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Summer Bible Conferences For 1941

Sponsored by Members of The Orthodox Presbyterian Church

Deerwander Lodge

DEERWANDER LODGE is located in a charming rural, wooded section of the state which has well earned the title "Vacationland." Together with the city of Portland and Old Orchard Beach it forms a narrow triangle, the longest side of which is not more than twenty-five miles. Here at West Hollis, Maine, largely as a result of the vision, effort and sacrifice of Dr. William P. Green, Bible conferences for young people have been held since the summer of 1938.

The name "Deerwander" is synonymous with the choicest Christian fellowship, new vistas of Bible truth, clean, delightful recreation, and altogether lovely natural surroundings. God's hand is seen in the natural beauty, but even more in the workings of the conference itself. Reformed doctrine is taught and applied, and the way of salvation presented from the infallible Word. Recreation includes planned excursions to the beach and to nearby lakes and mountains, as well as such pastimes as volleyball, softball, swimming, hiking, croquet, horse-shoes and indoor games. Delegates are divided into clans for Stunt Night and athletic competition.

Conference speakers for 1941 are to be the Rev. Prof. R. B. Kuiper of Westminster Theological Seminary and the Rev. James W. Price, pastor of the Mediator Orthodox Presbyterian Church of Philadelphia. These speakers will bring messages each day at the "General Assembly Hour" in the late forenoon and again at the hour of the evening service. The program of instruction each morning will include a 35-minute

"Bible Hour" and a 25-minute "Church Hour." At each "hour" three subjects will be offered and delegates will be allowed to choose the particular class in which they wish to enroll. Each afternoon will be devoted to recreation.

The Deerwander Conference has been instrumental in bringing a knowledge of the saving gospel to young people of New England who come from churches and communities where the pure gospel has been little known. It has also proved to be an attractive vacation spot and place of Christian fellowship and instruction for young people from as far away as Philadelphia and Rochester.

Young people from the ages of 15 to 30 are especially invited to attend the conference. Interested adults are also welcome.

Ministerial members of The Orthodox Presbyterian Church have coöperated with the work since its inception and will be largely represented in the membership of the Board of Directors of the Deerwander Bible Conference Association which is now in the process of formation.

The conference is now held for a period of ten days each summer, ending on Labor Day. The cost for the entire conference is fourteen dollars. Delegates, however, may attend for a lesser period of time, the rates corresponding to the length of stay. All registrations should be sent to the Rev. Charles Stanton, St. Albans, Maine. Literature and information may be secured from

his unbelief, and was saved. Men have been known to preach insincerely, but where is the man capable of shedding false tears? We may hope that Jeremiah's tears were used of God toward the salvation of souls.

Be that as it may, every *Christian* should pay heed to the tears of the man of Anathoth. They were tears consequent upon the revelation of God's punishment of a sinful people. They were tears of God's prophet, and God has no pleasure in the death of the wicked. His people cannot rejoice when judgment is visited upon their neighbors. Jonah had to learn this lesson. It was taught again by Jeremiah's tears. It was sealed forever as divine truth when the Son of God spoke through tears these words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them

which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Let no one think that the gospel of Jesus Christ is to be given forth in a cold "take it or leave it" manner. Evangelical preaching and Christian witnessing must not be limited to a correct interpretation of the doctrines of the Word. We must have a love for sinners, so great a love that we will be urgently driven to unfold to them the way of salvation, whatever the cost.

Happy is he who labors in the gospel to the point of tears for the lost. Blessed is he whose compassion for the lost moves him to all effort to win them to Christ, and failing, produces not reproach but tears.

support of the proposition that other ways of God's revealing His will unto His church have now ceased, the following facts, briefly stated, may be adduced.

