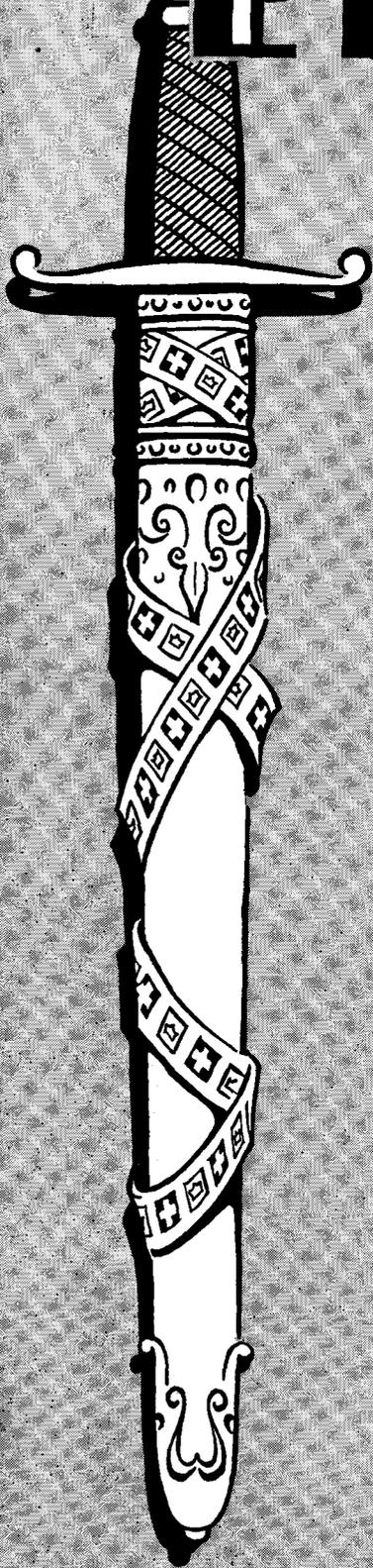


December 2, 1935

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

FROM CALVIN'S "INSTITUTES"

This power is now to be examined—whether the Church has authority to make laws which shall bind the consciences of men. . . . I only contend for this one point, that no necessity ought to be imposed upon consciences in things in which they have been set at liberty by Christ; and without this liberty, as I have before observed, they can have no peace with God. They must acknowledge Christ their Deliverer as their only King, and must be governed by one law of liberty, even the sacred word of the gospel, if they wish to retain the grace which they have once obtained in Christ; they must submit to no slavery; they must be fettered by no bonds.

—Book IV, Chap. X

**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.

The Second Part of the Ordination Pledge



Dr. Machen

IN THE last issue I said a few words regarding the declaration of purpose in the Constitution of the Presbyterian Constitutional Covenant Union, which declaration of purpose is,

as I pointed out, very similar to the ordination pledge required of ministers, elders and deacons in the Presbyterian Church in the U.S.A.

The first paragraph of the pledge means that the candidate accepts as true everything that the Bible teaches.

But what, then, does the Bible teach?

Widely different answers have been given to that question. Widely different systems of doctrine have been held by persons who agree in holding to the full truthfulness of the Bible. The Roman Catholic Church, for example, holds to the full truthfulness of the Bible; yet no one would doubt but that its system of doctrine is widely different from ours.

Moreover, even among those who, unlike the Roman Catholic Church, hold that the Bible is not only *an* infallible rule of faith and practice but *the only* infallible rule of faith and practice, there have been great differences of opinion as to what the Bible teaches.

These differences do not concern merely one or two small details, but they are so extensive that they have led to the establishment of various systems of doctrine, each of which, be it remembered, claims to be *the* system taught in the Bible.

The Lutheran system is one system; the Arminian system, widely held in the Methodist churches until it gave place to the completely destructive Modernism which generally holds sway there now, is another; the Reformed system (often called,

chiefly by its opponents, the Calvinistic system) is still another.

Which of these systems of doctrine, which of these ways of interpreting the Bible, does the ordination pledge require ministers and elders and deacons in the Presbyterian Church in the U.S.A. to hold?

There can really be no doubt about the answer to that question. The ordination pledge requires the candidates to hold distinctly the Reformed or Calvinistic system. That is the system which is set forth with a clearness which surely leaves nothing to be desired in the Westminster Confession of Faith and Catechisms, which are the Standards of the Presbyterian Church in the U.S.A.

Be it noticed that the candidates do not subscribe to the Reformed system of doctrine merely as one allowable system among many allowable systems. They do not even merely subscribe to it as the best system. But they subscribe to it as the system that is true.

Being true, it is true for everyone. It is true for Methodists and Lutherans just as much as Presbyterians, and we cannot treat as of no moment the differences which separate us from Methodists and Lutherans without being unfaithful to the Word of God.

Does that mean that we cannot have Christian fellowship with our Methodist or our Lutheran brethren?

It means nothing of the kind. On the contrary, we can have very precious Christian fellowship with them.

At that point I want to utter a word of personal testimony. I just want to say that in these struggles of the last few years against blatant unbelief in the Presbyterian Church in the U. S. A., one of the most precious gifts that God has given me—and I have no doubt but that many of those with whom I have been associated would say the same thing—has been the Christian fellowship that I have enjoyed with many of my Lutheran brethren, especially those

of the "Missouri Synod." How often, when I have felt tempted to be discouraged, has some message come to me from them bidding me be of good courage and remember that the battle is the Lord's! How often have I in turn rejoiced when I have thought of the way in which that noble Church—I mean the Missouri Synod—cultivating Christian learning at its great Concordia Seminary and bringing up its people truly in the nurture and admonition of the Lord, has stood firmly against the unbelief and indifferentism of the day!

Will those brethren be offended if they read what I have written regarding my devotion to the Reformed Faith and my belief that it is the system of doctrine taught in God's Word?

I feel rather sure that they will not. You see, one of the things that unite me so closely to them is that they are not indifferentists or interdenominationalists, but are profoundly convinced that it is necessary to hold with all our souls to whatever system of doctrine God's Word teaches.

I wish indeed that they were adherents of the Reformed Faith, as they no doubt wish that I were a Lutheran. But I stand far closer to them than I should stand if they held the differences between the Reformed and the Lutheran system to be matters of no moment, so that we could proceed at once to form an "organic union" based upon some vague common measure between the two great historic branches of the Protestant Church.

No, my brethren, we do not risk losing our Christian fellowship with our true brethren in other communions if we hold honestly to our ordination pledge. Let us hold to it honestly; and let us not abandon, in the interests of any vague interdenominationalism or anti-denominationalism, that great system of revealed truth which is taught in holy Scripture and is so gloriously summarized in the Standards of our Church.

EDITORIAL

THE MEANING OF THE PLEDGE

IN RECENT weeks much discussion has centered around the sense in which Article IV of the Constitution of the Covenant Union is to be understood. This is the "Covenant" which must be subscribed by all members. It reads:

"We, the members of this Covenant Union, are resolved, in accordance with God's Word, and in humble reliance upon His grace, to maintain the Constitution of the Presbyterian Church in the U.S.A., (1) making every effort to bring about a reform of the existing church organization, and to restore the Church's clear and glorious Christian testimony, which Modernism and indifferentism have now so grievously silenced, but (2) if such efforts fail and in particular if the tyrannical policy of the present majority triumphs, holding ourselves ready to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost."

The governing idea of the Covenant is, quite clearly, that those subscribing to it desire to maintain the Constitution of the Presbyterian Church in the U.S.A. The same thought is more fully expressed in Article III. The signers, are, therefore, not rebels against Presbyterian doctrine and order, both derived from the Word of God, but are pledged to defend them. This fact is the key to the rest of the Covenant.

To carry out that defense of the Constitution to which they have pledged themselves, members of the Covenant Union promise to make every effort to bring about a reform of the existing church organization. This is demanded not merely by expediency, but by every consideration of consistent loyalty to the Truth. A church whose constitution is good but which is controlled by those who trample upon that constitution ought not to be abandoned until it is clear that efforts to reform it are useless, or until it either (1) amends its constitution or (2) by judicial action, perverts the constitution, in either case so as to destroy its essential witness. When *either* of these things happens, Christian men and women are under a duty to separate. That duty is not laid upon them by men, but by God.

For example, if the 148th General Assembly should uphold the so-called "mandate" of the 146th Assembly, when the matter comes solemnly before it on appeal, it will destroy the essential witness of the church to the Gospel. That mandate will then have been approved by the supreme judicial tribunal of the church—and thus made official in a sense in which it is *not* official *now*. The "mandate" makes disobedience to its own utterly

unlawful order an offense, and attempts to bind the consciences of men by virtue of its own authority. In doing this it places the word of man above the Word of God and thus dethrones Christ as the only Head and King of His Church—at least in so far as the Presbyterian Church in the U.S.A. is concerned. If this is judicially confirmed, and if the Head is thus cast out, have His members no duty? Not that the "machine" will *profess* to have put the word of man above the Word of God. On the contrary, with many fair words it will deny it. So did the Church of Rome deny having placed the word of man above the Word of God, but our fathers left it anyway, because they believed the fact to be true in spite of the denial.

