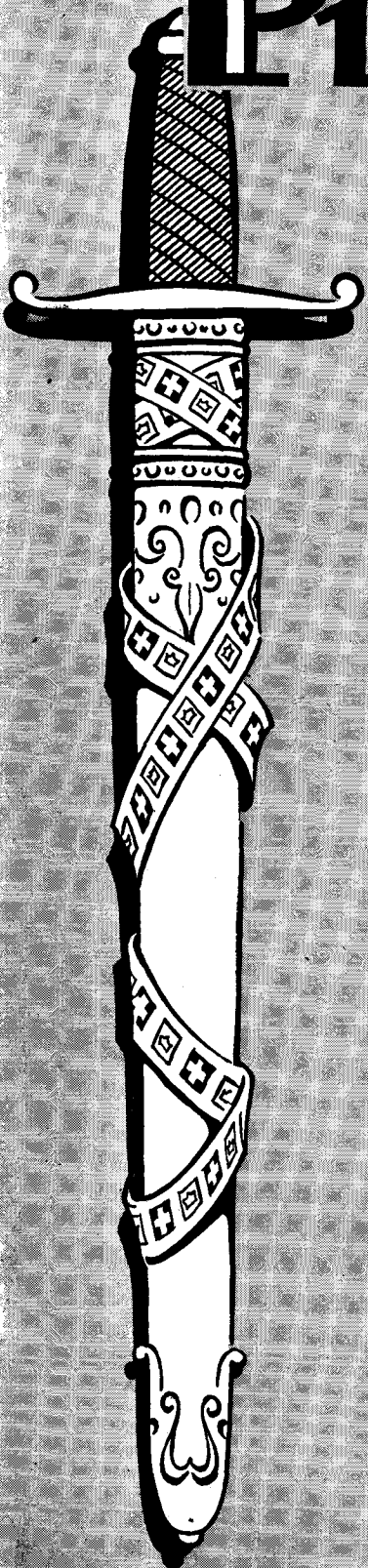


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The Presbyterian Guardian

THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD



EASTER MORNING

The stone is rolled back from the door,
The stars shine through the gloom,
His sacred form lies there no more,
Bathed in rich perfume.

O Lilies, cupping dawn's first light,
Tell us how, and why!—
"First earthquake—then in blinding white
"The Prince of Life paced by.

"No more let watchers by their dead
"Weep with hopeless eyes,
"For Christ is risen as He said,
"And walks in Paradise."

—G. M. H.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

The Changing Scene and the Unchanging Word

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

"The Press Shall Be Asked to Co-operate"



Dr. Machen

A VERY outrageous insult to the public press of this country, and particularly to the newspapers of Philadelphia, has appeared in the report of the Committee appointed at the last meeting of the Presbytery of Philadelphia to propose measures for the reorganization of the presbytery's business in accordance with the principles laid down by the General Assembly's Commission.

According to the principle of secrecy favored by that Commission, the Committee proposes that news as to what happens at presbytery meetings shall be given to the press only through the Stated Clerk:

"All information relating to the proceedings of Presbytery shall be given to the Press only through the Stated Clerk, and the Press shall be asked to co-operate with this rule."

What does that mean? Well, in plain English, it means that only the ecclesiastical machine shall have the right to make public its version of what happens at the meetings. The minority is to have no such right. Here are certain people who are being done to death, ecclesiastically, in meetings of presbytery. Their opponents, through the Stated Clerk, are to be allowed to say anything they like about them, or to suppress the facts at will; but they are not to be allowed to say anything about what has happened. A worse piece of ecclesiastical tyranny, a greater encouragement to misrepresentation and suppression of facts, it would be difficult to imagine.

With such suppression of facts, with such partisan dishing out of the news, the press is to be "asked to co-operate."

If the press did comply with this request, if it *were* willing to co-operate with any such policy of suppression of facts, if it did enter into any conspiracy of silence regarding what happens in the meetings of

The Communication of Dr. Ward

The attention of the readers of this page is called to a communication of the Rev. Warren R. Ward, D.D., which is appearing on another page in the present issue.

Philadelphia Presbytery or in any other meetings, if such a policy did represent the policy of the newspapers of this country, then we might look very soon for the destruction of the American commonwealth.

But I do not for one moment believe that the press will "co-operate" with any such business.

That does not mean that I hold the press to be perfect. I for my part have sometimes suffered considerably from what I have been compelled to regard as real incorrectness in the way in which I have been represented in the newspapers. That perhaps is only to be expected by anyone who is a representative of a very unpopular and widely misunderstood cause.

But I do not for one moment believe that such newspaper misrepresentation, where it has occurred, is intentional. I believe rather firmly that the press of this country is essentially "straight." That is the reason why I do not believe that it will "co-operate" with this proposal of the ecclesiastical machine in Philadelphia Presbytery. I do not believe it will consent to suppress all news regarding those presbytery meetings except what comes from the party that at any moment is in power.

When I say that, I can in one respect rejoice. But in another respect I feel very sad. I feel very sad to think that the ethics of the public press of this country and the ethics of the general public are higher than the ethics of the Presbyterian Church in the U.S.A. It is certainly a very sad thing that the ecclesiastical business of the Presbyterian Church in the U.S.A. is conducted on a lower ethical

plane than that which prevails in the world outside among people who make no profession of religion at all.

The Unpopularity of Sticking to the Point

In the controversies of recent years, I have often observed how unpopular a thing it is to stick to the point. People want to introduce personalities into the debate, and if one is not willing to introduce personalities it seems to drive them nearly to fury. They insist on turning aside from objections raised against specific actions of ecclesiastical leaders in order to engage in general evaluation of those leaders' character or motives.

So, for example, if I state that a moderator has appointed an Auburn Affirmationist to an important committee, what is the reply? Is there any discussion of the propriety of that appointment? Is there any discussion of the specific point at issue? Not at all. The reply is: "That moderator is a Christian." So personalities take the place of real debate.

The discussion which I have carried on within the last few years with supporters of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. is another instance of the same thing. I think that discussion—by way of caricature, it is true, but still with a certain measure of that kind of truth that caricature sometimes possesses—might be summarized as follows:

MACHEN: "The Board of Foreign Missions has retained a signer of the Auburn Affirmation as Candidate Secretary."

SUPPORTERS OF THE BOARD: "Dr. Robert E. Speer is a splendid Christian gentleman."

MACHEN: "You are wandering from the question. What I said was that the Board of Foreign Missions has retained a signer of the Auburn Affirmation as Candidate Secretary."

SUPPORTERS OF THE BOARD: "Dr. Machen, you are very bitter."

Yes, it is a very unpopular thing to insist on sticking to the point.

EDITORIAL

WHAT PRICE TREASON?

IT HAS recently been suggested that even if the General Assembly of the Presbyterian Church in the U.S.A., sitting as a court, should in a particular case or cases render a decision that involves placing the word of man above the Word of God and the subordination of Christ Himself to human authority, it would not mean that the Church mentioned had officially apostatized. All that it would necessarily mean (this source declares) would be that an Assembly had erred and erred grievously in the decision of a particular case or cases. Only, it thinks, when such an action is taken by the General Assembly with the concurrence of at least a majority of the presbyteries (thus amending the Constitution) would it mean that the church had by official action apostatized. This source goes on to cite Dr. J. Gresham Machen to prove that the legal doctrine of *stare decisis* (that is, that the decisions of courts are binding in all subsequent cases) does not hold in the church. Therefore, the source mentioned comes to the implied conclusion that the church cannot ever become apostate by judicial decision, since later cases might be decided differently.

Of course the fallacy of this reasoning is so great as to be apparent to nearly everybody. It misses the whole point of what it is that actually makes a church apostate, or treasonable, to the Lord Jesus Christ. And in so doing it fails to understand that whether the doctrine of *stare decisis* holds in the church or not has nothing at all to do with the question.

First of all, when and if the General Assembly, sitting as the highest court of record and resort, makes a solemn interpretation of the Constitution of the church, its judgment in the case in question is humanly final. There is no ecclesiastical court before which any further adjudication can be asked. Now if this decision involves placing the word of man above the Word of God and the subordination of Christ Himself to human authority (as does the "mandate" of 1934) where does the blow fall? Against whom is the treason? The blow falls, visibly of course, upon the defendant or defendants. They suffer practically, and at once. But is that all? No. Their suffering is only incidental. *Christ* has been denied, the blow falls upon Him, His supremacy is flouted. This, to use a plain word, is treason to our only King. In that case, at

that time, Christ's rule is set aside, and the fiat of man put in its place. This, we repeat, is absolutely nothing less than treason. Any other word is pitifully inadequate. Even that word does not convey the full measure of the disloyalty and wrong done to our adorable Lord.

Now, how many times does a man need to commit treason in order to become a traitor? How many murders does a man need to commit to be a murderer? In each case even the simplest person knows the answer—only one. So with the church. If it assumes to topple the Lord Jesus Christ down from His throne, if it punishes His servants because they obey Him and not man, and does this by judicial decision from which there is no appeal save to God, is not this treason? Will the Lord Jesus come back as soon as the case is disposed of, to take up the throne from which He has been ejected, there to await other possible like ejections as the years go by? He *has* returned, graciously, to those who have been unfaithful. Peter, for example, denied his Lord and was forgiven. But his forgiveness came only after he had gone out and wept bitterly, after the iron had entered his soul, after deep and agonizing repentance.

But no, say our above-mentioned friends. A judicial decision is not binding. Perhaps the court which decided against Christ this year will vote for Him next year. Let us wait and see. Then, next year comes. Again the treason is repeated. And so on, down the years. Each year our friends hope the Assembly will not commit the old treason. Each year is the same story. But our friends do not rise up and shake the dust of the apostate church from their feet. Why not? Because, forsooth—and this from those who are supposed to love Christ above any earthly love!—because the Constitution of the church is not officially changed! In effect, say they: let the church buffet the face of its King, deny His authority, exalt its own, year after year. It will not be an apostate church, we will need to make no separation, until this treason is sanctified by incorporating it in the Constitution of the church.

Absurd? Palpably, tragically. But exactly the course that is suggested as Christian, as loyal to Christ!

Suppose a man is discovered in treason. He denies it, but the evidence is clear. Would you think of saying this: "Well, he is now 30 years of age. He

has a life expectancy of 35 more years. We will watch him year after year. *Next* year he may not be treasonable—he may indeed be patriotic. As long as there is the possibility of some future change, we will take no account of his treason. He may even repeat it many times. But, of course, if he ever puts on a sandwich board with the words: 'I am treasonable and now declare it,' then we will arrest him, as he will have become officially treasonable?" The analogy is far from perfect, but it will do. Nothing could be more certain than that the machine in the church will *not* change the Constitution. Why *should* it, when it can do everything it wants without such change, when it can exalt itself with impunity? If it did, it would only get trouble and gain nothing. Those who say that the church will not be apostate until the Constitution is changed are in effect granting a license to the machine to go on and do the devil's work, betray the Lord Jesus and those for whom He died, for years if they wish, as long as they leave the Constitution unchanged. They need not live by the Constitution. They may break it all they please. But they must not change it. In other words, the church can *live* in treasonable sin without being apostate, as long as it is careful not to "*legalize*" it. Though those who advocate these policies probably do not realize it, and might be horrified at it, it is a plain case of saying that a church which pretends to be true to Christ and is not, is better than one that frankly changes its creed to conform to its real life and practice. To counsel this is to counsel and advocate hypocrisy and to put a premium upon it.

