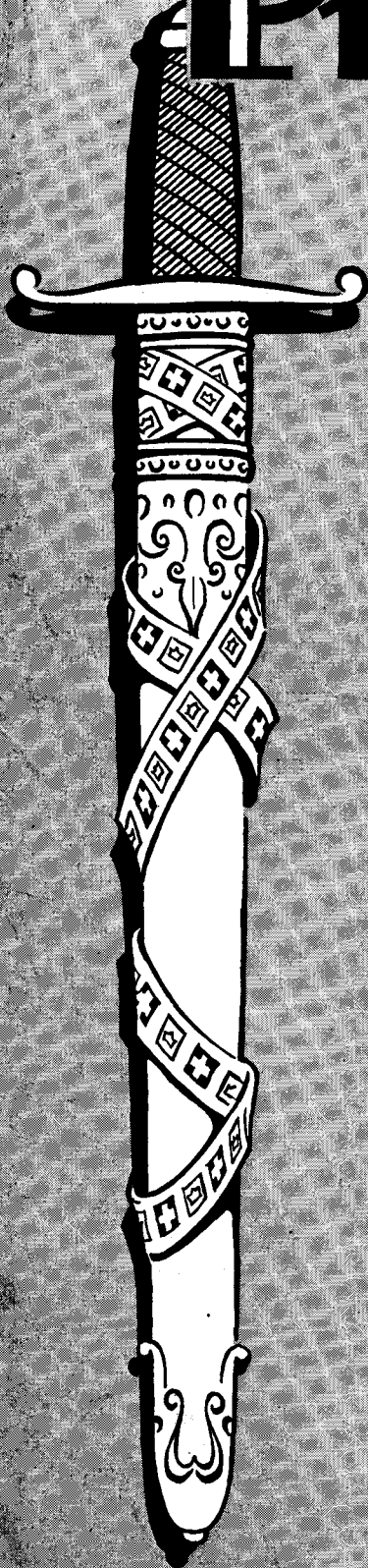


October 21, 1935

# The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

## From the "Admonitio Morienti"

"While there is life in thee, in this death alone place thy trust, confide in nothing else besides; to this death commit thyself altogether; with this shelter thy whole self; with this death array thyself from head to foot. And if the Lord Thy God will judge thee, say, Lord, between thy judgment and me I cast the death of our Lord Jesus Christ; no otherwise can I contend with Thee. And if He say to thee, Thou art a sinner, say Lord, I stretch forth the death of our Lord Jesus Christ between my sins and Thee. If He say, Thou art worthy of condemnation, say, Lord, I set the death of our Lord Jesus Christ between my evil deserts and Thee, and His merits I offer for those merits which I ought to have, but have not of my own. If He say that He is wroth with thee, say, Lord, I lift up the death of our Lord Jesus Christ between Thy wrath and me."

—(St. Anselm)

THE PRESBYTERIAN  
CONSTITUTIONAL  
COVENANT UNION

# The Changing Scene and the Unchanging Word

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

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

## What Should Be Done by Christian People Who Are in a Modernist Church?



Dr. Machen

**W**HAT is the duty of Christian congregations or Christian individuals who find themselves in a church that is dominated by unbelief? Shall they remain in such a church, or shall they withdraw from it and become members of a consistently Christian Church?

That is certainly the question of the hour for the orthodox part of the Presbyterian Church in the U.S.A.

Various attempts are being made to answer the question. Various considerations are being urged on one side or the other.

If we separate from the existing church organization, it is being said, shall we be able to retain any of our congregational property, or will that all have to be abandoned to the uses of the existing organization?

On the other hand, if we remain in a church that is dominated by unbelief, does that not mean that we are simply heaping up greater resources for the Modernists in future years to use? Will not every gift that we make, every church building that we put up, be turned over ultimately to the uses of unbelief?

No doubt such considerations on one side or the other of this question are very interesting. I am bound to say in passing that the considerations in favor of separation seem to me to be much stronger than the considerations on the other side.

But I propose to the readers of this page that we should now approach the

question in an entirely different way. I propose that we should see what the Bible has to say about the matter.

Does the Bible permit Christian people to live year after year, decade after decade, in a church that is so largely dominated by unbelief as is the Presbyterian Church in the U.S.A.?

The answer to that question is surely not difficult. I am not thinking just now so much of individual texts directly bearing on the question, though those texts are not difficult to find and though they are not really balanced by any texts on the other side; but I am thinking of the Bible's whole teaching about the Church and what the Church ought to mean in the individual's Christian life. If we read what the Bible says about the Church and then examine the Presbyterian Church in the U.S.A., can we really put our hands upon our hearts and say in the presence of God that the Presbyterian Church in the U.S.A. even approximates being what the Bible says a church of Jesus Christ must be or provides that nurture which the Bible says every Christian ought to have?

Now I know very well that we ought to be careful when interrogating the Bible on this point. Sometimes, when the Bible speaks about the Church, it is speaking about the Church as it will finally be when it appears without blemish before Christ. We have no right to demand of the Church militant a perfection that will belong only to the Church triumphant—to the Church in its final, glorious state. When the Bible speaks of the Church militant, the Church as it actually appears upon this earth, it detects always the presence of error and sin in that Church, and it does not permit a Christian to withdraw from that Church or any branch of

that Church just because that Church or that branch of it is not perfect.

All this is true. But it really does not apply to the situation in the Presbyterian Church in the U.S.A. The point is that that Church is very largely *dominated* by unbelief. It does not merely harbor unbelief here and there. No, it has made unbelief, in the form of a deadly Modernist vagueness, the determinative force in its central official life.

Such a body is hardly what the Bible means by a church at all. The Bible commands Christian people to be members of a true church, even though it be an imperfect one. It represents the nurture provided by such a true church as a necessity, not a luxury, in the Christian life.

There must therefore be a separation between the Christian and the Modernist elements in the Presbyterian Church in the U.S.A. That is perfectly clear. The only question is how the separation shall be effected.

Unquestionably the best way would be the way of reform. If Modernism should be removed from the Presbyterian Church in the U. S. A., and that church should be brought back to conformity with its constitution and with the Word of God, all would be well.

The other way is the way of separation from the existing organization on the part of the loyal part of the church. Only, if the separation comes, it ought to come in such fashion as to make perfectly clear the fact that those who are separating from the present Modernist organization are not founding a "new church," but are carrying on the true, spiritual succession of the Presbyterian Church in the U. S. A.

Something will no doubt be said regarding both of these possibilities on this page in future issues of THE PRESBYTERIAN GUARDIAN.

# EDITORIAL

## AN OPEN LETTER TO PRESIDENT ROOSEVELT

DEAR MR. PRESIDENT:

Thank you for your letter of September 24th, addressed to me and, I understand, to many other clergymen of this country. No one could help feeling both greatly honored and a little flattered that such a request for counsel should come from the President of the United States.

It is true that some have said that your motive in writing such a letter was strictly political. I prefer not to believe this. It would be humiliating to me as an American to think that our President would or could traffic with the sanctions of religion or the needs of humanity for any selfish political advantage. I am therefore assuming your sincerity and shall try to make a sincere reply. If my advice is not pleasing, please remember that you asked for it, though no doubt you never have heard of me in your life. My belief that this is so is confirmed by the fact that your typist did a rather bad job of spelling my name.

Concerning politics or the practical political implementation of your social security program, I am sorry that I cannot advise you. Certainly the human objectives of that program, the relief of distress and the care of age, are shared with you by all right-thinking men. But concerning the particular methods by which you are attempting to attain these objectives, my best friends and acquaintances are hopelessly divided. Nor am I quite so naive as to think that you have asked the advice of clergymen as touching political considerations.

You have, however, asked for my counsel. It is this:

I believe that, at the foundation, the chief dangers of our national life are moral dangers. We are in far more peril as a nation from the decay of the national character than from the decay either of potatoes, corn, cotton or slaughtered pigs. If we can come through these troubled times having retained or recovered that core of integrity in individual lives that has hitherto constituted the collective soul of America, we shall live under institutions perhaps flexible but always existing by, and deriving their force from, the consent of free men. A nation of such free, and, in the true sense, good men will shape institutions to fit its own character. But no institutions or form of society, no matter how excellently devised, can or will preserve a nation if its moral character decays.

