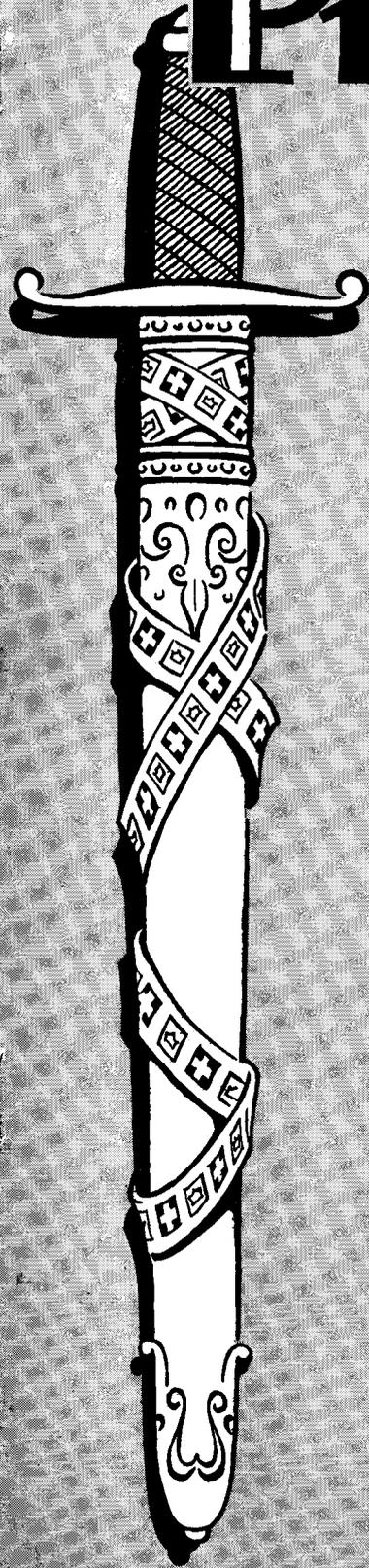


March 16, 1936

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

"THAT anything contrary to the Scriptures can bind the conscience of any man, or be rightfully imposed upon him as a rule of faith or practice, no Protestant will for a moment admit. If all the ecclesiastical bodies in the world should pronounce that true, which God declares to be false; or that right, which He pronounces to be wrong, their declarations would not have the weight of a feather. . . . It was said on the floor of the Assembly, in the warmth of debate, that the deliverances, acts, or injunctions, of that body, are to be assumed to be within the sphere of Church power, to be constitutional, and consistent with the word of God, and obeyed as such, until by competent authority the contrary is officially declared. This is the denial of the first principles of Christian liberty, whether civil or religious. Every man has not only the right to judge for himself on all these points, but is bound by his allegiance to God to claim and exercise it. . . . The deliverances of the Assembly, therefore, by common consent, bind the people and lower courts only when they are consistent with the constitution and the Scriptures, and of that consistency every man may and must judge, as he has to render an account to God."

—Charles Hodge "Church Polity" (Written in 1866)

**THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION**

The Changing Scene and the Unchanging Word

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

Secrecy and Misrepresentation in a General Assembly's Commission and in Philadelphia Presbytery



Dr. Machen

ON MARCH 2, 1936, there was railroaded through the Presbytery of Philadelphia a motion approving in principle a report of the General Assembly's Special Commission to visit the Presbyteries of Philadelphia and Chester.

This was accomplished by a coalition between the "middle-of-the-road" or evangelical-in-fair-weather element in the presbytery with the beligerently Modernist element.

A typical representative of the middle-of-the-road element was the Moderator, Rev. Warren R. Ward, D.D., who, despite the fact that he has usually in the past been regarded as a member of the evangelical party in the presbytery, actually appointed a signer of the Modernist "Auburn Affirmation" as a member of the all-important committee which is to suggest definite measures to put the provisions of the Report into effect.

What does the Report of the Commission, thus approved by the presbytery, really stand for? Let us strip off the superficial trappings of piety in which this wickedness is clothed, and look the thing in the face.

Five ugly words give the answer. I do not like to use ugly words, but ugly words must be used to describe an ugly thing. Those ugly words are Misrepresentation, Unbelief, Secrecy, Tyranny, Lawlessness.

I. Misrepresentation

In the first part of the Report, the Commission creates the general impression that during its sessions it gave an adequate hearing to all points of view and merely did not hear three individuals, who would not consent to take the pledge of secrecy that the Commission imposed. It does not men-

tion the fact that one of those individuals was the Rev. H. McAllister Griffiths, representing a very distinct group in the Presbytery of Philadelphia. It does not mention the fact that Mr. Griffiths, after being refused a hearing except on the terms of secrecy, was not even permitted to present a written statement for the group of which he was a member. It also does not mention the fact that no member of The Independent Board for Presbyterian Foreign Missions in the Presbytery of Philadelphia was heard. Therefore the impression made by this Report that the Commission gave an adequate hearing to all points of view is a misleading impression. To make such a misleading impression is *Misrepresentation*.

II. Unbelief

In Philadelphia Presbytery there are ten signers of the Modernist "Auburn Affirmation." The Auburn Affirmation is a document expressing the point of view of unbelief. This Report, by the plainest implication, endorses the presence of signers of the Affirmation in the presbytery and the placing of them in positions of leadership. To endorse unbelief is itself unbelief. Therefore the Report stands for *Unbelief*.

III. Secrecy

The Report advocates secret sessions of the presbytery and suggests such a policy as would really give only the presbyterial machine the right to make public its version of what takes place in the presbytery meetings. It seeks to deprive the rank and file of the Church of its right to know what its representatives in presbytery do. Thus it stands for *Secrecy*.

IV. Tyranny

The Report advocates disciplinary action against those who exercise the right of assembly to discuss the affairs of the presbytery. It calls the exercise of such a right of assembly "caucuses" and actually allows itself to speak of it as "political trickery." The right of assembly is absolutely essential to all liberty in church or in state. To deny such a right, as well as to deny the right of free speech (see III above) is *Tyranny*.

V. Lawlessness

The Report advocates a rotary system of election of Commissioners to the General Assembly. Thus it advocates the choice of Commissioners on the ground that they have not been to the Assembly before. The principle of government embodied in the Constitution of the Church plainly contemplates their election on the ground of fitness and because they represent, in the issues before the Church, the will of the majority of presbytery. Thus the law of the Church has at the heart of it the principle of representative government. In discouraging representative government, as well as in doing the other things that we have already mentioned, the Report stands for *Lawlessness*.

Who Are Guilty?

The misrepresentation, unbelief, secrecy, tyranny, and lawlessness of this Report are shared in by every member of the Commission, and also by every member of presbytery who voted to railroad the action through the meeting on March 2, 1936. No doubt some were more guilty than others. Some may partly be excused on the ground that they were ignorant of what was being done. But even such ignorance is guilt. All who engaged in this proceeding were guilty. Guilt is personal. It is not our part, or the part of any man, to judge; but if a man fears God he should fear to engage in wickedness like that which is being practised by the ecclesiastical machine in the Presbyterian Church in the U.S.A.

Some men in the presbytery do fear God. They fear Him far more than all the ecclesiastical threatenings breathed out by this lawless Commission of the General Assembly and by the subservient Presbytery of Philadelphia. They will never consent to conceal the facts; they will never make common cause with unbelief; they will never consent to secrecy in the affairs of the Church; they will never trample upon liberty; they will never connive at lawlessness. These men fear God more than they fear men. There are such men even now in Philadelphia Presbytery.

EDITORIAL

ALICE IN WONDERLAND

THE Special Judicial Commission of the Synod of New Jersey has, as reported in our news pages, affirmed the conviction of the Rev. Carl McIntire. In so doing the Commission expressly refused to pass upon the lawfulness of the "mandate" of the 146th General Assembly. Said the Commission, "It is the opinion of this Judicial Commission that the General Assembly of the Presbyterian Church in the U.S.A., being the supreme judicatory, is the only competent court to judge the constitutionality of its own deliverances."

By refusing to judge whether the action of the 146th Assembly is lawful, and yet upholding the conviction of the defendant, the Commission has put itself into a strangely indefensible, not to say ridiculous position. A man is an offender only if the order he has refused to obey is lawful. If the order is not lawful, he is no offender. If the Synod's Commission cannot say whether the order is lawful or unlawful how can it decide whether the one before it is innocent or an offender? That is to say, it holds that a defendant can be convicted and penalized without any adjudication of the one matter on which his guilt or innocence depends! This seems more like Alice in Wonderland than like anything in rational, real life.

THE "COMMISSION OF NINE"

ON THE petition of the modernists and their allies in the Presbyteries of Philadelphia and Chester, the last General Assembly of the Presbyterian Church in the U.S.A. appointed a Special Commission to visit and investigate these Presbyteries. The Commission, the membership of which is all from the party now in control of the machinery of the church, was duly appointed and has held several meetings. On March 2nd it presented a report with recommendations to the Presbytery of Philadelphia. Our news pages carry an account of this report, and of action taken in regard to it. In addition, Dr. Machen writes concerning the same matter on the page facing this. We hope that our readers will examine this report for themselves. When they do this we believe that they will see that if Dr. Machen has erred in his expression it has only been on the side of mildness. We think the report, if anything, even worse than Dr. Machen does. To our mind it is exactly such cloaking of partisan aims and ends with pious and tender language that causes even people who

make no profession of religion at all to be disgusted with what they see of the Church. Every recommendation in the report is calculated to destroy the century-long independence in action of the "mother of presbyteries" and to put it forever in the clutches of the dominant bureaucracy. Just as the old Princeton had to be stamped out because it would not conform to the drift of the times, so Philadelphia Presbytery in its turn is to be flattened out, made into just another machine presbytery. And the basic cause for all this is the zeal for sound doctrine that has characterized that Presbytery in the past—up until the time, that is, when official pressure made men who formerly fought well seek the quiet of their tents or even range themselves on the other side. The human tragedies of a time like this are saddening beyond all power of words to describe.

One particularly objectionable feature of the report (among others) is its contemptuous reference to the gatherings it calls "caucuses." In the mind of the Commission it is a wrongful act, worthy of discipline, for Christian men to gather together for prayer and consultation concerning how the Gospel may be advanced or defended in meetings of Presbytery. We take the opposite view. In our belief it is not merely the *right* of Christian men to come together for these holy purposes (a right which cannot be taken away) but it is their duty as well. This sacred duty, however, the Commission calls "political trickery." Yet, in spite of all this hard language, is there anyone so naive as to think that the modernist group in the Presbytery has not held its own "caucuses" for years, and that it will not continue to do so in its own time and way? The real root objection to "caucuses" in Philadelphia is that when such meetings have flourished, conservatives have usually controlled the Presbytery. Yet the Commission uses language which implies that caucuses prevent the Holy Spirit's control over Presbytery meetings. So even the blessed name of the Spirit of God must be used as part of a screen to sanctify, mask and railroad through partisan, machine advantage.

This report and its origin, method, findings and recommendations are profoundly symptomatic of a diseased condition in the church. The conception of Presbyterianism, both as to polity and doctrine, implicit in it is as far removed from historic Presbyterianism as is Romanism on the one hand or Unitarianism on the other. When the Presbytery of Philadelphia falls under an assault like this it is evidence to all that an epoch has ended, that a once great fortress has fallen.

