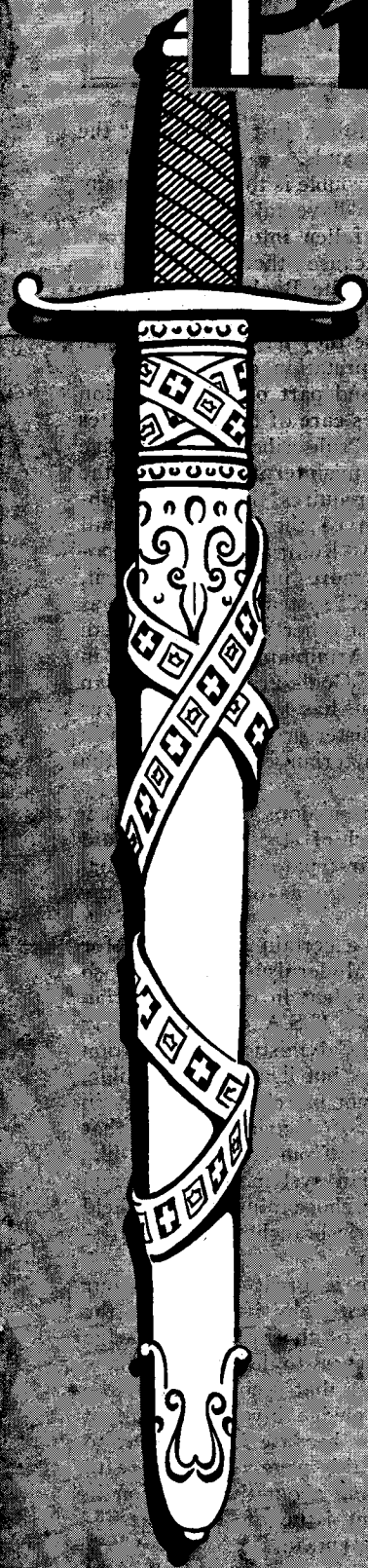


November 18, 1935

The Presbyterian Guardian



THE WORD OF THE SPIRIT WHICH IS THE WORD OF GOD

ATHANASIUS CONTRA MUNDUM

They call me hasty, of opinion proud,
Untaught to bend a stubborn will.
Ah! little dreams the shallow-hearted crowd
What thoughts this bosom fill.
What loneliness this outer strength doth hide,
What longing lies beneath this calm
For human sympathy, so long denied,
Our earth's divinest balm.

But, more than sympathy the Truth I prize.
Above my friendships hold I God.
And stricken be these feet ere they despise
The path their maker trod.
So let my banner be again unfurled,
Again its cheerless motto seen:
"The world against me? I against the world!"
Judge Thou, dear Christ, between.

—Huntington.

**THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION**

The Changing Scene and the Unchanging Word

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.

"The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isa. 40:8.

The Purpose of the Covenant Union



Dr. Machen

THE constitution of the Presbyterian Constitutional Covenant Union contains three principal articles in which the purpose and character of the Union is set forth. These are articles II,

III and IV.

Article II sets forth the occasion for the forming of the Union. The occasion is the increasing dominance of Modernism in the Presbyterian Church in the U.S.A.

Article III sets forth the purpose of the Union. The purpose is to maintain the Constitution of the Presbyterian Church in the U.S.A. against the assaults of Modernism.

Article IV contains the pledge or "covenant" to be subscribed to by those who are members of the Union. The pledge obligates the members of the Union to maintain a true Presbyterian Church, either by reform of the Presbyterian Church in the U.S.A., or, failing that, by continuing the true succession of that Church separately from the existing Modernist-indifferentist organization.

Just now I want to say a few words about Article III, setting forth the purpose of the Covenant Union.

That article states that the purpose of the Union is to defend (1) the Bible, (2) the Reformed Faith as being the system of doctrine taught in the Bible, and (3) the Presbyterian principles of church government as being the principles of church government taught in the Bible.

These three parts of the purpose of the Covenant Union are closely related. You cannot really fulfill one of them if you do not also fulfill the others.

All three of them, it will be observed, are included in that defence and maintenance of the Constitution of the Presbyterian Church in the

U.S.A. for which the Covenant Union exists.

In the Constitution of the Presbyterian Church in the U.S.A., a formulation very similar indeed to this article of the constitution of the Covenant Union occurs in the ordination pledge required of all who shall be ministers or elders or deacons. That ordination pledge, exactly like this article of the constitution of the Covenant Union, obligates those who subscribe to it to maintain (1) the Bible, (2) the Confession of Faith of the Presbyterian Church in the U.S.A. as containing the system of doctrine taught in the Bible, and (3) the Presbyterian form of church government.

Let us take just a look at the first two paragraphs of that ordination pledge—if we may now confine our attention to them, leaving the (very important) matter of church government to future discussion.

Those two first paragraphs of the ordination pledge read as follows:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

The former of these two paragraphs requires the prospective ministers and elders and deacons to believe that the Bible is the Word of God, the only infallible rule of faith and practice. Surely the meaning of that is not at all obscure. The paragraph simply means that those who take the pledge regard the Bible as absolutely true in matters of fact (the only infallible rule of faith) and completely authoritative in its commands (the only infallible rule of practice).

Very well, then. All honest subscribers to that pledge are obligated, when they find that the Bible really teaches anything, just to take what the Bible teaches as true; and when they find that the Bible really com-

mands anything, just to do what the Bible commands.

But the trouble is that a great many people who have taken the Bible as true have fallen into serious errors. Why? Because there is anything wrong with the Book that they have taken as their authority? Not at all. But because they have been wrong in their interpretation of the Book.

The second part of the ordination pledge takes care of that. It obligates those who subscribe to the pledge to avoid misinterpretation of the Bible. It requires that in their interpretation of the Bible they shall hold to the "Reformed" or, as opponents are more inclined to call it, "Calvinistic" system of doctrine as over against other systems. No man who is an Arminian, for example, in his view of God's grace and the plan of salvation, has any right whatever to be a minister or elder or deacon in the Presbyterian Church in the U.S.A.

In the discussions of the past few years, the chief stress has been laid upon the first paragraph of the ordination pledge as over against the second.

There is a certain justification for that. The Modernism that is now so largely prevalent in the Presbyterian Church in the U.S.A. does not merely attack the Calvinistic interpretation of the Bible, but it attacks the Bible. It attacks not merely those things in our system of doctrine wherein that system differs from other systems like the Arminian system, but also, and particularly, those things that are held by all historic branches of the Christian Church.

Yet there is great danger to our Christian testimony if we forget the second part of the ordination pledge in our eagerness to defend the first.

What does that second part of the ordination pledge involve? I cannot tell you now because I have come to the end of this page. But I hope to say something about that question in a subsequent issue of THE PRESBYTERIAN GUARDIAN.

EDITORIAL

THANKFUL?

WE SPELL it "T-H-A-N-K-S-G-I-V-I-N-G" but we pronounce it "Turkey." That is one way of describing what has happened to America. Of course, no one objects to turkey for dinner—only to the annual gorging of the stomach that has taken the place of gratitude and praise to Almighty God for His goodness. Our ancestors prayed heartily and ate moderately. We have reversed their example. If America's professing Christians would set aside the day as a day of fasting, penitence and prayer for the nation, no one could predict what profound changes might follow. That there is no likelihood of their setting aside that or any other day for those purposes is nothing less than pure tragedy.

THE BARNHOUSE REPORT

APPPEARANCE of the "Barnhouse Report" is an event of importance but not an event of the first importance. The report is a combination of fact and opinion. Each element may be taken for what it is worth.

The facts adduced are apparently established by evidence. They show nothing startlingly new, but strongly confirm what had already been abundantly established by competent and uncontrovertible evidence, namely, that Modernism has radically affected the foreign missionary enterprise of the Presbyterian Church in the U.S.A. The opinions Dr. Barnhouse expresses concerning what should be done in view of all the facts are strictly his own. Most people who have read the report seem to feel that where the facts are strong, the conclusion is weak. The usual evaluation of the report, strikingly the same from many different persons who have not heretofore been pro-Independent Board at all is "Dr. Barnhouse's Report is the best argument for the Independent Board I have ever read." So far as public reaction can yet be gauged, most of those who accept the facts in the report think the conclusions woefully weak, while those who resent the facts reject the conclusions also. Dr. Barnhouse is probably more alone in his conclusions than he may realize. It would be a source of true gratitude to God if Dr. Barnhouse would stop attempting both to rouse and quiet the church in the same gesture, and take his place by the side of those who believe that actions and not mere gestures are necessary in this crisis. If anything were needed to convince him that this is so, the reception he received from the official Board in New

York ought to have done it. That Board seems to have outdone the Hapsburgs. The Hapsburgs "never learned anything, never forgot anything." In addition to these the official Board never admits anything.

