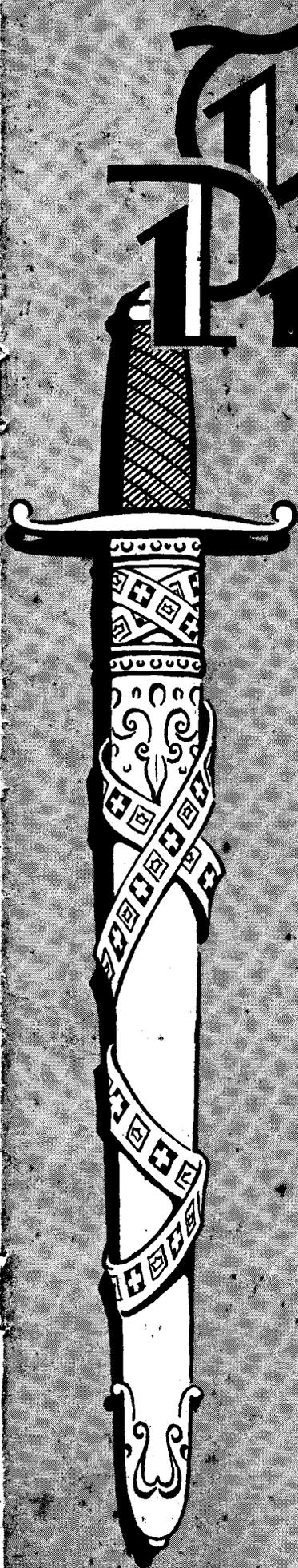


November 4, 1935

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

FOR CHRIST THE KING

Christ is and ought to be the only King and Head of the Church. The attempt to exalt human commands now being made in the Presbyterian Church in the U. S. A., is in effect if not in intention a dethronement of Christ as the Church's Head. This year that Church is deciding not merely the future of men accused, but her own future. Intelligent Christian men and women who understand and love their Protestant heritage know this. But is it enough to know it? Is not the man who knows of danger and does not act, more culpable than the man who does not know of the peril at all? True Presbyterians, Act! Act before it is too late. Will you stand for the liberties won in the blessed Reformation, or will you let the Lordship of Christ go without a struggle? Men have died for it. Will you work for it?

(See Bold Face Announcement on Page 50)

**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 Is "Orthodoxy"?



Dr. Machen

MANY years ago, in that ancient time when jokes now hoary with age had the blush of early youth upon their cheeks, when a man first asked "When is a door not a door?" and when the answer seemed to be a marvelously fresh and brilliant thing—at some happy moment in that ancient time, some brilliant person said: "Orthodoxy means 'my doxy' and heterodoxy means 'the other man's doxy'."

The unknown author of that famous definition—unknown to me at least—may have thought that he was being very learned. Knowing that the Greek word "heteros," which forms a part of the English word "heterodoxy," means "other," he built his famous definition around that one word, and "heterodoxy" became to him "the other man's doxy."

Possibly, however, he knew perfectly well that he was not being learned, and merely desired to have his little joke. As a matter of fact, the Greek word "heteros" in "heterodoxy" does not just mean "other" in the ordinary sense of that word, as when we speak of "one" man and "another" man, but it usually means "other" with an added idea of "different."

So if we are really going to indulge in a little etymology, if we are really going to analyze the words and have recourse to the origin of them in the Greek language from which they have come, we shall arrive at a very different result from the result which was arrived at by the author of the facetious definition mentioned above. The word "orthos" in "orthodoxy" means "straight," and the word "heteros" in "heterodoxy" means "other" with an implication of "different." Accordingly, the real state of the case is that "orthodoxy" means

"straight doxy" and "heterodoxy" means "something different from straight doxy"; or, in other words, it means "crooked doxy."

Now I am not inclined to recommend etymology indiscriminately to preachers in their treatment of their texts. It has its uses, but it also has its abuses. Very often it leads those who indulge in it very far astray indeed. The meanings of words change in the course of centuries, and so the actual use of a word often differs widely from what one would suppose from an examination of the original uses of its component parts. Etymology has spoiled many a good sermon.

In this case, however, etymology does not lead us astray at all. "Orthodoxy" does mean "straight doxy," and it is a good old word which I think we might well revive. What term shall we who stand for the Bible in the Presbyterian Church in the U.S.A. use to designate our position? For my part, I cannot say that I like the term "Fundamentalism." I am not inclined, indeed, to quibble about these important matters. If an inquirer asks me whether I am a Fundamentalist or a Modernist, I do not say, "Neither." Instead, I say: "Well, you are using terminology that I do not like, but if I may for the moment use your terminology, in order that you may get plainly what I mean, I just want to say, when you ask me whether I am a Fundamentalist or a Modernist, that I am a Fundamentalist from the word go!"

However, it is a different matter when we are choosing terminology that we shall actually use about ourselves. When we are doing that, I think we ought to be just as careful as we possibly can be.

The term "Fundamentalism" seems to represent the Christian religion as though it had suddenly become an "ism" and needed to be called by some strange new name. I cannot see why that should be done. The term seems to me to be particularly inadequate as applied to us conserva-

tive Presbyterians. We have a great heritage. We are standing in what we hold to be the great central current of the Church's life—the great tradition that comes down through Augustine and Calvin to the Westminster Confession of Faith. That we hold to be the high straight road of truth as opposed to vagaries on one side or on the other. Why then should we be so prone to adopt some strange new term?

Well, then, if we do not altogether like the term "Fundamentalism"—close though our fellowship is with those who do like that term—what term shall we actually choose?

"Conservative" does seem to be rather too cold. It is apt to create the impression that we are holding desperately to something that is old just because it is old, and that we are not eager for new and glorious manifestations of the Spirit of God.

"Evangelical," on the other hand, although it is a fine term, does not quite seem to designate clearly enough the position of those who hold specifically to the system of doctrine taught in the Westminster Confession of Faith, as distinguished from other systems which are near enough to the truth in order that they may be called "evangelical" but which yet fall short of being the system that is contained in God's Word.

Therefore, in view of the objections that face the use of other terminology, I think we might do far worse than revive the good old word "orthodoxy" as a designation of our position.

"Orthodoxy" means, as we have seen, "straight doxy." Well, how do we tell whether a thing is straight or not? The answer is plain. By comparing it with a rule or plumb-line. Our rule or plumb-line is the Bible. A thing is "orthodox" if it is in accordance with the Bible. I think we might well revive the word. But whether we revive the word or not we certainly ought to hold to the thing that is designated by the word.

EDITORIAL

ARMISTICE

ON NOVEMBER 11, 1918, the War to End War came to its actual end. Its legal end came with the signing of the Treaty of Versailles. But its enmities have not ended with the years. Rather they have been aggravated and irritated until the world stands upon the very threshold of a possible series of wars: wars of revenge, wars of conquest, wars to preserve national unity, wars to attain racial unity. A generation familiar with parades but tragically ignorant of what warfare really means is waiting the signal for "adventure." The Bible gives us no reason to expect that any of the human factors now operating for peace will have the slightest permanent success. The trouble lies not in economics or anything outside of man, but in the heart of man. Only as men are regenerated will they be at peace with God and each other. For the unregenerate world there will never be peace until the King comes back in the brightness of His Glory: to receive His own, to restrain, to rule. Then will come, not merely an armistice, but peace.

MUST SUCH THINGS BE?

THE controversy now going on in the Presbyterian Church in the U. S. A. illustrates two opposite and sharply contrasting methods. The conservative party, in exposing doctrinal and ecclesiastical unfaithfulness has confined itself to matters of fact and record which ought to be conclusive to intelligent Christian people. That these documented facts have sometimes pointed to individuals as being personally responsible, is very sad but extremely pertinent.

The modernist-indifferentist coalition now in control of the church machinery has not yet made any serious attempt to meet the facts alleged. This can be understood, because the allegations being true could hardly be disproved. Instead of answering, it has created what military people call a "diversion" on two fronts, thereby taking attention away from its own lack of a real defense. On one front it has complained bitterly and loudly of "unjustified personal attacks," "insinuations," "slanders," "suspicion," while holding up mere men for sympathy and sometimes almost idolatrous worship. Conservatives who tell the truth are branded as possessing "a bitter spirit": their evidence is therefore "discredited." This is an old political dodge, and professing Christians ought to be above using it. That it is being used shows how desperately the coalition wants to keep the facts from the rank and file in the church.

The second defense of the coalition has been to attack those who have dared to expose it. The shocking thing is, that this has been carried on in the name of Christ. The attack has been both ecclesiastical, by issuing an illegal order and then haling to the courts of the church those who refuse to obey it, and personal, by means of slanderous and at times downright vicious attacks upon individuals. All this as a means of diverting attention from the truth, and done on behalf of the very party that boasts of its own "Christlike spirit."

