

MOODY BIBLE INSTITUTE MONTHLY

SEPTEMBER, 1927

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The Glory of the Dahlia

By FLORENCE A. WILSON, Lyons, Ia.

O dahlia, in royal apparel, of velvet, deep scalloped and fine,
Pink shaded, deep crimson, or yellow, a queen in my parterre you shine.
Your robes, were they gathered at dawning ere mortals the day had begun,
Or dyed in the bright hues of sunset to cheer us when day's work was done?

Oh, are you from far Eastern gardens, a scion of some stately race,
Where monarch in search of rich beauty gave homage beholding your face?
Meet symbol for joy or for gladness, gay standard reflecting the sun,
A star from the sky's gleaming splendor, did you fall, O radiant one?

No! toilers in lowliest gardens while working a bare bit of land,
Were given the root to replant it, and buried it deep in the sand;
So earthbound, so poor, and misshapen, they felt not nor merited blame
For leaving this weakling to perish as useless, unworthy its name.

Yet out of a rift in waste rubbish, up pushing through hard pressing sod,
The stalks of that dahlia reached sunlight, a conquest of life over clod.
By struggle with windstorm encumbrance, despite heat and drought of long days,
It flourished new blossoms of beauty, fair crowns for your pleasure and praise.

O dahlia! A blossom immortal, to triumph regaining one's place,
In spite of earth bonds and their hindrance, to show forth God's glory and grace!

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EDITORIAL NOTES

And of his fulness have we all received and grace for grace.—John 1:16.

A California correspondent asks for a message based on this text, but a brief editorial interpretation may be sufficient. The **Cut From the Loaf** first part of the passage, "Of his fulness have we all received," means that in Christ, the true believer has received all that he needs for time and eternity. That which he needs is "righteousness, sanctification and redemption," and Christ is his "wisdom" in respect to these three things. He that receives Christ by faith receives them (1 Cor. 1:30). In Him (Christ) is hid these treasures of wisdom and knowledge (Col. 2:2, 3). And the reason that these things may be found in Christ and obtainable through Him is because "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9, 10). Thus of His fulness have we all received.

The second part of the passage is a little more obscure—"grace for grace." An English commentator of repute mentions no less than six interpretations with several authorities for each of them. The view which most strongly commends itself to us is something like the following: In Christ, God gives us grace in the place of grace, that is, new grace to take the place of old grace as one might say. Fresh supplies of grace, abundant grace continually filling up and supplying all our need.

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This confession in our opinion is another link in the chain of prophecy. As we read it we were impressed that the great millionaire went further than the circumstances of the case required him to go. To put **Henry Ford's Confession** it in another way, we do not believe the editor of the *Independent*, Mr. Ford's paper, was either as foolish or as wicked as the confession of its proprietor would make him appear. We believe he had good grounds for publishing some of the things about the Jews which he did publish, and that whether Mr. Ford was aware of it or not, he, Mr. Ford, might have found corroborative evidence thereof had he looked for it. Indeed, the pressure brought to bear upon Mr. Ford to make his confession was in itself such corroborative evidence. This pressure came from the Jews all over the world, and in the face of it Mr. Ford was panic-stricken. He is one of the richest men in the world, and of course conscious of the power that money brings with it; but he was made to feel that the Jews have more money and hence more power

than he, and that in such a cause their money and their power can be quickly mobilized against an opponent, and with crushing consequences. His paper, the *Independent*, had been informing Mr. Ford, and Gentiles generally, on these lines right along, but he seemed to be playing with the fire without realizing it.

The prophetic significance here is this. The event affords a modern and outstanding example of the age-long antagonism between the Gentile and the Jew, which, according to the prophets of the Old and New Testaments, will increase in intensity as the Jews increase in wealth and influence. This antagonism will at length culminate in the battle of Armageddon, predicted in the sixteenth chapter of Revelation. The aggressors in that battle are the Gentile nations of the former Roman Empire, headed up under the Antichrist. The location is Palestine, and the objective the capture of Jerusalem from the Jews who will then inhabit and dominate it.

The outcome of that battle will be the Gentiles' Waterloo, but for the Jews also it will be as Christ said, the hour of Jacob's trouble, such as was not since the beginning of the age until then, no, nor ever shall be (Matt. 24:21). Those will be the days of divine vengeance (on both Gentile and Jew) that all things which are written may be fulfilled. After this they shall see the Son of man coming in a cloud, the Scriptures say, with power and great glory to set up His kingdom upon the earth (Luke 21:22, 27).