(1) We have no authority from Scripture to look for new revelations. On the contrary, Scripture is represented as our rule, and as given for the very purpose of affording us the instruction and direction we need in all matters of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). It should be carefully noted that Scripture is given for purposes that cover faith as well as life and life as well as faith. Furthermore, so complete is it in these regards that the man of God may be, through its instruction, not only well equipped, but perfect and completely furnished unto every good work. It provides for completeness both intensively and extensively. Peter tells us that Scripture is so sure and steadfast that it is sufficient to guide us through darkness until the day dawn and the shadows flee away. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

(2) Scripture is invested with peculiar eminence and authority. Jesus spoke many words and performed many mighty works, words of truth and deeds of power, that are not recorded for us. Only a small portion of these have been preserved. Why is this the case? The Apostle John tells us: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). Sufficient have been written. The Apostle Paul, in writing to the Corinthians concerning some practical problems, said: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). John, in his first epistle, writes: "These things have I written unto you that believe on the name of

The Sufficiency of Scripture

By the REV. JOHN MURRAY

Professor of Systematic Theology at Westminster Theological Seminary

THE doctrine of the sufficiency or completeness of Scripture is well stated in the language of the Westminster Confession of Faith: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men" (Chapter I, Section VI). This statement, it can readily be seen, was framed in opposition to the claims and pretensions of enthusiasts on the one hand and of the Romish Church on the other. In the period of the Reformation there were some who claimed that the Spirit of God had not ceased to give special supernatural revelations to men with respect to faith and duty. Rome claimed, as she still continues to claim, that Scripture is not the complete revelation of God's will but must be supplemented by tradition and the voice of the church. In opposition to both of these positions, that of those who profess continuous revelations of the Spirit and that of the Romish Church, consistent Protestants adhere to the principle that Scripture

is complete and sufficient concerning all things necessary for God's glory, man's salvation, faith and life.

That we were not to look for new revelations of the Spirit nor vest any credence in, or reliance upon, such alleged revelations, may be established from the unique and exclusive rôle that is assigned to Scripture by the Scripture itself. Once Scripture is recognized to be the Word of God, its authority and teaching on this question must be accepted as final. In

Young People's Topics

THE article on this page will be an aid in studying the young people's lessons published by the Committee on Christian Education of The Orthodox Presbyterian Church, which may be secured from the Rev. Burton L. Goddard, Box 73, Carlisle, Massachusetts. Topics now being studied are:

May 4th—HOW MUCH OF THE BIBLE IS INSPIRED?

May 11th—HAS INSPIRATION CEASED?

May 18th—PROOFS OF INSPIRATION.

May 25th—THE SUFFICIENCY OF SCRIPTURE.

the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13). In both these cases it appears that the written word is invested with peculiar authority and pertinence in matters of conduct and eternal destiny.

(3) In Hebrews 1:1, 2 the revelation given at sundry times and in diverse manners is contrasted with the revelation given in the Son. That implies that God's revelation of Himself has reached a consummation and finale in the Son, since He alone is the brightness of the Father's glory and the express image of His person. To revert to the method of revelation at sundry times and in divers manners would be recession, and therefore inconsistent with the finale to which the process of divine self-revelation came in the incarnation of the Son and in the inscripturation that was attached to that epoch of revelation.

(4) The way in which our Lord and His Apostles constantly appealed to Scripture, and thus made Scripture a finality in all matters, points to Scripture as the permanent mode of divine revelation.

(5) Even within the era of revelation, God did not reveal Himself to all individuals indiscriminately. In all ages the divine method was that of revelation to chosen individuals, to organs of revelation. He in this way deposited His self-revelation in particular individuals, families and institutions. Deuteronomy 18:18, 19 strikes this note in an unmistakable way: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

(6) We do not find in our observation and experience that the knowledge of the gospel ever emerges in isolation from contact, by one way or another, with the Scripture.

The function of the Holy Spirit since the completion of the canon of revelation, is not, then, strictly speaking that of revelation but rather that of illumination and authentication.

The Romish doctrine of tradition openly implies and asserts that Scripture does not contain the whole doctrine necessary for faith and life.