Illustration: In the past few months not only the Pacific Northwest but other parts of the country seem to have been systematically flooded with utterly false rumors concerning Dr. Roy T. Brumbaugh. Because these things should stop, the Christian public ought to be informed of them. Here are *some* (not all) of these rumors, each one absolutely untrue:

Dr. Brumbaugh is a Jew. (If he *were* he would not be ashamed of belonging to the race of which our Lord came in the flesh.)

Dr. Brumbaugh paid \$600 for a D.D. degree from Gettysburg College.

There were four warrants out for Dr. Brumbaugh's arrest.

Dr. Brumbaugh, in July, ran to Canada with \$1000 belonging to the First Presbyterian Church of Tacoma.

Dr. Brumbaugh's congregation took with it monies belonging to that church.

Dr. Brumbaugh is a drunkard.

Dr. Brumbaugh's family can't get along with him.

Dr. Brumbaugh raised his own salary twice in the First Presbyterian Church of Tacoma. (Actually he insisted on a *decrease* of \$200 per month.)

Dr. Brumbaugh was "sent" to Tacoma for the express purpose of splitting the church.

Dr. Brumbaugh has been a member of three different denominations and has caused trouble in all three.

All these, and others.

What a terrible indictment—not of Dr. Brumbaugh, but of those who would, to serve *any* cause, circulate such untruths! Nor has Dr. Brumbaugh been the only one subjected to such a campaign of character assassination by slander and innuendo.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

November 24, 1572 : John Knox Dies

By ALEXANDER MacNEIL



Mr. MacNeil

THREE hundred and sixty-three years ago, on November 24th, 1572, the prince of Scottish reformers lay dying. The one who never feared the face of man was now about to gaze upon the face of his Lord. Nor can we believe that even when he stood at last in Immanuel's Land and saw the countenance he so long had loved and served unseen, he feared. "Perfect love casteth out fear."

To many people today the name "John Knox" is reminiscent only of a page in history which was in some vague way glorious, and of the fact that this Knox was a hero and leader of a people who "took their religion hard." Yet they were very real flesh and blood, these faithful souls whom we so lightly lump together as "heroes of the church." They were subject to our weaknesses, our flux of doubts and fears, exaltations and abasements. And they were surrounded steadily by the same temptations that assail us now: the temptation to please men, to please ourselves, rather than God; the temptation to adjourn the battle because it is hard; the temptation to find some ground of compromise that will conserve our own comforts, and yet be only partially dishonoring to God. These "heroes of the faith" were hardly ever recognized as such by all their contemporaries. Usually they were branded as bitter, hard, wilful, stubborn and contentious. A hero is only called out by a situation which places truth, for the time, in keeping of a human minority. If there were no oppressing majorities, no bravely resisting minorities, there never would be any "heroes of the faith." They became heroes only because they obeyed God rather than men, no matter what the cost. In his day John Knox was reviled, hated, slandered, as perhaps no other man then living. He was hated and opposed because he would not yield one inch of truth. Today he is revered for the same reason. History often reverses the judgment of the trial court.

But now John Knox, after his life

of unremitting toil, danger, suffering, lay dying. His fatal illness had begun on November 11th. With simplicity and courage he faced his end, not now one of earth's great, but, in the words of David Le Roi, "only a weary Christian finding peace at last." A simple account of Knox's last days is given in the journal of Richart Bannatyne, the "guid godlie" secretary of the dying lion. Though the spelling may be antique and the expression archaic, we see emerging the picture of a fellow human being and Christian who lived and breathed and struggled for his God through days which presented issues and choices strikingly like our own.

"His Lang Travelis"

On Tuesday, November 11th, Bannatyne tells us, Knox had been attacked by a severe cough which so enfeebled him that he had to omit his invariable custom of reading at least one chapter from the Old and New Testaments each day. "Upon the Thursday after, Mr. Knox tuik his seikness, which pat end to his lang travelis, quhilk he maist earnestlie cravit of God."

Knowing his end was near, Knox had given orders that, in the event of his being unable to read himself, his wife or Bannatyne should recite to him daily the seventeenth chapter of St. John, a chapter from the Epistle to the Ephesians, and the fifty-third chapter of Isaiah. The rest of the time he spent reading Calvin's sermons in the French and various psalms, "So that few houris or none of the day did pass ower, whairin sumwhat was not read, besydes, according as he would appoint."

Several times during these readings the dying man appeared to sink in coma, but to any inquiry from Bannatyne, asking if he could hear, he invariably replied, "I heir and understandis far better." "Whilk worde he spak the last tyme about foure houris befoire his last breath."

Three days before his death Knox commanded Bannatyne "Gar mak" his coffin, and when the work was completed he "Wald often burst forth, 'Lyve in Christ, and God grant us the ryght and parfyte hatread of syn.'" Perhaps he had some inkling of the

troubles about to disrupt the religious life of Scotland, as each day it was his frequent prayer that the "Lord grant trew pastoris to Thy kirk, that puritie of doctrine may be reteaned."

The Last Day

On Monday, his last day on earth, the dying man's indomitable will caused him to rise at nine in the morning. Donning his clothes, he sat in a chair for an hour or two. But his effort was too great for the sickly frame, and he had to be assisted to bed again, "whair he wrought in drawing of his end."

Towards the afternoon he asked his wife to read him the fifteenth chapter of the first Epistle to the Corinthians, finding much comfort in her gentle voice. Another hour or two passed, and then, finding the end very near, he rose slightly and pointing his finger said, "For the last I commend my soul, spreit, and bodie . . . unto Thy hand, O Lord." Mrs. Knox then read once more the seventeenth chapter of St. John, as that was "whair he caist his first encre."

Thereafter the patient man was silent and lay without movement. About half-past ten, when family prayers were ended, Doctor Preston and Bannatyne returned to the death-bed and the former, asking Knox if he had heard the prayers, received answer, "I wald to God that ye and all men heard them as I have heard them. And I praise God of that heavenlie sound."

Let Bannatyne, "sitting doune befoire him," describe the final scene.

"Now, Sir, the tyme that ye have for long callit to God, to wit, ane end of your battle, is cum; and seeing all natural power now failes, remember upon thae comfortable promises which often tymes ye have schawin to us of our salviour Jesus Christ, and that we may understand and know that ye heir us, mak us some signe; and so he lifted up his head and incontinent thereafter randerit up the spreit, and sleipit away without ony pane."

Bannatyne's Tribute

Thousands of words have been written in praise of John Knox, but, as Bannatyne would have said, it is as those "Who wald lycht a candle to let

men sie the sone." Knox's virtues are known to the world, and he himself would have preferred his secretary's simple tribute.

"On this manner departed this man of God, the lycht of Scotland, the comfort of the kirk within the same, the mirror of godliness, and patrone and example to all true ministeris, in puritie of lyfe, soundness in doctrine, and bauldness in reprovng of wickitness,

and one that cared not the favor of men (how great soever they were), to reprove their abuses and synis. In him was sic a myghtie spreit of judgement and wisdom, that the trubel never came to the kirk sen his entering in publick preaching but he foirsaw the end thereof, so that he was ever reddie a trew counsall and a faythfull to teich men that wald be taught to tak' the best and leive the worst."

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

Part II

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

By the REV. JOHN H. McCOMB

5. *Jude does not go into great detail as to how we are to contend for the faith, although the word he uses—epagonidzomai—is most expressive.*



Mr. McComb

AS ONE Greek Lexicon puts it, it means to fight, standing upon a thing that is assaulted which the adversary desires to take away. What a picture that gives us of our duty! We are to take our stand upon

the *Word of God* and fight for it like soldiers defending a mighty rock or an impregnable citadel.

Perhaps Jude did not go into greater detail regarding the various ways in which we should contend for the faith, because those ways are indicated elsewhere in God's Word with sufficient clearness for all who are truly eager to have part in the work.

The first requisite, if we would contend earnestly for the faith which was once for all delivered unto the saints, is a *thorough* knowledge of the faith itself. It is useless to contend for beliefs with which we are not familiar. It is like a soldier trying to defend a position, the precise nature of which he is ignorant. It was for this reason that Paul said to Timothy, the young minister: "Study to show thyself approved unto God a workman that needeth not to be ashamed." The saints in Old Testament times were commanded to let God's Word be "In their hearts," and to think of it continually and to talk of it.

