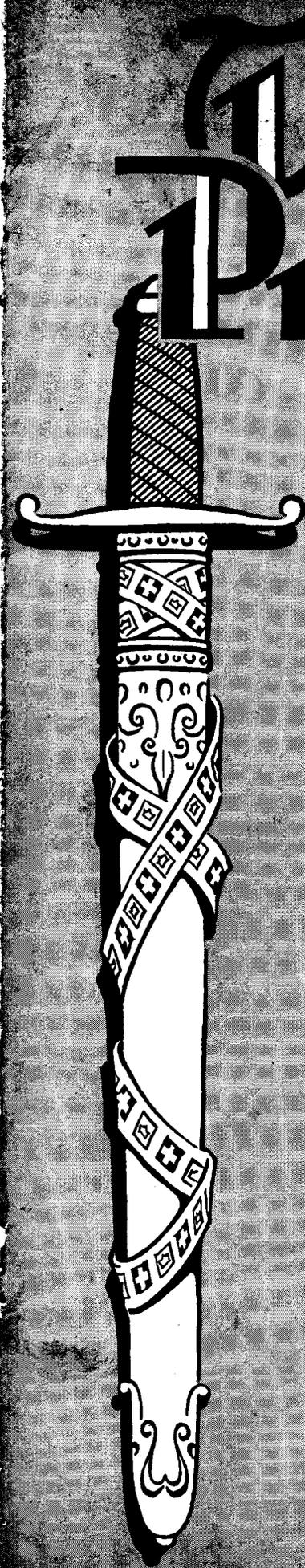


March 2, 1936



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

The Presbyterian Guardian

From the Westminster Confession of Faith

"God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."

—Chapter XX, Section II.

**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.

Can Christian Men Enter the Ministry in the Presbyterian Church in the U.S.A.?



Dr. Machen

THE second part of the covenant of the Presbyterian Constitutional Covenant Union says that if efforts to bring about a reform of the Church fail and in particular if the tyrannical policy of the present majority triumphs the members of the Covenant Union will continue the true spiritual succession of the Presbyterian Church in the U.S.A. regardless of cost.

But what is "the tyrannical policy of the present majority"?

The Ecclesiastical Trials

One manifestation of that tyrannical policy has received a great deal of attention, and it certainly deserves the attention that it has received.

That is the attack which has been made upon the members of The Independent Board for Presbyterian Foreign Missions and upon the Rev. John J. De Waard and the Rev. Arthur F. Perkins.

The real issue in this attack has nothing whatever to do with the personality of the members of the Independent Board or of these other persons. They might be the most insignificant, indeed they might even be the most morally contemptible, persons in the whole country; there might be a thousand other grounds for removing them from the Church: yet it would still remain true that the attack upon them *on the particular grounds* alleged in the mandate of the 1934 and 1935 General Assemblies and contained in the sets of charges and specifications brought against them in the individual trials constitutes an attack not upon any mere men but upon the Lordship of Jesus Christ. The whole upshot of the attack is to substitute the word of man for the Word of God and to dethrone Jesus Christ.

Refusal To License or Ordain Christian Men

What is not always sufficiently observed, however, is that this attack upon the Lordship of Christ has come also in another way. It has come in the attempt of presbyteries to set up such conditions for entrance into the ministry that no real minister of Jesus Christ can be received.

A particularly plain instance is found in the Presbytery of New Brunswick. That presbytery is the presbytery in the bounds of which Princeton Theological Seminary is situated. It constitutes one of the chief gateways into the ministry in the Presbyterian Church in the U.S.A.

On September 26, 1933, that presbytery actually placed in its "Manual" a provision that all persons who seek entrance into the presbytery by licensure, ordination or transfer, shall be examined as to their willingness to support the regularly authorized boards and agencies of the Church.

At the last meeting of that presbytery that I attended I saw exactly how that provision of the Manual worked out.

A young man presented himself. I do not remember whether he was to be received under care of presbytery after he had been under the care of some other presbytery or whether he was already a licentiate. That does not make the tiniest bit of difference. The point is that he was being received. A step necessary to his final ordination was being taken.

Well, what happened? Something very simple happened. The young man was asked to come forward and take his seat at the front. He was then asked whether he would support the regularly authorized boards and agencies of the Church. He answered glibly in the affirmative. Then he was received.

The whole thing was done exactly as though one of the "constitutional questions" were being put.

What did that mean? Well, for one thing it meant that the Constitution of the Presbyterian Church in the U.S.A.

was being violated in the most outrageous possible way. The Constitution provides a lawful method by which requirements for entrance into the ministry like those to which that young man was being subjected can be set up. That method is the method of sending down to all the presbyteries an overture amending the Constitution so as to put in an additional "constitutional question." The Presbytery of New Brunswick was doing that very thing by its own individual and arbitrary act. One could scarcely imagine a more lawless act than that act of the presbytery.

But it was something more sacred even than the Constitution of the Presbyterian Church in the U.S.A. that was being violated.

What happens when a man gains his entrance into the ministry by pledging a blanket allegiance to human councils and courts, by promising to make the missionary message that he commends to his people conform to shifting majorities in the General Assembly?

Here is what happens—the man who does that commits a very dreadful offence, and all who encourage, or connive in, his action commit that dreadful offence with him.

The offence consists in substituting the word of man, as giving the content of the message that one will commend, for the Word of God.

A great many presbyteries in the Presbyterian Church in the U.S.A. are tempting young men to commit that dreadful offence, to gain an entrance into the ministry by the base act of promising implicit support of shifting human programs.

Some yield to the temptation. The presence of such men in the ministry is doing untold harm to precious souls.

Others will not yield. They stand bravely by the Bible and the Constitution of the Church. These men in many instances are refused admission.

What are we going to do about it? I may have something to say about that question in the next issue of THE PRESBYTERIAN GUARDIAN.

EDITORIAL

WHY EXPOSE BOARD MODERNISM?

ANSWER: not because we like to do it. It is not pleasant to find unfaithfulness to the Lord Jesus Christ and betrayal of a solemn trust. It is not pleasant to think of souls being led astray, those of plain men and women, boys and girls. How could anyone cherish the idea that to those who love the Bible and the heritage of their church, a betrayal of sacred things could be anything less than tragic?

Why then do we present the facts concerning Modernism in the official Boards of the Presbyterian Church in the U.S.A.? Only because it is our duty. We find no happiness in the betrayals of which we must tell. No one in his right mind could gloat over them, or be other than sorrowful. But—if we love the souls of men we must warn them. We must warn a sleeping church, largely uninformed concerning the nature of its official Boards. And finally, if we care anything about the honor of the Lord Jesus Christ, and the place due His holy Word, we are under a solemn obligation to speak.

This speaking, let it be understood, is in love. But what, exactly, is speaking in love? Is it to speak lovingly? Yes—in part. But there is more to it than that. We speak most in love when the motive that prompts us is love, and when the end desired is the supreme good of the one addressed. The most loving words to a blind man approaching an unsuspected precipice would be "Stop! Stop! Stop where you are!" What would you think of anyone who criticized the speaker of those words because he "didn't have a good spirit," did not speak "lovingly," and who advised the blind man to go on, paying no attention to such an un-Christian fellow?

This is just what has been happening in the church. The conservative group has presented facts,—facts that are tragic, but *facts*. To the church on the brink of an unsuspected precipice they have said (as lovingly as they could): "Stop! Stop! Stop where you are!" Officialdom's answer is, in effect, "Oh, everything is all right. Don't pay any attention to those troublemakers. They don't speak lovingly. They are harsh. They really don't have a good spirit. Don't pay any attention to such un-Christian fellows."

And the church moves on toward the precipice. The ground will *feel* solid beneath its feet until it gets to the edge. After it steps over it will be too late. That is why we cry "Stop!" now. And the cry of those who would save is the most loving cry in the world, even if unadorned with honied words.

The Board of Foreign Missions has been the object of most of the discussion in the last three years. This has been because the report of the Laymen's Appraisal

Commission focused the attention of the world on foreign missions. Then followed the Board's statements with reference to the report, and, gradually, without anyone realizing what was happening, or consciously intending it, a great major engagement began. Some people have concluded that the official Board of Foreign Missions was the only Board to which exception might be taken. To our sorrow we must record otherwise. The other two great official teaching Boards—National Missions and Christian Education—are perhaps even more deeply implicated in Modernism than is the Foreign Board. Heretofore, while we have known these facts in a general way, we have not had time or strength to document them. Now that is being done, and some of the results of investigation are being published from time to time in THE PRESBYTERIAN GUARDIAN. We have already begun a series on the Board of Christian Education which has presented startling, undeniable facts. In this issue we begin a like series concerning the Board of National Missions. We shall print nothing but the truth and we hope it will hurt enough to awaken the church to this appalling emergency. For every day that soul-destroying teaching goes out under the name of the Presbyterian Church in the U.S.A. is a day of soul emergency and a day of betrayal.

That we bring these things into the light, that we ask for more light, that we plead for remedial action should be the best possible answer to those who call us "mere separatists," who charge us with really caring nothing about the church as an organization. We *do* care. That is the point of our effort. We yield to no one in love for the Body of Christ, visible or invisible. It is true that we will separate if the church organization dethrones Jesus Christ as only Lord and King in the church. We will separate in God's time if it also becomes apparent that the outward organization cannot be purged of Modernism, for it is neither fitting nor right that those who love the gospel and those who despise it should permanently dwell together in the same church, no matter how orthodox its standards are. Such a policy for the years to come is repugnant to the soul of every truly Christian man. We pray that the church may be purified by the elimination of unbelief. But until that desired reform is clearly shown to be not God's will, and unless the Lordship of Christ is expressly or in effect denied by judicial decision, we will continue on in the organization as it now is, loving it for its past, for its Constitution, working and praying for its purification by a great act of Divine Grace. We invite all who truly love the gospel to give us their co-operation and support in this program and aim.

Modernism and the Board of National Missions of the Presbyterian Church in the U.S.A.

By the REV. EDWIN H. RIAN



Mr. Rian

OFTEN the criticism has been leveled at us, "Why do you expose the Board of Foreign Missions when the other boards of the Presbyterian Church in the U.S.A. give evidence of just as much Modernism if not more?"

Our answer has always been the same, "There is a limit to one's time and energy. But if you will take it upon yourself to investigate the other boards and to publish your findings, and if these findings show doctrinal unfaithfulness, we shall back you to the limit and wish you God's blessing."

The result has always been the same. Our critics have not investigated the other boards to substantiate their charges. Consequently, Dr. Stonehouse and others of our company have begun an investigation of the Board of Christian Education.

At the outset let me say that I am not here directly concerned with the missionaries serving under the Board of National Missions (of whom many are doubtless true servants of Jesus Christ), as with the Board itself and the policies which control that Board. Is the Board itself and are all of its policies faithful to the Constitution of the Presbyterian Church in the U.S.A. and to the Word of God? Are there evidences that the Board favors Modernism in its policies?

The answer to the latter question is: Yes! One does not have to look very long before he discovers that there has been definite capitulation to Modernism by the Board of National Missions. The present article will attempt to show how true that is in the composition of the Board itself.

