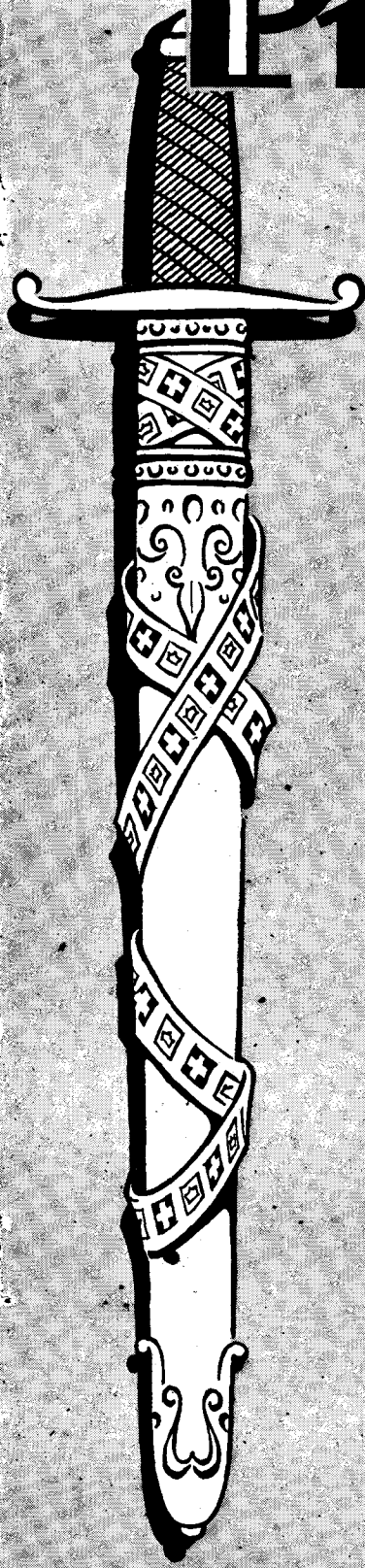


October 7, 1935

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

PRAYER

Christ, give me strength to stand for Thy dear Name,
For all the glory of Thy Written Word,
In spite of jeers or laughter, sneering blame,
Or light indifference of minds unstirred,
Thine is the battle, I am but a breath;
Take all the honor, pour the shame on me.
Nerve Thou my arm, and keep my heart till death,
Which hour alone will set the soldier free.

Dear Lord and Christ, Thou pardoned sinner's Friend,
Who on the cross hast borne my load of guilt,
How could I pay Thee for Thy matchless grace?
Yet give me this: To serve Thee as Thou wilt,
Until the end,—unfeared, triumphant end,
When tear-dimmed eyes shall rest upon Thy Face.

K. L. W.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

Radio Page

By the REV. LUTHER CRAIG LONG



Mr. Long

FROM time to time this page will include information concerning the broadcasts by Presbyterians who are in accord with the doctrines and policies of this paper and which are therefore as trustworthy as the eyes of men can judge. The major broadcast for this fall and winter is the series which is to be known as "Westminster Theological Seminary Hour" on WIP, Philadelphia, each Sunday afternoon from 4 until 4:30 P. M. The messages will be delivered by Dr. J. Gresham Machen on the general theme, "The Christian Faith in the Modern World." Those in the area covered by WIP ought to thank God for their great privilege; those outside the Philadelphia area ought to contribute and pray for the financial condition of the radio department of Westminster Seminary. Perhaps the time will come when by God's grace through popular demand, Dr. Machen will be on additional stations such as WOR and KQV and WLW and others throughout the country.

The radio sermons delivered by Dr. Machen during the radio series of 1934-35, are being published in book form and may be ordered through the Seminary.

During the course of nearly five years of gospel broadcasting we have received hundreds of interesting letters from persons who have listened in. Some radio letters reveal questions concerning Christianity which we believe are typical of the sort of questions which all radio ministers receive from their own unseen audience. There are many foolish notions which all of us hold to for the simple reason that we have never been taught the error of our view and have never been taught the correct

Biblical view of the subject. From month to month we will bring some of these general and we believe, common questions, into this page for your interest. It may be that the more intelligent Bible students among our readers will realize that the radio *does* open the door of our ministry into Roman Catholic, Jewish, Mormon, and, in fact, every conceivable type of home.

Mr. S. of Meridan, Conn., wrote a Christian letter in which, as one of the Plymouth Brethren, he pointed out what he believed to be a prevalent error among ministers who permit the title, "the Reverend," to be used before their names. He quoted Psalm 111:9 where it says: "Holy and reverend is his name." This use of the word Reverend, says our correspondent, certainly refers to our Redeemer and is used in a different manner than ministers use the word before their names. Speaking as a member of the Plymouth Brethren sect, he suggests that "the error of the Clergy" is the great error of the day. Is this a true indictment? A study of Psalm 111 indicates that Psalm 111, verse 9 may accurately be translated as follows: "He sent redemption to his people; he hath commanded his covenant for ever: holy and terrible is his name." If this Calvinistic translation of the verse is made it seems to take away the offense which the "Brethren" have concerning the title Reverend; it obliges the minister who uses this title to allow the alternate translation to be used before his name also, if any friend so desires to call him by the other translation of the Hebrew word which may be translated either "reverend" or "terrible." We are inclined to believe that the true Christian minister, never intended to use the strict Hebrew word (or its legitimate translations) as a title before the name. We are inclined to believe that the vast majority of true Chris-

tian ministers, although not seeking the title of "the Reverend," nevertheless permit it to be applied to them by persons whom they may have a reason to believe use the title intelligently, understanding that the use of that title concerning a man can never make that man even to resemble the One concerning Whom the word which may be translated "reverend" or "terrible" was used to describe. If ministers are (as the "Brethren" indicate) guilty of using in a sacrilegious manner the title Reverend, then it is a practice which we as Presbyterians condemn in our use of the Westminster Shorter Catechism Q. 54 where it says: "The third commandment requireth the holy and reverend use of God's names, attributes, titles, ordinances, word and works." It is absolutely wrong for a minister to use the word Reverend or permit it to be used concerning him, if it is not perfectly understood that the word is not to be understood as implying that the man is anything but a man. There is, however, in our opinion a proper use for the title Reverend among Christians. If the 54th Catechism answer is correct, then we are obliged to use God's Word reverently. This would cause a true minister to be so reverent in his use of the Scriptures and in his execution of his high calling of God in Christ Jesus unto the people that it would invariably create within the hearts of his parish members the desire to use the title Reverend only in the sense that they believed him to be handling the "names, titles, attributes, ordinances, word, and works" of God *reverently*. Perhaps a careful survey of the clergymen of this day would indicate that most of them should be deprived of the honor of ever being called "the Reverend"; on the other hand, we believe that there are a great many true ministers of the Gospel of Jesus Christ who do not break God's Word when they permit the title to be used concerning them because of their evident reverence toward the things of God.

EDITORIAL

WHY A NEW PAPER?

THE clear answer to this question will, we hope, be found in the pages of this and succeeding issues. If enough reasons cannot be found upon an examination of the contents of this paper, an editorial justifying its existence would appear to be a waste of space. We hope that this paper will make its way on merit among Bible-loving Christians, in fact among all who like their Christian journalism fresh and unhackneyed,—or not at all.

THE WORD OF GOD AND THE WORD OF MAN

PROTESTANT CHRISTIANITY is based squarely upon the belief that God has spoken in His Word, that this Word is infallible, that its authority is final. Protestantism began as a revolt against what the Reformers believed to be the word of man exalted as equal to or above the Word of God: namely the decrees of the Church of Rome. True Protestantism has always been sincerely and passionately jealous not only for the *truth* of God's Word, but for its final, supreme *authority* as well. To the Protestant, the word of man is to the Word of God less than a guttering candle to the noonday sun.

Every so often our corrupt human nature breaks forth in some attempt to magnify the word of man. This is one of the most insidious and steady temptations of those who are entrusted with limited authority and power. Now what has happened in the Presbyterian Church in the U.S.A.? Officially, by its constitution, the Church is committed to holding the Bible to be "the only infallible rule of faith and practice," utterly supreme over the word of man. This is true, it will be noted, not only of "faith," but also of "practice," that is, not only of doctrine, but also of *administration*. But the last two General Assemblies, under the persuasive influence of a small group of leaders have declared membership on The Independent Board for Presbyterian Foreign Missions to be an offense. Now, the Word of God does not make such membership an offense. The last two Assemblies have put their own command in the place of God's. What God has not forbidden, *they* have forbidden. They have thus attempted to make the word of man (their word) equal

to the Word of God, trampling upon the Bible, the Confession of Faith and the whole Protestant heritage of the Church. It is the principle of Romanism asserted over again, only without Rome's intellectual power or imposing tradition.

Those who today take the side of the word of man—who attempt to make that word equal to the command of God, or who acquiesce in that attempt—are fighting against God. No matter how "orthodox" a man may think he is, no matter how earnestly and sincerely he declares his belief in the Virgin Birth, the Substitutionary Atonement or any of a hundred Christian doctrines, if he stops there, he has missed the main point. If he is willing to put the command of men on an equality with that of God, and make disobedience to human orders an *offense*, he has repudiated the whole reformation and the Bible as well. He is even farther from orthodoxy than one who would reject some such important individual doctrine as the Virgin Birth, for he has rejected the supreme authority of the source of all doctrine, thus casting a cloud over all.

This is what the last two Assemblies, urged on by a handful of key men, have actually done. It was no doubt done without much or any understanding of the betrayal of the Bible involved. Nevertheless, it has been done. The juggernaut is in gear. The very ignorance of its deadliness by those who helped to do it makes the action all the more tragic.

What will a free people do about this? To acquiesce is to approve. If the word of man prevails, it will not be merely the members of the Independent Board who have been thrust out of the Church. The authority of the Word of God, despite all protestations to the contrary, will have been expelled along with them. Christ Himself will thus have been thrust out as the Church's only Head and King. That is why the situation is so much graver than if it involved merely the persons of the few individuals now being subjected to discipline. Is the Church ready to do this? If it is, let it count the fearful cost. There will be a machine "victory"—but will it be a victory that a Christian Church can afford to win?

It has been an axiom of Presbyterianism from the days of John Knox that those who resist such usurpations of power fight not against the Church, but for it and for its Christ. On which side are you?