When, after the first day of the Battle of Gettysburg, General Hancock was sent to the front lines by Meade to take command in the stead of Reynolds, who had been killed, Hancock was unfamiliar with the position of the Union troops and of the enemy. Through that hot summer night, as he rode forward to the front in an ambulance, he pored over a map by the light of a lantern, until the position of every unit was fixed in his mind and the strength of the two armies clear to him. After such careful study, he was qualified to command the army when he reached it.

We Christians must so familiarize ourselves with our own position and with that of the enemy that we can be of service in the great conflict to which Jude calls us. We would have had more qualified contenders for the faith if we had had more doctrinal preaching during the last generation. *Then too, if we would contend for the faith, we must seize every opportunity to let people know where we stand.* When the Word of God is under fire, every silent Christian is counted with the enemy. Psalm 107:2 says: "Let the Redeemed of the Lord say so." God honors such testimony in surprising ways. It bears more fruit than we have any idea it will. Too often the people in the pews take the attitude that the minister is paid to do the testifying and that there is no need for them to exert themselves in that direction. It is a great privilege to speak a word for Christ, and we must avail ourselves of the privilege in the home, in the circle of friends, in the

office, in the Church—wherever God gives an opportunity. If the Redeemed of the Lord would testify to their faith a little more frequently, perhaps it would be found that the true Church of Christ is far larger than it seems, and that Modernism has not gained the ground it supposes it has gained. *When a child is born into this world and utters no sound, we fear it is dead.* When a professing Christian never speaks a word regarding his redemption through Christ, we have reason to suspect that he never has been born again. Of course the Christian must see to it that his personal life in no wise belies his testimony. He that seizes every opportunity to testify for his Lord must so live that there is no question in the minds of those about him who his Lord is.

Then too, if we would contend for the faith, we must argue for it. I used to be very much afraid of argument in the cause of religion, *but God tells us to argue, and how we are to do it.* He tells us in I Peter 3:15 that we are to be ready always to give every man that asks us a reason for the hope that is in us, with meekness and Godly fear. We read that Paul "reasoned" out of the Scriptures and that he "confounded" the Jews. The Christian must of course be mild and gentle and humble, but this does not mean that he is to avoid controversy. I think on the other hand he is to be ready continually for it. Humbly, but nevertheless with clearness and force, he is to argue for the truth, giving a reason for the hope that is in him. We must not shun controversy, for Christianity has had, and will have continual conflict with those who do not believe and with those who are ignorant. Instead of fleeing controversy, we must contend earnestly for the faith. There has not been enough logical reasoning out of the Scriptures in these last years—not enough clear-cut presentations of what the Bible actually teaches. It has been easier to describe *sunsets* and *current events* and to have *musical concerts* on Sunday evenings than to "Contend for the faith." No wonder God has sent leanness into our souls.

Then too, if we would contend earnestly for the faith, we must teach our children what the faith is. God stresses the necessity of child training in His Word. He told the people in the Old Testament: "These words that I command thee shall be in thine

heart, and thou shalt teach them diligently unto thy children." (Deut. 6: 6-7.) He instructed the people what they should say when their sons asked them the meaning of the various rites and ceremonies. That Christians are to do the same goes almost without saying. The best place to teach Christian doctrine is in the home. A child, at a very early age, can comprehend the substitutionary work of Christ, the truth of God's Word, the power of God, the necessity of faith and the other great truths. If we are to contend effectively for the faith, we must forestall the Modernists with our children by instructing them from infancy in the great truths of our faith. I believe in the Shorter Catechism, and I also believe in simple, straightforward explanations of the great doctrinal truths which illumine the meaning of the Catechism and the Scriptures. We ought to read the Bible to our children before they can themselves read. They ought to be filled with a love of the Book and its teachings to such a degree that no scoffing professor can shake their trust in the faith. A General who neglects to defend his home is foolish in the extreme, yet many Christians are neglecting the home front altogether and are leaving the work of fortifying their children against unbelief to incompetent Sunday School teachers, who may have no very deep understanding of the truth themselves.

If we would contend for the faith, we must be unhesitating and open in our opposition to anyone, be he preacher or teacher, or missionary or secretary, or whatever he is who in any wise alters the Gospel message or countenances those who do attempt to alter it. Those believers who find themselves in Churches with unbelieving ministers should make it their constant duty to testify publicly against the false teaching. When congregational meetings for the calling of ministers are held, those who are believers should not absent themselves for fear of opposition, but should go prayerfully determined to testify publicly against all candidates whose beliefs are not sound. The prophets of old did not countenance idol worship, nor did they hesitate to preach against it. It is not difficult to learn where a man stands in regard to the Bible truths. It is the duty of Christians to find out and to publish to the congregations the facts they have learned.

There would be fewer Modernists called if those who know the faith once for all delivered to the saints would insist on orthodoxy as well as personality and executive ability, and a wife capable of being a pack horse for the Ladies' Aid.

*Lastly, if we would contend for the faith, we must continue instant in prayer. To say that is obvious, and yet obvious as it is, there is too little of it. Paul urges the people of Philippi "To strive together for the faith of the Gospel," and I am sure he means striving in prayer. In the letters to the Thessalonians, he requests prayer for himself and his work. How wonderful it would be and how effective it would be if every Church had in it a group of *fundamental believers* who would pray systematically together for the triumph and maintenance of the Gospel and would continue instant in prayer for the same objective. We would have more triumphs to rejoice in. The faith would be *honored, believed and professed openly*; barriers would fall, and attacks against our leaders would crumble, to the discomfiture of the enemies of the Truth.*

These are some of the many ways that the Bible points out we can effectively contend for the faith which was once for all delivered unto the saints. We can do so by gaining a thorough knowledge of the faith; by seeking every opportunity to testify of it; by arguing for it with meekness and Godly fear; by teaching our children faithfully; by testifying fearlessly against those who teach another Gospel which is not another; by refusing to support those Boards and Agencies which tolerate Modernism; by continuing instant in prayer for the maintenance and triumph of the faith.

I repeat that if God's people were willing to do these things continually, the gains of the Modernists would soon disappear, and many who have been brought under the spell of unbelief would be recovered to Christ.

Jude appeals to you and to me—to all whom God has called into the fellowship of His Son—to all who are beloved of the Father and are being kept for Christ, to contend thus for the faith.

He reminds us that He promises grace abundant to make possible effective service.

He urges us thus because God has given us a glorious body of doctrine in His Word, which is true and shall

ever remain so, and which has been the source of eternal blessing to all who receive it.

He urges us to contend for the faith because there are ungodly men who have slipped in unawares—men who are undermining the faith and are seeking to turn the grace of God into lasciviousness, even denying the only Master and Lord Jesus Christ.

Will you students in your preparation, you teachers in your presentation, you ministers in your preaching, you individual believers in your daily round of duties, heed Jude's words and seek by every means God gives you to "Contend earnestly for the faith which was once for all delivered to the saints"?

Actually these words are not Jude's. They are the words of our Lord and Saviour Jesus Christ. Jude was but the mouthpiece through whom this urgent message has come to us. It is Christ Himself who commands us to "Contend earnestly for the faith which was once for all delivered unto the saints." Will we obey Him?

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. Mr. Alexander MacNeil is a freelance writer whose articles we expect to publish from time to time. The Rev. John Hess McComb is Pastor of the Broadway Presbyterian Church, New York City. The Rev. Charles J. Woodbridge is General Secretary of The Independent Board for Presbyterian Foreign Missions. The Rev. L. Craig Long is Pastor of the Calvin Presbyterian Church (Independent), of New Haven, Conn., and a popular radio preacher. Mr. D. T. Richman is one of the most active Ruling Elders in Philadelphia. The Rev. David Freeman is Pastor of Grace Church, Philadelphia. Mr. Phil Saint is a talented artist who has dedicated his life to the presenting of the gospel by Christian cartoons and drawings. The Rev. Gerard H. Snell is now temporary supply at the Allegan (Mich.) Church.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE

The Barnhouse Report



Mr. Woodbridge

DR. BARNHOUSE has now given to the religious press his report with regard to the missionary work of the Presbyterian Church in the U. S. A.

The report may be divided into three

sections.

In the first section the author asserts that the Presbyterian (U.S.A.) foreign missionaries are no more tainted with Modernism than is the church at home. The missionaries as a body, he insists, are more orthodox than the supporting church.

In the second section, which occupies the major part of the report, Dr. Barnhouse cites examples of the doctrinal defection of certain missionaries and of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

In the third section the recommendation is made that, in spite of the palpable doctrinal disloyalty of the Board, and in loyalty to the sound missionaries serving under the Board, Presbyterians should continue to give through the Board, vaguely hoping for improvement.