One more word concerning the doctrine of *stare decisis*. That judicial decisions do not bind in later cases that may come before the same courts is immaterial. When the Assembly, sitting as a court, decides a case its judgment is final (unless it can be successfully attacked in the civil courts) on the parties, one of whom in the present case is *The Presbyterian Church in the U.S.A.* The whole church is thus a party to what is done in a most explicit way. The decision is the final word from the final interpretive body in the church. It may be wrong, it may violate the Constitution and the Word of God. But only the frivolous or dull would dare to say that it is not Official, spelled with a capital O. The only comfort which the fact that the doctrine of *stare decisis* does not apply can give us, is that afterward there *might* be repentance. If that came, and the body that had denied its Lord returned sorrowing to Him, it would not merely make a contrary decision and let it go at that. The repentance, if real, would

involve confession to God and before men, and the repairing of the wrong done to those who had suffered for their Lord, so far as it could be humanly accomplished. But a church which has committed treason against its King, which has put Him out if even in one case or for one hour will lose its power, will, as an official body by its own act have separated itself from Him. Will a court *that has denied Jesus Christ* (if only once) ever be a true "Court of Jesus Christ" again, unless it comes to sincere and deep repentance? That is not to say that many thousands of uninformed Christians would not remain in the church until awakened to what had happened. But that church would be moving on the path downwards, from which no church visible in history has ever yet returned.

The question before every Christian in The Presbyterian Church in the U.S.A. is just this: if the General Assembly of 1936 by solemn judicial decision upholds the 1934 mandate (either expressly or in effect by enforcing its command even if based upon some other ground), thus putting the Lord Jesus Christ out as only Head and King of the church, *what will you do?* If they put *Him* out are *you* going to stay in?

ANOTHER KIND OF TREASON

THE Rev. Philip Palmer, who is chairman of the Committee on Vacancy and Supply of the Presbytery of Cedar Rapids, Iowa, and also the Pastor at Large of the Presbytery, writes the Iowa news in *The Presbyterian Banner*, our Pittsburgh contemporary. In the issue of that journal for March 19th, Dr. Palmer reported as follows:

"The National Council of Jews and Christians in Davenport recently observed National Brotherhood day. The inspiring address for the occasion was delivered in the First Presbyterian Church by Rabbi Albert S. Goldstein of Temple Emanuel. The service was held at the worship hour on Sunday morning. It was the first time in the history of the congregation that a Jewish rabbi had occupied the Presbyterian pulpit. On the Friday evening preceding Rev. A. S. Nickless, pastor, spoke during the regular service of Emanuel Temple, also commemorating Brotherhood day."

Comment is hardly necessary. It is bad enough to read of Christians and religious leaders who reject the Gospel meeting and speaking in praise of "religion" from some neutral platform. But this is infinitely and plainly worse. That the solemn hour of the worship of Almighty God who can be approached only through the new and living Way, the Mediator Christ Jesus, should be turned over to one who definitely, officially rejects it all! And it was an "inspiring address"—without Christ!

The Crisis in National Missions

By the REV. SAMUEL J. ALLEN

Carson, North Dakota

ACTING on the recommendation of the Standing Committee on National Missions the 1932 General Assembly chose a committee composed of members of the Boards of National Missions and Christian Education to devise standards of efficiency for National Mission churches to be complied with if the churches were to receive mission money.

The product of this committee is found in a booklet called *Manual for National Mission Churches*.

In January, 1934, the National Staff of the Board of National Missions approved the Manual. In April, 1934, the Board of National Missions approved the manual and authorized its issuance, instructing the officers of the Board to administer its work in conformity therewith beginning October, 1934.

After issuing these instructions to its officers they sent the Manual to the 1934 General Assembly to have it rubber stamped on the recommendation of the Assembly's Standing Committee on National Missions.

In adopting the recommendation the General Assembly, among other things, instructed the Board to exercise great care in granting exemptions from the provisions of the Manual in order that the General Assembly *injunctions* be not nullified by too great leniency.

The above information is found in the foreword of the *Manual for National Mission Churches*.

Thus by decree of the 1934 General Assembly no minister of an aid-receiving church can obtain aid unless his church promises to comply with some 38 injunctions of the Manual.

As far as I know this was adopted by the General Assembly without any debate, which shows the efficiency of the machine and the deplorable state of the church as a whole.

I am afraid that most of us never read the minutes of the General Assembly and we don't even know what happens until it happens.

Another sad fact is that the majority of the church seems to consider these injunctions as having the force of law. Many seem to resent the idea

of questioning the right of General Assembly to lay down conditions which must be met if ministers are not to suffer. However, there are two overtures presented to the 1935 General Assembly questioning the constitutionality and practical effect of the Manual. A committee was chosen to study the questions involved and report to the 1936 Assembly. There is a great probability that the Assembly will uphold the Manual and declare it valid. I do hope that everyone concerned about this issue will read overtures five and six to the 1935 General Assembly, Pages 25, 26, 27.

The overtures question the legality of the Manual (1) on the ground of past decisions of General Assembly that presbytery or synod receiving aid from the General Mission fund of the church does not thereby surrender any of its Constitutional rights and prerogatives (*Minutes*, 1912, Page 190) and (2) on the ground that the Constitution in the Form of Government, Chapter IX, Section VI, charges the session of the church with maintaining the spiritual government of the congregation, and subject to the Directory for Worship the session shall have and exercise exclusive authority over the worship of the congregation (*Form of Government*, Chapter IX, Section VII). The Manual with its standards usurps these prerogatives.

But the greatest objection to the Manual and its injunctions is that it substitutes the word of man for the Word of God when it compels aid-receiving churches to promise implicit support of shifting human programs. Providing it could be proven that every requirement was in accord with the Word of God, and not contrary to it or beside it, the above charge would be true, as who can tell what the requirements of human Board members would be tomorrow? Form of Government, Chapter XX, Section II, applies in this case. Many of these decrees are beside the Word of God if not contrary to it. In this case ministers are not, as in other cases, subjected to discipline if they do not conform. The culprit simply

has his mission aid taken from him.

It seems clear to me that every minister of an aid-receiving church has a momentous decision to make if he is to remain a servant of God. He must refuse to comply with the new set-up. He must expose it. He must fight it to the last and leave the consequences with the Lord who knows and cares for His own.

Even if the some 38 injunctions of the 1934 General Assembly on National Mission churches to be enforced by the Board of National Missions were legal and not a violation of the truth that the Word of God and Constitution lie above the church courts, I could not recommend my churches to comply. I would recommend that they refuse to ask for aid on the ground that to co-operate loyally with the general program of the Presbyterian Church in the U.S.A. and its Boards and Agencies, one of the requirements on Page 11 of the Manual, would be the supporting of a *modernistic*, unbelieving program as anyone who scans the Sunday School material, church magazines, study books on missions and the personnel of the Boards with their Auburn Affirmationists, as reviewed in THE PRESBYTERIAN GUARDIAN, can readily see.

Again I could not recommend my churches to co-operate with adjacent churches in meeting community needs and in religious education unless the said churches were thoroughly Biblical and practiced in a good measure the separated life.

Again, I could not recommend my churches to co-operate with welfare agencies unless they controlled them and did the work to the glory of God and not man. They are havens for those who want to be saved by works. Much of the energy of the church is dissipated by numerous outside interests doing good to the glory of men.

Again I could not recommend the churches to co-operate with the public school, when possible, in holding a week-day religious instruction class, for said instruction could not be true to Christ without teaching salvation through the atoning blood.

All of the above are standards set

down in the Manual for National Mission Workers, Pages 10, 11.

This is a crisis for ministers of National Mission churches. Will they make excuses and comply, thinking of the consequences? Will they ease their conscience by saying that it is the church complying and not they? And by asking pious questions as to what would happen to the church and to the faithful? If we do, we most certainly become servants of men.

If we love these National Mission churches we will be true to them and our Lord in this emergency and war with all our might against this new set-up. It is now or never. If the General Assembly injunctions and the Board's enforcement of them are pronounced valid, it means that in a short time only modernists and time-servers can minister to them. It means their ultimate ruin.

All this presents the same fundamental issue as that involved in the Independent Board trials and the cases of Messrs. DeWaard and Perkins.

Are we to obey God or man, the Word of God or shifting human decrees? Here is another issue in which the church faces apostasy, and which may make it difficult, if not impossible, for the Bible-believing ministers to stay in its communion.

There are those who try to blame the Independent Board issue on what they call the precipitate and unde-liberated action of a few bent on splitting the church, *but they cannot blame anyone for the issue presented above but the ecclesiastical machine.*

What will they do when they see possibly a few thousand ministers forced to obey man's mandate or not get support which is sorely needed to keep life going? May God forgive all of us if we do not fight to the last this terrible apostasy.

My plea is for God's servants everywhere in the church openly to oppose this iniquitous and tyrannical policy, leaving the consequences with God, and to pray for a great revival in the church to take away its horrible and frightful apostasy.

"So This Is Missions"

In 1933 this Missionary Education Movement published a book which is still on sale in our Board rooms—*So This Is Missions*, by Harry Thomas Stock. The root error of the book is that it eradicates the distinction between saved and lost. No one is spoken of as hell-deserving. Rather it speaks of those who are caught in the grip of an inhumane society as those who really need help. The aim of missions is therefore pictured as social revolution rather than the preaching of the gospel that shall save men's souls. Of course we know there are evils which Christians should strive to eradicate, but we do not admit that a Christian missionary should feel "it a moral duty to side with the Indians who are trying to become independent of Great Britain" (p. 33). A missionary is not to be primarily a soul-winner, according to this book, because right belief is not necessary to a right relation to God. God is the Father of all, presumably, whether they go to heaven or hell. "Great Father of the ages and of all men and women and children in our time whatever their color or creed or condition of life" (p. 27). But really all this error springs from a denial of the deity of Jesus Christ. Of Him it says: "By the time that he was thirty years of age he had had such an experience of God as no man before or since has ever had" (p. 6). The bodily resurrection is denied in the sentence: "Jesus was not dead; he was still in their midst" (p. 8), whereas the glory of the resurrection is that He had died but had risen again. Finally, on page 12, Jesus is presented as distinct from God by the prayer, "God of the ages whom Jesus served." These statements and many more deny the central teachings of Christianity. And yet our Board fully cooperates with the Movement that prints them.

"The Challenge of Change"

The Missionary Education Movement along with the Council of Women for Home Missions published in 1931 another book which we must criticise. But this book, *The Challenge of Change*, by John Milton Moore, is explicitly recommended by our Board of Christian Education in "Missionary Education Materials, 1935-36," as a textbook for adults for National Missions study. This book is written from the same standpoint as the former one, namely, that there does not exist

Modernism and the Board of Christian Education

Part VI, The Department of Missionary Education

By R. LAIRD HARRIS



Mr. Harris

THE Department of Missionary Education has as its responsibility "to lead the church to a new understanding of and commitment to its missionary enterprise." Consequently, in part at least its purpose is to foster the work of the Home and Foreign Mission Boards of the Presbyterian Church in the U.S.A. Nevertheless, the work of this department is a part of the program of the Board of Christian Education, and responsible to it. What is the character of its contribution to missionary education—is it favorable to Modernism or to historic Christianity?