But who, ask some questioners, is to decide for the members of the Covenant Union when the time for reform has passed and the hour of separation has come? Are the members giving over that decision to the officers of the Covenant Union, to the Executive Committee, or to someone else who will, when deemed necessary, give an order which all must obey?

The answer is, emphatically, *no*. The members themselves must decide for themselves as to when the hour of separation has struck. The Covenant Union is organized to combat the idea of implicit obedience to human authority. Would it then be guilty of the folly of itself attempting to set up such an authority for its members? Never. Each individual, Bible in hand, facts in his mind, and prayer for light in his heart, must solemnly make that decision for himself. We do not believe that the decision will be difficult to make when the hour strikes, as long as the simple principles at stake are kept clearly in mind. Is the word of man, the command of man, to be put by official judicial action above (or made equal to) the command of God in His Word? If it *is*, no matter how the lips of men may kiss the face of the Christ they thus betray, the betrayal will have been accomplished. And true Christian, Presbyterian, Protestant men must then, if they are to be faithful to their heritage, go forth from courts of Christ that have degenerated into councils of men, appealing not to wisdom or numbers or expediency or learning but with these words upon their lips appealing to the highest court of all:

"The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." (Conf. Faith, Ch. I, Sec. X.)

Scripture Blinking

By the REV. HENRY G. WELBON

ILLUSTRATED BY PHIL SAINT



Mr. Welbon

DR. M. INNIS TERR had just finished a rather heavy evening meal. He walked into his study and settled down into his easy chair. Glancing at a little table near the chair he saw a booklet which had come in the morning's mail. The words he read were "Scripture Blinking." "Well, how pleasant it is to receive another communication from our experts in New York," he thought and began to read intently. Just as he finished the last page he heard a low knock.

The man who entered was the clerk of his session, a Mr. Richpoorman. After him followed two elders, Mr. Yessir and Mr. Christian. The unexpected callers were made welcome by the fine brotherly spirit of the pastor. Dr. Terr then cleared his throat and began genially, "Gentlemen, I want to tell you about a fascinating little booklet I've been reading—the latest idea from our hierarchy. It is called 'Scripture Blinking.' You are to read some verse from the Bible and then blink and blink. By so doing the verse lays hold of your soul, your very being. Then a revival will be sure to be on the way. The booklet says it will, so it must be true."

"Why didn't we think of it before?" Mr. Yessir exclaimed. "It's just the thing we need to settle all this controversy about needing a crucified Saviour who lived and died for the sins of the world. What a brilliant lot of leaders we have to think of just the right thing for us to do."



"Have a care, Mr. Christian"

"Memorizing the Scripture should be a very necessary and useful thing for us today," Mr. Christian was saying. "My father and mother used to tell me it was different in their day for then they

thought it was necessary to believe in the Bible as well as to memorize it. But what is the use of memorizing the Scripture if you don't believe it is the Word of God?"

Mr. Richpoorman waved a cautioning finger. "Have a care, Mr. Christian. You know what happens to those who criticize the hierarchy. The Council of Bishops and Secretaries has said we should do it, so we must obey. And if you do not want to be a good Presbyterian we will be glad to put you out."

"Now, now," began Dr. Terr, trying to quiet the troubled scene. "We don't want to be hasty about this. I think Mr. Christian has not seen this in the modern light, but we may be able to convince him. I propose we call up some of our good people and go down to the church. There we will put the idea to the test."

"Fine" agreed Mr. Yessir, "I will go across the street and get my wife and daughter and meet you there." The doctor called up several faithful members of his church and in a few minutes they were at the large edifice on the corner. They gathered in the chapel, and the good doctor asked them all to sit in a circle. After the singing of "Let Me Think As I Ought" the group became very quiet.

"My dear brethren," their leader began, "let us all join in a period of serene meditation. In this blessed experience perhaps some words of Holy Scripture will come to our minds. May we have you share it with us." The words, "For God so loved the world" came to the mind of Mr. Richpoorman but he did not think it would be very appropriate. Mr. Yessir remembered the words, "Fight the good fight of faith," but that would never do, because it was objectionable to his pastor. The first to speak aloud was Mr. Christian, who said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"What do you mean," Mr. Yessir growled, "by quoting such a verse and breaking into the fine Christian spirit

of this lovely meeting." The Rev. Terr broke in tolerantly, "The verse you quoted is not in the suggested list but we will let that pass. There are a lot of other fine verses in the Bible. We all know, 'Blessed are the peacemakers: for they shall be called the children of God.' Your verse has too much doctrine for us today, and you know doctrine leads to controversy and we don't want controversy, do we? No, we must all get together in love and harmony. I suggest, Mr. Christian, that you give another verse that would inspire us to do something for the Master. "Go ye into all the world and preach the gospel to every creature," promptly quoted Mr. Christian.

Mr. Richpoorman groaned audibly, Mr. Yessir said, "Worse and worse." The pastor sighed and said, "I am



The next morning

afraid, Mr. Christian, you do not recall that we are living in a new day. You should remember we are not to force our religion on other people, and furthermore this verse is causing a great deal of controversy in our beloved Church today. I realize you have been brought up in an old fashioned environment. Let me suggest you say this verse every morning,

"New life, each day, at waking find With Scripture teachings in thy mind;

For Christ-like service ever choose The Master's thought to think and use."

Mrs. Yessir chirped, "Why, Doctor Terr, that reminds me of Coué's method,

"Every day in every way
I am growing better and better."

"Exactly," said the minister, "that is what we are expected to do in this system. We are to make people good by getting them to blink and blink on Scripture."

"Self-hypnotism," was what Mr. Christian thought.

Then the pastor continued by telling in a tremulous voice of the martyrs who climbed the scaffold and went to the stake in the strength of the Psalms. "I always understood the martyrs died on account of their faith in Christ," Mr. Christian thought. "What comfort would the Psalms be without a faith in the risen Lord Jesus Christ?"

The pastor proceeded, "Now let us all sit and continue in the fellowship of silence realizing we are here to unite in building up a civilization trained as Christ was trained to the use of spiritual suggestion."

Mr. Christian arose, "I beg your pardon—"

The pastor's face changed. He

called out "Silence, sit down." Mr. Christian continued standing.

"Put him out," the pastor shrieked. The clerk took Mr. Christian by the arm and pushed him out the door.

The doctor continued, "As I was saying, I commend this method for the deepening of spiritual life and the great access of spiritual power. Of course we should use those verses which bring all together in Christ-like thought and life. The passages which speak of miracles, theologies, etc., are not best for this method for they tend to divide the Church and cause certain people to take a belligerent attitude against those of us who do not consider these things necessary today. It is a great pity that they should think more of faith than of peace, more of truth than of unity, more of purity than of subordination. But such is the case. Now we will recall to our minds some verses and see if they strengthen our minds and hearts."

The company in deep silence began to gaze into space and there they sat. The next morning when the janitor's wife came into the room to clean she was surprised to see the circled group. They were still as statues, blinking and blinking.

to emphasize this conception of God's program. Modern thought as a whole is irrationalistic; any one who wishes to help Christian thought forward and strengthen it against the irrationalism that surrounds us on every side must bring out clearly that God does have a program and that Scripture does give us a system of doctrine. All the good that Dr. Heim has said in this book, if it is to be interpreted in consistency with the basic contrast he himself makes between person and program, falls to the ground.

It seems to be a phenomenon of the times that men hold to several individual Christian doctrines and yet deny the foundation of all Christian doctrine. Dr. Lewis in his book, "A Christian Manifesto," seems to hold at least to some Christian doctrines. Dr. Heim's book contains a far greater proportion of orthodox teaching than Dr. Lewis' book. It is this latter fact that makes the book of Dr. Heim still more dangerous than the book of Dr. Lewis. Dr. Lewis' book is so obviously heretical in its every chapter that he who runs may read. Not so with Dr. Heim's book; its error is more subtle and for that reason more dangerous.

A Significant Book

A Review

By the REV. CORNELIUS VAN TIL, Ph.D.

Professor of Apologetics in Westminster Theological Seminary.

"The Church of Christ and the Problems of the Day" by Karl Heim, D.D., Ph.D., Professor of Theology in the University of Tubingen, Germany (Charles Scribner's Sons, New York).



Dr. Van Til

THIS is a book to make one sad. There is a great deal of good in it, but it also contains a fundamental error. The error referred to is epitomized in the opening sentence of chapter five. Here Dr. Heim says: "The essence of Christianity does not lie in a philosophy or a system of doctrine, nor in an ethic, but in a person." Now if this basic statement about Christianity is true we can no longer read our Bibles as the expression of the program of God for our-

selves and the world. We are then left in complete uncertainty as to the future. Speaking of the resurrection of the dead Dr. Heim says: "Our future is based solely upon His creative power. He can leave us in nothingness if it is His desire. And He can call us into new being" (p. 170). To be sure, Dr. Heim adds that through our contact with the risen One "we become certain that God will take the latter course," but if we may really believe that God could leave us in nothingness we are at best uncertain. All this, we believe, is contrary to Scripture. The Scripture knows of no contrast between a person and a program; it teaches us about an absolute person with an absolute program.

