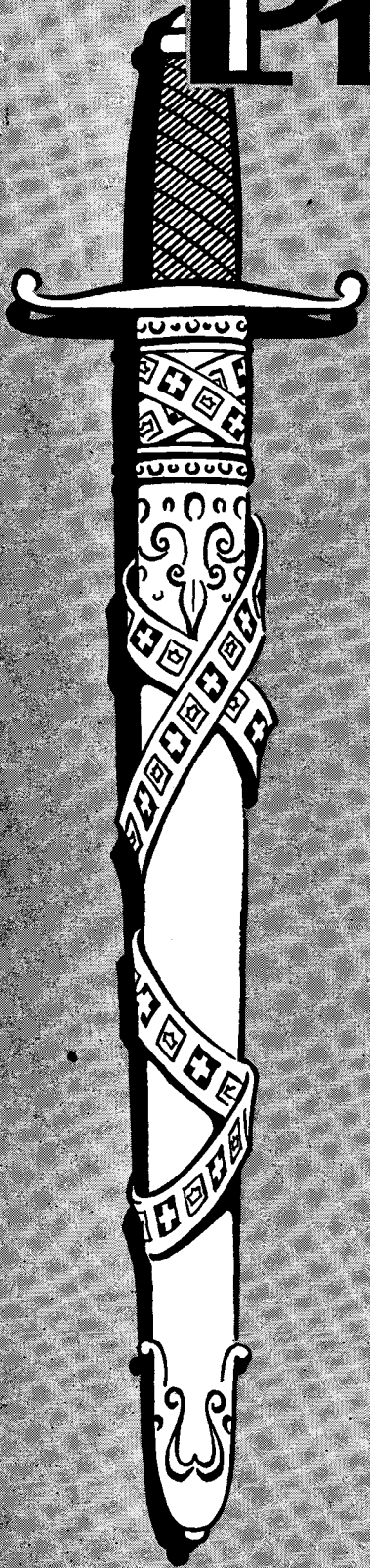


December 16, 1935

# The Presbyterian Guardian



THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD



THE PRESBYTERIAN  
CONSTITUTIONAL  
COVENANT UNION

# The Changing Scene and the Unchanging Word

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

## The League of Evangelical Students



Dr. Machen

ON SATURDAY evening, November 30th, I had the pleasure of attending the banquet of the regional conference of the League of Evangelical Students in Philadelphia. One always gets the impression at these meetings that being a Christian is a joyous thing, and that this fine company of young men and young women is not a bit dismayed by all the opposition of the world.

The League of Evangelical Students is doing a work which is entirely unique. No other consistently Christian organization of national scope is even attempting to enter the field in which the League has been laboring during the last ten years.

That field is one of the most needy fields for Christian service to be found anywhere today. It is the field of the student world of America.

Have you ever stopped to consider what the present condition of the students of America is? Here are thousands upon thousands of men and women in these universities and colleges and other educational institutions. What is their condition from the point of view of the Word of God?

I tell you, my friends, it is a condition of really appalling need. There are great universities in this country, with hundreds in their faculties and thousands in their student bodies, where you could count on the fingers of one hand those persons on the campus who are giving any really clear evidence of being saved men or women.

Formerly there were Christian organizations in those universities, but those formerly Christian organizations have ceased to be Christian and are now either altogether quiescent or else are active agencies of unbelief.

The church colleges are often even worse from the Christian point of view than the large universities. At the large universities courses in "re-

ligion" are for the most part optional; but in the church colleges they are often required, and they are often used to undermine the faith of the students.

In this hostile environment, there are in many colleges and universities individual Christian men and women. But they have never been brought together, and each of them is often tempted to think that he or she is standing entirely alone. Who can form any adequate conception of the terrible loneliness which faces many a Christian boy or girl in many a college room?

They were brought up in Christian homes. They learned to read their Bibles; they learned to pray. But now they find themselves in an environment where public opinion is overwhelming against these things.

Perhaps you will say that because any real Christian ought to stand on his own feet, therefore he ought not to need the comradeship of other Christians. Well, *you* may say that, but the Bible does not say it at all. The Bible presents very strongly the need in which a Christian stands of the companionship of his fellow Christians.