The Missionary Education Movement

Some of the literature which is reviewed in this article is prepared by

the Missionary Education Movement, with which the Board of Christian Education cooperates, and for which, therefore, the Board cannot escape responsibility. Already, at the 1934 General Assembly, the Presbytery of Chester took exception to the mission study textbooks prepared by the Missionary Education Movement. The General Council investigated and reported (*Minutes*, 1935, p. 134) that "the Presbyterian Church in the U.S.A. through its Boards of National Missions, Foreign Missions, and Christian Education is entitled to nine representatives on the Board of Managers of the Missionary Education Movement. It is also represented on the Educational Committee by six representatives." It also agrees "to assume a definite financial obligation toward the budget of the Missionary Education Movement on a prescribed schedule." If the textbooks of the Missionary Education Movement are bad, the Board of Christian Education is involved in the propaganda of unbelief.

today a kingdom of the saved side by side with a kingdom of Satan. Jesus' aim and the chief end of missions is said to be the remaking of this world rather than the saving of men's souls for the next. Only one quotation out of many such will be given, for the bias of the book is so plain: "Christ's gospel is the gospel of brotherliness among men. It is the good news of a social order including all men, separated now by whatever barriers, national, cultural, racial, lingual, creedal, or class" (p. 64). Many errors are illustrated in this one quotation, but mainly it denies that some are saved by Christ's gospel, whereas others are lost eternally. It is not surprising then when it goes on to deny justification by faith: "Salvation is character—not escape but achievement, not getting let off by the high court of heaven" (p. 148). The book is at least consistent when it denies the full truthfulness of the Bible: "Right down through the Old Testament runs the clear line of cleavage between the priestly and prophetic approach to God" (p. 103). How many books such as this must we review before we may accuse our Board of unfaithfulness in its sacred task of leading young people and babes in Christ into a better knowledge of the gospel?

Other Recommended Textbooks

Several other books might be mentioned. Of the fourteen recommended in "Missionary Education Materials, 1935-36," as texts for young people or adults, six were reviewed and were found without exception to be written from the above viewpoint, although some were merely descriptive of foreign lands and the bias was only shown in spots. *Christian Youth in Action*, by Frank W. Herriott, instructor in Union Theological Seminary, New York, is particularly open to criticism. It praises Kagawa's work (p. 43) and names among the "highest New Testament ideals" a "social and economic order where power will be transferred from those who own to those who serve" (p. 110). The idea that we must throw overboard the beliefs of the past comes to expression on p. 112 where it says that "youth must not be taught to substitute a borrowed theology for the working faith which they acquire by experience." Somehow one gets the uneasy feeling that the borrowed theology they reject is in reality the faith of our fathers. Another book likewise recommended

is by John A. Mackay, of the Foreign Board. In *That Other America*, p. 135, he says: "A Christian . . . is a man in whom Jesus Christ lives in such a way that he takes up toward God and life the same attitude that cost Jesus the Cross." Margaret Ross Miller in *Women Under the Southern Cross* contributes an interesting bit of morality indicative of her beliefs about a moral law. She says that in South America "Birth control appears to be almost unknown . . . it is inevitable that poverty, drink, illegitimacy, and infant mortality set up a vicious circle. . . . These people are no more immoral than others; but they suffer from a social setup which, *gracias a Dios* (thank God) is giving way to better things" (p. 29).

Such are the things which our Board in this Department is directly and indirectly denying. But the things omitted are fully as terrible. There is no textbook here giving the Biblical imperative for missions. There is no textbook calling upon men to be saved from condemnation by the grace of Christ who bare our sins in His own body on the tree. The gospel of salvation by grace is lost among the weeds. One thing, however, we may learn from these books. So many of them try to close with a "challenge" and so will we. The title of their inevitable last chapter is this: "What will you do about it?"

Part VII, Devotional Books for Adults

By the
REV. N. B. STONEHOUSE, Th.D.



Dr. Stonehouse

AS PART of its Adult Program of Christian Education, the Board seeks to promote "the culture of the inner life." In part this is carried out through its own publications, in part through the recommendation of other literature. The purpose of this brief article is to call attention to some of the books that are recommended, in a little circular prepared for use in connection with its program of Adult Education, for the cultivation of the devotional life.

Books on Prayer

Among the books which are recommended are *The Meaning of Prayer* by Harry Emerson Fosdick and *The*

Life of Prayer in a World of Science by William Adams Brown. The position of these two men as among the most prominent of the theological liberals of New York is so well known that no detailed presentation of the contents of these books is necessary. Their rejection of the supreme authority of the Word of God makes it impossible for these books to fulfill the promise made in connection with this list that the books "will help us to use the Bible and prayer" as means to true spiritual attainment. Fosdick, for example, at the very beginning of his little book approves the modern use of the Bible:

"But the passages of Scripture quoted are not employed as proof texts to establish an opinion; they are uniformly used as descriptions of an experience which men have actually had with God" (p. xi).

Likewise, their failure to teach the redemptive work of Christ as that without which man can have no true communion with God has the effect of destroying their value as guides to effectual prayer. Hear Dr. Brown:

"When we close our prayers with the phrase 'In Jesus' name,' or 'For the sake of Jesus,' this does not mean that we appeal to God to do for us for Christ's sake what he would not otherwise do. It means that we desire for our own prayer the same spirit which Christ brought to his. It means that we would think of God as Christ has taught us to think of him; of ourselves in the light of the example he has set; of our fellows in the light of his loving purpose for society. So Christ, interpreting for us the realities with which prayer has to do, becomes the symbol of what prayer at its best may be" (p. 111).

Mysticism

The inclusion of two of the books of Evelyn Underhill, and especially the characterization of her book, *The Life of the Spirit and the Life of To-day*, as "a sane argument for the presence of the mystical in religion," is perhaps even more surprising than the recommendation of the books which were noted above. For her theological position, from beginning to end, represents an attack upon all that is distinctive in historic Christianity. Miss Underhill has been recognized as one of the leading exponents of Mysticism. Now Christianity does recognize the reality of the mystical communion between God and His people. But the Mysticism which Miss Underhill represents wipes out any clear distinction between God and man. It is pantheizing rather than theistic. "The Life of
(Concluded on Page 19)

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE



Mr. Woodbridge

AT THE last General Assembly of the Presbyterian Church in the U.S.A., the Rev. Carl McIntire and the writer of this page appeared before the Assembly's Committee on Bills and Overtures to argue in defense of the various overtures which had been sent up to the Assembly urging that the Foreign Board of the denomination be purged of its Modernism.

Our presentation of documentary evidence of doctrinal disloyalty on the part of the Board seemed to make not the slightest impression upon the Committee. The Assembly rejected the overtures.

It is time that the missionaries who know the facts speak out in a public way. Probably your testimony will have no effect on those who guide the ecclesiastical destinies of the church. But you may be used of the Lord to awaken the Presbyterian public to the fact that Modernism is a reality on the foreign field.

A few missionaries have spoken out. Others seem to prefer to write privately on the subject of Modernism. We are quoting below from the testimony of missionaries and other religious workers who have come into actual contact with unbelief abroad.

If only the Presbyterian Church in the U.S.A. would believe this testimony!

As long ago as 1921, Miss Dora Yu, of Kiangwan, China, wrote: "My heart has been deeply grieved to discover the general condition of the church in China to be that so long ago predicted of having a form of godliness but denying the power thereof." "Most of the Chinese church members are yet untouched, but unless something is done at once to combat this teaching, there is a grave danger of the whole church being swept by it." "The Bible is taught in Mission schools, but mostly

as a subject of minor importance, and often with some higher critic's text-book which neutralizes the truth."

(For this quotation and the one which follows we are indebted to a little brochure, *Evangelical Missions*, published by the Bible Churchmen's Missionary Society of England.)

In 1920 Dr. Griffith Thomas, formerly Principal of Wycliffe Hall, Oxford, and Dr. Charles G. Trumbull, editor of the *Sunday School Times*, visited various mission fields. After their visit Dr. Thomas wrote: "It seems to me that one of the fatal weaknesses is the way in which Evangelicals appear to be ready to compromise, or else (what comes to the same in the end) to be silent."

"In Shanghai I heard still more of the inroads of Higher Criticism, and most impressive testimonies came from Dr. Walter Lowrie [until his death a distinguished missionary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.] and Mr. Rankin. Dr. Lowrie said that Evangelicals had been silent for a long time in the hope of improvement, that this attitude had become an impossible one; and now there were two schools of missionaries, the fundamental difference between them being whether or not the Bible can be trusted. Mr. Rankin has been out in China for eight years, and he said that he had no idea until he arrived there as to the extent of the Higher Critical peril. He had come to the conclusion that it was essential for laymen of his church to know precisely what was being done with their money. . . ."

In 1933 a missionary in India wrote one of the members of the Independent Board: "We have been reading with interest the accounts of activities in the Presbyterian Church at home and are interested and cheered to hear of those who are standing for true Evangelical Missions along New Testament lines. The inroads of Modernism are heart breaking and I hope and pray the new Board will

be a means of blessing and strength to many who might otherwise be discouraged."

But what do Presbyterian missionaries write? Would that we were free to publish the confidential letters which so often reach us!

Here are three quotations from letters written by missionaries who are still serving under the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

One missionary writes from North China: "I have only been out here three years but I see much mission money wasted and unworthily spent, un-Christian enterprises supported, evangelical money going for things the home people if they knew would most certainly condemn, unspiritual and doctrinally ignorant or indifferent missionaries being sent out. There is urgent need for reform. . . ."

From West China: "I love our Presbyterian Board and have always been loyal to it in all it stands for, and on more than one occasion have defended its policies. But now the time has come when one must choose between loyalty to the Board and loyalty to the Lord Jesus Christ, the great Head of the Church."

From India: "My heart has been much stirred by the trend of events in the homeland and I cannot wonder at the most definite guidance the Holy Spirit gave relative to the formation of the new Board. . . . I have been marking the growth of the spirit of Modernism in our Mission for a number of years and I cannot but believe that its root is in America. And when a General Assembly will hide behind the reputation of a fallible man, shirking its plain duty thereby, it is indeed high time to stop talking and begin acting. I for one thank God for the vision and high courage which led to the Independent Board's formation. I believe the Board is in providential order and that God will honor it."

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

THE General Council has increased the scope of its work beyond the plan suggested at the time it was organized. At that time its principal activity was the co-ordinating of the budgets of the four Boards, and making certain that the amounts contributed for benevolences were distributed in accordance with the actual needs of each Board rather than according to the desire and eloquence of the Board secretaries.

The new edition of the Constitution of our church outlines the duties of the General Council as follows (Chapter XXVI):

"II. The General Council, subject to the authority of the General Assembly shall assume and discharge the following duties: To supervise the spiritual and material interests of the Boards of the Church; to correspond with and advise the General Councils of presbyteries and synods; to prepare and submit annually to the General Assembly the Budget for the permanent benevolent and missionary Agencies of the Church including self-supporting synods and presbyteries; to consider between annual meetings of the General Assembly cases of serious embarrassment or emergency concerning the benevolent and missionary work of the Church, and to provide direct methods of relief.

"III. The General Council, subject to the authority of the General Assembly, shall also make suitable provision for the discharge of such duties as the following:

"The co-ordination of the missionary and benevolent programs of the Church, as proposed by its Boards; the promotion of Christian benevolence and stewardship through the Church; the cultivation of sound methods of Church finance and the development in all congregations as well as presbyteries and synods of the highest possible spiritual efficiency.

"V. The General Council shall be composed of the following members: The Moderator of the General Assembly; the Stated Clerk of the General Assembly; the retiring Moderator of the General Assembly and his nearest living predecessor; one representative from each of the Boards of the Church, who shall be nominated annually by the Board to be represented, and who shall be elected by the Assembly for a term of one year; and fifteen members at large elected by the General Assembly in such manner as it may determine.

A Special Commission of Nine was appointed by the General Assembly of 1935, for the purpose of visiting, "in a friendly and co-operative way, the Chester and Philadelphia Presbyteries, in an endeavor to remedy such unfavorable or unconstitutional conditions as the Commission may find evident."

The Special Commission was empowered to make all necessary inquiries and investigation; to require the presence of witnesses and the production of records and papers, and to do whatever else may be necessary to prepare and present to the next General Assembly a full report, with remedial recommendations, with regard to such matters as friendly and co-operative procedure have not brought to a satisfactory issue.