Westminster Theological Seminary Goes Forward

By the REV. EDWIN H. RIAN
Field Secretary, Westminster Theological Seminary

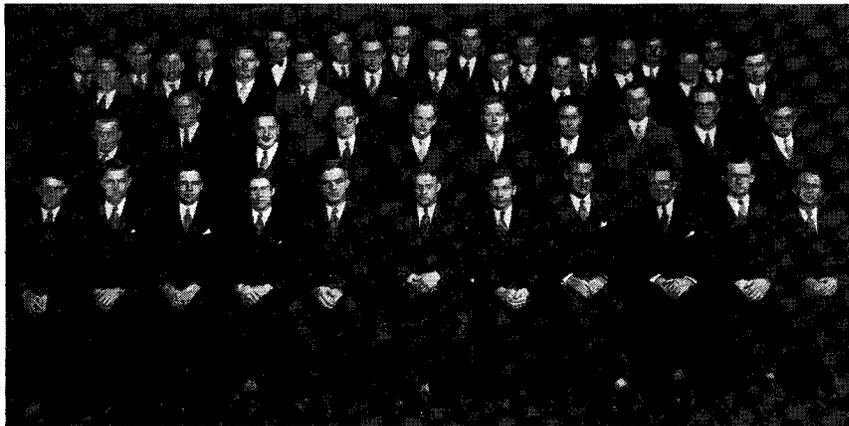
BORN in the midst of a grave crisis in 1929 when Princeton Theological Seminary was reorganized so as to be complacent toward Modernism, Westminster Theological Seminary from that day forth has continued to bear testimony to the truth of the everlasting gospel. In spite of the most determined opposition from all sides, Westminster Seminary has gone straight on turning neither to the left nor to the right but holding firmly to the truth as it is in Christ Jesus. The Lord has seen fit to bless the Seminary until today its testimony reaches from coast to coast and around the world.

Strict adherence to the Christianity of the Bible as taught by a faculty of consecrated Christian scholars has formed the basis for Westminster Seminary. The bitterest foe of the institution will admit that the religion taught within its walls is the one which has been the historic faith of the Christian Church these many centuries. No one can gainsay that. Furthermore, few, if any, will deny that the faculty is composed of men who give evidence of genuine and exceptional Christian scholarship.

Why have the students come to the Seminary? Fortunately they have not come to gain prestige, an easy position or ecclesiastical preferment. Men have come from many states and foreign countries because they believed that at Westminster Seminary they would hear the Word of God taught in its simplicity and purity. Here they have labored and studied in almost monastic-like surroundings to equip themselves for their most holy calling. Nowhere will one find a group of young men who are more earnest in their studies and more convinced of their

calling. These are men whom the Church can be proud to own as its future ministers.

For six years a steady stream of graduates has been going forth into the world to tell of that story "that never grows old." Today there are 112 graduates in nineteen states and nine foreign countries. Many efforts have



The First Student Body

been made to keep some of these men from the ministry but God has made the wrath of man to praise Him so that every graduate but one has a field of labor.

Most of these men are in the pastorate but some are engaged in such varied kinds of service that they present a striking picture of the wide influence of the Seminary.

For example the Rev. John H. Skilton, although in the pastorate, is serving in such a unique situation that his parish is almost a mission field. He is pastor of the Second Parish Presbyterian Church in Portland, Maine, which is the only Presbyterian Church in the entire state. Everyone is acquainted with the fact that this area is dominated by the deadly poison of Unitarianism, so that Mr. Skilton has the privilege of holding up the torch of light in a truly darkened place.

The Rev. Harold T. Commons was pastor of a large and flourishing Baptist Church in Johnson City, New

York, but he resigned to accept the presidency of the "Association of Baptists for Evangelism in the Orient." This position carries him to many parts of the country to inform the Baptist people of the work of this truly Christian missionary agency. At the present time he is in the Orient on a tour of the mission fields of the Association.

The Rev. William Harlee Bordeaux is teaching Church History, Public Speaking and Homiletics at the Bible Institute of Los Angeles. Hundreds of students come under the influence of his teaching from year to year.

One of the most important mission fields in the world is among the students in the colleges and theological seminaries of

America. In 1924 The League of Evangelical Students was organized to unite the students of the world in a testimony to the truth of historic Christianity as opposed to Modernism. The Field Secretary of that organization is Mr. Calvin K. Cummings who is a graduate of Westminster Seminary.

The Rev. A. Franklin Broman, pastor of the Bethany Presbyterian Church in Minneapolis, Minnesota, is ministering largely to students at the University of Minnesota. He is using this opportunity to preach the unsearchable riches of Christ to these young students. In addition, he is teaching at the Northwestern Evangelical Seminary in Minneapolis.

All of us have been reading of the heroic work of the missionaries in Ethiopia during these most troublesome war days in that country. Our hearts have taken courage as we have read of the noble stand of those soldiers of the cross as they have refused

to leave the country even though war is on. One of those men is the Rev. James Rohrbaugh who was a Westminster Seminary graduate student and who is now working independently as a missionary right on the firing line.

Pioneer missionary work seems to have an appeal which no other field of labor can equal. Preaching the gospel to those who have never heard it is a privilege few can enjoy. At the present time the Rev. L. D. Hitchcock is in Peru, South America, learning the language with the hope of ministering to the descendants of the Inca Indians who have never had the opportunity to hear the gospel of our Lord Jesus Christ.

Korea, one in the Reformed Church in America, one in the Reformed Presbyterian Church, General Synod, one in the Seventh Day Baptist Church, one in the United Brethren Church, four Independent.

The great divergence in the manner of Christian testimony as well as the widespread area covered by these graduates gives a graphic view of the way in which the influence of Westminster Seminary is multiplied by the thousands. Six years ago when the founders of the Seminary stood outside of 1528 Pine Street in Philadelphia and dedicated that place as the one for the temporary quarters of Westminster Theological Seminary, little did they realize that in a few

the hearts of His people to send in the funds so that the work may go on and increase in these days of great apostasy.

Send your gifts to Westminster Theological Seminary, Philadelphia, Pennsylvania.

And to those who are contemplating remembering institutions in their wills we ask the question, "Where could your money do more for the Lord than at Westminster Theological Seminary?"

What Is It That Hurts?

By the REV. J. EDWARD BLAIR

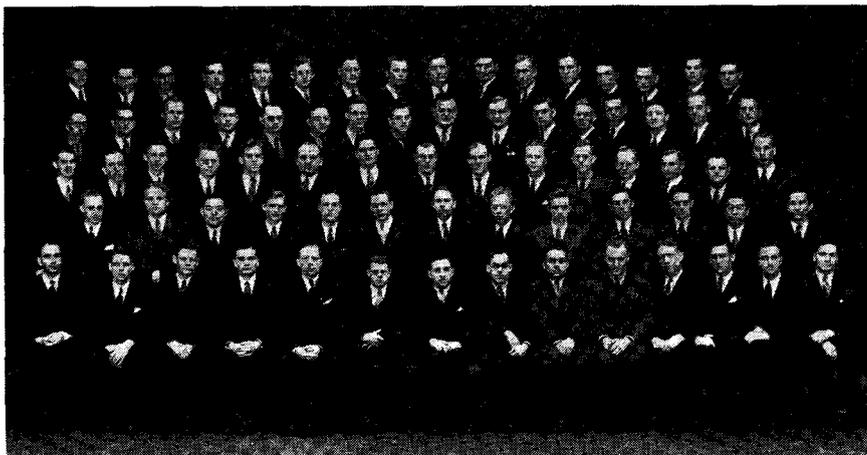
MANY years ago there was down in old Kentucky a quaint old farmer, Denton Smith by name—"Uncle Denton" familiarly called.

I can barely remember seeing him a few times when I was a very small boy. He was plain, unlettered and rather ungainly in appearance, but he had a sense of humor and a good deal of native intelligence. Back in my early childhood I heard my father relate this of Uncle Denton. There was quite a group of men about. It may have been at a public sale. Uncle Denton was somewhat under the influence of liquor—the old man, not unlike many Kentuckians, had a weakness that way. Just what occasioned his remark, I have no idea but he is reported to have relieved himself of this bit of philosophy: "I don't keer nothin' fer lies. Folks kin lie about me all they want to. The thing that hurts me is these nasty truths."

Many and many a time Uncle Denton's words come to me in these days of upheaval in our Presbyterian Church.

Certain allegations as to doctrinal unsoundness, theological looseness, constitutional recklessness and general unfaithfulness to trusts have been made concerning the management of church matters. These allegations have been centered in the main against the work of the Foreign Board. No serious, certainly no successful, attempt has been made to prove them untrue. The men who make these allegations are well reputed as to veracity; and they support their charges with indisputable facts. The well-organized, well-oiled machine of the church is greatly perturbed. In fact it is in a rage against those who have dared to oppose it. It is seeking their ecclesiastical life blood. Why all this rage?

(Concluded on page 211)



The Present Student Body

Westminster Seminary is strongly evangelistic and believes in sending out the gospel of Good News to all the world. This becomes very evident from the fact that sixteen graduates are serving on foreign mission fields. Six are in China, one in Ethiopia, one in Nigeria, four in Japan, one in Korea, one in South America and two in Mexico.

The graduates are serving in sixteen different denominations. Seventy are in the Presbyterian Church in the U. S. A., eight in the Presbyterian Church in Canada, four in the Baptist Church, four in the Methodist Episcopal (North) Church, three in the Presbyterian Church in the U. S., two in the Church of Christ in Japan, two in the Christian Reformed Church, one in the Congregational Church, one in the Czechoslovak Church (U. S. A.), one in the Evangelical Congregational Church, one in the Friends, one in the Presbyterian Church in

short years the gospel would go forth from this institution unto the uttermost parts of the earth. The promises of the Lord are sure for He "is able to do exceeding abundantly above all that we ask or think."

The need for the unique testimony of Westminster Seminary to the truthfulness of historic Christianity is more apparent every day. We must maintain and further that testimony. Will you help?

We are appealing to every Christian, to everyone who loves the Bible as the Word of God to aid us in this gigantic task. Even after the strictest economy is enforced thousands of dollars are required each year to maintain the institution. But we believe that the foregoing evidence which tells something of the wonderful grace of God gives in itself abundant reason for supporting the work.

We earnestly beseech you to pray that the Lord our God will put it upon

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

PART V

The Department of Social Education

By the REV. JOHN P. CLELLAND



Mr. Clelland

THE Board of Christian Education in its *Twelfth Annual Report* states that "it is the function of the Board of Christian Education to develop in the Church a sense of individual and group responsibility for education and action in social problems—a function which the Board has assigned to the Department of Social Education in cooperation with the Children's, Young People's, and Adult Age Group Committees." It is the purpose of this article to examine the program of the Department of Social Education to see whether this program is in accord with the Scriptures and the Standards of our Church.

At the outset let us state that we do not oppose the idea or the necessity of a program of social education. Certainly we who call ourselves Reformed have no desire to narrow down Christianity into a purely individualistic religion. We believe that God is sovereign; sovereign in our soul's salvation, also sovereign in our social relationships. The Christian does not live in a vacuum but in the world, and must therefore practice his Christianity in all the realms of life. Does not Paul have something to say to masters and slaves concerning their relationships? Does he not say, "Let him that stole steal no more"? With any attempt to apply Christianity to all of life we have, then, no quarrel. But with the current so-called "social gospel" we have a very serious quarrel. This "gospel," as it is commonly preached today, teaches that the main function of the church is not to pluck individuals as brands from the burning but rather to put out the fire. The proponents of this "gospel" are ethical idealists and they hope by promoting the principles of truth and righteousness to remodel the world and, in their own terminology, "bring in the Kingdom." They overlook the fact that man is dead in trespasses and sin and

must be "born again." Rouging the consumptive's cheeks will not save his life; neither will the external palliatives of the "social gospel" cure this sin-sick world. Does the Department of Social Education advocate the scriptural method of dealing with social problems or does it adopt the approach of the "social gospel"?

