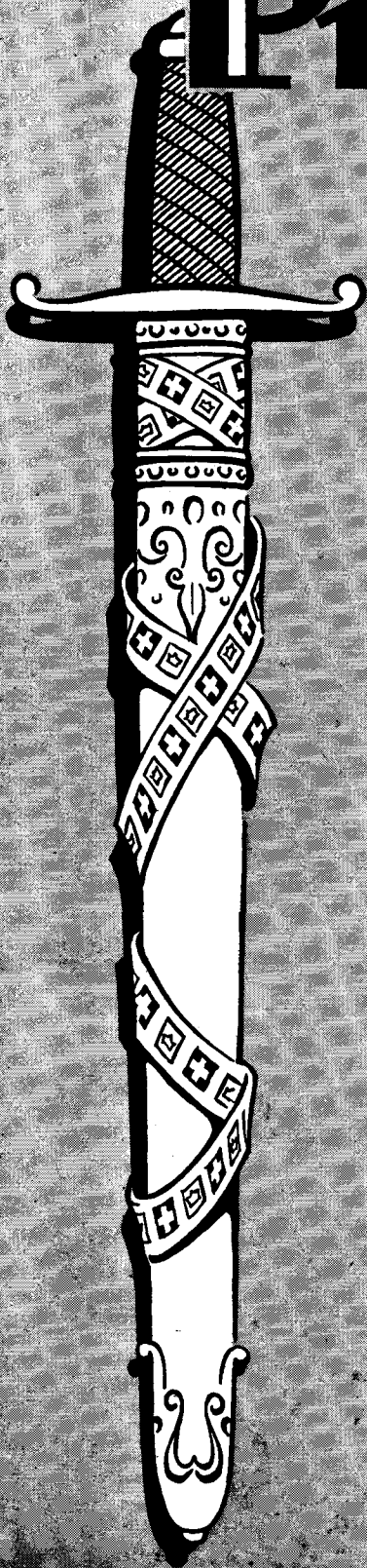


June 1, 1936

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The Presbyterian Guardian



THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD

THE ATONEMENT

YOU ask me what my hope is; it is, that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the Scriptures." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible, and my hope is lost. With the law, without Christ, we are all undone. The law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment, there remains the unforgiven past. "Without shedding of blood there is no remission." He only is safe for eternity who is sheltered behind the finished work of Christ.

—D. L. Moody.

**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 Need of Regeneration



Dr. Machen

THIS article will appear at just about the time when very momentous events will be taking place in the Presbyterian Church in the U.S.A. Anything that it may say about the situation in that church may, therefore, at the time when THE PRESBYTERIAN GUARDIAN comes into the hands of its readers, seem to be out of date.

Yet at least one thing is already clear. It is that the Presbyterian Church in the U.S.A. is profoundly corrupt. That fact would not be obscured in the slightest, in the eyes of any really well-informed observer, even by a decision of the General Assembly, in the pending judicial and administrative cases, against the 1934 General Assembly's Mandate and in favor of the members of the Independent Board and the Rev. John J. DeWaard and the Rev. Arthur F. Perkins.

It must be remembered that the 1934 Mandate is not only contrary to the Constitution of the church. It is also contrary to the contentions of the Modernists themselves, so far as the powers of the General Assembly are concerned. If the Modernists were in the slightest degree consistent, they would declare the 1934 Mandate unconstitutional and would put an abrupt quietus upon the subjection of candidates for the ministry to utterly unconstitutional questions as to their willingness to support the boards and agencies of the church.

But, you see, if the Modernists did come to such a decision, they would do so on quite different grounds from those which operate in the minds of people who are really true to the Bible and to our Standards. The Modernists would be insisting on

liberty in the interests of a freedom to undermine the authority of the Bible; people who are true to the Bible and to the Standards are insisting on that liberty in the interests of the Lordship of Jesus Christ as His commands are made known to us in God's holy Word.

The two positions would be poles apart, and the fact that liberty would be granted to the members of The Independent Board for Presbyterian Foreign Missions *on the Modernists' ground* would not in the slightest exhibit the soundness of the church; on the contrary, it would be only one more indication of the church's unsoundness.

As a matter of fact, it is extremely unlikely that the Modernists will attain to any such degree of consistency. Take as an example the Auburn Affirmationists in the Presbytery of Philadelphia. In the Auburn Affirmation these gentlemen protested loudly against what they regarded as a misuse of the power of the General Assembly. Yet now they are breathing out threatening and slaughter against those who appeal against the General Assembly to the Bible and the Constitution of the church. They are going to really extreme lengths to keep out of the ministry and out from the General Assembly those who will not promise a blanket allegiance to the General Assembly's shifting programs! Could anything be more utterly—I almost said more absurdly—inconsistent? So there is liberty in the church for those who undermine the Bible but none for those who believe it and live by it! Consistency is not one of the virtues of those who are now dominating the ecclesiastical machine.

My point is, however, that even if the Modernists now dominating the Permanent Judicial Commission—there are actually four Auburn Affirmationists among the seven ministerial members of that Commission—did muster up enough con-

sistency to give liberty in the church to those who honestly uphold the church's constitution as well as to those who undermine it, that would not in the slightest indicate that the church would be returning to orthodoxy.

It would still remain true that the machinery of the church is in control of the Modernists and their friends. It would still remain true that the church is exceedingly corrupt.

My own opinion is not only that the church is exceedingly corrupt but that it is *hopelessly* corrupt.

When I say that, I want to make perfectly clear what I mean. I do not mean that the reform of the church is beyond the power of the Spirit of God. On the contrary, the Spirit of God is all-powerful. He could, if He pleased, regenerate a million people in the Presbyterian Church in the U.S.A. in a year or in a month or in a single day. If that many people were regenerated in the Presbyterian Church in the U.S.A., the church could no doubt be reformed.

But what I mean by saying that the church is hopelessly corrupt is that the church cannot be reformed with the Christian resources *now in the church*.

We ought, it is true, to be very slow about trying to look into the heart of the individual man. We ought to be very slow to say: "This man or that man is certainly not a Christian, has certainly not been born again."

But when the state of the church is taken as a whole, it certainly can be said rather decidedly that great hosts of church-members give little credible evidence of having been born again. There must be regeneration as well as education if the Presbyterian Church in the U.S.A. is to be reformed.

EDITORIAL

THE PRESBYTERIAN BANNER'S CONSTITUTIONAL ARGUMENT

IN ITS issue of May 21st, *The Presbyterian Banner* publishes an editorial which seeks to prove the "illegality" of the Independent Board. On the whole it is about the most completely "question-begging" argument we have ever been privileged to read. It uses the *conclusion* that the said Board is "illegal" as an integral part of its *argument* to establish the alleged "illegality." This, in a serious journal, is not much short of amazing. It is about the worst of all the poor arguments against the legality of the Independent Board that we have ever read. Especially misleading is the quoting of isolated passages from Charles Hodge, out of context, spoken of an entirely different situation from that which confronts the church in 1936. A reader who did not know Charles Hodge's ecclesiastical thinking would conclude from the *Banner* that the great theologian would have approved of the 1934 "mandate." Anyone who knows Hodge's "Church Polity" and the whole drift of his thinking knows that, on principle, he would have resisted any such "mandate" to the death, as a complete betrayal of Protestant Christianity. The Editor of *The Presbyterian Banner* can hardly be unaware of this.

THE ELDERS' TESTIMONY

IN OTHER columns of THE PRESBYTERIAN GUARDIAN is found a news article describing the "Testimony" issued by 1656 ruling elders of the Presbyterian Church in the U.S.A. We believe that the "Testimony" is, in the main, an admirable setting-forth of constitutional principles that have been either trampled upon or ignored in the last few years.

It is clear that these elders are opposed to Modernism in the church. They are also opposed to the 1934 "mandate" against the Independent Board. They are willing to submit to all lawful authority, but directly brand the 1934 action as "null and void." Hence it is a fair inference that they themselves do not propose to submit to something which they regard as in violation of, and dishonoring to, the Word of God.

The 1656 ruling elders have spoken brave and arresting words. We do not doubt that they mean what they say. But by the moment that this issue of THE PRESBYTERIAN GUARDIAN reaches most of its readers, the time for words—no matter how fine—will have passed. For by then the Assembly, sitting as a court, will either have affirmed or reversed the verdicts of "guilty" against eight members of the Independent Board.

In either case, the position taken by these ruling elders will demand that they make a decision.

If the miscalled "mandate" is affirmed, then these elders will have to decide whether or not to remain in an organization which, *according to their own solemn declaration*, "exalts the changing programs of human councils to a position of authority which rightfully, and in accordance with the Constitution of our church, belongs only to the Word of God," and which they also say is "opposed to the Word of God and the Constitution of our church." In effect, these elders have declared, in advance of the judicial decision, that the 1934 action amounts to apostasy. What then is their duty if the church officially affirms this usurpation of authority as being its law? Could these elders themselves accept this decision and remain quietly in the organization, hoping for the best? If so, they will be in fact consenting to what they have charged others with doing: a usurpation by man of the power that belongs to God alone.

Furthermore, if the 1934 "mandate" is upheld, these elders are offenders against it, and just as guilty, as are members of the Independent Board. The "mandate" had a number of positive directions included in it. It not only ordered the Independent Board members to resign, but it also *ordered* the rank and file to support official boards "to the full measure of their ability" (while paying ridiculous lip-service to freedom in giving). These orders the elders who have signed the "Testimony" have flatly refused to obey. Like the members of the Independent Board they plead the Bible and the Constitution of the church against the General Assembly. Both groups refuse to obey for conscience' sake. If one is guilty, so is the other. In reality, neither is guilty because it is no offense to obey God rather than men when orders conflict.

If the "mandate," then, is affirmed, these elders will prove the force of their words, or the emptiness of them, by what they do.

If, on the contrary, the "mandate" is *not* upheld, but is declared unconstitutional, these 1656 elders will have an opportunity of proving that what they have said about Modernism in the church is not an idle waste of words. In such case they are certainly morally bound, not to conclude that a judicial decision condemning the "mandate" has made everything in the church right again, but that the battle against Modernism has just begun. If the church becomes apostate, of course, no truly consistent Christian will *want* to remain in it for the good he can do. Christ's cause cannot be served at

(Concluded on Page 99)

"Stay in the Church" v. "Be Ye Separate"

By the REV. ALFORD KELLEY

AN EVIL spirit influenced Eve, not only to eat the forbidden fruit, but to get Adam to eat it, and all their posterity have been urged to do the bidding of other minds, instead of following the mind of the Almighty. Thus, in the present day it is, in various spheres, a question of man's will or God's will. Hence, in the crisis now agitating the Presbyterian Church in the U.S.A., to "Stay in the church" is to obey man, while to "Come out from among them and be ye separate," is to obey God.

An Auburn Affirmationist, a member of the Board of Christian Education, the Rev. James E. Clarke, D.D., Editor of *The Presbyterian Tribune*, in the February 20 issue makes the following assertions regarding present conditions:

"When it is certain that divisions and disastrous results will follow in state or church, one should give heed to his duty as a representative, depending not on coercive measures or factional conflicts but upon a slow-growing inner spirit to bring at last the realization of the ideal. If ever there was a revolutionary leader it was Jesus—ever leading forward, far beyond the *status quo*. If ever there was one who pursued His God given mission unswervingly, it was Jesus, taking upon Himself the full consequences of His course. Yet He stayed in the church; He rejected methods of violence; He repudiated revolutionary parties; He said of one who 'followed not us' that 'he that is not against us is for us'; of the tares and the wheat He said, 'let both grow together until the harvest': Why? Because 'My kingdom is not of this world.'"