It is that companionship that the League of Evangelical Students is helping to supply. It is saying to Christian students in the colleges and universities and other educational institutions of this country: "No, you are not alone; we are with you in holding that the Bible is true; and we hold furthermore that a man or woman does not have to cease to be a student in order to hold that belief, but that the truth of the Bible can be reasonably and triumphantly defended." Then the League seeks to gather the groups of Christian men and women in the individual institutions for the study of the Word of God, for prayer, and for Christian companionship and Christian service.

The work of the League is rendered possible through the work of the General Secretary. I want to say just a few words to you about him.

For a number of years the General Secretary was the Rev. William J. Jones, and splendid service did he ren-

der. The present General Secretary is Mr. Calvin K. Cummings. His office is at the Reformed Episcopal Seminary, 25 South 43rd Street, Philadelphia.

Mr. Cummings was educated at Lafayette College and Westminster Theological Seminary. He is a man of excellent intellectual gifts and intellectual equipment. Then, when he came up for licensure, he was rejected by the Presbytery of Baltimore, because he would not deny his Lord by promising a blanket allegiance to the Boards of the Church.

The Presbytery of Philadelphia, to its undying shame, adopted a similar attitude, and refused to receive Mr. Cummings. He had committed the unpardonable sin of speaking the truth about certain matters, and he would not put any human agency in the position of authority that belongs only to the Word of God.

I wonder whether all of you fully understand what these actions of presbytery meant to a man like Mr. Cummings. To enter the ministry had been the high ambition of his life. He had done long and faithful work in his preparation in college and at the theological seminary. He was well equipped. He was in full agreement with the doctrine of the church of his fathers. He was ready at last to enter the gospel ministry.

Then what happens? Does the presbytery receive him gladly and pray God to bless him in the work of preaching the gospel? Not at all. It closes the door in his face. I tell you, my friends, that is a bitter experience for a man in Mr. Cummings' position.

But God overrules the sins of men for His own purposes. The presbytery closed the door to Mr. Cummings. But God opened the door. As General Secretary of the League of Evangelical Students, Mr. Cummings has been doing one of the most notable pieces of Christian service which have been seen for many a day. It would be difficult to overestimate the blessing which has been brought to the students of many an institution of learning by this truly statesmanlike, truly clear-minded, and truly consecrated Christian man.

# EDITORIAL

## GREETINGS

FOR the first time, THE PRESBYTERIAN GUARDIAN sends greetings of the Christmas season to its world-wide family. These greetings are not merely perfunctory, for those who by God's grace and in His providence love the Reformed Faith are being drawn closer and closer together in these days. Ridicule, misunderstanding and persecution from within and without the Church are theirs. In this God is gracious, for it is a privilege to bear the reproach of Christ. No Christian should seek persecution, but none should shrink from it. Often we sing "And blest would be their children's fate, if they like them could die for Thee." Then we go out and rebel bitterly at hardships which are far, far less than death. How ashamed we should be! And at this season when we remember God's unspeakable gift, may we resolve and covenant with Him and with each other that we will withhold nothing we have or are from His cause and service, whatever the cost. We are not our own, we are bought with a price.

## CHRISTMAS

IN MUCH of the so-called Christian world the great annual "Christmas Rush" has begun. The streets are crowded with shoppers, stores are doing a larger volume of business in both necessities and luxuries, tinsel and string are being used in profuse quantities, festive decorations are up, almost every business corner has either a shivering Santa Claus or a Salvation Army Lassie ringing a bell to invite contributions for the poor. Millions of people are making lists, wondering what to give and to whom. Other millions, especially the children—may God bless them—are anxiously wondering what they are going to get. Some are going to get a great deal. Others,——. Near the end of the frantic period, as Christmas eve approaches, people who never honor the door of a church or sing its songs will congregate in stores and other places, singing Christmas carols. It's all a part of the holiday "atmosphere" . . .