Personnel of Board

There are forty-nine members of the Board, seventeen of whom are ministers. And here is the important fact. Seven of those seventeen are signers of the heretical Auburn Affirmation. This is the document "which attacks directly the doctrine of the inerrancy or full truthfulness of Holy Scripture and declares to be non-essential that doctrine together with

the Virgin Birth of Christ, His miracles, His substitutionary atonement to satisfy divine justice and reconcile us to God and His resurrection in the same body in which He suffered."

It becomes abundantly clear to every Christian that any minister who would sign such a document and who really believes what it teaches, is not a believer in historic Christianity.

Then the question naturally arises: Are these seven signers of the Auburn Affirmation and members of the Board of National Missions unknown in the church? Do they occupy places of little importance? To both of these questions the answer is emphatically: No!

The Rev. Henry Sloan Coffin, D.D., is president of Union Theological Seminary in New York City. Every well-informed Presbyterian is aware of the theological stand of that seminary. It most certainly is a liberal institution and opposed to orthodox Christianity.

Dr. Coffin himself has not left us without a statement as to his beliefs. In his book, "Some Christian Convictions," page 64, he writes as follows about the canon of Holy Scripture:

"He [a Protestant] is not bound by the opinions of others, however many and venerable; and unless a book commends itself to his own spiritual judgment, he is under no obligation to receive it as the Word of God to him. As a matter of fact every Christian does make such a Bible of his own; the particular passages which 'grip' him and reproduce their experience in him, they, and they alone, are his Bible."

Nothing could more flatly contradict the Westminster Confession of Faith on the canon of Holy Scripture and the authority of *all* scripture. Chapter I, Section II, after naming the sixty-six books of the Bible states, "All which are given by inspiration of God, to be *the* rule of faith and life." (Italics ours.)

In fact the entire book, "Some Christian Convictions," is based upon the supposition that each Christian is to judge subjectively what in the Bible and Christianity appeals to him and to take that as his faith. On the contrary, according to Presbyterian doctrine, the Bible, and not the individual, is to be the judge, compelling every-

one to square his life with its teachings.

Other passages in Dr. Coffin's writings are equally at variance with the Westminster Confession of Faith. But this illustration demonstrates how un-Presbyterian some of his beliefs are.

Modern Missions Movement

The Rev. T. Guthrie Speers, D.D., is pastor of the large and influential Brown Memorial Presbyterian Church in Baltimore, Maryland. And what is more significant, Dr. Speers is a member of the National Committee of the Modern Missions Movement. The Modern Missions Movement was organized "to foster the further consideration of the possible world service of Christianity as indicated by the Laymen's Foreign Missions Inquiry; to serve as a medium of information; and to cooperate with any Board, Church or other agency which is making effective the principles and recommendations of the Report [Re-Thinking Missions] and of the Regional Reports by the Commission of Appraisal." This is a direct quotation from the official statement of the Modern Missions Movement with regard to its purpose.

Everyone is familiar with the book "Re-Thinking Missions." It teaches and proposes a religion which is the direct opposite of Christianity. (Dr. Machen's pamphlet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.," pages 5-12, deals with this in detail.) Here is an organization which definitely declares that it was formed to promote the principles of "Re-Thinking Missions." And Dr. Speers is a member of its National Committee. It is passing strange that the General Assembly has not been zealous in administering discipline in Dr. Speers' case as the purpose of the Modern Missions Movement is clearly contrary to the Westminster Confession of Faith.

The same can be said of the Rev. W. H. Boddy, D.D., pastor of the Westminster Presbyterian Church in Minneapolis, Minnesota, who incidentally, is also a member of the National Committee of the Modern Missions Movement. Dr. Boddy's church has

the largest membership of any Presbyterian Church in the state of Minnesota. It wields an influence of great significance in the Middle West.

The Rev. Philip S. Bird, D.D., the Rev. R. Thomsen, D.D., and the Rev. Robert Freeman, D.D., are pastors of large city churches which have a commanding position in their sections of the country.

Dr. Buttrick and the Bible

The Rev. George A. Buttrick, D.D., minister of the Madison Avenue Presbyterian Church in New York City, has written a book called, "The Christian Fact and Modern Doubt." A few quotations from this volume will demonstrate how contrary to historic Christianity his views are.

In discussing the Virgin Birth of our Lord he states on page 125, "The argument for the Virgin Birth is persuasive, but the argument against it is strong. An honest verdict might be: we do not know, and we do not need to know."

To say that "we do not know and we do not need to know" is not only to take a cynically agnostic position concerning the revealed mode of our Lord's holy birth, but is also to discount as untrustworthy the gospel narratives in Matthew and Luke. And when one begins to discredit the authenticity of the Bible, he is in a position which is very uncertain and contrary to the position of historic Christianity.

Dr. Buttrick believes that the Bible contains a great many contradictions which are practically equivalent to mistakes.

"More serious, because more central, are the discrepancies between the two accounts of the birth of Jesus; or between the four accounts of the resurrection; or between the lists of resurrection-appearances given in the respective gospels, in Acts, and by Paul." (Page 161.)

"The Bible can take care of itself. Meanwhile we should frankly admit the bankruptcy of 'literal infallibility,' and, under the guidance of the facts, set out on the long hard quest for truth." (Page 162.)

"Having dethroned an allegedly infallible Church, men dared not make venture with 'the Beyond that is within.' Craving external supports, they raised an infallible Book to the vacant throne." (Page 170.)

What does the Westminster Confession of Faith say about infallibility? Chapter I, section V reads,

"We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture;

and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, *our full persuasion and assurance of the infallible truth*, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." (Italics ours.)

To say that Dr. Buttrick is un-Presbyterian in some of his beliefs is not overstating the case, as everyone can judge from the above quotations. As would be expected, he, also, is a member of the National Committee of the Modern Missions Movement.

When we turn to examine the officers of the board what do we find? The Rev. E. Graham Wilson, D.D., General Secretary of the board, also is a signer of the Auburn Affirmation. And what is more, he signed that document before he became General Secretary of the board. Everyone who has had much experience with administration knows that the General Secretary of an organization, while usually not a voting member of the

board, necessarily carries great weight and influence. He is closest to the work of the board and carries out its orders. And when policies are determined certainly a General Secretary's recommendations are highly respected and often adopted.

So it becomes abundantly evident that among the members of the administrative staff and members of the Board of National Missions of the Presbyterian Church in the U.S.A. there are men who are outspoken modernists. The fact thus becomes clear that two less than a majority of the ministers on this board are out of accord with the doctrinal standards of the Presbyterian Church in the U.S.A. Nor have any of the other members, so far as we know, made any protest or objection.

Is it reasonable to expect, then, that the policies of a board so constituted will be in accord with the Westminster Confession of Faith which is the creed of the Presbyterian Church in the U.S.A. to which every office-bearer of that church must subscribe?

We leave the answer to your judgment. Our contention is that a board so constituted will most certainly adopt programs and policies in accord with the beliefs of its members.

MODERNISM

By JAMES A. BARKLEY

Professor of History at the University of Delaware



THE Presbyterian Church, U.S.A., stands at the crossroads. We are facing a crisis as grave as that which confronted the Christian Church in the days of Luther.

Prof. Barkley If our church is to remain Presbyterian rather than becoming Unitarian, the elders and laity must arouse themselves and assert the authority given them by the Form of Government and Doctrine guaranteed them by the constitution of our church.

We have in our pulpits and on our boards and among our people those who deny the infallibility of the Scriptures. We must keep before the members of our several churches the fact that the Church came from the Bible and not the Bible from the Church. Christianity stands or falls with the Bible. The infallibility of the Scrip-

ture cannot, in the long run, be given up without giving up the Church as it is set forth in the Bible. If we allow man to destroy the faith of our people in the infallibility of the Bible sooner or later they will see that without an infallible Bible the Church itself has no saving message. A man-made church has never given the world soul-peace. Christianity without the Bible would be a religion adrift on the tide of human feeling; a man-made institution with no power unto salvation.

Rebellion against the Divine will is as old as Cain. The early history of Israel, the chosen people, is a record of rebellion caused by false teaching and leadership. At least seven accounts appear in the Book of Judges of the falling away from God caused by modernistic teaching. Each time Israel paid the penalty. If we study history carefully we discover the source of this false teaching lies in the Far East. Just before the time of Cyrus the

Great the doctrine of Mithra rose in India. The Persians embraced the faith. When Alexander the Great in 334 to 323 B. C. conquered the Persian Empire Greek philosophy and Mithra met. Mithra emphasizes the fact that the individual is able to develop his spiritual life by his own efforts. By his own efforts man can attain perfection and inherit eternal life. To this the Greeks added the philosophy of their great teachers. This doctrine crept into the Hebrews and divided them into two schools of thought. The Sadducees denied all the fundamental doctrines of Hebrew faith. The Pharisees stood by the Law of Moses and the old faith. This controversy brought desolation to the spiritual life of Israel. The Zealots, a small Puritan party, rose, and carried on the true faith. From this party came the Savior. The Sadducees perished in 70 A. D. The Pharisees are dispersed among the nations.

During the early period of the Christian Church the Gnostics brought Greek Philosophy into the Church. Christianity is divided. The Conference at Nicea 325 A. D. settled this and gave us the Nicene Creed. This cut the issue between those who believe in the infallibility of the Scripture and the fundamentals of Christian faith and those who deny the one and question the other. This is the beginning of Modernism. The controversy within the Church was silenced when the government of Rome took it over. It became a highly organized body with its center in Rome. Formalism and conformity silenced opposition. However, outside the Church there sprang up individuals and groups who held to the old faith. These were ruthlessly suppressed. Then Luther appears and there is a distinct separation. Protestantism, from the very first, sought to command itself to the defense of the honor of Christ. The Reformation was a defense of His right. This was followed by a period of bloody wars ending in the Peace of Westphalia, 1648, when Protestantism was recognized on the same footing as Catholicism. A little over two centuries before a period known as the Renaissance began. Greek learning revived. Greek again became a living language. The abstract reasoning of the Greek became the source of human knowledge. As an infallible book the Bible is out of touch with reasoning. The way of the Scripture

is the way of life and not the road of abstract reasoning. God has always revealed himself at times of great human crises. No reasoning power has been able to account for the rise and fall of civilizations. If civilization falls it is because God wills it. The only source from which man's reason draws its power is from the things of nature that he sees about him. The only laws man finds in nature is "the survival of the fittest," and "Might makes right." Because of this man's reason has plunged him into wars, persecutions, plunder, social injustice and all the train of human woes. Greek philosophy again turned man to the Orient. The end of religious wars came in 1648, but it marks the beginning of skepticism and indifference. Deism became the dominant belief of the educated laity, crept into the universities and even into the Church. We have the last phase of Modernism. In the 17th and 18th centuries as a result of the teachings of Semler, Maimonides, Spinoza, Hobbs, Voltaire, Rousseau, Nietzsche, Treitschke and others there arose a great falling away from the Church. The teaching of the Scriptures was attacked. Skepticism and atheism spread rapidly. This gave rise to the Puritan movement in England, the migration to America, the American Revolution and the United States. On the continent of Europe it produced the French Revolution with its bloodshed and excesses of all kinds. With the coming of the French Army and the English prisoners who remained in America the seeds of Deism were sown in the Puritan soil of the United States. It has crept into every denomination and poisoned the spiritual lives of the people. Higher criticism now became a powerful force.