Dr. Barnhouse, once prosecuted for his courageous stand against Modernism, is singularly out of character as an advocate of officialdom. He really belongs with those who acknowledge the Word of God rather than the word of man. We venture to predict that he will never find peace under a Modernist absolutism.

ATHANASIOUS CONTRA MUNDUM

SOMETIMES, when the days seem darkened, when friends we have trusted fail us, when God's cause seems unpopular, when we turn our thoughts inward and see there only dismal failure and sin, we are tempted to lose courage, to retreat from life's battles. "Give me a little peace" cries the soul, "away from the malice, misrepresentation and jangling of men."

But the soldier cannot withdraw to nurse bruises or to listen to the birds far away from the battlefield where the Lord's truth is being attacked and defended. There is more to being a Christian soldier than wearing the uniform. The great poem found on the cover of this issue, furnishes an inspiring illustration of this. It is related that at one time Athanasius, the great champion of orthodoxy of the fourth century, felt completely alone. In his banishment in Gaul his friends came to him: "It is no use, Athanasius. The whole Church is against you. The empire is against you. Be reasonable—do not prolong a hopeless fight. Athanasius the *world* is against you!"

The great Bishop turned and said quietly, "The world against me? Then I am against the world."

The battle continued. That one faithful man in God's providence reversed the current of his age and saved the Church from the Arian heresy. Suppose he had yielded, yielded as he was tempted to yield to the overwhelming majority? Suppose.

THE PRIZE LETTERS

THE three winning letters in our Prize Letter Contest are published in the next pages. Selection was difficult because the GUARDIAN office received many times the expected number of letters. No one of any of the prize winning letters has every stress-deserving element in it. Other judges might well choose a different set of letters as best. We thank all those who sent in letters. Later contests will furnish new opportunities.

Prize Contest Letters

"My Ideal Pastor" (First Prize)

HE WOULD be first of all, a joyous herald of the Lord Jesus Christ, an ambassador of the King of Kings, and deeply sensible of the honor and the responsibility of being put in trust with the Gospel. With unquestioning loyalty to his sovereign Lord and to the Bible which constitutes his credentials and his message, he would proclaim the good news of salvation to a needy and sinful world. To him, the Saviour of men would be none other than God the Son who from all eternity was the voluntary substitute to be offered up to God for the sins of the world.

This pastor would be a man of prayer, resorting often to the secret place for communion with God, there to gather to his soul the benisons deriving from the intimacy of spirit with Spirit, a calm and a poise to fit him for life's exactions.

After much prayerful study of the Word he will ascend his pulpit to expound the eternal verities. He will teach his people the great doctrines of the Christian Faith, so that no aftermath of unbelief shall move them from the truths of God. He will iterate and reiterate the responsibility which rests upon every Christian for the spread of the Gospel. He will show his people that the best means for raising money for the Church "is a consecrated hand in its own pocket."

He will be more concerned for the souls of young people than for their amusement; more diligent to win them to Christ than to coach them in amateur theatricals; more at pains to introduce them to the sanctities and the splendors of the Scriptures than to entertain them at his Sunday evening services by reviewing current novels.

Moreover, he will revive an obsolescent custom of instructing parents as to their Christian responsibilities toward their children. From the rich store of scriptural counsel on that head, he will both admonish and warn. All who go out from his presence, go out the wiser for having had the Scriptures opened to them.

This pastor having preached the message he was bidden to preach, will leave to the individual conscience all

PRIZE WINNERS

Subject: My Ideal Pastor

First Prize: Ida E. Skinner, Mt. Kisco, N. Y.

Second Prize: D. Veltman, Holland, Mich.

Third Prize: Mrs. E. J. Voskiul, Cedar Grove, Wis.

Subject: My Ideal Local Church

First Prize: Minnie S. Evans, Arlington, Kansas.

Second Prize: Gertrude Vickers, Upper Darby, Pa.

Third Prize: Rachel Foster, Washington, D. C.

Subject: My Ideal Church

First Prize: Robert L. Atwell, Harrisville, Pa.

Second Prize: Minnie S. Evans, Arlington, Kansas.

Third Prize: Mrs. W. C. Opfer, Clay Center, Kansas.

matters of politics, economics, social reform and like concerns.

He will cultivate an understanding sympathy toward his parishioners; and when he stands over their dead he will not mock them with the vague speculations of men, but will undergird their anguish with the mighty promises of God, which alone give assurance to the bereaved.

And if in his loyalty to the Son and to the Word he shall enlist the antagonism of men who no longer hold the faith in its purity, and who hale him before judges to be condemned unheard, even casting him out of their fellowship, yet will he stand upon his watch, knowing assuredly that he still belongs to *The Church which is His Body*, from which neither the wrath of men nor of devils can dismember him.

"My Ideal Local Church" (First Prize)

THIS village church is the soul and centre of a country community. Children of the covenant, with their parents, occupy the family pew.

Its pastor is the cherished friend of all, and any child would grieve to miss

his sermon or his hand-clasp at its close. As hosts with the pastor in this house is the session and board of deacons—a welcoming, friendly group—every one of them true to the pattern given to Timothy and Titus. A joy and support to the pastor, a benediction to the community.

"Praise" means the whole congregation singing with grace in their hearts unto the Lord.

Prayer makes God seem very near, and with open Bibles the people follow the reading of His Word. In this whole company no one doubts that the whole Bible is the inspired Word of God and its authority supreme.

Worship by offerings is a joyous service. Systematic benevolence is a rule of life and "laying aside as God hath prospered" makes "hilarious" givers of young and old. The sermons declare "the whole counsel of God"—"Redemption through His blood, and the remission of sins." Saint and sinner, young and old, find their portion and are fed.

Folks linger a little for the exchange of greetings. The tie that binds is strong, and outsiders remark, "How those people love each other."

The hush of the Sabbath follows them home. The hours are spent in the comradeship of sacred things. Family study of the Sunday School lesson, reciting Scripture verses and the Catechism, reading the church papers and singing sacred songs. Thus family ties are strengthened and memories beautiful are builded.

The mid-week meeting is regarded as an appointment with the Lord. This hour, sacred to Him, cannot be diverted to other uses without serious loss. There the interests of Christ's kingdom are talked over with Him. In it is invested their hearts, their gold and their household treasures. For it they must offer the incense of prayer continually, and they do.

Denominational and missionary literature are widely read in this community. Its people are awake to what is happening in the church at large. Constant use of the Scripture in family worship and in private reading enlightens the mind and clarifies the judgment, so that their opinions on moral issues are valuable.

The membership of this church

does not increase rapidly. True, the baptized children are early gathered in and outsiders are frequently attracted to its fellowship, but the rural church is continually giving of its life to feed other churches. Mission fields, the ministry, the professions, the city churches are all recruited from its ranks. Letters of dismissal are frequently given its members, but the loss is cheerfully borne, for they are worthy. Within the walls of this church they have witnessed a good confession. Nobly have they responded to its teachings. Some of them carry in their hands Bibles showing that the Shorter Catechism is in their memories. They go forth grounded in the faith and followed by the prayers of the Church they love. Rejoice then, O little Church! Your influence goes forth in streams that gladden the earth. "Thy service and patience and charity are known unto God" and approved.

"My Ideal Church" (First Prize)

THE Church is the Communion of believer with Christ and with each other. Its origin is not in the will of man but in the will of Christ. It is the only organization in the whole world which Christ claims as His own (Matt. 16:18). The ideal Church, therefore, is the one which maintains the "Crown rights of King Jesus in His Church." This is best done by carrying out the principles of the Reformation in all their implications. Both in matters of doctrine and Church Government the formal principle is the sole authority of the Word of God, while the material principle, in all points of Church Government is the absolute Headship of Christ.

These principles would produce a truly *Presbyterian* Church. Such a Church would recognize that Christ governs His Church directly. He has not transferred His authority to others but rules by His Word and Spirit. All government of the Church should therefore be in strict accord with the Bible and executed under the guidance of the Spirit. At the same time it is to be recognized that Christ is pleased to rule through the instrumentality of men. These fall into three groups corresponding to the threefold office of Christ: ministers, who perform the prophetic office of teaching; ruling elders, who perform the kingly office

of ruling; deacons, who perform the priestly office of caring for the poor (see Heb. 2:7). It is to be noted that these men are to be carefully selected as of sound doctrine and holy life (I Tim. 3:1; Titus 1:7): These are all *primarily* the officers of Christ rather than of the congregation. It follows that the authority of the Church militant, while real, is secondary, ministerial and spiritual.