Some doctrines, Rome asserts, are imperfectly revealed in Scripture, some are obscurely revealed, and others are not revealed at all. So Scripture has to be supplemented by tradition. Christ and His apostles taught many things which were not committed to writing, that is, not recorded in the Holy Scriptures; these instructions have been faithfully transmitted and preserved in the church; they constitute a part of the rule of faith for all believers. These instructions constitute, according to Rome, the unwritten word, not that they have remained unwritten—for they did find literary expression in various ways—but because they constitute a body of teaching that was not committed to writing by organs of revelation. They were handed down orally by Christ and His apostles to succeeding generations. The authority that belongs to this tradition, Rome claims, is the same as that which belongs to the Scriptures, and in some respects it is superior to that of Scripture.

Now it must be admitted that Christ taught and did many things not recorded in Scripture. Likewise, with respect to the apostles, we are not at all to suppose that we have in the New Testament a complete record of the acts and teaching of the apostles. Yet the plain fact is that there is no adequate historic proof that *extra-canonical revelation content*, given by Christ and His apostles, has been preserved and transmitted. The claims of Rome in this respect are without historic authentication and validation. This is surely a remarkable fact. Naturally we might expect that out of the mass of teaching and example given by our Lord, and out of the mass of utterances and acts of the apostles, some authentic material, not incorporated in Scripture, would have been preserved. But we are in the position of not being able to discover any such material that can be clearly established as authentic. We are forced, therefore, to recognize that while the singular providence of God watched over the preservation and transmission of canonical Scripture, the providence of God so wrought as to preclude us from the possession of other revelation material not incorporated in inspired Scripture. This fact, when frankly faced, constrains us to recognize that God limited the church to Scripture as the only rule of faith and practice. Just as the providence of

God wrought for the preservation of Scripture, so it wrought for the non-preservation of other revelation material. This is in accord with what we have found already, that the Scripture claims for itself a peculiar and unique finality and authority.

One of the main criteria by which Rome professes to validate tradition is the canon of Vincent of Lerins, which means that "what has been believed always, everywhere, and by all" must be authentic and authoritative apostolic tradition. This canon will not hold with respect to many of the most cherished Romish traditions. It is only by complete falsification and evasion of plain historical fact that some of the tenets of Rome can plead the support of this canon. Take, for example, the dogma of the immaculate conception propounded in 1854. For centuries this was a bone of contention even among representatives of the Romish Church. And if we think of the last dogma of the Romish Church, that of papal infallibility, words are not adequate to describe the effrontery that it offers to Christian intelligence and the blasphemy it perpetrates against God.

Furthermore, much of Romish tradition is directly contrary to Scripture and leads to gross superstition and idolatry. When we view Rome with its complex system of ecclesiastical hierarchy, image worship, mariolatry, worship of saints, idolatry and superstition, blasphemous pretensions and claims, we see something which is not only out of line with the revelation of Scripture but something wholly contrary to it. It is when we thus view Rome that we are afforded a spectacle of the distortion and perversion that a complicated system of tradition carries in its train, and we return with renewed appreciation to the Protestant principle of the sufficiency and completeness of Scripture as the only rule of faith and practice.

The sufficiency of Scripture is, however, oftentimes impugned and practically nullified by demands made and standards adopted at our very doorstep. Many evangelical Christians today seek to impose standards of conduct and criteria of holiness that have no warrant from Scripture and that even in some cases cut athwart Scripture principles, precepts and example. The adoption of extra-scriptural rules and regulations have sometimes been made to appear very necessary and even commendable. But we must not

judge according to the appearance but judge righteous judgment. Such impositions are an attack upon the sufficiency of Scripture and the holiness of God, for they subtly imply that the standard of holiness God has given us in His Word is not adequate and needs to be supplemented by our additions and importations. When properly analyzed this attitude of mind is gravely wicked. It is an invasion upon our God-given liberty just because it is an invasion upon the sufficiency of the law of God, the perfect law of liberty. It is therefore, appearances to the contrary, a thoroughly antinomian frame of mind. It evinces a lamentable lack of jealousy for the perfection of Scripture and invariably, if not corrected and renounced, leads to an ethical looseness in the matter of express divine commands. In the words of Professor R. B. Kuiper, "The man who today forbids what God allows, tomorrow will allow what God forbids."

Summer Bible Conferences for 1941

(Concluded from Page 130)

Kooten; and the Christian in a World at War, by the Rev. Calvin A. Busch.

