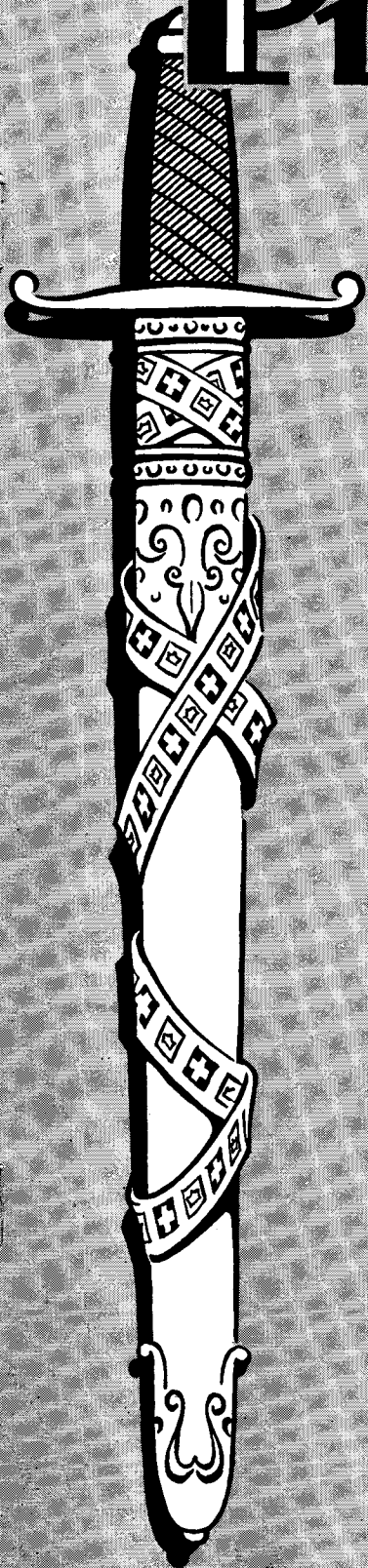


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# The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

"... REGARDLESS OF COST"

TO GIVE up a cancer for a cure is not sacrifice. Nor is it sacrifice to one who truly loves his Lord to leave a church that has betrayed her Head and go forth to a true church of Jesus Christ. A noble few have, for their loyalty, tasted suffering, privation and, bitterest of all, the sharp anguish of human aloneness. They are the privileged ones. For most of us no such glory waits. God calls us to lose for His sake nothing but the chains that would shackle us. Do not tell us, you who would remain in a Christ-denying church, of your loyalty, your love; do not speak with anxious voices of Suffering, Sacrifice, or Cost. He for whom you declare your love is calling you, not to any hardship, but to a rich and glorious reward. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

—B. R. T.

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# The Changing Scene and the Unchanging Word

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

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

## The Benefits of Walking



Dr. Machen

**H**AVING the great joy of three weeks of climbing in the Canadian Rockies, I am writing this little article to see whether I cannot help even those readers who cannot climb and cannot go to the Canadian Rockies to get some of the benefits which I am getting here.

Climbing mountains is good, in the first place for the body, and, in the second place, for the soul.

It is good for the body because of the wholesome buffeting of the body which it brings. To get such buffeting the "tired American business man" is wont, I believe, to place himself under the despotic control of some ex-prize fighter until he comes out of the ex-prize-fighter's (very expensive) establishment feeling fit. There are, I suppose, cruel and unusual punchings of the bag and pulling of the chest weights most severe. I shudder when I think of it. Such drudgery will people submit to in order to harden their bodies and make them a little better able to undertake the duties of life. I admire people who thus recognize the fact that a soft body will not do hard work.

But there are even better ways of hardening the body, and one of these is to learn to climb. Let that tired business man get a good Swiss guide, like the one that I have here; let him be initiated into the mysteries of rock-climbing, and he will find that his softness of body will soon disappear. What a thoroughgoing twisting and pulling and bumping the body gets, at every conceivable angle and in every conceivable way, on a rock climb even of moderate difficulty! It is glorious exercise indeed.

Now I know that it is only a few people who can climb. Climbing without expert guides, unless one is oneself a real expert, is highly dangerous; and there are now, I believe, only four mountaineering guides in all of Canada. Since the Canadian Pacific Railway speaks of western Canada as "fifty Switzerlands in one," that makes just about one guide for every dozen Switzerlands—hardly enough to go around!

But the point that I am making is that many of the same benefits as those that are obtained in climbing may be obtained also without climbing and without the expense of guides. They may be secured through that cheapest and simplest of all forms of exercise—the exercise of walking.

I can testify to that from personal experience; for I have been a walker all my life. I do not, indeed, underestimate those comparatively rare occasions when I have been able to climb. They would hardly have justified the expense involved in them if they had brought to me merely the pleasure of the moment, but as a matter of fact when the climbs have been over the benefit of them has just begun. During a period of nineteen years, when I did no climbing at all, how I used to live over again in memory those glorious days in the Eastern Alps in 1913! How eagerly did I read countless descriptions, in books and Alpine journals, of precipitous mountains of South Tirol! Then in 1932 and 1935 came the crowning joy of standing on the great Zermatt peaks. When I get discouraged I love to think of that unbelievable half hour when, after having climbed the Matterhorn by the Zmutt Ridge, we sat on the Italian summit, with our feet over Italy and our backs to a little wall of summit snow, and let our eyes drink in the marvelous beauty of the scene. What a wonder-

ful help it is in all discouragements, what a blessed gift of God, to be able to bring before the mind's eye such a vision as that.

But, do you know, my friends, a man can have very much that same joy in much simpler ways.

The more I see of the high mountains, the more I love the simple beauty of the woods and hills, and the more I love to walk.

What a very simple amusement walking is! You do not need any elaborate equipment; you can just "up and do it" any time you like.

But perhaps you say that as a matter of fact you do *not* like it. All right, I say; but will you not learn to like it?

There are many things that a man does not like at first, and yet that he comes to like. A man says, for example, that he cannot see anything at all in golf. It seems to him a very silly game. But then a friend persuades him one day to go out and have a try. He has "beginner's luck." He manages just once to hit the ball instead of the earth. To his amazement he watches that ball go. How amazingly far that little pellet will sail when you happen to hit it right! Well, the man understands the fascination at last. He plays golf and talks golf all the rest of his life. He is a hopeless victim of the well-known "hoof and mouth disease."

So when you say you do not love to walk, I do wish I could just get you to try. I do wish I could persuade you to use the old Ford this summer just to get to the edge of the woods. If you did choose that kind of a holiday it would not cost you much, shoe-leather being much cheaper than gasoline and rubber tires. And the wholesome exercise you would get, and the close contact with the beauties of nature, would be a wonderful thing "as well for the body as the soul."

## EDITORIAL

### "ARE THERE CHRISTIANS IN THE OLD ORGANIZATION?"

**S**INCE the judicial actions of the 148th General Assembly of the body claiming to bear the title of the Presbyterian Church in the U.S.A., THE PRESBYTERIAN GUARDIAN has not ceased to bear solemn witness to these acts as "apostasy." Naturally a church which is officially, by regular process of its highest court, guilty of "apostasy" is, until it repents, an "apostate church." But just what does this imply?

In the first place, let it be said that when we call a once-great body "apostate" it is done more in sorrow than in anger. True, there is, and ought to be a flame of righteous indignation in our hearts when we behold the Lordship of Jesus Christ flouted and superseded by the lordship of man. If people feel no indignation when Christ is thus denied with fair words their love for Him must be cool indeed. Yet, when we use the word "apostate" it is not in bitterness, nor as a term of insult or opprobrium. It is simply used descriptively. The church has put her word above that of her Lord: therefore she is apostate.

That this is what has happened, officially, in the Presbyterian Church in the U.S.A. seems to us beyond question. *As an organization* the body is apostate. It is sinning before God every moment that it delays repentance for its Christ-denying action.

Does this, then, mean that we declare that every minister, elder, deacon, or communicant of the old organization has become apostate in the sense that he or she is not a Christian or to be received as such? God forbid! Even if we feared such a thing to be true it would be impious presumption to say it, for only God is able to see into the hearts of men and judge whether they be in Him. That is His prerogative alone. We are glad that it is not ours, for its exercise would be a fearful responsibility. In this connection we would gladly quote with full approval the view of Charles Hodge as given in his "Systematic Theology," Volume III, page 822: "Dr. John Henry Newman says, that if Protestants insist on making the Church of Rome Antichrist, they thereby make over all Roman Catholics, past and present, 'to utter and hopeless perdition.' This does not follow. The Church of Rome is to be viewed under different aspects; as the papacy, an

external organized hierarchy, with the pope, with all his arrogant claims, at its head; and also as a body of men professing certain religious doctrines. Much may be said of it in the one aspect, which is not true of it in the other. Much may be said of Russia as an empire that cannot be said of all Russians. At one time the first Napoleon was regarded by many as Antichrist; that did not involve the belief that all Frenchmen who acknowledged him as emperor, or all soldiers who followed him as their leader, were the sons of perdition. That many Roman Catholics, past and present, are true Christians, is a palpable fact. It is a fact which no man can deny without committing a great sin. It is a sin against Christ not to acknowledge as true Christians those who bear His image, and whom He recognizes as His brethren. It is a sin also against ourselves. We are not born of God unless we love the children of God. If we hate and denounce those whom Christ loves as members of His own body, what are we? It is best to be found on the side of Christ, let what will happen. It is perfectly consistent, then, for a man to denounce the papacy as the man of sin, and yet rejoice in believing, and in openly acknowledging, that there are, and ever have been, many Romanists who are the true children of God."