The members of such a Church realize that they are members, not because of their own volition, but because Christ has called them by the effectual working of His Spirit in their hearts. Proper care should be taken that only those who make an intelligent profession, supported by consistent lives, be admitted to active membership. In keeping with the teaching of the Covenant the children of believers must be considered as members of the Church and be dealt with accordingly.

The sole duty of the Church is obedience to her Lord. His great

commission (Matt. 28:18-20) entails the pure preaching of His Gospel to all people and the administration of the sacraments according to His institution (see Calvin's *Ins.* IV-9-1). This must result in the conversion of sinners and the edification of saints. In order that this may be accomplished, strict discipline (Matt. 18:15-17) is essential (see Calvin's *Ins.* IV-12). The *primary* object of such discipline is always the honor of the Lord.

The ideal church, as an organization, is completely separated from the state (Matt. 22:21). At the same time, as an organism, she will claim the world as her sphere and her members will bend all their energies to bringing all relationships—political, social and economic, as well as purely spiritual—under the sovereignty of the King of Kings.

In doctrine, Reformed; in government, Presbyterian. Such a Church must have the blessing of God. *Soli Deo sit laus, honor et gloria.*

The Doctrinal Issue in Philadelphia

Statement of Philadelphia Group to Assembly's Commission.

THE following statement, in behalf of a group of conservatives in the Presbytery of Philadelphia, was tendered on October 1st to the Special Commission of the 147th General Assembly named to "visit" the Presbyteries of Philadelphia and Chester. The Commission refused even to receive the paper because the one who presented it declined to promise secrecy as asked by the Commission. It sets forth the doctrinal issue in the Presbytery, and is of composite authorship.

To the Special Commission:

On behalf of myself and other members of the Presbytery of Philadelphia I desire to make the following statement to the Commission.

No one can possibly deny that this Presbytery of Philadelphia, mother of all the Presbyteries of the church, has in the last decade or more been an arena of conflict and a scene of turmoil. The questions which your Commission is called upon to answer are, we understand, two: (1) What

is the underlying cause of this turmoil and conflict? (2) What remedies can be applied that will cause it to cease? We would suggest the following as the answer to these two basic questions:

(1) The issues which divide this Presbytery are not trivial but run deep into the very core and substance of all thought and action. Only the very dullest are unaware of the fact that in the whole world today, and in the whole of the visible church throughout that world, there is a mighty and irrepressible conflict between two great world-views. These conflicts may go under different names in different places, or in different branches of the universal church. Fundamentally, they are one. Christianity as it has been known and received since the time of the apostles is fighting for its very life against a religion superficially similar to it but in essence its complete antithesis. Sometimes this enemy with which the Christian faith is grappling is called simply "unbelief," sometimes it is called "Liberalism" or "Modernism." Our fathers called it simply "infidelity." In essence it is a com-

plete denial, not merely of details, but of the whole structure of the Christian faith.

This great conflict, whether we relish the fact or not, has cloven in two the thought of what we call Christendom. It is dividing our generation. It is dividing all thought, all churches that have life enough left to think. And because this enemy of the Christian faith uses Christian words and phrases, because thousands of its conscious and unconscious adherents are found within the visible church, it is no less, rather more, deadly. No man of intellectual integrity can gloss over the deep differences between these two hostile religions. They cannot both be true. And if Christianity is true, the other is unspeakable blasphemy.

Only a child could imagine that this great world conflict could go on, one of the greatest times of mental upheaval men have ever known, without its having a profound effect upon the Presbyterian Church in the U.S.A. We believe that any fair and impartial observer would readily agree that the great world-conflict outside the church has entered our beloved church and has had a deep divisive effect. This effect is inevitable. It is also inevitable that this conflict could not, in its very nature, be localized. It goes on wherever men think, wherever men have to decide what to preach, wherever men who love the Gospel are bound together with men who reject the Gospel for something else.

When this conflict appears, men who love the Gospel, who think of the Christian faith not as a temporary garment to clothe men's aspirations toward God, but as an effulgent, glorious, final, complete self-revelation of God and His redemptive plan wherein Christ died to satisfy Divine justice and reconcile us to God, have to make a choice. Either for the sake of temporary tranquillity they can hold that the church is large enough to contain and teach both Christianity and that which denies it, or else they can rise up and contend for the faith and against error with all the strength that God may graciously give them. The first course we believe to be an ignoble surrender of all that makes life dear to the Christian, and an affront to the holiness and grace of God. Hard though it may be to do it,

the second course is, we hold, the only honest and consistent course for men to follow who love the Gospel and the Redeemer of whom that Gospel tells, and who care for the fate of precious souls for whom the Saviour died. The honor of Christ and the protection of these souls from errors that bring them to eternal loss ought for all truly Christian men to be of such infinite moment that nothing a person might lose in the conflict, whether of reputation, worldly goods, friends, or even life itself, should be worth counting. Certainly a state of tranquillity, falsely called peace, may be the very tranquillity of a church that is surrendering to unbelief without a struggle. According to our Reformation standards a church cannot have "peace" unless it is at peace with God; that is, unless its doctrine and faith are pure. Purity and peace are not something separate, but are simply two ways of describing the total state of a church that is right with God. A church at peace with unbelief cannot at the same time be at peace with God.

The Presbytery of Philadelphia could not escape, and has not escaped, this irrepressible conflict. The great differences here all have roots in this profound doctrinal cleavage. For example, ten members of the Presbytery of Philadelphia are actually signers of the notorious modernist document, the "Auburn Affirmation," which relegates to the realm of the non-essential, doctrines at the very heart of the Christian faith, dear to the soul of every true believer. Another illustration of the effects of Modernism is found in the so-called "Mandate" of the 146th General Assembly against the Independent Board for Presbyterian Foreign Missions, which has occasioned much strife in this Presbytery. This action violates not only the Constitution, but the whole Protestant character of the church. It attempts to bind the conscience by virtue of its own authority, and makes disobedience to its commands an offense. It enthrones the word of man above the Word of God. We are now beginning to gather some of the bitter fruits of Modernism, and the end is not yet. Many other relevant facts could be cited. Our troubles are not local. They simply illustrate the so-called "modern temper" at one point of its impingement on the Christian temper. These

points of contact are found all over the world. They always lead to controversy, wherever those who hold the Gospel have any vitality. Conflict against Modernism is not a sign of spiritual weakness, but is essentially a sign of spiritual life, and men should praise God for it. It is not a sin to contend for the faith. The Bible commands it, no matter what the cost, what the loneliness, what the shame. If, in the face of unbelief, no matter what Christian phrases it uses, Christian men do not arise and contend for the honor of their Lord their professions of faith and love and loyalty to Him are only sounding brass and tinkling cymbal.

The conflicts in the Presbytery of Philadelphia, then, are not something to be deplored. The situation that makes them necessary, the presence of unbelief, is to be deplored, but not conflict against unbelief. All Christians should rejoice that there is enough vitality in the Presbytery of Philadelphia so that the advance of unbelief, in so many places quietly accepted without a battle, is opposed. Of this we are not ashamed, but do rejoice.

(2) What remedies can be applied?

The only true remedy is to remove the cause. The cause is the presence of unbelief. The Presbyterian Church in the U.S.A., the Presbytery of Philadelphia, can secure tranquillity if they are willing to pay the price. The price is simply the elimination from the church of unbelief, or "Modernism." Take away this intruder, and the church will again have a state that is both tranquillity and peace.

It has been suggested, indeed, that the matter might be settled by eliminating not Modernism, but its opposite. This would, it is true, bring the church to a state of outward tranquillity. But to do this would be to dispossess the true resident of the house and allow the trespasser in, to forsake the Gospel and allow unbelief to control a church that once had been Christian, to remove the diadem and take off the crown—not from any man merely, but from the brow of Jesus Christ, the true Church's only Head and King.

H. McALLISTER GRIFFITHS.

Oct. 1, 1935

Study Your Bible

By the REV. EDWARD J. YOUNG

AS WE turn to the first chapter of the Bible, let us ask God to prepare our hearts and minds for receiving the message which He has caused to be written therein. We cannot stress too strongly the need of genuine prayer for understanding the Bible. The Bible is God's Word: He is its Author, and He is the final Interpreter. Let the student, then, make it a habit to begin his study of the Bible with prayer.