The Changing Scene and the Unchanging Word

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

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

INTRODUCTION



Dr. Machen

WE certainly have before us today a changing scene, and very ominous are the figures that stalk across it. Twenty years after a war which was supposed to have been fought to make the world safe for democracy, Russia stands under the most soul-killing despotism, perhaps, that the world has ever seen; and despots rule also in Italy and in Germany. One of these despots, after the approved tradition of despotic rulers, is now engaged in plunging the world, so far as his actions can accomplish it, into another world war.

These have been kaleidoscopic changes indeed. Who would have thought a few years ago that all freedom of speech and of the press would have been destroyed in great sections of Europe and thus that the achievements of centuries would suddenly have been wiped out? Who would have thought that after a century-long struggle upwards to light and liberty, Europe would suddenly return to a worse than medieval darkness?

In our own country, a man has to be blind indeed not to see that the same forces are mightily at work. Religious liberty has not yet been destroyed among us, as in Mexico; religious edifices and schools have not yet all been taken over by government. But when teachers even in private schools and Church schools and other institutions of learning are, as in New York and elsewhere, required to take an oath of office, as though they were state officials, we have in principle the totalitarian state; and liberty, just at the most important point, is in principle being destroyed. Everywhere we find centralization of power under an arbitrary bureaucracy; the area of liberty is slowly but very surely being reduced. Solemn contracts public and private are being treated as scraps of paper; the solid foundations of lib-

erty and honesty are crumbling beneath our feet.

Yes, it is certainly true that we have before us today a changing scene.

In the midst of that changing scene, is there anything that is constant? Is there anything solid at all in the midst of the shifting sands? Can we find a safe refuge anywhere from the destructive forces that are so mightily at work? Is there anything at all that we can trust?

Certainly we cannot trust the Church. The same destructive forces that are at work in the State are also at work in the Church. It seems almost unbelievable, but still it is a fact that at this present moment, in the largest of the Presbyterian bodies in this country, the Presbyterian Church in the U.S.A., a secret trial is actually being held in the city of Philadelphia. Two members of The Independent Board for Presbyterian Foreign Missions, against their earnest protest, are being deprived of that right to an open hearing which is accorded even to the most degraded criminal under our civil laws. The Church, bearing the sacred name of Christ, is standing on a lower ethical plane than that which prevails in the world outside—than that which prevails among people who make no profession of religion at all.

Unfortunately the tendency manifested in this secret trial is not isolated in the Presbyterian Church in the U.S.A. Everywhere open discussion is discouraged. If anything is wrong, we are told, we should present the matter to committees of the General Assembly; but the pulpit and the press should not be used to present it to the rank and file.

The truth is that the bureaucracy in the Church has not a bit more regard for the Constitution of the Church, than the bureaucracy in the State has for the Constitution of the State in so many countries of the world. We are today in the midst of a time when the landmarks are being destroyed. Solemn constitutional guarantees of

liberty are treated as though they meant nothing; and when people make solemn subscription to a system of doctrine that solemn pledge is treated as though it were a mere empty form of words.

No, we cannot find a haven of refuge from the confusion in the world by any mere appeal to the Church. In many places the visible Church has been swept away into the full current of the world's madness.

Well, then, if we cannot appeal to the Church, is there anything to which we can appeal? Is there anything that is constant amid the shifting scene? The answer to that question is given by the text that stands at the top of this page, the text that gives us the program for all the corresponding pages in future issues of THE PRESBYTERIAN GUARDIAN.

"The grass withereth, the flower fadeth," says the prophet; there are many things that change. But there is one thing that does not change. That one thing is the Word of God. "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."

Where shall we today find the Word of God?

Our answer is very simple. We find it in the whole Bible. We do not say, in Modernist fashion, that the Bible *contains* the Word of God. No, we say, in Christian fashion, that the Bible *is* the Word of God.

There, at last, we find something that we can trust. We cannot trust the world; we cannot trust that elusive something known as "civilization." We cannot, alas, trust the visible Church. But when God speaks we can trust Him. He has spoken in the Bible. We can find our way through all the mists if we will make that blessed Book our guide.

In these pages in successive issues of this paper we are going to ask our readers to do just that; we are going to ask our readers to view the changing scene in the light of the unchanging Word.

Ethiopia Stretching Out Her Hands Unto God

By the REV. GEORGE W. RHOAD



Mr. Rhoad

MANY young people, in concluding the fellowship of a day spent together, and in anticipation of another yet to come, have long been saying, "Abyssinia" ("I'll be seeing you"), but to few of them, and to fewer of their elders has this pictured, or even suggested, the land which stands out now in bold relief before the world.

Abyssinia, as Ethiopia until quite recently has been called, was a name given it by its foes. It means "the land beyond the deserts." Hot and arid wastes, reeking with fever, and infested with the fiercest of wild tribes and beasts, surround it, as it now is, on all sides. Through the heat and hunger of these lowlands weary and wasting men have often before staggered in hope of reaching the cool and productive uplands, which they knew lay beyond. Out of the mountains of this "Switzerland of Africa" it was expected, precious stones and gold, and every coveted thing, would flow in endless plenty.

Through the centuries, the might of many foes has hurled itself against these brave Ethiopian mountaineers, as the waves have beat upon the rock bound coast of Maine, only to fall helplessly back, while the Ethiopian peoples praised the God of their deliverances, strengthened their souls in the Psalms of David, steeped their minds in the Proverbs of Solomon, and later dated their New Year from the day when one of their Queens is said to have found the actual cross of Christ!

Since the days of Solomon the ancient Ethiopian kingdom has stood steadfast in its purpose to walk in the fear of God. That fear has banished all other fears. According to all its established tradition, it received through the Queen of Sheba the revelation of the true God, by her becoming united to the royal line of Israel from which came the first Menelik. The testimony thus raised up paved the way for the acceptance of a Judaistic Christianity. A bulwark against the onrush of Mohammedanism was

built that has for so long saved the heart of Africa from being swept, as by a tidal wave, by this evil power. In stopping its seemingly resistless force, some of the richest treasures of Ethiopia were sacrificed. Mohammed Gran with his hordes devastated the land with sword and torch. Churches innumerable were destroyed with all they contained of priceless sacred literature. Thousands were slain for their faith. Those remaining were driven to the ever safe refuge of their mountains. In their caves and on the islands of the great and numerous lakes they hid the Word of God and their arks of the covenant (a symbol to them, as to Israel, of God's presence in their midst). Much of this and other priceless treasure is still hidden away.

It was during these days of heroic suffering for their faith and for their country that the people learned to eat meat raw, for it was death to light a fire that would reveal their whereabouts to their wily foes. While they still relish it thus, they also serve and enjoy meat, which is their principal article of diet, in a variety of other ways as those of us can testify who have partaken of their hospitality and been obliged to eat many courses of meat at a single meal. These facts regarding their eating uncooked meat makes ridiculous the recent newspaper accounts that His Majesty was "feeding his soldiers raw meat to make them savage." Only continued "raw deals" such as they have been promised are needed for this! It was also during this period that the Ethiopians became literally a race of soldiers. They have never permitted themselves to settle anywhere as though it would be permanent. They build only the simplest houses, eat only the plainest foods. They sleep on skins on the earthen floors of their huts. The men gird their loins with yards of folded cotton cloth of soft texture. They early endeavor to possess a rifle and invest their savings in cartridges and love constantly to add a heavy belt of them about their waists. From one shoulder they carry a horn of pepper sauce of fiery potency; from the other in a rawhide wallet is suspended the book of Psalms or Proverbs, or a

sacred writing of a patron saint. They begin their day in reading from such sacred books as they have, for they would keep themselves fit and furnished in every way against the day when their country's liberty and independence, which is to them such a sacred thing, shall be threatened and their king shall need the utmost devotion and sacrifice of all. Such a day seems again to have come, and it has found them ready and eager to give their all.

The impression must not be given that because His Imperial Majesty is such an exemplary Christian, beautifully simple and strikingly sincere in his avowal of love and loyalty to the Lord Jesus Christ, that all the peoples of his realm share like precious knowledge and faith with him. It is estimated that one third of the country is definitely pagan, one third mildly Mohammedan, and one third Coptic Christian. This ancient Coptic faith that had its beginnings in Egypt, has in most places and instances, suffered such serious adulterations of its doctrines and such consequential lapses in its life, as have left it most unfortunately with only a form of godliness. Instead of giving heed to the Word, ceasing from man and beholding the Lord crucified for our sins, raised for our justification, and Himself interceding at God's right hand for us, they grope amidst the multiplied tradition of the elders and are lost in the maze of ceremonialisms and "dead works." Many like the emperor have found the true light, and know the deeper meaning and implications of their Christian faith. The remarkable conduct of that government during these trying months of disillusionment has been a testimony to this before all the world.

Ethiopia's Emperor has been not infrequently maligned for his royal titles. "King of kings" has been construed to mean a blasphemous use of a title attributable to Jesus Christ alone. None more readily than the Emperor would crown Christ as such, or more vigorously protest its application to himself. The title, King of the kings, or the paramount king, was quite properly taken first by Menelik II, under whom the many kingdoms of Ethiopia were consolidated into one

kingdom when all the provincial kings acknowledged his supreme position and prerogatives. To this title, his successor is fully entitled for to this hour he has nobly discharged his imperial responsibilities. He does not set himself forth as the conquering lion of the tribe of Judah, but as Emperor he testifies Ethiopia's faith, puts it on official stationery, and to all the governments of earth deliberately declares, "The Lion of the tribe of Judah (*CHRIST*) shall conquer"! It towers above America's "In God we trust" which hides itself away on only silver dollars, far too infrequently and too locally seen. It rejoices a Christian missionary's heart to remember that before the League of Nations and its committees, and in the capitals of the World, appears the evidence of the persuaded conviction of Ethiopia's Monarch and government that the judge of all the earth shall do right, that the Lord worketh all things according to the counsel of His own will, and that regardless of men's scheming and cunning and power, "*CHRIST shall conquer*"! No wonder His Majesty speaking to the world could say, "*As free men we were born, as free men we have lived, and as free men we shall die.*" His words recall the immortal words of Patrick Henry, "But as for me, give me liberty or give me death."

Can the Christians of America fail of the tenderest sympathy with a na-

tion that covets *only liberty* to work out its own salvation as God shall work on for it and in it in the riches of His grace and the plenitude of His power? Shall not the voice of God-fearing Americans be raised in every place to protest procedures that disregard every inalienable right of Ethiopia and its peoples to its liberty and independence? Shall the most sacred covenants of nations be thrown into discard, and the unalterable laws of a holy God be despised? Not only are the liberty and independence of a country at stake, but *religious* liberty for the native peoples and freedom for evangelical missions to propagate the gospel hang in the balance. This liberty in the gospel should be claimed of all who name Christ's name, for every land.