Its Program

In the *Twelfth Annual Report* of the Board (p. 39), we find a statement of the basic principles upon which its program is based. This statement is as follows:

"A PROGRAM OF SOCIAL EDUCATION FROM THE CHRISTIAN POINT OF VIEW

"1. Must grow out of the Christian concept of the supreme worth of human personality, of the individual as a child of God, and of the human race as a brotherhood.

"2. Must recognize the spiritual implications of every social experience and the necessity laid upon religion to be concerned with social problems.

"3. Must rest upon facts, stated with scientific exactness and accuracy and interpreted without prejudice.

"4. Must itself have the qualities of Christian honesty and fairness in the handling of facts and in the description of attitudes and conduct.

"5. Must seek to develop in the individual, in the light of Christian principles and socially tested experience, self-chosen ideals and self-controlled behaviour in every social situation, rather than to enforce arbitrary rules and regulations.

"6. Must be based upon the interests, needs, and abilities of all.

"7. Must seek to develop a social conscience which will express itself in increasingly effective forms of social control.

"8. Must provide materials and suggest activities in the light of which decisions may be reached and attitudes formed with respect to the Christian mode of behaviour."

The Neglect of the Bible

You will note that in this program of social education no reference is made to the Word of God. We believe the Bible to be the Word of God, the only infallible rule of faith and practice. It tells us what we are to believe. It also tells us how to live. Therefore, when we frame a Confession of Faith it must be based upon the Scriptures.

It is just as important that our programs of Christian living, be they programs of social education or what not, be based squarely on the teachings of God's Word. Neither scientific advance nor the complexities of modern life have invalidated the full truthfulness and adequacy of the Bible, and any social program that does not follow its teachings is doomed to failure. The world does not lack for reformers today. They beset us on every hand. Like the Indian medicine man they have a cure for every pain. The tragedy is that their reforms are not scriptural and therefore are of no value. It is to be deplored that this Program of Social Education does not explicitly state its dependence upon Scripture.

Answer may be made that the teachings of Scripture are embodied in the first point of the Board's "program." Let us consider that point. You will notice that there are three concepts set forth therein: the supreme worth of human personality, the individual as a child of God, and the human race as a brotherhood. Upon these three concepts the whole program is built. It is consequently important that these concepts be truly Christian, that is, be in accord with the teaching of Scripture.

The Value of Man

The first concept is the supreme worth of human personality. Harry Emerson Fosdick has said that the greatest contribution of Christianity is its teaching of reverence for personality. Many preachers are saying that man is so precious, of such infinite value, that God could not allow him to go to waste. He must save him. How different it is when we go to the Bible. There we read of the free grace of our God, of how, in the greatness of His love and mercy, He provided salvation for fallen man and restored to him the image of God which he had lost. The emphasis is always upon the greatness of God and never upon the intrinsic value or worth of man. God did not have to save us. He does not

have to save us now and according to the clear teaching of Jesus vast multitudes of human personalities are doomed to eternal loss in Hell. Man is precious because of what, by grace, he may become. Even as he is, he is of great value because of his original creation in the image of God. Therefore certainly we must respect and protect human personality but this is quite another thing from saying that human personality, just because it is personality, is of supreme worth.

The Fatherhood of God

The second concept is that of the individual as a child of God. This is more commonly called the doctrine of the Fatherhood of God. In his first epistle John writes, "Beloved, now are we the sons of God." Thank God, many of us have the right to call ourselves the sons of God but how did we receive this right? In John 1:12, 13 we read "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Those who believe, they are the sons of God. In open denial of this plain teaching of the New Testament, the modernists teach that God is the Father of all men, both believing and unbelieving. All men everywhere, regardless of creed, have the right to look up and pray, "Our Father." This anti-scriptural doctrine is adopted by our Department of Social Education when they refer, without any qualification, to the individual as a child of God.

Brotherhood

The third concept is that of the human race as a brotherhood. There is a sense in which this is true. All men belong to the same species. They all possess the same nature by virtue of descent from a common parent but here again we have the setting forth of a cardinal modernistic doctrine: that all men, Christian, Jewish and pagan, believers and unbelievers, are brothers. We read much of brethren and the brotherhood in the New Testament, but it is always restricted to those who have accepted Christ and been baptized into His Church. How close and precious is that brotherhood, that communion of the saints, to us today and how impossible it is for us, in this high sense of the word, to become brothers of those who reject

Christ. If the New Testament is true, the human race is not a brotherhood and our Board of Christian Education has departed far from the truth in making this concept one of the basic principles of its program for social education.

Pacifism

Lack of space prevents any detailed examination of the activities of the Department of Social Education. We might briefly mention its attitude regarding pacifism. In accordance with an action of the General Assembly of 1934 a Personal Peace Pact has been made available for those who may wish to sign. The signers of this pact state that they oppose the participation of their country in any future war. Surely we all long for peace and pray that it may never be necessary for this country again to go to war. Furthermore, we all agree that the unprovoked use of military force is contrary to the teachings of the Bible. But as long as this world is ruled by hatred and greed, so long will it be necessary for us to be prepared to fight in self-defense. This extreme pacifism is just another product of a "social gospel" which fails utterly to comprehend the depravity of the natural man.

Social Progress

Each month the Department issues a little pamphlet called *Social Progress*. Along with much that is good there are many objectionable articles and statements. Just to take the January, 1936, issue as an illustration, those who have a copy should read the editorial on "Preaching in the New Year," by J. A. Stevenson, head of the Department, with its attack on theology and doctrine and complete absence of reference to the preaching of salvation through the shed blood of Jesus Christ. In this same issue there is an article entitled "What Does It Mean to Be a Christian?" by John Hayes Creighton, D.D. Dr. Creighton tells us that "a Christian is one who takes seriously the Record and the Message of the New Testament." "By the Message of the New Testament," we are told, "we mean those four great challenging doctrines of the fatherhood of God, the brotherhood of man, the infinite value of personality, and the Kingdom of God on earth." Take these seriously and you are a Christian, says this writer for the Board of Christian Education.

John 3:36 gives the true answer, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

In conclusion, while recognizing the moral passion and high idealism of the Department of Social Education, we must hold that this sector of the Board of Christian Education has compromised with unbelief, has failed to build on a Biblical foundation and is therefore unworthy of the confidence of Bible believing Presbyterians.

A Book of Christian Poetry

"Winter Bird Song," by Grace Buchanan Sherwood. (\$1.50. Brentano's, c/o Coward McCann, 2 West 45th Street, New York City.)

THE fierce poet of the Middle Ages wrote, 'Abandon hope all ye who enter here,' over the gates of the lower world. The emancipated poets of today have written it over the gates of this world. But if we are to understand what is to follow, we must erase that apocalyptic writing, if only for an hour. We must recreate the faith of our fathers, if only as an artistic atmosphere."

Thus G. K. Chesterton introduced his subject some years ago as he set out to prepare a study of the writings of one who was humble enough to have acknowledged the fact that there is a wisdom above the wisdom of man, and wise enough to have built his hope upon the faithfulness of Him in whom is that greater wisdom.

Such writers make up a small minority in any age. Today they are more scarce than ever. Though it is abundantly true at the present time that "of making many books there is no end," yet it is equally true that those books, setting forth almost exclusively human philosophies and human achievements, are too often instruments in the hands of Satan as he sows doubts and questions in the mind of the reader and whispers with relentless perseverance his age-old insinuation: "Yea, hath God said . . . ?"

It is very rarely that one finds modern poetry or prose in which the author takes his stand squarely upon the conviction that God's Word is truth. Such a book, however, is "Winter Bird Song," by Grace Buchanan Sherwood, and as such it is distinctive and refreshing.

The book consists of three groups

of poems—a series of sonnets, a series of lyrics, and finally a group entitled “Songs for the Race of Man,” written in reply to Edna St. Vincent Millay’s “Epitaph for the Race of Man.”

The first poem in the final group excellently illustrates the truth that a dreary, hopeless outlook upon life and upon human destiny is impossible when God’s Word is accepted in simple faith at its face value.

“When, from His distant height, the Lord of all
Looks down upon this little race of man
Where, atoms, on the face of earth we crawl,
Shall we believe that under His dread ban
Of punishment we all are in duress?
Shall we believe there can no mercy be?
Must the whole race the same defeat confess?
One man has brought us under wrath yet he,

That distant man who, careless, threw away
So many happy hours upon this sphere,
Did not destroy us all for on that day
When Adam sinned, God’s promise sounded clear
That One should come who should our debt repay,
That One should die to take our guilt away.”

Surely this little book of Mrs. Sherwood’s may be introduced to the most skeptical in the words of Mr. Chesterton: “If, then, you are a pessimist, forego for a little the pleasures of pessimism. Dream for one mad moment that the grass is green. Unlearn that sinister learning that you think so clear; deny that deadly knowledge that you think you know. Surrender the very flower of your culture; give up the very jewel of your pride; abandon hopelessness, all ye who enter here.”

The Reformed Faith and Modern Substitutes

PART IV

By JOHN MURRAY, Th.M.

Limited Atonement



Mr. Murray

THE second article of the Arminian Remonstrance of 1610 concerned the question of the extent of the atonement. It reads as follows: “Art. II. That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of John 3:16. . . . And in the First Epistle of John 2:2. . . .” This is an emphatic statement of what is known as the doctrine of universal atonement, and is in its essence that Christ died for all men alike and procured for them equally and without distinction redemption and forgiveness of sins. The atonement as such, it says in effect, has as its intention the provision of salvation for all, the making of the salvation of all men possible, the placing of all men and every man in a salvable state or condition.

In opposition to this the Reformed

Faith affirms the doctrine of what is known as limited atonement. What does it mean? Perhaps the best answer that can be given to this question is to set forth the teaching of the Confession of Faith of the Presbyterian Church in the U.S.A.

Redemption Purchased for the Elect

“The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.” (Conf. of Faith VIII:5.) This definitely states that reconciliation and an everlasting inheritance in the kingdom of heaven is purchased for all *those given to the Son by the Father*. Who are they? In section 1 of this same chapter we are told that they are the people given to Christ from all eternity to be His seed and “to be by him in time redeemed, called, justified, sanctified, and glorified.” The people given to Christ are surely the same as the *people chosen in Christ*—the form of expression used in chapter III:5—and they are simply those of mankind predestinated unto life,

namely, the elect. With respect to them the Confession continues: “As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation.” (III:6.) It is for the elect, therefore, for the predestinated to life, for those given to Christ by the Father, for those chosen in Christ unto everlasting glory, that reconciliation and an eternal inheritance in the kingdom of heaven is purchased. It is *they* who are redeemed by Christ. Thus teaches the Confession, and so the difference has already become apparent.

Purchase and Application Co-extensive

“To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same.” (VIII:8.) The import of this cannot be controverted. It is that the extent of the purchase of redemption is exactly the same as the extent of actual salvation. If Christ purchased redemption for all, then all will have that applied and communicated to them. If only a certain number of the human race are ultimately saved, then only for that number did Christ purchase redemption.

So explicit is the above statement that it needs no confirmation. But in order to show that this is not a random statement but a determining principle of the Confessional teaching it can be shown by an entirely distinct line of argument. “Christ by his obedience and death did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father’s justice in their behalf.” (XI:3.) Those for whom Christ discharged the debt and made satisfaction to justice are then the *justified*. But all who are justified are also *effectually called*. “Those whom God effectually calleth, he also freely justifieth.” (XI:1.) And effectual calling expounded in Chapter X refers us back to predestination. “All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effec-

tually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." (X: 1.) And again: "God did from all eternity decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification." (XI: 4.) The upshot is plain—predestination to life, redemption, effectual calling, and justification have identical extent; they have in their embrace exactly the same persons.