* * *

Read the first chapter of Genesis. Our purpose in this first lesson is not to study the chapter in detail, but rather, to obtain a panoramic view of its teachings. The great, primary emphasis here is upon the fact that God is the Creator of all things. How could Moses, who wrote these words, know that God was the Creator of all? He could know it, only because God had revealed the fact to him. Have you ever stopped to think that Christianity is the only religion which *consistently* teaches that God is Almighty and that He is the Creator of all? Other religions sometimes call their god a creator, but they also say that their god was created or that he was dependent upon some other god or force.

It is precisely at this first verse that Christianity parts company from all other religions and philosophies. Note how Moses stresses the fact that God is the Creator! He uses the word "God" thirty-two times in this chapter, and there are only five verses in which the word does not occur. Note, too, how the creative activity of God is stressed; it is said that God *created, said, saw, divided, called, made, set, and blessed*. Finally, we are told that God made everything good. The Divine approval rested upon the finished work of creation.

As you read this chapter, you will discover that we are not told how God created. The stress, rather, lies upon the fact that it is God Who created. There are, however, some things which we shall do well to note.

(This page consists of extracts from the volume by Mr. Young, entitled "Study Your Bible," published by the Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price, 75c.)

The creating activity of God is divided into six periods of time, called days. In each one of these days, God speaks or commands and by reason of this command, something is produced. Thus, in the first day, God gives the command, "Let there be light," and this command is fulfilled, "And there was light." These commands of God are called "fiats." The creation story is told in terms of a fiat and its fulfillment. The inspired commentary upon the method of creation is Psalm 33:9 which says, "He spake, and it was done; He commanded, and it stood fast."

It would be well to keep in mind the fact that this chapter is in harmony with true science. There NEVER has been discovered anything which has disproved the statements of the first chapter of Genesis. We may well ask how Moses could have written with such perfect accuracy if he had not been inspired of God.

There are Babylonian creation stories which were once believed to be the source from which this chapter was derived. But very few hold to

such a view today. The Babylonian myths are grotesquely polytheistic, and present a striking contrast to the supreme and stately simplicity of the Divine account of creation in Genesis one. This simplicity is not marred by the introduction of any myths, nor is there the faintest trace of the deification of the sun, moon, or stars. One is tempted to ask, "How could Moses, who lived in the midst of superstitious and idolatrous people, have kept this chapter so completely free from any taint of polytheism?" There can be but one answer, Moses was inspired of God.

EXERCISES

1. Upon what fact does this chapter place its primary emphasis?
2. How many times is the word "God" used in the chapter?
3. What are some of the activities which are ascribed to God in this chapter?
4. Does this chapter tell in great detail HOW God created?
5. Into how many periods of time is the creating activity of God divided, and what are these periods called?
6. What is meant by "fiat"?
7. How many fiats appear in Genesis one?
8. Is the fulfillment of each of these fiats related?
9. Is there any phrase in this chapter which would suggest that God was satisfied with what He had created?
10. Divide a sheet of paper into six sections, each of which is to represent one of the "days" mentioned in Genesis one. Label these sections, 1st day, 2nd day, etc. In the first day write those things which the Bible says occurred in the first day. Do the same with each of the remaining five days.
11. Using the chart which you have just made, do you notice any resemblance or similarity between day one and day four? Between day two and day five? Between day three and day six?

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The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

NOT many months ago in a little town in Pennsylvania a Bible conference was being held. Four times a day one hundred young people as they heard the message of God felt themselves transported somehow to the place called Calvary, where they sat at the foot of the cross looking up into the face of their crucified Lord, thrilled to realize as never before how greatly Jesus must have loved them.

In the same town a woman lay dying, and as the young people rejoiced in their crucified, risen Lord, the heart of that One who had said "Other sheep I have; them also I must bring" was longing for the salvation of the lonely, suffering woman in the little shack on the roadside. *He* sent the news, *He* opened up the way, and one afternoon three or four of us left the conference grounds and set out to take the story of the living Saviour into that house of death.

What sorrow and pain and misery we found! Our own hearts felt something of the compassion of our Christ as we talked with this one who was without a Saviour, without even the faintest ray of hope in the world—this one who through fear of death had been all her lifetime subject to bondage.

We read to her from the tenth chapter of John's Gospel, pointing out how the Lord Jesus said: "I am the door; by Me if any man enter in he shall be saved." We told her how *He* could be the door of the fold because *He* was first the Shepherd—the Good Shepherd, who laid down His life for the sheep. Our own hearts, filled with a fresh vision of the wonder and the power of the cross, overflowed with praise as we led her to that place more precious than all others to our souls—the place called Calvary.

She had no word of assurance for us as we left, but she urged us with a note of pleading in her voice to come again quickly, lest she be gone when

we come. For four days we came to her each afternoon. Four times we came to tell the Gospel story, taking care to make plain the way of salvation, lest her mind, weakened by long suffering, should fail to understand it.

On the third day we turned to the Psalm of Psalms. "The Lord is my Shepherd; I shall not want. He leadeth me . . ." She seemed to be puzzled as we read, and scarcely took her eyes from the one who spoke the words. Must it not have seemed almost too wonderful to be real? . . . "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me . . ." The hunted, haunted expression left her face, and there was a look of strange, new courage in her eyes. But still she said nothing.

So the next day we asked our Father for a sign—a sure sign by which we might know beyond a shadow of doubt that our Saviour had become her Saviour too.

What a glorious Book is God's Word! We praised our Lord for it more than ever that day as we opened to the fourteenth chapter of John's Gospel. Such an old, familiar passage—yet never had it been so fraught with wondrous meaning. "Let not your heart be troubled. Believe in God, believe also in Me. In my Father's house are many mansions." (How wonderful to speak of the mansions of Glory in that barren little shack, that place of poverty and tears!). . . . "If it were not so I would have told you. I go to prepare a place . . . for you. . . ."

The sufferer stirred, and looked from one face to another as though she would seek out the truth. "For me? Did *He* say for me?"

No need to hesitate here! "For you, of course. *He died for you!*" We had asked for a sign, and like a flash it came, as unmistakable as though it were a voice from heaven. That drawn, pale face lighted up with such a radiance of joy that the question in our hearts was settled forever, and we knew that moment that this one who

had been without God and without hope had seen her Lord, and was ready to depart and be with Christ, which is far better.

What a glorious message God has given us—what a living, life-giving message! So long as we tell it forth just as it is, without attempting to revise or improve upon the Way as it is made plain in the Scriptures, we have the sure promise that it will be used as the dynamite of God unto salvation. But the moment that men begin to touch it up—to make it a bit more "modern"—it loses all its supernatural power and becomes a poor empty, human thing which may flatter men but which can never save them.

God's message of salvation is the most precious earthly heritage of His people. No other gift cost God what this message cost Him. To make the moon and the stars *He* had but to stretch forth His fingers. To create a world *He* had but to speak the Word. But to bring to us that story apart from which there is no hope for any man cost God the life-blood of the One who is dearer to Him than all eternity.

And this precious gift God has entrusted to us—to tell it forth, and to guard it with our very lives. Hence the Independent Board and the Covenant Union. Hence the uncompromising stand of these servants of Christ who are being rejected in the church today because they are determined to send forth, not the vain speculations of men, but only that glorious Gospel of which God has made them stewards.

You and I as young Christians have our own responsibility in all this. Youth does not exempt us from the stewardship of the Gospel! We too are to guard it as God's priceless gift; we too are to give it to lost sinners—to those who long for it, and to those who in their blindness despise it. This is our great commission, and as we are tempted to burn up our energy and time on things outside His will may God help us to remember that our lives are not our own, for we have been bought with a price!

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Romans 4:20.



Mr. Freeman

THESE words are spoken by the Apostle of Abraham. Nowhere are they verified so much as when God commanded Abraham to offer up Isaac, his only beloved son. This was the hardest test yet for the Friend of God. Think what God called Abraham to do. God demanded an act of obedience which seemed to do violence to all of Abraham's natural affections. Nothing, not even the closest ties must keep a child of God from doing what God has plainly commanded in His Word. Did not the Lord Jesus

Christ say, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me?"

Some wise member of Abraham's household might have cautioned him not to render all the promises of God futile by killing the son of promise. If Abraham would do this thing how could God bless the world? To all earthly calculations it seemed just so. Yet it was to a course of action which to all appearances would destroy his future usefulness that Abraham was called.

God still calls men to actions which seem to jeopardize their highest hopes. Men are heard to plead for remaining in a corrupt church because they have obtained an influence in its midst. Should they follow their conscience and be true to God they might lose their position of honor and respect.

But what true servants of God can

claim exemption from any command of God on any ground whatsoever? Are they not bound to lose all their supposed influence and renounce their apparent place of honor sooner than disobey God? They are as much bound to do so as Abraham was to offer up Isaac, in whom all the promises of God were centered.