From its mountain fastnesses Ethiopia can wage a long time guerilla warfare that will be unthinkably costly to its foes, but it still cherishes the hope that righteousness may triumph, and that its confidence in the pledges of powerful nations to save from an aggressor shall be sustained. Should this fail, their God still abides, and He is faithful, but the hopes of the colored races of earth for justice from the white races will have been dashed to the ground. Then, in the crucible of their sore affliction there may be a fusing, and presently such a tempering together as would bring forth a weapon of vengeance to cause such havoc as one could but faintly

imagine. This probability England realizes, and it is doubtless a major reason for her firm stand and seemingly drastic action and bold leadership in this present crisis. Certainly in this she has the whole-hearted moral support of the Christians of America.

The call of Mussolini is forward to the realization of the dream of the empire. The call of Ethiopia is the call of Asa unto God: "We have no might against this great company that cometh against us, neither know we what to do, but our eyes are unto THEE." The call of the League of Nations has been a patient and persistent appeal to Italy to desist from a purpose so unjustifiable and cruel. The call of God is for intercessors who will pray down courage to the heart of the fearful, wisdom to minds that are incapable of solving problems so complicated, steadfastness to the souls of men sore tried, and deliverance to the peoples of Ethiopia from the horrors of war unto the full light and liberty of the Gospel of grace and peace.

Can we turn from the call of Him whom we acknowledge as Lord, and to whom we say "Speak Lord, for thy servant heareth," and in selfish separateness shut up our bowels of compassion from a brother in need? If so, how dwelleth the love of God in us?

Ethiopia is stretching forth her hands unto God. Shall we not uphold them and sharing her hopes of peace, labor together for it in faithful love?

Why the Constitutional Covenant Union?

By the REV. EDWIN H. RIAN



Mr. Rian

A REPORTER on one of the leading newspapers in the East recently said to me, "One of your opponents in this Church controversy told me that he wasn't going to surrender to Fundamentalists who discount all the findings of science in the last one hundred years and whose theology is medieval."

Contained in this slur on the general intelligence of the Orthodox is the tacit admission that the controversy in the Presbyterian Church in the U.S.A. is one of doctrine. When the smoke screen of verbiage and personal

slander is cleared away and men look at the evidence in a dispassionate way, they find the undeniable fact that unbelief, popularly called Modernism, is not only rampant but is in control of the ecclesiastical organization of the Presbyterian Church in the U.S.A. Every open-minded and well-informed person in the Church must admit that fact. Christians in other communions see it. The secular press see it and make it known at every opportunity much to the consternation of the so-called "machine." The issue in the present struggle is as fundamentally doctrinal as in any conflict of church history. And when we state that the issue is doctrinal, we mean that genuine Christianity is at stake.

What should be our attitude in this crisis? Some leaders in the Church frankly say that the Presbyterian Church in the U.S.A. has room enough for both the Orthodox and the Modernists. This has been their policy for two decades only that the Modernists have been in control while the Orthodox have looked on and have gathered up the crumbs from a not too gracious host.

Others, who are sincere Christians, adopt a "hands off" policy declaring that we should not contend against the ecclesiastical organization as long as the gospel can be preached in the local church. They quote the parable of the wheat and the tares where Our Lord said, "Let both grow together

until the harvest." But this is a mistaken interpretation for Christ plainly said, "the field is the world," so that the parable is not applicable to the Christian Church.

To all these attitudes the Presbyterian Constitutional Covenant Union gives an emphatic: "No!" By the grace of God we shall contend against all forms of unbelief. We shall not cease to maintain and defend the inspired Word of God and the Constitution of the Presbyterian Church in the U.S.A. "regardless of cost." Every true Presbyterian will want to support such a stand.

The need for united action in this struggle is obvious. The battle is not being contemplated for the future, it is here!

There are evidences that ministers, elders and laymen of the Church see in the Covenant Union an opportunity to merge all forces. The Northeast branch of the Christian Assembly expects to disband and form a chapter of the Covenant Union.

There is good reason to believe that the Reformation Fellowship, which has been doing a good work, will soon dissolve and urge its members to join the Covenant Union.

Other protest organizations in the Presbyterian Church anticipate similar action. This is a time when every Bible believer in the Church must forget petty differences and fight shoulder to shoulder against the mighty foe, Modernism.

The acuteness of the situation is appalling. Within nine months the ecclesiastical fate of good men will have been decided. Dr. Machen, recognized as one of the leading theologians of the world, and one who has lent distinction to the Presbyterian Church, might be suspended from the ministry. For what offense? Simply because he will obey only the voice of God speaking through the Word of God instead of the voice of the church as expressed in church courts acting contrary to the Bible and to that Church's Constitution.

The Rev. Carl McIntire, pastor of the large and flourishing Presbyterian church in Collingswood, N. J., also awaits the decision of the next General Assembly. Other members of the Independent Board will soon be tried.

Some have the mistaken notion that only members of the Independent Board are special targets of ecclesi-

astical discipline. Not at all! The Rev. Arthur F. Perkins, a minister in good and regular standing, of Winnebago presbytery, Wisconsin, has been suspended from the ministry for two years. What is his offense? He established a summer camp where young people would hear only the Word of God, inviting all who desired to come. And for this reprehensible act he was suspended from the ministry! The bureaucracy in the Church has determined to crush any and all attempts at Christian liberty. You must do what the "machine" says or out you go! Will Presbyterians ever awake from their lethargy?

Four splendid young candidates for the ministry have been refused ordination because they would not pledge blind loyalty to the boards of the Church. And this has happened just a few months after the Permanent Judicial Commission, affirmed by the last General Assembly, has ruled that such requirements are unconstitutional. Could there be a more flagrant violation of the Constitution of the Presbyterian Church in the U.S.A.?

Other ministers, not members of the Independent Board, have been warned that they, too, may be disciplined for "insubordination."

All these facts are but imperative demands for the Covenant Union which calls upon every true Presbyterian not only to protest but to act in line with that protest. With the help of God the Covenant Union expects to crystallize all the opposition to Modernism in the Presbyterian Church. Already hundreds of ministers, elders and laymen of our Church in 29 states have entered into the covenant.

The Covenant Union will prosecute its purpose strenuously. This is the first issue of THE PRESBYTERIAN GUARDIAN which is being published by the Covenant Union. On Tuesday, October 8th, at eight o'clock in the Central North Broad Street Presbyterian Church in Philadelphia, the first rally will be held. Similar meetings are planned for all parts of the country. A drive is on now to form chapters in every section of the United States. Every Presbyterian has an opportunity through the Covenant Union to make effective his protest against unbelief in the Church.

Some time ago we read an article entitled, "Presbyterians Awake!" but now we must add "Presbyterians Act!" or it will be too late.

Dr. James M. Gray Dead in Chicago

DR. JAMES M. GRAY, one of the foremost evangelical leaders of America, died on Saturday, September 21st, in Parsavant Hospital, Chicago, where he had been taken following a heart attack on September 15th. He was 84 years of age.

Dr. Gray was born in New York City in 1851, and was educated for the ministry of the Protestant Episcopal Church. Early in his ministry, however, his sympathies led him to connect himself with the Reformed Episcopal Church. He was pastor of the First Reformed Episcopal Church of Boston, Mass., for sixteen years. Then he became Pastor of Moody Church in Chicago, and Dean of the Moody Institute, succeeding the late Dr. R. A. Torrey. He has been Editor of the *Moody Monthly*, a magazine of international influence and circulation, for many years. He was known as an ardent and forceful advocate of the evangelical faith against all the assaults of Modernism and other forms of unbelief. Last November he retired as President of the Institute, retaining, however, the title of President Emeritus, a place on the faculty, and the editorship of the *Moody Monthly*. His successor in the Institute was Dr. W. H. Houghton, formerly pastor of Calvary Baptist Church of New York City. The present pastor of the Moody Church is Dr. H. A. Ironside, widely known preacher and teacher of the Bible.

Dr. Gray's life was fruitful in the production of books. He wrote: "Antidote to Christian Science," 1907; "How to Master the English Bible," 1909; "Great Epochs of Sacred History," 1910; "Progress in Life to Come," 1910; "Commentary on the Old and New Testaments," 1915; "Picture of the Resurrection," 1917; "Textbook on Prophecy," 1918; "Primer of Faith"; "Synthetic Bible Studies"; "Spiritism and the Fallen Angels," 1920; "My Faith in Jesus Christ," 1928; "Steps on the Ladder of Faith," 1930.

Funeral services were held on September 23rd from his late residence in Chicago, and interment was in New York City on September 24th. Dr. Gray is survived by his daughter-in-law and a grandson, who made their home with him, and by three other sons.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE

The Goal of Foreign Missions



Mr. Woodbridge

WHEN the believers of Antioch launched the first Christian foreign missionary movement nineteen centuries ago, there was no question in their minds as to the goal of foreign missions.

What was that goal? Read Paul's letters and you have your answer.

These intrepid missionaries of the Cross had ever before them the stern and compelling realization that the world was lost, "dead in trespasses and sins," condemned to eternal separation from God. They embarked from Seleucia with the joyful assurance that they had the good news of eternal life to impart. God had sent His only begotten Son to this earth, who "bare our sins in His own body on the tree," and who was "raised again for our justification." This was indeed good news! For eternal life was freely offered to whoever should believe it and accept Jesus Christ as his personal Savior from sin.

The central objective of foreign missions, in the days of the early Christian church, was the proclamation of this blessed gospel which was the "power of God unto salvation."

But the twentieth century is witnessing a strange and tragic phenomenon.

A new goal has come into startling prominence in the conduct of the foreign missionary enterprise.

This new goal is clearly expressed in the heretical Report **RETHINKING MISSIONS**, which appeared some three years ago. In this Report we read (page 19):

"Whatever its [Western Christianity's] present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal

punishment than from the danger of losing the supreme good."

Let us analyse that view-point.

First, it denies the exclusiveness of the Christian religion. It welcomes sincerity and religious aspiration as substitutes for saving faith in the Son of God.

Second, it minimizes the holiness of God and the awfulness of sin. For it is prepared to waive the question of man's guilt and condemnation.

Third, it apparently believes that there is a "supreme good" greater than eternal life.

This "supreme good," whatever that may be, must be found. Such is the goal of foreign missions, according to **RETHINKING MISSIONS**.