The prophets teach that the setting up of Christ's kingdom on the earth will be beneficial to the Jews, but also that the Gentiles need have no fear or suspicion of the Jews in that day. The antagonism will be removed, for Jehovah will thoroughly purge Israel or the Jewish nation of all their dross and take away all their alloy. Isaiah says that Jerusalem will be called the city of righteousness, the faithful city, in that day, for she shall be redeemed with judgment and they that return of her with righteousness (1:25-27).

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This great man leaves the world in no doubt as to his international policy. Neither does he leave it in any doubt as to his intention to personally carry out that policy during the **Mussolini's Latest** next ten or fifteen years, if his life is spared. He proposes an army of 5,000,000 men, a strong navy and an air force "whose roaring motors will drown all other sounds and whose shadows will hide the sun over

Italian soil." There will be a crucial point in European history somewhere between 1935 and 1940, he believes, and strange to say, his belief quite harmonizes with the teaching of not a few intelligent students of the prophetic Scriptures.

The cartoonist is right who said of Mussolini's program and prophecy, "This is a bit hard on the nerves." But it is our candid belief that those who are not looking for the Lord had better get their nerves ready for it, for it is certain to come. We are all hailing Charles Lindbergh as the great hero of the air, and he deserves it. But there is a "prince of the power of the air" greater than Lindbergh, who has a use for the results and the consequences of that young man's matchless courage and skill of which Mussolini's words are a faint adumbration. May all our readers be found worthy to escape from that hour of trial.

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We presume many of our readers saw a picture of this war vessel which appeared in the papers during the past summer.

We ourselves saw it in the **The British Cruiser "Hood"** *Literary Digest*, and confess to a silent shudder as we gazed upon it. It seemed to us the most terrible and devilish instrument of destruction which we had seen since the World War. Its tonnage, speed, and number and size of its guns, set us thinking first of the millions of dollars it must have cost the people of Great Britain, and yet the whole thing is to be scrapped in 1941! Then we thought of the terror of attack which inspired the construction of the monster, and then of the awful wickedness of the world which gave occasion for such terror.

Sometimes we have been criticized and rebuked for warning against a certain kind of pacifism and urging preparedness on the part of our nation, but an engine of war like the cruiser "Hood" seems to justify us. And if that were not enough, Great Britain's attitude and arguments at the recent Geneva Conference for limitation of armaments may be added.

Great Britain is not a bloodthirsty nation, and she has more reason to be tired of war than the United States. Therefore, if this cruiser symbolizes her knowledge and forecast of world conditions, are we not wise in turning a deaf ear to socialists, communists and other radicals in church, college and industry who are "boring from within" against our national defense?

This is simply a question of our earthly citizenship. Our heavenly citizenship is another matter.

Professor J. Gresham Machen, D.D., Declines the Presidency of Bryan University

THE following letter was published in *The Presbyterian* of July 7, too late for copying in our last issue. We feel assured however, that not a few of our readers who may not have seen it elsewhere, will be gratified at its republication here.—Editors.

June 25, 1927.

"F. E. Robinson, Esq.,
President of the Bryan University Memorial Association.

"Dear Sir:

"On my return from a lecture trip in Great Britain, Mr. Lockhart has conveyed to me the question of the Bryan University Memorial Association as to whether I could consider accepting the presidency of the university.

"In reply, I desire above all to say how very great is my appreciation of the honor which has thus been conferred upon me. Particularly at the present moment, when I have just been subjected by the General Assembly of the church to which I belong to a most extraordinary indignity, it is profoundly encouraging to me to know that there are those who do not acquiesce in such a low estimate of my services and of my character. In these days of widespread defection from the Christian faith, I rejoice with all my heart in the warmth of Christian fellowship that unites me with those who, like you, love the gospel of the Lord Jesus Christ, and are willing to bear the reproach to which a frank acceptance of the gospel subjects them in the presence of a hostile world.

"At the same time, though to my very great regret, I am obliged to say that I should be unable to accept the important position to which your suggestion refers.

"In the first place, I do not feel that just at the present moment I can honorably leave my present position. Princeton Theological Seminary is an institution which for a hundred years, and never more successfully than now, has been defending and propagating the gospel of Christ. It is now passing through a great crisis. If the re-organization favored by the General Assembly which has just met at San Francisco is finally adopted next year—if the proposed abrogation of the whole constitution of the seminary and the proposed dissolution of the present board of directors is finally carried out; if, in other words, the control of the seminary passes into entirely different hands—then Princeton Theological Seminary, as it has been so long and so honorably known, will be dead, and we shall have at Princeton a new institution of a radically different type.