I would be less than honest if I did not say that I and many others believe that America stands morally

upon the brink of an abyss, if we have not indeed already begun to slide into it. When I say "moral" I refer not merely to relationships between the sexes, I mean the whole life of man in its relation to right and wrong. I and many others also believe profoundly that there is only one salvation for our country, or for any of us. We believe that apart from God and His Life in the life of men there is no such thing as living morality, integrity, goodness or truth. Further, we know of no other way to God and His life than through Jesus Christ His Son, our Redeemer, who shed His blood and poured out His soul to save us from the very thing that now spreads ruin about us: the consequences and the pollution of moral evil, or more shortly, simply *sin*.

Earnestly I ask you not to despise this counsel as that of enthusiasts or cranks. It would be the counsel, I truly believe, of those men and women of the past whose character has until now stamped its impress upon our national life and history. We believe that for sin there ought to be repentance, true and deep. We know that for repentance there is abundant forgiveness. And after forgiveness comes strength and grace for the good life.

Lead our people, Mr. President, in a great act of unfeigned national repentance and humiliation before God. In our collective national life God is even more forgotten than your "forgotten man." Call upon our nation, yes, in spite of its diverse inheritance of races and creeds, to join you in a return to God through the shed blood of the Cross. Lead our nation back to God, so that we shall again be a truly Christian nation!

No doubt this would be very bad politics, Mr. President. That is fully understood. But by such an act you would assume forever in American life and history a place that politics or even the summit of secular statesmanship could never gain you. Your voice could call us as that of no other living man. You would tower down centuries as the greatest leader the American people ever had—the one man who had the insight to see that salvation comes, not to eyes that look down, but to eyes that look up; the one man who had the courage and humility to lead a people back to God where alone the national soul might be reborn, and the national life find abundant and free expression.

To lead us thus in national repentance would be a glorious act. But, better still, it would be *right*. Will you do it, Mr. President?

Sincerely yours,

The Editor of THE PRESBYTERIAN GUARDIAN.

# "Contending Earnestly for the Faith Once for All Delivered Unto the Saints"

An address delivered at the opening exercises of Westminster Seminary on October 2, 1935

By the REV. JOHN H. McCOMB

"Contending earnestly for the faith once for all delivered unto the saints." (Jude 1-4.)



Mr. McComb

ONE is almost tempted to believe that Jude had present day conditions exclusively in his mind when he wrote his brief letter, so applicable are his words to the modern world. Of course there

have been other spiritual declensions in the history of the Church, but it is difficult to imagine a time which fits Jude's description as well as the present. Many years ago Cowper wrote of the attitude of men toward Christ in His day, saying:

They now are deemed the faithful and are praised,

Who, constant only in rejecting Thee, Deny Thy Godhead with a martyr's zeal.

But Cowper's words are far more applicable to our day than to his.

Jude by no means speaks of the situation as hopeless. He knew, as all those who trust God know, that God will by no means permit His Church to be destroyed, and that He has at all times those who have not bowed the knee to Baal. Instead of evidencing pessimism, Jude's words are a trumpet call, urging true believers to "Contend earnestly for the faith which was once for all delivered unto the saints." The present day is not a time for pessimism and defeatism in the service of God, but rather a time for strenuous and effective activity on the part of the people of God.

1. *Jude makes perfectly clear those whom he urges to do the "earnest contending for the faith."*

He addresses his letter "To them that are called, beloved in God the Father and kept for Jesus Christ." The people whose duty it is to contend for the faith once for all delivered unto the saints are all who have been called by God into His Church, who are beloved by God because of His marvelous grace, and who are kept by

God for Jesus Christ through His marvelous power.

Jude does not merely address the elders of the Church and the other leaders therein; he addresses every member of the body of Christ in this sweeping introduction and urges them "To contend earnestly for the faith that was once for all delivered unto the saints." In short, each one of us, be we inconspicuous or prominent, be we preachers or occupants of the pew, has a work to do and a part to play in the defense of the Gospel we love. The work simply cannot be carried on effectively by a few leaders unless there is wholehearted support from all true believers. John Calvin would never have accomplished his mighty work in Geneva unless the people in Geneva who are described by Jude's introduction had joined with him in opposition to everything that claimed to be religious and yet was contrary to the Word of God and in the support of the great teachings of Scripture; nor would Knox have revolutionized Scotland unless the people of Scotland who were called, beloved by God the Father and preserved for Christ Jesus, had joined with him to "Contend earnestly for the faith once for all delivered to the saints." Mighty work was done in obscure places by earnest men who combated Popery and proclaimed the truth fearlessly.

2. *Nor does Jude call upon believers to contend for the faith in their own strength.*

He knew, as every mature believer knows, that results come not by "might nor by power," but by the Spirit of the Lord. Therefore Jude wishes that mercy and peace and love might be multiplied or richly allotted to each one of us. There is of course a relationship between these words. Mercy is God's favor. Believers have already experienced it in their salvation, but Jude, thinking of the work which lies before us, prays that God's favor may be so abundant toward us as to fit us for the task of contending for the Faith. *Blessed, with God's favor we shall have peace.* Jude wants us to enjoy to an even greater degree the

glorious peace of God that passes understanding and steadies us amid opposition. He also wants us to enjoy the love of God—God's love to us—to an even greater degree than we have ever known. The more conscious we are of God's love the more that consciousness will nerve us to contend earnestly for the Gospel regardless of the cost of such heroism. Men dare much for human love, but the love of God has inspired the greatest heroisms in history.

3. *Jude is equally definite in indicating the faith for which he desires believers to contend.*

He urges them to "Contend earnestly for the faith which was once for all delivered to the saints." He is not asking them to contend for religion, or for a few isolated tenets, but as the Revised Version indicates, Jude means that the faith was once for all delivered unto the saints in its complete form. There is no need that anything be added to the faith; it is expressly forbidden that anything should be added or taken away from it. The faith is perfect as it stands in the Bible. There is no need that God should say more than He has said for He has told us all that we need to know for our salvation.

Jude means therefore that we should contend for the great body of doctrine contained in the Word of God. This body of doctrine constitutes "The faith once for all delivered unto the Saints." We are to contend for: the literal truth and infallibility of the Bible itself; for the belief in a God who is infinite, eternal and unchangeable in all His attributes as He has revealed Himself in the Bible; for the fact that man is a sinful fallen creature who has forfeited every claim upon God's mercy; for the fact that God, out of the mass of sinful humanity has chosen or elected a multitude greater than any man can number to be recipients of His salvation; for the fact that He gave these elect ones to His Son, the Lord Jesus Christ; for the fact that the Lord Jesus Christ, the Second Person of the

Trinity, equal with God the Father in power and glory, took upon Himself a human body and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross, dying there as the substitute for us; wherefore God also hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in Heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father; for the fact that the Holy Spirit, the Third Person of the Trinity, applies to believers the blessings which Christ purchased for us on the cross; for the fact that some day the Lord Jesus will return in visible form to receive the Church unto Himself, to raise the dead, to judge His enemies and establish His kingdom; for the fact that those who believe these things should be careful to maintain good works. This is a bare outline of the faith once for all delivered unto the saints—the faith for which we should contend earnestly.

It is important to note again that this faith was "Delivered once and for all unto the saints." It was not delivered to the theologians alone, nor to Church Councils alone, nor to Church Commissions, *but unto the saints*, and their duty it is to defend it.

4. *Jude also states why it is so urgent that we contend earnestly for the faith.*

"There are certain men crept in privily [unnoticed] even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying our only Master and Lord Jesus Christ."

There could be no more accurate description of what has taken place in the Church than this. While God's people slept, certain men have crept into the pulpits of our Churches, into the secretaryships of our boards, into the directorates of our colleges and theological seminaries, into the professorships of the same, into our various missionary enterprises at home and abroad, *until the whole professing Church of Christ is honeycombed with unbelief and scorn* for "the faith which was once for all delivered unto the saints."

Jude describes the characteristics of these men for us: they are "ungodly

## 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)

**First Prize:** Two years' subscription to "The Presbyterian Guardian" and two Books by Dr. J. Gresham Machen: "The Virgin Birth of Christ" and "What is Faith?"

**Second Prize:** One year's subscription to "The Presbyterian Guardian" and "Christianity and Liberalism" by Dr. J. Gresham Machen.