How often do men try to fulfill God's promises? Yet God has not entrusted that to men. Is not that God's work alone? Men must not do the least wrong to produce a good. No work is good in God's sight which needs an evil course to accomplish it.

Faith must answer all politic suggestions with an abiding assurance that what God ordains can never in its ultimate issue produce anything but good. Blessings come only upon obedience.

Abraham did not stagger. God does not want a hesitating obedience. Conscience grows hard with halting between two opinions. When God's command is no longer felt to be a duty conscience is well nigh dead. Men's feelings are not of God when they dull the edge of the sword of heavenly obligations.

Even prayer is out of place if this exercise keeps men from doing God's bidding immediately. Prayer was never meant to frustrate God's revealed will. God's gift of prayer through which He accomplishes His mighty purposes must never be used as a cloak for unbelief. Abraham does not seek further guidance from God, but without a murmur he sternly and resolutely obeys. He found no excuse for drawing back.

Is not this obedience of Abraham the exhibition of faith? Does faith mean anything without such obedience? Brethren, our faith must be brought to this or it is not worth having. The only necessity to us is to obey the command of God even though it should bring shame, the hatred of the world and death itself.

The grace of God is confirmed to them who prove their fidelity by obeying Him at all risks. The quickest and easiest road to full assurance of salvation is perfect obedience. Was Abraham first in trial? So was he first in blessing.

"Lord, give me such a faith as this, And then, whate'er may come, I taste e'en now the hallowed bliss Of an eternal home."



Goat Food?

By PHIL SAINT

The Sunday School Lessons

By the REV. GERARD H. SNELL

December 22. Christmas Lesson. Matthew 2:1-12.



Mr. Snell

IT IS an old question, but it is one that cannot be repeated too often. It is the first question that Christmas brings to mind, namely, Why did the Lord Jesus come?

Jesus tells why He came in a series of statements, each beginning with "I came" or "I am come." These statements are not only illuminating when considered together, but obtain additional significance in the light of the Christmas story.

Notice, first, that Jesus *came*. He was not simply born. His coming into this world was not an origin, but a transition. He did not come from nothing, but was pre-existent as the Lord of glory. How this stirs the heart. There is power to the Gospel if Christ was God incarnate. The Virgin Birth is to be supposed if Jesus "came." Only if Jesus "came" can He speak with authority of the things of God and heaven; only if He "came" is He my sufficient Savior; only if He "came" once, will He come again.

He came not to destroy but to fulfill the law. Jesus was perfect from infancy to adulthood. He came deliberately for this purpose. He came to love God with all His heart, soul, strength, and might, and His neighbor as Himself. Though tempted in all points like as we are, being fully man, He achieved His purpose, and mirrored in Himself the holy perfection God requires of all created in His image.

He came not to send peace but a sword. Herod quaked, and innocent babes were slain at His coming. Oh the conflict, the agony, the wrongs, the blood shed because Jesus came. He pitted the might of meekness against the power of violence, truth against falsehood and error, purity

against the corrupt human heart, and the power of the Gospel against the power of human wisdom. Ever will there be this conflict until Jesus comes, and just as surely must Christians rejoice in the privilege of witnessing at a cost.

He came not to be ministered unto, but to minister, and to give His life a ransom for many. The concept of the Lord of glory serving staggers the mind. He alone is worthy to be served. Yet He came as a servant. The explanation is that He loved to the uttermost. The weakness and helplessness of babyhood with its voluntary emptying of the attributes of Deity—ought not Christmas humble each of us to the depths? A cruel death as the ransom price paid, that believers might receive redemption, was the completion and climax of this life of perfect ministering.

A dozen other such statements in the Gospels are well worth prayerful study. Let Christmas recall to mind the holy and eternal purposes of the Lord Jesus, and let it purify and reconsecrate the heart to Him who came from the ivory palaces to bear the sin and woe of humanity.

December 29. Significance of the Exile and Restoration. Review.

There are two objectives in a review, first to learn and memorize as much as possible of the dates and events of the preceding lessons. Secondly, to get thereby a bird's eye view of the ground covered. The drudgery of the former is more than compensated by the pleasure of the latter.

A teacher will be an inspiration to his class, whether they are adults or children, if he teaches the review lesson without a quarterly or other materials in his hand. Let him learn thoroughly the data and events of the quarter. As he shows his mastery over the materials sluggish minds will awake. A rapid give and take

drill between teacher and pupils will transform an otherwise dull lesson to a lively and profitable period.

With details mastered, the bird's eye view flashes with beauty and power over the mind.

Two centuries of crowded history pass in review. Can teacher or pupil picture the armies of Nebuchadnezzar; retreating Egypt; idolatrous, rebellious Jerusalem besieged, vanquished, sacked to the ground; the exile; life in Babylonia; the return; the building of homes, temple and finally the walls?

Some of Israel's greatest men pass before the student's eyes. Can he summarize in one word his impression of Jeremiah, Daniel, Ezekiel, Cyrus the Persian, Haggai, Zechariah, Ezra and Nehemiah?

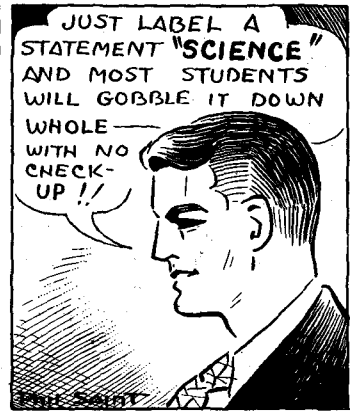
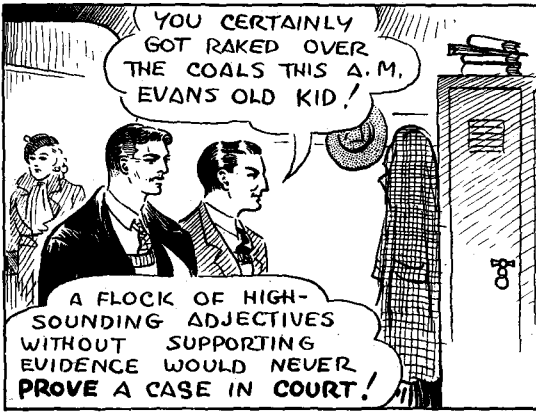
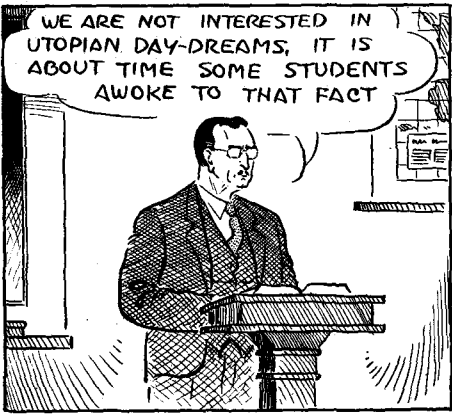
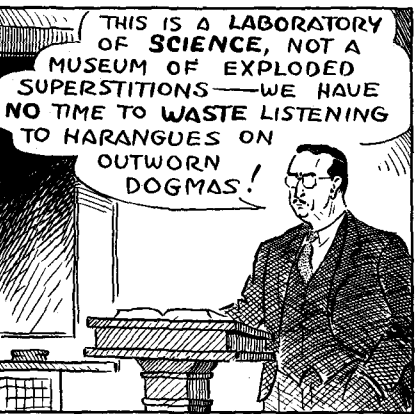
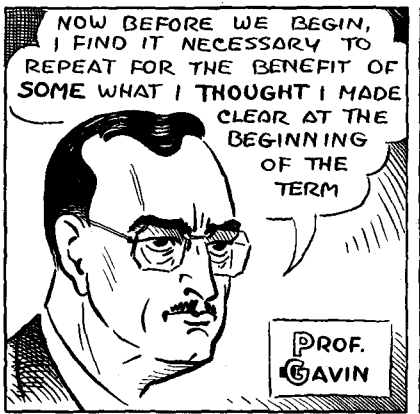
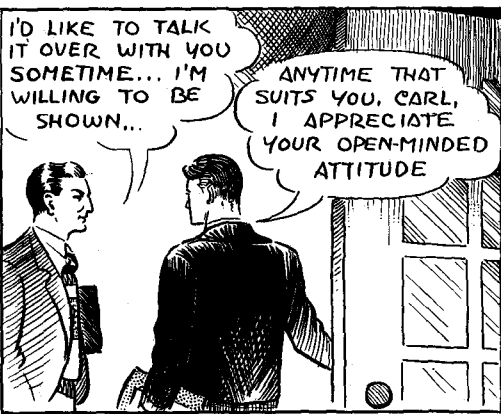
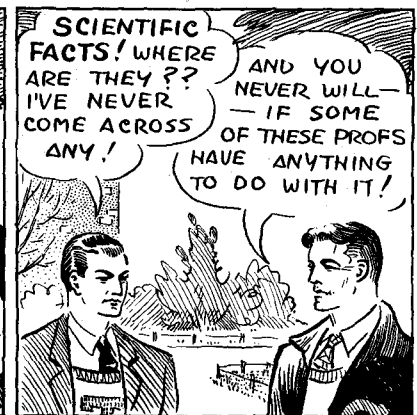
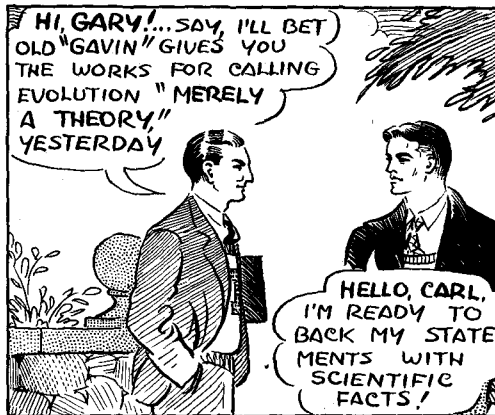
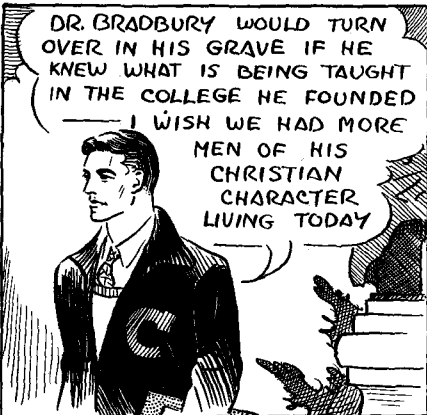
The supreme revelation from the period is God's faithfulness to His covenant purposes. The people whom He had chosen as the vehicle of His purposes had violated the covenant through sin and unbelief. Punishment and death is their due. Must then His purposes fail? Must there be no people prepared, no prophecies fulfilled, no promises kept? Though they deserved it not, God, for His own glory, visits His people with mercy and restoration. "Where sin abounded, grace did much more abound." That Jesus Christ might come according to the Scriptures did God preserve an erring people.