No—we do not say that there are not Christians in the old organization. Obviously there are many true Christians who have not yet separated themselves from it. They either do not consent to the apostate action of the 148th Assembly, or they perhaps think it is "all right" simply because they do not understand its essential nature. We do not say to them: "You are not Christians!" But we *do* say, "You are Christians who are members of an organization which has become officially apostate. To have fellowship and communion with sin is itself sin. 'Evil committed under protest is evil still.' Your being in Christ is not in question, but rather your faithfulness to Him. We do not want you to have part in this sin." Is that, then, such a light thing? Does the fact that a group of people are truly Christians make it perfectly all right for them to tolerate deadly sin? No, our Christian friends, it does *not* make it all right. It makes it worse. A true Christian avoids compromising, sinful, earthly entanglements, because he cares more about the honor of his Saviour than he does about anything else in the world,—even the dearly-loved associations of a church whose walls were once as the walls of Zion.

# What is the "System of Doctrine?"

By the REV. PROF. CHARLES HODGE, D.D., LL.D.

Professor in Princeton Theological Seminary, 1822-1878

[The following article consists of extracts from the volume by Charles Hodge entitled "Church Polity." This work was issued posthumously, and is made up of articles published separately by the great theologian in his lifetime. It is of special interest now because of renewed discussion of the meaning of the phrase "System of Doctrine" pursuant to the organization of The Presbyterian Church of America. While the editor has had to make one or two transpositions in combining two separate articles on the same subject, the material is all from the pen of Dr. Hodge. One article, entitled "Adoption of the Confession of Faith," appeared in the Princeton Review for 1858, p. 669; the other was on "The General Assembly," from the Princeton Review for 1867, p. 506. Dr. Hodge's references to "our church" refer throughout to the Presbyterian Church in the U.S.A. as it existed in 1858 as the "Old School" body, and in 1867 in view of the then approaching reunion with the "New School." Since The Presbyterian Church of America claims to continue "the true spiritual succession" of the old body, all that Dr. Hodge writes is applicable and pertinent to the understanding of the sense the words should bear in the new organization.]

**T**HE question put to every candidate for ordination in our Church, is in these words: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" It is plain that a very serious responsibility before God and man is assumed by those who return an affirmative answer to that question. It is something more than ordinary falsehood, if our inward convictions do not correspond with a profession made in presence of the Church, and as the condition of our receiving authority to preach the Gospel. In such a case we lie not only unto man, but unto God; because such professions are of the nature of a vow, that is, a promise or profession made to God.

## The Principle of Creed-Subscription

It is no less plain that the candidate has no right to put his own sense upon the words propounded to him. He has no right to select from all possible meanings which the words may bear, that particular sense which suits his purpose, or which, he thinks, will save his conscience. It is well known that this course has been openly advocated, not only by the Jesuits, but by men of this generation, in this country and in Europe. The "chemistry of thought," it is said, can make all creeds alike. Men have boasted that they could sign any creed. To a man in a balloon the earth appears a plane, all inequalities on its surface being lost in the distance. And here is a philosophic elevation from which all forms of human belief look alike. They are sublimed into general formulas, which include them all and distinguish none. Professor Newman, just before his open apostasy, published a tract in which he defended his right to be in the English Church while holding the doctrines of the Church of Rome. He claimed for himself and others the privilege of signing the Thirty-nine articles in a "non-natural sense"; that is, in the sense which he chose to put upon the words. This shocks the common sense and the common honesty of men. There is no need to argue the matter. The turpitude of such a principle is much more clearly seen intuitively than discursively. The two principles which, by the common consent of all honest men, determine the interpretation of oaths and professions of faith, are, first, the plain, historical meaning of the words; and secondly, the *animus imponentis*, that is, the intention of the party imposing the oath or requiring the profession. The words, therefore, "system of doctrine taught in the Holy Scriptures," are to be taken in their plain, historical sense. A man is not at liberty to understand the words "Holy Scriptures," to mean all books written by holy men, because although that interpretation might consist with the signification of the words, it is inconsistent with

the historical meaning of the phrase. Nor can he understand them, as they would be understood by Romanists, as including the Apocrypha, because the words being used by a Protestant Church, must be taken in a Protestant sense. Neither can the candidate say, that he means by "system of doctrine" Christianity as opposed to Mohammedanism, or Protestantism, as opposed to Romanism, or evangelical Christianity, as distinguished from the theology of the Reformed (*i.e.* Calvinistic) Churches, because the words being used by a Reformed Church, must be understood in the sense which that Church is known to attach to them. If a man professes to receive the doctrine of the Trinity, the word must be taken in its Christian sense, the candidate cannot substitute for that sense the Sabellian idea of a modal Trinity, nor the philosophical trichotomy of Pantheism. And so of all other expressions which have a fixed historical meaning. Again, by the *animus imponentis* in the case contemplated, is to be understood not the mind or intention of the ordaining bishop in the Episcopal Church, or of the ordaining presbytery in the Presbyterian Church. It is the mind or intention of the Church, of which the bishop or the presbytery is the organ or agent. Should a Romanizing bishop in the Church of England give "a non-natural" sense to the Thirty-nine articles, that would not acquit the priest, who should sign them in that sense, of the crime of moral perjury; or should a presbytery give an entirely erroneous interpretation to the Westminster Confession, that would not justify a candidate for ordination in adopting it in that sense. The Confession must be adopted in the sense of the Church, into the service of which the minister, in virtue of that adoption, is received. These are simple principles of honesty, and we presume they are universally admitted, at least so far as our Church is concerned.

The question however is, What is the true sense of the phrase, "system of doctrine," in our ordination service? or, What does the Church

understand the candidate to profess, when he says that he "receives and adopts the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures"?

There are three ways in which these words have been, and still are, interpreted. First, some understand them to mean that every proposition contained in the Confession of Faith is included in the profession made at ordination. Secondly, others say that they mean just what the words import. What is adopted is the "system of doctrine." The system of the Reformed Churches is a known and admitted scheme of doctrine, and that scheme, nothing more or less, we profess to adopt. The third view of the subject is, that by the system of doctrine contained in the Confession is meant the essential doctrines of Christianity and nothing more.

#### **The First View: "Every Proposition of the Confession"**

As to the first of these interpretations it is enough to say: 1. That it is not the meaning of the words. There are many propositions contained in the Westminster Confession which do not belong to the integrity of the Augustinian, or Reformed system. A man may be a true Augustinian or Calvinist, and not believe that the Pope is the Antichrist predicted by St. Paul; or that the 18th chapter of Leviticus is still binding. 2. Such a rule of interpretation can never be practically carried out, without dividing the Church into innumerable fragments. It is impossible that a body of several thousand ministers and elders should think alike on all the topics embraced in such an extended and minute formula of belief. 3. Such has never been the rule adopted in our Church. Individuals have held it, but the Church as a body never has. No prosecution for doctrinal error has ever been attempted or sanctioned, except for errors which were regarded as involving the rejection, not of explanations of doctrines, but of the doctrines themselves.

For example, our Confession teaches the doctrine of original sin. That doctrine is essential to the Reformed or Calvinistic system. Any man who denies that doctrine, thereby rejects the system taught in our Confession, and cannot with a good con-

science say that he adopts it. Original sin, however, is one thing; the way in which it is accounted for, is another. The doctrine is, that such is the relation between Adam and his posterity, that all mankind, descending from him by ordinary generation, are born in a state of sin and condemnation. Any man who admits this, holds the doctrine. But there are at least three ways of accounting for this fact. The scriptural explanation as given in our standards is, that the "covenant being made with Adam not only for himself, but also for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression." The fact that mankind fell into that estate of sin and misery in which they are born, is accounted for on the principle of representation. Adam was constituted our head and representative, so that his sin is the judicial ground of our condemnation and of the consequent loss of the Divine image, and of the state of spiritual death in which all men come into the world. This, as it is the scriptural, so it is the Church view of the subject. It is the view held in the Latin and Lutheran, as well as in the Reformed Church, and therefore belongs to the Church catholic. Still it is not essential to the doctrine. Realists admit the doctrine, but unsatisfied with the principle of representative responsibility, assume that humanity as a generic life, acted and sinned in Adam, and, therefore, that his sin is the act, with its demerit and consequences, of every man in whom that generic life is individualized. Others, accepting neither of these solutions, assert that the fact of original sin (*i.e.*, the sinfulness and condemnation of man at birth) is to be accounted for in the general law of propagation. Like begets like. Adam became sinful, and hence all his posterity are born in a state of sin, or with a sinful nature. Although these views are not equally scriptural, or equally in harmony with our Confession, nevertheless they leave the doctrine intact, and do not work a rejection of the system of which it is an essential part.