In the modern situation we need

Who's Who in This Issue

THE Rev. J. Gresham Machen, D.D., Litt.D., is President of The Independent Board for Presbyterian Foreign Missions and Professor of New Testament in Westminster Theological Seminary. The Rev. Henry G. Welton is Pastor of the Head of Christiana Church, Newark, Delaware. The Rev. Cornelius Van Til, Ph.D., is Professor of Apologetics in Westminster Theological Seminary. The Rev. Charles J. Woodbridge is General Secretary of The Independent Board for Presbyterian Foreign Missions. Mr. D. T. Richman is a prominent Ruling Elder of Philadelphia. The Rev. Gerard H. Snell is temporary supply at the Allegan (Mich.) Church. Miss Marian Bishop Bower, of Collingswood, New Jersey, is a successful and talented teacher of children. The Rev. David Freeman is Pastor of Grace Church. Mr. Phil Saint is a popular young Christian artist and evangelist.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE



Mr. Woodbridge

WHEN the man of Macedonia appeared to Paul in a vision, and prayed him, saying, "Come over into Macedonia, and help us," he was summoning the apostle and his associates to a country where there were already other religions.

The philosophical and religious systems of Greece were widely known in Paul's day.

But in spite of this fact the response of these early missionary pioneers to the Macedonian appeal was immediate. For they knew that the Gospel which had been entrusted to them was the only religion which could save lost souls.

In our day the Macedonian cry of a Christless multitude is still imperatively ringing forth. Still it is a summons to testimony among peoples who boast their own religions. And still young men and women, convinced that Christianity is the only true religion, are obeying that summons, and planting the standard of the Cross in lands where native religions flourished even before our Savior was born.

In the last few years a viewpoint, which has been gradually gaining ground for a generation or more, has come into sharp relief. It is the viewpoint which asks, "Why impose the Christian religion upon nations which already have their own religions?" It is the viewpoint which maintains that "sincere and aspiring seekers after God in other religions" are not lost: they are simply finding God in their own way. Who are we to disturb their earnest quest by insisting that it is misdirected? To teach that Christianity is exclusively the saving faith, we are told, is to reveal a religious superiority complex which the modern generation, saturated with the idea of the universal brotherhood of man, is rapidly abandoning.

In the light of this viewpoint it is refreshing to read again the six-

teenth chapter of Acts. Thank God that Paul and his companions did not reason thus. Had they done so we wonder whether we would ever have heard the glorious Gospel which is "the power of God unto salvation to every one that believeth."

The Church of Jesus Christ needs today to rediscover and re-emphasize the uniqueness of the Christian religion. Christianity is not a human discovery. It is a divine revelation. As such it is imperialistic. It brooks no rivalry.

Our Lord Himself said, "No man cometh unto the Father but by me." And Peter, inspired by the Holy Ghost, proclaimed, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

If the Christian missionary program is to gain ground abroad, this truth must be firmly believed and widely taught in the homeland. No missionary enterprise will succeed unless its sponsors believe God at this point. For when men are taught that there are other remedies for the ills of mankind than the Gospel of Christ, they are apt to lose the sense of urgency which must characterize the missionary movement.

Remove the Biblical "Rescue the Perishing" motif from the missionary appeal, and the enterprise will collapse, or be replaced by mere philanthropy.

It is true that the Moslems have their own religion. In a public square in Lagos, Nigeria, we have seen them by the hundreds, prostrate on their faces, worshiping in the direction of Mecca, while from a neighboring minaret there sounded forth the call to prayer. Of course they were worshipful. Many of them were sincere. But the point is that, apart from Christ, they were *lost*.

It is true that animists have their own totems and fetish ceremonialism. Anyone who has watched a witch-doctor plying his trade in the African bush knows that his black audience

is for the most part sincere. But religious sincerity alone will not save. Apart from Christ the animist is *lost*.

It is true that the Taoist, firm believer in the efficacy of his superstitious rites, is sincerely seeking to placate a hostile spirit world. But his sincerity will not save him. He can find eternal life only in the Gospel of the Son of God.

Paul described the sincerity of his pre-conversion days thus, "Concerning zeal, persecuting the Church." His zeal was passionate, but mistaken. Apart from Christ he was *lost*.

We are called "antiquated" in some spheres if we express a belief in the exclusiveness of the Christian faith. But one reason for the impotence of so much of the Church's missionary testimony today is that she has often failed to emphasize this cardinal truth.

In the days of the Roman persecutions, when Christians were sealing their testimony with their blood, the Gospel flame spread rapidly. Those were days of oppression. But they were also days of power.

One of the secrets of that power was that believers not only put their faith in the Lord Jesus Christ, but that they worshiped Him *to the exclusion of other objects of adoration*.

Rome did not object to the Christians worshiping Jesus of Nazareth. The Roman pantheon already had its three hundred gods and goddesses. Then why were the Christians haled to their death? When the statue of the emperor passed by, the Roman populace was ordered to bow in worship. But when the Christians were told to say, "Caesar is lord," they replied, "Jesus is Lord." They knew but one allegiance. Theirs was an undivided loyalty. That was the "crime" that has smeared the pages of Roman history with the blood of Christian martyrs.

The church today must recapture its fading vision, and boldly proclaim the imperialism of the Christian religion. Only thus will the flame of its missionary enthusiasm burn brightly.

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

THE well known story of the North China Theological Seminary, founded by the missionaries in China for the sole purpose of safeguarding the faith of their own converts, shows clearly the presence and the menace of false teaching in the foreign mission field as well as at home. This Seminary was formed after their repeated efforts to correct the false teachings in the Seminary supported by our Board of Foreign Missions had failed.

The further fact that the Seminary formed by the sound missionaries began its work in September, 1919, gives an idea of how long false teaching has been supported by the Official Board of Foreign Missions. This Board has not contributed to the building or maintenance of this thoroughly evangelical seminary. It is supported entirely by the missionaries themselves.

Most of the colleges and seminaries in China are supported and conducted as Union institutions. Presbyterians are one of several denominations supporting these Union institutions, and, therefore, our Board of Foreign Missions cannot control the text books used nor the teaching in such institutions. It is a sad fact that there are not enough sound evangelical members of the foreign mission boards of the cooperating denominations to safeguard the teaching. All attempts to have our Board of Foreign Missions withdraw from Union institutions whose standards and teaching are not in accord with our own Presbyterian standards have failed.

When the "Church of Christ in China" was formed with the cooperation of our Board of Foreign Missions, a large number of the Presbyterian Churches refused to join it and have continued their own organization as "The Presbyterian Church of China." This action was taken because the doctrinal basis of the "Church of Christ in China" was

not in accord with the standards of our own church.

The recently formed Christian Literature Society with which our Board of Foreign Missions is cooperating is under the leadership of a noted native modernist of China. This indicates that the Board of Foreign Missions is continuing its policy of supporting union movements it cannot control regardless of the consequences.

Along with the increase of false teaching we have had a gradual concentration of official power in the Presbyterian Church. Its official Boards were consolidated into four Boards. This was followed by the organization of The General Council which Council has gradually increased its control of the affairs of our church.

The Revised Book of Discipline was a much needed rearrangement of the contents of the old Book of Discipline. But in making this revision several new ideas were introduced. For example: the new Book of Discipline gives a Presbytery the right to take over any difficulty that may arise in your church or mine, and tell the session of that church what it must do. The new Book of Discipline also gives the Synod the right to take over questions pending settlement in any of its Presbyteries, and tell the Presbytery what it must do. The new Book of Discipline was approved by a majority of the Presbyteries of our church, and, therefore, we are all subject to its provisions.

An earnest effort was made by a group of sound evangelical ministers and elders to have the General Assembly of 1932 elect well known evangelicals as members of the Official Board of Foreign Missions. This effort failed. Shortly thereafter an Independent Board for Presbyterian Foreign Missions was formed by those who could not conscientiously support the Official Board. The Independent Board is providing for the selection and support of thoroughly evangelical missionaries being sent out to unoccupied mission

fields. A postal card addressed to the Independent Board at 12 So. 12th Street, Philadelphia, will bring a report of its work showing how greatly God is blessing their effort, to send the Gospel to those who have it not.

The General Assembly of 1934 adopted a mandate directing all members, officers and trustees of the Independent Board who are members of the Presbyterian Church in the U. S. A. to resign, on penalty of discipline if they refused.