Where does the One who was once a baby in Bethlehem share in all this? How much of the "Christmas observance" is merely a sort of benevolent paganism, and how much really has to do with Him? We are not forgetting that many, many devout Christian hearts will thrill anew at this season as they come in imagination to the manger, as they adore the Baby in the cradle of hay. But oh! that love for this little Child of so long ago might not be merely the surging of some seasonal

emotion! If only, as men see Him by faith across the chasm of the centuries, they could behold in all His glory the everlasting Son of the Father, come to save His people from their sins! If only that fuller, deeper, more personal understanding of what the Holy Child was born to do should kindle in millions of hearts a new, burning love for Christ and those for whom He died! If only men and women could rise in spirit above the earthbound placid levels of customary giving and receiving, and could see the Archtype of all gifts, the Son of God given for the life of the world!

This would not be to take the joy out of life. It would not mean that gifts could not be given and received. It would not obliterate those happy personal associations that for most people are forever linked with the word "Christmas." But it would make Christmas Christian. Now it is so tragically pagan. If the Christian Church once fairly saw the birth of Christ for what it is and was,—if it once grasped the ineffable, condescending love that lay back of the Incarnation, if it comprehended the Plan of which that birth was but one step on the way to Calvary and Redemption, what a change would come. No Christian age has ever seen such a Church as would be seen if God's people held the Love of Christ greater than any other love, received His full-orbed truth, and acknowledged Him in deed and confession as the Church's only Head and King!

That day would be a great day for the Church. It would be a great day for the world outside the Church. And all the bells of Heaven would ring.

## THE REFORMED FAITH AND MODERN SUBSTITUTES

UNDER the above title THE PRESBYTERIAN GUARDIAN announces a series of articles by Mr. John Murray, of the department of Systematic Theology in Westminster Theological Seminary. Mr. Murray will explain in a concise, exact yet popular way, the content of the Reformed Faith and show wherein modern denials or perversions of it are contrary to the Holy Scriptures. THE PRESBYTERIAN GUARDIAN feels itself fortunate in being able to bring to its ever-growing international circle of readers such a clear and needed statement of the great system of theology that usually bears the name of Calvin. For when we look at that system we see not the systematizing intelligence of a man merely, but the full glorious organism of revealed Truth set forth in the Word of God.

# The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.



Mr. Murray

## PART I

IT IS not exaggeration to say that the situation in the Presbyterian Church in the U.S.A. at the present time is unspeakably bad. Our conviction with respect to the conditions prevailing cannot perhaps be better expressed than in the words of the Psalmist, "O God the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth." (Psalm 79:1, 2.) This estimate is not a merely theoretical judgment; it is a state of affairs that makes the discerning in the Church sigh and cry and is to them the captivity of Sion.

The root cause of the lamentable situation is departure from the historic faith of the Church, in a word theological heterodoxy. We do not need to be theologians in the technical sense to be theologically heterodox nor to understand what theological heterodoxy is. Any devout believer knows that the person who denies, for example, the Deity of Christ or His substitutionary atonement or His bodily resurrection does not hold the faith of our Lord and Saviour Jesus Christ. The devout believer knows instantly that the person who is indifferent to or rejects these tenets of our holy faith cannot be accorded the hand of Christian fellowship; he must be regarded as an unbeliever.

The analysis and exposure of the fact that the Presbyterian Church in the U.S.A. has wandered far away from its historic witness may be undertaken from the standpoint of the formula of subscription signed by all who assume office in the Church. The first two articles of that formula read as follows: "1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? 2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of

doctrine taught in the Holy Scriptures?"

These vows have as their plain import the belief that the Bible is the Word of God, that the system of doctrine taught in the Bible is divine in its origin and nature, and that the system of doctrine contained or expressed in the Confession of Faith is the same system of doctrine taught in the Holy Scriptures.

Every minister, elder and deacon on assuming office answers these questions in the affirmative. It will surely be conceded that the taking of this ordination pledge in the Presbyterian Church is one of the most solemn and heart-searching acts performed upon earth. Unfaithfulness to that pledge is one of the most heinous and reprehensible of sins.

In the year 1924 there was issued what is known as the "Auburn Affirmation." It was signed by 1293 ministers of the Presbyterian Church in the U.S.A.