These recommendations are unwise, because they are unscriptural and unhistorical—antagonistic to "Be ye separate." Senator Ingalls once declared: "The purification of politics is an iridescent dream." He might have said with equal truth: "The purification of ecclesiasticism is an iridescent dream." Dr. Clarke must have winked an eye or laughed in his sleeve, possibly he did both, when he gave the advice to stay and await the ideal's realization. It may be that he thought: "We Auburn Affirmationists are willing to be reformed, but we would like to see the Fundamentalists, whatever their prominence or however great their numbers, who can reform us." When was any deca-

dent church ever restored to its original purity? Christ failed to restore the church of His day—it crucified Him.

A man is to follow his convictions, no matter what may be the consequences. He is to obey God rather than man, disregarding all men absolutely. Where was there "a slow-growing inner spirit to bring at last the realization of the ideal?" Always matters have gone from bad to worse, sometimes to worst, so separation has followed. "And the earth was corrupt before God," so God commanded Noah to separate himself and his family, eight persons in all, in the ark, while He destroyed all sinful humanity in the deluge. Ten generations from Noah, after nearly a thousand years, came Abram, who was told to separate himself from his country and his kindred and his father's house, his people being idolators, and to establish elsewhere the true worship of God, being accordingly called "The Father of the Faithful." He, with Sarai and his nephew Lot, entered the foreign land of Canaan. During the next two thousand years the children of Israel were usually idolatrous and immoral, often being led into sin by their kings, whom they insisted on having instead of desiring God to rule them, so that God punished them frequently, even sending them to captivity as slaves, subject to heathen rulers.

Then Christ was born. "If ever there was a revolutionary leader it was Jesus," wrote Dr. Clarke. Yes, Jesus was a revolutionary leader. At twelve years of age He was "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." Undoubtedly, since He was then, as He told His mother, about His "Father's business," in His answers and questions He included criticisms of the errors by which the Jewish teachers had deformed religion. Jesus expelled the merchant profaners of the temple who made it a place of merchandise. Jesus told Nicodemus, a Pharisee ruler of the Jews, that a man must be born again

in order to enter the kingdom of God, a doctrine new to Nicodemus and unknown to any Jewish leader today, except to those who have become Christians. He appointed the twelve apostles to go about in various places to preach the new gospel of the kingdom, as John the Baptist, Jesus' forerunner, and Jesus Himself had preached it, which was "repent, and bring forth fruits meet for repentance." He called the scribes and Pharisees fools, blind guides, whited sepulchres, full of hypocrisy and iniquity, serpents, generation of vipers, children of their father the devil. They, in turn conspired how they might take Him by subtlety and kill Him. They bribed Judas to betray Him. They carried Him away to Pilate and then to Calvary.

Yet, Jesus, the Son of God and as man, a Jew, of the chosen people of God, "stayed in the church." Certainly! Had He separated Himself from the Jews, whither would He have gone—become a worshiper of the idol god Brahma, or the follower of human Buddha, or Confucius or Zoroaster; or even joined the Samaritans, a mixture of Israelites with Arabs, Babylonians and Elamites (or Persians)? Still, He always opposed decadent Judaism and trained His twelve apostles in the true gospel. Then, after His resurrection, having forgiven them, all of whom had forsaken Him at His crucifixion, He commissioned them, with the exception of Judas, to continue the preaching of the doctrines of repentance and remission of sins, in His name, to all nations, baptizing converts in the name of the Father, and of the Son and of the Holy Ghost. Thus they were to separate themselves from degenerated unitarian Judaism and preach a new, "revolutionary" trinitarian faith—Christianity.

Jesus condemned church evils and the allowing of evil-doers to remain in the church. The three scriptural references relating to "follower," "tares and wheat" and "kingdom" do not defend keeping in the church those who violate church doctrines or duties. They rather are antagonistic to such retaining of unfaithful mem-

bers. The Old Testament had severe discipline for offences against church laws. Christ's words, "He that is not against us is for us," cannot possibly justify "liberal" Fundamentalists in uniting to retain in the church Auburn Affirmationists, who reject full Bible inspiration, virgin birth, miracles, Christ's sacrifice to satisfy divine justice and His bodily resurrection—teachings that are essential doctrines of the Word of God and, therefore, are found in the Confession of Faith of the Presbyterian Church in the U.S.A. In opposing the elevation of any of these doctrines to the position of tests for ordination or for good standing in our church they are against Bible doctrines by or about Christ and, therefore, are against Christ. Jesus, in the parable of tares and wheat said, "Let both grow together until the harvest." But He was not referring to the good and the bad church members, for "the field is the world" and His words relate to the godly and the ungodly throughout the world. Our Lord's words, "My kingdom is not of this world," declare that His kingdom is not temporal but spiritual. A spiritual kingdom is one composed of spiritually minded people, followers of Christ and His teachings, so that when people in that kingdom cease through Modernism, especially Auburn Affirmationism, to obey His injunctions they should be disciplined according to the requirements taught by Jesus and the disciples. Jesus taught that an unrepentant trespasser against a brother Christian was to be treated by the church as a heathen man and a publican. Paul declared, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Titus taught, "A man that is an heretic, after the first and second admonition, reject." Other passages teach likewise. And when a branch of Christ's kingdom becomes worldly or heretical, loyal followers of Jesus should leave that branch of the church, as has been done in all ages of church history, and enter a loyal branch, or found a new branch that is loyal to Him.

Paul, a Pharisee who persecuted the new sect organized by Christ's apostles unto the death of some Christians, later became convinced of Jesus' Messiahship by the revelation of Jesus Himself, while journeying

to Damascus to persecute the Christians. Continuing to that city, he preached Christ's gospel to the people whom he had planned to bring bound to Jerusalem to be put to death. He also confounded the Jews at Damascus and elsewhere, proving Jesus to be the Christ, the Messiah. He won many converts to the new faith, but the Jews, envious at the multitudes listening to him and Barnabas at Antioch, contradicted and blasphemed. The two disciples therefore turned to the Gentiles from the Jews, and even stopped preaching to them (Paul repeating the act at Corinth), thus separating from the Jews and leaving them in their self-imposed blindness to "The Light of the World."

Many persons were led to become Christians in later years, though under Trajan, Marcus Aurelius and Severus, hosts of believers including Christian Ignatius and Polycarp were martyred at home and in Egypt. However, with the conversion of Constantine, the first Christian Emperor of Rome, in the fourth century, the persecution of Christians ceased. Christianity became popular and many united with the church who had not been united with Christ by a saving faith. So gradually the church lost its high standards and became decadent. As early as the twelfth century many men realized that the church was corrupt and sought to restore it to its original purity. Peter Waldo, of Lyons, France, after whom the Waldenses are named, assisted by some friends, translated the Bible into French so the masses could have God's Word. This was the first version in a modern language and had such great influence that the Romish clericals' power over the people was weakened. The clergy opposed Waldo and his associates in their preaching and circulation of the Bible in French, but the reformers asserted that they must "obey God rather than man." Strong persecution followed and many were burned at the stake, cut down by swords and hurled over precipices. There was no "slow-growing inner spirit to bring at last the realization of the ideal" then or at any time since.

John Wycliffe, the father of the English Reformation, in the fourteenth century was professor of theology at Oxford when he opposed the corruption of the begging friars. He

defended the rights of the English Crown against the pretensions of Rome and sustained the right of the Kingdom to refuse the payment of tribute to the Pope. This aroused the animosity of the Pope, who could do nothing as Wycliffe was defended by the Crown. His great work was the first translation of the Bible into English. Though the Pope could not destroy him, in 1415 the Council of Constance ordered his books burned and his body taken from the grave and burned. No "slow-growing inner spirit" there.

John Huss, the Bohemian, was President of Prague University Faculty of Theology in the fifteenth century. He became acquainted with the writings of Wycliffe, which led him to become the Bohemian reformer, preaching against indulgences, masses for the dead, image worship and confession to priests. He called upon secular officers to punish the evils and crimes of church rulers. He created a great commotion in the University and in the church. He was given the choice between recanting all his doctrines or suffering death. He remained loyal to his Lord and was burned at the stake. Again no "slow-growing spirit."

Martin Luther in the sixteenth century opposed the sale by John Tetzel, a Dominican monk in Germany, of the indulgences of Pope Leo X. Tetzel was publicly selling, to all purchasers, remission of all sins, past, present and future, however great their number, however enormous their nature. Luther drew up a protest of 95 articles against this outrageous conduct and against the clergy for seducing the people from true faith and the only way of salvation. The printing press scattered his pamphlets throughout Germany. Threatened with excommunication if he did not retract, he decided to separate from the Romish church, and burned the papal bull condemning his writings before a multitude of all ranks and orders, thus beginning the Reformation. The Diet of Worms, in 1521, excommunicated "the schismatic and heretic" and again there was a failure of "the slow-growing inner spirit" to produce the ideal.

John Calvin, of France, in the sixteenth century, while he studied law, had his attention drawn to the reformers' doctrines, which he soon em-

braced. Early in his reforming career he published his great work, "The Institutes," on the religious faith of the French Reformers. Roman Catholic enmity driving him from France, he started for Germany but stopped at Geneva in Switzerland. His desire was to help the leading men there to organize the reformed church upon a strong basis. (The fourth centenary of the Reformation there is being celebrated this year.) Returning to France he became the head of the reformed church in France and much of Europe. Calvin, like Luther, Huss, Wycliffe, and Waldo, died in the doctrine of justification by faith, with little hope of Rome being reformed and, without charity from the church claiming to be *semper idem* (always the same) but showing a slow-growing degeneracy. It has added since then the sacrilegious heresies of Immaculate Conception and Papal Infallibility—attributing to one human sinlessness and to another divine wisdom in deliberations and conclusions regarding Christian doctrine and morals. What effrontery was shown by the Pope recently in his call for all Christians to join his degenerate ecclesiastical organization! And imagine any intelligent, evangelical Christian calling himself an Anglo-Catholic, or any other form of hyphenated Catholic, and urging Protestants to go into a pseudo-Christian body under the domination of the papacy. "A slow-growing inner spirit to bring at last the realization of the ideal" always has failed and always will fail.

The natural tendency has ever been, as church members felt reform to be necessary but hopeless, to separate into new bodies. Various branches of the Church of Christ since the Reformation have in turn separated and divided into different new organizations of those denomination. In the Presbyterian Church in the United States, we have had the "Old Side" and the "New Side" and, later, the "Old School" and the "New School" separations. We still have the United Presbyterian Church, the Presbyterian Church in the U.S. and our own body, the Presbyterian Church in the U.S.A. There is in the U.S.A. Church a division between a minority popularly known as "Bible-believers" and a majority of liberals of various grades from indifferent-

ists, through modernists to Auburn Affirmationists. The latter deny the necessity of Presbyterian ministers' being required to believe what the General Assembly of 1923 properly called essential doctrines of the Bible and our church standards: An inerrant Bible, the virgin birth, Christ's supernatural miracles, Christ's sacrifice to satisfy divine justice and Christ's bodily resurrection. Has any person anywhere noticed "a slow-growing inner spirit to bring at last the realization of the ideal" in the form of a universal acceptance of those doctrines? There is rather a rapid-growing inner spirit to discard more and more those doctrines and to excommunicate ministers and lay members who adopt them.