So also of the doctrine of inability. That man is by the fall rendered utterly indisposed, opposite, and disabled to all spiritual good, is a doctrine of the Confession as well as of Scripture. And it is essential to the

system of doctrine embraced by all the Reformed Church. Whether men have plenary power to regenerate themselves; or can co-operate in the work of their regeneration; or can effectually resist the converting grace of God, are questions which have separated Pelagians, the later Romanists, Semi-Pelagians, Lutherans, and Arminians, from Augustinians or Calvinists. The denial of the inability of fallen man, therefore, of necessity works the rejection of Calvinism. But if the fact be admitted, it is not essential whether the inability be called natural or moral; whether it be attributed solely to the perverseness of the will, or to the blindness of the understanding. These points of difference are not unimportant; but they do not affect the essence of the doctrine.

Our Confession teaches that God fore-ordains whatever comes to pass; that he executes his decrees in the works of creation and providence; that his providential government is holy, wise, and powerful, controlling all his creatures and all their actions; that from the fallen mass of men he has, from all eternity, of his mere good pleasure, elected some to everlasting life; that by the incarnation and mediatorial work of his eternal Son, our Lord Jesus Christ, and by the effectual working of his Spirit, he has rendered the salvation of his people absolutely certain; that the reason why some are saved and others are not, is not the foresight of their faith and repentance, but solely because he has elected some and not others, and that in execution of his purpose, in his own good time, he sends them the Holy Spirit, who so operates on men as to render their repentance, faith, and holy living absolutely certain. Now it is plain that men may differ as to the mode of God's providential government, or the operations of his grace, and retain the facts which constitute the essence of this doctrinal scheme. But if any one teaches that God cannot effectually control the acts of free agents without destroying their liberty; that he cannot render the repentance or faith of any man certain; that he does all he can to convert every man, it would be an insult to reason and conscience, to say that he held the system of doctrine which embraces the facts and principles above stated.

### The Second View: The Doctrines of the "System" Enumerated

The same strain of remark might be made in reference to the other great doctrines which constitute the Augustinian system. Enough, however, has been said to illustrate the principle of interpretation for which Old-school men contend. We do not expect that our ministers should adopt every proposition contained in our standards. This they are not required to do. But they are required to adopt the system; and that system consists of certain doctrines, no one of which can be omitted without destroying its identity. Those doctrines are, the plenary inspiration of the Scriptures of the Old and New Testaments, and the consequent infallibility of all their teachings; the doctrine of the Trinity, that there is one God subsisting in three persons, the Father, Son, and Spirit, the same in substance and equal in power and glory; the doctrine of decrees and predestination as above stated; the doctrine of creation, viz., that the universe and all that it contains is not eternal, is not a necessary product of the life of God, is not an emanation from the divine substance, but owes its existence as to substance and form solely to his will: and in reference to man, that he was created in the image of God, in knowledge, righteousness, and holiness, and not *in puris naturalibus*, without any moral character; the doctrine of providence, or that God effectually governs all his creatures and all their actions, so that nothing comes to pass which is not in accordance with his infinitely wise, holy, and benevolent purposes;—the doctrine of the covenants: the first, or covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience, and the second, or covenant of grace, wherein God freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all who are ordained unto life his Holy Spirit, to make them willing and able to believe;—the doctrine concerning Christ our Mediator, ordained of God to be our prophet, priest, and king, the head and Saviour of his Church, the heir of all things and judge of the world, unto whom he did, from eternity, give a people to be his seed, to be by him

in time redeemed, called, justified, sanctified, and glorified, and that the eternal Son of God, of one substance with the Father, took upon him man's nature, so that two whole, perfect, and distinct natures, the Godhead and

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### The Life of Praise

By THOMAS L. HODGE

WHOSO OFFERETH PRAISE GLORIFIETH ME, AND TO HIM WHO ORDERETH HIS CONVERSATION ARIGHT WILL I SHEW THE SALVATION OF GOD. PS. 50: 23.

*In the old hymn prayer is said to be the Christian's vital breath. Praise is no less so. Prayer without praise is all asking—hardly well-pleasing to our Heavenly Father who has given us all.*

*If you are in trouble, praise your loving Father who has provided a way out of all our difficulties. If laden with a sense of sin, give hearty thanks to Him who hath provided a substitute for us, One who bore our sins in His own body on the tree. If you are in need of any kind, praise Him who assures us in His Word that my God shall supply all your needs through His riches in grace through Christ Jesus.*

*When we contemplate all that has been done for us—that we have been adopted into the family of God as sons, and made joint-heirs with Jesus Christ; that the guilt of our sins has been nailed to the cross and will never be brought against us; that nothing can harm us without the consent of our Heavenly Father, but rather all things work together for good to them that love God; that this life, so short, is but a preparation for an eternity to be spent in His presence, when we shall be like our Lord—how can we keep from praising Him who has done all this for us?*

*The life of praise is one well-pleasing to God. The life of praise is a life of joy. The life of praise is a life of safety: for when the soul is occupied with praise to its Lord and Redeemer, Satan cannot reach it.*

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the manhood, were inseparably joined together in one person, without conversion, composition, or confusion; that this Lord Jesus Christ by his perfect obedience and sacrifice of himself, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given to him;—the doctrine of free will, viz.: that man was created not only a free agent, but with full ability to choose good or evil, and by that choice determine his future character and destiny; that by the fall he has lost this ability to spiritual good; that in conversion God by his Spirit enables the sinner freely to repent and believe;—the doctrine of effectual calling, or regeneration, that those, and those only whom God has predestinated unto life, he effectually calls by his word and Spirit, from a state of spiritual death to a state of spiritual life, renewing their wills, and by his almighty power determining their wills, thus effectually drawing them to Christ; yet so that they come most freely;—and that this effectual calling is of God's free and special grace alone, not from any thing foreseen in man; the doctrine of justification, that it is a free act, or act of grace on the part of God; that it does not consist in any subjective change of state, nor simply in pardon, but includes a declaring and accepting the sinner as righteous; that it is founded not on anything wrought in us or done by us; not on faith or evangelical obedience, but simply on what Christ has done for us, i.e., in his obedience and sufferings unto death; this righteousness of Christ being a proper, real and full satisfaction to the justice of God, his exact justice and rich grace are glorified in the justification of sinners;—the doctrine of adoption, that those who are justified are received into the family of God, and made partakers of the spirit and privileges of his children;—the doctrine of sanctification, that those once regenerated by the Spirit of God are, by his power and indwelling, in the use of the appointed means of grace, rendered more and more holy, which work, although always imperfect in this life, is perfected at death;—the doctrine of saving faith, that it is the gift of God, and work of the Holy Spirit, by which the Christian re-

ceives as true, on the authority of God, whatever is revealed in his word, the special acts of which faith are the receiving and resting upon Christ alone for justification, sanctification, and eternal life;—the doctrine of repentance, that the sinner out of the sight and sense, not only of the danger, but of the odiousness of sin, and apprehension of the mercy of God in Christ, does with grief and hatred of his own sins, turn from them unto God, with full purpose and endeavor after new obedience;—the doctrine of good works, that they are such only as God has commanded; that they are the fruits of faith; such works, although not necessary as the ground of our justification, are indispensable, in the case of adults, as the uniform products of the indwelling of the Holy Spirit in the hearts of believers;—the doctrine of the perseverance of the saints, that those once effectually called and sanctified by the Spirit, can never totally or finally fall from a state of grace, because the decree of election is immutable, because Christ's merit is infinite, and His intercession constant; because the Spirit abides with the people of God; and because the covenant of grace secures the salvation of all who believe;—the doctrine of assurance; that the assurance of salvation is desirable, possible, and obligatory, but is not of the essence of faith;—the doctrine of the law, that it is a revelation of the will of God, and a perfect rule of righteousness; that it is perpetually obligatory on justified persons as well as others, although believers are not under it as a covenant of works;—the doctrine of Christian liberty, that it includes freedom from the guilt of sin, the condemnation of the law, from a legal spirit, from the bondage of Satan and dominion of sin, from the world and ultimately from all evil, together with free access to God as his children; since the advent of Christ, his people are freed also from the yoke of the ceremonial law; God alone is the Lord of the conscience, which he has set free from the doctrines and commandments of men, which are in anything contrary to his word, or beside it, in matters of faith or worship.

### **Doctrines Not Peculiar to the System**

The doctrines concerning worship and the Sabbath, concerning vows and

oaths, or the civil magistrate, of marriage, contain nothing peculiar to our system, or which is matter of controversy among Presbyterians. The same is true as to what the Confession teaches concerning the Church, of the communion of saints, of the sacraments, and of the future state, and of the resurrection of the dead, and of the final judgment.

That such is the system of doctrine of the Reformed Church is a matter of history. It is the system which, as the granite formation of the earth, underlies and sustains the whole scheme of truth as revealed in the Scriptures, and without which all the rest is as drifting sand. It has been from the beginning the life and soul of the Church, taught explicitly by our Lord himself, and more fully by his inspired servants, and always professed by a cloud of witnesses in the Church. It has moreover ever been the esoteric faith of true believers, adopted in their prayers and hymns, even when rejected from their creeds. It is this system which the Presbyterian Church is pledged to profess, to defend, and to teach; and it is a breach of faith to God and man if she fails to require a profession of this system by all those whom she receives or ordains as teachers and guides of her people. It is for the adoption of the Confession of Faith in this sense that the Old-school have always contended as a matter of conscience.