In the nineteenth century we have two distinct forms of Modernism, one in England, the other in Germany. Deism traveled through France to Germany. In England a new and one of the most powerful weapons of the modernist came into being. Charles Darwin, about the middle of the century, set forth his doctrine of evolution. This was based upon the rationalism of the Greeks. It was at once laid hold upon by those who would break the Old Testament account of creation and Christ's teaching of love and peace. In Germany we have a more subtle and dangerous form of Modernism. The German mind is very

like that of the Ancient Greek. German philosophy is the only possible parallel to the philosophy of the Greeks. In power, and reach, and scope it is in every way worthy to be compared with the best Greece can show. While Darwinism is dying a natural death, not so with the philosophy of the Germans. They go back to Alexander for their theory of government, Divine Right, and they go to Mithra for their doctrine of the superman. In the philosophy of the German we have a revival of the thought of the 3rd and 2nd centuries B. C. What has been the result? The World War broke with all its misery. Today the bitter persecution of the Jew and Christian, a revival of paganism in theory and practice. The other line of German thinking found its expression in the teaching of Karl Marx. The Russian Revolution with its terrible bloodshed, famine, persecution and misery, and millions living under the iron heel of a godless dictator is the result. They both came from the same source. Both deny the Scripture, Christ and the God of justice and love. This philosophy has crept into our country and is finding expression in trial marriage and other attempts to break the moral fibre of our people. Modernism, under whatever name, should it creep into and get control of the churches of America, will produce the same results. Do we want such teaching in the Presbyterian Church? If not we must act before it is too late.

Who's New in This Issue?

THE Rev. Edwin H. Rian is Field Secretary for Westminster Theological Seminary. Professor James A. Barkley, of the History Department at the University of Delaware, is an elder in the First and Central Presbyterian Church, Wilmington. The Rev. John J. DeWaard is the Wisconsin minister whose pastoral relation with his Church (the First Presbyterian Church, Cedar Grove) was dissolved in September, 1935, because of his refusal to promise "to desist from adversely criticizing the Boards and their personnel publicly in his church and privately among his people." The Rev. W. J. Grier is Editor of *The Irish Evangelical* and Superintendent of The Evangelical Book Shop in Belfast, Ireland. Mr. R. Laird Harris is associated with Westminster Theological Seminary.

Modernism and the Board of Christian Education of the Presbyterian Church in the U. S. A.

PART IV

Sunday School Literature Published by the Board

By the REV. N. B. STONEHOUSE, Th.D., and the REV. JOHN J. DE WAARD



Dr. Stonehouse

THE Sunday School is one of the greatest missionary agencies in America. And to an alarming extent Christian parents are depending upon the Sunday School to supply the Christian nurture which was pledged at baptism. Consequently those who are in a position to influence the character of the Sunday School enjoy a unique opportunity of Christian service but also bear a terrible responsibility. "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea" (Matt. 18: 6). How is the Board of Christian Education meeting the opportunity which it enjoys of influencing the relation of so many "little ones" to the Lord Jesus Christ?

The Person of Christ

There are many ways in which Christ may be denied. One is to deny openly His deity. But a far more dangerous method is the subtle method of ignoring the implications of His deity by interpreting His person and mission altogether in terms of human character and human activities. This latter method often employs traditional orthodox terminology in a sense that is quite the contrary of its historic meaning, with the result that the uninitiated are confused and led astray. In the words of Dr. Tillich, a lecturer at Union Theological Seminary, "Revelation has become another word for the development of religion, salvation another word for the assumed progress of human reason, God another word for the meaningful center and totality of the world" (*Christendom*, Autumn, 1935, p. 161).

Accordingly, the mere fact that the Sunday School literature includes at times orthodox affirmations may not be regarded as a sufficient proof of fidelity to the Christ of the Scriptures. One must inquire whether Christ is characteristically presented as the Bible presents Him, or in the typical modernist manner.

A series of recent lessons on the topic, "The Permanent Validity of Jesus' Teaching," contains the following passages:

"He assumed the existence of God. Jesus made no effort to prove God's existence. . . . He used no formal proofs of the reality of God but tried to persuade his hearers to make God real in their own experiences. His experience was immediate, spontaneous, organic, unquestioning, and he believed it could and should be so for others. 'Never in the life of any man was God such a reality as in the life of Jesus,' said Bousset, a great New Testament scholar" (*Young People's Quarterly, Students' Edition*, April-June, 1935, p. 46).

"Jesus was put to death for trying to build a more brotherly world. By accepting the traditional beliefs of his generation he might have lived out his normal expectancy in comfort and ease. . . . So from the outset it was inevitable that Jesus would pay a stiff price for trying to persuade the people to undertake to live on a new set of principles. Just when Jesus realized the inevitable outcome of his conflict with accepted beliefs we do not know. . . . The Jews finally put him to death by the customary method of disposing of dangerous criminals—crucifixion on the wooden cross. Such was the price Jesus paid for thinking creatively, living adventurously, and seeking social progress" (p. 46).

Thus Jesus is set forth as a man who was wonderfully religious and zealously devoted to high ethical principles. He is presented as our example in religion and morality. But this is done at the sacrifice of His consciousness of His unique relation to the Father, as the only one whose knowledge of the Father is as great as the Father's knowledge of Himself (Matt. 11:27). And this teaching goes directly counter to Jesus' teaching that His death upon the cross received its

ultimate explanation not in the fidelity of a martyr to principle but in His divine purpose to come into the world to redeem His people (Matt. 20:28).

The Way of Salvation

If the children in the Sunday Schools are to be taught that Jesus belongs to this world like the other sons of men, and that His death was the price that He paid for "thinking creatively, living adventurously, and seeking social progress," it will hardly be possible to present Jesus as the gift of the grace of God for their salvation. A naturalistic conception of Jesus does not go hand in hand with a supernaturalistic conception of salvation. If we can know God as immediately and spontaneously as Jesus did, it will not be necessary for us to turn to the new and living way "by the blood of Jesus." It is not a source of great surprise, therefore, to find substituted for the Christian way of salvation another approach to God. Nevertheless, the Christian who simply clings to the cross of Christ for salvation is bound to be shocked at the radical unbelief expressed in the following passages:

"Many of the older creeds of the church contained the doctrine of the total depravity of man. This has been interpreted as meaning that man is wholly defiled, incapable of any good, inclined wholly to evil, and unable in his own accord to better himself in any way. The Christian church has moved away from the belief, realizing that it is not in harmony with Jesus' teaching about the worth of man" (*Young People's Quarterly, Teachers' Edition*, April-June, 1935, p. 21).

"The person who has an adequate philosophy of life—and we believe this to be the Christian—believes with Jesus that God's love, God's care, and God's purpose surround every human life. As soon as a person begins to live at his best, he lines himself up with the divine purpose. The moment he begins living at his best his life and God's life begin to merge and, like a small stream joining a river, flow on together" (*Senior Pupils in Society and Club*, October-December, 1935, p. 50).

"It is well to bring out clearly here what Jesus says about the abundant and



Mr. De Waard

the shared life as being in harmony with the way of nature at its best; and what he demands of us as his followers is simply to be our best" (*Teachers and Leaders of Seniors, Shareholders in the Kingdom Enterprise*, April-June, 1934, p. 10).

This is unadulterated paganism. It is the religion of the natural man. It doesn't even remotely resemble historic Christianity, not to speak here of its break with the clear teaching of the creed to which the Presbyterian Church in the U.S.A. is committed. No historian who prized his reputation at all would dare to affirm that these ideas of "the worth of man" and "living at his best" have anything to do with the gospel of historic Christianity. They are rather in the line of the "different gospel which is not another." Whatever one may wish to call the religion which teaches that by living at his best man may merge his life with God's, pantheizing mysticism or some other name, certainly it is not Christianity. For at the basis of the Christian conception of revelation and redemption is the consciousness of God as holy, undefiled and separate from sinners, and the consciousness that man may draw near unto God only as God Himself by infinite grace draws nearer to the sinner in Christ.

The Bible

Unbelief of the kind that has been outlined above is usually the fruit of a thoroughgoing rejection of the full truthfulness and authority of the Bible as the Word of God. The "Auburn Affirmation" is such an attack upon the Bible; it is also an attack upon central facts and doctrines which are clearly taught in the Bible. What conception of the Scriptures does the Board of Christian Education teach in its literature for the Sunday School? Does it teach the doctrine which is taught so explicitly in the doctrinal standards of the Presbyterian Church in the U.S.A., that by saving faith, "a Christian believeth to be true whatever is revealed in the Word, for the authority of God Himself speaking therein" (*Confession of Faith*, xiv:2)?

Some of the most recent of the Board's publications provide an answer to this question. In two of the lesson helps prepared for the last quarter of 1935, as part of the Westminster Departmental Graded materials, *Teachers and Leaders of Intermediates and Intermediate Pupils in the Sunday School*, several lessons were devoted to the topic, "The Christian's Guide

Covenant Union Convention

FIRST annual convention of The Presbyterian Constitutional Covenant Union, which may possibly be an historic and important gathering, will be held in Philadelphia, at a place to be announced, beginning June 11th and probably ending June 14th with a great public meeting. Speakers will be announced later.

It is hoped that chapters will let the office of the Covenant Union know concerning the number of delegates they expect to send, and as soon as possible, the names of the delegates. Arrangements for hotel accommodations will upon request be made for the delegates by the central office.

Book." In one of these books the writer shows that he is aware of the modern minimizing conception of the Scriptures as well as of a higher view:

"Have you any hint that some of your pupils may think of the Bible as a book that has been miraculously dropped from heaven to effect the salvation of mankind? Or do they think of it as a record of the experiences of a religious people in their quest for God? Do they think of the Bible as spoken and written by some men, chosen messengers of God, who in an unusual degree guided them by his Spirit?" (*Teachers and Leaders*, p. 10).

No clear answer is forthcoming as to which is the correct view, but in the other publication the view that the Bible is primarily a record of religious experiences is stated: "I am your

Bible . . . My message is to yourself, for I grew out of the hot and difficult struggles of human life" (*Intermediate Pupils*, p. 4).

Perhaps the most common method of attacking the authority of the Bible in our times is to appeal from the Bible to Jesus Himself.

"Boys and girls of Junior High School age, in many cases, are no longer willing to act or refrain from acting merely on a 'Thus saith' from parents and teachers when no reasons are given. But they are searching, many of them, for some authoritative standard of right and wrong, according to which they may make their choices. To these boys and girls, the Bible in the example of the teaching of Jesus, furnishes a standard for living. The purpose of this lesson, therefore, is to make clear to the boys and girls that the Bible furnishes not only the records of the religious experiences of men and women to whom God was ever striving to make Himself known, but also a standard for those living today . . . In this connection, however, care should be taken that the pupils understand the fact that there are in the Bible different levels of religion and ethics, each of which should be measured by the spirit and teaching of Jesus, the story of whose life and message furnishes the climax of the Scriptures. This will safe-guard them from the difficulty of accepting pre-Christian concepts in the Old Testament for 'gospel truths'" (*Teachers and Leaders*, p. 29).