The Exclusiveness of Redemption

That the non-elect, those who do not become the actual partakers of salvation and are therefore finally lost, are not included within the scope of the redemption purchased by Christ, we may and must even from that which we have already quoted infer to be the teaching of the Confession. But it is interesting to observe that not only does the Confession imply this; it also expressly states it. "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." (III: 6.) The Confession is using the phrases "redeemed by Christ" and "purchased redemption" synonymously. Here it is said that *redemption by Christ* or the purchase of redemption is for those who as a matter of fact are saved and for those only. It is exclusive of those who are not called, justified, adopted, sanctified, and saved. Redemption is defined not only extensively but exclusively.

If we may recapitulate then, the teaching of the Confession can be summed up in these three propositions. (1) Redemption is purchased for the elect. (2) Redemption is applied to all for whom it is purchased. (3) Redemption is not purchased for those who finally perish, for the non-elect.

Atonement is defined therefore in the Confession in terms of sacrifice, reconciliation, redemption, satisfaction to divine justice, discharge of debt, and states clearly that atonement thus defined is for those whom God hath predestinated to life, namely, the elect. They are saved because Christ by his redemptive work secured their salvation. The finally lost are not within the embrace of that salvation secured, and therefore they are not within the embrace of that which secures it, namely, the redemption wrought by Christ. It is just here

that the difference between Arminianism and Calvinism may be most plainly stated. Did Christ die and offer Himself a sacrifice to God to make the salvation of all men possible, or did He offer Himself a sacrifice to God to secure infallibly the salvation of His people? Arminians profess the former and deny the latter; our Standards in accordance, as we believe, with Holy Scripture teach the latter.

Objections Answered

The term "limited" atonement has given much offense. It may not indeed be the most fortunate terminology. It is capable of misunderstanding and misrepresentation. Some for this reason may prefer the terms "definite" or "particular" atonement. But what we are particularly insistent upon defending is that which the term historically used connotes, and so if the disuse of the term "limited" is calculated to create the impression that we have renounced the doctrine of which the term is the symbol, if in other words the disuse is calculated to placate the enemies of our Reformed Faith, then we must resolutely refuse to refrain from its use. The atonement is limited, because in its precise intention and meaning and effect it is for those and for those only who are destined in the determinate purpose of God to eternal salvation. We may well bless God that this is not a meagre company, but a multitude whom no man can number out of every nation and kindred and people and tongue.

Let it not be thought that the Arminian by his doctrine escapes limited atonement. The truth is that he professes a despicable doctrine of limited atonement. He professes an atonement that is tragically limited in its efficacy and power, an atonement that does not secure the salvation of any. He indeed eliminates from the atonement that which makes it supremely precious to the Christian heart. In B. B. Warfield's words, "the substance of the atonement is evaporated, that it may be given a universal reference."* What we mean is, that unless we resort to the position of universal restoration for all mankind—a position against which the witness of Scripture is decisive—an interpretation of the atonement in universal terms must nullify its properly substi-

tutive and redemptive character. We must take our choice between a limited extent and a limited efficacy, or rather between a limited atonement and an atonement without efficacy. It either infallibly saves the elect or it actually saves none.

It is sometimes objected that the doctrine of limited atonement makes the preaching of a full and free salvation impossible. This is wholly untrue. The salvation accomplished by the death of Christ is infinitely sufficient and universally suitable, and it may be said that its infinite sufficiency and perfect suitability grounds a *bona fide* offer of salvation to all without distinction. The doctrine of limited atonement any more than the doctrine of sovereign election does not raise a fence around the offer of the gospel. The overture of the gospel offering peace and salvation through Jesus Christ is to all without distinction, though it is truly from the heart of sovereign election and limited atonement that this stream of grace universally proffered flows. If we may change the figure, it is upon the crest of the wave of the divine sovereignty and of limited atonement that the full and free offer of the gospel breaks upon our shores. The offer of salvation to all is *bona fide*. All that is proclaimed is absolutely true. Every sinner believing will infallibly be saved, for the veracity and purpose of God cannot be violated.

The criticism that the doctrine of limited atonement prevents the free offer of the gospel rests upon a profound misapprehension as to what the warrant for preaching the gospel and even of the primary act of faith itself really is. This warrant is not that Christ died for all men but the universal invitation, demand and promise of the gospel united with the perfect sufficiency and suitability of Christ as Saviour and Redeemer. What the ambassador of the gospel demands in Christ's name is that the lost and helpless sinner commit himself to that all-sufficient Saviour with the plea that in thus receiving and resting upon Christ alone for salvation he will certainly be saved. And what the lost sinner does on the basis of the warrant of faith is to commit himself to that Saviour with the assurance that as he thus trusts he will be saved. What he believes, then, in the first instance is not that he *has been* saved,

(Continued on Page 211)

*B. B. Warfield, "Plan of Salvation." Page 122.

The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

THE hearts and minds of a great many Christians have been turned recently toward Wheaton College, where God has been proving His faithfulness in fulfilling the promise in His Word: "Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not."

One of the young women in the junior class of the College, Miss Ruth A. Grimshaw, of Yeadon, Pennsylvania, has sent home this challenging account of what God has brought to pass at Wheaton:

"Our semester evangelistic services began several weeks ago with Dr. McQuilkin, of Columbia Bible College, as speaker. These services are always a matter of earnest prayer months ahead of time, yet having sat through three of them I went home discouraged and asked the Lord to take the coldness and indifference out of my heart. It was disappointing because with all the rest I had anticipated Dr. McQuilkin's messages with real joy. As I was talking with Him about it I felt a hunger really to know God! For some reason He seemed far away and unreal. Then, though it was only through a Bible note, I remembered the promise: Jehovah, the Self-existent One, who reveals Himself. I meditated on that, then thanked Him that He would reveal Himself to me.

"That evening many were disappointed because Dr. McQuilkin was sick and couldn't take the service, but Mr. Laird was there and I was blessed to a literal overflowing as he spoke to us on Philippians 1:21. Never before was it so clear to me that 'To me to live is Christ.' No loneliness, no sorrow, no coldness of heart when He is our life!

"As we spoke with one of the students that night he said, 'There is something wrong. We are ready for a revival, we can almost feel it, but something is hindering. That is what we have been praying about all evening.' A group had been in prayer all

during the service. I thanked him and praised the Lord because I felt that for me their prayer was fully answered, I was so full of the joy of the Lord.

"Wednesday evening Dr. McQuilkin was still sick, and our message was Hebrews 12:1: 'Let us lay aside every weight.' The verse was used to typify one kind of Christian who goes to the races and sits in the grandstand, comfortably justified in wearing an overcoat, but if he were to enter the race he would have to remove his coat. So many Christians stand by and just watch. Again I went home rejoicing. Praise the Lord, I wouldn't be in the grandstand for *anything!*

"Surely our God answers prayer exceeding abundantly above all we can ask or think. Thursday morning just before chapel was over Mr. Hammontree read a note from a student inquiring how a revival might be brought to the Christians on our campus. I forget Mr. Hammontree's answer, but a senior boy, much loved by Christians, rose and said he had written the note, and confessed the burden on his heart for a real revival on the campus. He said that because of our intellectuality we were afraid of emotionalism and were doing our best to restrain ourselves. It must have been the 'fullness of time,' because then the barriers were broken down. One after another confessed sins which had been committed against persons present. Even though the dean gave an extra half hour and then tried to close the service he was unsuccessful, as students stood in their places to give testimonies and to confess sin. This was the beginning of a revival such as Wheaton College has never before experienced. At least forty were saved that morning. Scores re-consecrated themselves. The service continued with testimonies until four o'clock and then was given over to prayer until the evening service began.

"Needless to say the place was jammed in the evening. Many more were cleansed by the blood of Christ. We knew in the light of Isaiah 59:1-3 that we would now see the work of God's hand and we did. A prayer of

long months that the Lord would make an entrance into Wheaton High School was answered in the salvation of a number of the high school students.

"The next morning was an added blessing as Mr. MacPherson spoke on Acts 11: 'Peter prayed, God said, Peter did.' He invited whoever would to receive the fullness of the Spirit. We followed him in prayer, asking the Lord for His fullness and thanking Him. Now I know there is no prayer difficulty for a Spirit-filled Christian. My greatest sin had been prayerlessness, but those two days were set aside for prayer and I had never before enjoyed such blessed communion with Him.

"What has it all meant to me? Just this: that the Lord will satisfy the hungry heart. Never, never had I seen this self in the light of His righteousness. As we laid our hearts open to His gaze I was shocked at the pride and selfishness, the lovelessness that we hide behind from day to day. How I hate it and praise Him for deliverance! This week as never before I have seen the subtleties of Satan to defeat us. We put so much stock in what others will say and think of us! It is sure defeat unless we make our hearts right with God through Christ and make His attitude alone our concern.

"We praise God that by His grace we have been blessed with a revival that is not yet over. We are praying that the Spirit of God will convict Christians everywhere of sin, lead them to make it right, and receive His full blessing. There is no reason why all should not partake of Him in His fullness. It was the faithful prayer of a few that led them to expect God to keep His promise, even in this day with its absence of revivals. In prayer He revealed their sin, gave grace—and no little was needed—to confess it. The rest was the result which would naturally follow in God's plan. I do praise Him for the faithfulness of those all over the country who have been praying for a revival. Young people! God will! Will you?"

The Sunday School Lessons

By the REV. L. CRAIG LONG

April 19, The Prodigal Son.



Mr. Long

LUKE 15:11-24 reveals: (1) A father and son whose actions are not natural; (2) a father who typifies God; (3) a son who typifies the human race; (4) a "far country" which typifies the world; (5) a repentance which is of God; (6) a restoration which typifies joy in Heaven when a sinner is converted.

The text further shows that the spokesman is Jesus Christ whose teaching must be examined in the context of the entire Bible and accepted as authority. Humanism may be thwarted by teaching this parable in Bible context rather than in a context of humanistic literature. "Two sons" typifies the father's offspring. Acts 17:28 describes men as being God's offspring by creation. Our inheritance, as "God's offspring," was lost, according to I Cor. 15:22, by our death "in Adam." Luke 15:25-32 describes the elder son as being a sinner but Christ selected the prodigal (younger son) to illustrate the blindness, depth, misery and end of *sin* so that we might better analyze our heritage from Adam. Let us understand that every man starts his life a prodigal from God's fellowship. In Adam, all his posterity chose sin rather than righteousness and departed to a "far country" to live lives of degradation for Satan's glory. Luke 15:11-16 is an inspired commentary upon the genesis of sin into man's experience. We obtained our substance from God and we spend it in "the far country" as if it were our own; we are not good stewards. When we left God "in Adam" we took *all* of our baggage; it was total depravity. World disorder *plus* our own sin cooperate to wreck us, and both are God's instruments to bring us to ourselves. Satan only works by God's permissive will and within bounds prescribed by God for God's glory. We invariably join ourselves to prominent citizens in "the far country"

rather than keep contact with God. Verse 17 begins an illustration of the fruits of regeneration, repentance and re-birth. The prodigal "came to himself" by God's regenerating grace. Although God's Word admonishes us to draw nigh to God, we are to understand this in the light of John 6:44: "No man can come to me, except the Father that sent me draw him." The regenerating grace of God is illustrated by the famine and also by the prodigal's depravity which became so low that he was ready to eat and *enjoy* swine food. The climax of regeneration was the refusal of men to give him even swine food; this, by God's grace, made him consider the difference between himself and his father's hired servants. God pays Christians well. Satan's servants cannot fail to observe that Romans 8:28 is true. The repentance is demonstrated by the prodigal's premeditated confession of his sin and guilt which he made and also by his true humility (verse 21). Our vanity is rebuked by this lesson. The re-birth is illustrated by the prodigal's reinstatement in his father's household. Our re-birth will be realized when we are able to build our hopes upon God's promises that His house has a mansion prepared for us who love the Lord Jesus Christ.