So unless the self-appointed church autocrats, who control the executive agencies of the Church, repent and

force the General Assembly of 1936 to repeal the illegal, un-Christian mandates of 1934 and 1935 (because of which rejecters of the doctrinal teachings mentioned above continue to be elevated to churches and offices of prominence, while accepters of them have been punished even to persecution) and bring forth further fruits meet for repentance in the form of reformation of those Boards, Departments, Commissions, Committees and Mission Fields that encourage even Auburn Affirmationism, there is nothing for "Bible-believers" (or whatever other term conservatives may be given) to do but, refusing to "stay in the church" to obey God's command, "be ye separate," either by submitting to excommunication or by voluntarily separating themselves and forming a new Presbyterian denomination.

More About the Board of Christian Education

Mifflinburg, Pa.

To the Editor of

THE PRESBYTERIAN GUARDIAN:

I have read with interest the various articles published in THE PRESBYTERIAN GUARDIAN relative to Modernism and the Board of Christian Education. I have run across some rank modernistic statements in various materials.

For instance, *Christian Beliefs* is a booklet by Eliot Porter, which is used widely in Presbyterian Summer Conferences, and also as an elective course for Young People in the Church School. The booklet is hopelessly modernistic. On page 4, he writes: "This universe produces sages and saints; it produced even Jesus." True, he does attach a footnote in which he does attempt to remove the curse from that statement, by declaring "The universe in these studies includes not the material universe alone, but all being." How vague is his allusion to the resurrection on page 32: "Jesus some way triumphed over death." How is this for the social gospel? On page 26 he says that Jesus "would approve old-age pensions, unemployment insurance, mini-

mum wage legislation, and such other provisions as would reduce poverty and fear of the future and curb the acquisitiveness of men." He strongly insists that human nature can be changed, on page 20f, but never mentions the Holy Spirit, and barely hints at the need for the supernatural. Note who is lauded on page 28: "In Kobe's slums, in the steaming jungle of the Ogowe, and along the frigid coast of Labrador, Kagawa, Schweitzer, and Grenfell have taken Jesus Christ in splendid earnest." In the booklet there are quotations from such outstanding modernists as Hocking, Tittle, Dewey, Merrill, Kirby Page.

Let me quote the Easter lesson for the Primary Children in our Sunday School this year, in part, thus: "The angel said: 'You will not find Jesus here. He is not dead. He is alive. Go quickly and tell his friends.' At first the women could hardly believe the good news. They repeated over and over: 'He is not dead. Our dear Friend lives.' Suddenly the women looked around them. The dew sparkled in the sunshine. The birds sang gayly. The flowers

swayed and nodded in the breeze. The garden was not dark and quiet; it was bright and gay. And the friends of Jesus were no longer sad and lonely; they were glad and joyous. That was the first Easter Day. To this very day birds and flowers tell the same glad story in the spring." . . . There is no hint that the women a little later actually saw the risen Jesus. No, they were happy because the birds sang and the flowers bloomed. And in the Teacher's Quarterly for this same lesson, there is a two paragraph quotation from *The Jesus of History*, by T. R. Glover, which opens thus: "The resurrection is, to a historian, not very clear in its details" and continues in a very vague strain. Whether he holds to the so-called spiritual resurrection of Jesus I do not know. In this same quarterly the final lesson is all about Kagawa, and entirely laudatory.

A Survey of New Testament History is another booklet by Eliot Porter which is used in Summer Conferences and as an Elective for Young People in the Sunday School. On page 38 he says: "The conscience of individual Christians today can never be chained to any literalistic interpretation of the Bible." On page 69, we have this: "Whether the Gospel was written by John the apostle about A.D. 90 or by John the elder of Ephesus about 100, scholars today recognize that history lies behind this story. Even though it may have undergone a process, been dramatized; . . ." How does this, on page 17, square with the supernatural: "A miracle is an occurrence that we are as yet unable to refer to some accustomed principle."

Our Board of Christian Education co-operates with the International Council of Religious Education in Leadership Training. In the Second Series Courses the International Council recommends for Course 111b, "My Christian Beliefs," two books as approved text materials, one of which is *Great Christian Teachings* by Edwin Lewis. This book is frightful. On page 51, the author states: "He [God] was willing to have Jesus Christ, who loved him perfectly, treated as a common criminal. But why? Not because there had to be a satisfaction of his justice before he could forgive men." On page 62 is this blasphemy: "It is equally certain

that he [Jesus] himself prayed to God as he taught others to do, and that while he speaks of himself as being 'one with the Father,' and of representing God, and of doing God's work in the world, he nowhere speaks of himself as though he actually were God." How is this for hypocrisy, on page 92: "Consider which is the better course; to omit from the Apostles' Creed the words, 'I believe in the resurrection of the body' or to teach the people to repeat them as simple affirmation of belief in immortality."

I wrote a strong letter of protest to Dr. Armentrout with regard to this last named book. He wrote a long letter in reply from which I quote one sentence: "It was exceedingly difficult to find any textbook which covered the field of this course

and consequently the Leadership Training Committee approved two books, recognizing that neither of them was entirely satisfactory but also recognizing that they did represent a point of view with which some groups at least would heartily agree."

Last summer I wrote a letter of protest to Dr. Hall. I quote one sentence from his reply: "The two courses you specifically mention, namely, 'Christian Beliefs' and 'Christian Youth in Action,' as being modernistic, have been used by dozens of our Presbyterian ministers without any unfavorable criticism and often with high commendation."

I'll be seeing you at the Assembly.

Cordially yours,
(The Rev.) ROBERT L. VINING.

"Be Strong"

An Address Delivered at the Seventh Annual Commencement
of Westminster Theological Seminary

By the REV. ALBERT B. DODD, D.D.,
Professor in North China Theological Seminary

Ephesians 6:10—"Finally, my brethren, be strong in the Lord, and in the power of His might."

II Timothy 2:1—"Thou therefore, my child, be strengthened in the grace that is in Christ Jesus." (R.V.)



Dr. Dodd

THE exhortation, or rather the command, to be strong is frequently found in charges given in the Word of God to the Lord's servants. It was given to Joshua (Josh. 1:6, 7, 9), Solomon (I Chron. 28:10; I Kings 2:2), Asa (II Chron. 15:7), Daniel (10:19), Zerubbabel and Joshua the priest (Hag. 2:4), Timothy (II Tim. 2:1), and, in substance, to Jeremiah (cf. Jer. 2:17-19). So such an exhortation from God's Word to this audience and especially to these young servants of God as they are finishing their preparation for their sacred calling as ambassadors of Christ will certainly not be amiss.

They have chosen the most difficult

work, that of calling, through the gospel message, the dead to life, and of the care and nurture of reborn souls, in a most hostile environment. They have chosen this work in the very hardest of all times, a time which seems to be that foretold in the third chapter of II Timothy and there characterized as "grievous" or "fierce," like those two demoniacs bent upon the destruction of themselves and others, who were so "exceeding fierce . . . that no man could pass by that way,"—a time of stupendous importance when the present evil age is perhaps on the very brink of its awful doom.

You young men of Westminster Seminary are deliberately choosing to face a hopeless situation and to set your hands to an utterly impossible task—from a human standpoint. Magnificently equipped with a clear-cut knowledge of, and love for, the gospel which is the power of God unto salvation, and imbued by staunch martyr-spirited professors who count not the cost, with the divinely prescribed and only right attitude toward false brethren who would pervert that gospel, you are being

called of God to the task of taking the message of salvation, in an age of intense crisis, to a world wherein countless millions have never heard, and to minister to a rapidly apostatizing church which is more and more inclined to reject that message and to hate and persecute that attitude. Words utterly fail one as he would express his admiration for the courageous stand your school and you as individuals have taken. But, if you are not sadly to fail, you will need, like Uzziah, to be marvelously helped, till you are strong. Never before, nor in any other calling, have stronger men been needed.

The work of Him who sent us *must* be done, and it can be done only in the strength that comes from God. "Without me," says Christ, "ye can do nothing." "Except the Lord build the house, they labor in vain that build it." Spiritual work can be accomplished only by spiritual power. As ministers of the gospel we must have that power welling up in our lives at all times. We must have the Lord working in and through us. From our lives must flow those rivers of living water to a world dying of thirst. In the face of every obstacle, discouragement, or distraction which the Devil is bound to put in our way, we must be about our Father's business, we must make it our meat to do the will of Him that sent us and to accomplish His work. Only thus can we measure up to our immensely important task, a task in which are at stake the honor of God's name and the destiny of immortal souls. Only thus can we win the crown of glory that fadeth not away, and expect to shine as the stars forever and ever.

Several years ago, when Dr. J. Walter Lowrie of most beloved memory was chairman of the China Council of our Presbyterian Missions, at the close of a New Year's greeting to the missionaries, he wrote in substance, "Suppose the Lord Jesus Christ Himself should come to you at the beginning of this New Year and offer you ten thousand dollars for every soul won for Him throughout the 365 days of the year. Would it make any difference in the way you ordered your lives or in the zeal with which you went about the work of soul-winning? However, \$10,000 is not the price of a human soul."

My friends, it is a serious matter to be appointed as ambassadors of God

with only a few short years in which to fulfill the ministry of beseeching dying sinners to be reconciled to God through faith in the precious blood of His Son—a few short years in which to win souls or miserably fail in the attempt—to win the title "wise," or "fool." So in view of the stupendously important task before us, of the night coming wherein no man can work, and of the account we shall very soon have to render to the Chief Shepherd, let us each make personal to himself the command and promise of Haggai 2:4: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and *work*: for I am with you, saith the Lord of hosts."

Oh, strengthen me that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers on the troubled sea.

But it is not enough to be strong for work—we must be strong also *for the battle*. Alas, our task is not assigned to us in the congenial atmosphere of cordial and loving co-operation such as possessed the tribes who gathered at Hebron as one man, to make David king. As I have already remarked, we must carry on our most urgent and strenuous work in a fiercely hostile environment where we are continually called upon to *fight* as well as work. The flock must be defended against grievous wolves and murderous thieves, as well as led to the green pastures and the still waters. The city must be watched and defended, as well as built. It would never have done for Nehemiah's builders to have become so engrossed in their great wall-construction as to throw their swords and spears and bows away. Still less will it do for you and me today, when the enemies of wall-building around our precious Church were never more unscrupulous or cruel, and when they are even entrenched within the camp itself with an adamant security which would have turned Sanballat, Tobiah, and their unholy tribe green with envy.

Never since the Lord God Himself disturbed the guilty peace with hell which had fallen like a deadly miasma upon Eden, and enlisted the seed of Eve in the Holy War of Ages, never since that time has there been such a subtle, determined and universal assault upon the City of God and the

eternal lives of those entrusted to our care therein. Never before has there been such urgent need for gospel ministers with iron in their veins—real men who are ready to stand against all odds like the immortal band at Thermopylae, or even as a lone Horatius at the bridge. Oh, for more mighty men like that son of Dodo who, after the people all had fled before the Philistines, was not afraid to stand alone with the King and defend the barley plot. (I Chron. 11:13.) For more Peters, Luthers, and Machens who may be depended upon to be true to Christ in the face of hostile and misguided councils, diets, and general assemblies; to choose to obey God rather than human mandates; to say, "Here I stand, I cannot do otherwise. God help me!" Oh, for men to stand like a granite wall for the purity of the church in faith and life.