This subtle attack of Modernism upon the Bible, it should be observed, breaks down simply because Jesus' acceptance of the Old Testament Scriptures as the Word of God will not allow a rejection of the Old Testament in favor of the authority of Jesus. Furthermore, the Jesus to whom the modernists appeal is not the Jesus of the New Testament, nor even the Jesus of the Gospels (for many of the teachings of the New Testament, and of the Gospels, are as unpalatable as the teachings of the Old Testament), but to a Jesus created in the image of modern thought.

The evidence which has been presented above comprises a very severe indictment of the Board of Christian Education as fostering Modernism rather than Christianity through the Sunday School. It cannot possibly shift its responsibility, for all of the evidence presented is found in publications of the Board. How long will Christian parents stand by in the face of these disclosures? Christian parents, to allow these influences to continue is to expose your children to a serpent when you have promised before God to supply them with bread!

Radio

By the REV. LUTHER CRAIG LONG



Mr. Long

SINCE the January 20th issue of the Radio page appeared there has been an increase in the number of broadcasts conducted by Dr. Roy T. Brumbaugh over station KVI of Tacoma, Washington. This brings to the radio audiences of the northwest an evangelical program every day of the seven in each week.

Dr. J. Edward Blair, of Albany, Oregon, is at present supplying the pulpit of the First Presbyterian Church of Wenatchee, Washington, during the temporary illness of the pastor, Dr. Maurice Parkinson Stoute. The evening services of the First Presbyterian Church are broadcast each week over station KPQ of Wenatchee, Washington. Dr. Blair is a veteran minister of the gospel and has for years witnessed against the Modernism within the Presbyterian Church in the U.S.A. Christians in the vicinity of station KPQ will be blessed by the supply ministry of Dr. Blair and, according to Dr. Blair's personal appraisal of the ministry of the pastor of that Church, they will be blessed by placing this radio service on their program regularly.

Covenant Union member, the Rev. R. J. Vaughn of Chicago, Illinois, has informed us that the Rev. Harold S. Laird's sermon delivered at the Founder's Day Service of Moody Bible Institute early in February was broadcast through station WMBI of Moody Institute.

The last program listed in the Radio Log today is the broadcast over station KTM of Hollywood, by Mr. Oscar T. Gillan. Mr. Gillan graduated from Westminster Theological Seminary in 1931 and, according to him, he has proof in documentary form that he was refused ordination by the Los Angeles Presbytery because he had attended Westminster Seminary. He is a member of the P.C.C.U., although he is at present working with Baptists. His work is said to be evangelistic and undenominational. No doubt many men will soon be forced to start pioneer pulpits in order to

Radio Log

KVI, 570 Kc., 1:15-1:30 P. M., Monday, Wednesday and Friday; 10:15 P. M., Tuesday and Thursday; 4:15 P. M., Sunday. Dr. Roy T. Brumbaugh, Tacoma, Washington.

WIP, 610 Kc., 4:00-4:30 P. M., Sunday, Dr. J. Gresham Machen, Phila., Penna. 8:00-9:00 P. M., Sunday, the Rev. Merril T. MacPherson, Phila., Penna.

WPEN, 920 Kc., 8:00-9:00 P. M., Sunday, the Rev. Carl McIntire, Collingswood, N. J.

WDEL, 1120 Kc., 5:30-5:45 P. M., Sunday, the Rev. Henry G. Welbon, Newark, Del. 8:00-9:00 P. M., Sunday, the Rev. Harold S. Laird, Wilmington, Del.

WELI, 900 Kc., 9:00-9:30 A. M., Sunday, the Rev. Luther Craig Long, New Haven, Conn.

KTM, 500 Kc., 4:00 P. M., Sunday, Mr. Oscar T. Gillan, Hollywood, California.

obey the Great Commission; we trust that the great doctrines of the Reformed Faith will ring out clearly from all these new pulpits.

The Rev. Henry G. Welbon graduated from Westminster Theological Seminary and has been serving as pastor of the Presbyterian Church in Newark, Delaware. He conducts a broadcast over WDEL each week which is known as "News of the Church." In this series, Mr. Welbon presents the present-day news of the church from the conservative viewpoint. He has also been speaking about the trial of the Rev. Harold S. Laird. Readers in the vicinity reached by station WDEL will recall that prior to this present series of broadcasts by Mr. Welbon, he conducted what was known as "The Radio Bible School," a program prepared especially for children.

The "Faith of Our Fathers" Broadcast over WELI, conducted by the writer of this page, was blessed on February 16th with Professor John Murray of Westminster Seminary as the guest preacher. The sermon was on "The Need of Regeneration," and it was masterful. In the following morning mail a request for a copy of that sermon was received from Catskill, New York, and a word of appreciation for it came from the Rev. Charles Dana Chrisman, a P.C.C.U.

member who is contending earnestly for the faith in the Hudson Presbytery. Let the readers of this page express their interest in Christian broadcasting by requesting all P.C.C.U. members (and other Presbyterian ministers who may broadcast, for that matter) to preach instructive sermons on the great doctrines of the Reformed Faith.

Laird Trial Continues

ON Wednesday, February 19th, at Dover, Delaware, the Special Judicial Commission of the Presbytery of New Castle proceeded with its trial of the Rev. Harold S. Laird for Independent Board membership, despite two defense motions for dismissal. Manhattan legalite James E. Bennet, Esq., counsel for defense, ably contended that there were about thirty objections to the case, any one of which should be sufficient for dismissal. Defense counsel's first objection was based upon the section in the Book of Discipline concerning time limits for a prosecution: "Prosecution for an alleged offense shall commence within one year from the time of its alleged commission, or from the date when it is reported to the judicatory which has jurisdiction thereof." Proof was offered that the Presbytery of New Castle was officially informed by the Stated Clerk of General Assembly of the alleged offenses of Mr. Laird on June 4, 1934, making the present trial illegal by more than a year and a half. Counsel for the Prosecution, the Rev. Donald C. MacLeod, countered with the amazing opinion that trial began quite automatically the moment Presbytery was notified of Mr. Laird's refusal to resign from the Independent Board. The Commission sustained the ruling of the Prosecution and ordered the trial to proceed.

A second defense motion for the dismissal of all charges and specifications on the ground of their illegality met a similar fate. The Commission blandly decided to amend the charges, give a copy to Mr. Laird. The Commission reconvened on Friday, February 28.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE

The New Evangelism



Mr. Woodbridge

WE HAVE before us the January 14, 1936 issue of the *Bulletin of the National Christian Council of China*. The National Christian Council is an organization which represents approximately two-thirds of the Christian constituency in China. Among the missionary agencies which cooperate with it is the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

In this issue of the *Bulletin* we read that a "Week of Evangelism" has been planned in connection with the Council's activities. The material for this Week of Evangelism, to quote from the *Bulletin*,

"is based upon the fourfold program of Jesus announced in his quotation at Nazareth from Isaiah:

To preach the Gospel to the poor (salvation from poverty);

To proclaim release for captives (salvation from superstition);

Recovery of sight for the blind (salvation from ignorance);

To set free the oppressed (salvation from disease)."

This is the "new evangelism." Not a word about sin. Not a word about that awful barrier that separates the natural man from a holy God whose law has been transgressed.

Whither is this Modernism leading us?

* * * *

We have laid the *Bulletin* aside. We have opened the Bible to Luke 15. Here is the parable of the lost sheep, the lost coin, the lost boy. Here is the story of the repentant sinner and the "joy in the presence of the angels of God."

Verse after verse from the Word of God comes to mind. Thank God that the Scriptures are very precise in their description of the true evangelism.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"For all have sinned and come short of the glory of God."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"He was wounded for our transgressions, he was bruised for our iniquities. . . ."

"Believe on the Lord Jesus Christ and thou shalt be saved."

How precious are these verses from God's holy Word. How clearly they point the way from darkness to light, from death to life, from bondage to the glorious liberty of the children of God.

* * * *

Why is it that when the "new evangelism" is advertised by an organization with which the Presbyterian (U. S. A.) Foreign Board cooperates, only a few voices in the denomination are raised in protest?

The answer to this question, we believe, is clear. The church at home is rapidly becoming permeated with Modernism. Consequently it is becoming increasingly shock-proof against the encroachments of infidelity at home and abroad.

The rising generation in the homeland, for example, is being taught a new conception of the basis of foreign missions. This new conception is quite in line with the "new evangelism" promoted here and there on the mission field. It is not surprising, therefore, that the younger generation is not dismayed when it learns that a certain National Christian Council, in its program of evangelism, stresses salvation from poverty, superstition, ignorance, and disease, and omits any reference to the old-fashioned, distasteful word "sin."

Let us be specific. Here is a little book officially recommended in the 1935 Catalogue of Promotional Literature of the Boards of Foreign and National Missions of the Presbyterian Church in the U.S.A. The book is entitled, "The Missionary Education of Young People," by John Irwin.

The author has little use for the out-

moded idea that men and women are condemned to eternal death apart from salvation through Christ. He writes with just a touch of sophisticated contempt of an earlier generation (p. 139) which "pictured most vividly hordes of heathen plunging over a precipice into eternal damnation and 'gave of their sons to bear the message glorious.'"

He decries any attempt (p. 132) "to impose on others a rigid system of dogma." The function of the missionary, he would have us believe, is that of truth-seeking, which is "so much more promising of success among people of the modern temper."

The missionary education of young people in the United States, he feels, must be in keeping with this new viewpoint. To that end he has presented several "program suggestions" for young people. We were truly aghast as we read these suggestions. If the church at large should adopt them it would indeed be a major catastrophe. Yet the Presbyterian (U.S.A.) Foreign Board recommends this book!

Here, for example, is a "Story-tellers' Convention." In outline the program is as follows: First there is a twilight parade of young people. Every fourth or fifth hiker carries a Japanese lantern "suspended at the end of a branch." Folk songs are sung, such as "My Banjo," "Bendemeer's Stream." Then the convention is called to order.

Not a word from the Bible. Not a phrase about Christ. Instead, "a Chinese legend, a Hindu fable, an 'Arabian night's' tale, an American Indian story, a folk tale in Gullah Negro dialect by a South Carolina girl, one of Roark Bradford's stories from 'God's Chillun'—such were the efforts of the story-tellers." Finally, as the embers burn low, a beautiful fable, then adjournment.

This is "sharing," or "truth-seeking," with a vengeance! This is the type of "new evangelism" for which some would have our young people prepare.

May the Holy Spirit quicken with His people a true passion for the souls of the lost!

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

WHAT would you say to a young man who gave as his reason for dropping out of Sunday School and Christian Endeavor, after several years of acceptable service in both organizations, that he had found out that the original manuscripts of all the books in our Bible have been lost and since nobody knows what was in them he concluded that it was a waste of time to study the Bible? As a faithful elder you would surely try to help this young man find the real truth in this matter, but how would you go about doing so?

The publishers of the American Standard Revised Bible, Thomas Nelson and Sons, 381 Fourth Avenue, New York City, will send you a little pamphlet entitled "The Wonderful Story of How the Bible came down through the Ages." The price is 10 cents. It contains a summary of the known facts regarding the English Bible such as, Sources of the manuscripts, First Translations, Versions of the Bible (our own King James or "authorized" version, for example).