April 26, The Rich Man and Lazarus.

Luke 16:19-31 is much abused by many. The simple words must be examined in the light of plainer Bible teaching on the various doctrines mentioned in this section. Today's warning is against losing sight of the primary message taught here and finding ourselves teaching communism or socialism. Jesus said, "The poor ye have always with you"; He did not institute the church to disseminate propaganda of communism, socialism, slum clearance or "share the wealth" theories. He established the church to witness in this world to the only way that sinners can be reconciled to God and go at last to Heaven. The rich man's sin (described here) is not his *chief* sin; it is the *fruit* of a corrupt, unconverted heart.

Jesus Christ here contrasts the earthly conditions of two men: the one was rich and selfish; the other was a sick and hungry beggar who, without avail, desired even the crumbs which fell from the rich man's table. Verse 21b contrasts kind dumb animals with the rich man; they licked his sores. Part three describes the altered conditions of these same men after death: the rich man has gone to Hell (or Hades); the beggar went to "Abraham's Bosom." Eternal Hell and Heaven begin after the judgment day but places of waiting are similar to their respective eternal counterparts. The place called Hell impressed the rich man unfavorably. Let no man opine the true meaning of the words with which God describes Hell. To explain away Hell is to minimize Calvary. To use this lesson to describe Hell may lead a soul to prepare rightly for Heaven. Our curiosity concerning the transfer of souls from earth to other places is answered by verse 22a (by angels). All the spiritual seed of Abraham were borne to Abraham's Bosom for a fellowship, in the Messiah, to await the incarnation. Before Christ's incarnation, the elect passed from earth to Abraham, the father of their faith whom they knew; since the incarnation, the elect (together with pre-incarnation saints) are gathered unto the Lord (II Cor. 5:8). Both places described in Luke 16:19-31 are waiting places: the one is pleasant; the other is unpleasant. Verses 24-31 teach: (1) Hell is merciless punishment for earthly sin; (2) Hell and Heaven are distinct and separate places; (3) The messages of Moses and the Prophets are sufficient to convert God's elect. In Matthew 12:38-41 Jesus Christ upholds the Old Testament in this same wonderful way. Observe the harmony.

EDITOR'S NOTE:—We are happy to announce that the Rev. L. Craig Long will, in the future, write the Sunday School Lesson studies in each issue of THE PRESBYTERIAN GUARDIAN. We wish to extend our thanks to Mr. R. Laird Harris, who so admirably conducted this page during the emergency created by the tragic death of the Rev. Gerard H. Snell.

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. 12: 9, 10.



Mr. Freeman

THE faith we have,—is it dross or gold? Adversity will test it. If our faith can support us in times of trial it is genuine.

Some day faith must endure trial even if it has not undergone trial so

far. Will it stand in the greatest of all trials—death? But if we are ready to sink under ordinary afflictions, how can we even hope to bear successfully the ordeal of death? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Is it not that our faith might stand on that day that trials are sent to us by a kind heavenly Father? Having passed through hardships it will be sweet to remember how through trials the Lord sealed us with His Spirit.

To many the most precious portions of Scripture are altogether a dead letter. They have to do with suffering, but if we have never passed through the fire how can we know them to be precious? Oh, how in trial

we lay hold upon the treasures of the Word as the very truth of God. Then we believe them, rely on them and rejoice in them. This is faith. Thank God for a trust that hangs on the Word of Divine faithfulness.

Holiness should be the chief desire of every Christian. Shall we then shrink from the very means by which God promotes our sanctification? Trials strengthen faith so that it rests on the promises and looks to the Lord Jesus Christ.

When a soul tastes of the sweetness of the Saviour's promises, it says with David, "It is good for me that I have been afflicted."

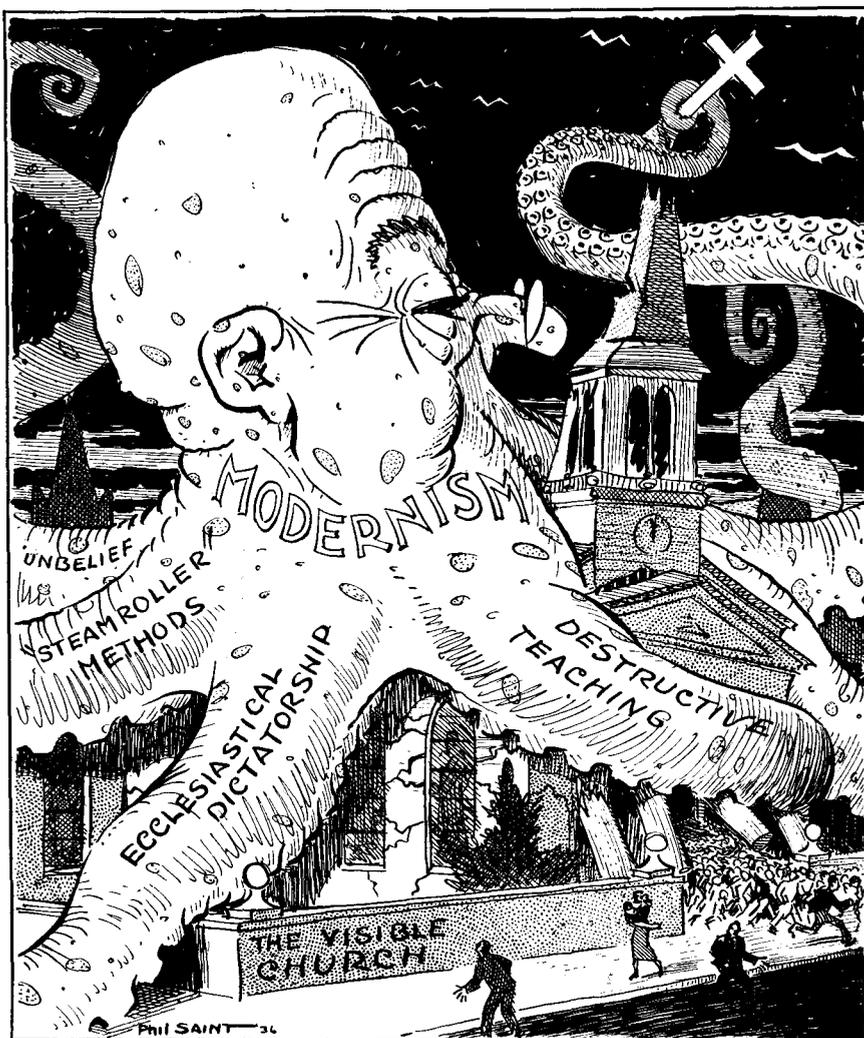
It is so easy to confess belief in God's sovereignty and admit that all believers should submit to His holy and wise providences. Yes, it is not difficult to accede to this truth so long as our self-love is not interfered with, nor our present happiness invaded, but when the Sovereign God takes from us our most precious possessions and delights, does not our weakness betray itself? Not many in suffering still say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

The soul which is indeed convinced of God's justice and goodness lays down every thought of rebellion and discontent. The truly repentant one does not impose terms on the Lord God but yields to His sovereign discretion. There is wonderful peace in such a surrender.

Chastisement leads the believer to look for complete happiness in heaven only. If our refuge is here in this world, then we look heavenward only for the supply of what is deficient here. But when all expectation of worldly peace and satisfaction is cut off then the released soul rejoices to say, "My soul, wait thou only upon God, for my expectation is from him."

He is the happy man who dwells most on the thoughts of heaven. Such a mind is not often found among those who have more than heart could wish and are free from care. But in the home of mourning and along the pathway of trial and affliction and distress you will find them. Here you will find the trophies of God's sufficient grace. Here things unseen are evidenced to faith.

There is no disappointment in a hope that can say, "My soul, wait thou only upon God, for my expectation is from him."



Still Waving the Cross

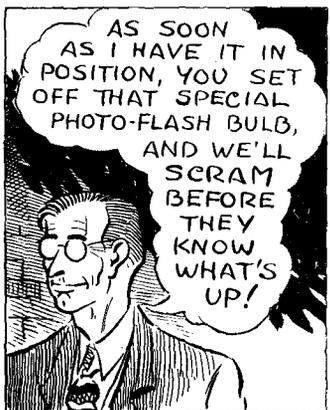
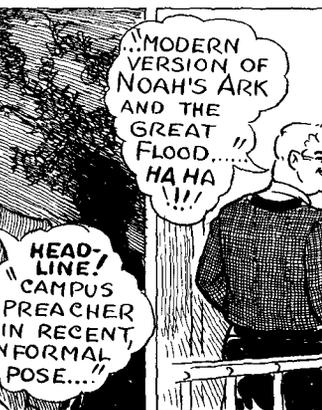
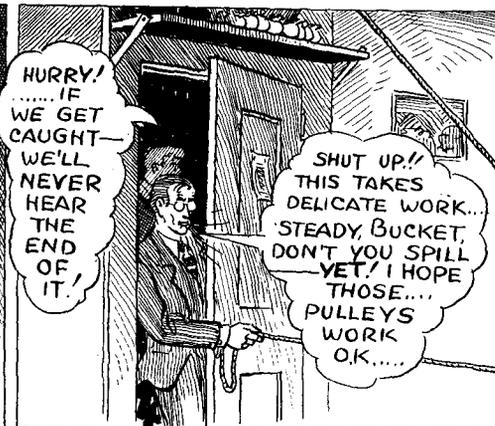
By PHIL SAINT

Gary—

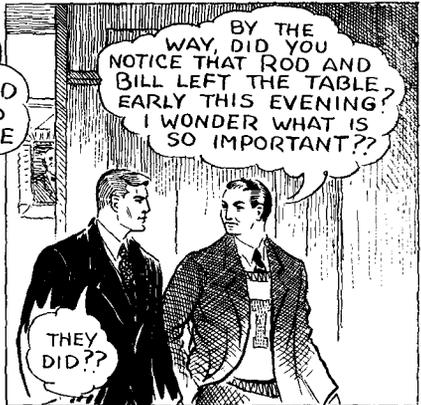
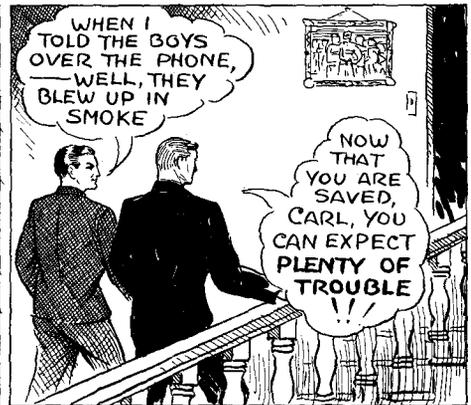
Reception Committee!

By Phil Saint

BILL QUICKLY PICKS UP THE HAMMER AND NAILS, THE CAMERA AND FLASHLIGHT, AND MAKES FOR THE HALL, WHILE ROD PREPARES TO FOLLOW....



MEANWHILE GARY AND CARL ARE COMING UP THE STAIRS



Special Commission Drives Program Through in Philadelphia

THE Special Commission of the 1935 General Assembly, appointed to visit the Presbyteries of Chester and Philadelphia, on March 2nd met with the second-named Presbytery, succeeded in getting it to adopt "in principle" a series of recommendations the effect of which will be to flatten it out to conform with the ecclesiastical machine. Couched in loving and honied words, the report of the Commission left no realists in doubt of the iron hand under the velvet glove. The report was adopted after debate by a vote of perhaps more than three to one, the modernist bloc voting for it with obvious joy, others voting for it with equally obvious discomfort. Those who stood out to the end against it did so in spite of the more or less common knowledge that all who oppose the Commission are slated for beheading in May.