Now it must be carefully borne in mind that it is not the *number* of the illustrations which Dr. Barnhouse mentions that makes the situation so grave. We are apt to err here. There are some who apparently believe that, until it can be proved mathematically that a majority of the missionaries are unsound, nothing of a forward-looking nature should be attempted. That belief is very dangerous indeed.

The real significance of the illustrations lies in the fact that they are *symptoms* of a deadly disease devouring the very life of the Presbyterian (U. S. A.) missionary movement.

Whether knowingly or not, Dr. Barnhouse has given us a picture of a missionary movement afflicted with the leprosy of Modernism. The poison of this leprosy has entered the blood-

stream of the enterprise. The illustrations are white spots on the patient's skin. They indicate a condition. Therein lies their importance.

The symptoms which Dr. Barnhouse mentions are based chiefly on the stenographic record of conversations which he held while on the mission field. But actions are sometimes more symptomatic than conversations. When, for example, the Church of Christ in China was formed under Modernist leadership, a few loyal Presbyterian (U. S. A.) missionaries refused to enter the organization. But what of those who let down the bars to Modernism and identified themselves with the movement? That action spoke more clearly than words.

Dr. Barnhouse has visited the patient. He has mentioned a few of the symptoms. At the end of his report he prescribes. What is his prescription? At least five prescriptions have been suggested by doctrinal physicians.

The first prescription is, "Do nothing." The patient may be in a bad way. But after all there are other patients who are just as badly off. Therefore maintain the *status quo*.

A second prescription is, "Protest." Even before Drs. Griffith Thomas and Charles Trumbull returned from their inspection of missionary work in 1920 and reported that Modernism was a reality on the mission field, protests had been made, with practically no result.

A third prescription is, "Designate your funds." Some would combine the second and third prescriptions, thus, "Designate your gifts to sound missionaries and accompany the gifts with protests." Experience has shown that this combination of designation and protest would mean the sending of three papers to the Board, and that these papers would meet three different fates. A check would be sent, a designation, and a protest. The check would be deposited, the designation recorded, and the protest thrown into the waste-basket.

A fourth prescription is, "Send up overtures to the General Assembly

requesting the Assembly to clean house in its Foreign Board." This method has been repeatedly but fruitlessly applied. At the General Assembly of 1935 more than ten such overtures were consigned to the denominational waste-basket.

A fifth prescription is, "Promote foreign missions independently." The liberty of Presbyterians to do this is guaranteed in the Constitution of the Presbyterian Church in the U. S. A.

Which of these prescriptions does Dr. Barnhouse advocate? The first, the *status quo* prescription.

To say the least his report is anti-climactic. The leprosy is diagnosed, but the leper is left to die.

Let us change the picture. As we listened to the reading of the document our blood boiled with indignation. Here was example after example of the faith of our fathers being betrayed. It was the portrayal of an enemy coming in like a flood against the armies of the Lord.

If ever a crisis were reached, if ever action, swift, sure, direct were needed, NOW was the time.

We waited eagerly for a clarion-call to action. But no. The trumpet lay silent.

Souls are being dragged into a Christless eternity by Modernism on the mission field. But the report recommends that we stand idly by, hands folded, hoping—but that is all.

We render praise to Almighty God that, while some may agree with Dr. Barnhouse that nothing should be done in the emergency, a host of Presbyterians do not share that feeling. We earnestly hope that Dr. Barnhouse himself may soon see clearly that the logic of the facts he has unearthed calls to him to unite his influence and efforts with those who are determined to perpetuate Biblical, Presbyterian, Foreign Missions and to preserve the true witness of the church at any cost.

Some of us are convinced, to the very depths of our souls, that the *situation demands action*. And many of us are praising the Lord that action is being taken and is receiving His blessing.

Radio Page

By the REV. LUTHER CRAIG LONG



Mr. Long

THE *Westminster Theological Seminary Hour* is now under way each Sunday afternoon from four until four-thirty o'clock over WIP, Philadelphia. This hour must be paid for at regular com-

mercial rates; readers of this journal are invited to contribute for this most expedient as well as necessary missionary program.

On October 13th, the Sunday evening services of the Collingswood Presbyterian Church, at Collingswood, N. J. began to be broadcast. The Pastor, the Rev. Carl McIntire is to preach a series of sermons on the general theme: "Things commonly believed among us." Station WPEN has been contracted at commercial rates for this series; readers of this journal are invited to express their interest in this series by their contributions.

On October 6th, the fall and winter series of Sunday evening broadcasts from the Central North Broad Street Presbyterian Church, Philadelphia, opened, through the facilities of WIP, which have been contracted for that purpose. The Minister, the Rev. Merrill T. MacPherson, is a veteran Radio preacher and as a member of the Independent Board for Presbyterian Foreign Missions, stands in a unique position with his large radio following.

A new series of broadcasts have been sponsored by the New Haven Broadcasting Corporation; the series is known as "*The Faith of our Fathers, Bible-Broadcasts*," and are broadcast without charge to anyone, through the courtesy of WELI of New Haven, Conn. The editor of this radio page is presented each Sunday afternoon as the director of the series and he is presenting the major doctrines of the Reformed Faith.

Sunday Radio Log

WIP, 4 P. M., 610 Kc., Dr. J. Gresham Machen.

WELI, 4 P. M., 900 Kc., the Rev. Luther Craig Long.

WIP, 8 P. M., 610 Kc., the Rev. Merrill T. MacPherson.

WPEN, 8 P. M., 920 Kc., the Rev. Carl McIntire.

WDEL, 8 P. M., 1120 Kc., the Rev. Harold S. Laird.

Although no funds are needed for this broadcast, the prayers of God's people are solicited that the series may prove to be a great blessing to all those who, in New England, need such Gospel Broadcasts.

Among our radio letters we find this pertinent one: Mr. S. writes from New Hampshire asking whether or not holding one or another view concerning Millennialism might be as big a heresy as to be a Pentecostalist or so-called sinless perfectionist. The letter discloses the fact that a certain Presbyterian had been known to class "a-millennialists and post-millennialists" as being utterly unfit for the various boards and agencies which he had a voice in, but had not deemed it wrong to lend his support and name to a certain well-known New England Summer Conference which has a satisfied following of both "sinless folks" and Pentecostals. Desiring to be helpful, we wrote to the Presbyterian clergyman under question and received the following strange reply: "I thoroughly believe that sinless perfection and the whole group of doctrines roughly summed up under the heading of Pentecostalism, are unsound and contrary to the Scriptures. I also believe that the post-millennial and a-millennial views are unsound. I also believe that the exclusive immersion and the anti-paedo Baptist

views are unsound. I personally do not believe that I should refuse to have Christian fellowship with soul-winning evangelistic people who have any of the heretical views which I have named in this paragraph." The error expressed in that Presbyterian educator's lame apology for being found on a Pentecostalist platform includes under the heading of heresies: Post-millennialism, a-millennialism, Pentecostalism, sinless-perfectionism, exclusive immersion and the anti-paedo Baptist views. Then he claims that he should have Christian fellowship with *all* of those groups which he himself calls *heresies*. Our reply is: (1) So long as a person believes in the bodily return of Jesus Christ, it certainly is not a heresy if he be a pre-, a post- or an a-millennialist. (2) Certainly it is a heresy for a person to claim that the doctrines of the Pentecostalist and sinless perfectionist are true. (3) The man who on the one hand confuses the deadliness of Pentecostalism and sinless-perfectionism with a view that *only* the pre-millennial view is Christian, has given at least *some* evidence to lead us to believe that the narrow view of the imagined importance of the pre-millennial view has become an obstruction in that man's ability actually to distinguish and properly judge the really important heresies such as Pentecostalism, which he ought to condemn rather than condone. It is like the instance when a certain Baptist friend of mine conscientiously told me that great blessings would be added to me in my ministry *if* I would permit myself to be immersed. In a later part of that same evening he lamented the fact that there were no "spiritual giants" in the Baptist denomination like his beloved friend and former professor, Dr. J. Gresham Machen. May God make us to be Bible students rather than ism-peddlers!

The Elders' Page

By RULING ELDER D. T. RICHMAN

An Elder's View of What Has Happened



Mr. Richman

THE distressing condition in the Presbyterian Church is the inevitable result of many years of false teaching in our High Schools, Colleges and Seminaries, at home and in our mission fields.