The guest speaker this year will be the Rev. R. Heber McIlwaine, and the dean and registrar the Rev. Melvin B. Nonhof of Hamill, S. D.

Camp Peniel

In the mountainous region south of Lake George, endeared to lovers of American tradition by the historical novels of James Fenimore Cooper, there is located a beautiful lake named for a famous European rival in scenic grandeur, Lake Luzerne. On the mountain slopes beside this lake are pitched each summer the snug and spacious tents of Camp Peniel, operated by The Peniel Bible Conference, Inc., of Schenectady, N. Y. Treasurer of this corporation is the Rev. Raymond M. Meiners, pastor of the Calvary Orthodox Presbyterian Church of Schenectady, and directors of the work are Mr. and Mrs. Robert Y. McCullough, members of the Schenectady church.

Born of a Spirit-given burden to proclaim the riches of the grace of God to the many young people of high school and college age during

their summer vacations, Camp Peniel had a very modest beginning in the summer of 1933 when a small group met for a two-week period of Bible study in a rented cottage and a tent pitched in the woods nearby. So great were the benefits of this vacation period that additional cottages had to be rented the next two summers to accommodate the numbers who heard of Camp Peniel and wanted to come. It soon became evident that the cost



Deerwander Lodge

of renting cottages would be prohibitive, and arrangements were made to lease in 1936 and then to purchase in 1937 the Wayside Inn. During all of this time the blessing of the Lord continued with the workers, souls were born again by the power of the Holy Ghost and lives were deepened and enriched in the Christian life.

As preparations were being made for the summer of 1938, the conference building was destroyed by fire and, with it, all of the equipment needed for the camp. Without, however, a single note of discouragement, but with an invincible trust in the faithfulness of God, an abandoned woodcraft camp was rented and made ready for the summer. This year will be the fourth summer on these wooded slopes, and great praise goes forth to God for His continued blessing and leadership.

Camp Peniel is not a lecture series conference but a Bible study and vacation camp with a distinctively and aggressively Christian platform and purpose. Mr. Meiners, besides being treasurer of the organization, teaches the boys' and young men's group at the camp.

The 1941 season of Camp Peniel will open on June 28th and continue until August 25th. A purposeful vacation, beneficial spiritually, mentally and physically, can be enjoyed at a cost of only \$9.75 per week or \$1.75 per day. Good swimming, canoe-

ing, hiking and summer sports leave nothing to be desired in filling out a balanced daily program of worship, Bible study and recreation. Complete information and illustrated folder can be obtained by writing to Mr. Robert Y. McCullough, Director, 242 Union Street, Schenectady, N. Y.

Camp Chief Yahmonite

Seven thousand feet above sea level, in an isolated, heavily wooded valley, where turbulent Fish Creek emerges from the canyons of Park National Forest to tumble over great boulders and into crystal-clear pools, lies Camp Chief Yahmonite of Steamboat Springs, Colorado. Two years ago the first Bible conference was held there, and sixty persons were enrolled. Dr. Cornelius Van Til of Westminster Seminary was the principal speaker during the eight-day period. Last year there was a substantial increase in enrollment and the number of visitors more than doubled. The Rev. Robert K. Churchill of Berkeley, California, and Dr. Alexander K. Davison of Vineland, New Jersey, were the guest speakers, and they were assisted by others. The camp manager is the Rev. W. Benson Male, pastor of the Second Congregational Church of Denver,



Campers at Suttle Lake

Colorado, and a ministerial member of The Orthodox Presbyterian Church.

The camp is interdenominational, and more than a dozen denominations were represented in last year's enrollment. However, its instruction is carefully restricted to the Reformed Faith and is uncompromisingly Scriptural. The camp is designed primarily for young people and these predominate in attendance, but whole families have found it a delightful place to spend a worthwhile vacation.

Two camps are planned for 1941. The Christian Workers' Retreat will be conducted from July 25th to August 1st, for ministers and their families and others engaged in Christian work. From August 2nd to 11th the general conference will feature Dr. James B.