We find the church today in a pitiable plight, with fallen walls and burnt gates, while the filthy and God-defying spirit of this evil age flows in with little hindrance. Church discipline in this country, except as directed against those who refuse to obey certain sinful commands of church councils, is almost a thing of the past. Coming back from a far better disciplined church on the foreign field, and beholding this sad spectacle, one is inclined with Nehemiah to sit down and weep. Now this deplorable condition is because there have been too few valiant men in the ministry like Azariah and his eighty priests, John the Baptist, Ambrose and Chrysostom, who dare to rebuke and discipline even kings and queens for their unholy lives. Shall we not all resolve by God's help to rebuild the broken walls around our flocks and, banishing all cringing fear of man, however rich or influential, to insist upon a real separation from the world and obedience to our Lord?

Moreover, because faith is in order to life eternal as well as to Christian living, it is of the utmost importance that we defend with all our might and with our very life itself, if necessary, the church we love, from false and soul-destroying teachers. The history of the Christian church might have been far different had not the ministry so wretchedly failed right at this point. Too few are set for the defense of the gospel, too seldom has the exhortation been heard and heeded, "O Timothy, guard the deposit" (I Tim.

6:20, R. V., marg.). The grace of Christian intolerance of false teaching has been woefully neglected. Nothing can bring one such bitter opposition and contempt as to follow the example of Moses and the prophets, of Christ and His apostles, and stress this grace which is so essential and so rare. Especially is this spirit of intolerance of destructive doctrine inculcated in the farewell address of the Apostle Paul to the Ephesian elders, and the pastoral letters of Paul to Timothy and Titus and of our risen Lord Himself to the seven churches of Asia Minor. It is impossible to read these passages and Epistles and not to hear the loud trumpet call to "war the good warfare," to buckle on our armor and "fight the good fight of faith," a call to hate soul-destroying doctrine with the same intense hatred with which our dear Redeemer hates it, and a call to do our utmost to stop the mouths of "vain talkers and deceivers in the church, who teach things they ought not."

Yet the influential leaders in the church and its agencies seem to have reserved their vials of wrath in order to pour them out in all their fury upon this thoroughly Christian call to arms; and, lo, with a few heroic exceptions, the rank and file of the ministry blindly or cravenly acquiesce like "blind watchmen" who have no knowledge, or "dumb dogs that cannot bark." Meanwhile the enemy pours in like a flood, and the beasts of the forest, in the guise of honored ministers and teachers, all come in to devour to their hearts' content the priceless souls of men. Even watchmen of Christ, who are now ready to give their all that the alarm may be sounded, bitterly regret the loss of many precious years while drugged by the forlorn and thoroughly unscriptural hope that reformation could be brought about in a quiet way without too violently disturbing confidence in the church's long-established Boards and agencies. Your speaker would give anything if he could go back at least fifteen years, and take the stand he is now taking with reference to the official Foreign Board of his church.

Some years ago the former Chairman of our China Council is reliably reported to have "intimated that he had seriously considered withdrawing from the Board and assisting in the establishment of a Fundamental Presbyterian Board," and to have "said that the Board in New York knew that if

he took such a step he could make a declaration which would probably carry with him 75% of the membership of the Presbyterian churches in America and a majority of the missionaries on the field." Possibly this estimate, if accurately reported, was over sanguine, but at any rate, it is your speaker's firm conviction that the establishment of such a board, instead of being premature, was far too tardy. How dull and slow of heart have we been to understand from the Scriptures that a little leaven left undisturbed is bound to leaven the whole lump, that the word of unbelief in the mouths of authorized teachers in the church will spread with alarming rapidity, as does a malignant cancer, until the whole head is sick and the whole heart faint, and from the sole of the foot even unto the head there is no soundness in the body! When shall we learn that, no matter how we may shrink from inflicting the necessary pain involved, the divinely prescribed cure is a surgical operation, such as Paul performed in the case of two who had made shipwreck of their faith—such as many of us believed should have been performed years ago in the case of some 1300 ministers who signed a rankly heretical affirmation which has destroyed the peace and threatens the very life of their denomination? When shall we learn that years spent sinfully yoked with unbelievers in guilty recognition of those who take the lead and abide not in the teaching concerning Christ are certain to prove years of irretrievable loss?

My friends, if the church you love, or any part thereof, is to be saved from the great apostasy which is advancing on all fronts with a rapidity that is simply amazing, there is a crying need for a more heroic ministry, for good soldiers of the cross who, in the face of *everything*, may be relied upon to obey their Captain's orders, "Watch ye, stand fast in the faith, quit you like men, be strong." They must, like Joshua, "be strong and very courageous, to observe to do according to all the law" of God; they must not give place to false brethren in subjection, no, not for one hour. Like Paul, they must choose to be bondservants of Christ rather than pleasers of men. They must show themselves men in daring to obey God rather than man, men like Micaiah and Jeremiah, who, because they have been made by the Almighty into fortified cities, iron pillars and walls of brass, know not the

fear of any man or group of men, but who must speak and do as the Lord commands. They must be men who are willing, like their dear Lord and for His sake, to be hated and despised and rejected of men.

They must be strong to suffer loss of salary, position, property, or even life itself, rather than compromise with enemies of the Cross. They must be able to endure hardness as good soldiers of Jesus Christ. Last Wednesday I visited Valley Forge for the first time, and was thrilled as I thought of the hunger and cold our brave forefathers endured there that we might be free. Then the thought came to me that we may be honored by a call to greater privations and sufferings for a far nobler cause even than theirs. Are we ready to go hungry and threadbare and cold, if necessary, for our sacred cause? Our fellow ministers in Russia are doing just that today. Why should we flinch? We have not yet resisted unto blood as John and Betty Stam and hosts of saints have done. Have we counted the cost, and are we ready to go that road that the truth of the gospel may remain in our church?

But the Christian warrior, if he would win his victory, needs to be strong in yet another respect. In addition to being strong to obey and suffer, he must be strong to love—even his enemies. This is the very hardest kind of strength to attain, yet without it he cannot hope to win. I may be willing to obey God rather than the sinful mandates of an erring church council, I may even go so far as to give my body to be burned for the cause, yet if I have not love, it profiteth me nothing. Have you ever noticed how the command in I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong," is immediately followed by "Let all that ye do be done in love"? The soldier of Him who prayed, "Father, forgive them, for they know not what they do," in contending earnestly for the faith, must first see to it that, by the grace of God, his heart is free from all malice or personal bitterness, that while he cannot and should not fail to detest their sin, he loves his enemies, and is ready to do good to them that hate him, bless them that curse him, and pray for them that despitefully use him. It is essential that he be strengthened with power through the Spirit in the inward man, that Christ may dwell in his heart through faith to the end that he, being rooted and

grounded in love, may know in all its infinite dimensions, the love of Christ which passeth knowledge (Eph. 3: 16-19). To fail at this point is to lose the fight. Thank God, the faculty of Westminster has not failed here. They have personally shown a remarkably sweet, gentle, and reasonable spirit toward their opponents. Your speaker has failed to detect any other spirit in them. May we all be given strength to follow the example they have set!

It should not be necessary to add here that we Bible-believing Christians often need to ask for strength to keep gentle, courteous, sweet, and loving one to another. Yet we know too well that to show a Christian spirit to loved ones in the home when, over minor matters, their wills clash with ours is often found more difficult than to show that spirit to outsiders. In the household of true faith, we need to plead with all earnestness for real deep brotherly love that will make a quarrel in our midst impossible. If any among us who are one in the essentials of our most holy faith should be overtaken in a fault or error of judgment or policy, we should seek to restore such a one in the spirit of meekness. We should deal with him in all patience, humility and sweet reasonableness. We should be careful not to injure his feelings or his reputation. Let all that ye do one to another be done in love. We should take the greatest care that the finger of scorn may never justly be pointed at us with the common reproach, "Behold, how Fundamentalists are always fighting one another!" We need to pray for strength so to treat each other that others may be compelled to exclaim, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

II. Since it is so absolutely essential that we be strong to work and fight for Christ, we should not permit ourselves to be uncertain as to the secret of that strength.

1. So first let us consider God's teaching as to its source. It is clearly not in ourselves. We are given a command in the passive voice. "Be made strong," "Be enabled" (*endunamou* in Timothy and *endunamouthe* in Ephesians) is the same verb and in the same voice as in Col. 1:11, where Paul prays that they may be "strengthened with all power . . . unto all patience and longsuffering with joy," and the same verb as in I Tim. 1: 12, "I thank him that enabled

me." It is all of grace, "Be strengthened in the grace that is in Christ Jesus." It is "in the Lord," and only there. "Without me ye can do nothing," warns our Lord. In Him, "Thy God hath commanded [or ordained] thy strength" (Psalm 68: 28). All His people have to do is to put on this provided strength. "Awake; put on thy strength, O Zion" (Isa. 52: 1).

2. In the phrase, "and in the conquering power [*Krátos*, the power to take or hold] of His might," we have the measure, or, should we say, the immeasurableness, of that divine "endynamiting" or enabling. All the mighty and inexhaustible resources of His glory are behind this enabling. Praise the Lord, it is not with the arm of flesh that we have to wrestle against principalities and powers, the world-rulers of this darkness and the spiritual hosts of wickedness in the heavenly places. We may be "strengthened with all power, according to the might of his glory" (Col. 1: 11), and we may be sure Paul did not bow his knees unto the Father in vain when he prayed for his beloved flocks in Asia Minor that God would grant them *according to the riches of His glory*, that they might be strengthened with power in the inner man (Eph. 3: 16). Out of the Old Testament, Ezra testifies to this same enabling when he says, "I was strengthened according to the hand of Jehovah my God upon me," and you and I may experience it if we fulfill the conditions.

3. The agent is the Holy Spirit. "It is . . . not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6). "Ye shall receive power when the Holy Spirit is come upon you," promised our risen Redeemer (Acts 1: 8). If our ministry is to bring conviction of sin, we must have the power to which Micah bore witness when he said, "As for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his intransgression, and to Israel his sin."

If the Gospel we preach is to call the dead to life, it must come not in word only, but in power and in the Holy Spirit. Ours is a spiritual work and cannot be done apart from the power of the Holy Spirit. It is He alone who can cause the rivers of living water to flow out from our lives and work.

Nor should it be overlooked that, in this work, the hardest and most indispensable part is prayer. It was to

prayer first, and then to the ministry of the Word, that the apostles gave themselves. That was the secret of their success. But it is precisely here that we feel our infirmity and absolute helplessness. If we are to pray as we ought, or rather as we *must*, we cannot do without the Holy Spirit's help. It is God the Holy Spirit, too, who girdeth us with strength for the battle, who teacheth our hands to war; so that our arms do bend a bow of brass, that causeth us to pursue and overtake our spiritual enemies, turning not again till they are consumed (Psalm 18: 32, 34, 37).

We should never forget, however, that the means the Holy Spirit delights to employ in strengthening us is the Word of God. He makes us strong by feeding us on the Word and by taking the things of Christ and showing them unto us. It is in vain to plead for Him to strengthen us and then grieve Him by neglecting the means He longs to use for that purpose. It is He who strengthens as well as sanctifies us through the truth.