This Special Commission has included in its report to the Philadelphia Presbytery a recommendation that it create a general council after the pattern laid down in the Constitution of our church. This should absorb the functions now exercised by any executive or business committee.

Chapter XXVI, section XIV says:

"The General Council of a presbytery may have the following general powers when voted by the electing presbytery: To prepare the docket of business for the meeting of the presbytery, with the assistance of the Stated Clerk; to consider and report upon all proposals and appeals for moneys; to correspond with the General Councils of synods and the General Assembly, and to present to the Churches the budget of the missionary and benevolent causes and Agencies as adopted by the General Assembly. It may have also the following specific powers, when voted by the presbytery; to receive and dismiss ministers, in good standing, who are without pastoral charge, in the intervals between regular meetings; to receive under care of presbytery licentiates or candidates for the ministry from other presbyteries; to install ministers, to organize or to dissolve churches, and to adjust difficulties in particular churches, after appropriate action by presbytery. The General Council shall report at each regular meeting of presbytery every item of business transacted by it. Its decisions shall be operative, wherever power has been conferred, but

may be reviewed and reversed by presbytery."

These exact quotations are printed here for the sole purpose of having the facts in plain view of every reader as we comment on their significance. The Philadelphia Presbytery has not as yet adopted this recommendation, but a careful reading of the preceding paragraph shows that the tendency in our church is toward government by small groups, in the Presbytery, the Synod and the General Assembly. These small groups, it will be observed, have very extensive powers, and are in a position to control the action taken in the General Assembly.

An illustration of what the General Council may do is the paper presented at the 1934 General Assembly against the Independent Board for Presbyterian Missions. It had been generally understood that the General Council could not originate such an action, but the fact remains that it did originate the action against the Independent Board and present it to the General Assembly just as it adjourned for lunch, with the statement that it would be the first item on the docket at the afternoon session. This plan gave the commissioners no opportunity to consider any of its nineteen paragraphs long enough to enable them to vote intelligently for or against its adoption.

Every elder who has attended General Assembly sessions knows that the various subjects under consideration are presented by a Board Secretary, for example, who speaks at length, and while an opportunity is given for the commissioners to ask questions there is almost no time for an intelligent discussion of each report.

The foregoing facts show very plainly how it is possible for a particular church, five separated presbyteries and three synods to handle their respective trials of members of the Independent Board with the same result and using the same un-Presbyterian methods.

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER



Miss Bower

THE stars were still shining brightly though it was early morning. Stephen slipped from under his covers quietly. He could not stay in bed. His heart had been aching for three days now. He wanted to get out and breathe. The air was cool and sweet. He stopped in the doorway to take long breaths, but his eyes filled with quick tears. He, a boy, worth nothing to the world, was alive and safe and the Master had been put to death!

As he slipped his feet into his sandals and started from the house, his mother called softly, "Wait, son. You will be hungry. You must eat."

The boy shook his head impatiently, but at her soft reminder, "The Master would wish it," he took the little basket of food and started slowly down the road. But the tears ran down his cheeks as he looked into the basket. How could his mother have forgotten? There were two little fishes and five small loaves of bread!

The very first time Stephen had seen the Lord he had been going fishing, but he had followed a crowd instead and his life had been changed. For the Saviour had used his loaves and his fishes to feed the multitude and when Stephen gave Him the food, he had given Him his heart.

And now it was the first day of the week and Jesus had been in the tomb for three days. Stephen flung himself on the grass. Suddenly he heard voices. There was a faint, rosy glow in the east and he could see women approaching. He could smell a sweet spicy odor as they drew nearer. He was only a little surprised when he saw that it was Mary Magdalene, and Mary, the mother of James, and Salome. He knew where they were going. How he wished that he could take something to lay before the tomb. Would the Lord look down from Heaven and remember that Stephen's heart was still His?

The minutes dragged by and the light in the sky grew stronger. Birds were singing joyously. How could even birds sing when their Master who had loved them was dead?

He looked up suddenly. Back along the road came a stumbling, weeping woman. It was Mary Magdalene. Stephen ran out in alarm. "Mary, Mary, what is it? Things can't be worse, can they, Mary?"



One Man Had Laughed Coarsely

Mary stopped only a minute. "They have taken away the Lord. They have stolen even His precious body. Lad, run and tell His disciples. My strength is spent. I will follow. Go where you think John might be."

Stephen started out. He, too, ran blindly. Back to the village he sped searching frantically, but no one had seen John. He turned to the lakeside and trudged on and on, but always with the same results. The Master's followers had vanished. One man had laughed coarsely at Stephen's inquiries. "The rabbits have gone back to their holes, boy. They do not wish to share their Leader's fate. They're taking care of their skins."

High noon came and Stephen remembered gratefully his little basket of food. As he started to eat, a small girl looked at him. Her lips were blue and her face pinched and starved-looking and Stephen, pressing the basket into her hand, ran on.

It was a tired, sobbing little boy who returned to his mother's home to tell the story of a fruitless search. As he knelt by her side pouring out his story she smiled strangely, "Lad, lad, haven't you heard? The Saviour is risen. Mary Magdalene has seen Him and talked to Him!"

Stephen sat back on his heels to look at his mother. Could it be true? Could it be possible? Suddenly he remembered the words of the Lord. How could he have forgotten—"The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Oh, if he could only see Him! Suddenly there was peace in Stephen's heart. The words of the Lord rang in his ears. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And Stephen knew on that first Easter day, that whether he could see the Lord or not, His Saviour was with him and would be with him throughout all eternity, for He was risen indeed.

Westminster Commencement

COMMENCEMENT exercises for Westminster Theological Seminary will be held in the Witherspoon Auditorium, Walnut and Juniper Streets, Philadelphia, on Tuesday, May 12th, at eight o'clock in the evening. The address will be delivered by the Rev. Albert B. Dodd, D.D., of China. The public is cordially invited by the Seminary to be present on this occasion.

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"With me it is a very small thing that I should be judged of you, or of man's judgment." I Cor. 4:3.



Mr. Freeman

HERE is an expression of a noble independence. Let no one mistake it for a fanatical and sordid aloofness. Rather it is the true believer in Christ appealing from the judgment of man to the judgment of God. It is the high resolve to do right, to do always right, and to do it without concern as to the judgment of men.

Such a temper every Christian should have if he would be holy and happy. Do we wish to know the cause for much of our misery and lack of joy in God? Men! Men! We do in

order to be seen of men; we think as we know men would have us think; we dread what our fellow-creatures frown upon. And often the unconverted person would own the Lord Jesus Christ if it could be kept from the knowledge of men. No peace and calm can come to those who live in the very populous countries of *Cowardice* and *Indecision*.

He cannot walk in peace and calm who wavers on the brink of an obligation and whose principles are unfixed and conflicting. That man is unstable and restless who judges that to be right today which he condemned yesterday. He is as the mariner in a fog,—uncertain of his way and in distress. Instability is never the fruit of the mind that is stayed on God. The minds that look ever to God are kept in perfect peace.

Joy in God is a fruit of the Holy Spirit in the heart. This cannot come where other evidences of His work-

ing are wanting. Surely it is He who inclines the will to keep all God's holy commandments. A sure mark of discipleship is the possession of a determined purpose to perform all known duty. "I have sworn, and I will perform it, that I will keep thy righteous judgments."

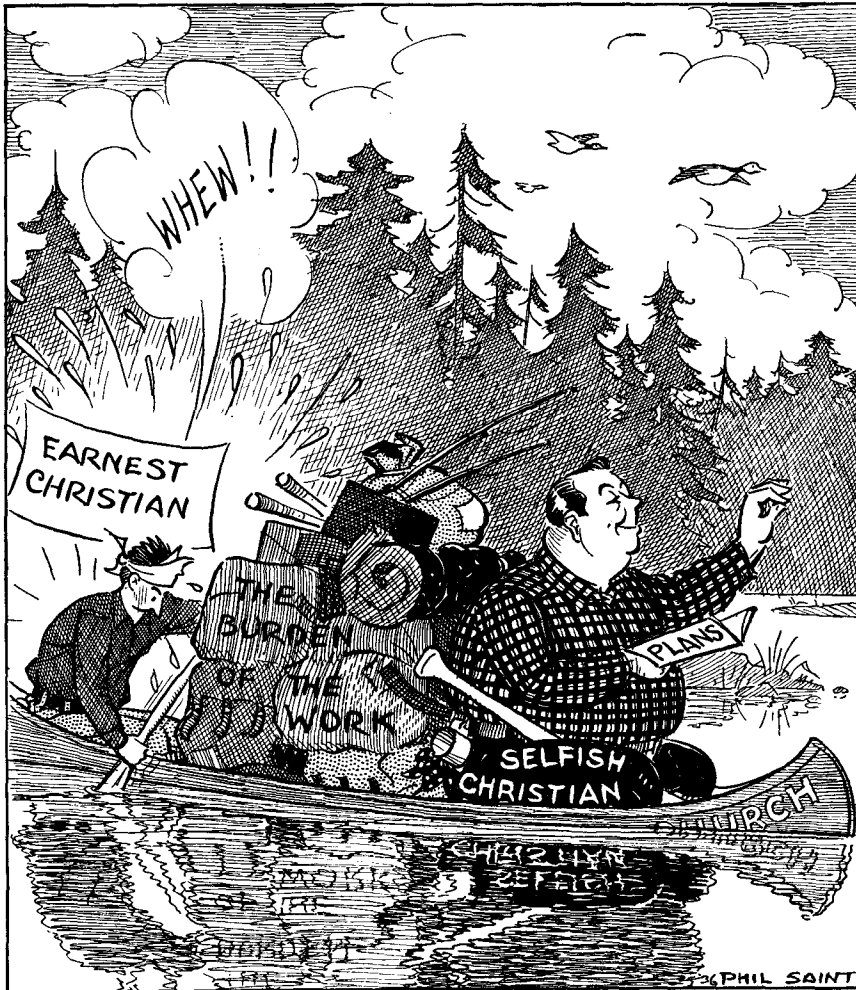
There is in our imperfect state an inward conflict between the law of our members and the law of our minds, yet in the new creature begotten again unto newness of life by the Holy Spirit of God, there is a mind, a settled purpose, to live in holy obedience to God's commands. Where the Holy Spirit is, there is a striving to do good even when evil is present.

God's will is known by the study of God's Word. There He witnesses to us of His mind and purpose. "The commandment of the Lord is pure, enlightening the eyes."

What matters to the man whose mind is made up to surrender unreservedly to God? Happy is he to whom has been given a heart to perform what his righteous Lord requires. He is strong in the Lord and of good courage. He does not waver in his obedience when some great and holy act of high decision is proposed. The whispers of worldly professors, which might cause him to delay, are not welcome. His high resolve in God bears him triumphantly over mere human opinion. What matters it to him whether man approves or disapproves? It is not human approval which he seeks, but the keeping of the commandments of God. He will advance to the performance, though all the world should rebuke.

The voice of an approving conscience enlightened by God's Holy Word is a great prize. It is a balm for many a wound caused by human opposition. Let only our purpose to risk all for the sake of what is right rise to its proper height, and it will be a delight to do it. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Such delight will overcome all voices that are raised by men.

O Christian, do you wish to know if you are growing in grace? When you begin to grow in your resolution to do all that God commands and when you begin to prefer the keeping of God's statutes to honor, to pleasure and to life, then you are stepping heavenward.



Just Pals

By PHIL SAINT

The Sunday School Lessons

By the REV. L. CRAIG LONG

May 3. "Offences, Trespases, Faith, Duty and Thanks." Luke 17:1-19.



