resulting complacency toward Modernism. As a militant conservative he opposed the change, and when the new board was formed he withdrew to become one of the charter mem-



Maitland Alexander

bers of the Board of Trustees of Westminster Theological Seminary. He resigned from that board in 1936.

Dr. Alexander was related to the illustrious Alexanders of Princeton, whose names will always be associated with the glories of the old Princeton Seminary. Probably the most famous of these was Archibald Alexander, who helped to establish Princeton Seminary and taught there for 39 years as professor of pastoral and polemic theology and church government. Others were James Waddell Alexander, professor of church history, and Joseph Addison Alexander of the department of Old Testament.

In 1906 Dr. Alexander married Madelaine F. Laughlin of Pittsburgh, who survives him, as do four children, Dr. Maitland Alexander, Jr., Alexander Laughlin Alexander, Charles Beatty Alexander, and Mrs. William A. Gordon, III. Members of the family, who were with him at the

time of his death, accompanied the body to Princeton for the burial after the funeral service had been held in the First Presbyterian Church of Pittsburgh on January 5th.

Westminster Theological Seminary and The Orthodox Presbyterian Church are striving to teach and preach the Christianity of the Bible for which Dr. Alexander stood so nobly during his days on the boards of Princeton Seminary and Westminster Seminary. His contribution to the cause of true Presbyterianism was a great one and his name will long be remembered.

Letters from the Orient

SEVERAL letters have recently been received from the Rev. M. C. Frehn of Tokyo. The following are excerpts from two of them:

Last Sunday, I feel, I had a profitable trip visiting the homes of 19 farmers located about two miles back of our town of Seijo Machi. I always dispense suitable literature to these folk as this gives something concrete to work with. These people had never been visited before nor did they know anything about Christianity. According to statistics, the farmers comprise about 31,000,000. What a task this is, and the Japanese Church cares little and does less about taking the gospel to this neglected class in the empire.

* * * * *

I've just returned home after a visit to the countryside about two miles from our town of Seijo. I have been visiting these farmers for some weeks, giving them sound literature and conversing with them as opportunity was given. These people have never seen a foreigner before and, of course, I am somewhat of a novelty. My peculiar mission of introducing another deity awakens further ideas of wonder. The dispensing of free literature is another strange move to which they are unaccustomed, and some need a little persuasion to accept it. I find that they are reading it and God has promised that it shall not return void, but accomplish its mission. This gives the missionary confidence and spurs him on to more diligent endeavor in seeking to reach those who have never heard the Christian message.

These farmers are all idolaters and idolatry is, according to natural and revealed religion, inexcusable. Natural revelation reveals to the pagan mind that God exists, and shows man certain attributes of His nature, but the guilt of the pagan persists until he accepts the terms of forgiveness that are only made known by God's written communication. Missionaries of The Orthodox Presbyterian Church are seeking to convey this in-

formation to unreached and neglected peoples.

Today I used two splendid tracts "Sekai no hajime"—The Beginning of the World—and "Tsukuri nushi"—The Creator. These tracts always give splendid openings for a friendly discussion. In a large farmhouse I found two old women, both quite deaf and one blind. These old souls were trying to build a fire in a Japanese bathtub before the other occupants returned from their field work. Neither of them could read, so by shouting in their ears I got them to understand my visit. After inquiry of the blind one, I found her main deity was the goddess of mercy, called "Kannon." She further told me that she had been worshipping certain other mountain deities. I took considerable time to explain the God of the tract, and she listened very carefully. The authority that God gives us always compels a listener to give heed to the message, and these two old souls heard and heard gladly. Here were two old women ready for an exchange of worlds and absolutely unprepared. This was the first time that they had heard of Christianity's God.

The future world is a hazy and undiscovered region, and the pagan dreads to enter it. What a privilege is ours to help dispel this dreaded darkness and to see them enter the unseen world with hope and confidence!

The joy of telling the old story of God's love to such as these is to be shared by both the missionary and his friends in the homeland. The knowledge that you are all vitally interested in this great program of Christ encourages your missionaries in foreign lands.