Following the action of the 1934 General Assembly each minister and Clerk of Session were notified "that it is the primary responsibility and privilege of all those affiliated with the Presbyterian Church in the U. S. A. to sustain to the full measure of their ability those Boards and Agencies which the General Assembly under its constitutional authority has established and approved for the extension of the Kingdom of Christ at home and abroad." If these instructions were carried out fully there would be no "ability" left for the support of our Presbyterian hospitals and orphanages, none of which are under the control of the General Assembly. The Independent Board for Presbyterian Foreign Missions is also not under the control of the General Assembly.

The facts herein recited cannot be denied in any important particular. The officials of our church have done nothing to correct the false teaching brought to their attention repeatedly by letter, overture, protest and personal interview. The officials of our church have not denied the charges of modernism in the foreign field as they would certainly have done if it were possible for them to deny these charges.

The present action against members of the Independent Board who have been especially active in bringing these facts to the attention of the membership of our church leads naturally to the conclusion that the officials of our church have decided to continue supporting false teaching at home and abroad and to silence those who dare to publish these facts.

The Sunday School Lessons

By the REV. GERARD H. SNELL

January 5, 1936, A Mother's Song. Luke 1:46-58.



Mr. Snell

THE teacher would do well to read over the entire book of Luke in one sitting as he prepares to teach the life of Christ from that gospel for the next six months. For one thing, it will give him a fresher and more complete picture of Christ. He will see what Luke wants him to see, namely, the majesty and Lordship of Jesus even as He stoops to minister to the needs of men. "Son of man" is indeed the key-title in this gospel, but the title did not suggest lowliness to Jesus' hearers but rather the glory of the Son of man of Daniel 7:13, with which they were all familiar. If the title is to be taken in this, its historical and intended significance, Jesus saying, "The Son of man is come to seek and to save that which was lost" is the theme of the gospel. Thus the authority of Jesus as well as His sympathy, and the awe as well as love which He inspired, color every chapter and incident. Compare the graciousness of God's welcome to the repenting sinner described in the parables of the lost sheep, lost piece of silver, and lost son, with the severe and absolute terms of discipleship just preceding. The same Jesus who taught of the beggar Lazarus being taken to Abraham's bosom, also taught of the absoluteness of the great gulf fixed between Heaven and hell. After Jesus freely and tenderly heals the boy of the demon and gives him back to his father, the people do not rush to congratulate him, but "they were all astonished at the majesty of God." (9:43 R.V.) The beautiful and kindly gems of Jesus' ministries are placed in the setting of a holy and majestic person. Only therein is the self-emptying nature of divine love revealed, and the true Jesus beheld.

The Magnificat of Mary, which is the lesson for today, may be divided

in two parts. The first (46-50) is Mary's rejoicing at the privilege given to her of God of being mother to the Messiah. The innermost springs of her being are exalted in praise to God. Lowly as she is herself—she is the bride of an artisan—God has blessed her, and generation after generation shall honor her as they have honored no queen or great one of the world. That which has been wrought in and upon her was an act of God's almighty power and wholly consistent with His unchanging holiness. He who has been thus gracious to Mary will ever be merciful and gracious to all who fear Him.

The second part (51-56) is a prophetic description of the work of the Messiah. So vividly does Mary see His work that she describes it as a past event. True to the dominant thought of that day as to the nature of Christ's mission, she describes the catastrophic overturning of the powers that oppose God and the exaltation of the lowly who have been true to God. The primary reference is to the Gentiles, who in pride and worldly sovereignty have trampled Israel to the dust. It was the conviction of every loyal Jew that the Messiah would defeat the Gentiles and lead Israel to everlasting victory. So Mary understood the angel's promise (1:32, 33) and so she applied it here. But by their general nature, her words are also an accurate description of the wider work of Christ—the defeat of sin and the victory of the righteous whom the world now scorns as helpless.

How could a humble girl speak spontaneously such lofty thoughts in such noble language? There is space only for suggestions: as a pious Jewess she would know thoroughly the Old Testament, from whose Psalms (and Hannah's song) so much of the thought and phraseology is taken; she was under the special influence of the Holy Spirit during this period; it is not unreasonable to suppose God would choose a girl of gifts to be the mother of the God-man.

January 12, A Prophetic Vision. Luke 2:25-35, 40.

Simeon was not only righteous but devout. He was spiritually minded as well as morally upright. He sought God as well as God's law. To such God reveals the riches of His truth in Christ. Let no one say this is a gift, and excuse himself from an interest in spiritual things. Every Christian is the temple of the Holy Spirit, and all that ask sincerely shall receive and rejoice in the glories of the truths of salvation. Spiritual mindedness is no mere pious feeling or sentimentalism. It is the love of Christian truth—the truths of the incarnation and atonement and the host of other wondrous facts that center in the God-man. Study doctrine and you will become spiritually minded. The modern horror of doctrine is the fundamental explanation of the modern leanness in spiritual mindedness. In Simeon's case, His devoutness enabled him to do no less than recognize the Savior.

The Messianic salvation is called the "consolation" of Israel. From the same Greek word is derived the word "comfort" as used in the phrase, "the comfort of the Scriptures" and the "Comforter" who is the Holy Spirit. All are one and the same in essence.

Verse 17. "The custom of the law." See verses 22-24 and Leviticus 12:1-8.

Simeon had steeped his mind and heart in the Scriptures and he saw the universal significance of the Messiah. The Messiah was prepared "for all peoples" and was to be a light unto the Gentiles. See Isaiah 42:6; 49:6; 52:10. Simeon also foresaw that the Messiah was to be as foolishness and a stumbling block to some (34), and that this babe was to bring many a heartache to its mother. Yet the very humiliation and suffering of her son which would cause her temporary offense and grief, was to reveal the faith and lack of faith in the hearts of many. (36.)

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"If God be for us, who can be against us?" Romans 8:31.



Mr. Freeman

THERE are treasures in these words. They sound sweet, but only to a believer's ears.

It is not every man who can say that God is on his side. God is not for everybody.

Because men are friends of sin God's justice demands that He be against them for their destruction. God is angry with the sinner. His wrath abides upon the children of disobedience.

Many say, "Lord, Lord," but God is the more against them. They draw nigh to God with their lips but their

hearts are far from Him. They make pretenses of piety but make common cause with God's enemies. The TRUTH is not in their hearts. They number themselves with the people of God but have not God's Holy Spirit. Without the Third Person of the Godhead they are none of His. God is against them who play with holy things. If the open sinner merits God's wrath who can picture the wrath of God upon the pretender and hypocrite.

And when God is against all such, who can be for them? Even if prosperity come to them in this world, they are in adversity. Their pleasures and victories are only preludes to their pains and defeat.

Consider well if God be for you. Only upon repentance and perceiving through faith the Lord God in the person of Jesus Christ, can hope and

joy begin. Only when Christ is seen as bearing the Divine wrath on the cross, comes the sweet assurance that God is on our side. Through the sprinkled blood there is reconciliation.

Not to be delivered into the hand of the enemy has God called His own. The true people of God are wrapped about with the righteousness of Christ through which God can see no fault. He hath proclaimed them just and just they are. And even now in a sense are they glorified, for He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

It is understood that the child of God has much against him. But what does it matter! The natural enmity of man's heart to the Gospel will show itself in cruelty and hatred. Manifold devices will be employed to drive the servants of God from their integrity. Yet of what avail is all the malice of men? Nothing can withstand those who are on God's side. Even though the redeemed be in the minority God's truth will triumph through them.

If God acquits it little matters who condemns. No enemy can prevail against those to whom God has pledged Himself. See how God is for them. He was for them before the worlds were made, or else He never would have given His Son. When they were ruined in the fall He came to their aid. When they were against Him He brought them to seek His face.

In many struggles God has been for us. How could we have held on until now if He had not been with us? Our help and victory in times past is our hope in the years to come. With God on our side our striving will not be losing.

How can he who is justified before God meditate upon these things without his soul being stirred to courageous action? If Christ has espoused your cause, ought you not to espouse His? We are in a great battle which has only just begun. The fight will be stern and desperate between Christ's pure truth and an apostate church.

If God has been for you and defended you, can you do less than stand for Him?



Who Killed Cock Robin?

By PHIL SAINT

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER



Miss M. B. Bower

BARBARA'S mother was darn- ing socks. Barbara liked to watch her, for she pushed the needle in and out and wove little tiny baskets on the heels and toes. Barbara had tried to do it. She loved it when Mother let her help darn, but somehow her baskets never looked like Mother's. Now Mother rolled up the last pair of socks and handed the little pile to Barbara. "Run up stairs, please, dear, and put them away in your drawer."

Barbara scampered up the steps and into her room. She put the socks in their own cubby hole in her bureau and then sat down in her rocking chair and looked around at the room. Then she jumped up and ran over to her mirror and looked at herself.

"Barbara Lovett, what's the matter with you?" she demanded. "You're a baby and a coward and I'm ashamed of you—scared in the dark. What are you scared of, I'd like to know?"