### **The Third View: "Substance of Doctrine"**

There has, however, always been a party in the Church which adopted the third method of understanding the words "system of doctrine," in the ordination service, viz., that they mean nothing more than the essential doctrines of religion or of Christianity. . . .

It is said by some, that in adopting the "system of doctrine," the candidate is understood to adopt it, not in the form or manner in which it is presented in the Confession, but only for "substance of doctrine." The obvious objections to this view of the subject are:

That such is not the meaning of the words employed. The two expressions or declarations, "I adopt the system of doctrine contained in the Confession of Faith," and, "I adopt that system for substance of doctrine," are not identical. The one therefore can-

not be substituted for the other. If there were no other difference between them, it is enough that the one is definite and univocal, the other is both vague and equivocal. The latter expression may have two very different meanings. By substance of doctrine may be meant the substantial doctrines of the Confession, that is, those doctrines which give character to it as a distinctive confession of faith, and which therefore constitute the system of belief therein contained. Or it may mean the substance of the several doctrines taught in the Confession, as distinguished from the form in which they are therein presented. It will be at once perceived that these are very different things. The substance or essence of a system of doctrines is the system itself. In this case, the essence of a thing is the whole thing. The essential doctrines of Pelagianism are Pelagianism, and the essential doctrines of Calvinism are Calvinism. But the substance of a doctrine is not the doctrine, any more than the substance of a man is the man. A man is a given substance in a specific form; and a doctrine is a given truth in a particular form. The substantial truth, included in the doctrine of original sin, is that human nature is deteriorated by the apostasy of Adam. The different forms in which this general truth is presented, make all the difference, as to this point, between Pelagianism, Augustinianism, Romanism, and Arminianism. It is impossible, therefore, in matters of doctrine, to separate the substance from the form. The form is essential to the doctrine, as much as the form of a statue is essential to the statue. In adopting a system of doctrines, therefore, the candidate adopts a series of doctrines in the specific form in which they are presented in that system. To say that he adopts the substance of those doctrines, leaves it entirely uncertain what he adopts. The first objection then to this view of the meaning of the phrase, "system of doctrine," is, that it is contrary to the simple historical sense of the terms. What a man professes to adopt is, "the system of doctrine," not the substance of the doctrines embraced in that system.

Another objection is, that it is contrary to the mind of the Church. The Church, in demanding the adoption of the Confession of Faith as con-



taining the system of doctrine taught in the Holy Scriptures, demands something more than the adoption of what the candidate may choose to consider the substance of those doctrines. This is plain from the words used, which, as we have seen, in their plain import, mean something more, and something more specific and intelligible than the phrase "substance of doctrine" . . .

### Vagueness of "Substance"

Not only are the plain meanings of the words, and the *animus imponentis* opposed to the interpretation of the ordination service now under consideration, but that interpretation is liable to the further objection, that the phrase, "substance of doctrine," has no definite assignable meaning. What the substance of any given doctrine is cannot be historically ascertained or authenticated. No one knows what a man professes, who professes to receive only the substance of a doctrine, and, therefore, this mode of subscription vitiates the whole intent and value of a confession. Who can tell what is the substance of the doctrine of sin? Does the substance include all the forms under which the doctrine has been, or can be held, so that whoever holds any one of those forms holds the substance of the doctrine? If one man says that nothing is sin but the voluntary transgression of known law; another, that men are responsible only for their purposes to the exclusion of their feelings; another, that an act to be voluntary, and therefore sinful, must be deliberate and not impulsive; another, that sin is merely limitation or imperfect development; another, that sin exists only for us and in our consciousness, and not in the sight of God; another, that sin is any want of conformity in state, feeling, or act, to the law of God; do all these hold the substance of the doctrine? What is the substance of the doctrine of redemption? The generic idea of redemption, in the Christian sense of the word, may be said to be the deliverance of men from sin and its consequences by Jesus Christ. Does every man who admits that idea hold the substance of the doctrine as presented in our Confession? If so, then it matters not whether we believe that that deliverance is effected by the example of Christ, or by his doctrine, or by his power, or by the moral impression of

his death on the race or the universe, or by his satisfying the justice of God, or by his incarnation exalting our nature to a higher power. The same remark may be made in reference to all the other distinctive doctrines of the Confession. The general idea of "grace" is that of a remedial divine influence; but is that influence exercised only by ordering our external circumstances? or is it simply the moral influence of the truth which God has revealed? or that influence exalted by some special operation? is it *praeveniens* as well as assisting? is it common without being sufficient, or sufficient as well as common? is it irresistible, or efficacious only through its congruity or the co-operation of the sinner. Does the man who holds any one of these forms, hold the substance of the doctrine of grace? It is perfectly obvious that there is no authoritative standard by which to determine what the substance of a doctrine is; that the very idea of a doctrine is a truth in a specific form, and, therefore, those who do not hold the doctrines of the Confession in the form in which they are therein presented, do not hold the doctrines. It is equally obvious, that no definite, intelligible, trustworthy profession of faith is made by the man who simply professes to hold the substance of certain doctrines. Such a mode of adopting the Confession of Faith is morally wrong, because inconsistent with the plain meaning of the words, and with the mind of the Church, and because it renders the adoption nugatory.

This system has been tried, and found to produce the greatest disorder and contention. Men acting on the principle of receiving the Confession for substance of doctrine, have entered the ministry in our Church, who denied the doctrine of imputation, whether of Adam's sin or of Christ's righteousness; the doctrine of the derivation of a sinful depravity of nature from our first parents; of inability; of efficacious grace; of a definite atonement; that is, of an atonement having any such special reference to the elect, as to render their salvation certain. In short, while professing to receive "the system of doctrine" contained in the Westminster Confession and Catechisms they have rejected almost every doctrine which gives that system its distinctive character.

## COLUMBUS CHURCH WITHDRAWS BY UNANIMOUS ACTION

### Members Refuse Resignation of the Rev. Leslie A. Dunn

**B**Y UNANIMOUS action the Columbus (N. J.) Presbyterian Church has severed all connections with the Presbyterian Church in the U.S.A., and formed an independent local church. The congregation first refused to accept the resignation of its pastor, the Rev. Leslie A. Dunn, and then voted to stand with him in renouncing the jurisdiction of the local presbytery.

"To say that the Columbus Presbyterian Church is departing from Presbyterianism," said Mr. Dunn, "is far from being true. The reasons for its recent actions do not lie only in an immediate cause, but from the fact that the Presbyterian Church in the U.S.A. has for many years been departing from the truth."

Commenting on the action of his congregation, Mr. Dunn said: "With no Presbyterian College true to the Bible to which our young people can go, no summer conference in our denomination where we can feel they will not imbibe false teachings, the literature of the church too questionable and vague for use in Sunday School and Christian Endeavor, forbidden to support the missionary enterprises of our choosing and a conscience that would not permit support of the Modernism in the official Board and, finally, with ministers obtained not from officially recognized seminaries, this church felt like an orphan that did not belong in its environment and was not wanted. So, when the pastor resigned, the people refused to accept his resignation by a unanimous vote. Then they proceeded to withdraw from the Presbyterian Church in the U.S.A., also by a unanimous vote. A relieved and unified happy spirit has pervaded the community since this action was taken, and many are in earnest prayer for a Holy Ghost revival in Columbus."

Mr. Dunn, on July 28th, applied for admission and was received into the Philadelphia Presbytery of The Presbyterian Church of America.



## LETTERS

**J**OHN WELSH DULLES, octogenarian elder, has withdrawn from the body known as the Presbyterian Church in the U.S.A., and united with The Presbyterian Church of America. His letter of withdrawal follows:

Session of the  
Mount Airy Presbyterian Church  
Philadelphia, Pa.

Gentlemen:

The Form of Government of the Presbyterian Church in the U.S.A. says:

"The offices of ruling elder and deacon are both perpetual, and cannot be laid aside at pleasure."

In resigning from the Session, and from the Presbyterian Church, some serious reason should be given, for election to the high office by the congregation I would express my appreciation, and great regret in feeling compelled to resign from it.

During the entire existence of the Presbyterian Church in the United States of America [since the reunion in 1869] I have been a communicant member, and for fifty-two years an ordained officer in it.

In it I have found great joy and profit, among its members are and have been my dearest friends, my sorrow therefore in withdrawing from it is very great, and the reasons for such withdrawal intensify my sorrow.

In 1934 The General Council sent to the Commissioners of the General Assembly studies for their guidance. Among the statements made for their guidance was one that it was under the Law of the Church as obligatory to give to the Boards of the Church as to obey the God-given commands in regard to Baptism and the Lord's Supper.

Instead of promptly and emphatically repudiating this blasphemous attempt to put giving to man-made Boards upon an equality with God-given commands, the fact that the guidance was contrary to Concurrent Resolution No. 6 adopted and one of the foundation agreements for the Church and also violation of Sec. III, Chapter VI of the Directory for Worship, while important are small compared with the assumption that the General Assembly could make deliverances equal to the Law of God. The Assembly accepted the Guidance.