**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.**

men"; they do not, in other words, worship the God of the Bible. They do not recognize a God who is infinitely holy and infinitely powerful and infinitely just. Their God is like themselves—fallible, able to overlook sin, unjust. The sooner we come to recognize the truth of what the *Christian Century* once said, that the Fundamentalists and Modernists worship different Gods, the better off we will be, and the closer to an understanding of what Jude means, and of the urgency of his appeal.

These men are not only "ungodly"; they "also turn the grace of God into lasciviousness." If they themselves are not actually immoral, they encourage immorality in others by denying the great doctrinal truths that alone can form a basis for morality. We cannot have Christian morality without Christian doctrine, for "Truth is in order to Holiness." These men, by destroying Christian doctrine or modifying it to suit themselves are *actually perverting God's grace into sin and encouraging sin*. That they themselves are given to evil ways is sometimes painfully evident. I met not long ago a prominent critic of the New Testament, noted for his opposition to orthodoxy. He had recently divorced his wife and married another woman almost immediately. He gave a lecture in which he described his visits to many European monasteries in search of manuscripts, and in which he actually boasted of his carousals with the monks! Even if these unbelievers happen to be respectable, they by no means refute God's Word. A personally respectable saloon keeper who runs a house that corrupts men is an encourager of sin. Just so, a respectable Modernist who preaches unbelief is a minister of Satan. These men are also characterized by *denial of the only Master and Lord Jesus Christ. They are agreed on their opposition to His claims. They refuse to believe in His deity or in His saving work on the cross, or in His bodily resurrection*, though they profess to cling lovingly to His moral teachings in many instances. They are one in contradicting all His claims about Himself.

This is Jude's description of them, and their existence and activity are the reasons for his plea to us that we should earnestly contend for the faith once for all delivered unto the saints.

(To be continued in the next issue)

## Books

**R**ECENTLY two books, both of great interest to Christians who think, have been published. Neither is a "religious book" as such, but both are replete with religious implications. Both are "best sellers."

Tremendous popularity has come to "Paths of Glory" by Humphrey Cobb. (The Viking Press, New York City. \$2.50.) It is a book about war, human stupidity, human frustration, and a fate that seems inevitable. A General of the French army orders a division to take an impregnable German position. The brave attempt fails. In his disappointed anger, and in his desire to save his own reputation, the General orders examples made of "cowards." Three men of diverse background and character, selected at random, are accorded the travesty of a "trial" and then sentenced to be shot. With an inexorable progress that makes the descent of the knife in Poe's "The Pit and the Pendulum" seem light-hearted by comparison, the victims are brought from the first incident of the book to the place where at last they stand before a firing squad, chained to three posts. The letter of the prisoner Langlois to his wife is one of the most pitiful and moving pieces of literature I have ever read.

What is the significance of this book to a Christian? In the first place, it is a book that only adults could understand. But its true importance lies in this: it strips bare, as hardly any other modern book has ever done, the bitterness, the barrenness, the sad futility of life that is without God and without hope. You could expand the picture of "Paths of Glory" until you made it the picture of a whole world, and it would be a world of unendurable tragedy and despair. Bravery is there, to be sure, resignation, wit, human love—along with vileness, stupidity, malice, and plain sin. But no more than that. The only "religious" figure in the book is a priest who has nothing real to offer. And it is a picture of just what the world would come to, if the Christian gospel were lifted out of it. It is an unforgettable, brutal, darkly splendid portrait of life as it is when stripped bare and then

dissected: only, life that is no true life, without God, meaning, or hope.

The second book is much larger. It is Francis Hackett's great biography of Francis I,—that king to whom the "Institutes of the Christian Religion," by John Calvin, was first presented with its immortal preface.

That this is an important book from the purely historical standpoint is acknowledged by all. But its chief importance to the adherents of the Reformed Faith is that it presents a fresh, living, graphic picture of the age in which Francis reigned and warred, Calvin studied and wrote, and Popes sinned and anathematized. For days, as I read it, I seemed only to be in the twentieth century as in a walking dream. Actually I felt as if I lived in the very world of the first half of the sixteenth century. Henry VIII of England, Charles V of the Empire, Marguerite d'Angoulême and her mother Louise of Savoy, Charles de Bourbon, Bayard, Rabelais, Anne de Heilly—all these seemed to be companions with whom one had just spoken, who would soon come walking in. The book, in short, makes that century come alive, and in that living picture an heir of the Reformation can watch vividly the interplay of religion and statecraft, the impact of the secular upon the spiritual in the history of modern Europe. There is no

### "Go Ye Into All the World—"

And shall we give them anything but bread?  
A gentle Voice, of old, said "Feed my sheep"  
And yet they send not bread but chaff  
instead  
Nor care that they were given a charge to  
keep.

His gospel is what we were told to send;  
Alas, and shall we feed His poor with lies  
Culled from the minds of little men who lend  
No ear to His commands? From distant skies  
God, looking down, beholds a den of thieves  
Where money changers to an evil use  
Have put the gifts we send. It surely grieves  
The Lover of our souls that such abuse  
Should so abound. All Christians, then, awake  
Against the foes that war against His crown,  
The foes that His Divinity would take—  
The Captain of our souls is looking down.

—Grace Buchanan Sherwood.

bias toward the Reformation, as such, in this book. The author is no Calvinist, yet he has the breadth and insight to see something of Calvin's greatness and significance. Mr. Hackett is possessed of an amazing vocabulary—yet the prose flows smoothly and its vivid splendor as literature is not marred by its almost voluptuous variety. I quote one passage concerning Calvin,—not as being essentially right, but as showing more of an understanding than many Calvinists ever have of their own great theologian:

"And out of this flood rose Calvin. He was nineteen when he went to Orléans for a year. There he studied with merciless ascetic zeal. The year of the Ladies' Peace he spent at the University of Bourges, where the German who taught him Greek and Hebrew opened his mind to Luther. He was then twenty. The vibrant youth, bitterly serious, seared with a sense of sin, could only return to Noyon to harsh wrangles between his father and the clerics, feuds in which his father was excommunicated before he died. In Paris, again a student, Calvin found his lodgings with the adepts of the new religion, and these were hounded by Francis's lieutenant-criminal, a handyman who had served him in Spain. Calvin's first essay was on Toleration. But the desire for the good life was soon swallowed in his desire for the good God. The young student, black-eyed, hollow-cheeked, pallid, bowed, intense, began to know God, to comprehend His system, to see why Rome had been dethroned. With his incessant intellect he milled the Bible, the Word of God the unquestioned Truth, and out of it he rolled blinding sheets of theory that he welded into a beautiful, inexorable, excruciating machine. Here was the French notary concerned, not with the trivial mathematics of this universe, but with the sines and cosines of eternity. To this he brought meticulous, unyielding reason, stridently controversial, yet nobly fanatical, the man who must be absolute because he must never bend." (This book is published by The Doubleday Doran Co., New York City, \$3.00.) H. McA. G.

## The Young People's Own Page

By LOUISE H. RIECKE

### One Thing We Know!



Miss Riecke

**“**IF I be lifted up, shall draw all men unto me.” We rejoice that as we approach young people we have a theme that can never grow old, a message which is as fresh today as it was

two thousand years ago, for it is God's truth, forever settled in heaven.

The world sets its premium upon all kinds of things. Its table of values is a maze of confusion and contradiction. Money is the idol of this age, and we are counseled to apply to every opening the ultimate question: “Is there money in it?” Or we should seek after human wisdom and philosophy, building our lives upon the theory that nothing is final or infallible, but in a changing world we must be ready to shake off every conviction in order to keep step with an “enlightened” generation. Or perhaps we should join in the feverish pursuit of pleasure and entertainment, burning up our energy in a mad rush to “eat, drink, and be merry.” Or we should give ourselves to social service, ministering to the physical needs of the poor, thus building our reputation in this world and our hope for the next upon a structure of human merit and good works.

The world's philosophies are truly as many and as scattered as its inhabitants, but as we come to you we gladly take our stand with the apostle Paul, who said: “I have determined not to know anything among you save Jesus Christ, and Him crucified.” The Lord Jesus has met the needs of our own hearts so gloriously and so completely that it is our purpose with His help to lift Him up that together we might behold Him as the young people's Saviour, the One who alone can solve our every problem and bear our every burden, and who alone can

meet all the myriad needs of our hearts and souls.