Just as God justly purified His people of old, so will He purify His people today, who are the church. Just as all Israel of old were not God's people, yet because Israel as a nation sinned, God's people in Israel must suffer punishment with the wicked, so today those who are truly His people in the church must suffer because the church corporately has sinned. But God's purposes will be fulfilled. The Gospel is bigger than the Church. Let the Church suffer if that has to be the price of keeping the Gospel before lost men. God will be faithful to all who are faithful to Him.

Gary—

Respected

By Phil Saint



"Barnhouse Mission Report" Arouses Wide Interest

FIRST appearing in *The Presbyterian* of October 31st the expected report of the Rev. Donald Grey Barnhouse on Foreign Missions has caused wide discussion. Editorial comment is found in this issue on page 55. Excerpts from the report follow:

"I found the situation on the foreign field theologically much better than I had anticipated, spiritually about what I had expected. It is my opinion that the accusation of the Laymen's Committee in 'Rethinking Missions' concerning the low calibre of the missionaries at work on the foreign field is entirely erroneous. The missionary body as a whole is undoubtedly more alert than the leadership of the Church at home. The wide travel, the contact with another civilization and the knowledge of another language give to our missionaries an outlook which it is totally impossible for the ministers of the home Church to have.

"I am personally convinced that the vast majority of our missionary body is personally devoted to the Lord Jesus Christ. I have every reason to believe that most of our missionaries hold to the historic truths of the Christian faith as expressed in the creedal statement of our denomination. This is especially true of all those who have had any prolonged period of service, as the integration of Modernism in our foreign missionary body seems to be a recent phenomenon. The foreign missionary body as a whole will stand most favorable comparison with any presbytery at home. Some missions differ from others in the same way that the New York Presbytery differs from the Philadelphia Presbytery and within all of the missions there are those differences which personality brings into any body of men.

"When the conversation of men at home turns to a discussion of the personnel of the presbytery, it is well known that some men will be counted as lazy and others as industrious; some will be counted very gifted, others as more ordinary; some will be zealous and others cold; some will be known as theological Liberals, others as Conservatives; some will

be consistent in their attitudes, others vacillating. The foreign missionary body is the Church at home gone out on a missionary enterprise, and what we have at home is what we have on the foreign field. Some may say, 'God help them,' but that is the situation as it stands. As in the days of St. Paul, some may 'preach Christ even of envy and strife, and some also of good will.'

"While all that is to be found at home is to be found in the foreign field, the proportions are not the same. Just as cream rises to the top, so the more zealous, the more vigorous, the more devoted, the more evangelical, the more evangelistic have gone to the leadership of our foreign missionary enterprise in greater proportions than have remained at home. No charge can be brought against the foreign missionary body that cannot first of all be brought in intenser degree against the leadership of the Church at home. Any attempt at reform abroad is an attempt to remove the mote from the foreign mission's eye when we are unable to remove the beam from the home Church's eye.

Personnel

"The solution of every problem on the foreign field is one of personnel. . . . I have been asked what I thought of the medical work and educational work, as legitimate fields of missionary enterprise. The answer depends entirely on the doctors and teachers who are doing the work. In one of our hospitals we have a doctor skilled in his profession, who preaches the Gospel to every patient who comes for attention. Whole churches, self-supporting, have been founded as a result of this work among his patients. In another hospital we have a doctor who has said that he does not care to be considered as a missionary. He is running his hospital to treat the physical affliction of his patients; let those who are doing evangelistic work take care of the souls of the sick. . . .

"One missionary I met, who is in educational work, is in constant contact with his students out of school hours and has led many of them

to a definite knowledge of Christ. Other educational workers take the attitude that when they have completed their classroom work in English or Chemistry, their work is completed, and that the students must get their Christian ideas by absorbing them from the atmosphere of their presence. In one of our missions, lengthy discussions have been held during the past two years as to the definition of evangelism. Some of the missionaries, especially those in educational work, are at variance with the New Testament teaching of what constitutes evangelism.

"In many places the missionary work suffers from the lack of knowledge of some of the workers as to the objectives of Christian witness. As in America, some do not seem to have a clear view of what constitutes salvation. After a certain conversation on the foreign field, I dictated for my diary the following paragraph:

"It is all very complicated and one wonders how best to be helpful. Certainly, the great majority of our missionaries are faithful. They may not all be taught, but they are Christians in the Bible sense of the word and are preaching Christ, and therein we must rejoice. . . . Now a missionary, by the very nature of the case, should be a specialist with a full knowledge of every spiritual force and law in any wise connected with the new birth. He should also be trained with the full knowledge of the means of the spiritual growth of the young believer. The fact is, however, that the mission field has relatively few of these spiritual scientists, though it may have many Ph.D.'s in Education and experts in other lines. To come right down to it, being a graduate of college with an M. A. in Psychology or Education and three months in a semi-Unitarian school of foreign missions does not constitute proper training for the mission field. The underlying wrong is not with our missionaries. They are innocent victims of a false system of recruiting. . . .'

"I have tried to give a fair picture of conditions in the field as I have seen them, and can say without question that I believe the greatest piece of Christian work in the world is being done on the foreign field and that our Presbyterian missionaries, on the whole, are doing a creditable part of that work.

"What we have said up to this point

refers to the great majority of our Presbyterian missionaries as I met them. I now turn to the consideration of some of the problems in connection with the small minority who do not accept the cardinal truths of Christianity.

"We do not pretend to give a definition of Modernism, but it may be said without hesitation that there are on our foreign mission field missionaries supported by our Board, nationals supported by our Board, and missionaries and nationals supported by other Boards working in union projects where money from our Boards is spent, who do not believe in and/or teach the doctrine of the absolute deity of Christ and the necessity of redemption through faith in the vicarious substitutionary death of Christ on the cross.

"(NOTE: It should be remarked that after this report had been read to the executives of the Board, there was some discussion of these matters. This paragraph was made the basis of the position taken by one of the officials of the Board that the Board could not admit any Modernism on the foreign field as being known to them as they knew of no one who did not accept these two points mentioned here. When I spoke of the action of the General Assembly, sustaining the ordination of men who denied the virgin birth, it was said that there were men who did not believe in the virgin birth and who yet believed in the deity of Christ and the incarnation). . . ."