A mandate was issued contradicting the Constitutional rights of every communicant.

In the various trials which followed to enforce the mandate none of the accused was permitted to plead, as was his right, the unconstitutionality of it.

No points of doctrine were permitted, though it was well known that points of doctrine were the reasons for asserting their liberties. Upon the judicatories were placed in some cases men whom those being tried had accused of heresy. In every case those tried were convicted in each court.

In one of the cases the sole reason

was "criticism" of the Boards, yet Presbytery after Presbytery had criticised the Board of Foreign Missions and formally overtured various General Assemblies to examine it.

The General Assembly of the Presbyterian Church in the U.S.A. has therefore in its most solemn manner, in its most official judicatory, punished a minister for criticising the Boards of the Church, and made it impossible in any legal way to point out any error of any Board or of their personnel, either publicly or even privately.

Not only is every criticism of the Boards made a punishable crime, but we are told that the Boards must be supported as a matter equally binding as the Commands of God Almighty.

In a church which so dethrones God I cannot hold office or membership.

In order therefore, to keep my ordination vows when I declared that

"I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice,"

I have decided to unite myself with the new Presbyterian Church about to be formed, believing that thereby I can keep my vow.

I therefore present this my resignation from the Session of the Mount Airy Presbyterian Church in Philadelphia, and withdraw from the Presbyterian Church in the United States of America.

As I was elected by the congregation, I think my resignation should be made known to it.

Regretfully but sincerely yours,  
JOHN WELSH DULLES.



To the Editor of

THE PRESBYTERIAN GUARDIAN:

Dear Sir:

**G**ENERAL Assembly, in rejecting the appeal of the Rev. Mr. Coray against the dropping of his name from the roll of Lackawanna Presbytery, made this statement:

"Questions involving The Independent Board for Presbyterian Foreign Missions are not an essential feature of this case."

That is a falsehood and is used to make permanent punishment of a minister without constitutional trial; if persisted in, and the wrong it justifies is not righted, then it becomes a willful and devilish lie.

I was a member of the session of Presbytery where the case was brought to a head. Dr. Peter K. Emmons, who handled both the case and Presbytery, made a long exhaustive speech in the course of which he told with much detail that the committee of which he was a member

held several sessions with Mr. Coray, how they had proposed to him that if he felt called to foreign mission work, but not under our church Board he secure work under the China Inland Mission, or any one of several similar undenominational Boards; Dr. Emmons very tactfully avoided mentioning the proscribed Board, yet once, inadvertently probably, he actually named Dr. Machen; he made it unmistakable that the committee would recommend complying with Mr. Coray's routine requests, if he would go under some other independent board, but that they would recommend denying him if he proposed going out under the Independent Board, questions concerning which Board General Assembly says were not essential. Questions concerning that Board were the only essential features. General Assembly has endorsed an iniquity, justifying itself with a slanderous falsehood.

Before a vote was taken Dr. Emmons was called away. I made the point, and backed it with various quotations from the Constitution, that Mr. Coray had constitutional grounds for thinking that such orders as General Assembly had given were advisory, had no constitutional right to be mandatory; also I made the point that to drop his name, he unwilling, was punishment, and that Dr. Emmons proposed that we do that without trial.

Dr. Emmons' friends postponed voting till next day; then Mr. Coray took his stand on conscience and, I felt, ignored his rights which I had defended. Dr. Emmons maneuvered him into the position of disobeying a law and got his name dropped.

In a civil court Mr. Coray would have been indicted, and given counsel; he was not indicted, was given no counsel, was inveigled into a trap so that Dr. Emmons could say we have a law and by our law he ought to be dropped; the Jews said to Pilate we have a law and by our law He (Jesus) ought to die. That was true but not right; what was said of Mr. Coray was also true and also not right.

I am only an H. R., but such church money as I spend will not go to authorities that wrong a man under forms of law, disobey the laws that protect him, and justify themselves with murderous falsehood. . . .  
Wysox, Pa. E. C. MUSSELMAN.

## The Young People's Own Page

By LOUISE H. RIECKE

### Impressions of China



Miss Riecke

**W**HILE the Independent Board is contending for the faith at home, and while some of its members are finding out what it means to face persecution for Christ's sake, its missionaries are likewise "enduring hardness as good soldiers of Jesus Christ" in foreign lands, and are set for the proclamation of that very Gospel which their co-workers at home are defending.

Most of these missionaries are young people—young men and women of ability and promise, who have given up whatever personal ambitions they may have had and have chosen rather to bury their lives far from home and kindred and friends. "Except a corn of wheat fall into the ground and die," the Lord Jesus said, "it abideth alone. But if it die, it bringeth forth much fruit."

The Rev. Henry W. Coray, in Peiping, China, has set down for us some of the things which he has learned since he went to China in 1934.

"As soon as the young missionary arrives in China he is counselled by the older missionaries to write down his first impressions of the country. 'First impressions are lasting,' he is told, 'therefore put them in your diary while they are fresh in your mind.'

"We consult our note-book. We find that the first thing about China that struck us with stunning force was the great number of people. The picture rose before us that Ripley shows in his 'Believe it or Not' column, of the Chinese marching four abreast around a given point in one unbroken circle, representing an eternal procession. People, people, people! The Nanking Government in 1932 placed the population at 474,000,000. After being here one year and a half we still gasp when we study the map of the Middle Kingdom. The most recent report of the number of Christian converts is 3,000,000. Think of it; one out of 1,666

is a professing follower of the Son of God. Yet a member of the Presbyterian Foreign Board advised us that his Presbytery could not give us permission to come to China because the land was already claimed and occupied!

"As you ride through the country on the train you see in the fields bordering the railroad cone-shaped mounds of brown earth. What are these mounds? Graves. Scores upon



The Rev. Henry W. Coray

scores of them. We shall never forget the sword-thrusts of poignant grief that stabbed our hearts when, riding from Shanghai to Tchengsien in the fall of '34, we considered the Christless eternities that these mounds symbolized. Human life has little value in this over-crowded nation. Sometimes in speaking to a widow of her deceased husband or to parents about the loss of a child you are amazed to find them passing off this solemn subject with a laugh. 'Mei yu fah tsi,' they say. 'No help for it.' The strain of fatalism leavens the whole lump of Eastern philosophy.

"Face" is everything here. Exactly what "face" is the Chinese themselves cannot say. To make the Oriental

'lose face' is to make him lose character. You engage a ricksha man. When you have arrived at your point he demands more than the customary fee. You hand him the regular price, bow and say a profuse, 'Thank you very much,' grin and walk away. He takes the money and is satisfied. You have 'saved his face.'

"Wonderful what a grin will do in a strange land! Probably no people respond more quickly to it than the Chinese. They are by nature friendly, humorous. When you fail to make yourself understood, you just grin. If you get in a tangle over money, you grin. When you enter a village and want to win the villagers, you grin. You travel third class in a train and want to distribute tracts. You lead off with a grin, give your unworthy name, make fun of your wretched use of the language, apologize for living and you have the car laughing with you. Without a doubt the grin is the young missionary's most disarming weapon.

"Mrs. Charles Cowman, in the biography of her husband, says, 'there are no friendships like those formed under the shadow of the Cross.' It has been our happy lot to become friends with several Chinese who have obtained 'like precious faith.' Curiously, the profound differences of background, race, temperament and outlook on life, differences that should naturally separate, all fall away and we have all things in common. 'Never the twain shall meet' is simply not true of the redeemed who are united in Jesus our Lord. Dr. Henry Frost has pointed out in one of his tracts that the Chinese become the finest kind of Christians, that they are well worth saving. We can testify to the truth of his contention. Through all eternity we will continue to thank God for the privilege, the honor and the joy of bringing the Gospel of salvation by grace to these potentially great people. May He grant some of you young men and young women the blessed opportunity of serving Him out in this needy portion of His vineyard."

# The Presbyterian Church of America

By the REV. CHARLES J. WOODBRIDGE  
Chairman, Committee on Home Missions and Church Extension



Mr. Woodbridge

THE Presbyterian Church of America continues to grow. As one watches its growth he is able to notice two opposite phenomena. We suppose it was ever thus.

On the one hand we see Christian heroism of the rarest sort.

Young ministers of the gospel are resigning their pastorates for conscience' sake. They are giving up salaries, pensions, positions, rather than remain in a church organization which has officially elevated the word of man to a position of equality with the Word of God.

The Committee on Home Missions and Church Extension of The Presbyterian Church of America is cooperating financially with some of these young men as they go out, like Abraham of old, "not knowing whither" they go.

Martyrs they are for the faith of our fathers. They would be the last in the world to have us call them martyrs. But the fact remains that a "martyr," in accordance with the Greek derivation of the word, is simply a "witness." It has been well said that death does not *create* the martyr; it simply *reveals* the martyr. There are Christian martyrs living today. These men are in that blessed fellowship.

We are praying that the Lord will continue to put it into the hearts of His people to give toward the support of these men, who are "choosing rather to suffer affliction with the people of God" than to remain in an apostate church.

[Gifts for this purpose may be sent to the Rev. Paul Woolley, Treasurer, Committee on Home Missions and Church Extension, Room 1212, Commonwealth Building, Philadelphia.]