What the Commission's report did not reveal was the fact that a large group in the Presbytery had been refused a hearing through their representative because that representative refused to pledge secrecy. Thus the impression given by the report that all parties had been consulted was false, the conservative group having in this way been left out. *Nor did the Commission make known what defense had been made on behalf of the Presbytery, which information had been withheld from the Presbytery itself because of the pledge of secrecy extracted by the Commission.* "Findings" of the Commission included the following, not originally bound with the mimeographed report:

"We have found:

"1. The records of Presbytery unusually well kept and no just grounds for criticism.

"2. No evidence of any theological heresy that could in justice be called un-Presbyterian or that could justify suspicion, criticism of a brother or refusal to work with him.

"3. A goodly body of men of good will, as able and patient and Christlike in character as can be found in any Presbytery of the Church, and who, in our judgment, are the real majority here to whom we make our first appeal for wholehearted co-operation and united, courageous and firm endeavor to take control in rectifying the wrongs that are here."

The recommendations included ma-

chine grip over vacant Churches by the erection of a Committee on Vacancy and Supply, erection of a "General Council" for the Presbytery (involving further centralization and abolition of the non-conservative controlled Business Committee) and the abolition of all "caucuses" of like-minded persons. The Commission declared caucuses to be "political trickery" and declared that those participating in them should be "disciplined" for "inciting to schism in the body of Christ."

The Commission "whitewashed" the modernist party in the Presbytery, including ten Auburn Affirmationists, by saying that it found "no evidence of any theological heresy that could in justice be called un-Presbyterian or that could justify suspicion, criticism of a brother or refusal to work with him."

The Commission also recommended that serious attention should be paid to the proposal for the erection of a great metropolitan presbytery to be made up of Philadelphia and portions of the Presbyteries of Philadelphia North and Chester. This has been for some time regarded as the aim of the ecclesiastical machine in its effort to destroy the Presbytery of Philadelphia as a conservative stronghold.

The report as originally mimeographed for distribution at Presbytery is as follows:

The Special Commission of Nine to Visit the Presbyteries of Philadelphia and Chester

In appointing this Commission the Assembly of 1935 ordered the Commission to do four things, upon two of which we report as follows:

I. To visit in a friendly and cooperative way the Presbyteries of Philadelphia and Chester, and to make necessary inquiries and investigations.

This we have done as follows:

1. *Conferences:* In July of 1935 the Chairman held a preliminary conference in Philadelphia with the Moderators of the two Presbyteries to secure their counsel and cooperation and to agree on a method of procedure.

A three day conference was held October 1, 2 and 3, every member of the Commission being present throughout the three days and sitting continuously from 9 A. M. to near midnight Tuesday and Wednesday and until 1 P. M. on Thursday. In much prayer and patience we listened to at least eighty individuals,

singly and in groups, notice having been given to every member of both Presbyteries for any member who desired to appear before us by appointment.

2. The Committee unanimously laid down the following general principles:

(a) That we did not consider ourselves a court, but rather a group of brethren in Christ seeking to resolve differences among brethren by friendly counsel. The prayer of all was for the understanding mind of Christ rather than the contentious legalistic mind.

(b) That all meetings of the Commission should be in executive session and that during the hearings no publicity should be given to any matters coming before the Commission.

(c) In presenting testimony each official group or individual should appear alone. All of the one hundred or more different individuals appearing before us, representing all sides and viewpoints, agreed to those conditions with the exception of three individuals. To our great regret these three could not in conscience agree to refrain from giving publicity to what went on in the sessions and therefore these three we could not hear at length, though two of them appeared before us and at some length interpreted to us their conscientious scruples in this matter.

3. Your Committee proceeded as follows:

The three days in October we heard alternately the Memorialists and then the groups of Presbytery officially appointed to answer the Memorials and interpret to us the differences and divisions. In addition to these official groups we heard many individuals from both Presbyteries, ministers and elders, whom we asked to appear before us, or whom we felt it helpful to call.

At the second sitting of the Commission, November 19, 20 and 21, for the most part we heard twenty or more additional individuals whom our first session indicated we ought to hear at length—a few from outside of the Presbyteries of Philadelphia and Chester. We did not compel any reluctant witnesses to appear or to conform, feeling that in the atmosphere of liberty and mutual trust we would make the better progress.

At the second session one member of the Commission was compelled to be absent during the three days, one was called home by illness, and a third could attend only the third day of the session.

At this session the sub-committees of the Commission made their reports.

Messrs. Vale, Frantz and Jackson on "How did the Presbyteries get into their present state?" reported informally, the Chairman being absent.

Messrs. Herrmann, Odell and Stone reported on "Why do these conditions persist?"

Messrs. Buschman, Brown and Timberman on "How can we help them to get out of the present situation?"

Our lawyers, Messrs. Jackson and Stone, reported on the constitutional questions involved.

During this second session of the Commission, the legal situation was somewhat clarified by the decisions rendered on Wednesday, November 20, by the Judicial Commission of the Synod of Pennsylvania, in every case sustaining the complainants in both Presbyteries, and clearly suggesting in their judgment wherein both Presbyteries had made mistakes in acts and orders.

II. Remedial suggestions and efforts within the Presbyteries themselves.

Gather together in each Presbytery suggested leaders from the two opposing groups and the center, and persuade them to unite with us in carrying out the following program:

FOR PHILADELPHIA PRESBYTERY

1. "Putting away falsehood, speak ye truth, each one with his neighbor; for we are members one of another. Let no disintegrating speech proceed out of your mouth, but such as is good for building up, as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

2. Conduct all sessions of Presbytery with such decorum and Christian courtesy as becometh brethren who sit and deliberate in a court of Jesus Christ. "Let all things be done decently and in order."

3. Refrain from running to the public press and making a public scandal of your differences; and henceforth discipline according to the book those who persistently and disloyally continue the practice. Whether by enforcement of rules respecting private sessions or in some other effective manner, every effort should be made to prevent perverted accounts of Presbytery's affairs from being given to the press.

4. Discourage all caucuses and any other associations organized for political purposes to force through the Presbytery the will of this group or that group, and trust more in the Holy Spirit dwelling in the body of believers and making His will known in the corporate life of the Church. If any groups of ministers or elders persist in such political trickery they should be disciplined according to the book for inciting to schism in the body of Christ.

5. Respect the rights of minorities and see that they are represented in places of trust on committees and in the higher courts of the Church. The light of truth has many colors in its spectrum and needs them all under the fusing power of the Holy Spirit. Institute forthwith the principle of rotary representation in Synod and General Assembly whereby churches as a general rule shall be represented in turn. This principle shall apply both to ministers and lay commissioners. The local church should be given the privilege of nominating the elder candidate or commissioner.

6. Create a general council after the

pattern laid down in the Constitution of our Church. This should absorb the functions now exercised by any executive or business committee.

7. Dignify the sacred office of the ministry by allowing ample time to elapse between licensure and ordination; pass a rule providing that the service of ordination shall always be held in the church to which the licentiate has been called, exception to the rule to be made only by a three-fourths vote of Presbytery; pass a further rule to prohibit licensure and ordination to take place at the same meeting of Presbytery. In the examination of candidates for licensure or ordination the right of all members to ask any pertinent question of the candidate that tends to satisfy Presbytery as to the qualifications of the candidate for the gospel ministry in the Presbyterian Church in the U.S.A., shall be sustained.

8. Develop, perfect and trust more a strong Vacancy and Supply Committee that will watch over your vacant pulpits and counsel pastoral committees.

9. Now that our pension system operates so satisfactorily, the General Assembly and the four boards having adopted a rule fixing seventy years as the age of retirement, Presbytery should seriously consider the adoption of a similar rule.

10. The Commission has been profoundly moved by the vision of tremendous opportunity in this metropolitan area of our Church and nation. We are mindful of the outstanding leadership given to our great Church for so many generations from the Philadelphia area, the place of our beginnings. It is not primarily with the purpose of healing division, but with the ardent desire to see the great needs of the metropolitan area met, the glorious opportunities realized, and the Philadelphia center reclaim its rightful place in the leadership of our Church that we make the following suggestion, namely, entertain with open minds and prayerful hearts the proposal that the problem is so vast it demands and ought to command the resources of every individual Christian in this region. From this situation has sprung the suggestion for the realignment of the Presbyteries, in this region, and the formation of a metropolitan presbytery, in connection with which suggestion a Committee of Synod has already been appointed. Most parties are agreed that some such realignment will eventually be consummated. When all the facts are considered, we are forced to the conclusion that such a metropolitan presbytery would enable the Presbyterian forces in a much more adequate way to cope with the Kingdom task in this strategic center.

11. The Commission requests that a special meeting of Presbytery be called, at which time the Commission will present this program for consideration and appropriate action.

12. Following the meeting of Presbytery transmit in writing to every minister and elder in the Presbyteries of Philadelphia and Chester this program, requesting their full cooperation in making it effective in both letter and spirit.

Moderator Appoints Committee

The Rev. Warren R. Ward, D.D., elected nearly a year ago as conservative candidate for Moderator of the Presbytery, joined, it is said, in the group favoring the report. After adoption of the report, he appointed a committee to put the recommendations into effect. *The Committee:* Ministers: Vincent Dee Beery, George Emerson Barnes, I. Sturger Shultz; Elders: Edward F. Hitchcock, Allan Sutherland. Dr. Barnes is an Auburn Affirmationist.

Prominent in speaking for the report: Dr. Burleigh Cruikshank (near-rebel against the Machine up until the last General Assembly, but whose cave-in to the organization after he perceived himself in such a minority was one of the high-lights of 1935), the Rev. Hilko de Beer, the Rev. Alexander MacColl and Dr. Edwin Yates Hill (both Drs. MacColl and Hill are Auburn Affirmationists).

Overture on Christian Education Offered in Philadelphia

AT THE meeting of the Presbytery of Philadelphia held on March 2nd, the Rev. Ned B. Stonehouse, Th.D., of the faculty of Westminster Theological Seminary, gave notice of a proposed overture to the General Assembly. The overture has to do with the Board of Christian Education, in view of the examples of Modernism now being uncovered in its program and policies. The text of the proposed overture, which will be voted on at the April 6th meeting of the Presbytery, is as follows:

The Presbytery of Philadelphia respectfully overtures the General Assembly of 1936

1. To take care to elect to the Board of Christian Education only persons who are aware of the danger in which the church stands of losing its historic Christian witness, and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles as being

essential to the system of doctrine to which the Presbyterian Church is committed by its Constitution,

2. To instruct the Board of Christian Education that no one who denies the absolute necessity of such loyalty to the Bible, and to the Confession of Faith, shall serve on its staff,

3. To instruct the Board of Christian Education to publish only literature that is true to the historic witness

of the Church, and to cease the publication of literature that departs from this witness,

4. To instruct the Board of Christian Education to cease co-operation with organizations or individuals that show by their publications or other activities that they are not insisting upon the full truthfulness of the Bible and upon the other evangelical verities.

Dr. Buswell Convicted, Ordered Admonished

ON FEBRUARY 27th, by decision of the Special Judicial Commission of the Presbytery of Chicago, Dr. J. Oliver Buswell, Jr., President of Wheaton College, took his place with others who have been pronounced "guilty" by the ecclesiastical authorities of the Presbyterian Church in the U.S.A., but who have been truly faithful in upholding the



Dr. Buswell

Word of God and the Standards of the Church, in word and in action. The sentence pronounced by the Commission is the mildest form of censure provided by the Book of Discipline; namely, "admonition" to "desist from his course."