The teaching of evolution as an established fact (which it is not) in direct opposition to the Bible story of the creation of the world, has laid a foundation of doubt in the accuracy of our Bible in many minds. The added false teaching of the "higher critics" of our Bible has undermined the faith of thousands of students in the fundamental doctrines of our faith. A young man dedicated to the ministry by his parents was sent to a college approved and supported by the synod in which it was located, graduated in due time and returned home with his faith in the Virgin Birth of our Lord and in the dependability of the Old Testament destroyed. One of the professors in that college "proved" that belief in the Virgin Birth was not necessary because while we have four gospels only two of them mention the Virgin Birth. An elder asked that college graduate to notice at what point in the life of our Lord the gospels of Mark and John began and thereby showed up the foolishness as well as the falsity of the professor's argument. This young man had also been taught that Moses did not write the first five books of the Bible, that Isaiah did not write the prophecies bearing his name, that Daniel did not live in the time his book describes, that his book was written hundreds of years later by some unknown author and therefore these portions of the Old Testament are not trustworthy. This young man had to be shown that these theories had been shown to be *false*

theories in well-known books written by professors who are sound in the faith—the only kind we should ever have in colleges and seminaries supported by our church. He was also urged to go to the Union Theological Seminary in New York City for his seminary training rather than the time-honored Princeton Seminary as it was in those days. The reason given him was that everything at Princeton was one-sided, while he would get the liberal as well as the fundamental views at Union Seminary. This prejudiced advice was given him in spite of the fact that a former General Assembly had outlawed Union Seminary on account of its false teaching. The young man referred to was persuaded to go to Princeton (the pre-reorganization Princeton), and came out a sound evangelical preacher. This brief recital shows how the faith of this student for the ministry was destroyed in the Word of God and the fundamental doctrines of our beloved church in one of its "approved" colleges.

The General Assembly of 1923 directed the First Presbyterian Church in New York City to discontinue the services of Dr. Harry Emerson Fosdick as its guest preacher on account of his preaching not being in accord with the doctrinal standards of our church. In recording its decision the General Assembly named five "essential doctrines"; namely, (1) The inspiration of our Bible, (2) The Virgin Birth of our Lord, (3) The sacrificial death of our Lord on the cross as a substitute to satisfy Divine Justice and to reconcile us to God, (4) The bodily resurrection of our Lord, (5) That "our Lord showed His power and love by working mighty miracles."

In 1924 a pamphlet known as the Auburn Affirmation was published with the names of 1293 ministers as signers. On page six of that pamphlet we read—"some of us regard the particular theories contained in the deliverances of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing

that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship." What "other theories" can there be? Either the Bible *is* the inspired word of God or it is not. If we believe it *is* inspired, we are *believers*—if we *deny* the inspiration of the Bible we are *unbelievers*. The same is true equally of each of the other four "essential doctrines."

The General Assembly took no action against the ministers who signed this document, in fact the General Assembly has permitted them to occupy positions of trust that enable them to influence the policies and actions of our official Boards and Agencies. Four of the eight ministers on the Permanent Judicial Commission of the General Assembly are signers of the Auburn Affirmation. Think of it! (Send 10 cents to THE PRESBYTERIAN GUARDIAN for a copy of a very informing pamphlet entitled "The Heretical Auburn Affirmation").

The foregoing facts cannot be denied. To them should be added the siege and capture of the old Princeton Seminary in 1929 by the Modernists and their friends, resulting in the formation of Westminster Seminary to carry on Princeton's old tradition and scholarly method. There is no indication of any steps being taken to stop false teaching in the colleges and seminaries approved and supported by our Synods and General Assembly.

How long will the God-fearing, Bible-loving members of our great Presbyterian Church allow their sons and daughters to be subjected to these soul-destroying "other theories?" If those in control of the Boards and Agencies of our church will not do something to stop false teaching, we laymen and women must do it ourselves. A practical plan was outlined in the first issue of this new paper. Send for a copy.

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"But he that shall endure unto the end, the same shall be saved." Matthew 24: 13.



Mr. Freeman

AFTER an earthquake in a Philippian jail, Paul and Silas said to the fearful and trembling prison keeper, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Now here the Lord tells his disciples, after giving them to understand that they must face anti-Christ, wars, famines, pestilences, earthquakes, hatred, betrayals and death, that only he who endures unto the end shall be saved.

What do we learn from these statements of Christ and His apostles? It is this: All who believe are saved,

but no one can be saved unless he perseveres or endures to the end, therefore all who truly believe, being saved, will persevere.

It is not the man who puts his hand to the plough, and then looks back, that is worthy of the kingdom of God. Many there are who have begun well that are now living in unfaithfulness and sin. If all who once bore the Christian name are saved then countless numbers are saved who have ended their courses in shame. "Know ye not that the unrighteous shall not inherit the kingdom of God."

Do not say that you love the Lord when you have never put that love into action by caring for His cause. Love for Christ others cannot see except as they see you enduring hardness for Him.

Do not say that you love the saints when you have no bowels of compassion for them and often shun them. When is it that we know we

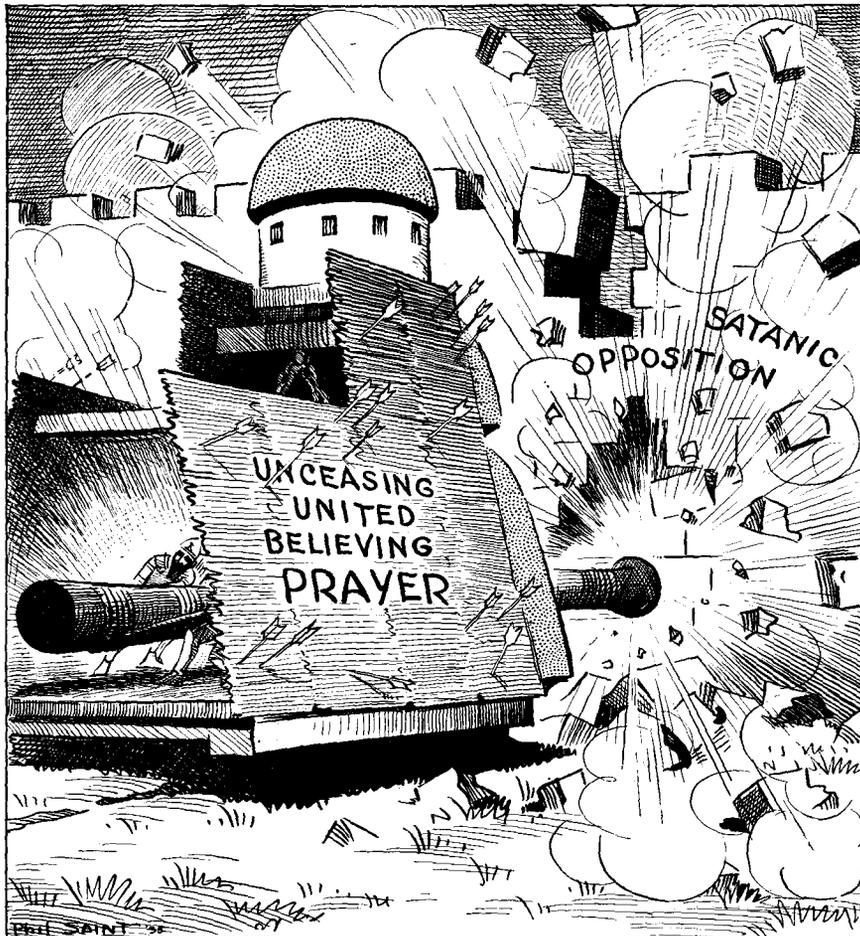
have passed from death unto life? When "we love the brethren."

But may not the Christian have even now the assurance of salvation? Yes, he may even now be enabled to say, "I know I have passed from death unto life." Nevertheless he only enters heaven after he has endured. Only he who has striven and won receives the prize. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

But some one will ask, "Can not a Christian fall?" Yes. There are examples in Scripture of some who have fallen. There are David and Peter. But it should be remembered, God raised up the fallen and set them on the road of perseverance. They endured unto the end. Still we have no right to hail as a child of God every Judas, who once kept company with God's own and later sells his Lord, every Simon Magus, who once also believed and then barter for the gift of the Holy Spirit, every Demas, who at one time came to God's servant and afterward returned to the world, and every Alexander the copper-smith, who has been known to help in the work, but has now become a worker of mischief. They went out from us because they were not of us.

Christ's death demands that those for whom He died shall persevere. What sort of a Captain is He if He is not able to lead many sons unto glory? What are His promises worth if they are not sure? What efficacy in His blood if it does not procure our salvation? What place has He gone to prepare that will have no occupant in it? What value in His intercession that does not prevail with the Father for us? He is a mighty and glorious Saviour to whom has been given all power in heaven and on earth. Those whom He saves, He makes to endure. Of this we may be confident, "that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Let him who bears the name of Christian persevere. And may it be given to every reader to sing with Jude, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."



"... And Down Come the Walls!"

