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A Missionary Looks at a World at War

An Address Delivered June 1, 1941, at the Second Congregational Church of Denver

By the REV. CLARENCE W. DUFF

Former Missionary to Ethiopia and a Minister of The Orthodox Presbyterian Church

I Hate War!

I HATE war! There are doubtless a number in the audience tonight who have had more actual experience in war than I have had. I am doubtful that there is any who has more cause to hate and abhor war than I.

Too young to be called in an early draft in World War I, I volunteered in the fall of 1918, only to be mustered out again about a month after the signing of the armistice. But I have vivid memories of an older brother's leaving for camp, from where he was to go

AUTHOR'S NOTE: This address is in essentially the form in which it was delivered last June in Denver. Our country is now at war with the Axis as the direct result of attack by a foreign power, but the principles herein enunciated still hold true and must be kept in mind by all who would wholeheartedly take part in winning victory and the peace that shall follow. America must fight not merely because she has been attacked and must defend herself. She must fight not merely to retain certain territorial possessions. Someone might go so far as to say that even now it would be better to turn the other cheek to Japan, to give her our cloak as well as our coat, to let her have what she wants in the Pacific and allow her to establish the "new order" in the Orient. No, America must fight this war to the finish because great wrongs have to be righted. There has been a right side and a wrong in the war from the start. True, the attitude of many Americans has been changed by Pearl Harbor, but Pearl Harbor has not essentially changed the main issue that has all along faced America. That issue ought to have been courageously faced long ago. It must still be faced. And if this article will help someone to see the Japanese attack in relation to the plain moral issue that has been before our nation long before World War II broke out in Europe, it will have accomplished its purpose.

—C.W.D.

as an ambulance driver to France for eleven months; of my father's prayer for him at the farewell service in the old country Presbyterian church, when my father, usually a man to hide his deepest feelings, broke down in the midst of his prayer and wept so that he could not continue; and of Mother's anxious days of waiting for letters from the front.

In the Italo-Ethiopian war I saw little fighting. I know something, however, of what it is to hear the enemy bombers roar overhead, with no way of knowing whether they might loose their deadly loads of bombs or poison gas or not, to feel a responsibility for defenseless women and little children, to supervise the digging of bomb shelters that might or might not have proven bomb-proof had they been tested. I know what it is to see, as the result of war and of the defeat of the rightful ruler of a country, the total collapse for four days and nights of all public order in the capital of that country; to see that collapse spread through large areas of the land and cause suffering and anxiety for six months, during which in many provinces there was no ruler and everyone did that which was right in his own eyes, destroying houses I had helped to build, scattering my belongings, left in the interior, to the four winds, forcing those with whom I had formerly been associated on an interior station to flee into the forests for hiding and then to live in danger of their lives for five months in the homes of friendly natives.

The Calling of the Westminster Assembly

By the REV. JOHN MURRAY

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IT SHOULD be conceded, without fear of intelligent contradiction, that the Westminster Confession of Faith, Larger and Shorter Catechisms are the finest creedal formulations of the Christian Faith that the church of Christ has yet produced. This is not to deny that in certain particulars some other creeds may surpass these Westminster standards, nor does it mean that these standards have attained such a degree of perfection that they could not possibly be improved. But it does mean that they are the most perfect creedal exhibitions that we possess of the truth revealed in Holy Scripture.

Many people are familiar with the Confession and Catechisms and yet know very little regarding the history of the Assembly that produced these documents. A brief summary of the early part of that history will be presented in this article.

One of the most important Parliaments that ever existed in England was what is known as the Long Parliament. It continued from November, 1640, until it was dissolved by Oliver Cromwell in 1652. It was this Parliament that was responsible for the calling of the Westminster Assembly of Divines.

Shortly after the Long Parliament began its work, the House of Lords appointed a committee consisting of ten bishops and twenty lay peers to take into consideration all innovations in the church concerning religion. In the autumn and winter of 1641 there was prepared what is known as the Grand Remonstrance of the House of Commons. In this remonstrance the desire was expressed that there should be "a general Synod of the most grave, pious, learned and judicious divines of this island, assisted by some from foreign parts professing the same religion with us, to consider all things necessary for the peace and good government of the Church".