As Ruling Elders we should know more about these subjects than this small pamphlet can include. The most satisfactory book on the subject is entitled "Our Sixty-six Sacred Books." It is published by the American Sunday School Union, 1816 Chestnut Street, Philadelphia, at \$1 per copy. This book was written by Dr. Edwin W. Rice, a faithful student of the Bible and a confirmed believer in it as the inspired Word of the Living God.

It has the distinction of beginning with the Revised Version and tracing the history of the sixty-six sacred books up the stream of time to the source, or beginning of each book. Its 222 pages include many illustrations and a full index. It will answer satisfactorily such questions as those at the beginning of this page. Let us not overlook the fact that the most important reason for holding our young people in the Church, Sunday School and Christian Endeavor, and bringing

them into vital personal contact with our Lord and Saviour Jesus Christ is that they are immortal souls in daily need of the guidance to be found only in "the Scriptures of the Old and New Testament, the only infallible rule of faith and practice."

It is difficult to believe that many of our teachers in college and seminary are false teachers, but when they give our young people the theories of unbelieving "scholars" as the theories believed by all educated men and women, and purposely refrain from telling their students that other reputable scholars believe that Moses *did* write the first five books of the Old Testament, we know that they are false teachers and, as such, have no right to teach in colleges supported by our church. The article by Mr. Calvin K. Cummings on pages 161 and 162 of the February 17th issue of THE PRESBYTERIAN GUARDIAN gives appalling proof of this deplorable fact.

The leading Hebrew scholar of our own denomination, Dr. Robert Dick Wilson, spent fifteen years in language

study, followed by fifteen years in Biblical textual study in the light of his study of the old world ancient languages. He became conversant with some twenty-six languages. Then he began to teach and write out the results of his thirty years specialized studies. Get a copy of his pamphlet entitled "Is the Higher Criticism Scholarly?" It is published by the Bible Institute Colportage Association, 843 North Wells Street, Chicago, Ill., at 25 cents per copy. It will do your heart good to read his settled conviction that "no man knows enough to assail the truthfulness of the Old Testament." His aim in teaching was to give his students "such an intelligent faith in the Old Testament Scriptures that they will never doubt them as long as they live."

The Bible critics claim that the Persians never used the term, "King of Persia," and, therefore, Daniel and Ezra must have been written after the Persian empire had ceased to exist, by some unknown person.

Dr. Wilson's painstaking study showed that between the years 546 and 365 B. C. this title was used thirty-eight different times by eighteen different authors, in nineteen different documents, in six different languages and in at least five different countries. It also proved the title, "King of Persia," was given to Cyrus in 546 B. C., seven years before the first use of it in the Bible.

This mass of incontestable evidence shows that the Bible is right, and the Bible critics are proved to be wrong.

If we elders had known what the Bible teaches and had known the facts given so clearly in these two inexpensive books, we could, and would, have stopped much of the false teaching in our Churches, in our Sunday School lesson helps, in our Christian Endeavor and mission study books.

If every ruling elder would make sure that the preaching and teaching in his own Church and Sunday School is in accord with the teaching of the Bible and if every elder refused to support false teaching in any form, we could undermine the false teaching blight within a year.

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The Covenant Union Page

By THOMAS R. BIRCH



Mr. Birch

PERHAPS no single event of the past few months has been of more genuine encouragement to Covenant Union members than the meeting recently held in Philadelphia and reported

elsewhere in this issue of THE PRESBYTERIAN GUARDIAN. Since the method of conducting the meeting was a new and eminently effective departure from the conventional routine it is recommended to others who plan to organize chapters in the near future.

No speaker was chosen for the meeting. The responsible committee believed that many within the membership of the Covenant Union, along with firm convictions, had perplexities and problems regarding methods and plans. These it hoped to clear up by conducting an open forum among the members themselves. The results of the meeting speak eloquently of the success of this plan.

The entire atmosphere of the meeting was genially informal. Questions from the floor were of a highly interesting and varied nature. A brief discussion of a few of them may answer unspoken questions in the hearts of other members.

1. *If the next General Assembly declares the miscalled "mandate" unconstitutional what action, if any, will be taken by the Covenant Union?* This was answered by Dr. Machen and Mr. Griffiths. This contingency, they claimed, seems remote. But even if the next Assembly should reverse the deliverance and refuse to become officially apostate, the present condition in the church would be changed only slightly. Young men, called of God and dedicated to the ministry, would still be refused ordination unless they pledged blind loyalty to the official Boards of the church. Such refusal by Presbyteries would be furtive and unofficial, but nonetheless effective in silencing a loyal witness to the gospel. The present situation has been caused by the great tidal wave of apostasy that

has well-nigh engulfed the church. Against that apostasy the Covenant Union will continue to witness and struggle, regardless of what the next Assembly does.

2. *What chance have individual Churches of retaining their property after a disruption?* This question cannot be answered categorically, stated Mr. Thompson, a member of the Philadelphia bar. It depends largely upon the form of the charter and the deed to the Church property, and also upon the laws of the state in which it is located. Members were counselled, however, no matter how valuable the properties involved or tender the associations bound up with them, not to let anything get so big that it could come between them and the Lord Jesus Christ, hiding their duty to Him.

3. *Would not a new outward organization, by virtue of its Presbyterian form of government, be subject to the same invasion of Modernism as the present organization?* Dr. Gordon H. Clark answered this question by summarizing his article on "Independency" published in a recent issue of THE PRESBYTERIAN GUARDIAN. He stated, in effect, that while organization in itself is no permanent safeguard against Modernism, the Presbyterian form of government is a powerful deterrent; that lack of organization is usually accompanied by a loosely formulated and correspondingly ineffectual creed which includes only part of the essential doctrines of the Reformed Faith; and that while no denomination has entirely escaped Modernism, it is to be noted that churches with abbreviated creeds have succumbed more rapidly and completely.

At the conclusion of the meeting the members were divided into groups according to the Church or district they represented. These groups then elected a temporary chairman and fixed a definite date for a meeting to effect the final organization of the chapter. Since puzzling questions had all been satisfactorily answered, general enthusiasm was keen. The formulation of definite plans became merely the

logical termination of an evening of enlightenment and blessing, not a difficult or well-nigh impossible labor undertaken by a martyred few.

Eleven chapters are now formed or in process of formation in the Philadelphia area. One chapter expects approximately 250 members. Another group hopes to gain about 150 adherents. But size of membership is perhaps the least important factor at the present time. God's plans can be as effectively accomplished by a group of twenty as by two hundred. The essential thing now is to form your chapters, no matter what the size. Pursue the great program to which the Covenant Union is committed, and God will give the increase.

The simple, informal plan outlined on this page is highly recommended to those faced with the immediate problem of organizing local chapters. If further aid is needed, if there are genuine perplexities as to procedure, be sure to communicate promptly with the offices of the Covenant Union.

Recent rallies, and those to be held in the near future, are listed below. All readers, whether Covenant Union members or not, are urged to attend all meetings in their vicinity.

Washington, D. C.	Feb. 27
Willow Grove, Pa.	March 4
Westfield, N. J.	March 6
Grove City, Pa.	March 10
Cleveland, Ohio	March 11
Marion, Ohio	March 12
West Pittston, Pa.	March 13
Cincinnati, Ohio	March 13
Pittsburgh, Pa.	March 16
Susquehanna Ave. Pres. Ch., Phila.	March 18
Coatesville, Pa.	March 20
Orange, N. J.	March 27

Dates are not yet definite for meetings in the following towns: Vineland, Bridgeton and West Collingswood (all in New Jersey), nor in Germantown, Phila., Pa.

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER



Miss M. B. Bower

THE windows rattled and banged and the wind howled, but the room was warm and cosy. Ruthie sniffed ecstatically. "Hamburg steak and mashed potatoes!" she exclaimed. "Where

did you get them, Granny?"

"You forgot the milk," said Granny. "Two glasses, one for each of us. I had the potatoes and I put them on to boil while I went out in the street to see if you were coming. I saw something shiny, and when I picked it up it was a quarter!"

Ruthie gasped. "Who do you suppose lost it?"

"I don't know. Lots of folks were going by. But nobody was looking as if he'd lost something, so I said, 'Here's a bit of meat and some milk for Ruthie.'"

Ruthie's chair was just a box, but that didn't matter. Granny looked at her gravely. "Happy birthday, Ruthie," she said.

"Why, Granny, my birthday isn't until July!"

Granny chuckled. "Well, I was thinking you'll probably not have a dinner like this on your birthday, so we'd better celebrate now."

Ruthie nodded. "Well, we'll make believe it's your birthday, too. Happy birthday, Granny!"

It didn't take long to polish off the plates. Then Granny moved her chair close to the little stove. "Now tell me what you've been doing today," she said.

"Well, I went to school and we had bean soup and cocoa for lunch."

Granny nodded. "I had bean soup, too. Mrs. Jarvis brought it."

Ruthie clapped her hands. "It was birthday lunch and birthday supper. Only the supper was lots nicer. Now let me tell you the best part. After school I went to the mission."

Granny nodded. "When I was a little girl I went to the mission. Then I got big and went to work in the factory and I didn't have time after that.

We sang pretty songs."

"We sing pretty songs, too. A new teacher came. She told us about a man that came to Jesus and wanted to be saved and Jesus said that he must be born again. He didn't understand and neither did we, Granny. Jesus explained that God loved us all so much that He gave His Son and anybody that believes in Him the right way is born again. The teacher said when you're born into the world that's your first birthday and when you're born again that's your second birthday." Ruthie looked up in sudden joy. "Granny, it was my birthday dinner



"Now tell me what you've been doing"

all right today, because I was born again. Have you been born again, Granny?"

"I guess I don't know how, Ruthie, but when I was a little girl at the mission they said you wouldn't go to heaven unless you were saved. I always wanted to go to heaven."

Ruthie nodded. "I'll tell you what the teacher told us out of the Bible. Have we a Bible, Granny?"

Granny went over to the cupboard and rummaged among some papers. "Here's a little one a lady gave me once."

"You mustn't put it away. You must read it, teacher says." Ruthie hunted through the Testament until she found the verses she wanted. "First of all, Granny, we're all sinners. We've all done wrong things. God would have to punish us and we couldn't go to heaven because we only deserve to go to hell."

Granny's eyes filled with tears. "That's right, Ruthie. I guess there's no chance for me."

Ruthie laid her hand on Granny's knee. "Now wait, I didn't finish. God loves us very much even though we are sinners, so He gave us His Son to take our punishment and die on the cross. They nailed Him to it for you and me, Granny. Did you know that?"

Granny sat up straighter. "I knew they nailed Him to it, but I never knew it was for us. Why did He do it?"

"There was no other way for us to be saved. He had to die for us. They buried Him, but Granny, He rose from the dead. Do you believe He died for you? Do you take Him for your Saviour?"

Granny nodded her head vigorously. "I don't understand how He could love me, but I believe it if the Bible says it, Ruthie. I do take Him for my Saviour."

Ruthie clapped her hands. "Now you're born again and we're twins, Granny. We ought to pray."

"You pray," said Granny.

They got down on their knees, and Ruthie prayed. "Dear God, We thank you for giving your Son to be our Saviour. Thank you that we are born again now and teach us to do what you want us to do. Amen."