She went over to her closet door and opened it. She touched each corner of her room. She looked under her bed. She pulled out one of her books from its shelf and sat down and read a story. Nothing happened—nothing that might even frighten a scary little girl. She went slowly down the steps again.

Mother looked up inquiringly from her book as she came in. "You were a long time, Barbara. Did you get interested in a book?"

"Well, I read a little—." Barbara hesitated. "Mother," she began, and

then without warning burst into tears.

Mother dropped her book and picked Barbara up. "Now tell Mother," she said.

Barbara sobbed on. "I—I'm ashamed to, Mother. I've wanted to tell you before, but I don't want to be a baby. I want to be brave like you and Daddy are, but I just can't be. I get so scared at night after you turn out the light and go away. I hear things, Mother. I say, 'There isn't anything there—you're just thinking things,' but I still listen and listen in case I might hear something."

Mother hugged her little girl close for a minute, then put her gently to the floor. "I want you to get your

Barbara said, "Oh, yes, Mother." "How do you know?" Mother asked.

"Because I've given my heart to Jesus because He died for me—and you taught me the verse yourself, Mother—John 1:12, you know—'But as many as received Him, to them gave He power to become the children of God, even to them that believe on His name,' and I did receive Him so I am a child of God so He is my Father. The Bible says so, Mother."

"That's right," agreed Mother. "Now turn back to your fourth Psalm and read the eighth verse. It's the very last one."

Barbara read it out loud. "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety.' Oh, Mother, that's a good one. It was just written for people like me. The Lord does take care of His people, Mother."

Mother and Barbara said a little "thank you" prayer and then Barbara learned her verse.

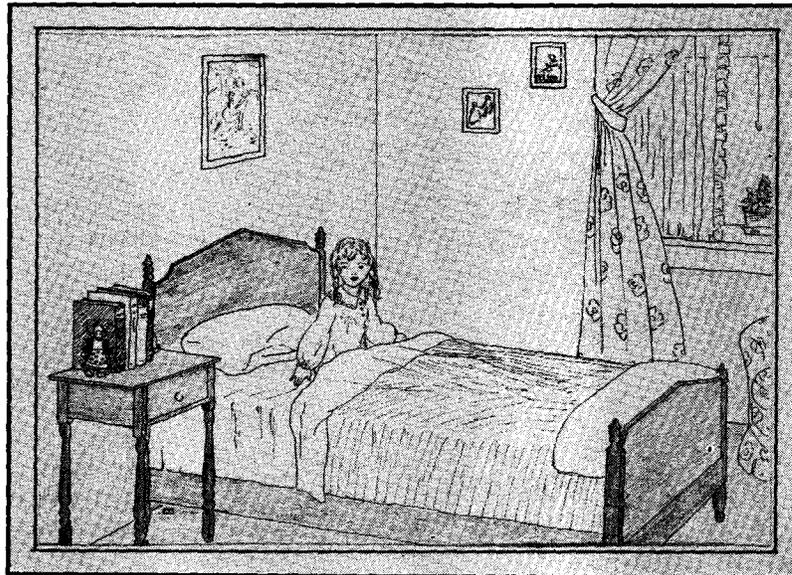
That night after Mother had turned out the light and gone away Barbara lay very still. Soon the little whispery night sounds began. Barbara smiled, "You can't fool me, Mr.

Wind. My Heavenly Father is taking care of me," and the next thing she knew it was morning and Mother was coming in. Barbara sat up. "Oh, Mother, I did both lay me down in peace and sleep and the Lord did only make me dwell in safety. I'll never be scared again."

And she never was.

* * * * *

Barbara's verses are John 1:12 and Psalm 4:8.



"I'll Never Be Scared Again"

Bible, Babsy. But tell me first, what does it mean to dwell in safety?"

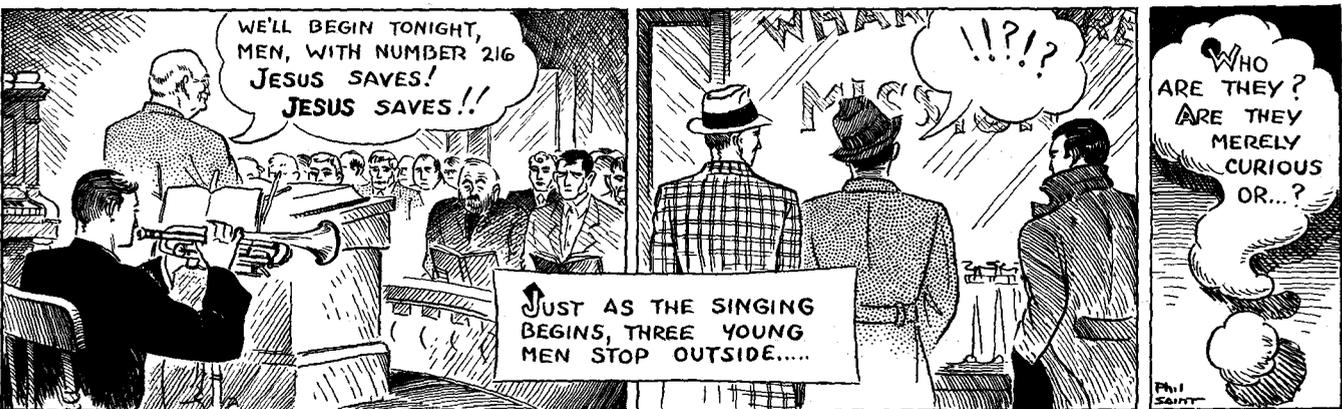
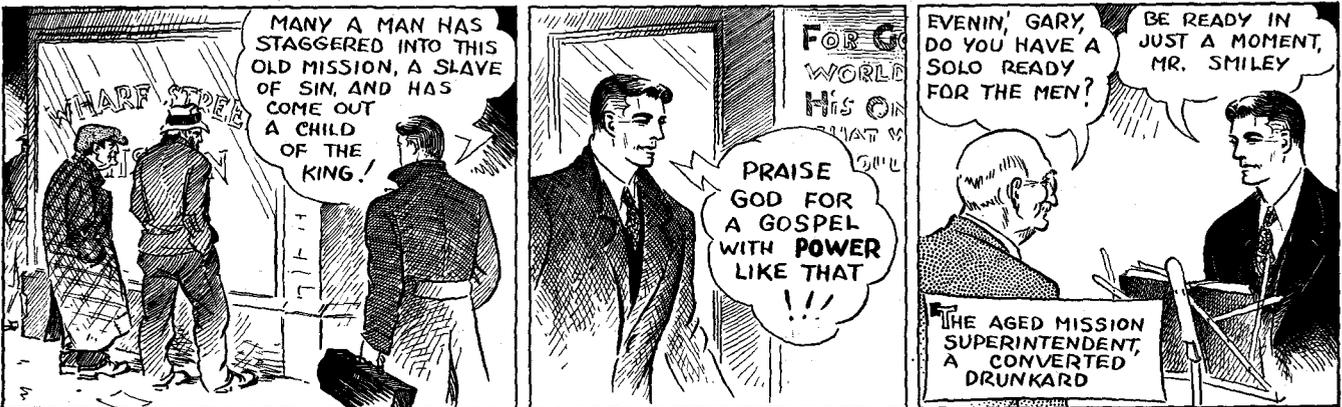
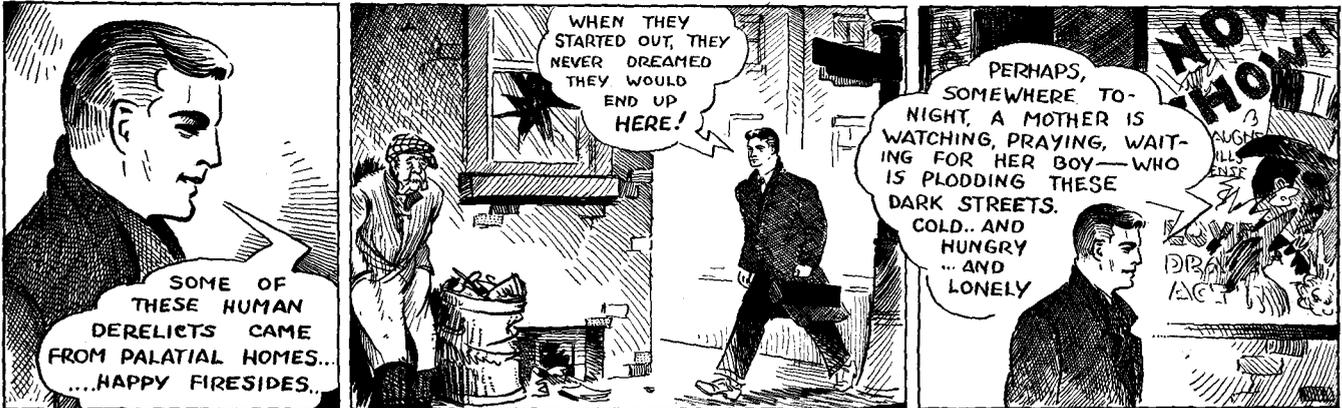
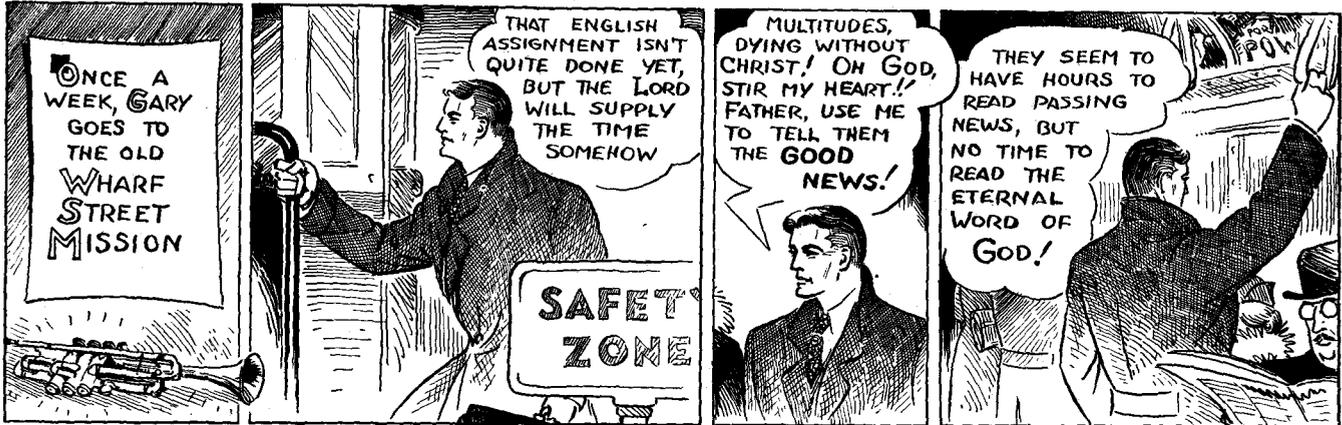
"Live safely, I guess, with nothing to hurt you. My Bible's right here." Barbara picked it up off the table and sat down on a cushion at Mother's feet.