By PHIL SAINT

The Sunday School Lessons

By the REV. GERARD H. SNELL

December 1. Ezra's Mission to Jerusalem. Lesson: Ezra 7:6-10; 8:21-23, 31, 32. Entire lesson: Chs. 7 and 8.



Mr. Snell

EZRA led a company of 1754 men, beside women and children, from Babylon to Jerusalem eighty years after Zerubbabel had led the first company of 42,000, i.e., in the years 458-7 B.C. This

was in the seventh year of the reign of Artaxerxes Longimanus, king of Persia, son of the famous Xerxes, the Ahasuerus of the book of Esther.

Ezra went to inquire into the state of affairs in Jerusalem and to reorganize where necessary. The full statement of Ezra's purpose should be read (7:11-26). This remarkable document from the pen of a heathen ruler shows the influence of men like Ezra in the king's court, who, like Joseph, Moses, Daniel and Esther, were being used by God to intercede with heathen rulers for the preservation of the chosen people.

The true cycle of the Christian life is stated in 7:10. There are three steps, viz., the seeking and knowing of God's truth; applying His truth to life; witnessing to others of this truth. Ezra set his heart on these things. We will be defeated if we set only our minds or wills on a given end. Victory comes only when the heart, i.e., the love and spontaneous response, is set on them. This is a gift of God and to be earnestly sought of Him. Ezra set his heart on all three objectives. To pursue the first alone is to be a recluse without the fruits of service to God or man; to seek only the second is to tread a certain pathway to Modernism; while he who witnesses without proper knowledge or experience surely has more zeal than wisdom. Let us set our hearts on all three to the exclusion of none.

8:21-23. It would have been disastrous to Ezra's influence with the king, and hurt the morale of the peo-

ple to have asked for an armed escort as they travelled deserts infested with marauding Arab bands. He had boasted of the care of his God. Ezra rose to the opportunity of showing his faith and proving his boast. The only proof of faith that ever counts is where there is a cost involved, a possible price to be paid.

December 8. Nehemiah Rebuilding the Wall of Jerusalem. Lesson: Neh. 4:6-9, 15-21. Entire lesson, 2:1-7; 4.

In this lesson true spirituality and intense practical mindedness join hands. The two qualities are found in Nehemiah whom God raised up to complete the task of rebuilding Jerusalem.

Nehemiah was cupbearer to Artaxerxes, and in the twentieth year of the reign of the king, thirteen years after Ezra had left Babylon, what must have been a long-thought dream to the young man crystallized into a definite desire. He had heard of the moral and social reforms which Ezra had brought to pass, but was distressed because nothing had been done about the walls which had lain for a hundred and fifty years rubbish and debris, and without which Jerusalem would never attain her former glory. Nehemiah felt that he himself could lead the people in the task. He secured permission to leave Babylon, went to Jerusalem, surveyed the situation, organized the people, dealt with enemies, and in fifty-two days the job was done. The secret of such brilliant leadership was its intense piety, combined with as intense practicality. For notice, he prayed "to the God of heaven" before making his request of the king, and he spoke that request, which was bold to say the least, frankly and honestly, (2:4, 5). The work was God's work, and with this thought Nehemiah encouraged the people and repulsed the enemy (2:17, 20). In the time of danger prayer was offered and a watch set—both were essential, (4:9). If fighting was necessary it was God who would fight for them, (4:20). God's people very often have the task of

rebuilding what the enemy has destroyed. Lives have been shattered by sin, countries and communities by godlessness, institutions by departures from the high principles which founded them, and churches by inroads of unbelief and worldliness. Let all who have dedicated themselves to the great work of rebuilding take heart from the piety and practicalness of Nehemiah.

December 15. Ezra Teaching the Law of God. Ezra 7:10; Neh. 8:1-3, 5, 6, 8-12. Entire lesson: Ezra 7:10; Neh. 8.

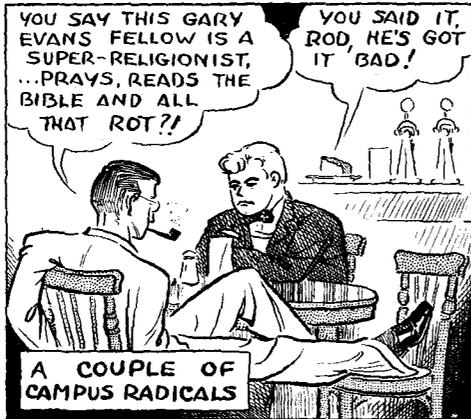
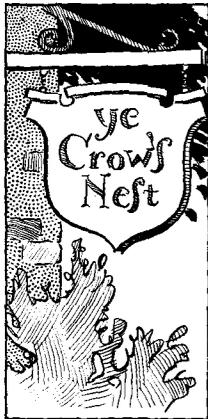
Neh. 8:1. The day was the Feast of the Trumpets, the first day of the seventh month, when the law commanded a day of rest, a holy convocation, blowing of trumpets and complete cessation of labor (Num. 29:1). The law had not been fully observed during the days of exile or reconstruction. A new spirit pervaded the people now however, with the completion of the walls. As with one accord they drew together, and all were eager to hear the Word of God. They listened eagerly for they were spiritually starved, and feasted thus from morning until midday. The water gate where the people assembled was in a southeastern section of the wall. Through it the Nethinim, or temple servants, passed to and from the temple.

8:8. The Scriptures were explained, either by Ezra or by assisting Levites, in difficult places. As the law was read the people were greatly moved. God's promises and warnings, His pleadings for repentance and the hardness of their fathers, the prophecies of the captivity which the people by their sin had brought upon themselves, and the realization that God in His mercy had actually restored them to their land and Holy City, undeserving though they were, all brought the people to tears and bitter repentance. This was wholesome and right. But the occasion was one rather to rejoice in the wonderful grace of God and to this Nehemiah, Ezra and the Levites urged the people.

Gary—

"Crazy Religionist"

By Phil Saint



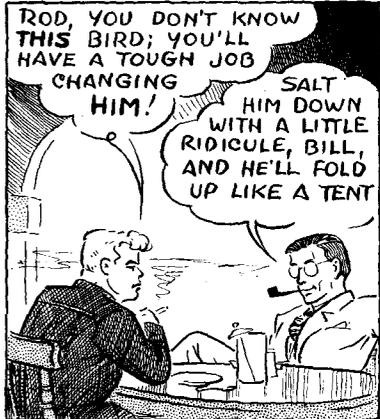
YOU SAY THIS GARY EVANS FELLOW IS A SUPER-RELIGIONIST, ...PRAYS, READS THE BIBLE AND ALL THAT ROT?!

YOU SAID IT, ROD, HE'S GOT IT 'BAD!

A COUPLE OF CAMPUS RADICALS



BRETHREN, WE MUST EXHORT OUR STRAYING LAMB TO RETURN TO THE FOLD



ROD, YOU DON'T KNOW THIS BIRD; YOU'LL HAVE A TOUGH JOB CHANGING HIM!

SALT HIM DOWN WITH A LITTLE RIDICULE, BILL, AND HE'LL FOLD UP LIKE A TENT



GENTLEMEN, WHY ALL THE HEAVY CONVERSATION?

SAY, JACKSON, YOU'RE JUST THE MAN WE'RE LOOKING FOR



WHAT'S UP, BILL?

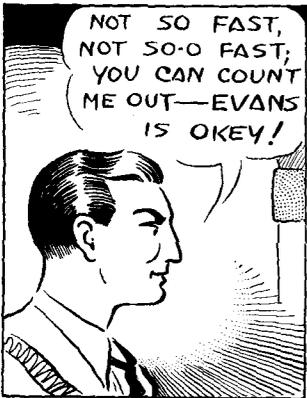
WE'RE GOING TO HAVE SOME FUN WITH YOUR LITTLE PLAY-MATE



WHO... EVANS?

THAT'S TH' TICKET, SORT OF SNAP HIM OUT OF THE DAZE

BEING HIS ROOMMATE, JACKSON, YOU'LL BE A BIG HELP... HERE'S TH' DOPE...



NOT SO FAST, NOT SO-O FAST, YOU CAN COUNT ME OUT—EVANS IS OKEY!



Ye Crow's Nest

SAY, JACKSON, ARE YOU GETTING THE RELIGION BUG, TOO?

NO, BUT I COULD BELIEVE IN THE BRAND OF RELIGION EVANS HAS!



GOODNIGHT! BILL, DON'T TELL ME JACKSON'S FALLING FOR THAT BUNK ??