Happy tears were streaming down Granny's cheeks when they got to their feet. Ruthie looked at her a little shyly. "Granny, would you come to the mission tomorrow and tell the teachers? The Bible says we have to believe in our hearts and confess with our mouths."

Granny beamed. "I'll go. And we'll read the little Bible together, Ruthie, and find out everything it says."

And the birthday joy that was begun that day lasted forever.

The Sunday School Lessons

By R. LAIRD HARRIS

April 5, Jesus Invites All People.

Luke 14:15-24.



Mr. Harris

THERE is plenty of direct Scriptural warrant for the teaching that the gospel is to be offered to all people. The familiar verse in the third chapter of John promises salvation to "whosoever believeth." Likewise one of the last invitations of the Book is for "whosoever will" to take of the water of life freely. We must always remember that God's handiwork in nature reveals Himself sufficiently that they who do not see are inexcusable. Yet this parable speaks of a specific gospel invitation to believe on Jesus Christ, which invitation is to be given to all. Is it not strange when God's grace goes so far, that there are so few laborers in the white harvest fields? Who will give the invitation if Christians side-step their duty? Evangelical pastors, teachers, and missionaries are already overburdened and yet the laborers are few. When Jesus bids His servants give the invitation to all, what will the great multitude of Christians say at the wedding feast who have not done His bidding even once?

And yet is not the teaching of this parable better given by saying that Jesus invites all sorts to come? The Pharisees had set themselves in prominence. On other occasions they had denied the legitimacy of inviting publicans and sinners at all. But here as elsewhere Jesus gives a special invitation to the poor and maimed and those that have no helper. There is no virtue in poverty. But it seems that poverty and misery are necessary to make some of us find our refuge in the mighty God. Those who trust in their works or reputation or in any way in the arm of flesh are Pharisees at heart and "none of those men . . . shall taste of my supper." "For by

grace are ye saved through faith," or we shall not be saved at all.

So, though the invitation is universal, this parable and the interesting similar discourses of Matthew 22 clearly teach that some of those invited shall not be found at the wedding feast. When the wedding has been furnished with guests the separation will be final. The parable does not touch directly upon the doctrine of the definite atonement, but when we couple the teaching that only some of the called will be chosen, together with the other teaching that those chosen at last will be chosen verily because they cannot help themselves, we have the basis of the doctrine of the definite atonement that those for whom Christ died are saved and those alone.

April 12, Jesus Triumphs Over Death. Luke 24:1-35.

Few better passages than this could have been chosen to teach that Jesus' resurrection was in the body. It requires gross disbelief of the Bible to excise the bodily resurrection from the present record, and if many even of our ministers are disposed to call the bodily resurrection only one theory out of many, it is because they are willing to believe exactly the opposite of what the Bible says. Verse 3 says that in the tomb they "found not the body of the Lord Jesus." The angels explained it by saying, "He is not here, but is risen" (Nestle supports the Authorized Version). Peter saw the linen clothes by themselves and wondered. Lastly the two disciples saw Jesus Himself. But it was no momentary vision in Galilee far from the tomb. It was all during the walk to Emmaus that they talked with Him and He argued to them out of the Scriptures. This was no psychopathic illusion of disordered men. Rather here is proof, as conclusive as proof can be, that Jesus actually burst the bonds of death and hell in one supreme

miracle despoiling Satan of his gains by becoming a first-fruits of the general resurrection. "The Lord is risen indeed."

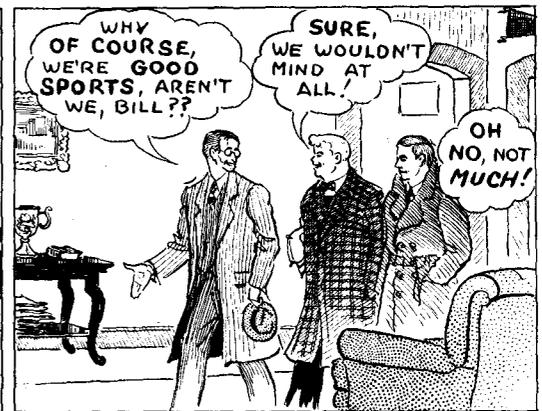
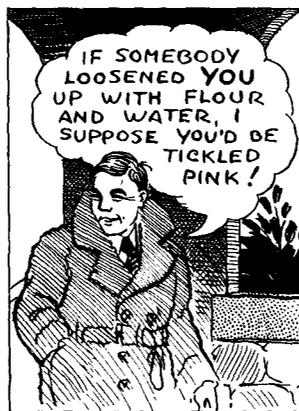
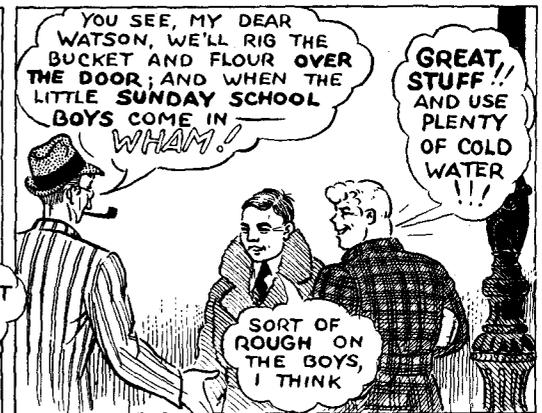
The most tangible curse that afflicts this world is physical death. There is misery enough, but all do not suffer. There is mental anguish enough, but all are not tormented. Yet all men die. In answer to the universal reign of death and misery the Eastern religions hold out a hope of practical unconsciousness in Nirvana. But Jesus Christ promises to us full and complete victory over death and hell. An odd claim, you might think, and incapable of proof. But it was proved. And that proof was what set the world on fire and has for nineteen centuries blessed us with the gospel message. The triumph of our Lord and Savior was not an advanced ethics, nor a new sincerity. His victory was that He entered the strong man's house having bound the strength of Satan with the almighty power of God. He conquered over the legions of hell by carrying the battle right into the Devil's citadel. And Christ our King brought back the victor's crown. He triumphed over Satan's temptation by the unsullied purity of His divine character. He triumphed over Satan's claims to power by destroying death, the chief curse that Satan caused. His triumph has even extended to the vindication of His own justice by assuming the dreadful penalty that we ourselves would otherwise have had to bear.

He is risen indeed. It was not possible that He should see corruption. Death is more powerful than we. But the Son of God has triumphed gloriously, and thanks be to God which giveth us the victory through Jesus Christ our Lord. The angels sing His praises. Creation takes on hope at Easter. And well may we who have tasted His grace raise the triumphant chorus to our Savior who, by the resurrection, is proved indeed to be the King of Kings and Lord of Lords.

Gary—

Good Sports

By Phil Saint



LIFT UP YOUR HEART

By the **REV. DAVID FREEMAN**

"Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more." Job 34: 31, 32.



Mr. Freeman

EVERY child of God knows that the Lord is good, and His mercy endureth forever. For it is to the goodness of God that we owe our salvation. Did not God choose us in infinite love through Christ Jesus? "He hath chosen us in him before the foundation of the world." Apart from Divine favor we would still be in our sins.

The Lord does not cease to be good to His children, yet under the smiles of Providence our hearts are wont to grow hard. How delightful it is to see a soul humble and constantly walking with God, even though blest with worldly prosperity. But, alas, how otherwise it is with many of God's children! They have relapsed into a state of carnal security. Then God's correcting hand is called forth.

When the storm breaks in upon the slumbering and lukewarm professor he sinks beneath the waves. They are too much for him. No earthly solace will alleviate his grief. As a true child of God he approaches his Father in heaven with shame and pain of conscience and finds his way to the throne of grace obstructed. Alas! It is not with him as in days that are past, when he walked in the light of God's countenance. His faith has languished and like Samson he is aware of

strength departed and defilement with sin.

The day of God's visitation is hard to bear for him who has wandered into by-paths. Nevertheless, it will be used of God for his good. Months of ordinary self-examination and stated means of grace have not shown him his sins nor humbled him in penitence. Now in his suffering he learns how evil and bitter a thing it is to forsake the Lord, and depart from His fear. At the thought of his ingratitude to a kind Father in heaven his heart will break and tears will flow. He has never seen his sinful heart in such glaring light before. He never bowed so low before God.

Oh, backslider, is it not good that God's hand is heavy upon you? Have not you often sought to know your sins as you hastily read the Scriptures and attended upon the Lord's table? But somehow you have not seen your inordinate self-love and never felt your imperfect sanctification until this affliction which is now upon you. You do not complain for you see that it is by such measures as God has used that He is bringing you truly to seek and know Him.

"Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again unto the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned. Thou hast covered thyself with a cloud, that our prayer should not pass through. Mine eye trickleth down and ceaseth not, without any intermission, till the Lord look down and behold from heaven."

The child of God is led to a godly sorrow which is not to be repented of. Smarting under the rod, he knows that the Lord hath not dealt with him after his sin, nor rewarded him according to his iniquities; and because of His mercies he is not consumed.

Bitter as the bud may be, the flower is sweet. The tears of repentance, brought about through chastisement, are sweet. To this multitudes of God's saints have testified. In coming truly abased to God as a forgiving God, and hearing Him say, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction," is no ordinary delight. And

"If I still hold closely to Him,
What hath He at last?
Sorrow vanquished, labor ended,
Jordan past."



Child's Play

By PHIL SAINT

Shrine Obeisance Issue Brings Crisis in Korea

PERILS of missionaries who teach Christianity as an exclusive religion when they labor in a "Totalitarian State" are strikingly illustrated by the long-simmering issue of "shrine obeisance," which has suddenly become acute in Japan-controlled Korea.

The Japanese Constitution guarantees religious freedom. However, certain government agencies made attendance at shrines, or "Jinja," compulsory as a part of all education in the Japanese empire. "Jinja" means "spirit house." These shrines are a part of the Shinto faith. They are supposed to be the abode of deceased and venerated Imperial Ancestors. Priests are in attendance, and long-time usage has accepted as a matter of course that obeisance at the shrines was an act of religious worship. The government, however, insisted that this obeisance to the Imperial Ancestors was a necessary part of Japanese education and morality.

However, vigorous objections were made by Christians to being compelled to do obeisance at Shinto shrines. As a way out, it was decreed that there is a difference between State Shinto and the Shinto religion—that any observances required by the authorities were State Shinto, while ordinary worship was religious.

Commenting upon this, the cautious *Japan Weekly Chronicle*, English language paper of Kobe, said, in its issue of January 30th:

"The conveniences of the distinction were obvious, and as it was declared that State Shinto, being merely a mark of respect towards the Imperial Ancestors and in no way religious, did not in any way interfere with the individual's religious beliefs, a large majority of the people accepted the explanation without protest. No small number, nevertheless, felt uncomfortable, and far from satisfied that obeisances at shrines were not religious exercises. Different Christian bodies have some variants in their doctrines, but very few of them would be prepared to recognize the reality of the tutelary deities of shrines, or, indeed, of any kind of spiritual existence not mentioned in the Bible. For the time being, the missionaries, who felt the difficulty most, were concerned rather with their flocks, especially when they were engaged in educational work, than for themselves. The Japanese pastor or student who evaded the order to make mass visits to shrines was in a very invidious position. He was liable to be charged with disloyalty—a charge greatly

dreaded by Japanese even when their loyalty is so famous as to make the accusation ridiculous; and, where missionaries found shrine-visiting inconsistent with their beliefs, they still shrank from advising Japanese co-religionists to invite obloquy and court punishment when such penalties were not likely to fall on the givers of such advice. So far as foreign missionaries themselves were concerned, they could generally refrain from the obeisances by simply staying at home.