Mr. Long

LUKE 17:1-19 has five chief subjects. We have named them in the title. We shall consider them in order. Verses 1 and 2 speak of *Offences*. Offences are (a) inevitable (for those whom God has graciously adopted) and (b) woeful (for those "through whom they come"). Jesus said to His disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). Vain, therefore, is the aim of some Christians who try to be at peace with the world. Jesus not only predicted the offences which would be committed against Christians, but in this passage says, "woe unto him, through whom" the offence comes; "it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." This ought to comfort the despised servant of Jesus Christ who is today suffering offence at the hands of the enemies of Christ (the world) just because he, as a Christian by the Holy Spirit, cannot anathematize the Lord Jesus Christ.

(2) *Trespases* of the type referred to in verses 3 and 4 are not committed against Christians by persons outside the visible church but by fellow members within the visible church. Matthew 18:15-20 explains the meaning of these verses and shows that the entire message deals with the procedure prescribed for church discipline. If John Doe sins against me, and I have Scripture evidence to prove his guilt, I must go to him alone and reprove him. If he repents, I must forgive him; if he proves to be unwilling to acknowledge his sin as described in God's Word then I must get one or two other Christians to go with me in a second effort to win him to repentance. If he still proves incorrigible I must take the matter before the church. In

Presbyterianism he would be brought finally before the Elders who would attempt to show him how he has violated God's Word and seek to win him to repentance. If John Doe is still unrepentant, then he must be officially pronounced a "heathen and a publican" (Matt. 18:17). Neither a heathen nor a publican is a child of God and certainly ought not to be allowed to hold office or membership in a Christian Church. A man ceases to be a publican or a heathen when he acknowledges that he has sinned against God and repents of his sin, confessing Jesus Christ as his Lord and Saviour and the Bible as his rule of faith and practice. One of the important phases of this lesson is the revelation that is here given concerning God's approval and official ratification of that which a church court has done in Christ's name *when* that church court has been using the Word of God as the infallible rule in making its decisions. Matt. 18:20 ought here to be taught in its right meaning. It does not refer to God's presence with Christians on *all* occasions; but it does specifically refer, according to the context, to God's presence in the midst of brethren assembled in the church which decides the official standing of a man who has been guilty and unrepentant of a trespass. It is equally true that this verse negatively infers the absence of God from a church court which does not decide all problems by the teachings of God's Word. How foolish is that Presbytery or Synod or Assembly, composed of signers of the Auburn Affirmation, that passes rulings requiring obedience on a level with the obedience due Christ in attendance at The Lord's Table! Can it be that they expect God to "bind in Heaven" that which they have bound on earth in manner contrary to His Word? How comforted a man ought to be when, after being suspended by a church court because he refused to place the word of man on a level with the Word of God, he can then read Luke 17:1-2. He must then realize that his loyalty to God's Word, although falsely called an

offence is neither an offence nor a trespass while those who have truly *offended him* are condemned harshly by his Lord Jesus Christ.

(3) Luke 17:5-6 continues with the subject of *Faith*. Who has not cried out at some time in his life, "Increase our faith"? That request, when made by the disciples, brought Christ's hyperbolic claim that even the tiniest particle of true faith would enable a man to remove trees and mountains. The exercise of faith is not to be a random business; it is to be exercised according to God's revealed will for the persons who exercise it. The need for a minister of the gospel of Christ to open the eyes of the blind today is not the same as it was in the days when the disciples of Christ were sent forth to introduce Christ to the people and were given the gift of miracles to prove their identity as God's servants. The signs and wonders of the Pentecostal Church were given for the purpose of identifying that Church as the work of God. Even as the gift of tongues departed from the Christian church after that initial birth of the church and even as Jesus was only born of a virgin once (to prove His supernatural origin) so are the signs and wonders which are to accompany the Christian church of today described in the Scriptures. As we go preaching we will find that the power of the gospel will be proven by conversions and by the sanctification of the converted ones.

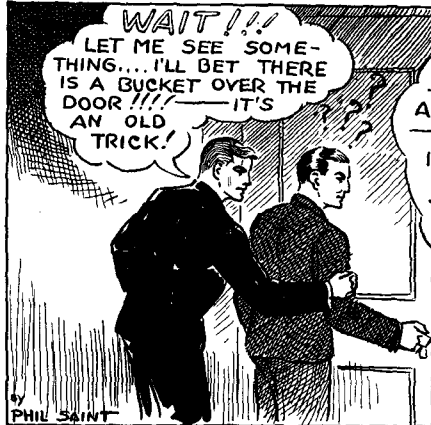
(4) *Duty* toward God knows no bounds. Luke 17:7-10 compares a slave's duty toward his earthly master with a Christian's duty toward Jesus Christ. We are unprofitable servants even when we have done only that which we ought to have done. A slave does not expect special reward for having done his duty; Christians seldom serve God without a little hope that God will single them out and reward them accordingly. Such ought never to be the case; we *ought* to serve God; it is sin when we do not serve God. A tithe of time or money will not discharge our duty toward God. This passage removes a con-

Gary—

Into the Trap

By Phil Saint

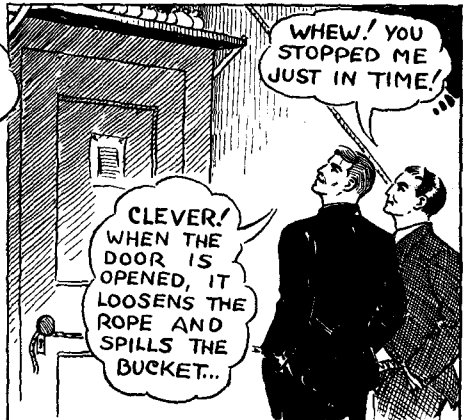
CARL REACHES FOR THE DOOR-KNOB..... SUDDENLY GARY HAS A HUNCH!!!



WAIT!!! LET ME SEE SOMETHING.... I'LL BET THERE IS A BUCKET OVER THE DOOR!!!! IT'S AN OLD TRICK!

.....THOUGHT SO, A ROPE TO THE KNOB. NOW, IF I CAN GET A HOLD OF IT WITHOUT OOPS!!!

I SPILLED SOME!! THERE, I HAVE IT,



WHEW! YOU STOPPED ME JUST IN TIME!

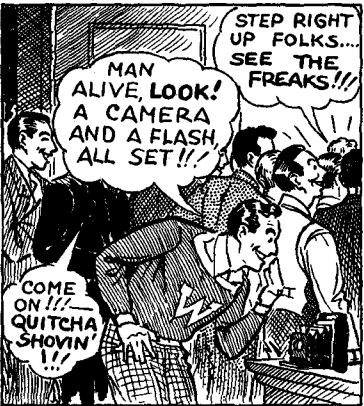
CLEVER! WHEN THE DOOR IS OPENED, IT LOOSENS THE ROPE AND SPILLS THE BUCKET..

A SECOND LATER, ROD AND BILL, SEEING THE WATER UNDER THE DOOR, BURST INTO THE ROOM...



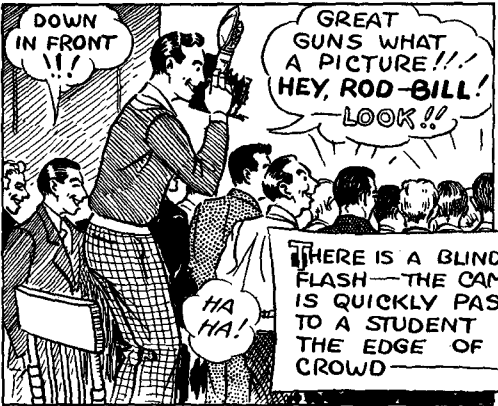
GLUB..UB BLY GOOD TIE...GLUB RUINED!

...IF YOU BIRDS BREATHE THIS TO A SOUL!!!



MAN ALIVE, LOOK! A CAMERA AND A FLASH, ALL SET!!!

STEP RIGHT UP FOLKS... SEE THE FREAKS!!!



DOWN IN FRONT!!!

GREAT GUNS WHAT A PICTURE!!! HEY, ROD-BILL! LOOK!!

THERE IS A BLINDING FLASH—THE CAMERA IS QUICKLY PASSED TO A STUDENT AT THE EDGE OF THE CROWD



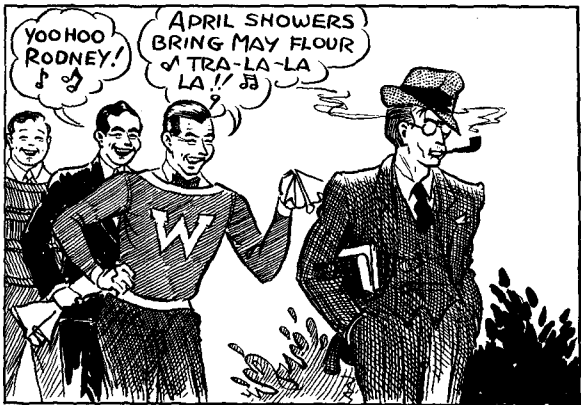
I'LL PHONE CHIC BLAKE THAT YOU ARE COMING

SURE, CHIC HAS A "DARK ROOM" IN HIS CELLAR....



HELLO!! WESTON GAZETTE OFFICE?? HERE'S A NEWS SCOOP FOR YOU...YES, WE HAVE ALL THE DOPE—AND A KEEN SNAPSHOT!!! LISTEN...

THE NEXT DAY
PRACTICAL JOKERS DELUGED WITH FLOUR AND COLD WATER
COLLEGE STUDENTS WALK INTO TRAP THEY SET FOR STUDENTS ENJOY "SHOW" PHOTO IN GREAT DEMAND
It all began when Carl Jackson, popular freshman, was converted to "campus religion" by his roommate Gary Evans the "campus preacher" Bill Smith.



YOOHOO RODNEY!

APRIL SHOWERS BRING MAY FLOUR & TRA-LA-LA LA!!

venient laxity which many have enjoyed but which must fade away when we realize that although tithing is a good beginning, it does not satisfy God's demands. Our duty is to give all.

(5) Saving faith produces a proper understanding of duty toward God. One of the first duties is that of giving *thanks* to Him who hath saved us. In Luke 17:11-19 this is illustrated by the case of ten lepers who cried unto Jesus for mercy. He directed them to go and present themselves to their priests. This was the first procedure for those who claimed to be healed of leprosy and who desired reinstatement into the camp of Israel. The command of Jesus was equivalent to saying, "You are clean." As they were on their way to their priests they were cleansed of their disease. It is likely that all ten went to the priests and were pronounced ceremonially clean. Nine of them immediately slipped into normal life and paid no thought toward Him who had healed them. One man, a Samaritan, returned to Jesus and glorified God before Jesus' feet. To him Jesus made this statement, "Thy faith hath made thee whole." Verse 17 clearly indicates that Jesus did not overlook the fact that nine had failed to return to thank Him.

This incident limits the assurance of eternal salvation to the one who was able, by grace, to thank Christ for his cleansing, and thus indicate his proper identification of Jesus as High Priest of his confession. It also indicates that miracles were performed by Christ upon persons to whom He did not always impart efficacious grace. Finally, this incident may be understood as a typical illustration of the fact that the Hebrew people sought only carnal purity and in their zeal failed to behold their Messiah. Those who only expect temporal results from their contact with Jesus Christ have failed to find in Him what the one leper, who returned, found.

May 10. Effectual Prayer. Luke 18:1-14.