On March 2d the Presbytery of Chicago received the decision of the Commission, thereby making this its own decision. Immediate notice was given of an appeal to the Synod of Illinois and from there the case will no doubt go to the Permanent Judicial Commission of the General Assembly along with those of other Independent Board members.

The conduct of Dr. Buswell's trial has been different from that of the trials of other Board members in many ways: It has been long drawn-out, beginning originally on June 14th of last year, discontinued and returned to Presbytery on July 21st because of irregularities, started anew on October 7th, and completed almost five months later.

The charges against Dr. Buswell were couched in language more severe than those in the other trials, including not only the usual mention of disobedience, breaking his ordina-

tion vows, disturbing the peace, unity, and purity of the church, and so on, but alleging conduct contrary to ethical standards, diversion of funds, and conspiracy to injure and hinder the work of the official Board of Foreign Missions.

In contrast to the severity of the charges, the case as presented against Dr. Buswell was unusually feeble and flimsy, the Prosecution contenting itself simply with filing a number of documents such as pamphlets of the Independent Board, correspondence of Presbytery's Commission with Dr. Buswell, and minutes of the General Assembly, and calling two witnesses who testified only to the fact that they had labored with Dr. Buswell and that he still refused to resign. Thus not a scintilla of first-hand evidence was introduced to prove most serious allegations. When challenged to produce proof, the Prosecution stated that these were "inherent" in the case and could be deduced from the evidence in general!

The Judicial Commission showed unusual consideration and courtesy in making its sessions at dates convenient to all concerned and in allowing the introduction of the various lines of evidence offered, including the doctrinal angle in a discussion of Modernism in the policies and actions of the official Board, and permitting argument regarding the unconstitutionality of the mandate of the General Assembly against the Independent Board.

However, in the face of all this testimony and the total absence of opposing proof from the Prosecution, the Commission while dismissing certain portions of the specifications as not proven—notably those alleging

conspiracy and diversion of funds—nevertheless, pronounced Dr. Buswell guilty on all charges.

The Commission set aside the evidence regarding Modernism in the official Board as not pertinent, and proclaimed the General Assembly supreme.

The Commission attempted a full discussion of the elements of the case, but in addition to refusing to consider the vital doctrinal aspect as valid, it disregarded such important matters as a consideration of the respective legislative and judicial powers of the General Assembly, upon which the whole question of the constitutionality or lawfulness of its mandate—and consequently the guilt or innocence of the accused—rests; and made no reference to that vital concurrent resolution number 6 which was one of the bases of union of the old and new school Presbyterians into our present Presbyterian Church in the U.S.A. nor of Section 3 of Chapter 6 of the Directory of Worship, both of which make it plain that churches and individuals in our Presbyterian Church are free to give to what objects and organizations they choose; and it passed lightly over sections regarding freedom of conscience and obedience to the Word of God, contending for organization regularity.

Extracts From Decision

Important sections of the Commission's nine-page decision follow:

"The accused admits his participation in the conduct of the Independent Board and his refusal to desist. The charges contain additional elements which the accused denies, namely: that funds contributed to the church and intended for the Official Board have been diverted to the Independent Board, and that the name of the independent board is calculated to mislead members of Presbyterian churches into believing that it is an agency of the Presbyterian Church in the United States of America, and that funds contributed to it will be used for the work of the Presbyterian Church in the United States of America.

No Diversion of Funds

"The accused and his associates in the Independent Board who testified in his behalf, said that it was the policy of the Independent Board not to accept any contributions which might be regarded as intended by the

donors for the Official Board. The accused said that he did not know of any such diversion and also said in the strongest terms that he would not countenance it. There is no first-hand evidence that funds actually given for the use of the Official Board have been diverted to the Independent Board, certainly none that the officers of the Independent Board have so intended, and the Commission acquits the accused of any diversion of that nature. This is apart from the question whether the existence of the Independent Board conducting foreign missions and appealing for contributions from the same constituency, does not tend to divert funds, and by its operation does not necessarily divert funds which would go otherwise to the Official Board.

Name Not Misleading

"The name 'The Independent Board for Presbyterian Foreign Missions,' might suggest to an uninformed person some connection with the Presbyterian Church in the United States of America, but no more than with any of the other churches having the term 'Presbyterian' in their titles. The accused said that the term 'Presbyterian,' was included in the name because of the attachment of the organizers to the system of religious belief and practice contained in the Presbyterian confession of faith and catechisms, and to the representative system of government characteristic of the Presbyterian church. The same idea is expressed in the charter of the Independent Board (Prosecution's Exhibit 11). It may be said with some reason that the term 'Independent' in the name indicates that the Independent Board is not an official board of the church. Giving effect in any case to the presumption of innocence, the commission is not prepared to say that the name chosen for the board, would make the conduct of the accused an offence if it was otherwise suitable.

"What remains of the charges, is that the accused is insisting upon continuing to further the enterprise of The Independent Board for Presbyterian Foreign Missions, and as far as he can, to secure for it the financial and moral support of members of the Presbyterian Church in the United States of America, without however diverting funds actually given or pledged to the Official Board. The charter of the Independent Board,

(Prosecution's Exhibit 11), recites that it is formed for the purposes among others, 'of establishing and conducting truly Biblical missions among all nations,' and 'to encourage Presbyterian churches and individuals to support this board.' This policy of the Independent Board and the participation in it by the accused are admitted. The narrow question is presented whether they are compatible with the duty of a member and a minister of the Presbyterian Church in the United States of America.

The Official "Setup"

"For effective action of the church toward the attainment of its ends, some form of organization, a direction of effort, is necessary. Such a form of organization is provided by the constitution of the church. Section V of Chapter XII of the Form of Government, vests in the General Assembly the power of 'superintending the concerns of the whole church.' Chapter XVIII authorizes the General Assembly to 'send missions to any part to plant churches.' Under this authority the General Assembly has created the Board of Foreign Missions as the agency by which the foreign missionary work of the church should be conducted. Chapter XXIII of the Form of Government provides that the members of churches may associate themselves for the conduct of special work for missionary purposes. But Section II of the chapter provides that where such special organizations cover territory greater than a synod, they shall be responsible to the General Assembly. Section IV, provides that when the functions of special organizations include the collecting and distributing of moneys for benevolent work, it shall be done subject to the power of oversight and direction vested by the constitution in the session and the higher judicatories (in the case of foreign missions, the General Assembly).

"It is clearly necessary to the efficient conduct of foreign missions by the church, that the power to determine the means by which it shall be done, shall be lodged somewhere. The power is lodged in the General Assembly and the General Assembly has exercised it by establishing the Board of Foreign Missions. It follows that ministers of the church owe a duty not to hinder or obstruct that agency. If any minister who disagrees with the policy may join others in setting

up another agency for the same task, the unity of the church will be lost. The way is opened not for two agencies but for as many as there are differences in judgment, with the result that conflict will succeed cooperation and the power of the church will be weakened or even destroyed by division.

"Nor is the threat of a divisive policy limited to foreign missions. As well might a disaffected member set up a competing Sunday-school in an individual church or organize an outside preaching service and seek to draw the attendance of members of the church. The accused contends that as the Independent Board does not purport to be an agency of the church, the provisions of Chapter XXIII of the Form of Government that special organizations for missionary purposes shall be under the direction of the appropriate church authorities, do not apply. The test, however, is what an organization seeks to do rather than its name or form. The Independent Board seeks to carry on foreign missionary work of a Presbyterian character, and to draw support for it from Presbyterian churches without however being subject to the Presbyterian church government. Unless the General Assembly can safeguard the church against division of this kind, unity is impossible.

Accused Pleads Rights of Conscience

"The accused pleads that he has withdrawn support from the Official Board and aided in establishing the Independent Board, because he believes in his inmost heart that the Official Board is countenancing teaching contrary to the word of God. In this situation he conceives that he must obey God rather than man. In support of his position he offered evidence of witnesses who testified that in their opinion, the teaching of missionaries and other persons acting under the general sanction of the Official Board, was not consonant with the Bible. The prosecution objected that the evidence was inadmissible inasmuch as the General Assembly had approved the work of the Official Board, and the evidence was received subject to objection.

"Manifestly it would be unfair to form a judgment concerning the policies of the Official Board upon the basis of unfavorable testimony of a few persons without hearing from the

supporters of the board. An investigation comprehensive enough to be of any value would be impossible for this commission even if allowable. In any event it is not competent for this commission to review the action of the General Assembly in giving its approval to the Official Board. In the face of that approval the commission cannot consider the criticisms of the board by the accused and the witnesses in his behalf, as any condemnation. The commission admitted the evidence subject to the objection, in order that it might know as fully as possible the considerations that led the accused to his action, and that he might be deprived of nothing which seemed to him a defence.

Defense Not Adequate

"Even so it is the conclusion of the commission, after long and earnest reflection, that the defence of the accused is not an adequate justification of his conduct. It is not only the right but the duty of every man to follow his conscience and to do the will of God as he understands it. But it is not right for a man both to stay in the church and to resist the church acting through one of its chosen agencies at the same time.

"If the accused should consider that in upholding the Official Board, the church represented in the General Assembly, was acting contrary to the will of God, so that his conscience would not permit him to remain in it and he must withdraw, we should regret his action but we should consider it unexceptionable. As far as criticism is concerned, even though vigorous, the widest liberty must be given, because out of discussion truth appears. But in the matter of action, direction is essential. Otherwise there is no limit to the dissipation of energy in divided efforts. When a decision has been made by the duly constituted authorities, it must be obeyed until changed in the orderly course, or the church will be powerless to carry on its great mission.

"The commission concludes that the conduct of the accused is inconsistent with the government and aims of the church and destructive in tendency. Accordingly it is the judgment of the commission that the accused is guilty on Charge I, and Specification 1, guilty on Charge II and the Specifications thereunder, and guilty on Charge III, and the Specifications thereunder.

"In the matter of sentence, the commission has decided upon admonition to the accused to desist from his course, admonition being the mildest form of censure provided by the Book of Discipline. The commission has done this because of its belief that the accused although clearly misguided in the opinion of the commission, has acted sincerely and without conscious wrong. It is a serious step to cut the tie that binds a man to the church, and the commission would retain for the church the ability and zeal which the accused can give in large measure.

"The commission realizes that the accused has maintained his position with great determination. But the commission hopes that if its judgment shall ultimately be affirmed by the highest judicatory to which the case on appeal may be taken, and the judgment here expressed shall become the solemn judgment of the whole church, the accused will heed its voice. In any event the commission would maintain the bond of fellowship as long as there is the slightest chance of preserving it. We pray that the love of a common Master and a common devotion to the advancement of His kingdom may prove stronger than differences. We would keep the door open for loyal cooperation of the accused with the church which he still holds dear, and which yearns for him. . . ."

The sentence is light and the rebuke is phrased in kindly fashion. However, it is not the mildness of the sentence nor the friendliness of the admonition that are the vital factors in this case; it is a great principle—obedience to the Word of God—that is at stake.

New Jersey Synod Commission Affirms McIntire Conviction

ON MARCH 3rd the Special Judicial Commission of the Synod of New Jersey handed down its decision on the appeal of the Rev. Carl McIntire, who had been convicted by a commission of the Presbytery of West Jersey of charges growing out of his membership in The Independent Board for Presbyterian Foreign Missions.