4. To obtain the power, then, we receive in His gracious fullness the agent of that power. In this regard, the commands, "Be strong in the Lord" and "Be filled with the Spirit," are practically identical. He is given as an almighty co-witness to true believers who make Him supreme in their lives; so we read in Acts 5: 32, "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him."

Obedient believers who have glorified the Lord Jesus Christ in their hearts as Redeemer and Lord may receive His fullness and power through the simple prayer of faith. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13). "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me . . . from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive" (John 7: 37-39).

Beloved comrades, let us arise and possess our possessions. Let us put on our strength. Let us solemnly covenant to be made strong, to seek the Lord our God with *all our heart* and with *our whole desire* until He be found of us. Let us resolve to take all required time and energy to wait, that is, to fix our hope resolutely, to take

firm hold, upon the everlasting God like Jacob, when he cried, "I will not let thee go until thou bless me." And, as we love the honor of our Saviour's name and the souls of our fellow men, let us not let go until we find our strength renewed, until we can mount up with wings as eagles, run and not be weary, walk and not faint. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9). The weakest one of us whose heart is right toward Him, whose supreme desire is wholly to follow Him at any cost, and who lays hold on Him for help and strength, may rest assured that he will not be overlooked.

Wait then on Jehovah, be strong and of good courage! May the joy of the Lord, the joy of certain triumph for your sacred cause be your strength! As individuals and as a Seminary, keep in your hands the plummet of God's Word and so delight His holy eyes, and then fear not the mountain of difficulty and opposition which towers so forbiddingly before you. It shall become a plain. If God be for us who can be against us? When refusal to co-operate with apostate Israelites cost Amaziah 100 talents, he was told not to worry, for the Lord could give him more than that, and the promise was richly fulfilled. So it will surely be with you. If your stand for Him involves loss of funds, He will, out of the exceeding riches of His grace, supply your every need. If it involves loss of church property, you can worship Him more acceptably in barns or under the wide dome of heaven than you could in the most costly church retained by disloyalty to Him. If you have to give up friends, prestige, or salary, or even life itself, there is a hundredfold reward. If it means loss of well-earned pension who would not deem it an honor to endure with thousands of faithful comrades of the cross in Russia pangs of hunger for His dear name? Trials and tribulations doubtless await Christ's true witnesses, but when our Lord tells us not to fear the things which we are about to suffer, *He means what He says*: they can do us no harm. Nor do we need to fear closed doors. We do not have to ask any human committee or ecclesiastical machine, secretary or pope, for a pulpit. The Lord of the harvest will surely provide a place of work for every

laborer He sends forth. Nor does Westminster Seminary have anything to fear. As surely as it keeps Christ's Word and does not deny His name, there stands before it an open door which no man can shut. Its Gideon's band of students may be still further reduced in size by the Lord's sifting process. Some of the weaker men may be deterred from entering by fear or subtle motives of self-interest, but those who do come will be all the stronger and there is no restraint to Jehovah to save by many or by few (I Sam. 14:6).

In our Lord's service quality is infinitely more important than numbers. There, one may be empowered to chase a thousand and two to put ten thousand to flight (Deut. 32:30). It is far better to train a single Timothy or Titus than a hundred Demases. When shall we learn the arithmetic of God? It is never the size of the army but

the shout of a King within it that counts. Once when the land was overrun by an enemy like locusts for multitude, and the children of Israel, thoroughly cowed, had taken to mountain dens and caves, God, to arouse his people, used one man upon whom his Spirit had come, and who dared to put a trumpet to his lips. A small army of Israel's bravest souls reported for duty, but were too many for the Lord to use. Twenty-two thousand fearful and trembling ones were permitted to go home, leaving a mere ten thousand. Still too many, all except a little handful of three hundred whose hearts were so intent upon the fray that they had no time for self-indulgence were further sent away. Even ten thousand were too many, but three hundred not too few for the Lord to use in saving Israel.

Amaziah had to dismiss from his army a hundred thousand "modernistic" hirelings before the Lord could let him win. Let us not despise the day of small things, nor take anxious thought when we see our ranks depleted. It may be the Lord is whittling us down to a size which He can use. The world has yet to see what the Lord can do with a church, a theological seminary, or an individual that is absolutely true to Him and that puts on all the strength He has provided. No matter what the odds against us then, taking the strength and panoply He offers, let us not hesitate to go up to the help of the Lord against the mighty. Thus alone shall we escape the bitter curse pronounced against the cowards of Meroz and obtain a crown of righteousness and an eternal weight of glory.

"God is our refuge and strength,
A very present help in trouble."

We can do all things through Christ who strengtheneth us.

THE ELDERS' TESTIMONY

(Concluded from Page 91)

the price of consenting to His dishonor. But if it has *not* become apostate, a drive on Modernism should be immediately commenced, in definite ways, upon all possible fronts.

Signers of the Ruling Elders' Testimony: Whatever the Assembly has done, the time for words is over. Will you stand with your brethren who, whatever the cost, stand for the Word of God?

The Next Issue

of "The Presbyterian Guardian" will appear one week later than usual. It will be dated and mailed Monday, June 22nd.

Events within the Presbyterian Church in the U.S.A. are now occurring with breath-taking suddenness. In order that you may obtain, in one issue, reports of both the General Assembly and the Covenant Union Convention, with the consequent far-reaching actions of each body, it will be necessary to delay publication of the next number for one week.

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Two Significant Books

Reviewed by the REV. CORNELIUS VAN TIL, Ph.D.

Professor of Apologetics in Westminster Theological Seminary

METHODS OF PRIVATE RELIGIOUS LIVING, by Henry Nelson Wieman, New York, The Macmillan Company, 1931.



Dr. Van Til

PROFESSOR WIEMAN is well known as a writer in the field of the philosophy of religion. In general he represents the pragmatist school of philosophy.

Professor Wieman's pragmatist views appear plainly in his conception of God. In this book, as in his other writings, he speaks of God as the integrating process of the universe. "God is the integrating process at work in the universe" (28). "What is God? God is the integrating process at work in the universe. It is that which makes for increasing interdependence and co-operation in the world" (47). For some mysterious unknown reason this planet seems to have "a constitutional tendency toward integration" (54). "All good is derived from the process of integration. It is derived from God, the integrating behavior of the universe" (58). "God, the progressive integrating process, is the movement toward richer and more intensive integrations" (58). "God is not identical with society but he is the integrating process which has reached in society its highest historical achievement" (79). "There is a process which works to make the whole universe more organic. It is God" (47).

Now it is this integrating process *within* the universe that, according to Wieman, we are to worship. "The first step in the act of worship is to relax and to become aware of that upon which we are dependent . . ." (22). "Jesus expressed this first act of worship by the words: Our Father who art in heaven, hallowed be thy name. It is not a state in which one is thinking about anything in particular. One is simply relaxed, waiting and endeavoring to be filled with the consciousness of that encompassing and sustaining and integrating reality which, if he is psychologically capable of using the word God, he calls God" (23). "The second step in worship is to call to mind the vast and

unimaginable possibilities for good which are inherent in this integrating process called God" (24). "Jesus expressed this second act of worship by the words: Thy kingdom come, thy will be done, on earth as it is in heaven" (25). There are, according to Wieman, other steps in the act of worship but with these we are not now concerned.

When we thus worship we are taken into God. "Religion releases maximum energy when the individual becomes fitted into this integrating process as one function of its working, with some sense of the scope and might of that which thus works in him and through him" (60). Moreover, since society is "the fullest expression of God in the actualized historic achievement accessible to human experience" we may worship ourselves in worshipping society. "This community of need and interdependence is, then, a proper object of religious devotion" (80).

The result of this worship of the integrating principle of the universe, of which we ourselves may be a part, is that we joyfully submit to the inevitable. This is as we should expect. If there is no absolute or transcendent God the evil in this universe is ineradicable. Religion must then be the joyful submission to the inevitable. "One is free of demoralizing fear just as soon as he is ready to accept the facts precisely as they are" (110). "Now this state of complete self-committal, this total self-surrender to reality, with consequent command over all resources of personality, is possible when one fills his mind with the thought that underneath all other facts is the basic fact upon which all else depends. This basic fact can be called the structure of the universe or it can be called God" (112).

We need make no further comment. It is scarcely conceivable that even young people should mistake Professor Wieman's position for Christianity. Those who should follow Professor Wieman's advice in matters of worship would surely worship and serve the creature rather than the Creator.

PERSONALITY AND RELIGION, by Edgar Sheffield Brightman, Borden Parker Boune Professor of Philosophy in Boston University. The Abingdon Press.

IF ONE should ask Professor Brightman whether he is in general agreement with the position of Professor Wieman he would no doubt reply that he is not. Professor Brightman thinks that before we can speak of worshipping God we must think of God as personal. He thinks we cannot worship a process of integration within the universe. This seems to imply that his position is quite the reverse of that of Professor Wieman. Yet at bottom there is very little difference between the two positions.

In the introduction Professor Brightman tells us that he is among other things giving us in this book a "restatement of the idea of a finite God." Brightman is well aware of the fact that his doctrine is opposed to that of historic Christianity. He calls the position of Christianity "theistic absolutism." He holds that "theistic absolutism is undoubtedly impressive" but untrue to the facts of experience (p. 96-97). "Nevertheless it seems to many, including the present lecturer, that the ideal God of traditional theism is open to some of the same sort of objections in principle as are rightly urged against the hypothesis of naturalism" (96). Brightman holds that we must think of evil as ultimate, and therefore of God as suffering with us because of this ultimate evil. "Hence he who would learn his lessons from experience would be likely to avow faith in a God who is suffering and struggling, not merely on account of human sin, but on account of cosmic problems and obstacles which he did not choose, but found in his eternal experience and controlled" (94).

If we had to choose between the philosophies of Wieman and Brightman we should certainly choose the philosophy of Brightman. Yet the philosophy of Brightman is as subversive of Christianity as is the philosophy of Wieman. Both of these men oppose the God of Scripture who is "infinite, eternal and unchangeable." Of the two books the one of Brightman is the more dangerous. Brightman believes in a personal God. This might lead people to think that he believes in the God of Scripture. Nothing could be further from the truth.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE



Mr. Woodbridge

WE HAVE been urged by those who have had a hand in the matter which we are about to describe to consider the subject closed in the future.

But we feel that the utmost publicity should be given to the whole affair. For it indicates the tactics which have been used in the trials of certain members of the Independent Board.

Dr. Buswell, President of Wheaton College, Illinois, and member of the Independent Board, was found guilty by a Judicial Commission of the Presbytery of Chicago.

What sort of evidence was included in the case against him? Many of those who read the words which follow will be constrained to exclaim, "Verily 'we wrestle not against flesh and blood'."

The prosecution was seeking to involve Dr. Buswell in an illegal act. His membership on the Independent Board, it held, meant that he was guilty of "diversion of funds." For the Independent Board, it sought to prove, was guilty of that offense.

And here is "evidence" which was first mentioned by a representative of the prosecution in cross-examining a defense witness. When it had been stated by this representative and thus put into the record by him without his having been placed under oath, the defense, for its own protection, insisted that he be sworn and be subject to examination.

On March 28, 1935, the Independent Board received a gift of twenty dollars from the Young People's Society of Christian Endeavor of the Gaston Presbyterian Church, Philadelphia. The young people indicated that this money was to be used by Messrs. Coray and McIlwaine, missionaries of the Independent Board, for the distribution of Testaments on the field.