This lesson is well defined as two parts of a single lesson taught by our Lord Jesus Christ. Both parts deal with effective praying. The first opens with the statement that the teaching is offered to this end, "that men ought always to pray, and not to faint." The parable speaks of a judge who was neither God-fearing nor suscep-

tible to bribery. He lived unto his own personal desires. A widow came to solicit his help in avenging her of her adversary. At first he refused his help but later because she was so persistent, he granted her request for his own selfish hope of being let alone. In verses 6-8, Jesus seems to refer to our former lesson (Luke 17:1-2) and after alluding to that inevitable opposition which God's elect will experience in the world, He teaches that they will pray to Him "day and night" without apparent reply. Their lives of persecution will seem long to them but God will (in spite of their feeling that He may have forgotten them) "speedily" avenge them. True faith manifests itself in a composure and trust in God in the midst of oppressors and offenders. The elect look for the coming of the Lord Jesus Christ to end a worldly existence which will be unjust toward the elect until Christ's bodily return. By that return and the consequent general resurrection of the dead, judgment and end of the world, the elect shall be fully avenged and fully rewarded for having suffered for Christ.

The second part of the lesson deals with the ineffectiveness of prayer that is not properly founded. Verses 10-14 are directed against "certain which trusted in themselves that they were righteous, and despised others" (vs. 9). It is best to start at the end and work backwards: What was the nature of the prayer of the man who went down "justified"? It was, first, an acknowledgment of the general condition of sin; (2) it was directed to God; (3) it was an appeal for mercy from God. Jesus approved of this prayer and He said that the publican went down justified. The Pharisee's prayer did not result in justification and it included: (1) a conversation with himself; (2) a claim to sinlessness; (3) a citation of ceremonial practices by which he believed he could win merit for himself in God's sight.

The pharisee's prayer finds a counterpart in Modernism's vanity and in Romanism's merit system. Sinless folk trust in themselves, as did this pharisee, because they lack the Holy Spirit who "convicts the world of sin." They are sinless in their own eyes, and they are not justified as a result of their prayers.

The publican's prayer harmonizes with the Lord's prayer. The man

who lacks grace to repeat the one seldom uses the other. The deplorable fact is that many churches will not use the Lord's prayer at all,—even though it is Christ's admonition to use it, and the thoughts in it are similar to the thoughts in the publican's prayer that sent him down "justified."

New Calvin Church to be Dedicated

THE new building of the Calvin Presbyterian Church of New Haven, Conn., just purchased, will be dedicated during April, with special services. The Rev. L. Craig Long, the minister, has announced that the former edifice of the First Methodist Church has been sold to the Calvin Congregation upon favorable, prayed-for terms. The Calvin Presbyterian Church, formed in 1933, is free of ecclesiastical affiliation, and conducted in faith.

Permanent Judicial Commission to Meet

THE Permanent Judicial Commission of the General Assembly of the Presbyterian Church in the U.S.A. has been called to meet on Tuesday, April 14th. The meeting will be held in the Deshler-Wallick Hotel, Columbus, Ohio. Business: Hearing of a miscellaneous number of complaints coming up from synods, chiefly the complaint against the reception of Dr. J. Gresham Machen by the Presbytery of Philadelphia in March, 1934; against the licensure of John W. Fulton by the Presbytery of Philadelphia in 1934; against the action of the Presbytery of Lackawanna in declaring the Rev. Henry W. Coray "independent" and erasing his name from the roll; against the Presbytery of West Jersey in matters preceding and leading up to the McIntire case. The Commission will hear cases for four days.

An Explanation

IN THE issue of March 16th, page 199, a book review of Grace Buchanan Sherwood's "Winter Bird Song" designated Brentano's, care of Coward McCann, New York City, as a possible place of purchase. Coward McCann should not have been mentioned in that connection, since the book has been privately printed by the author.

Correspondence

Dr. Ward Protests

March 24, 1936.

Rev. J. Gresham Machen, D.D.,
Philadelphia, Pa.

My dear Dr. Machen:—

HAVE your letter enclosing copy of your article in *THE GUARDIAN* in which you make an unfair and misleading attack upon me personally. I hesitate to take "time out" from the ministry of reconciliation to join you in "striving about words to no profit, but to the subverting of the hearers," but I cannot allow this slanderous and unchristian statement to go unchallenged. Moreover, I intend that my reply shall have the same publicity as your attack.

You speak of your "grief in finding yourself on the opposite side in this great battle in the church." Let me say that my grief is deep indeed when I realize how far you are willing to go to brand and strike down an old friend of Princeton Seminary days because he finds it impossible to follow you into "no man's land" where "Old Princeton" never dreamed of going. You claim to be carrying on the spirit of old Princeton, but every old Princeton man knows that no such spirit and no such procedure as you are advocating was ever found in Princeton.

In your papal utterance in the January, 1935, issue of *The Independent Board Bulletin* you branded me and men like me, my beloved Church and the faithful, devoted, Christian missionaries whom we support as all "UN SOUND." With such a spirit within you I fully expected that, sooner or later, you would defame me personally and publicly and "call down fire from heaven upon me."

Your statement to the effect that "he has usually in the past been regarded as a member of the evangelical party in the presbytery" but now is a "typical representative" of the "evangelical-in-fair-weather element" can mean only one thing. Knowing your definition of the word "evangelical" it is evident that you do *not now* regard me as a Christian. How dare you make any such statement as

that? "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self . . . but he that judgeth me is the Lord." Since my salvation rests solely in the grace of God in Christ and is not dependent upon the judgment of *any* pope, "I will not fear what man can do unto me." "What GOD hath cleansed that call not THOU common." I propose to exercise my God-given right of Protestantism and follow my conscience, enlightened by the Holy Spirit through the Word, regarding not man's "threatenings and slaughter."

The most amazing inconsistency in your position is the demand for personal liberty which you deny to others and your pious statement "It is not our part or the part of any man to judge." What have you been doing during the past five years but "judging" every man who dared to disagree with you? This whole article is packed full of "judgments" unfair, misleading and unjust. It is high time that you seriously and sincerely considered the words of Scripture, "Who art thou that judgeth another man's servant?" Evidently, you repudiate the fact that God has called me into his ministry or you do not share David's feeling about Saul—"The Lord forbid that I should stretch forth mine hand against the Lord's anointed."

Is it not a sad spectacle when one brother in Christ feels called upon to anathematize and excommunicate another brother in Christ before an unbelieving world? Surely, "the name of God is blasphemed among the Gentiles" through such conduct. I often wonder if you ever stop to think of those "ugly words" in Scripture which say that one of the things which the Lord *hates* is "he that soweth discord among brethren." You are constantly sowing discord among the most devoted brethren of the Body of Christ. You have persuaded real Christian brothers to take "opposite sides" and to fight one another before a godless world; and while the "dogs" fight, the Devil makes way with the precious souls whom they should be winning to Christ. I do not hesitate to say that I am convinced that if all who really love Christ would get

busy in the all-important work of rescuing precious souls, they would have neither time nor inclination to fight each other.

That is surely an "ugly word" in your letter when you say, "I am compelled to think that if I followed you now in cooperating with the signers of the Auburn Affirmation I should be making common cause with that 'other gospel' which is no gospel at all." I never have and never will cooperate with or compromise with the signers of the Auburn Affirmation in anything that involves doctrine. This does not mean, however, that I shall refuse to cooperate with a signer of the Affirmation in something which I believe to be right and helpful to the cause of Christ. It is my profound conviction that the conservatives won a real victory in this matter. If the modernists win out in the end the Westminster Seminary group is responsible for it because they have divided the conservatives in the Presbytery by making impossible demands upon them. I, for one, cannot surrender my right of private judgment and liberty of action to any other.

Whatever you may think of me and however you may try to discredit me, I "have a conscience void of offence toward God" in this matter, I have always preached the full gospel of Jesus Christ and I have had, I think, some evidence of the power of the Holy Spirit in my work. I shall continue to follow my conscience as God reveals his will to me, through his own Word. "I MUST OBEY GOD RATHER THAN MEN" even though that man be a distinguished scholar and an old trusted friend. I cannot agree with some that your voice is necessarily the voice of God and your judgment infallible.

In closing, let me say that in spite of your attitude toward me I still believe you to be a sincere Christian and I expect to meet you in Heaven where Christ will tell us who was right. I am sure that His grace will cover any error in either of us. I cannot close without saying that, in my judgment, you are turning aside from the great work to which God has called you when you attack men like myself.

Yours sincerely,

WARREN R. WARD.

Dr. Machen Replies

IN THE foregoing communication Dr. Ward is very largely turning aside from the specific point at issue. In my article in THE PRESBYTERIAN GUARDIAN I did not say that he is not a Christian. I did not presume to say anything about his saving relation to God. God alone can say about that. God alone can say whether Dr. Ward or you or I or any man is or is not united to Christ in truly saving faith and saved by Christ's precious blood.

What I did say is that in the present conflict in the Presbytery of Philadelphia, Dr. Ward, after being a member of the evangelical party in the presbytery in more prosperous times, is now fighting against the evangelical party and is making common cause with the opponents of the gospel of Christ.

I said that, and I proved it, and Dr. Ward has not really advanced any refutation of my proof.

The plain fact is that there are ten signers of the heretical Auburn Affirmation in the Presbytery of Philadelphia. The General Assembly's Commission, by the plainest possible implication, gave them a clear bill of health. It failed to find the slightest doctrinal unsoundness in the presbytery. Dr. Ward, instead of speaking out against so outrageous an ignoring of the great issue between Christianity and Modernism, stood for approval of the report, and accentuated his approval by actually appointing a signer of the Auburn Affirmation as a member of the all-important committee which is to reorganize the presbytery in the sense of the Commission's Report.

Those are facts. They are unpleasant facts, no doubt, but still facts. Dr. Ward does not put them out of the way and cannot put them out of the way. They show very plainly that Dr. Ward is now standing on the side opposed to the gospel in the present crisis in the Presbytery of Philadelphia.

How can that be so? How can it be that a Christian man can fight on the anti-evangelical side in a great conflict?

Well, no matter how it can be so, it plainly often is so, in the history of the Christian Church.

Christian men, alas, are not always consistent, and in their inconsistency

they are often perfectly sincere. Persecutors of all ages have been perfectly sincere. In their persecuting activity they have thought they were doing God service. They have acted quite in accordance with their conscience. Yet their persecuting activities have been sin.

So Dr. Ward in siding now with the opponents of the gospel of Christ in the Presbytery of Philadelphia is no doubt quite sincere. He no doubt thinks he is doing God service. He is no doubt acting perfectly in accordance with his conscience. But all the same the thing that he is doing is sin.

Why do I say that? Do I say it because it is my business to judge other men? Not at all. To judge men is something for God alone to do. But, you see, people have to choose now between the course of action which Dr. Ward is choosing and the one that is chosen by the evangelical group in the Presbytery of Philadelphia. If I commend one, I must inevitably condemn the other. That is the reason why I am compelled to speak out against Dr. Ward's present course of action.

Why does the evangelical group in the presbytery not follow Dr. Ward in his present course of action? There are many considerations which might lead it to do so. If it did so, it would enjoy the favor of the ecclesiastical machine as Dr. Ward now presumably enjoys it. Why then does it not go with him?

Is it because it differs from him on some little matter of policy? Is it because it is possessed by a schismatic spirit and magnifies trifles as though they were issues of principle?

No, indeed. I will tell you why that group of evangelical men cannot go with Dr. Ward. The reason is that the course of action into which Dr. Ward has entered is sin.

I think the time has come when that has to be said very plainly. To make common cause with the misrepresentation, unbelief, secrecy, tyranny, and lawlessness of that Commission's Report and of the ensuing action of presbytery, as Dr. Ward has made common cause with these things, is sin. There are men in the presbytery who because they fear God cannot enter upon such a sinful course. I cannot say a word of Christian sympathy for them unless I point out the sinfulness of the course of action which, at such sacrifices to

themselves, they are eschewing. I am sorry if I have had to wound Dr. Ward's feelings in doing so. I certainly do not want to wound his feelings. I am bound to him, as he himself points out, by ties of old friendship, and I have admired him very greatly. I have admired his preaching and listened to it with great profit. I have admired his services as a pastor of a flock. But I cannot allow my admiration of him or of any man to interfere with simple loyalty to Jesus Christ.