Let it not be thought that this Modernist viewpoint has been universally rejected by missionaries and their supporting boards. One mission in China sent out a comprehensive questionnaire on the Laymen's Report, seven months after that volume was published. Thirty members of the mission responded to the questionnaire. They averaged eighteen years of service in China. Their opinions were collated. Question Six read, "Is the statement of the Aim of Missions satisfying to you?"

The verdict: "Practically unanimous affirmative agreement."

Among missionary agencies in the home-land there were three distinct reactions to the new viewpoint on foreign missions presented in the Report.

Some boards openly approved the Report.

The International Foreign Missionary Association of North America, comprising sixteen missionary organizations, emphatically repudiated the book. This Association wrote:

"To attempt to minimize the issue, as some missionary leaders appear disposed to do . . . is in our judgment only to beg the real question. It is no mere matter of details that we are dealing with, but rather the deepest foundations of the whole Christian missionary enterprise. This Report boldly raises the question as to what constitutes Christianity and Christian Missions. Two radically different and

irreconcilable systems of belief and of missionary aim are competing for allegiance. The Missions within this Association stand unalterably against the main contentions of the Appraisal Commission. . . ."

But there was a third possible course of procedure.

This course was adopted by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

The appearance of **RETHINKING MISSIONS** put that Board in a tight place. Should it openly espouse the new viewpoint on foreign missions, it would offend conservatives in its denomination. Should it openly repudiate the Report *in toto* it would offend the Modernist element in the denomination, such men, for example, as the member of the Appraisal Commission who had previously been a member of the Foreign Board.

It proceeded, therefore, with great caution, to adopt a vague, vacillating attitude toward the Report. (See "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.," pp. 5-12, by J. Gresham Machen.) (A copy of this document may be obtained free of charge upon application to Dr. Machen, 206 S. Thirteenth Street, Philadelphia, Pa.)

Thus the fears of the Presbyterian Church in the U.S.A. were apparently appeased.

But a conviction has been growing for years among Presbyterians that the Board of Foreign Missions of the Presbyterian Church in the U.S.A., in spite of its vague criticism of **RETHINKING MISSIONS**, has been advocating in its policies and program the very goal described in that Report.

It is imperative that every loyal Presbyterian decide once for all what the goal of foreign missions really is. Were Paul and Barnabas right in their conception of that goal? Or were the authors of **RETHINKING MISSIONS** right?

These two viewpoints clash all along the line. With which do you agree? And which type of missionary program will you support with your prayers and gifts?

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

THE amazing actions taken during the last two years have revealed a very serious weakness in our Presbyterian System. As long as our ecclesiastical leaders acted in the capacity of trustees,

elected to supervise the work of our denomination at home and abroad, this weakness was not apparent, but when these ecclesiastical leaders assumed the role of dictators this weakness in our plan came into full view.

The annual reports of the various departments in our church work at home and abroad are presented at the General Assembly, and they form a part of the "Minutes of the General Assembly of the Presbyterian Church in the U.S.A." The price of this book of approximately seventeen hundred pages is \$4. The reports of our four Boards of National Missions, Foreign Missions, Christian Education and Pensions are in a separate volume of some six hundred pages. The report of the General Council and all other separate reports are combined with the Minutes and the Statistics in a separate volume of approximately eleven hundred pages. Either volume may be bought for \$2 per copy. The size of these two books, as well as the combined cost of \$4, makes their use by the average church member practically impossible.

Another fact having an important bearing on the present distressing condition in our denomination is found in the commissioners to the General Assembly. Approximately four hundred and sixty of the ninety-nine hundred and one ministers together with approximately four hundred and sixty of the fifty thousand nine hundred and one elders are elected each year to represent their respective Presbyteries at the General Assembly. These are the men who listen to the reports and vote on all the questions brought before the General Assembly.

The usual procedure is to follow the reading of one of the reports with a motion to approve. This motion is

seconded promptly and the vote is taken without debate. Under this plan no time is given for a careful consideration and discussion of each report.

At the last two General Assemblies more than one half of the commissioners were attending the General Assembly for the first time, and none of them are likely to be chosen again within the next ten years.

The ministers and elders not attending the General Assembly have very little opportunity of knowing exactly what was done. They may have a vague idea that something is wrong, but they do not know what it is that is wrong.

The denominational papers reach less than one half of the ministers and elders, who could not attend the General Assembly, and these papers go to a still smaller number of the entire membership of the church.

This lack of information has led to the formation of Elders Associations and Associations for the entire membership, such as the Reformation Fellowship, The Christian Assembly and the Presbyterian Constitutional Covenant Union. The purpose of each of these organizations is to bring full information regarding the work of our church at home and abroad, and to explain the significance of the actions taken at the General Assembly. This information is necessary if each member of the church is to be intelligently informed regarding his own denomination.

The "Key Man" in most of our churches is an elder. He is in closer touch with the members of his church than his pastor can be for the simple reason that the members express themselves more freely to an elder than they will usually to the minister.

The average elder is a man of faith in the Bible as the Inspired Word of God and he knows from experience that there is only one way to be saved. He, therefore, is opposed to every attempt to substitute some man-made theory for the simple gospel of salvation by faith.

A large number of these elders are officers and teachers in our Sunday Schools; they know what the Bible

teaches and how to apply its teaching to our every day problems.

These elders know also that the members of their church are men and women of "like precious faith," willing to support the preaching and teaching of the "old time religion" so signally blessed wherever it is preached in sincerity, both at home and abroad.

Our reports for the year ended March 31, 1935, show that the total contributed for church expense and benevolences (all causes) during this last church year totaled \$35,718,531.00. At least thirty million dollars of this large sum were given by the lay members of the Presbyterian Church in the U.S.A., and they have an inalienable right to say how the money they give shall be spent. Our gifts to the Boards and Agencies are supervised by the Session of each church. Therefore, the elders have the opportunity of seeing that the wishes of the donors are fulfilled.

The elder is the only member of the church permitted to vote in Presbytery. Therefore, it is very important to have an elder from each church attend all the meetings of the Presbytery.

A practical plan is to have the docket for every session meeting provide for a report from its elder representative at the meeting of the Presbytery on all important actions taken. Time should be given for a free discussion of these questions in order that the Pastor and Elder representing each church may know what that Session thinks Presbytery should do.

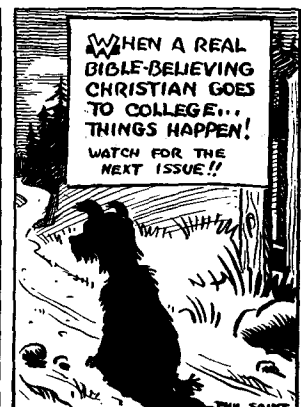
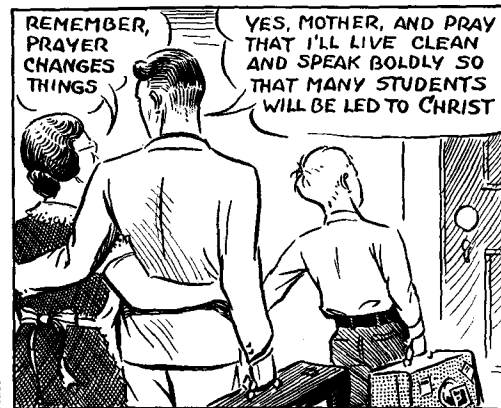
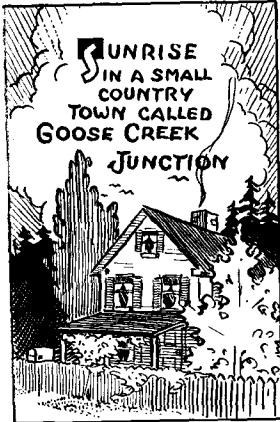
The docket of each Congregational meeting should include a report from the Session on the outstanding questions of vital interest to every member of that particular church.

If this practical plan is used by each church our members will know what our ecclesiastical leaders are doing, and they will not hesitate to let the leaders of their own church in Presbytery, Synod and General Assembly know what the informed members of the Presbyterian Church in the U.S.A. will support and what they will not support.

Gary—

Breaking Home Ties

By Phil Saint



The Sunday School Lessons

By the REV. GERARD H. SNELL

November 3. Judah Taken Captive, 2 Kings 24:1 to 25:21; Jeremiah 39:1-18.



Mr. Snell

THE destinies of three nations are described in these chapters. Egypt declines, Babylon waxes powerful, and little Judah caught in the conflict between these two titans is destroyed.

The Bible does not shrink from stating the severe judgments of God. Judah was God's chosen people, and yet it suffered more at the time than heathen Egypt and Babylon. Jerusalem was demolished, the sacred things of the temple polluted, and her people exiled. How could God allow this to happen to His own people? It was no less than God who brought it to pass, for "Surely at the commandment of Jehovah came this upon Judah" (2 Kings 24:3).

The lesson is clear. God's own people had sinned. They had rejected the law and the covenant. They had forgotten their godly heritage, and they gave no heed to the prophets God raised up to warn and save them. God's judgments are severe, but they are righteous altogether. No nation or race or people is so favored that it can escape the punishment of sin.

This lesson is particularly applicable to our country today. We are a nation of a goodly heritage. The gospel is available to all. The Bible is an open book, and invitations to come to the Cross echo from pulpit and press. Yet neither warnings nor invitations are heeded, and surely God will bring upon us judgments severe yet righteous.

The church likewise thinks itself God's chosen. But the awful judgment of Judah awaits it, if it returns not to its old allegiance to the Bible as the Word of God, and Jesus Christ as the only propitiation for men's sin.

Outline:

2 Kings 24:1-7, War and punishment during the reign of Jehoiakim, son of Josiah. About 608-597 B. C.

vs. 8-16, Jehoiachin, son of Jehoiakim, with nobles and men of war taken into exile in Babylon, and the wealth of the temple and palace carried away. Jehoiachin's reign is only for three months in the year 598 or 587.

vs. 17-20, Zedekiah, uncle to Jehoiachin, made vassal king by Nebuchadnezzar, begins at 21 years of age, his eleven year reign, 598 or 597-587 B. C.

25:1-7, Rebellion of Zedekiah against king of Babylon and consequent siege and capture of Jerusalem.

vs. 8-12, Burning of the temple and better homes. Taking captive all except a remnant of the poor to till the land.

vs. 13-17, the brazen, silver, and gold vessels taken from the temple.

vs. 18-21, Capture and destruction of many honorable of Judah.