\* \* \* \*

But on the other hand we observe a second phenomenon in these days of testing.

This phenomenon is the fact that certain ministers and laymen whom

one might expect to be in the vanguard of the movement to carry on the true spiritual succession of the Presbyterian Church in the U.S.A. are, instead, remaining in that church, and thus becoming party to its iniquitous, Christ-dethroning actions.

The course of reasoning which some of these pastors follow runs thus: "God has called me to this pastorate. These people are my flock. I am an under-shepherd. I have a duty to the flock. I must feed them with the Bread of Life. What if the Presbyterian Church in the U.S.A. has in a solemn, judicial manner rejected the sovereignty of the Bible? My task is to keep on feeding the sheep which have been entrusted to my care."

May we in all humility, but with as great directness as possible, say to these ministers that it is quite true that they are under-shepherds of the flock.

A shepherd must feed his sheep. But he has other duties to perform as well. In the hour of danger he must *protect* his sheep.

Paul instructed the Ephesian elders to feed the flock over which the Holy Ghost had made them overseers. But he also warned them of the "grievous wolves" which would enter in among them, "not sparing the flock."

What would we think of the shepherd who saw the wolves approaching and who went on calmly feeding his sheep? He would be fattening them for the slaughter.

"Grievous wolves" have not only approached, they have actually entered the precincts of the Presbyterian Church in the U.S.A. They are committing havoc among the sheep.

If we are to remain faithful we must lead our sheep to new pastures where they may feed unmolested. That is why ministers are leading their congregations into The Presbyterian Church of America.

\* \* \* \*

And then there are the laymen, sincere lovers of the Word many of them, who remain in the Presbyterian Church in the U.S.A. because, they say, "Our pastor preaches such fine gospel sermons."

A splendid group of such people asked us the other day, "What would you do in our case? Our pastor preaches the gospel. We were ready to step out of the Presbyterian Church in the U.S.A. as soon as the General Assembly was over this year. But our pastor, who is orthodox, has urged us to stay in the church at any cost."

Of course, we replied that the principle involved in the decisions of the General Assembly goes far beyond the orthodoxy or heresy of any one minister in the denomination. It involves the Headship of Christ. To remain in a denomination which has officially repudiated the Lordship of Christ, no matter how orthodox one's pastor might be, is from our point of view a sin. Therefore, we went on to tell these good people that, if we were in their place, we would at once get out of the Presbyterian Church in the U.S.A., orthodox pastor to the contrary notwithstanding.

Our heart goes out to such people. Some of them are in great perplexity. If only their pastor would courageously lead them in this their hour of need, their children would some day rise up and call him blessed.

Instead ministers are urging their people, "Stay by the ship," *i.e.*, "Do not get out of the Presbyterian Church in the U.S.A."

Not always is it a virtue to "stay by the ship."

Your country has been at war. The foe has triumphed. Your navy has been captured. Now at each masthead float the colors of the enemy. The vessel on which you have served these many years is now under alien control.

Must you stay by the ship? You may love the dear old boat. You may have the greatest admiration for the one who captained it.

But when the enemy's flag flies unmolested overhead, to "stay by the ship" is not heroism: It is treason!

The hostile colors of Auburn Affirmationism now wave in bold defiance above the Presbyterian Church in the U.S.A. Under such conditions our duty is clear.

## Lift Up Your Heart

By the REV. DAVID FREEMAN

*"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:21.*



Mr. Freeman

**T**HERE is much revealed in Holy Scripture which the mind of man cannot fathom. He who is truly devout receives all that God has revealed with humility. Like Abraham he believes where he cannot see. God, however, never asks man to believe what is ridiculous. Such belief is not faith at all, but it is faith to believe what God has revealed even though it may be beyond human comprehension.

One of those revealed mysteries is the Divine Being Himself. There is only one God to whom all the attributes of divinity belong. Yet in the Godhead there are three persons, the same in substance, and equal in power and glory.

As the Divine Being is a mystery so is the redemption of mankind a mystery for there is involved in it the activity of the three persons in the Godhead. Salvation is a divine plan formed in eternity and is revealed to be of the nature of a covenant.

What was in the mind of God before the foundation of the world, Christ came into the world to carry out. He came to fulfill a work which had been assigned Him. (Heb. 10:9, 10). At the beginning of His earthly course, when yet a child, He said to his parents, "Wist ye not that I must be about my Father's business?" (Luke 2:49). At the close of His ministry, He said, to His Father in heaven, "I have finished the work which thou gavest me to do." (John 17:4.)

The whole Divine Being was exercised in our salvation. Who can measure its depths? A wisdom and economy is revealed between the persons of the adorable Trinity which enables us rightly to understand God's way of redeeming sinners. The Father gave the Son a work to do and promised Him a reward upon its accomplishment. The Son assumed the obligation upon which the Father undertook to grant Him a

reward. Does some one say, "How can this be?" It is not ours to question what God has revealed.

God brought to light, in the fulness of time, in this our sinful world, the plan His infinite wisdom conceived from all eternity. (Gal. 4:4.) He sent forth His Son into the world, who assumed our nature, was born of a woman, and was found in fashion as a man. Made in all things like unto His brethren, He was yet without sin. His whole life was one of humiliation, sorrow and suffering, for He came to bear our sins, to be a curse for us, and to offer Himself as a sacrifice in expiation of the sins of men.

On the basis of this plan of salvation, in which is exhibited the grace of God, there is offered to all men salvation on the condition of faith in Christ. A new and better covenant than the one made with Adam is thus revealed. In it is grace, mercy and pardon free from the dead works of the flesh. All who come to Christ truly believing in His finished work shall be saved, and all who do come to God in this manner have been given to the Son by the Father from all eternity.

Until we believe in the Lord Jesus Christ as our salvation there can not come to us any divine blessing. For God's good pleasure is vouchsafed to men on the ground of His work alone. Even our faith does not save us. If it did it would be a work on our part. It is God's free grace in Christ that saves. Our faith however accepts the gift which is grounded in Christ's satisfaction for sin.

Ever since the fall of man God has saved fallen creatures only on the basis of this new and better covenant. From the beginning God's Word reveals the same plan of salvation. Immediately after the fall, God gave to Adam the promise of redemption. The seed of the woman (Christ) would bruise the serpent's (Satan's) head. In Christ was fulfilled all that was promised in the Old Testament of the deliverance of God's people. Because of Christ, from the very beginning, there was held out to the faithful the forgiveness of sins, the restoration to the divine favor, the renewing of their hearts, and the gift of the Holy Spirit. What more than this is offered to the saints in the New Testament?

Indeed there is no truth concerning the plan of salvation, as it is centered in Christ, the only Mediator between God and man, which Christ and His apostles do not declare to have been revealed from of old. Through Christ and His death men were saved before as well as after His manifestation in the flesh. God set Him forth as a propitiation for the remission of sins that were committed in times past. (Rom. 3:25). He is the lamb slain from the foundation of the world (Rev. 13:8).

Yes, faith in the promise of redemption through Christ was the way in which God has ever saved men. No man has ever been justified by works either before or after the coming of Christ. Men have ever been sinners. All their works are sinful works because they proceed from a sinful nature. They can in no way be justified by them. The only way the just can live is by faith. It is faith in a promise—the promise of redemption from the guilt and power of sin. It is this blessing which was before offered to Abraham that is even now offered to all men in the gospel.

He who stands before God in his own person and on his own works will hear the voice of wrath and condemnation but he who stands on what God has wrought in His beloved Son is passed from death unto life and cries, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

### A Change of Address

The offices of the Presbyterian Guardian Publishing Company have moved from Room 1209, Commonwealth Building, Philadelphia, to Room 1212 of the same building. All correspondence, both editorial and business, should be directed to the new address.

## The Sunday School Lessons

By the REV. L. CRAIG LONG

**August 23, "The Gospel for All Men." Acts 11:5-18; Romans 1:15-17.**



Mr. Long

**T**HERE are at least two central messages which may be readily found in Scripture passages suggested for this lesson today: (1) The message that the gospel of salvation through faith in the redeeming merit of Jesus Christ is the only way of salvation for all men in this world; (2) the message that the middle-wall of partition which God had caused to exist between Hebrews and Gentiles during the Old Testament period was broken down by God Himself as soon as the work of Christ for our redemption had been accomplished.

In the lesson for August 9th we studied the manner of Saul's conversion. Today we are studying the manner of Cornelius' conversion. Saul was a Hebrew by birth and had been circumcised; Cornelius was a Gentile by birth and had never been circumcised. It is not difficult for us to realize how strange must have appeared the conversion of a Gentile to Christ in the eyes of the disciples. From the express teachings of the Old Testament (Deut. 32:9) we are taught that God had selected Jacob as the one in whom He would bless those whom He intended to redeem. The Hebrew people were called God's peculiar people. Again, we know that when a certain Canaanitish woman came to Jesus and cried out for mercy (Matt. 15:21-28) Christ's first reply was, "I was not sent but unto the lost sheep of the house of Israel," and later, "It is not meet to take the children's bread and cast it to the dogs." It was not until the woman admitted her willingness to be known as having been outside the fold of Israel (when that word is taken in the national sense of the word) that Christ answered her request and healed her daughter. We also know that when the disciples were sent on a preaching tour early in their calling, Jesus said, "Go not into any way of the Gentiles, and enter not into any city of the Samari-

tans, but go rather to the lost sheep of the house of Israel" (Matt. 10:5).