At bottom it is Jesus Christ and not any mere man who is being dishonored by that Commission of the General Assembly and by the action of the subservient Presbytery of Philadelphia and by the action of Dr. Ward in appointing a signer of the Auburn Affirmation to that all-important reorganization committee. The question in these days is just the question whether Jesus Christ is or is not our King.

Dr. Ward says that in my article in the January, 1935, number of *The Independent Board Bulletin* I branded him and men like him, and his church, and the beloved missionaries whom his church supports, as "unsound."

What is the fact? The fact is that in that article I did not mention Dr. Ward or his church or the missionaries supported by his church. If he takes what I said as applying to the missionaries supported by his church it must be because he thinks what I said about the missionaries whom I did designate as unsound applies to his church's missionaries.

Well, what missionaries did I designate as unsound? The only missionaries whom I designated as unsound are missionaries *who know that the board under which they are serving is making common cause with Modernist organizations and Modernist propaganda and who keep quiet about the matter.*

Dr. Ward takes that as an attack upon the missionaries supported by his church. Well, then, I should now like to ask him two questions:

1. *Is any one of the missionaries supported by Dr. Ward's church a "missionary who knows that his board is making common cause with Modernist organizations and Modernist propaganda and who keeps quiet about the matter"?*

2. Does Dr. Ward think that a missionary who "knows that his board is making common cause with Modernist organizations and Modernist propaganda and who keeps quiet about the matter" is a sound missionary?

If Dr. Ward would answer these questions, I think that light might be shed upon his view of what a sound missionary is.

As for my assertion in that same article in *The Independent Board Bulletin* that a missionary who engages in the above-mentioned policy of concealment of the Modernism of his board is "no more sound than is a minister here at home sound if he preaches orthodox doctrine on Sundays and then votes with the Auburn Affirmationists when the presbytery meets the next day," this reference to a minister here at home certainly could not have been aimed at Dr. Ward, since at the time when that article was written Dr. Ward had

not yet begun to vote with the Auburn Affirmationists. If Dr. Ward by his subsequent actions has made those words of mine apply to himself, I certainly did not foresee that lamentable fact when I wrote the article.

Finally, I just want to say that although Dr. Ward and I are certainly now fighting on opposite sides in one of the greatest issues that could possibly be imagined, I am not without hopes that that may not always be the case. I do believe—though that was not the question at issue in my last article—that Dr. Ward is a truly Christian man. I do hope, therefore, that he may be led some day—by some persuasions far better than the poor attempts of the present writer—to make a clean break with the ecclesiastical machine dominated by the point of view of the Auburn Affirmationists and may seek true Christian fellowship and unfettered Christian testimony in some true Church of Jesus Christ.

J. GRESHAM MACHEN.

The Rev. Harold S. Laird "Guilty," Ordered Rebuked by Commission

CARICATING testimony taken at the trial, the Special Judicial Commission of the Presbytery of New Castle, as expected, brought in a verdict of "guilty" against the Rev.



Mr. Laird

Harold S. Laird on March 25th. The Commission in its judgment attempted to put Mr. Laird in the position of not being an "extreme" member of the Independent Board. It also twisted evidence concerning designated gifts to the Boards of the church in such manner as to make it appear in the judgment that his Church had increased its gifts to the official Board of Foreign Missions.

Penalty and Dissent

Penalty assessed was rebuke—supposed to be a little stronger than admonition. One member, the Rev. Harley B. Kline, dissented from the finding. The rest concurred. The verdict came a week after the Defense, in the face of ridicule from the bench itself, interrupted its case and refused

to offer further evidence. Counsel for Mr. Laird were James E. Bennet, Esq., of New York, and J. L. Rankin, Esq., of Chester, Pa.

Excerpts from the decision follow:

"After careful consideration of all the evidence and arguments, the Special Commission of the New Castle Presbytery elected to decide the matter, finds the defendant guilty.

"The 1934 General Assembly issued the following directions. . . .

"On the witness stand the defendant, Harold S. Laird, stated that he is a member of the Independent Board for Presbyterian Foreign Missions, that he received notice of the action of the General Assembly, and that he is still a member of the Independent Board for Presbyterian Foreign Missions.

"The direct disobedience to this order of the General Assembly is the more offensive because the defendant continues to be a member of an organization which attempts to disturb the peace of the Presbyterian Church U.S.A. and to promote schism within that body.

"The Special Judicial Commission of the New Castle Presbytery hereby rebukes the defendant for his disobedience and for his action in continuing at present to associate himself with a group which by insidious propaganda strives to injure the good name of regular and faithful agencies of the Presbyterian Church in the U.S.A.

"While the offense is grave, the Commission chooses this mild form of censure in accordance with the provisions of Chapter VI, Section 6, of the Book of Discipline. . . .

"On the witness stand the Rev. Harold S. Laird stated that while he is a member of the Independent Board for Presbyterian Foreign Missions, he is by no means in sympathy with the extreme views expressed in official publications of that group. Testimony was presented by the defense to show that, while the defendant holds membership in the Independent Board for Presbyterian Foreign Missions, he does not solicit funds for the work of that group, and that he still encourages members of his congregation to contribute to the work being carried out by the official Board of Foreign Missions of the Presbyterian Church U.S.A., and that such contributions are increasing at present.

"We therefore feel that, while the defendant is guilty of grave offense in associating himself with men engaged in such un-Presbyterian and un-Christian action, and in allowing his name to appear on its official publications—an offense for which he is hereby rebuked—he is guilty of an offense of the head and not of the heart.

"Since his offense does not strike at the vitals of our faith, since his views are not industriously spread, and since his error is an error of the human understanding and not likely to do much injury to our great Church, we feel that he may still labor with us in our work for Christ in the bounds of the New Castle Presbytery and in the work that our representatives are doing throughout the world.

"It is our earnest hope that the Rev. Harold S. Laird, our brother in Christ, may in time see the error of his position and have his name removed from the roll of the Independent Board for Presbyterian Foreign Missions, and continue wholeheartedly with us in the work our great Church is doing for Christ, whom we love and serve.

"Signed:

REV. JOHN D. BLAKE, *Moderator*,
REV. JOHN JACKSON BROWN, JR.,
Elder GEORGE P. TUNNEL,
Elder HOWARD S. CLARK,
Elder HORACE DAVIS."

Errata

IN THE issue of February 17, page 162, the Professor of the History of Christianity at Dubuque University was mentioned as a signer of the Auburn Affirmation. Dubuque's Daniel Grieder, D.D., is no Affirmationist; Auburn Affirmationist Daniel E. Grieder, of Terrell, Texas, is no Dubuque professor.

In the issue of March 2, page 176, it was erroneously stated that the Rev. T. Guthrie Speers, D.D., is a member of the National Committee of the Modern Missions Movement. Dr. Speers is not a member of that committee.

Machen Appeal Denied by Synod

Appeal to General Assembly Announced

ON MARCH 20th the Special Judicial Commission of the Synod of New Jersey handed down a decision in the appeal of the Rev. J. Gresham Machen, D.D., Litt.D., President of The Independent Board for Presbyterian Foreign Missions from his conviction by the Presbytery of New Brunswick's Judicial Commission. As expected, the appeal was dismissed. Text of the judgment is as follows:

"This case is the outgrowth of the action of the 1934 General Assembly relative to the Independent Board of Presbyterian Foreign Missions. The refusal of Dr. Machen to resign from that Board in compliance with the requirements of the General Assembly's action, after official notification by the Stated Clerk of the General Assembly, and in response to two communications from the Stated Clerk of the Presbytery of New Brunswick, led to the appointment of a Special Committee by that Presbytery.

"This Committee was to confer further with Dr. Machen and to make recommendations to Presbytery for the disposition of the matter. The Committee endeavored to arrange a conference with Dr. Machen but this was unsuccessful, owing to his insistence that he should be accompanied by a stenographer who would take a verbatim report of the conversations. An alternative proposal made by Dr. Machen was accepted by the Committee, to the effect that he would submit a statement regarding the questions under discussion. After a lapse of six weeks, a printed document of ninety-eight pages was received from Dr. Machen, in which he stated unequivocally, 'I cannot obey the order.'

"In consequence of this refusal, the Committee reported to Presbytery at a meeting held December 20, 1934, submitting three recommendations:

"FIRST—That Presbytery prefer charges against the Rev. J. Gresham Machen, D.D., for offenses which are as follows:

"(For charges see Report of Special Committee)

"SECOND—That a Prosecuting Committee be appointed by Presbytery, which Committee shall conduct the prosecution in all its stages in whatever judicatory.

"THIRD—That Presbytery transmit the case against Dr. Machen for hearing and decision to a Special Judicial Commission to be duly elected by the Presbytery.

"These recommendations were adopted, a Prosecuting Committee was appointed, and a Judicial Commission was elected.

"Subsequently two of the members of the Judicial Commission resigned to the Stated Clerk of Presbytery and at a later meeting of Presbytery on January

22, 1935, two others were elected to take their places. The first preliminary session of the Commission was held on January 29, 1935. The trial began February 14, 1935, and the final judgment on the case was read on Friday, March 29, 1935, pronouncing the defendant guilty and imposing upon him a sentence of deposition from office, with the provision that that sentence should be suspended until the final adjudication of the case. Against this decision this appeal is taken.

"The grounds of appeal are twelve.

"The first ground is that the Presbytery of New Brunswick was without jurisdiction as Dr. Machen had been received into the Presbytery of Philadelphia on March 5th, 1934.

"Our judgment is that the filing of a complaint signed by the requisite minority stayed the execution of the action of the Presbytery of Philadelphia in receiving into membership Dr. Machen and that consequently Dr. Machen was and is under the jurisdiction of the Presbytery of New Brunswick.

"The second ground of appeal is that the Commission was thoroughly partisan and manifested prejudice throughout the conduct of the case.

"There is no evidence in the record to indicate any disposition on the part of the Commission to give the defendant other than a fair trial.

"The third ground of appeal is that the Presbytery of New Brunswick and the Special Judicial Commission were guilty of irregularities in their proceedings.

"Subdivision 1 of this ground of appeal is that Presbytery in adopting the report of the Special Committee pre-judged the case by declaring the defendant guilty of offenses.

"There is nothing in the report or in Presbytery's action that can be so construed. To charge a person with offenses is no pronouncement on the question of his guilt.

"Subdivision 2 contends that Presbytery did not adopt and never has adopted charges and specifications against this defendant in conformity to the Book of Discipline, Chapter IV, Section 1, and that consequently no judicial case ever came into being.

"The Presbytery in its conduct of the case followed the steps required by the Book of Discipline and hence the inference that no judicial case came into being is unwarranted.

"Subdivision 3 is to the effect that Presbytery in electing two new members of the Commission caused the Commission to be partly composed of persons not legally elected, and the Commission in receiving these new members not originally elected to it, in violation of the Book of Discipline, surrendered whatever right it had to try the case.

"The two members originally elected resigned to the Presbytery through the Stated Clerk and the two others who took their places were elected at a meeting of Presbytery held a week previous to the

first meeting of the Commission for organization. These actions were consequently not in violation of the requirements of the Book of Discipline.

"The fourth ground of appeal claims that the charges and specifications were not definite and that they did not allege facts which if true would constitute an offense and that they were not in accordance with the provisions of Chapter IV, Section 1 and 2.