Jeremiah 39:1-18, Jeremiah's account of the destruction of Jerusalem, and of God's care for him in such a time.

Conclusion: Jeremiah had stood alone for God while all the city had forsaken Him. But now God cares for and protects him. So He will to all His children who are faithful to Him.

November 10. Ezekiel Teaches Personal Responsibility. Ezekiel 18:1-32; 33:1-20.

These messages are for those in tribulation. While suffering trial, two temptations are particularly pressing, namely, the temptation to blame the other fellow, and the temptation to rebel against God. So far had the Israelites in exile yielded to this that it became axiomatic that they were suffering for their fathers' sins (18:2). Manasseh and other evil kings had eaten the sour grapes, and now the captive exiles were suffering the consequences. When this thought becomes a conviction, God appears to be unjust, and the heart rebels against the Holy One.

To correct this evil Ezekiel taught that each soul, as an individual, was the possession of God (18:4), and that the destiny of each soul was a matter between God and it alone. This

is a supreme warning and of supreme comfort. Every man must stand on his own two feet in the moral and spiritual life. Each one has a conscience, and though all the world go wrong, God will hold each man personally responsible. This glorifies the souls of men. Roman Catholicism puts priest and pope and ritual between the individual and God. Modernism is forgetting the individual in its efforts to save society. But the Word of God will have it no other way but that precious and eternal souls belong to God and to Him alone.

Ezekiel's sense of responsibility (33:7) is a challenge to every Christian. Every Christian is a watchman in this world. He is as responsible to warn and invite the unbelieving as any man is to warn another of danger. Surely the place of the Christian in heaven will not be very high if he has never sought to win a soul to Christ. Surely no judgment can be too severe to the shepherds who lead their flocks astray. For all who fail to warn of God's wrath, for all who point to any savior but Christ on the Cross the promise is given, that the blood of the lost will be upon their heads. The demand is not made upon Christians here to save the lost. Only God can do that. The duty of those who know is to point the way, and to point it so clearly and fearlessly, that those in darkness can never say they did not know.

Noble and lofty as are the ethics of Ezekiel, they are not the Gospel. Rather they lead us to the very door of the Gospel. God's command, "Turn ye, turn ye" (33:11) is echoed by Christ's words, "And I, if I be lifted up will draw all men unto me." The former is the command to our wills; the latter is actual power that moves our wills. There is only one righteousness that will deliver us in the day of transgression and that is told of in 2 Corinthians 5:21. The "if" in verse 14 epitomizes the hopelessness of the law, and takes us by the hand, and bows us before the Cross. No one but Christ has fulfilled this condition. "All have sinned, and come short of the glory of God."

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

*"Be still, and know that I am God:
I will be exalted among the heathen,
I will be exalted in the earth."*

Psalm 46:10.



Mr. Freeman

THE Spirit of God first speaks of times of desolation, trouble and war, and then adds, "Be still, and know that I am God."

In the fire or water there may be calm and peace within. The

Lord Jesus did not leave us His peace in a tranquil and calm world but in a world that lieth in the Wicked One. Even in a world, and in a time like the present one, peaceful repose in

God should be the mark of the mind that is the Lord's.

Why then is there upheaval and turmoil in the breast in times of trouble? The soul must look within for the answer. In the heart and not in the world lies the cause of anxiety and fear.

It is the love of the world which makes the heart uneasy. Covetousness makes a man say, "These troubles may cost me my house, my possessions and my livelihood." He who loves the world cannot but be restless. Would that all of God's children could say, "I am crucified to the world, and the world unto me." Then they would be still.

A worldly man can never say in times of external trouble, "I have learned in whatever state I am to be content." It is just what he cannot be because his peace depends upon the state of the world.

Of all men cast down and restless in a time of testing and trial those who fear God somewhat, and yet fear men not a little, are to be pitied and prayed for. To such there does not come peace. There never was a generation in which there was more of the fear of men and less of the fear of God than in this age. Can the fearful man be at peace? Let the Scripture answer, "The fear of man bringeth a snare."

Calm and still in mind under every difficulty and care! Who would not like to be thus? Have a saving knowledge of God through Christ Jesus. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Certainly without this special redemptive knowledge of God His peace is far off.

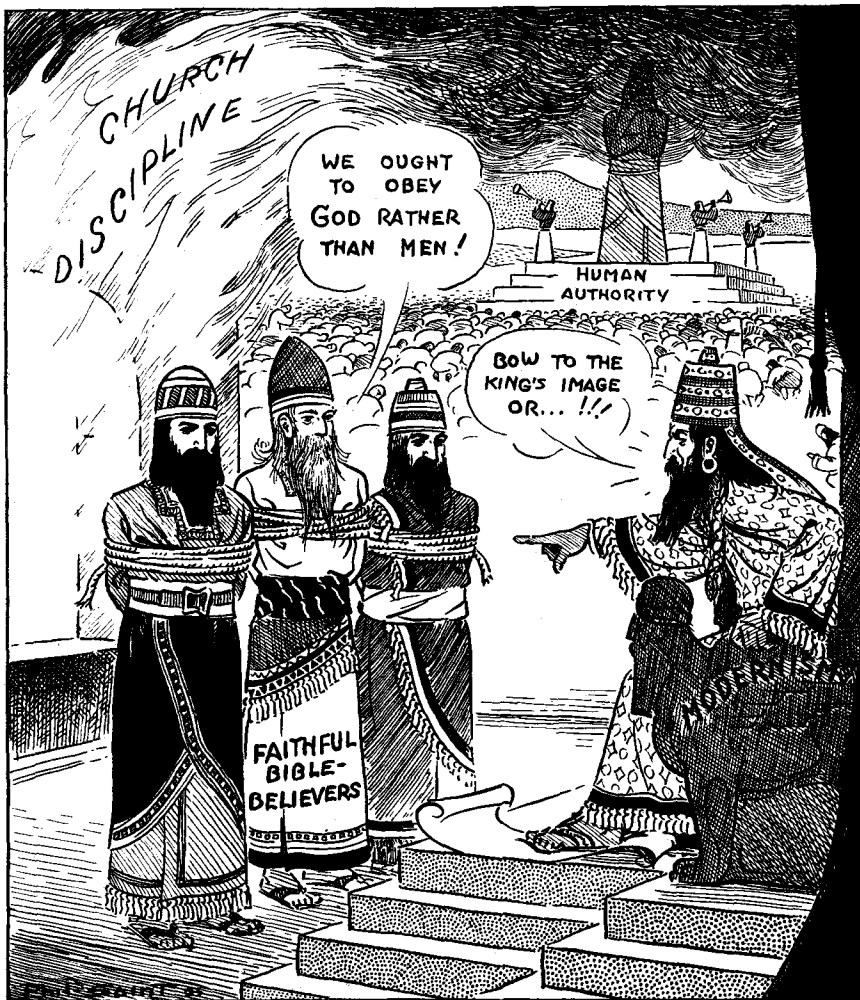
True trust in the Almighty God leads to peace. "He shall not be afraid of evil tidings, his heart is fixed trusting in the Lord." What is more rare today than a holy submission to God? Are there many that graciously accept from God all His providential dispensations? Who is there that even if a present good cannot be seen in God's dealings, hopes against hope that God will bring good out of them? Yet it is only such trust which makes the soul triumph and rejoice in persecution and every tribulation.

Why not be calm? Is not the Lord our God still? He is no less God than He was many years ago when He wrought mighty works among His people. Our thoughts change with respect to Him according to our changing moods, but He is the same, yesterday, today, and forever.

How may the soul know God's power and faithfulness? Behold His works, "The heavens declare the glory of God." See His faithfulness to such as are in covenant with Him. "He hath remembered his covenant for ever, the word which he commanded to a thousand generations."

Why not be still? God will triumph. He "will be exalted among the heathen" and He "will be exalted in the earth." Our King's cause will be victorious. His people will yet hold the place of honor. "The Lord of hosts is with us, the God of Jacob is our refuge."

"Zion enjoys her Monarch's love,
Secure against a threatening hour;
Nor can her firm foundations move,
Built on His truth, and armed with power."



"Modern" Fiery Furnace—

By PHIL SAINT

Milwaukee Presbytery Ousts Pastor Who Will Not Desist From "Criticizing the Boards"

Congregation Backs Pastor 370 to 25

"That Brother De Waard be directed to desist from adversely criticizing the Boards and their personnel publicly in his church and privately among his people."

Brother De Waard, pastor of the First Presbyterian Church of Cedar Grove, Wisconsin, a large and prosperous church, refused to promise thus to be gagged when the above resolution was, on September 24th, passed by the Presbytery of Milwaukee.

The Presbytery then proceeded to dissolve the pastoral relation between Mr. De Waard and the Cedar Grove Church.

The arbitrary and unconstitutional act of the Presbytery furnished to interested observers the "farthest North" to date in the progress of the campaign by the Bureaucratic Fascisti of the Presbyterian Church in the U.S.A. to stifle all opposition. True, "machine" advocates had bitterly assailed the use of free speech in the church by militant conservatives before, especially when they had no answer to plain facts. But never before has a Presbytery actually dissolved a pastoral relation because a minister refused to be gagged—all without even the form of a judicial trial.

For months past it has been evident that Presbytery leaders intended to "clamp down" on Mr. De Waard. In January of 1935 Mr. De Waard, considered one of the ablest of the younger ministers of the Synod, read a paper pointing out what he declared were serious departures from the faith in Sunday School literature of the Board of Christian Education. The Presbytery Committee on Christian Education immediately reported that "The charges are not confirmed by the contents of the books and should be returned." The minutes of the Presbytery immediately following are significant: "It was moved and carried that a commission of five ministers and two elders be appointed to investigate thoroughly the condition of the Cedar Grove Church."

Then followed minutes of visitation

by the Commission, the erection of a Permanent Judicial Commission of the Presbytery, repeated attempts to "gag" Mr. De Waard, and to leave out the issue which began it all, and on which all the division in the congregation arose: namely, the alleged Modernism in the Board of Christian Education. A petition signed by 25 of the congregation's 470 members asked for a dissolution of the pastoral relation. Three hundred and seventy-three members had at a preceding meeting of Presbytery, petitioned that their minister be permitted to preach the sound doctrines of our faith, and that they, the petitioners, considered it the sacred duty of a minister to contend for the faith. This petition was read in Presbytery, but not placed upon the minutes. The petition of the disaffected 25, however, was spread on the minutes and made the basis of action. Mr. De Waard was never allowed to ascertain the identity of the 25 dissentients, which he wished to learn in order to confer with them in an effort to remove all misunderstandings.