Evidence

"I was told before I left this country that I would find it very difficult to collect evidence. Men would say one thing to me and the opposite to someone else. In some cases, I found this to be true. One instance will suffice. I had a personal conversation with one of our missionaries in which theological beliefs came up for discussion. In the course of that conversation, this gentleman took a very liberal position. His statements of belief or unbelief would probably have forbidden his ordination in all but the most extremely liberal presbyteries. The next day he handed me a letter. It was addressed to me from him, and stated that he would like to put on paper a statement of his beliefs in view of our previous conversation,

so that there might be no misunderstanding. This written statement, so far as it went, would have been satisfactory to almost any one of the Bible institutes in our country. Later I spoke of this to a man whom I knew to be theologically sound. He told me that beyond question the man's theological reputation was in line with what he had told me rather than what he had written me. . . .

"The following, however, are incidents which may throw light on some of the problems in our Church through what I believe to be a small percentage of our missionaries:

"CASE A. Accompanied by my secretary, I went to preach to a certain national group. A missionary whom I shall call Mr. One translated for me. My message was addressed to non-Christians who knew very little about Christianity, was very simple and centered on the fact of sin and our lost condition, and the necessity of faith in the death of Jesus Christ as the atonement for sin. After the meeting, Mr. One said, 'Here is one Liberal who has been tolerant, since I translated you most accurately, though I did not agree with what you said.' When he left us, my secretary and I went on our way, making notes of the conversation within ten minutes and writing the diary within a few hours. I quote from my diary. Mr. One 'then went on to say that he did not believe in justification through faith in the work of Christ as a substitute.' Several Conservatives told me that this man is a known Liberal in his attitude toward the central truths of the Christian faith.

"Some time later, I quoted this instance to one of our missionaries, Mr. Two. He affirmed that Mr. One had once said, 'If I did not believe that a good Buddhist had as much chance of going to heaven as a good Christian, I should never have wanted to become a missionary.' This, Mr. Two said, was in line with the general impression of Mr. One's theological position. Further, Mr. Two told me that one of the officials of the Board from New York City, Mr. Three, discussed this matter with him, Mr. Two. When the phrase was quoted, Mr. Three made an entry of it in his notebook, and said: 'Isn't it terrible that one of our missionaries should ever say such a thing.' We personally are willing to believe that this Board

official later lost his notebook, for within a few months of that time, Mr. Three stated publicly that he had found no evidence of Modernism on the foreign field."

More Cases

Here follows startling evidences of Modernism on the field—in union work termed "outstandingly modernistic"; concerning a young missionary of whom it is reported that "He applied to the Presbyterian Board to be a missionary, specifying the institution with which he is at present working. He made out the blanks which the Board sent him, and when he came to the questions of doctrine, wrote very frankly that he did not believe in the deity of Christ, that he did not believe in the bodily resurrection, that he did not believe in the atonement made by Christ. He said his conscience made no trouble for him because he knew that the Presbyterian friends who had led him thus far held the same position he did and he had supposed that many Presbyterians had the same ideas.

"Shortly afterwards, he received a letter from the Presbyterian Board, saying that they had noted his answers and that probably it was a case of phraseology, in view of the fact that he had not been theologically trained. Had he had this training, his answers would probably have been different. They were enclosing the report of the Jerusalem Conference on missionary purpose, and asked him to read it. Mr. Nine began the reading of this document, but before he had time to write to the Board again, another letter was received from them, announcing his appointment by the Presbyterian Foreign Board."

Concerning this case Dr. Barnhouse reports further:

"In the discussion that followed the reading of this report, I received the assurance from the senior Secretary that he would write me a formal letter requesting the names of the individuals mentioned therein and upon this assurance, disclosed the name of this young missionary. His papers were immediately brought to the meeting. It was discovered that his memory in his conversation with me was only partially exact, as he had written in answer to the question, 'Do you accept the confession of faith of the Presbyterian Church in the United

States of America?' a brief and categorical affirmative, but in the next question concerning the Bible as the only infallible rule of faith and practice, denied this affirmative in an answer which I was permitted to read and which the senior Secretary declared was 'entirely unsatisfactory.' The implication as I understood it was that he himself had never seen these papers."

Other cases are cited or referred to. The report proceeds:

"That this knowledge of wrong conditions is possessed in the New York offices is further shown in several conversations with missionaries on the field. It developed that the younger missionaries at the time they came out were all asked by the Board if they could work readily with people who disagreed with them doctrinally. I quote from my diary: One of the young ladies was questioned by someone at 156 Fifth Avenue who said that she would ask the same questions of the candidates that Dr. Blank had originally asked. She referred to notes as she spoke, and ultimately came to the question, 'Would you work willingly with people who disagree with you theologically?' The candidate replied: 'Why, certainly. I roomed at college with a Nazarene, and we got along very well together.' The one speaking for the Board replied: 'I don't mean that sort of doctrinal disagreement. Could you work well with people who did not believe in the virgin birth of Christ?'

"Yet at various times, officials of the Board have made statements to the effect that they knew of no Modernism on the foreign field. This statement was made several years ago before the General Assembly by one of the officials, more recently by another in public utterances in defense of the Board policy.

Questions

"In view of the foregoing, the following questions naturally arise: Is it possible that the controlling personnel is theologically ignorant of the meaning of Modernism? If not, is it in utter ignorance of conditions as they exist on the foreign field? Or, knowing what Modernism is, and knowing that it exists in the foreign field, does it condone because of sympathy with it, and fail frankly to admit it? Or, knowing Modernism and its existence

and being against it, does it compromise with error through fear or weakness? In any such event, such ignorance or sympathy or compromise, if existing, would dictate a profound change in this personnel to bring it into harmony with the public expressions of the Board as a whole and to assure to the work the respect and confidence of those who contribute thereto.

"Time and again I have heard missionaries regret that the Board will not admit that anything is wrong with our foreign missionary body. One very Conservative missionary coming into the New York offices at the beginning of his furlough, was asked by one of the secretaries how conditions were in his mission. The missionary replied: 'I am happy to say that the workers on our field are ninety-eight per cent true to the faith that was once for all delivered to the saints.' The Board secretary, instead of expressing satisfaction at the large percentage of faithful ones, immediately criticised the missionary for not saying that things were one hundred per cent all right. (NOTE: *The senior Secretary admitted that this conversation had taken place with one of the other secretaries, but placed it in Cleveland and not in New York.*) Commenting on this, a fellow missionary wrote a letter to another in the field, in which he said, 'I personally do not believe the Board secretaries are sincere in saying that they will investigate every case of Modernism reported to them. I think their practice is to investigate the one reporting. . . . I have not presented any data because I do not believe they would do anything about it. The editor of one of our denominational papers wants to help to show them as they actually are; i. e., a cross section of the Church at home, part true, part otherwise. If they would acknowledge that, we would all congratulate them for their honesty. But this thing of posing as one hundred per cent lily-white is just ludicrous.'

"(NOTE: *There was considerable discussion of this point with the Board executives, with the President of the Board taking a very strong attitude that the Board could not admit the existence of any Modernism on the foreign field. He referred again and again to my statement early in the report concerning the deity of Christ and the vicarious atonement*

and said that he did not believe that the Board had ever knowingly sent out anyone who did not hold these two doctrines or that the Board had ever knowingly maintained on the field anyone who did not hold these doctrines. I still maintained that it was only common sense to admit that there was some Modernism on the foreign field and willing to concede that there was not as much as in America. I stated my deep wish that the Board would acknowledge that this Modernism most certainly must exist and that they must know it. He reaffirmed, however, that the Board had no such knowledge and could make no such statement.) . . ."

Conclusions

Excerpt from conclusions: "It is my studied opinion that the Board of Foreign Missions has infinite cause to be proud of the missionary personnel as a whole, but it is self-evident that one of the great needs in our Church today is that this Board should admit that there are wrongs and set out to correct them. There should be, in addition to the elimination of the unfaithful minority, a stiffening of the spiritual and doctrinal requirements for all candidates to keep pace with the other high requirements which our Board has so rightly set up. If the existence of wrongs is admitted and if the spiritual barriers between a candidate and the foreign field are raised and if the Board can be further strengthened by the addition of more members possessing the full confidence of the more Conservative element in the Church, we ministers could face our congregations with much more peace of mind as we ask them to contribute money for this great cause.

"In the meantime, the Church at large owes it to the faithful host at work on the foreign field to support the men and the work which has been so well begun and to expect from the Board as a right that a small minority on the field or their supporters in this land should not be permitted to detract from the worth of the cause as a whole."