In connection with Dr. Buswell's trial, the Rev. Edward B. Shaw, Auburn Affirmationist of Philadelphia, representing the Prosecution in the taking of testimony, testified on the

witness stand that he had heard the Rev. William R. Craig, pastor of the Gaston Church in question, swear that he (Dr. Craig) knew of a definite case in which the Independent Board had been guilty of the diversion of funds. The case was the one referred to above.

Dr. Craig insisted that at least one young person in the Society had been deceived when the gift was sent to the Independent Board. That young person, he claimed, believed that the money was to be sent for missionary work under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. But as a matter of fact the money was sent to the office of the Independent Board.

On February 22, 1936, the general secretary of the Independent Board wrote the young lady who was President of the Society when the gift was sent:

"This is the first time, to the best of my knowledge, that any such accusation has been leveled against the Independent Board. Therefore I shall be grateful to you if you will bring the matter up in the Christian Endeavor Society meeting. Will you as a body kindly let me know at your earliest convenience whether a mistake has been made in this matter? If no mistake has been made, will you kindly pass a resolution to that effect? But if a mistake has been made, will you kindly pass a resolution requesting us to return the money to you? In the latter case we shall at once refund the money."

Upon the receipt of this letter a special business meeting of the Society was called on March 1. At this meeting the matter referred to in the letter was presented and discussed. After the discussion a resolution was unanimously passed that the letter should be answered by the corresponding secretary as follows:

"1. That the Society had not been deceived but thoroughly understood that their freewill gifts were designated in March, 1935, as follows:—ten dollars for Testaments to be distributed by Rev. Henry W. Coray in China, and ten dollars for Testaments

to be distributed by Rev. R. Heber McIlwaine in Japan.

"2. That the Society knew that the money was not going to the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

"3. That neither Dr. J. Oliver Buswell nor any other member of the Independent Board tried to influence us in the sending of the money."

One would think that that resolution might have closed the matter. But no, the pastor of the church (who is also a member of the Commission which tried Messrs. Griffiths, Rian, Woolley, MacPherson, and Woodbridge although he did not actually sit in their case) is determined in his opposition to the Independent Board.

The worst is yet to come!

Dr. Craig was present when the resolution was passed. We understand that *he would not allow the young people to send a copy of it to the Independent Board.* (We secured a copy finally when two members of the Society went to a notary public and made affidavit to the facts!)

Instead, a committee of the Session of the Gaston Presbyterian Church was appointed to question the members of the Christian Endeavor Society who had been present at the meeting of the Society in March, 1935, when the decision was made to send the gift of twenty dollars to the Independent Board.

This committee examined the young people one by one. No young person was allowed to have a witness present during his interview with the committee. This Star Chamber method was successful from Dr. Craig's viewpoint. Under such pressure apparently seven of the eleven members questioned weakened, and stated that there had been some confusion in the matter of the sending of the gift.

The office of the Independent Board was notified of what had taken place. Accordingly, in order to avoid even the appearance of evil, the office refunded the twenty dollars to the Society.

And now the climax! Upon the receipt of the refund the present Corre-

(Concluded on Page 107)

Lift Up Your Heart

By the REV. DAVID FREEMAN

"For they that say such things declare plainly that they seek a country." Hebrews 11: 14.



Mr. Freeman

WORDS are important, but they are not enough to declare what we are. It was the practice of the patriarchs that made plain their desires and affections.

Most people are lavishing their time and thought upon the things and interests of this world. Worldliness in some shape or other pervades all the generations of men. This sphere of existence is the only scene on which their hopes rest, and its atmosphere is the only air they breathe.

Where is that man who is carrying on, with deep concern and zeal, his personal interest in that country where dwell the spirits of the just made perfect? One of the strongest evidences of our depravity is that we rear our only resting place on the quicksands of time and give ourselves over to the delusion that the place on which we stand is firm and secure. Do we not know for a certainty that a few little years will witness its total dissolution?

The faith spoken of in Scripture is more than profession. A mere notion in the head will not bear one upward into heaven if his treasure and his heart is not there already. The title-deed to heaven is not seized by the mere understanding of the truth of God, though this is indispensable. It is most necessary for a sinner to get straight the way of justification before God, but this understanding by itself with no embracing of the truth, is not enough. The faith which is unto salvation is more than a bare recognition of truth.

A true recognition of God's way of salvation is not meant to be a substitute for practice and perseverance, but the condition of it. Can that man

be said to be on the way to glory who gives no evidence in his life that he feels himself to be a stranger and a pilgrim in this present world? In many there is nothing which declares plainly, as with the patriarchs of old, that they are seeking a country whose builder and maker is God. What more can we say of such an impotent faith than that it is only a pleasant idea in the mind rather than the power of godliness.

In these days the faith set forth in the Scriptures is distorted. It is often made to exclude the doing of God's will as expressed in His Word. In the present church conflict many are content to do nothing. There is no stirring. These need to be reminded of the apostolic description of faith.

Certainly much that is called faith is not the kind of faith exhibited in the enumeration of those Old Testament worthies described in the above passage of Scripture.

The clear and assured conviction of things not seen set the saints of the past in motion. They believed in the Savior and prepared themselves to meet Him. When one truly looks for the Savior he minds not earthly things and his conversation is in heaven. He readily gives up lesser interests for future and greater ones promised to him by God. Thus he declares plainly that he is in the faith.

But let no one have any misunderstanding. Heaven cannot be won by purchase. Man has incurred a guilt for which no human payment or penance can atone. Neither can God connive at sin. No creature by his own deservings can claim a place in heaven while one single commandment is violated or resisted. The gospel never relaxes into any compromise with human unworthiness. Eternal life is never earned by us in the shape of wages. Our obedience, then, must never be understood as rendering an equivalent price.

But if heaven is held out in the

gospel as a fulfilment to our hope of God's promise, and is therefore already the possession of the true believer, what more need we do but lay hold upon it with the delight of that which is now certain? True it is that heaven is of grace and not of works, lest any man should boast. Yet it was the promises that made the patriarchs render obedience. Seeing their fulfilment afar off, they embraced them and declared plainly by their desires and doings that they sought the land of promise.

It is free grace that loosens a man from his **inabilities and bondage**. Instead of doing nothing for heaven he embarks on a career of striving, seeking and obedience. He declares plainly by his acts that heaven is the country toward which he is travelling. It is a gospel of works that keeps a man from working for eternal life. On that platform it is unattainable, for he is still bound by the fetters of sin and the old life. Still being a citizen of earth he cannot but set his heart upon the country that is below.

Now when a man is freely justified by God's grace a burden rolls off his back and a path is opened before him that winds upward toward the Celestial City. He dies more and more unto sin and lives more and more unto righteousness.

A man's distance from his old character and nature and his nearness to heaven by his walk and conversation show that he is on the way. The road that a man is travelling indicates where he is going. You can tell if he is seeking the heavenly country by the objects on which his heart is set.

Drawn by the cords of love the Christian is lured by bright prospects. He sees objects better and lovelier than those he leaves behind. Setting his affections on things above he sees Christ sitting at the right hand of God the Father, welcoming every penitent to the fountain of mercy which He Himself has opened.

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER

The God of Love



Miss Bower

IN JAPAN there are very few people who worship the one true God. They have many gods, but their hearts are hungry. They do not know the one Way to be saved. They do not know our Savior Jesus Christ.

Little Osame was very sad. He had gone to the shrines day after day. He had knelt to pray before the gods there. He had thrown many pebbles at the lanterns and when one of the stones stayed on the lantern he had gone home in joy for he had been told that that meant that his prayer would come true. But, to his grief, his little sister Hibari had seemed sicker than she had been when he went out. Her face and her hands were hot and she lay without moving or speaking. Osame moved a screen that a little more air might come through the room and Hibari opened her eyes, but there was a strange expression in them. She did not seem to know frightened Osame.

He washed her face as he had seen Mother do before she left to go to work and put a little bowl of water by her head, then ran out again in desperation. If only he could find a god of love who would help them his troubles would be over! He went into the courtyard of another temple.

Here a priest was selling prayers. A group of foreigners stood watching the worshipers. When they saw Osame's little distressed face, one of them tossed him a coin. He thanked him, bowing again and again, and eagerly bought one of the paper prayers. How he prayed that this would make Hibari well. Osame thought that perhaps one of the goddesses would be more interested in a little girl than the gods had been. So after chewing his prayer into a little ball he aimed it carefully at one of them, but it fell without sticking and Osame turned away.

He prayed to the sun goddess that she would take away the fire from Hibari's little body. He prayed that the moon would send its cooling rays. But each time he would go back to the room he could see that Hibari was no better and he would hasten out to try something else.

The next day was the eighth of April and a festival day. Mother had given Osame his copper coin that he might take part in the festival—the Baptism of Buddha. The image was in a little shrine. Osame threw his coin into the shrine, then poured tea



They sang, "Love Him, Love Him."

over the statue and sprinkled some upon his own head. He prayed the prayer that Mother had taught him: "Now that we have washed our sacred Lord Buddha clean, we pray that our own sins, both physical and spiritual, may be cleansed away, and the same we pray for all men."

Then he went from temple to temple, from shrine to shrine, for Mother had stayed with Hibari. She had said that unless they got help soon, little Hibari must die and Osame could not think of that. As he ran along the street, he sobbed to himself, "O God of Love, make little sister well. O God of Love, help me to find you."

Suddenly he heard music—strange music—then children's voices singing.

It was foreign music, but the words were in his own tongue:

"Praise Him, praise Him,
All ye little children,
God is love, God is love!"

Osame stopped short and listened.

"Serve Him, serve Him,
All ye little children,
God is love, God is love!"

He turned the corner and there seated on the grass were little children with a foreign lady. When she saw the distress and hope in Osame's face, she sent the children in with another teacher and stayed to talk to him.

She was a wonderful lady. She sent the foreign doctor to care for little Hibari and she told little Osame about the God of Love. She told him how He loved the world so much that He gave His only Son. She told Osame that He must believe in Him that he might be saved. Osame wanted to know where the God of Love's shrine was that he might go and worship and thank Him, for he did believe, but the foreign lady said that His shrine is in our hearts, for when we believe in Him, He comes into our hearts to live. And He walks with us and we can talk to Him at any time.

The lady gave Osame a little Bible that he might read and promised to come to see him and Mother and Hibari.

The days passed and little Hibari was better and she and Mother came to know and love the God of Love Who gave His only Son to die, just because He loved us and wanted us to be saved. And when Hibari was well enough, Osame taught her the strange little song, with the foreign tune and easy Japanese words. The verse they liked best to sing was one they sang over and over again:

"Love Him, love Him,
All ye little children,
God is love, God is love."

The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

THREE hundred years ago in Berlin, Germany, a well-dressed gentleman one day wandered aimlessly through the streets of the city's poorer section. He seemed distracted and preoccupied, and scarcely noticed the poor people who hurried by him on the street or watched him from the windows, wondering what could have brought a gentleman so obviously of a different social rank into their midst.

Finally there drifted toward him the strains of an organ playing sacred music, and when he came soon to a little church, dimly lighted, as though upon an impulse he went up the steps and quietly inside. At the organ, lost in the magic spell of the music, he saw a surprisingly small boy, his shock of blond hair rumpled in the true fashion of the artist, his face flushed and earnest. He was alone in the church and he did not hear the newcomer, who paused inside the door and stood in silence. The boy played on for a time, and when he ceased and the last strain had died away he was still unconscious of the presence of the intruder, who with an effort shook off his thoughts and approached the young organist.