Finally, on September 25th, came the decision which, if not reversed, means that the last vestige of ordinary liberty has been removed in the church—even the liberty to express an opinion as to the faithfulness of one's own agents.

Wisconsin Pastor Disciplined for Independent Bible Camp

PROOF that repressive action by the bureaucratic party in control of the machinery of the Presbyterian Church in the U.S.A. is not to be confined merely to members of the Independent Board was furnished early in September. Occasion: the "conviction" of the Rev. A. F. Perkins, Pastor of the Merrill Presbyterian Church, Merrill, Wisconsin, by a Judicial Commission of the Presbytery of Winnebago, on charges growing out of the establishment of an absolutely independent Bible summer camp at Crescent Lake, Wisconsin. Compelled by what they considered the modernism of a camp run by the

Presbytery under official auspices, a group of ministers and people including Mr. Perkins, organized a camp of their own, which developed into a highly successful undertaking. The sponsors of the official camp attempted by majority control of the Presbytery to coerce those responsible to discontinue their work. These efforts having failed because of the determination of the supporters of the Crescent Lake Camp to stand on their moral and constitutional rights, disciplinary action was begun. By a vote of 29 to 27 it was voted to try Mr. Perkins. The slim majority elected its majority on the Commission.

Charges were *practically identical with those filed against members of the Independent Board*. Specifications, that is, the particular facts relied upon to prove the charges, were, of course, different. However, the charges upon which the defendant was tried were not the charges voted at the Presbytery. One of the specifications under the charge of "Conduct unbecoming a minister" was that the defendant had conducted a prayer-meeting in an Independent Church.

The trial, which was held from July 9th to 19th, was marked by a frank avowal on the part of the Commission that it did not intend to be hampered by "the technicalities of the civil courts in the matter of briefs, terminology and formalities." Thereupon the Commission proceeded without allowing itself to be hampered by the provisions of the Book of Discipline of the Presbyterian Church in the U.S.A. The Commission was largely composed of those who were known to have been on the opposite side from the defendant. These persons were challenged, but no challenges were sustained except one in which a *prosecution* witness happened to testify that one of the members had stated that "their purpose was to crush Rev. Perkins." The challenge was then allowed.

Counsel for Mr. Perkins: Dr. Harry Rimmer, Pastor of the First Church of Duluth; the Rev. E. E. Loft, Pastor of the First Church of Virginia, Minn., and the Rev. H. Warren Allen, Pastor of the First Church of Minneapolis.

The sentence was suspension from the ministry for two years, beginning with the final affirmance of the judgment. Appeal has been taken to the Synod of Wisconsin, meeting this month.

Secret Trial Ordered for Two Lay Members of Independent Board

"I further enjoin you (the judicatory), together with the defendants in this case, their counsel, the prosecuting committee, and all witnesses who may later appear, that this judicatory is sitting in closed sessions and that the giving of any information concerning any actions or discussions that take place during the sessions of this Judicatory to the press or any other parties not entitled to sit in these sessions is forbidden. The giving of such information will place the giver in contempt of this court of Jesus Christ; and except in the case of the two defendants will make him ineligible to sit as a member, or to appear further in the proceedings now before us; and in the case of the two defendants that, if they violate this rule, they will be subject to immediate discipline and possible suspension from the communion of the Presbyterian Church in the U.S.A."

The place and time: Hollond Memorial Church, Philadelphia, Sept. 23rd, 1935.

The Occasion: The trial of Miss Mary Weldon Stewart and Murray Forst Thompson, Esq., lay members of the Church, because of their membership in the Independent Board for Presbyterian Foreign Missions.

The Speaker: The Rev. Geo. A. Avery, interim Moderator of the Hollond session.

Result: Immediate vigorous protest from the defense, both by counsel and by the accused. Solemnly, in an atmosphere of almost unbearably dramatic tension, the Moderator was informed that the ruling was illegal, was in violation of the Constitution of the Church, the Word of God, and every principle of Christian openness and fairness. The defense served notice that it would not and could not obey such an order, let consequences be whatever they might. Even if the judicatory had *had* the right to close the doors (which gives no right to exact a promise of secrecy) even *that* had been done illegally, without the required two-thirds lawful vote.

Then the defense appealed the Moderator's ruling to the Session. The Session voted 5 to 3 to sustain the Moderator. The Moderator voted to

sustain himself, but withdrew his vote when defense objections became pronouncedly vocal. The required two-thirds even to close the doors had not been forthcoming but the Moderator insisted that his ruling had been "sustained" by a legal vote. Minority members of the session had not even been informed that the Moderator would make such a "ruling."

The two members of the Independent Board were first on September 9th and then on Sept. 23rd brought to secret trial before the session of their church. Both are lay members of the church, not officeholders. They have taken no ordination vows. Nevertheless, both are accused, in not having resigned from the Independent Board, of having violated their "membership vows." What these vows are, is not specified in the charges. Thus the bureaucratic attack, confined at first to ministers and elders is being brought home forcibly to "the man in the pew"—as well as "the woman in the pew."

Closed Session Illegally "Voted"

By an illegal vote, the Session on Sept. 9th attempted to close its doors. Had not the issues involved been so momentous, methods adopted would have been humorous.

Of the eight available members of the session, five are aggressive opponents of the Independent Board and have been particularly opposed to the two defendants. Three are not. The Moderator of the Session is the Rev. Geo. A. Avery, who holds with the majority (the church is without a pastor). In order to get the two-thirds vote required for closing the doors, the majority resorted to a series of ingenious maneuvers. It needed six votes to close the doors. According to the Book of Discipline, "one or more of its own members" *had* to be chosen as prosecutor. (Chapter III, Section 8.) But to have done this would have involved the loss of one precious vote. So the majority appointed as "prosecutor" the church sexton, not a member of the session, who formerly was an elder in another church. Then, by a majority vote the

session decided to *vote by ballot* in deciding to close the doors. This was designed to give the Moderator a vote with the rest in accordance with Standing Rule for Judicatories VIII. It happens, however, that these rules have nothing to do with *a trial*, and, further, that they are not in any case applicable unless the judicatory had *adopted them*. The Session of Hollond Church had never adopted these rules. Over strenuous objections by the defense (which at first was denied even the right to speak to the motion), the Moderator and five members of the session "voted" for a secret trial. Three voted "No." However, the "vote" having been taken, the Session found it more difficult to remove the spectators than it had expected. Finally the meeting went on with the spectators present, and the Session managed to roll up a huge additional score of irregularities and illegalities. Rarely has the present writer seen such calm trampling upon both the forms and substance of the law. Requirements laid down specifically in the Book of Discipline, which could not possibly admit of two interpretations to people who understand English, were blandly denied by the Moderator with, "Well, I am not going to argue . . ."

Challenges

All six of the members of the session who "voted" for a closed session, including the Moderator, had been challenged by the defense for cause. Some observers thought that the frantic desire for secrecy was explained by the open secret that at the next meeting the defense intended to make known the facts on which the challenges are based.

Counsel:

For the defense the following appeared: The Rev. J. Gresham Machen, D.D., Litt.D., The Rev. Edwin H. Rian, The Rev. Ned B. Stonehouse, Th.D., The Rev. Charles J. Woodbridge, Mr. Walter Whitaker, and The Rev. H. McAllister Griffiths.

Prosecutor:

The defense objected to Mr. W. E. Burtis, the sexton, as prosecutor. The Moderator in response to a defense

query declared that Mr. Burtis was *not* a member of the Church Session. Then he ruled that he was nevertheless "eligible." Asked how he could be eligible unless he were a member of the Session the Moderator replied that he would rule him eligible and that if the defense didn't like it it might obtain redress on appeal. He refused to give any reasons for the ruling, which, of course, is in direct violation of the explicit provisions of the law.

Adjournment:

After having violated important provisions of the Book of Discipline and having denied substantial rights to the defendants, the Session decided that it had committed a technical error in citing the defendants, cited them over again (without curing the original error) and adjourned to October 28th.

Local Color:

The second session of the trial was held in the "prayer meeting room" of the church; a burly young man described in the Philadelphia press as a "bricklaying contractor" guarded the door, shunting all but the parties to another room. The first session, however, was held in the commodious and beautiful gothic auditorium of the church. The Moderator, then, sat behind a table which bore in carved letters: "This do in remembrance of Me."

Eastern Pennsylvania Christian Assembly to Back Covenant Union

ALARGELY attended and enthusiastic meeting of the Eastern Pennsylvania Chapter of the Christian Assembly was held on September 20th at 8 P. M. in the D. A. R. Hall of West Pittston, Pa. Speaker was the Rev. J. Gresham Machen, D.D., Litt.D., who spoke on the present situation in the Church.

After discussion it was unanimously voted to establish a chapter of the Presbyterian Constitutional Covenant Union. Prospects are good for the early organization of several chapters of the Covenant Union in that area.

Prize Letter Contest

The *Presbyterian Guardian* offers prizes for the best letters on any one of the following themes:

1. My Ideal Pastor.
2. My Ideal Local Church.
3. My Ideal Church.

Tell briefly, in simple, clear words, those qualities which you believe should characterize a minister of Christ, a local church or the Church as a national body (in the sense in which the word "denomination" is sometimes used).

Confine each letter to only one subject. Write on all three if you wish, in three separate letters. Do not exceed 500 words per letter.

Prizes

(For the best letters on each subject)

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Third Prize: One year's subscription to "The *Presbyterian Guardian*."

Send all letters to Contest Editor, "The *Presbyterian Guardian*," 1209 Commonwealth Building, Philadelphia.

LETTERS MUST BE RECEIVED BY OCTOBER 31.

Dr. Roy T. Brumbaugh Leads Most of Congregation Out of Church

MOST of the congregation of the First Presbyterian Church of Tacoma, Washington, led by the Pastor, Dr. Roy T. Brumbaugh, on August 20th to 22nd, for conscience' sake left the large and modern church plant and formed a new congregation called "The First Independent Church of Tacoma." The congregation retains its Presbyterian polity and doctrine, aiming to continue the spiritual succession of true Presbyterianism in Tacoma.

In July the Synod of Washington had elected a Judicial Commission to try Dr. Brumbaugh on charges growing out of his Independent Board membership. At the same time the Presbytery of Olympia, carrying out another element of machine strategy, elected a commission to "investigate" the First Church of Tacoma. It was the pressure put upon the congregation by this commission that finally drove the working members of the congregation to decide that they could not carry on the true work of the church while being hampered by continual illegal intrusions. At a meeting of Session called by the Commission it is declared that in a spirit of arrogance and intimidation the session were plainly told what could be done to them if they resisted. The Commission demanded the congregational and sessional records.