"Find the fourth Psalm, Barbara." And as Barbara turned to it quickly, Mother added, "Put your marked in the place. I want to ask you something. Is God your Heavenly Father?"

Gary—

Wharf Street Mission

By Phil Saint



"Discipline"

Progress of the "Trials" of Independent Board Members as of November 25th:

Thompson-Stewart Case

THE case of churchmembers Mary Weldon Stewart and Murray Forst Thompson proceeded in secret before the session of Hollond Church, on November 11th, and again on November 22nd. On November 11th, the prosecution began putting in its case. One reason for the secrecy for which the majority of the session had so desperately fought then became apparent: the so-called "prosecutor" who is Church Sexton, caused near hysteria among both some members of the session and others present as counsel, due to his ability to mispronounce and misread both the written speech prepared for him by someone else and quotations from the Larger Catechism. No one considered him blameworthy, however, but only as a victim of those who had (illegally) appointed him as prosecutor. Two witnesses were heard who testified that upon being asked to resign from the Independent Board both Miss Stewart and Mr. Thompson had refused.

The case came to a sudden close on the evening of November 22nd. In about fifteen minutes the prosecutor had put in all his "case"—consisting of a few Independent Board Pamphlets and the 1934 Assembly Minutes. No evidence was offered under several of the specifications; the session gave the prosecutor permission to introduce another piece of evidence that he had forgotten, at a later meeting, after the prosecution had "rested"! No evidence was offered to show that the defendants had violated any *lawful* order.

The defense, in opening, made an offer of proof similar to that made in Dr. Machen's case before the Presbytery of New Brunswick. It offered to prove and argue: (1) that the case was doctrinal, involving (a) an attempt by the General Assembly to usurp the place belonging only to the Word of God, (b) Modernism in the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (2) That the action of the 146th Assembly was unconstitutional, a

usurpation of power, contrary to the Word of God, to be resisted by all who love the constitution and heritage of the Church. (3) That the official Board of Foreign Missions has been and is engaged in the propagation of modernist, heretical propaganda.

During a half hour recess the session debated the offer of proof in no calm manner, voted 6 to 3 to refuse the offer of proof, 5 to 4 to refuse all argument. The moderator voted both times.

Upon announcement of the decision, defense counsel Griffiths stated to the session that since the defendants had been deprived of the defense to which they were entitled by the constitution of the Church, a partial defense would not be offered. The defense had nothing further to say to the court.

In a few moments the session adjourned, promised to announce its "verdict" (a foregone conclusion) on January 3rd, at 9 P. M.

Buswell Case

The Special Commission of the Presbytery of Chicago was pondering the demurrer of the defense which declared the action of the 146th General Assembly unconstitutional. A ruling was expected on December 6, when, if the defense is overruled, the trial will go on.

Brumbaugh Case

Though Dr. Roy T. Brumbaugh had severed his connection with the Presbyterian Church in the U. S. A., and with most of his active flock established a new congregation in Tacoma, the Judicial Commission of the Synod of Washington met and decided to go through with a trial. After several attempts to subpoena Dr. Brumbaugh by having unexpected "callers" get through the front door of his residence and slap a document into his hand, reminiscent of ancient slapstick "movie" tactics, the commission decided to go ahead. When Dr. Brumbaugh failed to appear it appointed "counsel" to "represent" him. Then it proceeded to "trial," found Dr. Brumbaugh guilty, "stripped him of his rights as a Pres-

byterian minister" according to the press. It was not clear whether they had erased his name from the Presbytery roll, suspended or deposed him. Meanwhile the "defendant" went unperturbed about his work.

Smith Case

Months ago the Presbytery of Chester refused to bring Dr. Wilbur M. Smith of Coatesville, Pa., to trial, declared the "mandate" of the 146th General Assembly unconstitutional. The minority complained to the Synod of Pennsylvania, confident that their friends there would reverse the Presbytery. This happened on November 19th, when, in Harrisburg, Synod's Permanent Judicial Commission handed down a decision censuring the Presbytery for not proceeding to trial, and directing it to proceed. Referring to the Presbytery's contention that the Constitution had been violated by the General Assembly, the decision said: "In this we hold the Presbytery of Chester was wrong, and the studies of the constitution of the Presbyterian Church in the U. S. A. as found in the 1934 minutes of the General Assembly clearly show that for a lower judicatory to assume the right of censuring the actions of a higher judicatory is a gross abuse of power on its part, and a nullification of the Constitution of the Church. . . . When this case was argued before the commission the representative of the Presbytery of Chester attempted to argue that the mandate of the General Assembly with reference to affiliation with the Independent Board was unconstitutional, but we declined to hear argument on that point holding that the Presbytery could not raise that question. . . ." Then it ordered Dr. Smith tried by the Presbytery.

MacPherson, Rian, Woodbridge, Woolley and Griffiths Cases

Cases of the five members of the Presbytery of Philadelphia, "referred" by the Presbytery to the Synod, after its last meeting, but taken up by the Synod's commission without having had the cases transmitted by the Synod as the law requires, were taken up on November 19th, in a small parlor of the Penn-Harris Hotel, Harrisburg, Pa. Present: the commission, headed by Rul-

ing Elder Hallock C. Sherrard its drillmaster, whose every word shows that he means business; two prosecutors, Auburn Affirmationist John A. MacCallum and Auburn Affirmationist Edward B. Shaw; and for the defense, H. McAllister Griffiths. The defense received copies of the charges, put in a paper reserving rights in appearing, challenged four members and received citations. Next hearing was set for January 13, 1936, and days following. The Moderator announced that the case would be pushed through to its conclusion at that time, remarking in very earnest jocularity that he would sit on the safety valve to see that no one took too much time. From the defense point of view conviction seemed a foregone conclusion.

Other Cases

The Machen and McIntire cases were awaiting hearing in the Special Judicial Commission of the Synod of New Jersey, which, in the meantime, was hearing complaints before judicial cases.

The Laird case in the Presbytery of New Castle had not been called to trial.

The Roberts and Stam matters in the Presbytery of Philadelphia North, looked further than ever from becoming judicial cases. (See other news in this issue.)

No process has yet begun against the following: J. E. Bennet, Esq., New York; Mrs. J. B. Griggs, member of the First Church of Pittsburgh, Pa.; Mrs. Albert L. Berry, under the jurisdiction of the Presbytery of Chicago which is trying President J. O. Buswell, Jr.; Mr. W. R. Sibley, of Seattle, Washington's First Church (Mark Allison Matthews, Pastor); Frederic M. Paist, of Wayne, Pa., in the Presbytery of Chester. At its last regular meeting, the Presbytery of Philadelphia appointed a committee to investigate "newspaper rumors" that the Rev. Ned B. Stonehouse, Th.D., of Westminster Seminary and Ruling Elder Roland K. Armes of Tenth Church had been elected to the Board.