"I hope you'll pardon me," he said. "I heard your music and could scarcely help coming in. It's one of Bach's compositions, is it not?"

The boy, bewildered upon first sight of his visitor, said very proudly: "Yes, sir, it's the Ave Maria, by Johann Sebastian Bach. My father has promised to take me to hear him play it when he comes back to the cathedral."

The great composer Bach until nine months before had been organist at the Cathedral of Weimar. His fame had spread throughout all Europe. Then suddenly he ceased playing and disappeared to England. When, six months later, he returned to Germany he no longer played the great cathedral organ, and he was so sadly changed in appearance and manner that even those who knew him best

were afraid to mention the subject in his presence.

And yet this boy-musician spoke eagerly and expectantly of the time when the famous Bach would return to the cathedral as its organist. The newcomer was plainly startled.

"You think, then, that he will come back?" he said.

The boy did not hesitate. "Of course he will—he must!"

The stranger was curious. "What makes you say that? Who told you so?"

The boy turned almost reverently to the organ. "His music tells me," he said. "Don't you see? God gave him a great, great gift, and Bach understood and has always used it to glorify God and to serve Him. His music is full of faith and gratitude. That's why I love it—why my father loved it, and named me 'Johann' for him."

He paused, and his guest turned to him impulsively. "But my son, things happen sometimes to break a man's faith in God and to take away his desire to serve. Bach is only human, like the rest of us. . . . Perhaps his faith is gone."

But Johann would not have it so. His eyes shone as he turned his face toward the stranger. "You don't know him as my father and I do. You don't understand what his music tells us. Of course he's human, but he's too wise to doubt God's wisdom. And he can't lose his faith, for God gave it to him."

He turned a radiant face toward the older man. "Listen!" he said.

And he began to play—very softly at first, with a calm quietness that might well have been born of faith and trust. In its glad assurance David seemed to speak: "The Lord is my Shepherd; I shall not want." Then louder, still louder it became, as though its joy had burst all bounds: "My cup runneth over!" And then, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." And the music, rising still higher, became a

veritable song of triumph, the greatest triumph of all time—Christ's triumph over death and sin.

The stranger stood with bowed head. This was more than music to him. It was as though the years had gone backward. He saw a young man with an open Bible on his knee, a strange new humility in his heart, and before his eyes a succession of mighty scenes—Gethsemane, a cross on a lonely hill, and an empty tomb. And with it all an overwhelming conviction that these things concerned *him*, vitally, personally—that in a very real sense his own seared conscience and burdened soul had made the cross a grim necessity. And the wonder of it—the deep glad wonder that he should have been loved with so infinite a love that even Calvary was not too great a sacrifice!

Suddenly the music was calm again, yet full of the joy of an untroubled spirit, and as the last strains died away the listener seemed to feel a warm hand on his shoulder, and a voice in his heart said: "Peace, I leave with you; my peace I give unto you!"

For a moment neither spoke. Then the boy said eagerly: "Don't you understand? Can't you *feel* it?"

"Yes, Johann," was the answer. "I understand!"

That was Saturday. The next morning, when the boy came early to the church, he found his beloved organ almost hidden behind a high embankment of solid roses, more than he, living as he did in the heart of the city, had ever seen before—red roses, white roses. And on the bench before the organ he found a card on which was written: "To Johann, who taught me that to be truly wise is not to question God's wisdom, and that to be truly great is simply to keep the faith." And it was signed—"Johann Sebastian Bach."

That same morning, in the great cathedral some miles away, hundreds of people thrilled at the sound of such music as they had never heard before. The master-organist had re-enlisted in the service of his God.

ELDERS' COMMITTEE ISSUES TESTIMONY

Attacks Machine

SIGNED by 1656 ruling elders scattered in thirty-five states a "Testimony" has been issued by the "National Committee, Ruling Elders' Testimony." In general it takes a position of opposition to Modernism in the church, roundly declares the 1934 "mandate" against the Independent Board to be unconstitutional, but says nothing concerning the legal situation or the duty that would develop in case the Independent Board members' convictions under the 1934 "mandate" are affirmed by the 1936 Assembly sitting as a court.

Excerpts from the "testimony":

First—We believe that doctrinal differences lie at the heart of and furnish the motivating cause for the present discord in our Church, and that issues having the aspect of administrative and governmental matters are only collateral manifestations and outgrowths of fundamental and irreconcilable differences in belief. We believe that the real disturbers of the peace of our Church are those who question or deny and not those who conscientiously defend the doctrinal standards as expressed in our Confession of Faith and Catechisms as historically understood. We believe that we as Ruling Elders can best express our loyalty to our Church by an unflinching, fearless, consistent and outspoken loyalty to our divine Lord and Saviour, Jesus Christ, in our several places and in the Courts of our Church. We pray that in our desire always to be loyal to Jesus Christ we may never be diverted or misled and our testimony eclipsed by considerations of loyalty to or dislike for particular individuals who for the time stand for the principles at issue.

Second—We testify to our belief that the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice, and that the system of doctrine set forth in the Confession of Faith of our Church is the system of doctrine taught in the Holy Scriptures.

Third—We testify to our belief that the following are essential doctrines of the Word of God, and that our General Assembly in its deliverance of 1910 (re-affirmed in similar language by the General Assemblies of 1916 and 1923) did right in declaring that:

[Here follow the "Five Points" of 1923.]

We believe that under our Creedal professions these are truths essential to the soundness "in the faith" of "all who are admitted as teachers" in our Church

and that they are not "truths and forms with respect to which" a fair and reasonable construction of our Standards permits such teachers to differ. (*Form of Gov't.* Ch. I, Sec. V.). We believe that Christian living is the fruit of Christian belief, and "that no opinion can be more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are" on these truths. (*Form of Gov't.* Ch. I, Sec. IV.). We firmly believe that a frank recognition by our Church of the irreconcilable and mutually destructive nature of the difference which separates those who accept these truth from those who either reject them or regard them as non-essential, and the adoption of a firm and consistent position with regard to them are essential to true unity and peace in our beloved Church.

Fourth—We testify to our conviction that so long as we continue to be ordained officers in the Presbyterian Church in the U.S.A. fidelity to our vows and plain common honesty with the world and before God require adherence to our creedal professions and earnest opposition to "Modernism" in the Church. Any claim of liberty, for ourselves or others who have so vowed, to proclaim beliefs or indulge in practices contrary to these professions, causes grave and irreparable injury to the cause of Jesus Christ, and disturbs the peace and impairs the unity and purity of the Church.

Fifth—We testify, of course, to our cheerful willingness to submit to all rightful and scriptural ecclesiastical authority as defined in, and lawfully exercised in manner and scope as provided by, the Constitution of our Church, consisting of (1) The Confession of Faith; (2) The Larger Catechism; (3) The Shorter Catechism; (4) The Form of Government; (5) The Book of Discipline; and (6) The Directory for the Worship of God.

Sixth—We long for such a condition of the Boards and Agencies of our Church that they can be heartily and unrestrictedly supported financially and in other ways by orthodox people in the Church. We long for a time when such support of the Boards and Agencies of the Church shall be enthusiastic, sacrificial in extent, and prompted solely by a desire to do our full part in advancing the coming of the Kingdom of God. Accordingly we deplore as being unscriptural, un-Presbyterian, degrading to the givers and ultimately destructive to the work itself, anything which may be construed as an ecclesiastical requirement that any definite, officially designated agency must be supported by a member to preserve his good standing in the Church, regardless of the giver's individual and conscientious convictions as to its faithfulness to the Word of God, its worthiness or effectiveness. . . .

Illustrative of the conditions, trends and departures from sound Scriptural and Presbyterian principles which cause us to view the present and the future with grave concern, is the action of the

1934 General Assembly. . . . Specifically we believe there is fundamental error in the realm of government in the assertion that:

"It [the General Assembly] has all the power the Church would have if it were possible to convene the Church together in one place. All its acts, therefore, are acts of the whole church. . . ." (Part I, p. 80 *Minutes*, 1934).

We believe the General Assembly is subject to the Constitution just as is the Session, Presbytery or Synod, and that it exceeds its lawful power when it undertakes to deal with any matters in a manner contrary to that prescribed in the Constitution or where the effect of its conclusion is to amend or change the Constitution itself. Obviously for any Court of final jurisdiction to characterize in advance of trial defined conduct as constituting a punishable offense is to make a mockery of the orderly and serious business of process, trial and defense, and to deprive, if effective, the Judicial Commissions of original and appellate jurisdiction of the opportunity of reaching a conclusion in the light of the evidence. The security of the humblest member of the Church is involved here, because if the principle announced by the 1934 General Assembly is valid he lives in the constant jeopardy of having his most conscientious conduct declared an offense by General Assembly fiat and all escape from ecclesiastical discipline denied. We believe the security of the individual and the willing and happy submission of Presbyterians to ecclesiastical authority demand that the safeguards of open and fair trial for alleged offenses be preserved in spirit and in fact as well as in form. The Constitutional guaranty of protection against tyranny and abuse through open, fair and impartial trial cannot be replaced by a blind and implicit confidence in the fairness of changing and hurried assemblies of men dealing with generalities.

If the effect of a General Assembly deliverance is to add anything to or subtract anything from the Constitution, it is obvious that such deliverance is void and of no effect because the Constitution reserves ultimately to the Presbyteries the power of amendment. To assert in such case that the General Assembly has all the power the Church would have if it were possible to convene the Church together in one place, is to remove from the Presbyteries such amending power. . . .

We believe there was further fundamental error in the assertion by the 1934 Assembly of the principle that:

"A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of the Lord's Supper or any other of the prescribed ordinances of the denomination as set forth in Chapter VII of the Form of Government"—(*Minutes*, p. 110);

and again (*Minutes*, p. 114):

"There is, therefore, no abridgement of personal liberty when the Presbyterian Church *demand*s of its members who have voluntarily attached themselves to it, and are thereby under its Constitution, to honor, sustain and extend the Church of their choice in the manner the Constitution itself prescribes." . . .

We would say in summary that we regard the action of the 1934 General Assembly and the principles above alluded to and adopted or approved by it to be opposed to the Word of God and the Constitution of our Church and as being therefore null and void, for the following reasons, among others:

(a) The action of the General Assembly exalts the changing programs of human councils to a position of authority which rightfully, and in accordance with the Constitution of our Church, belongs only to the Word of God.

(b) The action of the General Assembly attacks the great principle of liberty in giving since it makes support of particular missionary programs and Agencies a duty enforceable by ecclesiastical penalties.

(c) The action of the General Assembly ignores the evidences of Modernism in the program and policies of the Boards and Agencies of the Presbyterian Church in the United States of America and particularly in the Board of Foreign Missions, and fails to institute the radical reformation of those Boards and Agencies which will be necessary before they can receive the unrestricted and hearty support and confidence of orthodox Presbyterians.

Seventh—We testify to our gratitude to God for the rich heritage and the great historic witness of our Church; and for that great number of consecrated and loyal Ministers and Missionaries of the Gospel who today labor among and for us with sacrifice and faithfulness to perpetuate worthily that heritage and witness. We would by this testimony bring to them some evidence of the fruitfulness in us of their labors, and such courage and resolution for their remaining tasks as may properly come from the approbation and support of men. We urge all who have a sincere concern that our Church may be used for the full proclamation of the Gospel of Salvation, to join with us in special and earnest prayer that we and all other Ruling Elders in our Church may be moved under the power and guidance of the Holy Spirit to be diligent, active, studious and wise in the full discharge of all the duties of our office, and that the fruit of the Spirit may be made manifest to all the world by our Church, and by all persons who participate in every one of its judicatories, boards, agencies and councils.