"But meanwhile—during this coming year—the seminary is still genuinely and consistently evangelical. And it is by no means certain that the work of destruction will really be authorized next May. The report of the committee that dealt with the subject this year was adopted only because of the gross misrepresenta-

tions of fact that the report contained, and it is quite possible that the true facts may still become generally known and that the sense of fair play which, we hope, is still possessed by the rank and file of our Presbyterian church may make itself felt, so that the right of thorough-going conservatives in the Presbyterian church to have at least one seminary that clearly and unequivocally represents their view may still be recognized and Princeton may still be saved. Meanwhile—until this issue is decided—I do not think it would be right for me to desert my colleagues here or to desert the institution that I so dearly love.

"In the second place, I doubt very seriously my fitness for an administrative position like that which you have done me the honor of connecting with my name. My previous efforts, to say nothing of their imperfections even in their own sphere, have been of an entirely different kind. The very importance of the position which you are seeking to fill makes me question very seriously, to say the least, whether I am at all fitted to be its occupant.

"In the third place, I am somewhat loath, for the present at least, to relinquish my connection with distinctively Presbyterian work. I have the warmest sympathy, indeed, with interdenominational efforts of various kinds; I have frequently entered into such efforts on my own part; and I understand fully that the real attack is not directed against those points wherein Calvinism differs from other systems of evangelical belief, and is not directed even against those points wherein Protestantism differs from the Roman Catholic church, but that it is directed against the points wherein the Christian religion—Protestant and Catholic—differs from a radically different type of belief and of life. That radically different type of belief and of life is found today in all the larger ecclesiastical bodies; and in the presence of such a common enemy, those who unfeignedly believe in the gospel of Jesus Christ are drawn into a new warmth of fellowship and a new zeal for common service. Nevertheless, thoroughly consistent Christianity, to my mind, is found only in the Reformed or Calvinistic faith; and consistent Christianity, I think, is the Christianity easiest to defend. Hence I never call myself a 'fundamentalist.' There is indeed, no inherent objection to the term; and if the disjunction is between Fundamentalism and Modernism, then I am willing to call myself a fundamentalist of the most pronounced type.

"But after all, what I prefer to call myself is not a 'fundamentalist,' but a 'Calvinist'—that is, an adherent of the Reformed faith. As such, I regard myself as standing in the great central current of the church's life—the current which flows down from the Word of God through Augustine and Calvin, and

which has found noteworthy expression in America in the great tradition represented by Charles Hodge and Benjamin Breckenridge Warfield and the other representatives of the 'Princeton School.' I have the warmest sympathy with other evangelical churches, and a keen sense of agreement with them about those Christian convictions which are today being most insistently assailed; but, for the present at least, I think I can best serve my fellow-Christians—even those who belong to ecclesiastical bodies different from my own—by continuing to be identified, very specifically, with the Presbyterian church.

"Finally, however, let me say how warm is my sympathy with you in the noteworthy educational effort in which you are engaged. Very amazing to me is the complacency with which many persons contemplate the educational conditions that prevail at the present time. As a matter of fact, we have fallen, I think, into a most deplorable and most alarming intellectual decline. I do not, indeed, under-estimate the achievements of modern science in the material realm; and the Christian man should never commit the serious error of belittling those achievements. This is God's world, and those who penetrate into its secrets are students of God's works and benefactors of their fellow-men. But such material advances have gone hand in hand with an intellectual decadence in many spheres—an intellectual decadence which is now threatening to engulf all of human life.

"I do not see how anyone can contemplate present-day educational conditions without seeing that something is radically wrong. And about one thing that is wrong—indeed by far the most important thing—there can be no doubt. It is found in the widespread ignorance of the Christian religion as that religion is founded upon the Word of God. If, indeed, the Christian religion were not true, I should not desire to see it continued on the earth, no matter what benefits its continuance might bring. But then, as a matter of fact, I hold that it is true; and I do not believe that there can be any truly comprehensive science that does not take account of the solid facts upon which the Christian religion is based. Hence I sympathize fully with your desire to promote an education that shall be genuinely Christian. And I pray that those who, like you, wherever they may be, cherish such a desire, may not be discouraged by the opposition of the world. You represent a cause which cannot ultimately fail. And even now, despite all the forces of unbelief, despite hostile actions even of the organized church, the gospel of Jesus Christ still shines out from the Word of God and is still enshrined in Christian hearts.

"Very truly yours,

(Signed) "J. Gresham Machen."

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