And yet, in spite of a very definite program which God had followed since the days of Abraham,—a policy of peculiar favor toward Hebrew people and warfare against gentile nations—we find that God in supernatural manner brings this program of special favor toward the Hebrew people to a decisive end. A prominent Gentile and a prominent Hebrew are both taught the lesson of Ephesians 2:11-22 that, through them, it might be taught to all Gentiles and to all Hebrew people. What then is the lesson of Peter's vision and Cornelius' vision? It is simply that from that moment on the gospel of God's mercy as described in the gospel of Christ is available to all who will believe, regardless of whether or not they have ever been counted a part of the commonwealth of Israel. A new and fuller meaning of the word "Israel" now comes into prominence; that meaning of the word is well described in Galatians 3:28-29: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Perhaps the most amazing declaration of God's mercy was made when God told Peter to "go with them, making no distinction" (Acts 11:12).

Let us now hastily review the account as recorded by Peter in Acts 11. Acts 10 describes the interview between Peter and Cornelius, and the fact of Cornelius' conversion and baptism. The "apostles and the brethren that were in Judaea heard that the Gentiles also had received the Word of God" (Verse 1). Have you always observed that a period ends that verse which I have just quoted? There is no express statement that the Christians in Judaea had ever taken exception to Peter's experience with Cornelius. Verse 3 expressly states that it was "they that were of the circumcision" who "contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." It may be that this beginning of mixed fellow-

ship between Christians who had previously been Jews with Christians who had previously been Gentiles was the event which revealed the hypocrisy of some of those who had been in close fellowship with the Christians in Judaea. I remember how the hypocrisy of an intimate associate of true Christian people was revealed when she refused to sit even at the opposite end of a 15-foot pew with people who were Christians but who by God's will had been born with black skins. Isn't it a strange thing that the man whom the Roman Church says was the first Pope (Peter) took the time and the trouble to "expound the matter unto them in order" (Acts 11:4) and did not simply rely upon the form of explanation upon which the self-appointed and false successors to Peter in the Papal Chair commonly rely? The Pope says that their *ex cathedra* pronouncements are infallible. This is but one of a number of clear proofs that modern papacy never had any spiritual or actual succession from Peter.

After a recitation of the events as God had caused them to take place in the lives of Cornelius and Peter, Peter sums up the whole matter in just the manner in which it would be well for all of us to sum it up in this lesson, "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" (Acts 11:17). Galatians and Ephesians and Romans abound in this same lesson. Those epistles were written by one whom God had likewise to convince of this truth. If a Hebrew-born Christian could be taught this lesson why is it so difficult for gentile-born Christians to leave the shadows of the beginnings of God's mercy toward sinners, and understand that God has desired to have it generally known that His mercy is no longer peculiarly planned for *any* group of people, nation, race or sex. His mercy is toward all who will believe in the Lord Jesus Christ. The prophecies of the Old Testament which, in the beginning (without the light of the New Testament), seemed to indicate that God would keep on blessing those fleshly

offspring of Abraham, regardless of their spiritual status, become now a great body of precious promises to the "spiritual seed of Abraham" who by faith in Abraham's Messiah, Jesus Christ, look and wait for a great kingdom. That kingdom shall be revealed at the second advent of Christ when He will be King over all the redeemed of all the nations that have ever existed, and of all races, classes and types of people. In my personal opinion a Bible student can no more expect God to be responsible for a re-establishment of a Hebrew nation upon this present earth than can we expect God to be held responsible for desiring to raise up apostasy in a large denomination. To be sure, He has promised not to destroy the Jews from this world, but He is not, according to the Scriptures, planning to go back again to Old Testament days; God is pressing on toward the fulfillment of all of those precious Old Testament promises which speak of a kingdom which, although outlined but briefly in the Old Testament, is described in the New Testament as being a kingdom for all the redeemed of all nations under Heaven. Our zeal to preach to the whole world is founded upon the proof that God has broken down the middle-wall of partition which for generations separated Gentiles from Jews. There never was a distinction within the fold of Gentiles—therefore, let us seek to evangelize all speedily.

**August 30, "Beginning of World Missions." Acts 14:8-13, 19, 20; Romans 10:8-13.**

World missions depend upon something which cannot be seen with human eyes; they depend upon the conditions of men's hearts. Until God Himself enlightens a man to the substance of the message which was found in the Sunday School Lesson of August 23rd (Acts 11: 5-18) that man cannot be expected to be interested in missions, except insofar as he may benefit thereby. If the Apostle Paul believed, as a great many modern-day Christians believe, that salvation was intended for those who happen to be living in English-speaking lands, or if he believed that only Hebrew people could expect certain Old Testament kingdom promises to apply to them, then Paul would never have been commissioned to preach the gospel. Paul's willingness to go even to Rome was based, he said, upon his utter lack of

shame of the gospel which he said "is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek."

True missions must therefore be dependent upon intelligent zeal. The man who lacks a full understanding of the lost condition of the whole world (regardless of the religion which it practises) and who lacks a full understanding of the fact that God's mercy is available for all who will believe in Jesus Christ as Saviour, cannot be expected to be interested in world missions. Much less can it be expected that God would, by His Spirit, constrain such a person to become a foreign missionary. Peter's experience with Cornelius was one of the facts of God's revealed truth which must have been a part of the doctrinal knowledge which Paul and Barnabas possessed; otherwise those two Hebrew-born Christians would never have left Jerusalem's Hebrew environment to go to gentile nations. The man who goes to preach the gospel of Christ to people in a heathen land is proving that so far as he is concerned there is no wall which separates the elect of one race or nation from the elect whom God causes to be born in another nation.

Acts 11: 19-21 describes how Christians came to be in Antioch. It was because of the persecution which arose in Jerusalem over the stoning of Stephen. God overrules the evil devices of men so as to render His plans fruitful. It was His plan to have the missionary movement started. Thus it was that a company of Christians found themselves in Antioch and by the preaching of the Word there a Christian church was established.

Acts 13: 1-12 tells us of the (1) calling of Barnabas and Saul; (2) the departure of these men as the first foreign missionaries of the Christian church; (3) conversion of the proconsul.

(1) The calling of Paul and Barnabas. I believe that God makes His will known to all men in His Word and that *all* Christians know that it is the business of the Christian church to be actively engaged in the task of propagating the gospel of Christ to all people everywhere. On the other hand, I cannot believe that God expects all men and women to be foreign missionaries in the sense that every student of the ministry ought to analyze his possible place of service to God by saying,

"I cannot think of any reason why I should not go to Africa and therefore I will consider this my call to Africa." God regenerates men to a saving faith, and I believe that the incident of Paul's commission to missionary service indicates that God also controls the process of laying the burden of foreign service upon certain ones whom he has foreordained for foreign mission work. God places passionate desires to witness to certain classes of people in the hearts of certain people. We must seek at all times to be obedient to His Word as found in the Bible and likewise ready to heed the calls which He places upon our individual hearts. I cannot understand why every Christian does not feel as I do about the need of more Christian witnessing in New England; I suppose there are true servants of Christ in China who cannot understand why more persons are not devoting their whole lives for Christ in China. God's hand must be recognized.

(2) The departure of the missionaries. "So they, being sent forth by the Holy Spirit, went down to Seleucia . . ." (Acts 13: 4). How different this is from saying merely, "This Board sent this man to China." The proof of where we ought to be sending our money and for whom we should be praying is found in the answer to the question: Which missionary and board seems to be sponsored by the Holy Spirit?

(3) The conversion of the proconsul. This is the first recorded incident of the first missionary journey. Among other lessons which are found in this part of the study is the comfort which it provides for those who seem to find so much hindrance to their free ability to witness for Christ to those who, like the proconsul, have seemed to send for us that they might hear us preach to them. Paul was filled with a holy boldness and, in order that he might prove the complete authority of his God over such hindrances, he hurls words of denunciation upon the one who was serving Satan and proved his truthfulness by causing the hinderer to become blind. Although it is not given unto us to blind our (and Christ's) enemies it is definitely given to us to know that while we preach in Christ's name the Holy Spirit is present to take care of all who seek to hinder the preaching of the gospel. Glorious conversions have often taken place amidst the most distressing hindrances.

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**PHILADELPHIA PRESBYTERY  
 MEETS, RECEIVES  
 MINISTERS, CHURCHES**

**Debates Resolution on Eschatological Freedom**

SIX churches were received into the Presbytery of Philadelphia, Presbyterian Church of America, at its meeting on July 29th. The meeting was held in the Gethsemane Presbyterian Church, organized by dissenting members of the Faith Church of the old organization. The Rev. Robert Moody Holmes, formerly of Faith Church, is in charge at the new congregation.

Churches received were: The Calvary Church of Germantown; the Redeemer Church of West Philadelphia; the West Pittston Church of West Pittston, Pa.; Bethany Church of Nottingham, Pa.; the Valley Forge Church of Norristown, Pa.; and the Head of Christiana Church of Newark, Del.