On Tuesday evening, August 20th, when the situation, because of the entry of the Commission into the congregation, had become tense, an unofficial meeting of elders and deacons was held. There, until late at night, the momentous decision was debated. Finally after thirty or forty men had spoken, it was decided to act. That very afternoon the Scottish Rite Cathedral, across a narrow alley from the church, had been made available. It was an ideal place for a congregation to work, and its availability seemed providential. More than fifty of the elders and deacons decided to withdraw at once, together with their pastor.

Next day those withdrawing began to make the fact known. A call was sent out for a meeting at the Scottish Rite Cathedral on Thursday night,

August 22nd. At that meeting 550 persons were present, most of whom signed cards affiliating with the new organization. The Judicial Commission at once took over the old plant. It is reported that the opposition was amazed at the numbers and standing of those withdrawing. "It was not a church split, it was an *exodus*," said one observer, "the worshippers and givers went out almost 100%." Those remaining with the Commission made frantic appeals to other churches to help them out by being present at their services.

The following withdrew: 14 out of 24 active elders, 49 out of 56 active deacons, 23 out of 25 women's society leaders, 11 out of 13 Sunday school superintendents, every "Systematic Bible Study" teacher but one; the young peoples' leader and most of the young people; nine young people preparing for full-time Christian work; most of the choir. Five of the seven branch Sunday schools voted unanimously to withdraw and are now under the supervision of the new congregation. Most of the Tithers and other "Scriptural Givers" also with-

drew. More than \$1000 *in cash* was given in the first few days.

That the action of the congregation and its Pastor was in no way an admission that their position had been illegal in the Church and proof that their immediate withdrawal was due to special local conditions was made abundantly clear by a statement of Dr. Brumbaugh's. He said:

"We regarded and still regard the commission erected by Presbytery and also the one erected by the Synod as being unconstitutional. Therefore to us *they* are rebels and outlaws. They said to us 'If you do not like what we do you can appeal to the next highest court.' Which, of course, meant they would do what they pleased whether it was Scriptural or Constitutional, knowing that by the time the appeal reached the next highest court the Church would be entirely in the hands of the Presbytery. We believe that the General Assembly, the Synod and the Presbytery are law-breakers. We expected and received no justice. Our leaders and people are free men, not slaves. Therefore we refused to submit to the bondage of a corrupt ecclesiasticism."

Carl McIntire Convicted, Appeal Notice Given

AS HAD been expected by practically everyone following the case, the Special Judicial Commission of the Presbytery of West Jersey on September 10th announced its conviction of the Rev. Carl McIntire, pastor of the Collingswood (N. J.) Presbyterian Church, on charges rising from his membership in The Independent Board for Presbyterian Foreign Missions. In its judgment the Commission acquitted Mr. McIntire of three charges, but found him guilty on three other charges, mainly supported by the same specifications that supported the charges on which he was found "not guilty."

Dissenting Opinion Filed

The Hon. Samuel Iredell, Ruling Elder, and noted lawyer, dissented from the judgment of the Commission and filed a dissenting opinion, couched in vigorous and trenchant language.

General Assembly Cited as "Lord"

Surprise was occasioned by a portion of the judgment which quoted Luke 12:47-48 as proving that Mr. McIntire should have obeyed the order of the Assembly concerning the Independent Board. The passage in question says: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. . . ."

The Commission in its judgment, said: "Having been elected to the directorate of the Independent Board for Presbyterian Foreign Missions prior to May, 1934, the defendant had every opportunity to know the will and purpose of the General Assembly. Familiar though he was with its deliverance concerning membership in the Independent Board for Presby-

terian Foreign Missions, yet he did deliberately, within a few days after this deliverance, allow himself to be inducted into the office to which he had been elected a few weeks previous. (See Luke 12:47-48.)"

Commenting upon this statement, James E. Bennet, Esq., and the Rev. H. McAllister Griffiths, of Mr. McIntire's counsel, said: "The Commission quoted from Luke 12:47-48, which refers to servants of the Lord Jesus Christ doing *His* will. But the Commission in effect erased the name of the Lord Christ and substituted the 'General Assembly' as Lord. To us this is plain blasphemy. . . ."

Penalty

"This Commission does hereby decree (1) That the defendant, the Rev. Carl McIntire, shall be suspended from the communion of the Church and from his office as a minister of the Gospel until such a time as he shall resign from the Independent Board for Presbyterian Foreign Missions and shall give such further evidence of repentance as the Presbytery of West Jersey may deem adequate; (2) That this Commission recommends to the Presbytery of West Jersey that, if notice of appeal is given within ten days from this announcement of censure, the execution of judgment shall be suspended until the appeal is finally decided, 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." (Notice of appeal was filed on September 19th.)

Summary of Findings

Mr. McIntire was found "not guilty" of three charges: Rebellion against his brethren in the Church in their lawful counsels, commands and corrections; conduct unbecoming a minister; and advocating rebellion against the constituted authorities in the Church. He was found "guilty" of three charges: Disapproval, defiance and acts in contravention of the government and discipline of the Church; not being zealous and faithful in maintaining the peace of the Church; viola-

tion of his ordination vows. Words used concerning the defendant even in the parts of the judgment in which he was cleared of certain charges were so intemperate that lawyers did not hesitate to call them "libelous."

The Commission studiously ignored any discussion whatever of the main point upon which the whole case turned: Namely the contention of the defense that the action of the 146th General Assembly was contrary to the Constitution in that it attempted to bind the conscience by its own authority, making refusal to obey its decrees an "offense." Its only reference to the loyalty of the so-called mandate was "conscious that a lower judicatory cannot sit in judgment on the acts of a higher, but believing the acts of the higher judicatory to be constitutional. . . ." Since disobedience to an order of a judicatory is no offense under the Constitution of the Church, unless the order is proved to be lawful, it has been hard for many to understand how men can be found "guilty" while the court refuses to pass upon the validity of the law they are accused of breaking.

The Dissenting Opinion

Following is the opinion delivered by the Hon. Samuel Iredell:

"Pursuant to Section 6 of Chapter XI of the Book of Discipline, as a member of the Special Judicial Commission of the Presbytery of West Jersey in the matter of the Presbyterian Church in the United States of America, Complainant, vs. Carl McIntire, Defendant, I am filing my dissent against the judgment of said Judicial Commission for the reasons following:

1. In my opinion the case against the defendant was a matter of administrative discipline on the fifth day of February, 1935, when the defendant filed with the Clerk of the Synod a complaint against the action of the presbytery and that the complaint was the proper legal process and acted as a stay of the execution of the decision of the Presbytery, and that all subsequent proceedings of the Commission were illegal, null, and void;

2. That the declaration or mandate of the General Assembly of 1934, in

reference to membership in the Independent Board for Presbyterian Foreign Missions, was unconstitutional because "no Church Judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority";

3. That the declaration or mandate of the General Assembly of 1934, in reference to membership in the Independent Board for Presbyterian Foreign Missions, was unconstitutional because it usurped the claim of making a law without the concurrence of the Presbyteries;

4. That the declaration or mandate of the General Assembly of 1934, in reference to membership in the Independent Board for Presbyterian Foreign Missions was unconstitutional for the reason that the said mandate embodied a penalty for failure to sever connections with the said Independent Board without the concurrence of the Presbyteries of the Presbyterian Church in the United States of America.

"Inasmuch as I voted in the affirmative for the dismissal of the Charges No. III, IV, and V, in the above-stated case, and the specifications thereunder; and, inasmuch as I voted in the negative on Charges No. I, II, and VI, and the specifications thereunder, I feel it incumbent upon me to give the following reasons for my action in reference to Charges I, II, and VI, in addition to the Constitutional reasons above-stated:

1. The burden of proof in the above-stated case was upon the prosecution, and in my humble opinion, the prosecution has failed to produce sufficient direct evidence to warrant the finding of a verdict against the defendant; that the evidence produced was only circumstantial and was uncorroborated; and that personal opinions and personal conclusions do not constitute evidence;

2. That the General Assembly of 1934 by its mandate, defined the refusal or failure to sever connection with the Independent Board, aforesaid, as "a disorderly and disloyal act," and in my opinion it was incumbent upon the prosecution to specifically charge the defendant with "a disorderly and disloyal act" for failure to sever connections with the said Independent Board;

3. That no evidence was produced to show that any platform utterances or interviews published in the public press or any letters published over the signature of the defendant, had in any way disturbed the peace of any church in the Presbytery of West Jersey;

4. That no evidence was produced showing any reaction whatever in any church whatever to the platform utterances, public interviews, or letters, in any way affecting the peace and unity of any church in the Presbytery of West Jersey;

5. That no evidence was produced showing the violation of any of the ordination vows by the defendant. Again, I repeat that personal opinions and conclusions, or deductions made therefrom, do not constitute evidence.

"On the other hand, in my opinion, the weight of the evidence was with the defendant and against the findings of the Commission. The defendant, a regularly ordained minister of the Gospel of Jesus Christ, having taken the solemn oath prescribed by the Book of Discipline, categorically denied every charge and every specification under every charge. If "God alone is Lord of the conscience," and a minister of the Gospel of Jesus Christ, regularly ordained, takes the sacred oath prescribed by the Book of Discipline, with such a record as a minister as the defendant enjoys according to the testimony of the witnesses for the defense, especially such testimony as that given by the Superintendent of the Sunday School of the Church of the defendant, Mr. A. F. Miller, and the Clerk of the Session of the Church of the defendant, Mr. Wesley Johnson, and the testimony of the Chairman of the Finance Committee of the Church of the defendant, Dr. Chamberlain, and if we can conclude from such corroborative testimony that the ministry at the Church of the defendant is a fruit-bearing ministry blessed of God, I can but conclude that the weight of evidence, as to the charges preferred, is with the defendant.

Signed, SAMUEL IREDELL."

San Francisco Presbytery Ordains Mr. Joseph Young

ON SEPTEMBER 3rd, the Presbytery of San Francisco, after long and serious debate, voted more than three to one to license, and 21 to 16 to ordain Mr. Joseph Young, brilliant young graduate of Westminster Seminary, Philadelphia, who refused to pledge blind "loyalty" to the Boards of the Church.