We do not claim to possess a great deal of this world's wisdom, but one thing we know: True happiness and lasting peace and satisfaction may be found only as we look beyond the mists of scepticism and unbelief into the clear unchanging light of God's revealed Word, and beholding the Lamb of God who was wounded for our transgressions and bruised for our iniquities, give back to Him the lives that He purchased at so great a price on Calvary's hill.

We have no purpose as we write except that *He* may be made known. It is not faith in the abstract which we would recommend, nor is it merely any form of worship. Our hearts are fixed upon a Person, and we rejoice that He whom we love and whom we serve is able to flood the life of every one of us who will follow Him with such peace and joy unspeakable that out of hearts brimming over with His love and goodness we shall cry out with Paul: “To me, to live is Christ!”

### "He Abideth Faithful"

**S**OME time ago a Christian had the opportunity of speaking of her Saviour before a group of men and women most of whom were not at all concerned about following Him. When it was over one who had listened intently remarked to the speaker's companion: “She's very sure of herself, isn't she?” “No,” was the answer, “but she's sure of her Lord!”

We who are trusting in the Lord Jesus may well “praise God and take courage” that in a world of uncertainty we are able to speak with absolute assurance of Him whom we know to be alive, our Saviour and our God. We believe His Word, and are fully persuaded that when He said of Himself: “I am the Way, the Truth, and the Life; no man cometh unto the

Father but by Me,” He unquestionably said exactly what He meant and meant what He said.

The world is proclaiming another gospel, and would persuade those who do not know God's Son as their own Saviour that no man cometh unto the Father but by good works, self-sacrifice, or moral living.

But God's Word should be enough for us, and in an age when men have turned away their ears from the truth He has called us to be His witnesses. And having called us, He enables us to speak with all the assurance of divine authority, for “if the trumpet give an uncertain sound, who shall prepare himself for the battle?”

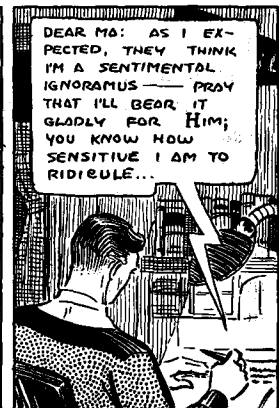
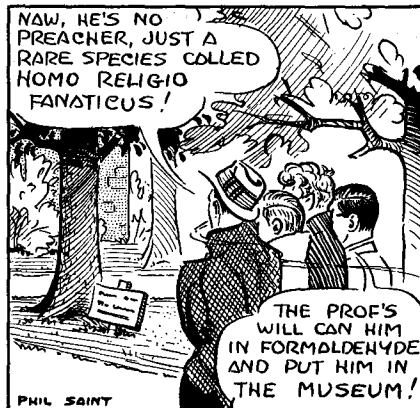
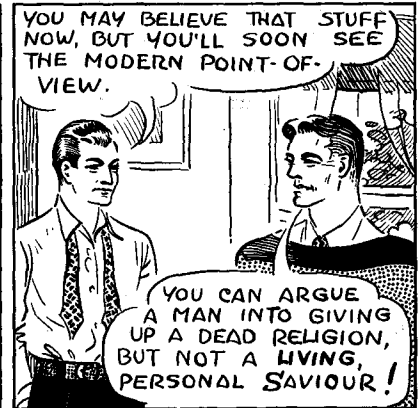
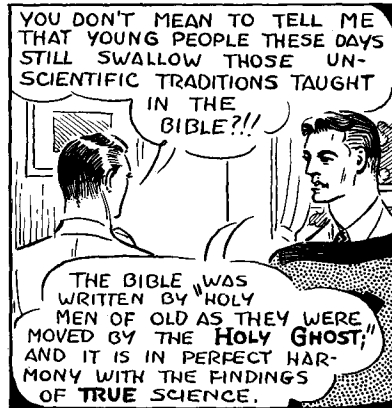
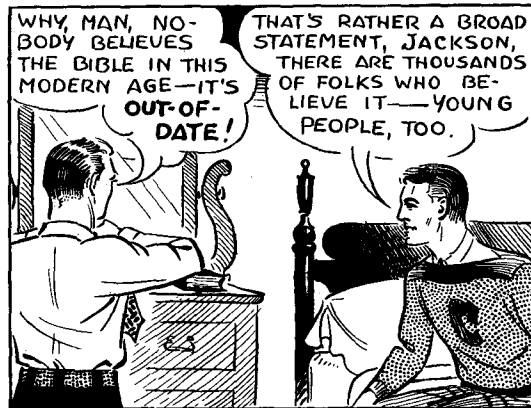
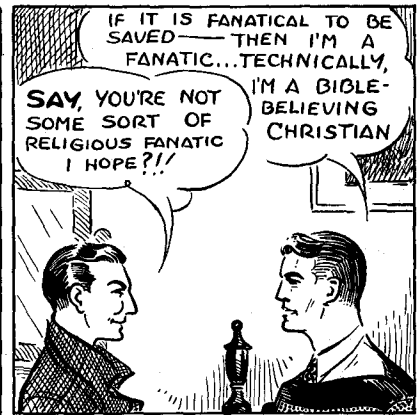
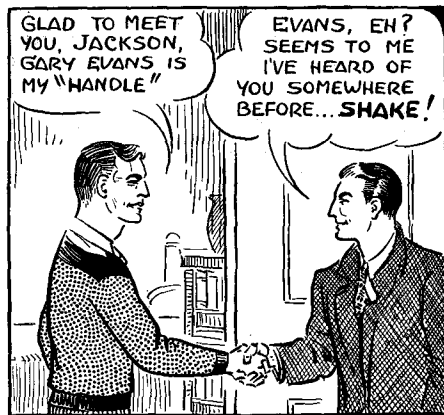
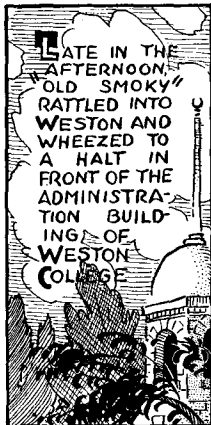
Young Christians, are we absolutely sure of our Lord today? If not, it is only because we have not been willing to pay the price of knowing Him as the Faithful One. After all, it costs something to learn through experience that He never fails. It means that self must die out, with all its desires and ambitions. It means that we must take every promise in God's Word at its face value, stepping out in humble obedience to His command. It requires of us that like Paul we must be willing to be called fools for Christ's sake, and to bear His reproach unashamed among those who reject Him. It means too that we must break away from the rank and file of America's pleasure-bent young people to take our stand with a humble, courageous minority made up of those who have heard the Saviour's call and have dared to follow Him.

God wants us to know our Saviour as a Comrade and a Friend that sticketh closer than a brother. He wants to fill our lives to overflowing with the wonder of His presence and the absolute assurance of His power. He is ready to make of us today the fruitful servants that He longs for us to be. Are we willing to pay the price that will make it possible?

Gary—

A Rare Species

By Phil Saint



PHIL SAINT



# The Sunday School Lessons

By the REV. GERARD H. SNELL

**November 17, The Return from Captivity. Text: Ezra 1:1-6; Psalm 126. Entire Lesson: Jer. 29:4-14; Ezra 1; Psalm 126.**



Mr. Snell

**T**HE exile of the Jews in Babylon and their return to Palestine reveal in a marvelous way the providence and the mercy of God. During the century long period from 722 B. C., the year of the fall of

Samaria, capital of the northern kingdom, the Jews were periodically captured and dispersed among the foreign nations. The height of these mass deportations came about the year 700 when Sennacherib, king of Assyria, according to his own report, exiled over 200,000 people from Judah. The captivity proper, however, *i. e.*, the seventy year period prophesied in Jeremiah 25:1, 11, 12, began in 605 when Nebuchadnezzar captured Jerusalem and made his first deportation. Subsequently he removed all but the poorest element to Babylon.

Almost seventy years after, Cyrus, king of Persia, captured Babylon and assumed the throne there (538 B. C.). The Spirit of God stirred Cyrus to allow the Jews to return to their homeland, and about 43,000 of them responded to the challenge. Jerusalem is about 700 miles from Babylon by the northern route of travel.