This "Affirmation" as is well known attacks the Christian Faith at its centre. It affirms that the doctrine of Biblical inerrancy is not only not true but also dangerous and impairs the supreme authority of the Scriptures for faith and life, and that other doctrines—the Virgin birth of our Lord, His vicarious sacrifice to satisfy divine justice, His bodily resurrection, and the supernatural character of His miracles—are simply theories which may be held or not, but must not be considered as tests for ordination or good standing in the Church.

Such a position is manifestly heretical and heretical, let it be observed, not at the circumference of our Faith but at the very centre, and is therefore expressive of what is the antithesis of our Christian Religion. It means that another religion exists within the external unity of the Presbyterian Church in the U.S.A.

That the signers of the "Auburn Affirmation" have been unfaithful to their ordination vows is evident. They have not only avowed what is heretical but they have broken trust. They are guilty of transgressing the basic principle of honesty, indeed guilty of moral perjury and that in one of the

most sacred relations that exist in this world.

The path of life for these gentlemen is the way of repentance and public repudiation of the error to which they have affixed their signature. The minimum of simple honesty is that they should withdraw from the ministry of the Presbyterian Church. The fact is that with very few exceptions they have done neither. "Truth is fallen in the street and equity cannot enter."

In the "Auburn Affirmation," then, we have what provides us with conclusive evidence that, in the bosom of the Presbyterian Church theological heterodoxy of the most deadly character is rampant, and with that heterodoxy in doctrine goes hand in hand an ethical dishonesty reprehensible beyond description.

But the question immediately presents itself, why has this been tolerated? What has happened to the discipline of the Church? Every ordained minister vows on assuming office that he will be "zealous and faithful in maintaining the truths of the gospel and the purity and peace of the Church whatever persecution may arise unto him on that account," and every elder and deacon answers affirmatively the question, "Do you promise to study the peace, unity and purity of the Church?" Have these vows been fulfilled in the issues raised by the "Auburn Affirmation"? The answer is lamentably in the negative. In no case has an Auburn Affirmationist been brought to trial or convicted of heresy. The inevitable consequence flowing from the nature of the Church and from the ordination vows specified is that in every case discipline ought to have been exercised. And so in the fact that the Auburn Affirmationists have been allowed without any exception to flout the doctrine of the Church we have irresistible evidence that the corporate conscience of the Presbyterian Church in the U.S.A. had become practically dead. The default in the sacred province of discipline has been colossal. In view of this the whole Church as an organization is involved in the guilt of tolerating the most baneful heresy, a guilt of which the orthodox themselves, we are sorry to say, are by no means free.

We have a state of corruption beyond the power of words to estimate and ruinous in its consequences.

We are not forgetful of the noble service done by the vigilant and enlightened in exposing the error of the "Auburn Affirmation," and in the repeated protest made by such in the various courts of the Church against heresy and unfaithfulness. The loyalty of these we hold in the highest esteem. They have used their powers to the limit, if not beyond it, in arousing the Church to the dangers within its border. They have refused to be silent. They are as watchmen upon the walls of Zion who have not held their peace day nor night. We honour them even in the persecution that has fallen to them on that account and say to them, "Rejoice and be exceeding glad for great is your reward in heaven." (Matt. 5: 12.)

We are not unmindful of the fact that in one case an attempt was made to bring certain signers of the "Auburn Affirmation" to trial. It was the action taken by Rev. H. MacAllister Griffiths and others in the fall of 1934,

when charges were filed in the Presbytery of Philadelphia against eleven signers of the "Affirmation" who were ministerial members of that Presbytery. This attempt failed because of the miserable tactics of the Modernists in the Presbytery and the spineless weakness of the Presbytery itself. But it was a noble attempt to fulfil a standing obligation to Him who is the Head and King of His Church, and in the opinion of the writer the most Presbyterian act performed in the Church for at least ten years. It was, however, but the discharge of a primary duty, a duty which left unfulfilled in all other cases has wrought irretrievable havoc in the history of American Presbyterianism.