Ministers received were: The Rev. Leslie A. Dunn, of Columbus, N. J.; the Rev. J. Lyle Shaw, of Cleveland, Ohio; the Rev. C. L. Campbell, of Shiprock, N. M.; the Rev. C. L. McCoy, of Washington, Pa., and the Rev. Dr. Martin Luther Thomas, of Los Angeles, California.

The Moderator, the Rev. J. B. Thwing, Th.D., announced the appointment of Ruling Elder John S. Wurts, of Calvary Church, Germantown, as Vice-Moderator.

Two students were taken under care of the presbytery as candidates for the gospel ministry. They were, Mr. T. J. Jansma, who is now working under The Presbyterian Church of America in Baltimore, and Mr. Burton L. Goddard.

A large part of the time of the meeting was taken up with debate over a resolution offered after the Rev. Philip duB. Arcularius had reported concerning the proposed but not finally completed action of the First Church of Duryea, adhering to The Presbyterian Church of America. Mr. Arcularius had read to the presbytery a resolution signed by some but not by the number agreed upon by the congregation as necessary to give it binding force. The paper asked, *inter alia*, (1) for a declaration of eschatological liberty in The Presbyterian Church of America, (2) for an undertaking by the presbytery that the Duryea Church should always have a pre-millennial pastor, (3) for a recognition of the particular reversionary rights, not to the church as a whole, in the deeds to the Duryea property.

In recognition of the issue raised by the Duryea questions, the Rev. H. McAllister Griffiths proposed the following resolution:

In reference to the action of the First Presbyterian Church of Duryea, the Presbytery of Philadelphia declares:

1. That according to the historic position of ecumenical Presbyterianism, eschatological freedom—that is, freedom to hold either the pre-, post-, or a-millennial views of our Lord's return—is not merely a privilege to be extended to particular churches or individuals, but is an inherent right that belongs to all and of which no Presbyterian may be constitutionally deprived.

2. That while it is not within the province of this presbytery to pass upon the qualifications of persons not now before this presbytery, we would remind the Duryea congregation that it is the congregation alone that extends the call to a minister. This presbytery will install any minister called by the congregation provided that he is constitutionally qualified and acceptable. We will not impose upon any congregation a minister whose presence it does not cordially desire.

3. That the act of the First General Assembly of The Presbyterian Church of America concerning ownership of church property fully covers the matters concerning property raised in the resolution of the First Presbyterian Church of Duryea.

After considerable discussion the whole matter was laid upon the table until the next stated meeting of the presbytery on August 25th.

**CHICAGO AREA CHURCHES  
 JOIN NEW BODY, THE  
 REV. R. J. VAUGHN, MINISTER**

**One on North Side, Other in  
 Glenwood**

TWO churches in the metropolitan Chicago area have voted to join The Presbyterian Church of America. Ministering to both is the Rev. Robert Jackson Vaughn, formerly of the Chicago Presbytery of the old organization. One is on the North Side, located at 4937 Lincoln Avenue, Chicago. The other is in Glenwood, Ill., about twenty-five miles south of the "Loop" (center of Chicago), near Chicago Heights.

Some years ago Mr. Vaughn, who was listed in the old body as an "Evangelist," opened up a mission church in Chicago's North Side. The work grew. When the congregation had increased to about 40 members, Mr. Vaughn asked Dr. Henry Seymour Brown, Executive Secretary of the Presbytery of Chicago, to come out, preach, and take the work over as a Presbyterian Church. He seemed impressed with the beginning made. But a doctrinal difference arose. Mr. Vaughn wanted to found a Presbyterian Church along the old lines, standing firmly for the fundamentals of the faith. Dr. Brown differed, frankly refused to sponsor such a work, said that a community church must be sponsored along more liberal lines. Henceforth the church continued independently, until its recent decision to come into The Presbyterian Church of America.

A little later Mr. Vaughn's attention was called to the need of a similar work at Glenwood. He went there by invitation, and soon gathered together about fifty believers, organizing them as a mission church.

In Glenwood at this time was one other Protestant church, called "The United Church." It was so dead that a Lutheran minister who had charge of it had quit holding preaching services, but there was a small Sunday school of about a dozen children, under the charge of a local woman. She offered to turn the church over to the new group. They accepted it and from that time on, Mr. Vaughn preached in it once every Sunday.



The work grew, and the "old guard" grew jealous, claimed ownership of the property and wanted to hold services themselves. They called back the Lutheran minister, put a padlock on the church door, and suddenly, without notice, Mr. Vaughn and congregation found themselves without a place to meet. A good woman near the church saw their predicament, invited them to hold their services in her yard. This they did, and for some time met in different homes, until in 1931, they were able to raise money enough to build a small church on a rented lot. In 1935 they purchased a large lot in the center of the village, moved their church upon it and enlarged it. They now have a building, ample for the present, seating around one hundred and fifty.

This was all a work of faith, and the presbytery had no part in it.

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## CINCINNATI CONGREGATION PROSPERING, ACTIVE WITH THE REV. E. C. DE VELDE

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### Opponents Resent "Apostasy" Charge

**T**HE Cincinnati, Ohio, congregation of The Presbyterian Church of America is one of the flourishing and actively growing churches of the new body. Before the disruption in May and June, a strong chapter of the Covenant Union existed there. After the First General Assembly of The Presbyterian Church of America had concluded its work, the Rev. Everett C. DeVelde, formerly of New Park, Pa., was asked to minister to the new congregation. This he agreed to do, and is now on the field with his wife and family.

Services are held each Sunday in the commodious lecture room of Cincinnati's famous Alms Hotel. Each week the group has had a large advertisement in the local papers, explaining the issues that have caused the setting up of a new church organization. This boldness and activity have caused some local squirming. At least two old-organization ministers in Cincinnati have taken public umbrage.

Said Dr. E. P. Whallon, one of the

editors of *The Presbyterian*: "A group of persons in this community have announced themselves as a church organization connected with a body calling itself 'The Presbyterian Church of America.' . . . Meeting for a few weeks in a hotel hall, they have issued a manifesto purporting to give the reasons for their organization. Ordinarily the privilege for so-doing might in courtesy be accorded a body if issued in respectful language, and in good taste, not reflecting injuriously or untruthfully upon others. Unfortunately, however, this particular body departs from such lines of conduct and speaks with harsh denunciation of those from whom they choose to differ. They denounce the Presbyterian Church in the U.S.A. as being neither orthodox nor true to Jesus Christ, but 'apostate' and as in accord with those who deny all the great truths of the Gospel, the acceptance of which marks an individual or a body of individuals as Christian. This is a very serious and awful charge, and I deny this, for the information of fellow Presbyterians and of other members of the community as absolutely untrue. This will be for the relief of the consciences of some good people . . ."

Dr. Whallon's bland denial of "apostasy" in the old body did not deny the actions of the 148th Assembly, but simply ignored them. As summer came to its meridian, this phenomenon seemed to be repeated in other places: hot denials of the charge that the old organization is "apostate" —even ringing "declarations of belief" by some of its judicatories, but the silence of the tomb concerning the fact that the judicial decisions of the 148th Assembly had, in stark fact, placed man's word above God's.

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## PRESBYTERY "SUSPENDS" FOUR PASTORS

**N**EW CASTLE Presbytery of the old organization attempted on July 21st, to suspend four ministers who were no longer under its jurisdiction. Previously a sentence of "temporary suspension" had been pronounced and a special judicial commission appointed to continue the illegal trial. The commission proceeded to try the ministers, despite the refusal of all four to at-

tend, on charges of "disobedience to the government and discipline of the Presbyterian Church in the U.S.A." Presiding was the Rev. Sydney J. Venable, Moderator of the commission.

Three of the ministers are members of The Presbyterian Church of America, and all have led their congregations out from the old organization. They are: The Rev. John P. Clelland, Eastlake Church, Wilmington; the Rev. Colin C. Weir, supply pastor of Rock and Zion churches, near Rising Sun, Md.; the Rev. Henry G. Welbon, of the Head of Christiana Church, near Newark, and supply pastor of Pencader Church, Glasgow; and the Rev. Robert H. Graham, Forest Church, Middletown.

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## WEST PITSTON GROUP FORM LOCAL CHURCH

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### Seek Affiliation With The Presbyterian Church of America

**C**ONTINUING its consistent policy of enthusiastic and energetic action the group at West Pittston (Pa.), formerly comprising the Henry W. Coray Chapter of The Presbyterian Constitutional Covenant Union, has united to form a new local church. Application has been made to the Rev. R. Laird Harris, Stated Clerk of the Presbytery of Philadelphia of The Presbyterian Church of America for admission to that body.

An Act of Association, adopted on July 10th, was signed by 34 former communicants of several churches of the body known as the Presbyterian Church in the U.S.A.

Two services were held by the group in the local D. A. R. Hall, and two prayer meetings in homes of members. A large dwelling was then secured as the future church home. The first floor seats at least 75 persons in communicating rooms, and the second and third floors are suitable for possible occupancy by a pastor.

Ruling Elder Edwin W. Abbot reports that none have been unduly urged to join, but that a splendid spirit prevails in the new church.