From Mr. Richard B. Gaffin, Tsingtao, China:

Since I last wrote, Mr. Yu and I have been going out on our weekly preaching trip, and, since the first of October, we have been going out twice a week. These trips are proving to be of real value, for, now that we have been concentrating on three villages, the people are beginning to realize that we are not just riding around for the fun of it. In one place we have had a small room given for our use, and in the other two villages we have been cordially received into a home and courtyard in each village. Please do not imagine too grand a picture when you read this, for these homes are very small according to our standards, and, when I say courtyard, I mean a yard not much over 20 feet square, hemmed in by stone and mud walls. The most encouraging work is among the young boys and men who can read, and with whom we can leave tracts and Gospels. At one village there is a group of boys who are learning verses of Scripture for which we give them the Bible pictures which friends have sent us from America. But, even at the best, it is a slow advance and we can only witness constantly and then pray for the outpouring of the regenerating work of the Holy Spirit on those to whom we go. I spend part of my time when I am out in the country trying to

teach some of the willing old men to read the Chinese Phonetic which will enable them to read the portions of Scripture which are now printed with the Phonetic beside the characters. One thing that stands out as strongly as when I first came to China, only four years ago, is the vast number of people everywhere and the tremendous needs of these people, both spiritual and physical. There is one thing I look forward to when we come home on furlough and that is the chance to tell people face to face about the need for preachers of the gospel out here. We do thank God for the prayers that go up daily from our church at home.

RELIGIOUS LEADERS ASK END OF DIES COMMITTEE

A GROUP of 98 clergymen and religious workers called on Speaker William B. Bankhead on January 2nd, to oppose further appropriations to the Dies House Committee for the Investigation of Un-American Activities.

Charging the Dies Committee itself with being un-American, the clergymen asked that it be dissolved before "it succeeds in dissolving our Bill of Rights."

The clergymen's letter was released by the American League for Peace and Democracy, an organization characterized as Communist-controlled by Dies Committee witnesses.

Signers of the letter said they were "shocked and alarmed" for the "freedom of the pulpit, freedom of speech and freedom of the press" at some of the committee's actions, including the publication of the league's mailing lists.

"If this committee is sincerely interested in investigating un-American activities, why has it not brought to the stand Rev. Charles E. Coughlin?" the clergymen asked.

"We see in the activities of the Dies Committee," the letter added, "a deadly parallel to the activity in Germany which finally resulted in the attempted subjection of the German church to Hitlerism.

"If, under cover of a growing war hysteria, a Congressional committee can investigate the opinions of American citizens—if it can tell them what organizations it may or may not join—it may soon tell them what they may preach, what they may read, what they may say."

Westminster Student Life

By WILLIAM A. MUIR

Class of '41

AN ILLUSTRATED, eight-page folder, setting forth the purpose, advantage and value of Westminster Theological Seminary, is being prepared for distribution among prospective seminary students by the Recruiting Committee of the student body of Westminster. Eugene Bradford is chairman of the committee, which is composed of Arthur Kuschke, William Muir, Edmund Clowney and Malcolm Watson.

The booklet is intended to portray in graphic form the close integration of all courses offered, as well as their practical value in the work of the gospel ministry. The outline of the booklet follows the encyclopedia of theology in showing the interrelation of the courses and their necessity to a proper understanding and exposition of the Word of God.

Each department of the seminary is described in its relation to the system of truth taught in the Scriptures and in relation to the course of study as a whole. The study of the original languages of the Scriptures is shown to be essential to the proper understanding of the Word of God. The department of Systematic Theology is portrayed as systematizing the material gained by exegesis of the Scriptures into a unified whole. Church History traces the application of that truth in the church throughout the ages. Apologetics defends that truth philosophically against the attacks of unbelievers. The department of Practical Theology relates the results of all departments to the everyday work of the ministry. The purpose of this review of the various departments is to give the prospective students a clear idea of the way in which the whole course of study at Westminster is vitally related to the proper preaching of the Word of God.

As soon as the booklet is published, the committee will enlist the support of alumni in compiling a mailing list of prospective students. Personal interviews, as well as correspondence and public addresses, will supplement this work.

mission, which has been more than a year and a half in preparation, will attempt to aid the churches in reaching "the unreached masses of our land." Christian observers do not expect that the masses will be reached with a message differing in any vital way from that used in the mammoth cavalcade of Modernism known as the National Preaching Mission.

The following organizations will cooperate with the Federal Council in sponsoring the enterprise: The International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Council, and the National Council of Church Women.