The four on the Independent Board list not yet mentioned, are not members of the Presbyterian Church in the U. S. A., have not been threatened with discipline from any source.

Important Manuscript Discovered

IN MIDDLE November it was announced that a discovery of high significance had been made in the great Rylands Library, in Manchester, England. A manuscript said to have been written not later than the first part of the second century of the Christian era (not later, therefore, than 150 A. D.) and possibly as early as the last part of the first century—has been found among a pile of dusty and neglected manuscripts. Text was a considerable portion of the Gospel of St. John, in Greek. If genuine, this fragment antedates the "Codex Sinaiticus" hitherto regarded as the oldest Bible manuscript extant, by about two hundred years.

Significance: the existence of this fragment, if genuine (and that has not so far been questioned) is a body-blow to critical theories that would have made the Fourth Gospel a creation of a later, more sophisticated Christian age. Since it is regarded as settled that the author of the Fourth Gospel wrote the three epistles of St. John and the Revelation as well, this discovery would seem to authenticate them also and be a death stroke to much unbelieving "criticism" of the New Testament.

Enthusiastic Rally Held in Chicago

ON SUNDAY, November 17th, in the auditorium of the Moody Church, Chicago, a great rally was held to inform the Christian public concerning the situation in the Presbyterian Church in the U. S. A. Present: more than two thousand persons. Presiding: Dr. H. A. Ironside, Pastor of the Moody Church. Speakers: President J. Oliver Buswell, Jr., of Wheaton College, Peter Stam, Jr., and Dr. J. Gresham Machen, all three members of the Independent Board. The speakers presented forcefully (1) the situation in the Church, and (2) the necessity for action in the present crisis. Literature of the Presbyterian Constitutional Covenant Union was distributed and the formation of a strong chapter in the Chicago area is in process.

Calvin Church of New Haven Appeals for Emergency Help

ON OCTOBER 1st, 1932, the Rev. L. Craig Long and seven laymen withdrew under pressure—because of Modernism—from the Benedict Memorial Presbyterian Church of New Haven, Connecticut. These staunch Bible-believers then organized the "Calvin Presbyterian Church," independent of any ecclesiastical affiliation or control. Popularly called "The Faith Church" it rented an abandoned Methodist edifice valued at \$60,000, for \$60 per month. Mr. Long, as pastor, both through personal testimony and regular radio preaching over Station WELI, has wielded a wide influence, gives the only witness of its kind in New Haven, particularly to the large student-body of Modernist-dominated Yale University. The church has shown steady healthful growth. Preachers in this church on special occasions have included Dr. James M. Gray, Dr. J. Gresham Machen, Dr. Charles G. Trumbull, Dr. J. Oliver Buswell, Jr.

Lately the church building has been placed on sale by the Modernist Methodist Church which owns the property. Said Mr. Long: "They are asking a cash price of \$15,000 which is likely to attract a quick sale. If we do not buy it we will be on the street without a church building of any kind, and this may happen at any moment! We are announcing this to God's people believing that they will provide the \$15,000 for the Gospel church to have a home. Already nearly \$3,000 has been received. Philippians 3:8 tells our story and testimony." Those interested may address the Rev. L. Craig Long, P.O. Box 1000, New Haven, Connecticut.

Apology

IN OUR issue of November 4, page 49, we described the Rev. Edward B. Shaw as a "Union Seminary graduate, Auburn Affirmationist." True: that Dr. Shaw is an Affirmationist. Untrue: that Dr. Shaw is a Union Seminary graduate. Dr. Shaw is a graduate of Western Seminary, Pittsburgh. THE PRESBYTERIAN GUARDIAN apologizes (1) to Dr. Shaw, (2) to Union Seminary, New York.

Knox Presbyterian Church Formed by Seceding Group

MORE than two hundred members of the Beacon Presbyterian Church, Philadelphia, in November walked out to form a new congregation: "Knox Presbyterian Church, Unaffiliated."

Reason: What they believed an unbearable situation within the church, fomented, they thought, partly from within and partly from without. Issue: Modernism, and the conflict in the church at large over the action of the last two Assemblies. Target: the Pastor, the Rev. John Burton Thwing, Th.D., unabashed, vigorous opponent of Modernism and the Modernist church machine. Warned when he went as a Commissioner to the Columbus Assembly in 1933 that he would face trouble in his church unless he kept quiet, he nevertheless seconded the nomination of the conservative candidate for moderator. Coming home the promised trouble was quickly forthcoming. Last spring the opposition packed a congregational meeting in a surprise move, passed a motion to have the pastoral relation dissolved. A larger number petitioned to have the pastor retained. Presbytery elected a commission to deal with the situation, but when the action of the commission did not satisfy the Modernist party, it prevailed in the Presbytery to undo the commission's peacemaking efforts, and by a vote of 52 to 50 ordered another congregational meeting to assemble and fight it out. This action led those supporting the pastor and his policies to conclude that nothing but separation could relieve an intolerable situation. Therefore the secession. The seceders emphasized that while their church is unaffiliated it is and intends to remain, a Presbyterian Church. Excerpts from the "Act of Association":

"We, the undersigned, earnestly desiring the glory of Almighty God, the Father, the Son, and the Holy Spirit; deeply conscious of our own unworthiness before Him but rejoicing in His redeeming grace; wishing to maintain the priceless heritage of the Reformed faith for ourselves and for our children, do hereby covenant with God and each other, now joining and agreeing together to form ourselves into a congregation of the visible

Christian Church to be called The Knox Presbyterian Church (Unaffiliated) of the City of Philadelphia. We further resolve as follows:

"(1) The confession of our faith shall be The Confession of Faith of the Westminster Assembly of Divines, as amended and revised and in 1935 existing as the Confession of Faith of the Presbyterian Church in the U.S.A., together with the Larger and Shorter Catechisms of the Westminster Assembly, all of which are standards subordinate to the Word of God, acknowledged as our supreme standard.

"(2) The government, discipline and worship of this church shall be perpetually Presbyterian, according to the general principles of reformed

order laid down in the Form of Government, Book of Discipline and the Directory for Worship of the Presbyterian Church in the U.S.A.

"(3) This church shall, until by regular action of the congregation it shall decide otherwise, remain unrelated to any Presbyterian or Reformed denomination, while hoping for the day when it can unite with others joined to preserve a true Presbyterian heritage and succession."

First service of the congregation in a rented store was overcrowded. Nearly all former Sunday School teachers of Beacon Church were in the new Sunday School. Steps are being taken to use nearby houses for classrooms, as well as stairways, cellar and kitchen.

Pennsylvania Judicial Commission Gives Sweeping Modernist Victories

THE Modernist-indifferentist coalition in the Presbyterian Church in the U. S. A. were on November 19th and thereafter jubilating because Pennsylvania Synod's Judicial Commission had given them all they asked for and probably more than they actually expected. In the Penn-Harris Hotel, Harrisburg, following the first session of the "trial" of the five defendants from Philadelphia (see "Discipline") the Commission made public its decisions in the cases argued before it in October. Summarized, they were:

Dr. Machen's Reception

The Presbytery of Philadelphia was censured for not having allowed members who wished to ask questions of Dr. Machen to do so until they, the minority, were satisfied (presumably forever). The case was remanded to the Presbytery for re-action. But in the same breath the Commission ordered the Presbytery not to take up the reception again until Dr. Machen's final appeal from New Brunswick Presbytery's "conviction" had been heard and decided. Neatly the Commission sidestepped declaring where Dr. Machen's membership actually is (although the logic of its own opinion leads inescapably to the conclusion that Dr. Machen's membership is and has been since March, 1934, in the Presbytery of Philadelphia), was cynically indifferent to

the injustice of allowing a man to be tried before a court which had no jurisdiction over him.

The Coray Case

In the matter of the erasure of the name of Henry W. Coray from the roll of the Presbytery of Lackawanna, the Commission upheld the action of the Presbytery. Reasoning: Presbytery had warned Mr. Coray that if he went out under the Independent Board his action would be interpreted as "becoming independent." Mr. Coray went. He knew what interpretation the Presbytery would put upon his going. Therefore he had declared himself independent. So reasoned the Commission in spite of the fact that Mr. Coray had declared he had no intention of declaring himself independent, did not wish to be independent, was a Presbyterian and wished to remain a member of Presbytery. If district attorneys or prosecutors could secure "Confessions" by saying, "If you walk across the street it is a confession that you committed murder in 1915, no matter why you say you are crossing the street," life would be much simpler for them.

The McLean, Wells and Hitchcock Case

The Commission rebuked the Presbytery of Philadelphia for not having allowed three candidates for licensure to be asked concerning their sup-

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port of the Boards of the Church. The complaining minority, however, had not asked that the licensures be revoked, so the Commission merely censured the Presbytery.