"It is our judgment that the charges and specifications served upon the defendant were sufficiently clear and specific and were in conformity with the requirements of the Book of Discipline.

"The fifth ground of appeal concerns the refusal of the Commission to hear arguments on the constitutionality of the action of the 146th General Assembly on which the prosecution was founded, and the further refusal of the Commission to declare the said action of the 146th General Assembly null and void, claiming that such refusals were material error.

"The General Assembly is the sole judge of the constitutionality of its own deliverances. It was therefore not incumbent on the Presbytery to hear arguments on a question on which it was not competent to pronounce.

"The sixth ground of appeal is based upon the Commission's refusal to allow the defendant to prove that this is a doctrinal case.

"Our judgment is that there is no question of doctrine either expressed or implied in the charges and specifications served upon the defendant.

"The seventh ground of appeal concerns the refusal of the Commission to allow the defendant to prove the truth of his charges of Modernism in the official Board of Foreign Missions.

"The charges of Modernism against the official Board had been dealt with by the General Assembly and therefore were not involved in the issues of this case.

"The eighth ground of appeal claims that the evidence presented by the prosecution was not, either in law or in fact, sufficient to sustain a verdict of guilty upon the charges and specifications. It is our judgment that sufficient evidence was presented to sustain the verdict.

"The ninth ground of appeal is practically a repetition of the material included in Grounds 6 and 7. It is not sustained.

"The tenth ground of appeal is practically a repetition of Ground 8. It is not sustained.

"The eleventh ground of appeal is simply a summary of the material included in all of the preceding grounds of appeal. It is not sustained.

"The twelfth ground of appeal is of an omnibus character with no special citations. It is not sustained.

"As no one of the foregoing grounds is sustained, it is the judgment of the Special Judicial Commission of the Synod of New Jersey that the judgment of the Presbytery of New Brunswick ought to be and it is hereby affirmed.

HERBERT K. ENGLAND,
Moderator.

W. G. FELMETH,
Clerk"

Following the announcement of the verdict, Dr. Machen issued a public statement in which he said:

"The decision of the Judicial Commission of the Synod of New Jersey is so perfunctory as to be almost ridiculous. The Commission just states with regard to each point that white is black and black is white, and goes on to the next point. I was charged before the Presbytery of New Brunswick with disobeying a mandate of the 1934 General Assembly, and when I offered, through my counsel, Rev. H. McAllister Griffiths, to prove that the mandate was unconstitutional, I was not allowed to present a word of proof. I was charged with making false assertions about the Modernism of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and when I offered to prove that the assertions were not false but true, I was not allowed to present a word of evidence. The Commission of the Synod of New Jersey thinks that both of these actions of the Presbytery of New Brunswick were perfectly all right! We certainly have here the working of the ecclesiastical machine in its most characteristic form. This Commission can assert that there is nothing doctrinal about this issue, but every Christian man and indeed every man of any fairness and common-sense who will look into the matter knows perfectly well that it is doctrinal to the core. The issue in the Presbyterian Church in the U.S.A. is an issue between Modernism and the Christian religion. This Commission has made itself the tool of Modernism. The Chairman of the Commission is a signer of the Modernist Auburn Affirmation. We stand for the Christian religion and for the Constitution of the Church to which we belong."

Presbytery of Philadelphia to Vote on New Standing Rules

AT ITS meeting on March 16th, the Presbytery of Philadelphia received the report of its committee to draft changes in standing rules consonant to the report of the General Assembly's "Commission of Nine" (see the issue of March 16th, p. 205). Headed by the Rev. Vincent Dee Beery the committee, one of whose members was Auburn Affirmationist

George E. Barnes, presented a nine-page mimeographed report. It was divided into two parts: one section included recommendations not requiring changes in standing rules; the second, those which did.

"Caucuses" to be Banned

The committee recommended "that the spirit of sections 1, 2 and 4, in the suggestions of the 'Commission of Nine' be earnestly carried out by the members of the Presbytery." The first of these suggested that all members of the Presbytery speak truth with each other (one of the few parts of the report with which conservatives found themselves in hopeful agreement). It also suggested in Scripture language, that wrath and malice be put away, thus implying that the differences in Philadelphia were not doctrinal but merely due to human ill-will and infirmity. The second suggestion was that all business be done decently and in order—the very thing that conservatives have been trying to get done for years, while prevented by a very vocal modernist bloc. The fourth recommendation banned the meeting together of likeminded persons in what it called "caucuses," termed this "political trickery" and declared it subject to discipline. The committee further recommended that the Presbytery approach the subject of a "metropolitan presbytery" with "prayerful and open mind," and that there should be "all proper respect of the rights of minorities"—(one of whose rights is *not*, according to the same committee, the right to hold a meeting).

Press to be Muzzled

Reminiscent of the law once reputedly enacted by a state legislature purporting to regulate all insurance companies doing business either within or without the state, was the new suggested rule regarding the press. The press was asked to be securely attached to the chariot wheels of the ecclesiastical machine as the following rule was proposed: "All information relating to the proceedings of Presbytery shall be given to the press only through the Stated Clerk, and the press shall be asked to co-operate with this rule." The rule to be replaced by this proposal, which also has been objectionable to conservatives who have vainly tried to change it, is as follows: "That the Business Meetings of Presbytery shall be pri-

vate and that the clerks be authorized to furnish representatives of the Press with such information as to the proceedings as they may deem expedient; and that the Moderator be empowered to appoint a doorkeeper to serve for three months."

Differences in the two rules: the new one in effect forbids *other* members than the clerks to give out information, also attempts to bind the press to try to get no other than official information, thus closing the public press to the minorities for whose interest such tender regard had been expressed.

Other Changes

The proposed rules further included "election" of commissioners to the General Assembly by rotation; substitution of a "Presbyterial Council" for the present Business Committee (a "ripper bill" to oust the present conservative Business Committee); recognition of the right of unlimited questioning of candidates for licensure or ordination; creation of a committee on vacancy and supply which would have the effect of controlling vacant pulpits for the machine.

The proposals will be voted upon at the meeting of Presbytery scheduled for April 6th, anticipated as the most potentially pivotal meeting of the Presbytery in many years.

Dr. Barnhouse Attacks Church Machine

THE Rev. Dr. Donald Grey Barnhouse, pastor of Philadelphia's Tenth Presbyterian Church, on March 15th, began a series of Sunday radio addresses over Station WIP on the Book of James. Occasion: the statement in a meeting of the Presbytery of Philadelphia by a noted and unashamed modernist, Dr. Alexander MacColl, minister of Philadelphia's Second Presbyterian Church, that the "five points" of the Assembly of 1923, were not found in the Book of James, but that he had not heard of any Fundamentalists introducing a motion in Presbytery asking that this book be stricken from the canon.

In opening the series on March 15th, Dr. Barnhouse said, as reported by a stenographer listening in:

"The reason I have chosen the Book of James as the subject of my talks for the next few weeks is because of something that happened in a meeting of the Philadelphia Presbytery a few

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weeks ago. It is well known that there has been violent controversy in the Presbyterian church. The cause of this lies in the fact that the church is essentially divided on the great theological truths of the Word of God. There are those who hold absolutely to the truth of the inerrancy of the Scriptures, the virgin birth of Christ, the substitutionary atonement, the bodily resurrection and the miracles. On the other hand, some men, many ministers among them, have stated very definitely that they do not accept the cardinal truths of Christianity. Abraham Lincoln once said, A nation cannot exist half slave and half free. It is equally true that a denomination cannot exist half Christian and half non-Christian. We truly believe that the belief of some of those in the church today is anti-Christian.

"For years the conservative element has made itself felt in the Philadelphia Presbytery, and this is one of the few Presbyteries which is known in the church to stand for the fundamentals of the Christian faith. However, there are among the members, those who give their support to the controlling machine in the church. A committee of these men, though they were not regularly elected commissioners, petitioned the last General Assembly that the Presbyteries of Philadelphia and Chester be investigated. The report of the Assembly's investigating committee was submitted at the meeting of Presbytery to which I referred. If a committee of New Deal politicians were appointed to investigate reports of extravagance and unnecessary spending by the Administration, they would of course report that there was no basis

for the charge. If members of Tammany were asked to look into political corruption in New York City, they would deny that any existed. Thus it was not surprising that the Assembly's committee should report in favor of the petitioners. However, during the reading of the findings, the gentleman who was reporting for the committee paused and remarked extemporaneously, 'We are very glad to note that in our study we found no evidence whatsoever of theological differences.' Some sat absolutely speechless at that sentence. One of those who is known for his liberal tendencies jumped up and said, 'Mr. Moderator, I wonder if that statement could not be injected into the report, for some of us find such comfort in it.'

"In discussing the adoption of the report of the Assembly's committee, a gentleman well known as a Presbyterian clergyman, an author of the Auburn Affirmation and a signer of that document, rose and said that he refused the title of fundamentalist, liberal, modernist or conservative because the New Testament church was an inclusive church. Men of widely varying beliefs were to be found in it. I say that that was an absolute misstatement. And he went on to say, 'James, for example, does not mention one of the famous five points of the fundamentalists, but I have not heard one of these fundamentalists introduce a motion in Presbytery asking that this book be stricken from the canon.'

"I had to leave almost immediately for New York and on my way over on the train, I took out my Testament and read the Book of James through three or four times. It was easily evident that James repeatedly refers to and affirms all of the truths for which the fundamentalists stand. Thus it was that I decided to devote the next several weeks to a study of James and to an examination of his attitude toward these most essential truths."

On the next Sunday, March 22nd, Dr. Barnhouse attacked the Auburn Affirmation in strong language, and on March 29th he continued his exposition in the Book of James

Modernism and the Board of Christian Education

(Concluded from Page 7)

the Spirit," as she understands it, is the result of the evolution of the

natural man, not the result of a supernatural work of the Holy Spirit in regeneration. And since this religion is natural it requires, according to Mysticism, no authoritative disclosure of God's will nor any objective, historical atonement. At the most, the facts of Christ's life are symbols of subjective experience; and the Bible is only a book to which we may turn for shining examples of "the Life of the Spirit." Indeed, one is not to suppose that outside of those who have named the name of Christ there are not many examples of truly spiritual men and women. In the light of these considerations, is it not clear that the attack of Mysticism upon historic Christianity is quite as radical as that of Rationalism? Indeed, as has been observed so often, Mysticism is simply warmed up Rationalism, and Rationalism chilled Mysticism.

"The Life of the Spirit"

Is it possible then that one may turn to Miss Underhill as a safe guide in the development of the Christian life? The reader may judge from the following quotations whether her book referred to above is really, as the Board of Christian Education declares, "a sane argument for the presence of the mystical in religion."

"Each man is thus pressed towards some measure of union with reality" by "the tendency of our space-time universe towards deity . . ." (p. 299).

"The New Testament leaves us in no doubt that the central fact of our Lord's life was His abiding sense of direct connection with and responsibility to the Father; . . . and that He declared it, not as a unique fact, but as a possible human ideal" (p. 51 f.).

"Virtue, perfect rightness of correspondence with our present surroundings, perfect consistency of our deeds with our best ideas, is hard work. It means the sublimation of crude instinct, the steady control of impulse by such reason as we possess" (p. 85).

"Does not this view of sin, as primarily a fall-back to past levels of conduct and experience, a defeat of the spirit of the future in its conflict with the undying past, give us a fresh standpoint from which to look at the idea of Salvation? . . . What is it, then, from which he must be saved? I think that the answer must be, from conflict: the conflict between the pull-back of his racial origin and the pull forward of his spiritual destiny. . . . This salvation, this extrication from the wrongful and atavistic claims of primitive impulse in its many strange forms, is a prime business of religion" (pp. 88 f.).

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