"There has been a marked increase in the inclination to insist upon State Shinto observances since the Manchurian adventure was embarked upon, largely because since that time it has become more necessary, politically, to demonstrate Japanese unity to the world, and in part because the increase in military influence has brought with it the desire for discipline and uniformity, to the detriment of too tender a regard for the rights of the individual. Some time ago the Japanese Press was much occupied with the case of the Catholic University in Tokyo, where the prescribed visits to the Yasukuni Shrine had not been made in full strength. As the military were particularly interested, the shrine being dedicated to those who have fallen in the service of the country, they took the remedy in hand. In the higher places of learning, there is a course of military instruction supervised by officers appointed by the military authorities, and the taking of this course excuses the student from his service as a conscript. It was intimated to the University authorities that the military instructors would be withdrawn, thereby subjecting the students to the serious interruption of their studies that must result if undergraduates on reaching the age for service are called to the colours. It was announced thereafter that this step had cured the obstinacy of the priests connected with the Catholic University.

"In conforming to the requirements, most Christians—or most foreign Christians at all events—satisfy themselves with the argument that as the ceremony, according to the official interpretation, means nothing religious to them, they may perform it, since doing so saves a great deal of trouble. There may be some Japanese officials who entertain doubts as to whether this is the correct attitude of mind; but generally speaking they are satisfied that the requirements are carried out and that in the eyes of all men, especially of the students, authority is unquestioningly recognized; besides, they cannot know what any man is thinking, and the most that can be required is obedience to the regulations. However, there are some missionary educationists (they are really the only class of foreign Christian affected) who have conscientious objections to performing what seems to them, notwithstanding the official explanation, to come within the bounds of religion, as they understand the word."

The present crisis was presaged in November, 1935, when, after a con-

ference of principals of middle grade schools of the province of South Heian, Korea, those present simultaneously paid respects at the Heijo Shrine. Three persons refused: Dr. G. S. McCune, President of the Sujitsu (Sung-sil) or Union Christian College of Seoul; Miss O. R. Swallen, principal of the Seung-eui Girls' School; and Mr. Hei Mau Ree, principal of the Eui-myung School in Jun-an. The first two named are Northern Presbyterian missionaries, the last a Seventh Day Adventist.

The *Seoul Press* reports that "all missionary educational organs in all parts of Korea except the three institutes referred to have to date been voluntarily yet faithfully observing the government policy in connection with obeisance at the shrine."

Since November, the authorities have attempted to make the three persons change their minds, "explaining" that the observance was not religious. Finally, an ultimatum was issued. Thereupon, on January 17th, Mr. Hei Mau Ree "caved in" with a face-saving statement:

"I now clearly understand that attendance at the Jinja is quite different from religious worship and that obeisance by students at the shrine is quite indispensable to the Japanese national educational system. In view of this I have decided to cause all members of the faculty and students of my school to make obeisance at the shrine."

At the same time he submitted to the Governor a note pledging obeisance at the shrine, which was written in English. Governor Yasutake, greatly satisfied with the school, warmly shook hands with him as with others present.

This interview, after lasting for more than an hour, was thus brought to an end satisfactory to the government.

Dr. McCune, accompanied by Dr. S. A. Moffett, veteran missionary, founder of the College, appeared before the Governor the next day. Despite pressure, they would not yield an inch, and submitted a note in English clarifying their position. (This statement is not yet available.)

After this refusal, Governor Yasutake immediately cancelled government recognition of Dr. McCune as principal of the Sung-sil school and college. Miss Swallen being home on furlough, the issue concerning the Seung-eui Girls' School was placed in

the hands of acting principal Miss V. I. Snook. Miss Snook likewise refused to make obeisance, and her acting principalship was also terminated. In the Japanese empire all educationists must possess official recognition in order to function.

After the government action, Mr. T. Watanabe, director of the Educational Bureau for the Government-General of Korea issued a statement which contained thinly-veiled threats of strong-arm action. Excerpts:

"The Educational authorities of the Government-General in elucidating the outlines of our national system and the Government-General Policy with reference to education and religion, calls for some self-reflection from a portion of those missionaries and others concerned with school education. Dr. McCune, the Principal of the Sujitsu School, who is directly responsible for this affair in Heijo, should now understand the intentions of the authorities in view of his responsibility as Principal of the school, and should change his attitude promptly, make obeisance at the Jinja himself, and clearly state his intention to cause his students to make obeisance at the Jinja. Otherwise the solution of the affair will be prolonged in vain. It will badly affect the national education and also may disturb the peaceful religious life of the Christian people in general.

"Therefore if Dr. McCune do not understand his responsibility as School Principal and not go himself to make obeisance at the Jinja and not make clear his intention to do this, the authorities will be obliged to take the necessary measures, which fact I now make clear to you."

The Japanese Constitution guarantees religious freedom, but the state reserves the right to decide what is religion and what is not religion. This acute situation strikingly resembles two instances in Church history, one ancient, the other modern. *Ancient*: Christians in Rome, under the early Empire, were ordered to burn a little incense before an image of the Emperor. They were assured by the authorities that it was a mere ceremonial act, did not interfere with their religion, for all religion was free in Rome. Some obeyed, thousands did not and paid for their refusal to bow to any but the true God by torture and death.

Modern: the attempt of the 146th General Assembly of the Presbyterian Church in the U.S.A. to turn the church into a totalitarian organization, demanding implicit, conscience surrendering obedience to man by members of the Independent Board

and the whole church. Same in principle as these cases are, observers predicted that those most actively pushing un-Christian tyranny at home would be loudest in commending the brave and Christian stand taken by Dr. McCune and Miss Snook, abroad.

Stirring Response to Covenant Union Meeting

COVENANT Union members in Philadelphia and vicinity met in Central-North Broad Street Church on February 3rd, discussed problems and perplexities, laid plans for prompt formation of eleven local chapters.

Presiding was General Secretary H. McAllister Griffiths who, after the opening prayer and Scripture reading, threw the meeting open for a vigorous session of questions and answers. Each question from the floor was answered by the person best equipped on the subject. Among these brief speakers: Dr. J. Gresham Machen, the Rev. Edwin H. Rian, Dr. Gordon H. Clark, the Rev. Charles J. Woodbridge, and Murray Forst Thompson, Esq. At least twenty-one Churches were represented and, at the conclusion of the discussion, definite plans were laid by eleven Church groups for the formation of chapters within the next few weeks. Observers agreed that rarely had they seen such evident enthusiasm and cooperation, or such a keen desire for action.

Highlight: Announcement by Central-North Broad's spokesman that a chapter of about 250 members was confidently expected in that Church as soon as organizational routine was completed. This was an indirect result, thought some, of the suspended suspension recently awarded the pastor, the Rev. Merril T. MacPherson, by the Synod of Pennsylvania's Permanent Judicial Commission.

Memorial Window for Dr. Frank H. Stevenson

AT A special service on January 21st, 1936, in the Covenant-First Church of Cincinnati, Ohio, a memorial window in memory of the Rev. Frank H. Stevenson, D.D., pastor of the Church of the Covenant from 1915 to 1928, was dedicated. The window, to the left of the pulpit, represents St. Paul. It was presented by Dr. Stevenson's widow, Mrs. Frank H. Stevenson,

his daughter, Mary F. Stevenson, and his son, Frank Stevenson. Present also was a nephew, Professor David Lloyd Stevenson, of the University of Southern California. Presiding was the present pastor of the Church, the Rev. Frank R. Elder, D.D.

At the time of his death on August 2nd, 1934, Dr. Stevenson was president of the Board of Trustees of Westminster Theological Seminary, and had taken a deep interest in the Seminary since its foundation. Famed throughout the country for his consistency and courage in the orthodox cause, the loss of Dr. Stevenson was viewed as a major blow to the evangelical party.

News from Ireland

By the REV. W. J. GRIER

IN THE Irish Presbyterian Church the moderatorship is to all intents and purposes determined by the vote of the Presbyteries months before the General Assembly. Nominations for the moderatorship of next Assembly have been made by all but two Presbyteries (at time of writing). The voting was as follows:

Rev. F. W. S. O'Neill, M.A., D.D., Manchuria, 23 Presbyteries.

Rev. W. J. Currie, B.A., Bangor, 7 Presbyteries.

Rev. John Waddell, M.A., Belfast, 1 Presbytery.

Dr. O'Neill, who is a native of Belfast, is the third minister connected with the Foreign Mission of the church to be called to the Moderator's chair, and the first from the China section of the mission. He is at present home on furlough, and during his moderatorship the Board of Missions will grant an extension of leave from the mission field.

By the appointment of the General Assembly of the Irish Presbyterian Church fifteen lectures were delivered by Mr. O'Neill during the session 1924-1925 to the students of the Belfast Presbyterian College. A volume including the bulk of the material presented in these lectures was published under the title, "The Quest for God in China." The following is an extract from this book by Mr. O'Neill:

"The protest of John Scotus Erigena in the ninth century against the prevailing conception of total depravity should not be forgotten: 'The universal tendency is upward, for the divine goodness which ever worketh not only in the good but also

in the wicked, is eternal and infinite.' In the education of children this truth is of paramount importance. A Presbyterian lady in the North of Ireland from a sense of duty began to teach her daughter the *shorter catechism*. She persevered until she came to the words: 'All mankind by their fall lost communion with God.' Glancing down at the sweet innocent face of her child she closed the book. She dared not go any further. From the standpoint of the gospel and in the light of modern psychology, do we not agree that she was right."

John Scotus Erigena taught that "evil is a *nihil*, and has no real existence." Yet Dr. O'Neill has for him nothing but praise.

Similar to the above statement is another made by Dr. O'Neill in the *Chinese Recorder*:

"Having risen out of a lower order of beings, the condition of our life as rational creatures is moral conflict, and the fact of sin is universal. For, in order to become human, an ideal was required, which, being implanted within the framework of the lower nature, produced the law of sin in our members. In this sense it is that evil has its being in God's eternity. To use a partial illustration of this mystery, the plague bacillus comes straight from the same Father, from Whose heart and mind are derived the science and the sacrifice that will in time without fail save life from its attacks."

Comment is needless, save to say that the appointment of Dr. O'Neill is a sad indication of the state of the Irish Presbyterian Church.
BELFAST

New Jersey Synod Commission Finishes Hearing McIntire Appeal

THE Special Judicial Commission of the Synod of New Jersey, appointed to hear the judicial cases and complaints presented to the last Synod, met regularly each Thursday in January. On January 9th, 16th, and 23rd the Commission listened to arguments pro and con on the appeal of the Rev. Carl McIntire against his conviction by a special Judicial Commission of the Presbytery of West Jersey. Particularly noteworthy was the willingness of the Commission to listen to argument both for and against the constitu-

The Story Strip

"GARY," by Phil Saint, will be found in this and succeeding issues printed as a separate supplemental page. All who wish to keep files of this unique story strip will be able to do so henceforth without mutilating copies of the *Guardian* which they may wish to save. If any of our readers prefer to have the paper without the story strip, their wishes will be complied with. Unless ordered otherwise, "Gary" will go out with each copy as heretofore.

tionality of the so-called "mandate" of 1934. The Commission, which did not announce the time of the filing of its decision, has also pending before it the appeal of the Rev. J. Gresham Machen, D.D., Litt.D., from his conviction on charges similar to Mr. McIntire's by a Special Judicial Commission of the Presbytery of New Brunswick.