The Evans Case

In the case of licentiate Clark Evans, whom the Presbytery of Philadelphia, on one of the days when the Modernist-indifferentist coalition was in the majority, had refused to ordain, the Commission upheld the Presbytery. This was in spite of the fact that the Presbytery had actually added to the unconstitutional requirements for ordination by including in its motion that he be refused ordination because of his unwillingness to pledge support to all future actions of the General Assembly, whatever they might be. This fact upon which the whole case really turned, was quietly ignored by the Commission as a ground for decision, only mentioned in the history of the case.

The Donegal Presbytery Resolutions

Donegal Presbytery was upheld by the Commission in spite of the fact that it had passed a resolution urging congregations not to ordain elders who would not support the official Boards, also despite the Presbytery's resolution that it would not in future ordain any candidate who would not pledge Board support. In this grossly unconstitutional procedure, the Commission found nothing exceptionable.

The John W. Fulton Case

Most drastic action of all was in the case of the Rev. John W. Fulton,

of the Presbytery of Philadelphia, whose ordination the Commission declared invalid, in spite of the fact that the ordination was not before the Commission at all,—but only his licensure.

Mr. Fulton was licensed by the Presbytery of Philadelphia on March 4, 1934. He refused to promise obedience to the future acts of Church Councils and of unqualified "loyalty" to the official Board of Foreign Missions. He was, nevertheless, licensed. Oral notice that a complaint would be made was given by Dr. J. B. C. Mackie. Such oral "notice" has no status in the law. Ten days and two hours after the action, a notice of complaint was filed by the minority. One of the signers of the complaint, on March 22, wrote to the Stated Clerk of the Presbytery and asked that his name be withdrawn from the complaint, which he had signed in blank at the time of signing the notice. The complaint had been signed in blank but dated March 28th. With the signature in question there were just one-third of those present on the complaint and a "stay" (whether rightly or wrongly) could be claimed. With the signature withdrawn, there would not have been the one-third complaining.

At its meeting of April 1, 1935, the Presbytery voted to ordain Mr. Fulton, which it proceeded to do at an adjourned meeting on April 3rd. Presbytery adopted the view that there was no "stay" on the licensure and that therefore Mr. Fulton was, as a licentiate, eligible for ordination.

When the complainants appeared before the Judicial Commission on October 22, in the Graeffenburg Inn, in the mountains of Pennsylvania, the complainants surprisingly requested not only that the Presbytery be censured but that the licensure *and ordination* of Mr. Fulton be revoked. This request was made by Western Seminary graduate Auburn Affirmationist Edward B. Shaw, despite the fact that no complaint had been made against the ordination and that the ordination was therefore not before the court.

Since, however, the validity of what happened after the licensure *might* depend upon the reality of the so-called "stay," the Presbytery representatives expected to be able to present the belief of the Presbytery that no "stay" had been secured, or could

be. However, *the Commission ruled against the Presbytery on both points without hearing argument.* It declared the notice filed in time and refused to allow the name to be removed from the complaint. (See the *PRESBYTERIAN GUARDIAN* for November 4, 1935, page 49.) Having thus decided the main issue involved without having heard the parties, the decision of the Commission was not hard to predict. Its written judgment was engaging for the frankness with which it embraced the anti-Presbyterian, anti-Protestant view of the power of Church courts which has been urged by the coalition now controlling the Church. Ruthlessly, after having by its own act plastered a "stay" on the Presbytery months after the act of ordination, when the Presbytery had not believed itself to be violating any such "stay," it proceeded to condemn the Presbytery for its "complete disregard" of "orderly procedure"—i.e., not obeying a "stay" which the Presbytery did not recognize as legal. "We are reluctant to take drastic action in a case of this sort where a candidate has been called to a church and ordained and installed as its pastor. . . . In this case the complaint acted as a stay and in sustaining it, we hold that the licensure was invalid. It follows therefore that when Presbytery proceeded to ordination, while the complaint against the licensure was pending, the ordination was invalid."

Choice, sometimes startling, excerpts from other portions of the written judgment:

"The Commission holds that the Presbytery of Philadelphia in licensing candidate John W. Fulton erred in that this act contravened one of the fundamental principles of Presbyterianism, namely, the unity of the Church through a graduated system of church courts. The outward and visible church is one in the sense that a smaller part is subject to a larger and a larger to the whole. All church officers and all church judicatories, by virtue of their relationship to the Presbyterian Church in the United States of America, are under the Presbyterian system of government and must comply with those fundamental principles which are set forth in it. There cannot be evolved under government by graduated courts any system of inverted government by which the higher court judicatories

are made responsible to the lower, and by which any action of a higher judicatory can be subject to revision or annulment by a lower judicatory.

"This is what the Presbytery of Philadelphia has attempted to do in licensing a candidate who refuses to be bound by the mandates of the supreme judicatory of our Church. . . . In licensing candidate Fulton, the Presbytery of Philadelphia has put its stamp of approval on his refusal to submit himself to the higher judicatories of the Church, and thus the Presbytery itself is guilty of an act of insubordination. . . .

"Third, the Commission holds that in licensing candidate John W. Fulton, the Presbytery erred by failing to safeguard the peace of the Church. Nothing but discord can result from the action of a Presbytery in licensing a candidate who will not pledge his loyalty to the higher councils of the Church and to the present and future decrees of the General Assembly. Such a candidate is sanctioning in advance possible rebellion against the higher judicatories of the Church."

Chester Presbytery and Dr. Smith

The action of the Commission in ordaining the Presbytery of Chester to try the Rev. Wilbur M. Smith, D.D., is reported in another column.

The "Memorial" Concerning Dr. Machen

The Commission ordered the Presbytery of Philadelphia to "withdraw" its memorial to the Synod of New Jersey protesting against trial of Dr. Machen by the Presbytery of New Brunswick. In spite of the constitutional provision that any judicatory "deeming itself aggrieved" could adopt such a memorial, the Commission held that the Presbytery had no business to feel aggrieved since the matter had been complained of and jurisdiction was in the Synod of Pennsylvania. The Commission neglected to say what bearing that fact had upon the subject matter of the memorial or the question at issue (Dr. Machen's membership), which bearing was exactly zero.

Covenant Union Rally Planned in Philadelphia

A RALLY of interest to all Covenant Union members and prospective members is planned for Tues-

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day evening, December 10th, in Grace Presbyterian Church, Philadelphia. The Rev. David Freeman, Pastor of Grace Church, is well-known to readers of THE PRESBYTERIAN GUARDIAN. The speakers of the evening: Dr. J. Gresham Machen, Professor of New Testament at Westminster Seminary and President of The Independent Board for Presbyterian Foreign Missions, and Dr. Gordon H. Clark, of the University of Pennsylvania. Mr. Roland K. Armes, newly elected Independent Board member, will preside.

Covenant Union members in the vicinity, and all others interested, are urged to lend their support by attending this important meeting.

Philadelphia North Refuses to Try Board Members

ON NOVEMBER 12th, the Presbytery of Philadelphia North, by an overwhelming majority refused to try Ruling Elders Peter Stam, Jr., of the Narberth Church, and Willis R. Roberts, of the First Church of Norristown, for their Independent Board membership. This in spite of the fact that the vote was made by administration supporters a test of whether the Presbytery would be "loyal" or "in rebellion against the General Assembly." The vote came when the Committee on Judicial Business recommended that the case be

taken out of the hands of the sessions of the churches involved, which had not attempted to go to trial. The committee's ponderous this-hurts-me-more-than-it-does-you report also warned that to lay the matter on the table indefinitely would be rebellion. It was moved to lay the report on the table indefinitely. The Moderator ruled the motion out of order. On appeal to the Presbytery the Moderator was not sustained. On the vote to lay on the table, the majority was more than two to one, nearer three to one. Exulted one elder: "the Presbytery of Philadelphia North is willing to be considered a rebellious Presbytery, rather than bow the knee to an ecclesiastical bureaucracy."

Perkins Appeal Dismissed

EARLY in November, the new Permanent Judicial Commission of the Synod of Wisconsin announced that it had dismissed the appeal of the Rev. Arthur F. Perkins, of Merrill, Wisconsin, against the verdict of the Presbytery of Winnebago. Charges: based upon having helped found and conduct an evangelistic but independent summer camp, having refused to resign from it when ordered to do so by the Presbytery. Clemency: the Commission found the sentence of two years' suspension too severe, mercifully reduced it to suspension for one year only. Counsel for Mr. Perkins: The Rev. Harry Rimmer, D.D., of Duluth's great First Church. Procedure: behind closed doors.

De Waard Complaint Dismissed

THE Judicial Commission of the Synod of Wisconsin announced in early November that it had dismissed the complaint of the Rev. John J. De Waard against the Presbytery of Milwaukee. Matter at issue: fact that the Presbytery had voted to dissolve the pastoral relation between the Cedar Grove Church and Mr. De Waard because he would not promise not to criticize either *publicly* or *privately* the Boards of the Church. A large majority of the congregation stand with the pastor and have by petition made strong representations to the Presbytery asking that the pastoral relation be restored. Next step: a complaint by Mr. De Waard and others to the General Assembly.