Two elements of God's sovereignty are strikingly revealed in this double transmigration. In Cyrus we see God's providence, that is, God's intercession in human affairs through natural channels. And in the giving of the Jew a "second chance" God exercised the supreme characteristic of true sovereignty, which is the quality of mercy and long suffering.

Cyrus was long prepared for in the mind of God and this was revealed to Isaiah. One hundred and fifty years before Cyrus' accession to the throne, he was predicted by name by this great prophet. According to Josephus Cyrus heard of this prophecy, and he was thereby led to allow the Jews to return to their home country. This in

no way of course detracts from the miracle of the prediction. Only by revelation in its purest form could Isaiah have known by name the coming liberator.

Ezra 1:2. Cyrus' domain reached "from Egypt and the Mediterranean to the Indian Ocean, and from Ethiopia to the Euxine (Black) Sea." This is prophesied in Isaiah 45:1, and the purpose is given in Isaiah 45:6. Thus by the proclamations of Cyrus all the then known world would at least hear of the one true God. Read the entire passage from 44:24 through 45. No other save the Messianic prophecies equal this passage in exaltation and definiteness of foresight. Yet modernism would reduce this to mere contemporary or even historical literature, written at the time of Cyrus instead of a century and a half before. A good test of any Old Testament commentary is its attitude toward this prophecy.

**November 24, The Message of Haggai and Zechariah. Text: Hag. 1:2-8; 2:8, 9; Zech. 4:6-10. Entire Lesson: Ezra 3-6, Psalm 84; Hag. 1 and 2; Zech. 4:1-10.**

A very up to date conflict obtains a long ago background among the returned exiles in Jerusalem. As they rebuilt the city and especially the temple the occasion came when they had to choose whether to obey God or man. It was the preaching of Haggai and Zechariah which stirred up the people, after a serious lapse, to renew their faith in God and finish the project which he had given them to do.

Cyrus' decree permitting the Jews to return home resulted in an influx of some 43,000 of the race into Jerusalem, and an enthusiastic effort to clear away the ruins of the destroyed city, to build homes and lay the foundation of the temple. Then the work on the temple stopped. To the north a hybrid people were watching this renewed life of the people they hated with fear and jealousy. The Samaritans, a mixture of Jews and imported heathen, succeeded in having the successors to Cyrus stay the building of

the temple. This cessation of activity continued for eighteen years or until 520, the second year of the reign of Darius. It was at this time that Haggai and Zechariah began their ministries.

1:2. The rebuilding of the temple had been a God given task, Ezra 1:2, 3, but the people were putting it off. Fear of the enemy and a love for the world had stifled the conscience and hardened the heart. To turn from God always bears this fruit. If a man values his own soul and wants it to enjoy peace he will at any cost obey God rather than man.

1:4. "Ceiled," *i. e.*, panelled. The people were enjoying homes of luxury, and depriving God of His rightful temple.

1:6 With all their self-seeking, the people had not gained. Rather crops had failed, food had been short, clothes insufficient, and money wasted.

2:8, 9. Another source of discouragement was the inability to adorn the temple with the riches of Solomon. Some who heard Haggai remembered the glory of this temple which had been burned sixty-seven years ago. But God reminds the people that all silver and gold is God's anyway (and therefore He could obtain as much as He wanted for the temple if necessary) and that the glory of a latter house will be greater than that of the former, even the glory of Him who called himself greater than the temple, and Who is indeed the ground and source of peace between God and men.

Zech. 4:6. Undoubtedly one reason God had allowed the eighteen years of inactivity and indifference to come was to waken the people into a new realization of their need of Him. The enthusiasm and joy of the return had caused many to trust in self and to forget God. Then God allowed the people to suffer, and to come once again to a sense of helplessness and need. Then they were able to listen to Him once more. Then they saw that to live the godly life is not to live by might and power, but simply in, by and through the Spirit of the living God.

## LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

*"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched."*

Mark 9:43.



Mr. Freeman

**T**HERE is very little thought of heaven in the world today. Even those who profess religion do not count on it very much. Many words are spoken about it but there is very little acting on it.

A Christian is one who lives upon the things not seen, yet there are many professors who think "a bird in the hand is worth two in the bush."

They rather desire possessions in this world which they see, than heaven which they cannot see.

To gain heaven is a serious matter. A man must be ready to cut off his hand for it. He must be prepared to take losses. The disciples of Christ did so. Through Peter they said, "We have left all, and followed thee."

To do this is difficult for those in the flesh. Well could the devil say, "Skin for skin, all that a man hath will he give for his life." Yet if we are not willing to strive for it against all possible loss then it is not worth as much as the riches of earth for which we do not hesitate to labor.

The true desire for heaven will make a man go against himself. Is it not injurious to self to cut off a hand, or a foot, or put out an eye? All the same a man must resolve to do it if he would gain eternal favor.

Now when a man begins to seek a

country whose maker and builder is God, there arises a great conflict. The devil is well able to plead and fight his cause. He will set the wife against the husband, and the husband against the wife and even set one Christian against another. Is it not an awful thing to plead Satan's cause against another who is striving for the Lord?

If Satan cannot prevail against the Christian in one way, he will try another. He will cause the Christian's own safety to plead for him. Listen, O Christian, is heaven no more worth to you than a little pleasure and comfort or a hand or foot?

Know that the eye, the hand and foot will not allow themselves easily to be put away. They know how to argue their case well. The idols that are as dear as the hand or eye, speak very eloquently. They say to the natural heart, "You must not give up that which serves you so well. You will only hurt yourself to throw away what is so useful to you. Yea, you must have the dear idol hands and feet. Of what use would you be in the world without hands, eyes, or feet? Necessity knows no law. You will be called a fool for doing it. The world is not easy on those who are so hard on themselves."

But what says God? "CUT IT OFF!" Where should the Christian look, to himself or God? Carnal necessity always sets itself up against God. Worldly wisdom is the devil's whip. He strikes the Christian hard with it.

By obeying God the Christian will be more useful than if he kept his hands. A poor example will undo many a good work but the example of obedience to God the Lord Himself blesses to the salvation of many souls.

The Lord commands and it is therefore right to do it even though we cannot satisfy ourselves. It is no shame to seek the kingdom of heaven first. It is rather a shame to keep our idols. That the man who ventures most for God will not be confounded. Will not they be in dire straits who have two hands and go to hell?

What treasures a man lays up in heaven who obeys Christ regardless of cost! But if we are not willing to part with our ease and comfort we are not worthy of heaven and we have no mind to it at all.

Behold how kind God is in asking and commanding us to give up our dear idols in exchange for a crown of glory!



"We Hens Must All Work Together"

By PHIL SAINT

## The Covenant Union Page

By THOMAS R. BIRCH



Mr. Birch

THE large auditorium of the Central North Broad Street Presbyterian Church in Philadelphia was packed with nearly a thousand people. A few were there out of mere curiosity; most because of an earnest longing to have a part in the great program of The Presbyterian Constitutional Covenant Union. The occasion was the first mass meeting and rally of the Covenant Union on Tuesday, October 8th, and to those who attended it was a time when they were lifted up from earth and the values of earth, into the clear bracing air of faith, where duty was plain, and contending for Christ a privilege.

The first speaker was Dr. Charles G. Trumbull. Out of the wealth of his experience as Editor of the *Sunday School Times* he brought a clear, ringing testimony to the truth and the supremacy of the Word of God. He cited case after case of appalling Modernism flowing from the pulpits and the Sunday School rooms of some of the nation's greatest churches, and held in his hand the documentary evidence to substantiate each of his claims. His plea to the multitude was, first, that their own faith in the Bible, not merely as containing the Word of God but as being in its entirety the actual living Word itself, be renewed and fortified; secondly, that they dedicate themselves to contending earnestly for that faith. A grave crisis had, he said, been caused by this radical departure from the Christian faith on the part of professing Christian leaders, and there has necessarily come a parting of the ways between believers and unbelievers within the church. There is a demand for a true, uncompromising testimony, and this demand is being met. It was met in England a dozen years ago by the formation of the Bible Churchmen's Missionary Society, consisting of Church of England clergymen and laymen who separated themselves from the Church Missionary Society because it was denying the Bible and

even the very words of Christ. The vital demand is being met in this country by the formation of such Presbyterian agencies as Westminster Theological Seminary, The Independent Board for Presbyterian Foreign Missions, and the Presbyterian Constitutional Covenant Union.