The fight upon Mr. Young was led by the Rev. Jesse H. Baird, D.D., Auburn Affirmationist Pastor of Oakland's First Presbyterian Church. Said an observer: "It was the most thrilling thing I have ever seen in our Church. I say with utter solemnity that the young man reminded me of our Lord Jesus. His perfect poise, quietness, gentleness, and readiness of answer under circumstances which were most trying caused a fear and hush to descend upon the Presbytery. The Modernists were out to crush him, and it looked for a time that he was going to be crushed. But let it be said to the credit of the Presbytery of San Francisco that common sense and honesty prevailed. The fact that the vote stood three to one shows that we need not give up all hope for our beloved Presbyterian Church. Dr. Baird was visibly affected by the young man's readiness of answer and his loveable nature and Christ-like spirit made him more than a match for Dr. Baird."

Samples of questions and answers given (not all questions were asked by Dr. Baird):

Q.—"Do you promise to study the unity and peace of the Church?"

A.—"I will study the peace, unity and *purity* of the Church."

Q.—"Will you promise to be subject to your brethren?"

A.—"I will be subject to my brethren *'in the Lord.'*"

Q.—"If you become a minister and have charge of a Church will you inform the people that you think the Church is disloyal?"

A.—"We are not Romanists, we do not keep the people in ignorance."

Q.—"Do you think the Professors of the Seminary [San Anselmo] are not sincere and honest men?"

A.—"I think they are sincere, but I think some of them are sincerely wrong."

Q.—"Here is an excerpt from the

1758 Basis of Union in which it says that any who find themselves in disagreement shall quietly resign from the Church. Are you willing to do that if you find yourself at odds with your brethren?"

A.—"That contradicts the Constitution of the Presbyterian Church and I do not agree with it." [The resolution of 1758 was adopted prior to the adoption of the Constitution (1788) and the formation of the General Assembly. It has not been the "law" of the church since 1788.]

An Elder—"Mr. Moderator, we are not trying Dr. Machen or Westminster Seminary. Why does Dr. Baird try to inject Machen into this? Let us be fair and examine the young man."

Another Elder—"Let us not shoot Dr. Machen through this young man. Let us not take our spite out on Westminster Seminary by shooting the recruits."

Finally asked to make any statement he desired, Mr. Young said, in substance: "I must say there are serious doubts in my mind [About the Board of Foreign Missions]; Dr. Machen's Pamphlet and the Rev. Carl McIntire's Pamphlet have never been answered. We should answer by fair investigation. I have listened today to the abuse of Dr. Machen. I sat under Dr. Machen for three years and never saw any of the bitterness you accuse him of. I found him to be a courteous, Christian gentleman, without bitterness but with a sincere desire to be right with God."

The vote to license was approximately three to one. Then some of those opposing seemed to change their attack and pled that they should "lay hands hastily on no man." The plea was not considered appropriate, however, and the vote to ordain was then carried 21 to 16.

Said an observer: "Perhaps the most hopeful thing about the examination of Mr. Joseph Young is that San Francisco Presbytery, in the face of all the evil reports which had reached them concerning Dr. Machen, Westminster Seminary and her student body, were open minded, and after a most searching examination as to the doctrinal, mental and character qualifications of the young man, were absolutely convinced that a great injustice would have been done had they refused to ordain him."

One of those who opposed Mr. Young then requested that the brethren

would see that no news of the examination should be allowed to reach the Press.

Assembly Commission Visits Chester and Philadelphia

ON OCTOBER 1st, 2nd and 3rd, the Commission appointed by the 147th General Assembly of the Presbyterian Church in the U.S.A. to deal with the Presbyteries of Chester and Philadelphia, held session in Philadelphia's palatial Benjamin Franklin Hotel. Notices were sent to the Presbyteries concerned late in September. The Presbytery of Chester met in scheduled session on September 24th, and thus had an opportunity to consider the forthcoming event. The Presbytery of Philadelphia, however, was not to meet until October 7th. It had previously appointed a committee to defend it, but there had been no opportunity for the Committee to present even the bare outlines of its defense to the Presbytery.

Commission Partisan

So far as the record was concerned the Commission was to attempt to be a "big brother" to the Presbyteries and to compose the deep-seated doctrinal differences which divide both of them. Those who were at all familiar with the ecclesiastical situation, however, knew that the presence of the commission was one step in the campaign to obliterate the two Presbyteries whose usually consistent conservatism had irked the church "machine." Humorously, the group in Philadelphia Presbytery which had asked for the sending of a Commission (a group composed of the Auburn Affirmationists and their allies), described itself as the "Constitutional Party" in the Presbytery.

That the Commission was overwhelmingly partisan, no one could doubt. It was composed of men, a majority of whom are known to be "machine men." No one out of his ecclesiastical swaddling clothes imagined that the Moderator of the 147th Assembly would appoint anybody to the Commission who was not "safe."

The Commission is composed as follows: Dr. Henry Seymour Brown, Executive Secretary of the Extension Board of the Presbytery of Chicago, Chairman; Dr. Leonard V. Buschman, Pastor of Central Church,

The Presbyterian Guardian

Editor
H. McALLISTER GRIFFITHS

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Buffalo, N. Y.; Dr. Geo. A. Franz, Auburn Affirmationist Pastor of Indianapolis Ohio's First Church, and member of the Official Board of Christian Education; Dr. Jesse Herrman, Pastor of Lexington, Kentucky's Second Church; the Rev. Arthur Lee Odell, Auburn Affirmationist, Pastor of the House of Hope Church, St. Paul, Minnesota; Dr. Roy Ewing Vale, of Detroit's Woodward Avenue Church; Elder Arthur L. Jackson, of Baltimore; Elder Ferris D. Stone, of Detroit; Elder Dr. Andrew Timberman, Columbus, Ohio.

Dr. Brown was the nominator of Dr. W. C. Covert at the Cleveland Assembly. Dr. Herrman nominated Dr. C. W. Welch, of Louisville, for Moderator at the last Assembly. (Dr. Welch, defeated, was the candidate of the General Council Machine.) Dr. Vale was a member of the Standing Committee on Foreign Missions at the 145th General Assembly, where he acted as main whitewasher for the Official Board, in conjunction with Dr. Herbert Booth Smith, of Los Angeles. Dr. Vale's eloquence was largely responsible for the decision of the 145th Assembly to take no steps to purify the Official Board of Foreign Missions, which, in turn was the decision that resulted in the establishment of the Independent Board.

Dr. Timberman is an elder in the Broad Street Church of Columbus, the Pastor of which is Dr. J. Harry Cotton, generally regarded as one of the most brilliant of the church's younger generation of Modernists. A few years ago Dr. Cotton delivered the Cook Lectures in the Orient, under the auspices of the official Board of Foreign Missions.

Buswell Case Again Ordered to Trial

AT THE meeting of the Presbytery of Chicago, held on September 9th, charges against the Rev. J. Oliver Buswell, Jr., D.D., were adopted and his trial ordered. In July the Special Commission elected to try the case acquiesced in a defense contention that the charges had never been adopted by the Presbytery, which rendered subsequent proceedings null and void. The charges were referred to the former commission in spite of the fact that having reported all acts null and void it had automatically gone out of existence. The first trial session was ordered for October 7th.

Who's Who in This Issue

THE Rev. L. Craig Long, is Pastor of the Calvin Presbyterian Church, (Independent), of New Haven, Conn. The Rev. J. Gresham Machen, D.D., Litt.D., is Professor of New Testament in Westminster Theological Seminary, Philadelphia; President of the Independent Board for Presbyterian Foreign Missions; author of notable books, acknowledged by friend and foe alike to be without a peer as a New Testament scholar. The Rev. Geo. W. Rhoad, D.D., is a veteran missionary, Director of "The Gospel Furthering Fellowship" for Ethiopia. His knowledge of Ethiopia is direct and vivid. The Rev. Edwin H. Rian is Field Secretary for Westminster Seminary. Mr. D. T. Richman is one of the best known Ruling Elders of Philadelphia. Mr. Phil Saint is a talented young artist who has dedicated his life to the work of presenting the Gospel through the medium of cartoons and drawings. The Rev. Charles J. Woodbridge is General Secretary of the Independent Board for Presbyterian Foreign Missions. The Rev. David Freeman is Pastor of Grace Presbyterian Church, Philadelphia. The Rev. Gerard H. Snell is now assistant in the Church of the Covenant, Cincinnati.

Westminster Seminary Opening

THE opening exercises for the seventh year of Westminster Seminary were held on October 2, 1935, at 3 P. M. in Witherspoon Auditorium,

Philadelphia. Speaker: the Rev. John Hess McComb, Pastor of New York's Broadway Church. Topic: "Contending for the Faith Once for All Delivered Unto the Saints." Hymns sung: Come Thou Almighty King, The Lord's My Shepherd, Fight the Good Fight. Scripture was read by the Rev. Henry Cunningham, of Langhorne, Pa., and prayers were offered by the Rev. E. J. Russell, of Oxford, Pa., and the Rev. W. T. Riemann, of Evangel Church, Philadelphia. The address to the incoming students was delivered, as is customary, by the Rev. Prof. J. Gresham Machen, D.D., Litt.D.

New Castle Laymen's Association Hears the Rev. Carl McIntire

ON SEPTEMBER 17th, the "Laymen's Fundamentalist Association of New Castle Presbytery" held a public meeting in the Eastlake Presbyterian Church of Wilmington, of which the Rev. John Clelland is Pastor. The speaker was the Rev. Carl McIntire, and the Church was packed to the doors.

Mr. McIntire reviewed the history of the cleavage between the modernists and Bible-believers in the Church, which he declared began its modern phase with the Briggs Case in 1892. Dr. Briggs, a modernist, had been suspended from the ministry for denying the inerrancy of Scripture. However, modernism had made steady progress in the Church since that time. The Independent Board was a protest against the growing power of modernism and was only one step in a battle which had begun long before. He dealt with various events in that battle. The action against the Independent Board had violated the Constitution of the Church. It assumed to exercise power that Church courts did not possess. Never since the days of the Reformation had there been such a plain attempt in a Protestant Church to exalt the ecclesiastical organization above the Word of God.

After the formal speeches were over, Mr. McIntire answered questions for forty minutes. The enthusiastic meeting then adjourned until October 1st, when it was to hear an address by Dr. Gordon H. Clark, of Philadelphia. President of the Association: Mr. E. R. Robinson; Secretary: Roger Cann, both of Wilmington.

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you prefer to drug your soul into insensibility with the sweet but poisoning dream that "all is well within the Church," and that peace is more important than Gospel Truth;

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