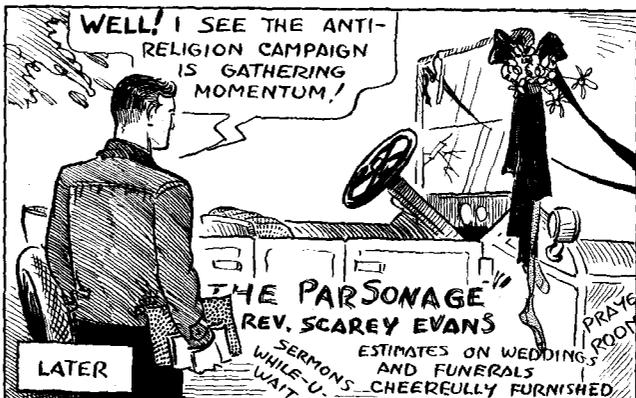
... AND THEY TALK ABOUT THE INTOLERANCE OF CHRISTIANS!

I GUESS EVANS IS TRYING TO "SAVE" HIM!



SAY, HERE'S EVAN'S "SEWING MACHINE," ROD, I'VE GOT AN IDEA!

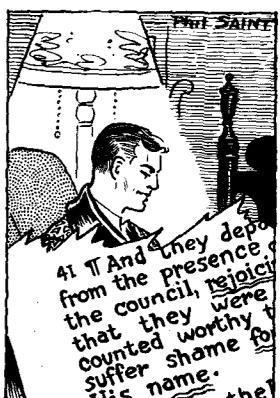
I GETCHA! WHERE'S SOME CHALK?



LATER

WELL! I SEE THE ANTI-RELIGION CAMPAIGN IS GATHERING MOMENTUM!

THE PARSONAGE
REV. SCAREY EVANS
SERMONS ON WEDDINGS AND FUNERALS WHILE-U-WAIT
ESTIMATES ON WEDDINGS AND FUNERALS CHEERFULLY FURNISHED



41 T And they dep... from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

Pennsylvania Judicial Commission Hears Cases, Accepts "Reference"

IN THE little Graeffenburg Inn, tucked away in Pennsylvania's mountains midway between Gettysburg and Chambersburg, the new Permanent Judicial Commission of the Synod of Pennsylvania got down to business on the evening of October 21st. Officially, the spot had been chosen as being "convenient" for the Commission, but off-the-record observers noted that no spot more inconvenient to the press could have been chosen, or for that matter, to most of the litigants. The one lone newshawk present represented a Chambersburg daily. The time, also, which had been chosen to fit the convenience of the Commission, surprisingly happened to be the same as that of the Synod of New Jersey. Conservatives, having cases before both bodies, were required to divide their defending personnel, after trying vainly to have the time and place of the Pennsylvania Commission's meeting changed.

Presiding over the Commission was Ruling Elder Hallock C. Sherrard, one of Pittsburgh's leading lawyers, member of the Session of the Shady-side Church of which ex-Moderator Hugh Thompson Kerr is Pastor. Calm, even tempered, keen, Moderator Sherrard kept proceedings moving with dispatch, relentlessly driving both his Commission and those whom he described as the "parties litigant." Obviously pro-organization but also obviously doing his best to be judicial, the Moderator seemed at times to grasp better the point of an argument than did the person making it, often calling speakers back from oratory to the precise issue involved in a particular case. At the beginning of each argument, the parties were told that they had fifteen minutes each, with a five minute rebuttal for the appellants. When necessity arose, however, the time was extended. Even then, however, there was the feeling of "get this over as quickly as possible."

The majority of the Commission was regarded by observers as safe for the organization, containing as it did such outstanding administration supporters as Messrs. Kieffer of the Presbytery of Chester, Weisley of

Lackawanna and W. R. Craig of Philadelphia.

Cases

Important cases before the Commission were nearly all from the eastern part of the Synod—Philadelphia, Chester, Lackawanna. Most of them involved the issue of the Independent Board and/or the issue of requiring candidates to pledge "support" or "loyalty" to the Boards of the Church. The Commission seemed to hold to the idea that candidates could not be required to pledge themselves to such "loyalty" as a condition of licensure or ordination, but that the Presbytery might ask the question in examination and take it into account in voting—a very neat way of getting around the difficulty from the organization viewpoint.

In the Coray cases from Lackawanna, the complainants argued that Presbytery should not have erased Henry Coray's name from the roll on the pretense that he had "declared himself independent" (which he denies) but should have tried him, as he was in effect charged with not having kept his engagements taken at ordination. To this the Presbytery's defender, dapper Peter K. Emmons, member of the official Board of Foreign Missions noted for his strong sympathies toward Modernists (while "declaring" against Modernism), said that Mr. Coray had never been accused of an offense. Later, however, apparently forgetting this, he fervently and naively asked the Commission to view the Presbytery's act with sympathy "because if we had not taken his name off the roll we would have had to try him."

Complainants from the Presbytery of Philadelphia, represented by Auburn Affirmationists Edward B. Shaw and John A. MacCallum, asked that the ordination of the Rev. John Fulton be declared a nullity, because the Presbytery, they alleged, had ordained him in violation of a "stay." For the Presbytery it was maintained that there was no stay; the notice of complaint had been filed late, and one name had been withdrawn from the complaint before the ordination had taken place, making the number

of signers less than one-third. Prepared to argue this point, Presbytery's committee was dismayed when the hearing began as the Moderator pleasantly informed them, without having first heard the parties, that the Commission had decided in advance that: (1) the notice was filed in time, and (2) the name withdrawn from the complaint had to stay on. The parties were invited to argue the matter "from that point on"—the emergent issue in the matter having been decided before, not after, the hearing.

Westminster Seminary Graduates Called "Centers of Dissension"

Startling was the statement concerning graduates of Westminster Theological Seminary made on Tuesday, Oct. 22, before the Commission by Dr. Edward B. Shaw. In arguing the right of anyone in Presbytery to ask any questions he wished of a candidate for licensure, Dr. Shaw let the cat out of the bag. He said:

"Recently a study was made of the graduates of Westminster Seminary who have gone out into the Presbyterian Church in the U. S. A. There were forty-six in the first five classes. That study made plain that wherever they went they have become centers of dissension in the church, whether they have been asked questions concerning the Boards or not. It seems unfair that we should have to wait until they are ordained and making trouble. We hope to stop that trouble at the source.

"The only way we can prevent it in Philadelphia is by some pressure from above."

This frank statement by Union Seminary graduate Auburn Affirmationist Shaw caused some present to gasp audibly, its implications concerning modernist domination and aims being so obvious.

Complaint in Machen Reception Argued

Main *piece de resistance* of the Commission was the now hoary and gray complaint against the Presbytery of Philadelphia in receiving Dr. Machen in March, 1934. Held over by the 1934 Synod, the 1935 Synod had, after a battle, voted down a motion to hold it another year. In spite of this Messrs. Shaw and Mac-

Callum (representing in this case not the Presbytery but the complainants) calmly requested that the complaint be held over for a while more. To this Presbytery - representative, H. Mc-Allister Griffiths objected vehemently. After going into executive session the Commission called the parties back, announced that they would hear the complaint. They began at 5:30 P. M., finished at 9, having taken an hour off for dinner. Two hours in all were given to Mr. Griffiths, who argued (1) that the Presbytery had exercised its constitutional discretion in receiving Dr. Machen, (2) that having been received he became an actual member of the Presbytery of Philadelphia, subject to its jurisdiction alone. The legal argument of the complainants on these points was noticeable for its vagueness and brevity.

Other complaints argued were from Philadelphia, against the memorial of the Presbytery claiming jurisdiction over Dr. Machen, and from Donegal, where the Rev. George Marston and others had complained against a rule adopted by Presbytery urging support of the official Boards as a "duty," advising churches not to ordain *Ruling Elders* who would not promise to support the Boards, and expressing the intention of the Presbytery not to license, ordain or install men who would not support the Boards.

Refuse to Hear Constitutional Argument

Largest straw to show how the Commission's wind was blowing, a straw the size of a barn, came Wednesday morning when Chester cases were heard. Dr. William Barrow Pugh, considered heir-apparent to Dr. Lewis Seymour Mudge if as and when the latter ever retires as Stated Clerk of the Assembly, appeared to complain against Chester Presbytery for not having obeyed the Assembly's "mandate" in that it refused to bring the Rev. Wilbur M. Smith of Coatesville for trial because of his Independent Board membership. He argued from the Constitution and the so-called "Studies in the Constitution" (reputedly written by himself) in support of his contention that in not obeying the Assembly's order, the Presbytery had violated *the Constitution of the Church*.

When steady, soft-spoken Dr.

THE MOST EFFECTIVE ACTION (and nothing can be substituted for action now) is to organize a chapter of the Covenant Union in your community NOW. Remember: "Faith without works is dead." "Works" means ACTION. The Covenant Union will send supplies on request.