The second speaker of the evening was Dr. J. Gresham Machen. His text was: "Be ye doers of the Word, and not hearers only." He began by giving a bird's eye view of the long chain of events that led up to the present crisis in the Presbyterian Church in the U.S.A. Courageously and candidly he exposed actions and policies of the non-dominant ecclesiastical machine.

"Our orthodoxy is worth little unless we do more than talk, he said, "in order that we may take real action the Presbyterian Constitutional Covenant Union has been formed. The Covenant Union will rejoice if the present organization of the Presbyterian Church in the U.S.A. is reformed. If it is not speedily reformed then the Covenant Union is prepared to take steps to continue a real Presbyterian Church separate from the present Modernist organization. Connection with unbelief is a dead weight upon the Christian's shoulders. We cannot proceed vigorously to the evangelization of these largely pagan cities until we get rid of that weight. God grant that before long, whether by the way of reform or by the way of separation, we shall be in a real Presbyterian Church true to the Word of God and true to our great Confession of Faith and our Form of Government."

Following Dr. Machen's address the Rev. H. McAllister Griffiths, General Secretary of the Covenant Union, spoke briefly of its plans and of its organ, THE PRESBYTERIAN GUARDIAN. The meeting closed with the singing of the great battle song of the reformation: "A Mighty Fortress is Our God."

This rally is only the first of a series which the Covenant Union expects to hold in key cities and towns throughout the country. The General Secretary is anxious to hear from any persons who are willing to cooperate in the holding

of such meetings. Meeting-places are needed, and adequate publicity must be given if the rallies are to be a success.

A few weeks ago a letter arrived from an aged Presbyterian minister. He had reached the twilight of life in the service of his Master, and with his letter was a copy of the Covenant signed with trembling hand. He said that he supposed this might cost him his pension but that he was ready to pay the price for loyalty to the Lord he loved. How many of you who read these words have ever run the risk of financial loss for your loyalty to God? Would you, too, have the courage of this staunch old man, or are you counting possible material loss of position and bureaucratic favor as of any weight beside the Master's commands?

Some have written to the office of the Covenant Union expressing hearty sympathy with part one of the Covenant, which strives for reformation within the existing church, but hesitating to endorse part two, which states a willingness to perpetuate the true church regardless of cost. In other words, these people are unwilling to promise voluntary separation, if and when it becomes necessary.

The Covenant Union is not anxious for disruption if the separation between unbelief and truth can be avoided by reformation, but it recognizes the fact that no merely human efforts can accomplish that task now. The poison in the Church is so deep-seated, so general, and so widespread that nothing but a nation-wide miracle of God's grace can intervene to save it. If our Lord in His omnipotence sends to our Church a flood-tide of revival as the answer to our prayers, the heart of every member will rejoice at the crisis averted. But if, as present conditions indicate, His purpose is to call us out as a people separated unto Himself we stand ready and eager to answer that command. What true Christian could do otherwise?

"Let goods and kindred go,  
This mortal life also.  
The body they can kill—  
God's truth abideth still;  
His Kingdom is forever."

# New Castle Presbytery Votes to Try Harold S. Laird

## Newsmen Expelled by Modernists and Allies

**B**Y A vote of 35 to 23, and after long and heated debate, the Presbytery of New Castle (Delaware), on October 8th, voted to place the Rev. Harold S. Laird, pastor of Wilmington's great First and Central Church, on trial. Cause: membership on The Independent Board of Presbyterian Foreign Missions. Charges: Violation of ordination vows—involving alleged disapproval and acts in defiance of the government and discipline of the church, having not been subject to his "brethren in the Lord" and not having been zealous in maintaining the truths of the Gospel and the purity and peace of the church.

## Newsmen Expelled

A noteworthy feature of the meeting was the expulsion of the reporters present, unless they would promise in advance to confine their stories to a statement to be given out by the Moderator. This was refused by the newsmen as being contrary to the ethics and principles of their profession. The ruling was made by the Moderator himself, who was sustained by a majority only after vigorous debate. Supporters of Mr. Laird wanted the meeting open and fought against expelling the newspaper men. But pro-organization forces fought in this case, as in others, to stifle publicity.

## Dramatis Personae

Among those leading the fight to have Mr. Laird placed on trial were Auburn Affirmationist Dr. John W. Christie, of Westminster Church; Dr. Elliott Field, contributor to the *Presbyterian Tribune*, organ of the New York Modernist group in the church; Dr. Donald C. McLeod, of the Lower Brandywine Church. Foremost in the fight against the "organization" was the Rev. John P. Clelland, of Wilmington's East Lake Church. He drew the fire of the opposition, and shouts of protest as well when he declared that the church was "honey-combed with unbelief." The

doctrinal issue obviously divided the Presbytery during its two-day session.

## Committee Report

A Judicial Committee which had had the matter under consideration for some time presented both a majority and a minority report. The majority report, signed by three, recommended action. The minority report, signed by two, recommended "no action."

## Commission Elected

After the decision to try Mr. Laird had been reached, the Presbytery elected a commission of seven to do the work. Again the majority nominated and elected a majority of its friends—thus insuring both a trial and a conviction. Elected: (Ministers) John O. Blake, Red Clay Creek; Albert B. Hibshman, Colora, Md.; J. J. Brown, Milford; Harley B. Kline, Wilmington. (Elders) H. P. Clark, Salisbury, Md.; J. P. Tunnell, Lewes; Horace Davis, Berlin, Md. Prosecutors: Dr. Donald C. McLeod, Wilmington, and Elder F. L. Wailes, lawyer, of Salisbury, Maryland.

## Defendant States Position

After the vote to try had been taken, Mr. Laird issued a short statement making clear his position. He said: "I desire to make plain my reason for not obeying the mandate of the General Assembly. That mandate was unlawful and unconstitutional because the assembly sought to bind men's consciences in virtue of its own authority and because it sought to deal with an organization which is not within the church. That mandate was un-Presbyterian because it condemned members of the church without a hearing and without trial.

"As one who seeks to be a true servant of Christ, I do not see how I can obey such a command involving as it does implicit obedience to a human council. The whole issue involves the truth and liberty of the Gospel of our Lord Jesus Christ. The question is whether members of a certain Christian church are going to

recognize as supreme the authority of men or the authority of the Word of God, whether they are going to obey God rather than men. I must refuse to obey men when I believe their commands are contrary to the Bible. I am taking my stand for the infallible Word of God, and in so doing, I plant myself squarely upon the Bible and the Constitution of the Presbyterian Church in the U.S.A.

"I have not forgotten my ordination vows. Indeed, what I have done I have done because of these vows. I must, even as I promised I would be, zealous and faithful in maintaining the truths of the gospel, and the purity of the church, as well as its peace, whatever persecution or opposition may arise unto me on that account."

## Issue Over Jews Tabled

The Presbytery found itself in a snarl prior to the Laird proceedings when Mr. Clelland offered a petition for that body to express its disapproval "of the action of the Wilmington Council of Churches in advocating Jewish attendance upon the synagogues as an act of true worship to God equivalent to Christian attendance upon the church." Dr. Christie's motion to lay this on the table indefinitely was adopted.

The petition was signed by the following ministers: John P. Clelland, Henry O. Welbon, C. C. Weir, Wayne A. Monroe, Harry W. Frazer and Thomas C. Harvey.

Dr. Christie spoke vigorously against the petition in moving that it be tabled indefinitely. He pointed to the fellowship now existing between Jews, Roman Catholics and Protestants.

## Erratum

**I**N OUR last issue, page 16, it was stated that the Rev. Carl McIntire had been found guilty of Charge I of the charges upon which he was tried,—Disapproval, defiance and acts in contravention of the government and discipline of the church. Upon closer examination of the text of the opinion and judgment it is found that this statement was erroneous. While the language of the opinion is somewhat caustic concerning the defendant, it nowhere contains a declaration that Mr. McIntire is guilty of Charge I.