(Subheads in this article are those of THE PRESBYTERIAN GUARDIAN, NOT Dr. Barnhouse's.)

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Buswell Trial Continued

THE trial of President J. Oliver Buswell, Jr., of Wheaton College, Wheaton, Ill., before a Commission of the Presbytery of Chicago, was continued on November 8th. Instead of presentation of the case for the prosecution, as expected, the day was spent in hearing further argument on the defense demurrer to the effect that the "mandate" of the 1934 Assembly was unlawful. Reason for a second day of constitutional argument: appearance the day before of twenty-two pages of new argument sent to both the Commission and the defense by the Prosecution. Twelve pages were from the facile pen of Dr. A. C. Zenos, ten from "Judge" E. D. Bradley. Burden: the defense was wrong, the 146th Assembly action constitutional. Both papers wandered at times somewhat far afield. Particularly the paper of Dr. Zenos abounded in amazing assertions, theological and constitutional. Excerpts will appear in later issues.

At 11 A. M. the Commission adjourned until 2 P. M. in order to give to defense counsel, H. McAllister Griffiths, an opportunity to reply to the prosecution. This he did in a two-hour address which was considered by many present as having exposed prosecution fallacies with a certain degree of completeness.

**Kalamazoo Presbytery
Commission Refuses to
Receive the Rev. G. H. Snell**

THE following record of a Special Judicial Commission of the Presbytery of Kalamazoo is amazing and informing, showing yet another Presbytery refusing to receive a member who will not give a promise not called for by the Constitution, to support the Boards of the Church. Mr. Snell had accepted a call to Allegan, going there from his position as assistant in the First-Covenant Church of Cincinnati. "RECORD OF PROCEEDINGS AND FINDINGS OF SPECIAL JUDICIAL COMMISSION OF KALAMAZOO PRESBYTERY, ERRECTED OCT. 17, 1935, AT ADJOURNED MEETING OF PRESBYTERY ON FLOOR OF SYNOD, MEETING IN ANN ARBOR, MICH.

The Commission was constituted at 10.15 A. M., October 17, 1935, with the following members:

Ministers: Willis E. Hogg
Guy W. Simon
Edward Montgomery
Edward V. Belles

Elders: Walter Major, Centerville
Albert J. Witt, Sturgis
Cassius F. Bissell, Richland

The Rev. Willis E. Hogg was elected Moderator, and the Rev. Edward V. Belles, Clerk.

On motion by the Rev. Guy W. Simon, seconded by Mr. Albert J. Witt, the Rev. Benjamin J. Bush of Detroit Presbytery, and Moderator of the Synod of Michigan, was invited to sit as Consultant with the Commission.

The creation of the Commission grew out of the following circumstances: The Rev. Gerard H. Snell presented to presbytery a Certificate of Dismissal from the Presbytery of Cincinnati, which, according to the rules of presbytery, was referred to the Committee on Christian Education. The Committee reported to presbytery its unwillingness to recommend the reception of Mr. Snell because of his attitude toward certain of the agencies of the Church, and suggested that he be heard on the matter by presbytery as a whole. After several hours of questioning and discussion it was apparent that presbytery was not arriving at a solution of the questions at issue, whereupon the Commission was elected to decide the whole matter at issue. The question

was primarily as to the reception of Mr. Snell into the membership of presbytery; but this was vitally related to other considerations, viz., that a call for his pastoral services had been issued by the Allegan church, that he had already begun his ministry there and was living in the manse at the time he applied for membership in presbytery.

Two questions were formulated by the Commission to be asked of Mr. Snell, in order to bring the matter to a definite issue. They were as follows:

1. If you become a member of Kalamazoo Presbytery, are you willing to promise to support the Agencies of the Presbyterian Church, U. S. A.?

2. If you become pastor of Allegan Church, do you promise to seek to lead the church to loyalty to the Agencies of the Presbyterian Church, U. S. A.?

Feeling that it was desirable to know the present feeling of the Allegan church in so far as possible, the following question was formulated to ask of the elders of the church:

Do you believe that the pastor of your church should answer the above questions in the affirmative?

At the request of the Moderator, prayer was now offered by the Rev. Benjamin T. Bush, after which the following elders of the church were called in: Clifford H. Manwaring, William S. Thomas, and C. Vandebosch, the last named elder not being at present a member of the session.

The whole matter was gone over carefully in an effort to lead these elders to realize the meaning and implications of the issue, and to understand that the presbytery and the Commission for the presbytery are seeking the best interests of the Allegan church as well as of the church at large. The question formulated for the elders was then propounded, with the following results: Mr. Manwaring answered in the affirmative. Mr. Thomas and Mr. Vandebosch refused to answer.

The Rev. Mr. Snell was then called in and, after a brief summary of the case, was asked the questions formulated for him. To questions 1 and 2 he gave the same answer, viz.: "Yes, insofar as they are in accord with the Bible and the Constitution of the Church." Further discussion revealed the fact that the question as to whether the Agencies were in accord

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These are but a few of the highlights of the day's news. Can you, as an intelligent and earnest Christian, afford to be without a thorough understanding of such events? Nowhere else but in the pages of **THE PRESBYTERIAN GUARDIAN** will you find complete, accurate, briskly written details of all the important news of the Church. Much of it is not pleasant to hear, but all of it is true. It can be yours by simply checking one of the rates below and signing your name and address on the margin of this page. Mail it today to:

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with the Bible and the Constitution of the Church would be decided by his own judgment; whereupon a third question was propounded, viz., Question 3. Do you believe that the Agencies of the Presbyterian Church, U. S. A., are in accord with the Bible and the Constitution of the Church? To this question Mr. Snell answered: "Not altogether so, as now constituted." It was brought out by further questioning that the Foreign Missions enterprise of our church, both as to the personnel of the Board and the field force, is unsatisfactory to Mr. Snell.

Mr. Snell and the elders of Alleghan Church were now excused, and after prayer by the Rev. Edward Montgomery, the Commission proceeded to deliberate the issue before them.

The following points were developed during these deliberations:

1. That Mr. Snell's answer to question 3 makes his answer to questions 1 and 2 a virtual negative.

2. That he is setting his individual judgment above that of this presbytery, the Board of Foreign Missions, and the General Assembly of the Church.

3. That he reserves the right to withhold his support from one of the Agencies of the Church, as a protest against what he consider wrong.

4. That if this right be granted he has the same right in the case of any or all the Agencies of the Church.

5. That he feels it his duty to bring to the attention of the congregation the abuses which he believes to exist.

After careful consideration the following convictions were expressed by the Commission:

1. That Mr. Snell, being a young man of meagre experience and evidently not fully informed as to all the circumstances in cases which have come to his attention, is in serious error in setting his private judgment above that of individuals of mature years and large experience and who have devoted their lives to earnest service in extending Christ's kingdom; and in still more serious error in setting his own judgment above the corporate judgment of the Church as represented by the Presbytery, the Board and the General Assembly.

2. That the proper protest against

error is through Constitutional channels and not by withholding support from any Agency of the Church, which latter course penalizes true servants of Jesus Christ who belong to the working force of said Agency.

3. That the bringing of these matters to the congregation is sure to be divisive in its effect and is wrong in method, since redress of wrongs lies not through the congregation but through presbytery, and up to the highest judicatory of the church.

The Moderator then proposed the following question for the vote of the Commission: Shall the Rev. Gerard H. Snell be received into the membership of Kalamazoo Presbytery? The roll of the Commission was called, with the following votes: Simon: No; Montgomery: No; Witt: No; Bissell: No; Major: No; Hogg: No; Belles: No.

After this unanimous vote was taken against receiving Mr. Snell, the existing situation in the Alleghan church was taken up for consideration, with a view to finding some way, if possible, to save the church from injury and undue embarrassment and to save the minister who had been called from immediate personal loss, and at the same time to pave the way for a future opportunity for him to reverse his present stand.

The motion was made by the Rev. Guy W. Simon and was seconded by the Rev. Edward Montgomery that Mr. Snell be permitted to labor as temporary supply in the Alleghan church, under the guidance of the Vacancy and Supply Committee of presbytery and the Moderator of session already appointed by the presbytery; further, that Mr. Snell be permitted to receive members and administer the Sacraments, and that one of the elders be made Vice-moderator of the session to preside when business pertaining to the above items is transacted. The foregoing arrangement, if satisfactory to all parties concerned, to continue until next annual meeting of presbytery. The motion prevailed.

On motion duly made and seconded, the Commission now voted to adjourn.

Prayer was offered by Mr. Belles, after which the Moderator declared the Commission adjourned and dissolved."