In affirming the conviction, the Commission, however, sustained twenty specifications of error in the lower court as alleged by the defense

including most of the "personal" charges against Mr. McIntire and also the attempt of the Presbytery's Commission to hold a sword over Mr. McIntire's head by the provision that the sentence of suspension could be put into effect at any time selected by the



Mr. McIntire

Presbytery.

The Commission ran rough-shod over the defense contention that all proceedings before the trial had been stayed by a complaint, not even mentioning the complaint in its judgment.

Refuse to Pass on "Mandate"

Categorically, the Commission refused to pass on the constitutionality of the "Mandate" of 1934 against the Independent Board, declaring that the Assembly alone could pass upon its own deliverances. *Yet it affirmed the conviction of Mr. McIntire for not obeying the "mandate" when it had already declared that its force and legality could only be settled by the General Assembly!*

The decision will, in course, be appealed to the General Assembly. Text of the Synod's decision is as follows:

"This case grew out of a Deliverance of the General Assembly which directed Presbyteries to proceed to discipline ministers and others within their respective jurisdictions who were known to be members of The Independent Board for Presbyterian Foreign Missions.

"The appellant in this case, the Rev. Carl McIntire, dissenting from the Judgment rendered against him by the Presbytery of West Jersey, sets forth as one ground of appeal the unconstitutionality of this Deliverance.

"This Judicial Commission has heard at length arguments upon this ground of appeal, and it is the opinion of this Judicial Commission that the General Assembly of the Presbyterian Church in the U.S.A., being the Supreme Judicatory, is the only competent court to judge the constitutionality of its own deliverances. The ground of appeal, based upon the unconstitutionality of the said Deliverance, is therefore denied, and the appellant, if he so elects may in accordance with his Constitutional rights appeal to the General Assembly.

"This Judicial Commission has examined the entire record in the case, the judgment, the notice of appeal, the Appeal, and the specifications of the errors alleged. In addition it has heard prolonged arguments of counsel in behalf of both parties. After careful deliberation this Judicial Commission would render the following opinion and judgment:

I

"The alleged specifications of errors numbered 1-21; 23-25; 38, 41-46; 48-51; 53-63; 67-69; 71-80 are not sustained and therefore should be and are hereby dismissed.

"In explanation of the dismissal of certain of these specifications of error, it should be noted that the claim of the defendant that he was found not guilty on Charge I is hereby dismissed as being without merit. Although the finding of the Judicial Commission of the West Jersey Presbytery on this particular charge might have been more clearly expressed, there is no doubt in the mind of this Judicial Commission as to its meaning that the defendant was adjudged guilty on this particular charge. This is confirmed by the record of the vote of the members of the Judicial Commission of the Presbytery of West Jersey.

II

"The specifications of error sustained by this Judicial Commission, numbers 22; 26-37; 39, 40, 47, 52, 64, 65, 66, 70; are in the judgment of this Judicial Commission insufficient in content and legal effect to warrant remanding the case to the Presbytery of West Jersey for a new trial.

III

"It is the decision of this Judicial Commission that the Judgment of the Presbytery of West Jersey on Charges I, II and VI be and hereby is affirmed.

"It is the further judgment of this Commission that the execution of Judgment of suspension set forth in the decision of the Judicial Commission of the Presbytery of West Jersey be modified by the elimination of the following words 'Provided however, that the Presbytery of West Jersey shall, through its Stated Clerk, notify the Rev. Carl McIntire that the Presbytery reserves the right to execute the sentence of suspension at any time, if, in its judgment the honor of religion and the Peace of the Presbytery shall require it.'

"THE SPECIAL JUDICIAL COMMISSION
OF THE SYNOD OF NEW JERSEY.

"By
"(Signed) HERBERT K. ENGLAND,
"Moderator.
"Attest:
"(Signed) W. G. FELMETH,
"Clerk."

New Record of Irregularities Established at Laird Trial

BEFORE a Judicial Commission whose continued jugglery of charges and specifications seemed to prove that the hand is faster than the eye, the "trial" of the Rev. Harold S. Laird continued on February 28th and March 4th. On the first of these dates the Commission substituted for the already presented but illegal three charges one *new* charge. This charge had been prepared by *the Commission itself*, complete with "evidence" and witnesses, and then delivered by the Commission to the prosecution. Vainly did the defense object that if the *original* charges were full of irregularities in form and pedigree, the one *new* charge was even *more* irregular. Motion after motion, based upon the Constitution of the church, made by the defense, was overruled by the moderator of the Commission as a matter of course. Observers indignantly declared that never before in any trial had they seen the "court" so obviously acting as prosecutor.

At the March 4th session, before pleading to the one "charge," Mr. James E. Bennet, Counsel for Mr. Laird, offered twenty-four motions to dismiss, all of which also were overruled with alacrity. Motion fifteen referred to the statement in the deliverance of the Assembly that disobedience would be considered "a disorderly and disloyal act." Mr. Bennet inquired: "Is it disorderly to send missionaries to China? Is it disorderly to criticize a body because of its Modernism? Would Jesus Christ give money to a board that dishonored *Him*?" The Rev. Donald C. MacLeod, Prosecutor, said at once: "*We don't know!*" The moderator arose from his seat and hastily ruled: "We do not permit any criticism of the Board of Foreign Missions. Motion number fifteen is dismissed."

Following the denial of all defense motions, the defendant, under protest, pleaded "not guilty" to the one charge. Then the prosecution presented its

"case"—or a part of it. Opening for the prosecution, Dr. MacLeod said, in part, "Upon your decision in this case depends the future welfare of the Presbyterian Church. We contend the defendant, the Rev. Harold S. Laird, while continuing as a member of the Presbyterian Church is conspiring against it and doing it harm. While claiming and securing the protection of the Constitution of the Presbyterian Church, he is seeking, wittingly or unwittingly, to nullify it; while paying lip service to the government of the Church, he is seeking to create a condition not of orderly government, but of anarchy.

"The very first principle of Presbyterian law is majority rule. This is the chief cornerstone of the Presbyterian Church. Calvinism is not peculiar to Presbyterianism, but majority rule is distinctive of the Presbyterian Church."

Ten pieces of "evidence" were entered over defense objections. Objection was that the "evidence" and witnesses were not specified in the original charges. Some of the evidence entered was not mentioned even in the charge given by the Commission. The moderator ruled that the prosecution could present anything it desired, even if it was not mentioned in the charge or specifications thereunder. Mr. Bennet inquired: "How far will the Commission let the prosecution go in this case! The sky is the limit; there is no bottom either."

First witness was the Rev. H. Everett Hallman, former stated clerk of the Presbytery of New Castle. Over defense objection a series of letters between Mr. Laird, Mr. Hallman, and the Rev. Dr. Lewis S. Mudge, stated clerk of the General Assembly, was offered in evidence.

Under cross-examination, Mr. Hallman admitted he had not received authorization from the Presbytery of New Castle to notify Mr. Laird concerning the Assembly mandate ordering him to resign from the Independent Board. Mr. Hallman said he wrote to Mr. Laird on instructions from Dr. Mudge. Mr. Bennet contended it was unofficial, that a clerk took orders only from the body he served, not from Dr. Mudge.

The Rev. William Gibson, of New Castle, former moderator of the Presbytery of New Castle, said the Special Judicial Committee appointed by the Presbytery to investigate the charges

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against Mr. Laird conferred with him last fall, asking him if he would resign from the Independent Board. Mr. Laird had answered that he "could not" resign as he felt he was "in the will of the Lord" in the matter and would violate his conscience by resigning.

The Commission adjourned to meet at 9 A. M., March 20th, when the "case" is expected to be completed.

Moderator Vance Addresses New Jersey Gathering

ON Thursday evening, March 5th, the First Presbyterian Church in Haddonfield, New Jersey, was crowded almost to capacity, the occasion being a special service in commemoration of the visit of the Moderator of the General Assembly, the Rev. Joseph A. Vance, D.D., LL.D., Pastor, First Presbyterian Church, Detroit. The service was in charge of the pastor of the Haddonfield Church, the Rev. Robert Hugh Morris, D.D., LL.D., who set his seal of approval upon the ecclesiastical machine by including in the program for the evening as well as the Moderator of the General Assembly the Rev. Thurlow Fraser, Ph.D., Moderator of the Presbytery of West Jersey, and the Rev. Lewis S. Mudge, D.D., LL.D., Stated Clerk of the General Assembly.

The service was marked by much pomp and ceremony and by a generous exchange of compliments among those taking part.

Moderator Vance, the speaker of the evening, was introduced by Dr.

Mudge as "a profound preacher, a meticulous pastor, and a power for God." As Dr. Vance came forward toward the pulpit the entire audience arose, stood on its feet to honor the highest official in Presbyterian officialdom.

In introducing his subject, Moderator Vance stated that one of the most alarming factors in the present-day situation is that the church is now looked upon as a negligible quantity, a back number. Yet, he said, it is the only means ordained by God Himself for "the building of a better order and the bringing in of the Kingdom of Heaven." That we may meet the situation which confronts the world today "we, like Mary, whom God asked to furnish her body that He might in the baby who would be born provide Himself with a personality which He could use, are asked, each one of us, to furnish Him with a complete personality through which He can re-live His life."

First of all, said the Moderator, we must furnish God with a mind that He can use. "The Presbyterian Church has always had its great theologians and thinkers. It has always had its creeds, and having framed them it has turned and quarreled about them. But truth is the correspondence of faith to life. A creed written down becomes a dead thing. Only as it is lived out can it be a living thing. The great task facing the world today requires that we give our mentality to God. We must do the thinking for our own day. We must not rest upon the laurels of the theologians of the past."

Secondly, we must furnish God with a will that He can use, since it is "not just true thinking, but well doing" that counts. We must practice the teachings of Christ. Here by way of illustration the speaker told the story of an atheist of long standing who was some time ago converted in Maine. A great public meeting was held at which the former atheist told the story of his conversion, gave details as to how it was brought about. Dr. Vance stated clearly, pointedly, that the man put great emphasis upon having been converted—not in any sense through the teaching of the infallibility of the Scriptures, the Deity of Christ, or any of these things—but simply through the life of a neighbor who was a Christian. We do not go to church in order that the preacher

may make us to understand something we had not understood before, but that "all truth may get down into our system, making us better men." If worship services are not helpful and impressive, if things are not accomplished in the church, it is only because we do not will to make it so.

Lastly, said Moderator Vance, we must furnish God with a heart that He can use. Christ had a great heart; He was filled with compassion. We have grown callous to others' pain. But Jesus felt every man's pain. He was driven to the cross by the hurts of the world, and God used Him for the world's redemption. We must feel the hurts of mankind as Christ did. In concluding, Moderator Vance made the startling statement: "When you and I get back to that, possibly we can help God redeem the world."

The audience was extremely attentive, seemed much impressed by the dignity of the occasion, not at all alarmed by Moderator Vance's brash Modernism.

The Reformed Faith and Modern Substitutes

(Continued from Page 201)

but that believing in Christ salvation becomes his. The conviction that Christ died for him, or in other words that he is an object of God's redeeming love in Christ, is not the primary act of faith. It is often in the consciousness of the believer so closely bound up with the primary act of faith that he may not be able to be conscious of the logical and psychological distinction. But nevertheless the primary act of faith is self-committal to the all-sufficient and suitable Saviour, and the only warrant for that trust is the indiscriminate, full and free offer of grace and salvation in Christ Jesus.

What Is It That Hurts?

(Continued from page 197)

Why this determination to crush to ecclesiastical death men who have the temerity to speak out? The leaders of the church are proclaiming from the housetops their guilt as charged and confessing before the world that they are false to the trust reposed in them by a confiding church. "It Is Them Nasty Truths That Hurts."

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