## Charges Against Dr. Buswell as Filed in Chicago

**F**OLLOWING is the text of the charges and specifications against President J. Oliver Buswell, of Wheaton College, served upon him by a Special Judicial Commission of the Presbytery of Chicago, on October 7th. The charges are noteworthy in that, for the first time in any of the Independent Board cases they allege that "similarity" between the name of the Independent Board and the official Board is calculated "to mislead and deceive the public as well as members of Presbyterian churches into believing that said Independent Board for Presbyterian Foreign Missions is an agency of the Presbyterian Church. . . ." (The text following is that of the charges and specifications only, omitting long lists of routine papers and documents.)

### CHARGE I

The Presbyterian Church in the United States of America charges you, Reverend J. Oliver Buswell, Jr., a Minister of said Church and a member of the Presbytery of Chicago, with acts and conduct in contravention of the government and discipline of said Presbyterian Church in the United States of America contrary as well to ethical standards and the rules and regulations of said Church as to the vows taken by you at the time of your licensure and ordination as a Minister of said Church.

See Exodus XX:12, as interpreted by the Larger Catechism in the answers to questions 124, 127 and 128 thereof; Form of Government, Chapter XIV, Section VIII, Questions 3 and 4, Chapter XV, Section XII, Questions 3, 4, 6 and 7; Confession of Faith, Chapter XXXI, Section II.

Specification 1. That said J. Oliver Buswell, Jr., being a Minister as aforesaid, conspiring with others to injure and hinder the work of one of the agencies of the Presbyterian Church in the United States of America, namely, the Board of Foreign Missions of said Church, established by it under its Constitution to carry on the Foreign Mission work of said Church, did on or about the 12th day of March A. D. 1934, wrongfully and willfully advise, encourage and participate in the organization of a corporation under the Laws of the State of Pennsylvania known as "The Independent Board for Presbyterian

Foreign Missions"; that thereupon said Buswell was elected to and accepted membership upon said board and continuously thereafter participated in the promotion and operation of said Board in the pursuit of its purposes as hereinafter mentioned from thence hitherto; that one of the purposes for which said board was organized, as stated in its charter, is "To encourage Presbyterian Churches . . . to support" said Board, meaning thereby the individual Presbyterian Churches forming the body of the Presbyterian Church in the United States of America; that said The Independent Board for Presbyterian Foreign Missions, with the approval, encouragement and participation of said Buswell, has attempted and continues to attempt to divert and does divert by improper, wrongful and unlawful methods missionary offerings of said Presbyterian Churches from the Board of Foreign Missions of the Presbyterian Church in the United States of America to the said The Independent Board for Presbyterian Foreign Missions with the object and intent of holding such funds for its own uses and purposes and preventing the control and use thereof by the said Presbyterian Church and its lawfully organized Board of Foreign Missions; that said Independent Board, by its agents and officers, with the approval of and participation by said Buswell adopted and continues to use a corporate name so similar to the name of the Board of Foreign Missions of the Presbyterian Church in the United States of America as to mislead and deceive the public as well as members of Presbyterian Churches into believing that said Independent Board for Presbyterian Foreign Missions is an agency of the Presbyterian Church, which tends to result and does result in obtaining for itself from the treasuries of individual Presbyterian Churches funds which have already been pledged by the donors thereof to the benevolence budgets of said churches for the use and benefit of the Presbyterian Church in the United States of America as well as other funds which morally and legally, under the Constitution and Laws of said church, belong to the Presbyterian Church in the United States of America; that the said The Independent Board for Presbyterian Foreign Missions is not affiliated with nor recognized by the said Presbyterian

Church in the United States of America nor any Presbyterian denomination or any other ecclesiastical body but is a private organization composed of a small body of Ministers and Elders of said Presbyterian Church collecting funds from Presbyterian Churches and the members thereof under the pretense of conducting Presbyterian Foreign Missions without accounting to or reporting to the said Presbyterian Church or any agency thereof or any other ecclesiastical body the amount or disposition of any of the funds collected by it or the method or means by which it conducts or intends to conduct its pretended Presbyterian Foreign Missions; that all of the foreign mission work of said Presbyterian Church is conducted by and through its duly organized Board of Foreign Missions operating under the authority of and reporting annually to the General Assembly of the said Presbyterian Church, and the said General Assembly of the said Presbyterian Church is the exclusive judge of the means and methods by which the foreign mission work of said Church shall be conducted and maintained; that said Independent Board for Presbyterian Foreign Missions has been organized and is being conducted by ministers and members of said Presbyterian Church, including the said Buswell, in antagonism to and in rivalry with the authorized Board of said Church; and that said Independent Board for Presbyterian Foreign Missions exists and operates in violation of the rights and in defiance of the rules, regulations and mandates of the Presbyterian Church in the United States of America to which the said Buswell owes allegiance and obedience as a minister of said Church.

### CHARGE II

The Presbyterian Church in the United States of America charges you, the Reverend J. Oliver Buswell, Jr., a Minister of said Church and a member of the Presbytery of Chicago, with failing and refusing to study the peace, unity and purity of the Church and with failing and refusing to be zealous in maintaining the peace of the Church, contrary to the Word of God and the rules and regulations of said Church founded thereon and in violation of the promises and vows made by you at the time of your licensure and ordination as a Minister of said Church.

See citations under Charge I.

Specifications: The specifications heretofore set forth in support of Charge I are hereby made a part hereof and adopted in support of Charge II; wherefore, by reason of the acts and doings set forth in said specifications, the peace of said Church has been and is being disturbed, and the said acts and doings tend to create controversy and division in said Church.

#### CHARGE III

The Presbyterian Church in the United States of America charges you, the Reverend J. Oliver Buswell, Jr., a Minister of said Church and a member of the Presbytery of Chicago, with refusing subjection to your brethren in the Lord, contrary to the Word of God and the rules and regulations of said Church founded thereon, and with disloyalty to said Church and defiance to the lawfully constituted authority thereof in violation of the vows taken by you as a minister of said Church.

See Exodus XX:12, as interpreted by the Larger Catechism in answers to questions 124-129 thereof; also the citations under Charge I.

Specifications: That the General Assembly of the said Presbyterian Church at its annual meeting held in the City of Cleveland, Ohio, in May and June, 1934, made certain deliverances and adopted certain resolutions relating to said The Independent Board for Presbyterian Foreign Missions in the words and figures following, to-wit:

[Here is quoted the action of the Assembly of 1934.]

That the said Stated Clerk of the General Assembly of said Church, in compliance with the foregoing resolutions, upon the adjournment of said General Assembly, notified the said J. Oliver Buswell, Jr., of the action of said Assembly as above set forth and the said Presbytery of Chicago, in compliance with said resolutions, within ninety (90) days of the receipt of said notice from the Stated Clerk of said General Assembly, called upon the said J. Oliver Buswell, Jr., to ascertain whether he had complied with the above direction of the said General Assembly and were advised by said Buswell that he had not and would not comply with said direction; and the said J. Oliver Buswell, Jr., willfully refused and continues willfully to refuse to obey the directions

of the said General Assembly as set forth in the deliverances above set forth.

The specifications hereinabove set forth in support of Charge I are hereby made a part hereof and adopted in support of Charge III.

### Assembly Commission Visits Philadelphia, Enjoins Secrecy

THE Special Commission of the last General Assembly of the Presbyterian Church in the U. S. A. appointed to deal with the Presbyteries of Chester and Philadelphia met in Philadelphia on October 1st to 3rd. On October 1st it heard representatives of the Presbytery of Philadelphia, on the 2nd they heard Chester Presbytery's case. Both sides were enjoined to secrecy.

#### Refuses to Promise Secrecy

Appearing on behalf of a number of conservatives in the Presbytery of Philadelphia, who wished clearly to testify to the doctrinal nature of divisions in the Presbytery, was the Rev. H. McAllister Griffiths, Editor of THE PRESBYTERIAN GUARDIAN. When the order requiring secrecy was read to him by the Commission, he explained that he could not conscientiously promise any such thing. Then followed an attempt on the part of the Commission to make him change his mind, filled with all the old, stock arguments always used by the bureaucratic machine in its effort to keep the public uninformed concerning what actually happens. Mr. Griffiths would not recede from his position, but suggested that if the Commission refused to hear him it could at least receive a typewritten copy of his statement, which he tendered. The Moderator then stated that the Commission would consider the matter *in camera*. After fifteen minutes, the Moderator and the stenographer appeared outside. Mr. Griffiths was informed, first, that the Commission would not hear him; second, that the Commission refused to receive any papers whatsoever from one who would not promise secrecy. Mr. Griffiths protested again, and withdrew. The paper offered to the Commission, concerning the reasons for differences in the Presbytery, will appear in the next issue of THE PRESBYTERIAN GUARDIAN. It is of composite authorship.