In 1642 a declaration of the Parliament of England was sent to the General Assembly of the Church of Scotland. This declaration contained a plea for the prevention of civil war. The answer of the General Assembly

of the Church of Scotland deplored the tardiness with which the reformation of religion progressed, and contended that religion is not only the means of the service of God and the saving of souls but also "the base and foundation of kingdoms and estates". It also reiterated the plea "that in all his Majesty's dominions there might be one Confession of Faith, one Directory of Worship, one public Catechisme, and one form of Kirk Government".

On April 19, 1642, the House of Commons ordered that the names of divines fit to be consulted with be presented to the House. In less than a week this list was completed. It consisted of two divines from each county in England, two from each university, two from the Channel Islands, one from each county in Wales, and four from the city of London.

On May 9th of this year the bill for the calling of an assembly of divines was brought in to the House of Commons. The House of Lords slightly amended the bill and fourteen names were added to the list of divines. By June 1st, the bill passed both Houses of Parliament. But the King's assent was withheld. Two other bills met with the same fate. Both Houses then resorted to the method of Ordinance by their own authority. By June 12, 1643, this Ordinance for the calling of an assembly passed both Houses. As so much interest and importance attach to this Ordinance, part of it should be quoted here. It reads thus:

Whereas, amongst the infinite blessings of Almighty God upon this nation, none

is or can be more dear unto us than the purity of our religion; and for that, as yet, many things remain in the Liturgy, Discipline, and Government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church-government by archbishops, bishops, their chancellors, commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and that therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and, for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses, when, and as often as they shall be thereunto required.

The Assembly consisted of some one hundred and fifty members. Thirty were members of Parliament, the remainder divines, representing the chief parties of English Protestants except that of Archbishop Laud.

The Assembly was called to meet on July 1, 1643. Two days before the meeting a royal proclamation was issued prohibiting the meeting. Notwithstanding this royal interdict, sixty-nine of those appointed met. They convened in Westminster Abbey for divine service, and both Houses of Parliament adjourned for the purpose of attending the service of worship. Dr. Twisse, the prolocutor of the Assembly, preached. After divine service the members of the Assembly met 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. Richard W. Gray, 7 Franklin Avenue, Montclair, N. J. The first eight chapters of the Westminster Confession are being studied during January and February.

the Chapel of Henry VII. The Assembly adjourned until July 6th.

Certain instructions for the conduct of the Assembly were framed by both Houses of Parliament in consultation with certain of the divines. As given by John Lightfoot, a member of the Assembly, these read as follows:

(1.) That two Assessors be joined to the Prolocutor, to supply his place in case of absence or infirmity.

(2.) That Scribes be appointed, to set down all proceedings, and those to be Divines, who are not of the Assembly, viz. Mr. Henry Robens and Mr. Adonitan Byfield.

(3.) Every member, at his first entry into the Assembly, shall make serious and solemn protestation, not to maintain any thing but what he believes to be truth in sincerity, when discovered unto him.

(4.) No resolution to be given upon any question the same day, wherein it is first propounded.

(5.) What any man undertakes to prove as necessary, he shall make good out of Scripture.

(6.) No man to proceed in any dispute, after the Prolocutor has enjoined him silence, unless the Assembly desire he may go on.

(7.) No man to be denied to enter his dissent from the Assembly, and his reasons for it, in any point, after it hath been first debated in the Assembly, and thence (if the dissenting party desire it) to be sent to the Houses of Parliament by the Assembly, not by any particular man or men, in a private way, when either House shall require.

(8.) All things agreed on and prepared for the Parliament, to be openly read and allowed in the Assembly, and then offered as the judgment of the Assembly, if the major part assent. Provided that the opinion of any persons dissenting, and the reasons urged for it, be annexed thereunto, if the dissenters require it, together with the solutions, if any were given to the Assembly, to these reasons.

When the Assembly met on July 8th, the following protestation was taken by every member, Lords and Commons, as well as divines:

"I, A. B. do seriously and solemnly protest, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will not maintain any thing in matters of doctrine, but what I think in my conscience to be truth; or in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of his church". This protestation, it should be noted, is of the nature of a solemn oath. It would be well for all to be animated by the spirit that

evoked its composition and by the determination that the taking of it expresses.