" . . . the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22, 23.)

COVENANT UNION CONVENTION SET JUNE 11 TO 14

All Members Urged to Attend

THE First Annual Convention of the Presbyterian Constitutional Covenant Union will be held from June 11th to 14th in the auditorium of the New Century Club, 12th and Sansom Streets, in downtown Philadelphia.

The opening meeting will begin at 10.30 A. M., on Thursday, June 11th. Speaker will be the Rev. H. McAllister Griffiths, General Secretary of the Covenant Union.

Business meetings, which will be open to members and friends, will be held on Thursday afternoon from 2.30 to 5 o'clock, Friday morning from 10.30 to 12.30 o'clock, Friday afternoon from 2.30 to 5 o'clock, and Saturday morning from 10.30 to 12.30 o'clock.

Public meetings will be held on Thursday, Friday and Sunday evenings, Thursday evening the speakers will be the Rev. Edwin H. Rian, Field Secretary of Westminster Seminary, and the Rev. Charles J. Woodbridge, General Secretary of The Independent Board for Presbyterian Foreign Missions. Friday evening speakers will be the Rev. Cornelius Van Til, Ph.D., Professor of Apologetics in Westminster Seminary, and the Rev. J. Oliver Buswell, Jr., D.D., President of Wheaton College. The great closing public meeting on Sunday evening will be addressed by the Rev. J. Gresham Machen, D.D., Litt.D.

Invitation Issued from Office

From the offices of the Covenant Union was issued on May 25th, the following statement: "Members of the Covenant Union who can possibly come to the convention are urged to do so, whether they are delegates from chapters or not. This convention may possibly develop into one of the great events of American Church history. If the present organization of the Presbyterian Church in the U.S.A. becomes officially apostate, without doubt those who are resolved to do so will carry on the historic spiritual succession of the church separate from the then-apostate or-

ganization. We pray God that the sin of apostasy may be averted. But if it is not averted, and the inevitably necessary steps are then taken in Philadelphia in June, those who miss being present will probably regret it all their lives. Make every plan and effort to be present in Philadelphia, June 11th to 14th!"

The exact program of the daily meetings, since it depends upon various contingencies not yet known, will be announced later. It will, in any case, be full of interesting, informing and inspiring addresses, actions and devotional exercises.

NEW CASTLE PRESBYTERY ATTEMPT TO OMIT COMMUNION DEFEATED

Organization in Control

THE Presbytery of New Castle met in Newark, Del., on the 20th and 21st of April. After the opening devotional exercises the first item of business was the adoption of the docket. The Rev. John Clelland, of Wilmington, moved the docket be amended by the omission of the Lord's Supper which was listed for the Monday evening meeting. He did so on the ground that while it was sometimes a sin not to partake of the Communion there were also times when it was a sin to do so. The Presbytery, through the action of its Judicial Commission in convicting Mr. Laird was "in sin" and should not take Communion until it had repented. The Rev. C. C. Weir seconded the motion to amend. The Rev. Thomas A. Williams, of Salisbury, Md., at once moved to lay the amendment on the table. Mr. Clelland claimed that it was impossible to lay an amendment on the table without also affecting the main motion. The argument being a little too deep for the minds of the presbyters, they proceeded to lay the amendment on the table by the vote of 27 to 6.

The Rev. John Herrick Darling, of the Hanover Church, Wilmington, was elected Moderator over the conservative candidate, the Rev. Clyde Rickabaugh, of the White Clay Creek Church, by 34 to 18.

The conviction of Mr. Laird by

The Presbyterian Guardian

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Editor

H. McALLISTER GRIFFITHS

Circulation Manager
THOMAS R. BIRCH

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the Judicial Commission was read by the clerk but due to the fact that notice of Appeal had been given no attempt was made to carry out the rebuke.

The National Missions Committee was to have one of its members moderate the aid-receiving Churches when vacant.

Machine candidates were elected as Commissioners to the Assembly. A number of conservatives did not vote at all for ministers due to the fact that they had only one candidate and the majority would not let the minority vote for less than two. They also refused to let the minority write in the names of candidates. Mr. Darling made the ruling although he admitted he had no rule to sustain him.

The Regions Beyond*(Concluded from Page 101)*

sponding Secretary of the Society returned the money and wrote:

"We did not ask nor do we desire the money returned to our Society. We did give the money to Messrs. McIlwaine and Coray for the distribution of Testaments in their respective fields, *and we still desire the money used for that purpose*" [italics ours].

They sent the gift; they unanimously asserted that they had known what they were doing; they refused to accept the refund.

Yet Independent Board members are "guilty"! Is all this "Much Ado about Nothing"?

Not at all. This sort of evidence is being used in the attempt to convict servants of God in ecclesiastical courts of the Presbyterian Church in the U.S.A.

**WESTMINSTER SEMINARY
ALUMNI APPROVE
POLICY, ADMINISTRATION**

AT A largely-attended banquet held on May 11, 1936, the Alumni Association of Westminster Theological Seminary unanimously took its stand as approving the present administration and policy of the institution. Since the resignation of a number of Trustees a few months ago, there had been baseless rumors and whispers that the policy of the Seminary had somehow been changed, that alumni were divided. That these rumors were not true was clearly evidenced in the terse, to-the-point alumni resolution: "The Alumni Association hereby records its hearty approval of the present administration and policy of Westminster Theological Seminary." There were no dissenting votes.

**COVENANT UNION MEETING
AT GROVE CITY**

A MEETING was held under the auspices of the local Chapter of the Presbyterian Constitutional Covenant Union at Grove City, Pennsylvania, on the evening of Saturday, May 23rd, to present information regarding the present situation in the Presbyterian Church in the U.S.A. At first the place of meeting was announced as being the auditorium of the High School, but the Board of Education decided on the day before the meeting not to grant the use of that building. Accordingly the meeting had to be shifted at rather short notice to the Armory. Despite this difficulty, the meeting was largely attended, some 300 persons being present, not only from Grove City but from a large surrounding area. Mr. C. W. Clelland, President of the Chapter of the Covenant Union, presided, and the Rev. Robert L. Atwell, Vice-President of the Chapter and pastor of the Presbyterian Church at Harrisville, Pennsylvania, introduced the speaker and took part in the meeting. Mr. Paul Rainey, Secretary of the Chapter, and the Rev. T. H. Mitchell, pastor of the Presbyterian Church at Mineral Ridge, Ohio, also

were on the platform. The speaker was the Rev. J. Gresham Machen, D.D.

No criticism of the Board of Education for its decision was expressed by anyone connected with the meeting, but it did seem strange to many that a prominent part in the representations to the Board of Education against the use of the High School building should have been taken by persons in the Presbyterian Church in the U.S.A. Such an attitude did unquestionably suggest to many people not only in Grove City but elsewhere that full and public discussion of the affairs of the church is not welcomed by some of those who favor the present ecclesiastical policy.

**CENTRAL-NORTH BROAD
OFFICERS DECLARE FOR
THE REV. M. T. MACPHERSON****Sign Resolution of Confidence**

OFFICE-BEARERS in Central-North Broad St. Presbyterian Church, Philadelphia, Pa., have united to express confidence in their pastor, the Rev. Merrill T. MacPherson, and to declare their agreement with his ecclesiastical position. Signed by all but a small fraction of office-bearers, the resolution follows:

"We, the undersigned, office-bearers in Central-North Broad Street Presbyterian Church, Philadelphia, Pennsylvania, desire to record our confidence in our beloved pastor, the Rev. Merrill T. MacPherson, both as to the quality of his ministry among us, and as to his ecclesiastical position. He holds, and we with him, that the Word of God, the Bible, is true throughout, and that that Word is and ought to be supreme. In the great doctrinal conflict of the present time he stands both against a Modernism which denies the truth of God's Word and against an ecclesiastical despotism that places its own command upon an equality with God's. In the battle now going on, we believe that he is nobly championing true Biblical, Protestant, Presbyterian principles. If the church by official judicial act of the General Assembly upholds his conviction as an offender it will be because he has steadfastly refused to dishonor Christ by obeying an illegal order in which men have usurped power that belongs to God alone. The blow will have been struck at the Lord Jesus Christ, the true and only Head of the church. We who are members of Him, whose spiritual life comes only from Him as Head of

the body, so declare that a blow at our Lord is a blow at us. We will stand with our pastor if need be unto death itself, for the glory of our Lord Jesus Christ, and for our heritage as Protestants whom the blood of Christ has freed from the doctrines and commandments of men in order that we might be in perfect subjection to God's holy Word alone."

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SUMMER CONFERENCE FOR COLLEGE STUDENTS

THE first Summer Conference for college students ever sponsored by the League of Evangelical Students will convene from June 22-28 at the Old Mill Conference Ground located at Brandamore, Pennsylvania. The purpose of this conference will be to draw students away from the modernistic Y.M.C.A. conferences and to provide an opportunity for students to receive a week of systematic instruction in the Word of God. A splendid conference program second to none has been arranged including the following:

Studies in Genesis:

EVERETT GRIFFITHS, B.S., TH.M., Professor of Theology, Eastern Baptist Seminary.

Christian Doctrine and Evidences:

R. B. KUIPER, M.A., B.D., Professor of Practical Theology, Westminster Seminary.

Studies in Romans:

GORDON H. CLARK, PH.D., Department of Philosophy, University of Pennsylvania.

Personal Evangelism:

THE REV. WILLIAM CULBERTSON, Pastor and Professor in the Reformed Episcopal Church.

Missions:

THE REV. ARCHER ANDERSON, formerly Missionary in Central America.

Evening Evangelistic Preaching:

THE REV. JAMES E. MOORE, Southern Presbyterian Church, Baltimore, Md.

THE REV. G. HORACE WOOD, Baptist Church, Moorestown, N. J.

THE REV. ARCHER ANDERSON, Presbyterian Church, U.S.A., Narberth, Pa.

THE REV. WILLIAM CULBERTSON, Reformed Episcopal Church, Germantown, Pa.

THE REV. CLIFFORD SMITH, Presbyterian Church, U.S.A., Bridgeton, N. J.

Sunday Speakers:

THE REV. J. GRESHAM MACHEN, D.D., Litt.D., Presbyterian Church, U.S.A.

THE REV. R. B. KUIPER, M.A., B.D., Christian Reformed Church.

The total cost per person is only eight dollars. Further information may be obtained by writing Mr. Calvin K. Cummings, Reformed Episcopal Seminary, 25 S. 43rd St., Philadelphia, Pa.

The General Assembly's Action and the Covenant Union's Response

As you read this copy of "The Presbyterian Guardian" your daily newspaper is probably carrying a brief record of the Permanent Judicial Commission's decision regarding the notorious 1934 "mandate." But the pulsing drama and significance of that Assembly will never reach you through the daily press.

The next issue of "The Presbyterian Guardian," appearing June 22nd, will contain not only a full, incisive and illuminating picture of every important event of the General Assembly, but also a detailed report of what will probably be a history-making event—the Covenant Union Convention. These two features alone will be worth more than the cost of a year's subscription. If you want to be informed—subscribe now!