### Westminster Seminary Enrollment

FIGURES released October 14th showed that Westminster Seminary's enrollment for the academic year was 85, divided as follows: Graduate Students, 2; Seniors, 14; Middlers, 34; Juniors, 25; Special, 3; Partial, 7. Students came from all parts of the country. The entering class represented graduates from eighteen different colleges and universities from coast to coast.

### Great Philadelphia Rally Opens Covenant Union Drive

ON THE evening of October 8th the Central-North Broad Street Presbyterian Church of Philadelphia was the scene of a great and enthusiastic rally which inaugurated publicly the work of the Presbyterian Constitutional Covenant Union. The meeting was presided over by Ruling Elder A. F. Miller, President of the Covenant Union. The Scripture was read by the Rev. John B. Thwing, Th.D., of Beacon Church, Philadelphia. Prayer was offered by the Rev. Luther Craig Long, of the Calvin Presbyterian Church (Independent) of New Haven, Conn. Both these ministers have flourishing chapters of the Covenant Union in their churches.

The general theme of the meeting was "The Truth and Supremacy of the Word of God." Speeches on this theme were delivered by Charles G. Trumbull, Litt.D., Editor of *The Sunday School Times*, and the Rev. J. Gresham Machen, D.D., Litt.D. Impressions of these two great addresses will be found on the Covenant Union page in this issue. Said one present: "Rarely have I seen an audience so breathless in its attention, so deeply moved. In both of the speeches was an evident passion for souls and love for Christ so sincere and all consuming that at times it transcended mere human eloquence. At the end the great throng lifted up the words of "A mighty fortress is our God" with such fervor and volume that the sound must have rolled up to the very gate of heaven."

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**Buchmanites Storm Geneva**

**E**DOUARD BENES, foreign minister of Czechoslovakia and president of the Assembly of the League of Nations, in September gave a luncheon for delegates to the League to meet members of the International Oxford Group team, self-chosen title of the followers of F. N. D. Buchman, now in Geneva, which was attended by four hundred and fifty diplomats. Dr. Buchman, founder of the movement, said: "Nationalism can unite a nation. Supernationalism can unite a world. God controlled supernaturalisms seems to be the only sure foundation of world peace." Another speaker, the Hon. C. J. Hambro, recently president of the Norwegian Parliament and chief delegate to the Assembly of the League said, "The results of the first Norwegian Oxford Group house party were beyond any expectations. The work has been spreading in Norway ever since. Hundreds and thousands of lives have been changed. The work is also spreading in Sweden. The movement swept Denmark in a way hardly credible to any of us." Baroness C. von Hahn, of Vienna, said: "The Oxford Group is the church at work. I was brought up a Catholic, but being changed has made me a better Catholic."

At the hotel de ville the government of the city and canton of Geneva received the "team." President Albert Naine said he felt the group "had a contribution to make to the solution of the problems of the city and canton."

The team consisting of seven hun-

dred persons has been quartered in ten hotels. They represent considerable contrasts in age, nationality, and a background. Among the members are Flato, a tap dancer from Copenhagen; the bishop of Rangoon; James Watt, former Communist leader in Scotland; Lord Addington of the British House of Lords; members of the Toulouse Croix de Feu; Marquis d'Haute-Ville; a daughter of the former governor of the National Bank of Egypt; Canon Streeter, Provost of Queen's College, Oxford; a Burmese school mistress; a woman member of the Danish Parliament; a honeymoon couple from California; and fifty-one graduate and under-graduates of Oxford University.

It has been noted by observers that events such as these show an altered technique in the Buchmanite movement. The trend now seems to be away from the quiet house party of former days to mass exhibitions of converts, variously distinguished.

**Who's Who in This Issue**

*The Rev. J. Gresham Machen, D.D., Litt.D.*, is Professor of New Testament in Westminster Theological Seminary, Philadelphia, and President of The Independent Board for Presbyterian Foreign Missions. *The Rev. John Hess McComb* is Pastor of the Broadway Presbyterian Church, New York City. *Miss Louise H. Riecke* is office secretary for THE PRESBYTERIAN GUARDIAN. *The Rev. Gerard H. Snell* is assistant in the Church of the Covenant, Cincinnati. *Phil Saint* is a talented young cartoonist whose work in the first issue of THE PRESBYTERIAN GUARDIAN has already attracted widespread favorable comment. *The Rev. David Freeman* is Pastor of Grace Presbyterian Church, Philadelphia. *Mr. Thomas R. Birch* is Circulation Manager for THE PRESBYTERIAN GUARDIAN.

**News of League of Evangelical Students**

**D**URING the summer months the Committee on the Program of Study for the League of Evangelical Students decided to publish in the form of a quarterly appended to *The Evangelical Student* a four year course of study for local chapters. The writers of the first year of the program of study are: the Rev. Henry Stob (Calvin Seminary graduate), the

Rev. Horace Wood (graduate of Eastern Baptist Seminary), the Rev. Robert Strong, Th.M. (Westminster Seminary), the Rev. Joseph Young (studying abroad under a fellowship from Westminster Seminary), the Rev. Egbert Andrews (missionary to China under the Independent Board for Presbyterian Foreign Missions), and Mr. Calvin Knox Cummings (Field Secretary of the League). It is felt that this program of study will supply one of the greatest needs of the League. When students come to a systematic study of the Word of God and the evidences of its truth God's blessing is sure to attend. For the academic year 1935-36 Dr. Lawrence Gilmore has supplied each chapter of the League with a program of study that will carry them through to the time when the permanent program of study will be ready.

The Westminster Seminary Branch of the League recently took a ten day tour of colleges in the New England States in the interests of the League. Included in the trip were numerous League chapters: Harvard, Eastern Nazarene College, Gordon College of Theology and Missions, and many colleges where there are no student Christian testimonies. At the institutions where there were no League chapters the names of strong evangelical students were available; most profitable contacts were made.

For the first time in five years *The Evangelical Student* will appear for the third consecutive time in one year. The League is grateful to God and the friends He has raised up for making this possible.

The Field Secretary was able to make very profitable contacts with students at Keswick College Student Conference, Montrose Bible Conference, and Stony Brook School for Boys. Many preaching engagements in various denominations have been extended to the Field Secretary. Only as God's people are educated to the propaganda that is emanating from many denominational schools especially, will the testimony of the League of Evangelical Students be appreciated. In partnership with the Field Secretary the League of Evangelical Students now has a car for his much needed travelling. The League requests the prayers of Christian people, for this testimony in America's most sadly neglected field of missionary enterprise—the student world.

## President Roosevelt's Letter to the Ministers

THE WHITE HOUSE  
WASHINGTON

September 24, 1935.

Reverend and dear Sir:

Your high calling brings you into intimate daily contact not only with members of your own church, but with people generally in your community. I am sure you see the problems of your people with wise and sympathetic understanding.

Because of the grave responsibilities of my office, I am turning to representative Clergymen for counsel and advice,—feeling confident that no

group can give more accurate or unbiased views.

I am particularly anxious that the new Social Security Legislation just enacted, for which we have worked so long, providing for old age pensions, aid for crippled children and unemployment insurance, shall be carried out in keeping with the high purposes with which this law was enacted. It is also vitally important that the Works Program shall be administered to provide employment at useful work, and that our unemployed as well as the nation as a whole may derive the greatest possible benefits.

I shall deem it a favor if you will

write me about conditions in your community. Tell me where you feel our government can better serve our people.

We can solve our many problems, but no one man or single group can do it,—we shall have to work together for the common end of better spiritual and material conditions for the American people.

May I have your counsel and your help? I am leaving on a short vacation but will be back in Washington in a few weeks, and I will deeply appreciate your writing to me.

Very sincerely yours,

FRANKLIN D. ROOSEVELT.

(For editorial comment on this letter, see page 23.)

# WARNING

## Beware of Substitutes

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