In accordance with the provisions of the Ordinance quoted above, the Assembly was largely occupied for the first three months with the revision of the Thirty Nine Articles of the Church of England.

One of the most interesting accounts we possess of the actual work of the Assembly is given us by Robert Baillie, one of the Scottish commissioners to the Assembly. It is fitting to close this article with quotation of part of this account. The present writer hopes that readers will read this quotation, for it gives us, from the pen of one admirably fitted to write, a sample of actual procedure in the sessions of the Assembly. Under date of December 7, 1643, Baillie writes:

"On Monday morning we sent to both Houses of Parliament for a warrant for our sitting in the Assemblie. This was readilie granted, and by Mr. Hendersone presented to the Prolocutor; who sent out three of their number to convoy us to the Assemblie. Here no mortal man may enter to see or hear, let be to sitt, without ane order in wryte from both Houses of Parliament. When we were brought in, Dr. Twisse had ane long harangue for our welcome, after so long and hazardous a voyage by sea and land, in so unseasonable a tyme of the year: When he had ended, we satt down in these places which since we have kept. The like of that Assemblie I did never see, and, as we hear say, the like was never in England, nor any where is shortlie lyke to be. They did sit in Henry the 7th's Chappell, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair roome in the Abbey of Westminster, about the bounds of the Colledge fore-hall, but wyder. At the one end nearest the doore, and both sydes are stages of seats as in the new Assemblie-House at Edinburgh, but not so high; for there will be roome but for five or six score. At the upmost end there is a chair set on ane frame, a foot from the earth, for the Mr. Prolocutor Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs, through the length of the roome, stands a table, at which sits the two scribes, Mr. Byfield and Mr. Roborough. The house is all well

hung, and hes a good fyre, which is some dainties at London. Foranent the table, upon the Prolocutor's right hand, there are three or four rankes of formes. On the lowest we five doe sit. Upon the other, at our backs, the members of Parliament deputed to the Assemblie. On the formes foranent us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and backsyde of the table, till it come about to our seats, are four or five stages of fourmes, where-upon their divines sits as they please; albeit commonlie they keep the same place. From the chimney to the door there is no seats, but a voyd for passage. The Lords of the Parliament uses to sit on chaires, in the voyd, about the fire. We meet every day of the week, but Saturday. We sitt commonlie from nine to one or two afternoon. The Prolocutor at the beginning and end hes a short prayer. The man, as the world knows, is very learned in the questions he hes studied, and very good, beloved of all, and highlie esteemed; but merelie bookish, and not much, as it seems, acquaint with conceived prayer, [and] among the unfittest of all the company for any action; so after the prayer he sits mute. It was the canny convoyance of these who guides most matters for their own interest to plant such a man of purpose in the chaire. The one assessour, our good friend, Dr. Whyte, hes kept in of the gout since our coming; the other, Dr. Burgess, a very active and sharpe man, supplies, so far as is decent, the Prolocutor's place. Ordinarlie there will be present above three-score of their divines. These are divided in three Committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every Committee, as the Parliament gives order in wryte to take any purpose to consideration, takes a portion, and in their afternoon meeting prepares matters for the Assemblie, setts doune their minde in distinct propositions, backs their propositions with texts of Scripture. After the prayer, Mr. Byfield the scribe, reads the proposition and Scriptures, where-upon the Assemblie debates in a most grave and orderlie way. No man is called up to speak; bot who stands up of his own accord, he speaks so long as he will without interruption. length, but cannot get it helped; for