**Address: General Secretary,
1209 Commonwealth Bldg.,
Philadelphia, Penna.**

Charles Schall, of Wayne, arose to reply to Dr. Pugh he received an unexpected jolt. Attempting to argue the other side of the constitutional issue as presented by Dr. Pugh, he was shortly informed that the Commission would not hear any constitutional argument in favor of the Presbytery. The Commission would not allow the legality of the Assembly's order to be debated. Had or had not the Presbytery tried Dr. Smith? No? Very well, that was all the Presbytery need say.

"Reference" Accepted

Brushing aside the constitutional provision that a Permanent Judicial Commission may only hear cases referred to it by the Synod, the Commission accepted the "reference" of the cases of Independent Board members in Philadelphia, made *since* the last Synod, appointed November 19th as the first trial day, in the Y. M. C. A. at Harrisburg.

Rarest Argument

First prize for the rarest extempore argument heard in many a day went to Auburn Affirmationist Shaw. Driven into a small corner in the complaint against Dr. Machen's reception he desperately declared that no act of any judicatory of the Church was final but only conditional (1) until the period of possible complaint had passed, (2) until it had been approved by all the higher judicatories. Dr. Machen, therefore had never been actually, only "probationally," a member of the Presbytery.

Independent Board Meets, Elects New Members

THE regular meeting of The Independent Board for Presbyterian Foreign Missions was held October 17th in the Drake Hotel, Philadelphia. The Board spent almost the entire session in consideration of the expansion and future policies of its actual foreign work. The General Secretary's report was received with prayerful gratitude and enthusiasm, as was that of the Treasurer. The latter's report indicated that the revenues of the Board have almost doubled in each six months' period since the beginning of the work.

Two new members were elected to the Board: Prof. Ned Bernard Stonehouse, Th.D., of Westminster Seminary, and Ruling Elder Roland K. Armes, of the Tenth Church, Philadelphia. Both have accepted.

Lay Members of Independent Board Again Under Fire

THE continuation of the second session (actually the third convening of the judicatory) in the trial of Miss Mary Weldon Stewart and Murray Forst Thompson, Esq., lay members of the Independent Board for Presbyterian Foreign Missions, was held in Hollond Memorial Church, Philadelphia, Monday evening, October 28th.

The usual number of irregularities characterized the action of the secret court, beginning with the announcement that no record would be kept of the argument on the objections to the regularity of the proceeding or the challenge of the right of those members to sit who had voted for a secret trial. Under vigorous protest of counsel for the defense, headed by the Rev. Charles J. Woodbridge, General Secretary of the Independent Board, the session reversed its decision and consented to the keeping of a complete record.

Court Backs Down

Much to the astonishment of the defense the prosecution made no attempt to enforce the mandate of the previous session which proposed to disqualify defense counsel and to suspend the defendants from the communion of the church if they made public anything that transpired behind

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the closed doors. At the earlier meeting both the defendants and their counsel stated that they had no intention of obeying the mandate. While the court decided to continue its policy of darkness, its failure to enforce this unlawful injunction seems to indicate a doubt in the minds of the judicatory as to whether their actions would be upheld by the higher courts of the church. The court contented itself with putting in evidence clippings from the daily press and the October 7th issue of THE PRESBYTERIAN GUARDIAN.

An amazing revelation made by the session was that, in the absence of the defendants, it had ruled that Mr. Burtis, sexton of the church and illegally-chosen prosecutor, was a member of the judicatory and therefore was qualified to serve as prosecutor. At a previous meeting the Moderator had refused to make such a ruling.

The defense challenged five of the eight elders on the court, in addition to the Moderator, on the ground that all of these persons were known to be at personal variance with the accused. One of the grounds of challenge was that all six had signed the minority petition to the last General Assembly, requesting an investigation of Philadelphia Presbytery, which up to that time had not voted for the trial of members of the Independent Board under its jurisdiction.

Attack on Charges

By a vote of five to three, the Moderator not voting, the court refused to permit an amendment of

the Charges and Specifications which would have had the effect of requiring the prosecution to prove that the "mandate" of the 1934 Assembly was lawful.

Although the defendants were accused of violation of "vows of membership" and "breach of lawful promises," the Court refused to require the prosecution to specify in the charges what those vows and promises were.

The following statement of the defense was made just prior to adjournment: "We shall allow an impartial public, to whom the facts will be made known, to draw its own conclusions about the regularity of these proceedings, and about the fairness to be expected from a court which resorts to an illegal vote to prevent light from being shed upon its actions."

Subtlest Touch

After the court had overruled defense motions for the dismissal of the case it adjourned to meet again behind closed doors at eight o'clock on the delightfully inappropriate evening of Armistice Day!

Donald Grey Barnhouse Makes Missions Report

DR. Donald Grey Barnhouse, pastor of the Tenth Presbyterian Church of Philadelphia, back from his sixteen months' tour of the world, on October 21st released his "report" on the Presbyterian missionary situation throughout the world. Extract from the Report and editorial comment will appear in the next issue of THE PRESBYTERIAN GUARDIAN.

Errata

In our last issue, page 34, in reporting the Covenant Union Rally of October 8th, we referred to Mr. A. F. Miller, President of the Covenant Union, as a ruling elder. Mr. Miller is a lay member of the Collingswood (N. J.) Presbyterian Church.

It was also noted on page 34 of the same issue that the paper offered by Mr. Griffiths to the Vance Commission and refused by that body, would be printed in this issue of THE PRESBYTERIAN GUARDIAN. We regret that lack of space makes this impossible, but we hope to include it in the issue of November 18th.

Open Session Characterizes Trial of Dr. Buswell

AT THE continuation of the trial of the Rev. J. Oliver Buswell, Jr., D.D., held all day October 28th in the Second Presbyterian Church, Chicago, the defense scored a signal victory. Despite the strenuous attempt of the prosecution to pursue the closed-door policy, defense counsel won its right to an open session. All challenges by the defense, however, were disallowed, including even the challenge of Auburn Affirmationist Dr. Frederick L. Selden.

The defense then entered a demurrer to the entire case on the ground that the "Mandate" of the 1934 General Assembly was unconstitutional. That mandate states that all ministers and laymen affiliated with the Presbyterian Church in the U. S. A. who are officers, trustees, or members of The Independent Board must, upon notice, sever their connection with that Board, and that refusal to do so will subject them to the discipline of the Church. The mandate further states that Presbyteries having in their membership ministers or laymen who refuse to resign as members of The Independent Board be notified "to institute, or cause to be instituted, promptly such disciplinary action as is set forth in the Book of Discipline."

The defense was allowed to argue this mandate at length. Among other points it maintained, as it has in previous trials, that the Constitution is above the General Assembly and that therefore the Assembly is as much subject to it as the humblest member of the Church, that since the Deliverance of the Assembly takes the side of the word of man and is contrary to the Constitution it is therefore null and void. Dr. Andrew C. Zenos, a member of the prosecuting committee, surprised the entire court by stating his willingness to throw out the charge against Dr. Buswell of disobedience to the General Assembly's mandate, since he agreed with much that the defense had said. The remainder of the prosecutors, however, would not agree to this elimination.

Decision on the defense demurrer was reserved by the Commission. The trial will be continued in the same church on Friday, November eighth.

Synod of New Jersey Elects Commission to Hear Appeals

APPEALS of Dr. J. Gresham Machen and the Rev. Carl McIntire against their convictions because of refusal to resign from the Independent Board will be heard by a commission of the Synod of New Jersey, sitting *ad interim*. This was decided at the annual meeting of the Synod held in Atlantic City, October 21st to 23rd.

Acting on the recommendation of its Committee on Judicial Business, Dr. W. W. McKinney of Westfield, N. J., Chairman, Synod went into the merits of the complaint of Carl McIntire and others without hearing the parties, voted it "out of order," on the ground that no judicatory or group could presume to criticize the General Assembly.

Members of the Commission are:
The Rev. Herbert K. England (Auburn Affirmationist, member of the

Assembly's Judicial Commission), Roselle, *Moderator*; the Rev. William G. Felmeth, Elizabeth, *Clerk*; the Rev. Joseph Hunter (Auburn Affirmationist), Bloomfield; the Rev. Geo. H. Talbott, Passaic; the Rev. Arthur Northwood, Newark; the Rev. Stewart M. Robinson (Editor of *The Presbyterian*), Elizabeth; and Ruling Elders F. H. Robson, Elizabeth; William S. Gregory, Orange; F. O. Dunning, Plainfield; C. D. Fraser, Perth Amboy; Burnet F. Price, Newark.

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