Large Crowd Hears Dr. Dodd, Mr. Laird

AN AUDIENCE estimated at about a thousand persons filled the main auditorium of the Central North Broad Street Presbyterian Church, Philadelphia, on Tuesday evening, February 11th. More than 250 had previously sat down to dinner together in the basement. Purpose: to greet Dr. Dodd on his return to America from China. After 32 years of service with the official Board of the Presbyterian Church in the U.S.A., Dr. Dodd resigned, shortly thereafter was taken over by the Independent Board. He is now home on furlough. Speakers: Dr. Dodd and the Rev. Harold S. Laird, of Wilmington, Del.

Dr. Dodd spent most of his time in telling about his work in China, explaining the situation and why he and Mrs. Dodd had felt compelled by conscience to resign as missionaries of the official Board. He gave instance

after instance of Modernism in China, mostly in the union and cooperative work of the official Board. His quiet earnestness, humility, the entire lack of rancor and bitterness, and the warm love for Christ that showed in every word, carried his audience with him in a great wave of conviction.

After Dr. Dodd had finished, Mr. Laird spoke on the Great Commission, but it was no ordinary address. He began by saying that just before the meeting he had been approached by a very dear friend, who had pled with him to resign from the Independent Board so that he might be able to retain his Church in Wilmington. Mr. Laird nearly drew his audience to its feet when he then said, "That is one thing I cannot do and still obey God. His command is to go forth and teach all nations, and this is a missionary enterprise. I may lose everything I have, but I will still obey Him. And my encouragement comes in the last part of the 20th verse, 'And, lo, I am with you always, even unto the end of the world.'" Then followed an eloquent and moving exposition of the Great Commission. To many who attended, the meeting was an inspiring experience, stirring them to renewed faith and work.

Charles Tudor Leber Elected as Secretary of Official Foreign Board

ANNOUNCEMENT has been made of the election of the Rev. Charles Tudor Leber as associate secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Mr. Leber, who is pastor of the Green Ridge Presbyterian Church of Scranton, Pennsylvania, is generally regarded as a strong supporter of the Modernist-indifferentist coalition in the church. Mr. Leber was born in Baltimore, Maryland, November 11th, 1898, graduated from Johns Hopkins University, Baltimore, in 1920, from Princeton Theological Seminary in 1923. He was ordained by the Presbytery of Baltimore the same year, was pastor of the Westminster Church of Trenton, New Jersey, in 1923 and '24, pastor in Forest Park Church, Baltimore, from 1924 to 1928, and pastor of the Scranton Church since that time.

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H. McALLISTER GRIFFITHS
 Circulation Manager
THOMAS R. BIRCH

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President Roosevelt Asks Union of All Faiths

FRANKLIN D. ROOSEVELT spoke over the radio from his home at Hyde Park, New York, on Sunday evening, February 23rd, on the occasion of the "Brotherhood Day" observance under the auspices of the "National Conference of Jews and Christians." The President of the United States did not restrict himself to the platitudes usual on such occasions, but, after having said them, went on doughtily to propose a union of all those having "faith" regardless of creed. Purpose: to fight against the forces of "irreligion." Delivered in the President's usual urbane and confidential manner, it took some startled listeners little time to grasp the fact that he had (possibly through sheer ignorance) jumped squarely into the thick of the fight between Modernism and Christianity in the Protestant churches, had declared himself for the kind of modernist syncretism recommended in the classic "Re-Thinking Missions." While declaring that "honest differences of religious belief" must be "respected," the President yet clearly took his stand with those who regard all religions as on a level, equally good, to stand or fall together. Excerpts:

"There are honest differences of religious belief among the citizens of your town as there are among the citizens of mine. It is a part of the spirit of Brotherhood Day, as it is a part of our American heritage to respect those differences. And it is well for us to remember that this America of ours is the product of no single race or creed or class. . . .

"This is no time to make capital out of religious disagreement, however honest. It is a time, rather, to make capital out of

religious understanding. We who have faith cannot afford to fall out among ourselves. The very state of the world is a summons to us to stand together. For as I see it, the chief religious issue is not between our various beliefs. It is between belief and unbelief. It is not your specific faith or mine that is being called into question—but all faith. Religion in wide areas of the earth is being confronted with irreligion; our faiths are being challenged. It is because of that threat that you and I must reach across the lines between our creeds, clasp hands, and make common cause. . . .

"No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the Nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political or economic—that would not melt away before the fire of such a spiritual awakening.

"I know of no better way to kindle such a fire than through the fellowship that an occasion like this makes possible. For Brotherhood Day, after all, is an experiment in understanding; a venture in neighborliness. . . . The good neighbor idea—as we are trying to practice it in international relationships—needs to be put into practice in our community relationships. When it is we may discover that the road to understanding and fellowship is also the road to spiritual awakening. At our neighbor's fireside we may find new fuel for the fires of faith at our own hearthside.

"It would be a fitting thing for an organization such as the National Conference of Jews and Christians to undertake this kind of a project in neighborliness. I should like to see associations of good neighbors in every town and city and in every rural community of our land. Such associations of sincere citizens like-minded as to the underlying principles and ideals would reach across the lines of creed or of economic status.

"It would bring together men and women of all stations to share their problems and their hopes and to discover ways of mutual and neighborly helpfulness. Here, perhaps, is a way to pool our spiritual resources; to find common ground on which all of us of all faiths can stand; and thence to move forward as men and women concerned for the things of the spirit."

Great Revival at Wheaton College

UNEXPECTEDLY, powerfully, a revival broke out among the student body of Wheaton College, Wheaton, Illinois. On February 6th, while President J. Oliver Buswell, Jr., of the College was on trial because of his Independent Board membership, the revival began. Obviously a work of the Holy Spirit, it went deep, was always under the Spirit's control, resulted in no excesses.

Speakers were the Rev. Robert C. McQuilkin, D.D., President of Columbia Bible College, Columbia, S. C.; Howard A. Kelly, M.D., famed surgeon; the Rev. Harold S. Laird, of Wilmington, Del.; Dr. Walter L. Wilson, of Kansas City; Homer Hammontree, noted Gospel singer; the Rev. Merril T. MacPherson, of Philadelphia.

On the evening of February 5th, the students had been addressed by the Rev. Harold S. Laird on re-dedication and the separated life. Mr. Laird was speaking for Dr. McQuilkin, who had been taken ill. Dr. Wilson spoke the next morning at Chapel, also in place of Dr. McQuilkin, on revivals and their meaning. When he had finished, Mr. Hammontree stood and read a note from one of the students asking why Wheaton was not having a revival. Before the answer could be given, a young man arose, author of the note, and replied to his own question: because of cold, sinful, indifferent, unrepentant lives. Then he concluded by confessing his own sin. In a sudden hush, one person after another rose to confess sin. The whole 1400 present went to their knees, prayed. After a time Mr. Hammontree asked them to rise, gave the invitation. Unsaved persons came streaming forward. Then, after prayers, Dean Emerson dismissed the audience. Nobody moved. Everyone stood and waited. Then a student suggested that while the Spirit of God was moving so mightily all should stand and acknowledge Him. Dean Emerson retreated from the platform, saying nothing. Then students, one by one, confessed individual sins and wrongs against each other. Chapel is supposed to end in Wheaton at 10.30—but this meeting continued spontaneously on until 6.00. Then a prayer meeting lasted until 7.00, followed by the evening service which ran until 10.00. Thus one meeting lasted twelve hours.

Next morning, Mr. MacPherson spoke at the Chapel. He did so, in great power, and soon there were more conversions, re-dedications, confessions and testimony. Again the attempt was made to close Chapel on time but the bell rang unheeded. Well into the noon hour students and faculty confessed sin and testified to God's grace. When Chapel was finally dismissed, the revival went on in classrooms where students who had had no opportunity to speak in Chapel testified to God's grace.

This is the first time in the history of Wheaton that a revival of these proportions and this intensity has come.

Westminster Philosopher Delivers Smythe Lectures

By the REV. PROF.
WM. CHILDS ROBINSON, Th.D.

DR. CORNELIUS VAN TIL of the Faculty of Westminster Theological Seminary delivered the 1936 lectures on the foundation established by Dr. Thomas Smythe, sometime pastor of the Second Presbyterian Church of Charleston, S. C. On this foundation such lectures as Warfield's *Counterfeit Miracles*, Machen's *The Virgin Birth of Christ*, and Zwemer's *The Origin of Religion* have been delivered. The Westminster scholar in

gripping and holding the attention of his audience, in loyalty to the Reformed Faith, and in comprehensive acquaintance with the many fields of modern thought walked worthily of the able men who have filled this lectureship. Students and faculty agreed that they had seldom had a lecturer who secured and held their interest as completely as did Dr. Van Til.

The lecturer presented in sharp contrast the Reformed Faith which accepts God as the one who has pre-interpreted all reality and hence seeks to think His thoughts after Him, and the current philosophical, psychological, pedagogical and biological assumption that the human mind is ultimate and able to interpret reality independent of God. The Reformed Faith insists on the distinction between the Creator and the creature,

Eternity and time, God and man. Philosophy which follows Eve in rejecting God's interpretation lands in hopeless contradictions and irrationality. The Calvinist who is willing to walk as a little child with God his Father has a true if incomplete knowledge. God's knowledge is complete, possessed of absolute coherence. The counsels of the triune God are the one answer to the idealistic quest for the concrete universal.

We trust that Presbyterianism in this part of the world will be enriched by the services of other scholars of Dutch extraction, whether they come from the Dutch Reformed or the Christian Reformed bodies, if they bring a like loyalty to the Reformed Faith, scholarship and ability to "put across" their messages.

DECATUR, GA.

MODERNISM and the BOARDS

Do you know:

That the Board of Foreign Missions, although riddled with Modernism, is not the most heretical of the official Boards?

That Sunday School literature published by the Board of Christian Education is in some cases unvarnished paganism?

That the Board of National Missions contains a higher percentage of Auburn Affirmationists than any other Board?

For the first time The Presbyterian Guardian is turning the floodlight of publicity on the official Boards of the church. The fourth article on the Board of Christian Education appears in this issue together with the first of a new series on the Board of National Missions. These stirring and revealing studies will probably continue for several months.

Readers of the Guardian will, by next General Assembly, be well informed concerning conditions in all the major Boards of the church. Have you a friend who believes that the Board of Foreign Missions is the only agency implicated in Modernism, or who is ignorant of the great issues to be decided at General Assembly? A seven months' subscription, costing only one dollar, will include all the articles on "Modernism and the Boards," as well as all the news of General Assembly and the annual convention of the Covenant Union. A dollar spent now for a gift subscription is one of the finest investments you can make for your Christian friends.

The Presbyterian Guardian