If two or three stand up at once, then the divines confusedlie calls on his name whom they desyre to hear first: On whom the loudest and maniest voices calls, he speakes. No man speaks to any bot to the Proloquutor. They harangue long and very learnedlie. They studie the questions well before hand, and prepares their speeches; but withall the men are exceeding prompt, and well spoken. I doe marvell at the very accurate and extemporall replies that many of them usuallie doe make. When, upon every proposition by itself, and on everie text of Scripture that is brought to confirme it, every man who will hes said his whole minde, and the replies, and duplies, and triplies, are heard; then the most part calls, To the question. Byfield the scribe rises from the table, and comes to the Proloquutor's chair, who, from the scribe's book, reads the proposition, and says, as many as are in opinion that the question is well stated in the proposition, let them say I; when I is heard, he says, as many as think otherwise, say No. If the difference of I's and No's be cleare, as usuallie it is, then the question is ordered by the scribes, and they go on to debate the first Scripture alleadged for proof of the proposition. If the sound of I and No be near equall, then sayes the Proloquutor, as many as say I, stand up; while they stand, the scribe and others number them in their minde; when they sitt down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time, which we spend in reading our catalogue. When a question is once ordered, there is no more debate of that matter; but if a man will vaige, he is quicklie taken up by Mr. Assessor, or many others, confusedlie crying, Speak to order, to order. No man contradicts another expresslie by name, bot most discreetlie speaks to the Proloquutor, and at most holds on the generall, The Reverend brother, who latelie or last spoke, on this hand, on that syde, above, or below. I thought meet once for all to give yow a taste of the outward form of their Assemblie. They follow the way of their Parliament. Much of their way is good, and worthie of our imitation: only their longsomenesse is wofull at this time, when their Church and Kingdome lyes under a most lamentable anarchy and confusion. They see the hurt of their

being to establish a new Plattforme of worship and discipline to their Nation for all time to come, they think they

cannot be answerable, if solidlie, and at leisure, they doe not examine every point thereof."

Jeremiah's Book

A Meditation on Jeremiah 36

By the REV. BURTON L. GODDARD

SOMETIMES the publication of a new book is eagerly awaited, but new books appear on the market every day, and most volumes would never be missed should they remain unpublished. We have so very many books—perhaps too many! It was not so in former days. We read of Lincoln and how the two or three books of his youth were precious beyond description. We think of the great library at Alexandria and how the destruction of its priceless store of books robbed us of the works of many ancient authors—works which have not been preserved elsewhere. But think of the uniqueness of a new book six centuries before the birth of Christ!

The Book Dictated

When one day the manuscript of a new book was read in the city of Jerusalem, there was much interest and excitement. It was a book of sermons, sermons which were intimately related to the political life and welfare of Judah, and which had much to say about the future fate of the nation. Like the noble poetry of the blind Milton, this book also was the product of dictation. A faithful scribe had penned with all accuracy the words which fell from the lips of a great preacher. The scribe was Baruch; the preacher was Jeremiah.

The value of this book lay neither in its selling power nor in the general scarcity of books. Like *Mein Kampf*, men were to read it because of its author. But the real author was not the preacher who dictated the book to Baruch. The real author was God. Large portions of the book purported to be the very words of God. The rest was set down by the authority of God. The book was God's message, not Jeremiah's. Had a dreamer or fanatic composed the work, it would have been valueless, but in it the very God of heaven spoke. For this reason, the man with a conscience trembled at

the recitation of its contents.

The book was written for a purpose. Judah had long nursed a wicked heart. This wicked heart caused her to depart from the worship of the true God. It led her to seek ungodly, immoral paramours, that is, to ally herself with heathen neighbors in both politics and religion. It constrained her people to violate God's commandments with reckless abandon. Jeremiah's book was God's way of announcing judgment upon the nation because of its awful sin. It was God's way of saying to a guilty people, "Turn ye, turn ye from your evil ways; for why will ye die?" It was God's invitation to sinners to repent and receive forgiveness at the hand of the righteous Sovereign of heaven and earth.

The Book Destroyed

The one man who most needed to hear the message of this book was Judah's king, Jehoiakim. He had led the people into sin; it was for him to lead them to repentance. He was the leader; others were but followers. His throne and kingdom were threatened with doom; it was his duty to seek clemency and thus save the condemned state. Therefore, God saw to it that Jeremiah's book was placed in his hands without delay.

How was it received? With respect? With tears? With godly sorrow? With reverent fear? Had Pharaoh a hardened heart, Jehoiakim's was no less unbending. Confirmed sinner that he was, he gave no thought to repentance, but with carefully calculated wickedness seized the scroll of prophecy, plunged his penknife recklessly through it, and cast it into the fire on the hearth. Greedy tongues of flame hastened to lick its edges, gathered themselves together, and sent up a flare which momentarily lighted up the dark corners of the winter-house. Seconds later, only curled leaves of ash remained.

Perhaps this was the first time a