DEERWANDER LODGE PLANS CONFERENCE NEXT SUMMER

PLANS have been announced for the Third Annual Bible Conference at Deerwander Lodge, West Hollis, Maine, to be held from August 23rd to September 2nd. The director and dean of the conference is Dr. William P. Green, and members of The Orthodox Presbyterian Church will be prominent in the list of speakers and instructors. In addition to the popular evening meetings, there will be classes of instruction particularly designed to interest young people and to furnish a Christian solution for their problems.

Among the ministers of The Orthodox Presbyterian Church who will be represented on the faculty of the conference are: John J. DeWaard, William T. Strong, Daniel VanHoute, Marvin L. Derby, Dean W. Adair, Arthur O. Olson, Burton L. Goddard, Martin Bohn and Lawrence Eyres. Mr. Charles Stanton, Canaan, Maine, is the conference registrar and all reservations should be sent directly to him.

Deerwander Lodge has performed a unique service during the past two years in providing a healthful and wholesome summer conference whose spiritual atmosphere is in strict conformity to the Reformed Faith and whose physical advantages make it an ideal location for such a project. In planning vacations for next year, young people of The Orthodox Presbyterian Church are urged to consider the advantages offered in this vacationland of New England.

EVIDENCE PRESENTED IN MAINE PROPERTY BATTLE

COUNSEL for the Second Parish (Orthodox) Presbyterian Church of Portland, Maine, and for certain persons purporting to represent the Presbyterian Church in the U.S.A., have presented evidence in the United States District Court of Portland in the suit now being brought by the latter organization to regain the use of the church property of the defendants. It is expected that the case will be tried in the near future.

The church property in question is owned by a corporation known as the Second Parish in the Town of Portland. That body granted to the Second Parish Presbyterian Church the right to use the property at the time of the union of the former Park Street Presbyterian Church and the Second Parish Congregational Church. Therefore, the Presbyterian Church in the U.S.A. is not claiming ownership of the property, but only the perpetual right to its use. This claim is based upon their contention that, since permission to use the building was granted in 1923 to a particular church of the Presbyterian Church in the U.S.A., and since that church has now withdrawn from that denomination, it may no longer occupy the property which must forever be used only by a church of the Presbyterian Church in the U.S.A.

Daniel C. McDonald, Esq., an attorney and member of the Second Parish Church, commenting on the suit, said, "Our strong hope to retain our church building and its use rests in the Second Parish in Portland, which is a Maine corporation and entirely separate and distinct from the Second Parish Presbyterian Church.

"The principal subject matter of the present litigation is an interpretation by the Court of the contract which we entered into when we united with the Second Parish Congregational Church some 15 years ago. We contend that we never intended that the Presbyterian Church in the U.S.A. should have the perpetual use of our building, and we contend that we reserved this right to ourselves. We further maintain that the building we now have is owned by the Second Parish in Portland and that there is no Presbyterian trust

impressed upon this property. If it is to be used for any particular denomination, then it would be the original Congregationalists, and under their form of government the congregation can use its buildings for religious worship as it sees fit."

The Rev. Arthur O. Olson, pastor of the church, said, "The incorporated body, the Second Parish in the Town of Portland, will still own the property even if the judge should decide against us. That will be a strange situation, because most of the members of the Parish are also members of our church. . . . It so happens that the laws of Maine guarantee each congregation the right to call its own minister. Since Second Parish joins with the congregation in calling a minister, the court would actually be breaking a state law if the Parish were required to call ministers of the Presbyterian Church in the U.S.A. whom they do not want."

At the preliminary hearing Stated Clerk William Barrow Pugh appeared as an authority on Presbyterian law. It was apparent, however, that the parish system of New England was to him a brand-new idea.

DR. MACKAY AMONG LEADERS OF INTERFAITH INSTITUTE

DR. JOHN A. MACKAY, president of Princeton Theological Seminary and champion of Barthianism, is one of ten well-known Protestant, Roman Catholic and Jewish leaders participating in an interfaith "Institute on Religion" now being held in the Jewish synagogue, Temple Israel, at Wilkes-Barre, Pennsylvania. The theme of the Institute is: "Religious Values in American Democracy." Among the typically modernist subjects to be discussed are: Social Justice, Peace, Planning for Tomorrow, and the Spirit of the Good Neighbor.

Speakers in addition to Dr. Mackay are: Gregory Feige, noted Roman Catholic writer; Dr. Louis Finkelstein, provost of the Jewish Theological Seminary; Dr. F. Ernest Johnson, professor of Religious Education, Teachers College, Columbia University; and Dr. Louis M. Levitsky, rabbi of Temple Israel.