It is also gratifying to know that some at least—we hope many—who failed in the discharge of this duty in the years that have elapsed since 1924 have repented in the bitterness of their souls. It does indeed appear that a streak of light is breaking through the dark cloud that hangs over the Presbyterian Church.

But the situation as a whole is un-

changed. The Church has no thought of rebuking and ousting heresy. So far is the Church from bringing her wayward sons to discipline that instead she elevates them to the positions of highest influence and trust. It is not then simply the "Auburn Affirmation" that forms the spectacle before us. It is a Church that in its organization, control and corporate witness is complacent towards what is the antithesis of our Christian Faith. The Presbyterian Church in the U.S.A. may not be worse than any other Protestant Churches, but it is questionable if there is another Church for which so much evidence can be produced of theological heterodoxy stalking abroad unashamed and unrebuked.

"Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." (Psalm 14: 7.)

[EDITOR'S NOTE: This is the first of a series of articles by Mr. Murray under the general title given above. The next will appear in the issue of January 20th.]

## The World-Wide Revival Prayer Movement

By DR. HENRY M. and MRS. GRACE M. WOODS

**A**S AN illustration of how the Holy Spirit constantly and continuously indicates the purpose which God manifestly intends for the completion of His work through this channel we cite the following: When we ordered 20,000 copies of "Calling to Remembrance," we thought this number the limit of our financial resources and so notified friends that no more would be available after this number was exhausted. Before three months had elapsed the entire edition was distributed and pleas for copies continued to reach us. After some months of waiting on God to determine His will concerning His full purpose for the message we were enabled—some gifts having been received—to order a reprint. While the book was still in the printer's hands, though about to be released, we received a letter from our friend and counsellor, Mrs. A. A. Kirk, in which she said: "In rereading 'Calling to Remembrance' yesterday I was greatly blessed and in the night felt urged to plead for another edition. *I know of nothing so up-to-*

*date for present needs.* Is it possible; and very soon? He must have been speaking to you about it." We are now in a position again to offer copies of this booklet to our friends. Testimonies come from far and near telling of marvelous blessing through reading records of revival it contains.

*The Sunday School Times*, in a mid-summer number, published a strong appreciation of this booklet. Among other things it stated, "The book is a call to Christians everywhere to pray until a great world-wide revival shall come." This was copied by denominational church papers and a steady stream of applications has been the result, a convincing proof that more and more God is laying upon the hearts of His people the need for the blessing of revival.

The number who join in prayer and intercession on the first day of the New Year increases steadily. If space permitted we should print many letters from all parts of this great globe. We close with one from a saint who has found the secret of intimate and close

communion with Him who joins spirits in perfect harmony with His will. She writes thus: "How I rejoice as I bow in prayer in my home that I can join that company that are making the same request—praying with them and for them and especially for you who are carrying on the work. I thank God for the message sent to the President—reminding him that there is but one solution and may the Holy Spirit use it to touch his heart. May the weapons of our warfare be mighty through God as the year advances."

On New Year's Day, 1936, let us especially pray "first of all" for all in authority, according to I Tim. 2: 1-3, remembering that "the King's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will" (Prov. 21: 1). "God's work is a hidden work liberated for action by the prayers of His People."

(Copies of "The Way of Remembrance" may be received without charge upon application to the authors of this article, at 5 South Oxford Avenue, Ventnor, New Jersey.)

## Impressions of a Presbyterian Elder

By H. H. HAMILTON

**U**PON learning that my pastor, John R. Stevenson, was in danger of being brought to trial before the San Francisco Presbytery, meeting in the First Presbyterian Church, of Berkeley, on November 5th, I went there prepared to defend him, and, knowing that the Presbyterian Church is still grounded squarely on the Bible, I took mine along. After arriving we learned that the men in control of the machinery of the San Francisco Presbytery, had met in secret council, and decided that if they tried Pastor Stevenson, it would be front page news in the daily papers; so no trial.

The early Church does not seem to have had any secret council. But the scribes and Pharisees decided, in secret council, to put Jesus to death, then came before the people and told them how to vote.

Why does the church of today need secret councils? Jesus said that men love darkness (secrecy) because their deeds are evil. Is that the reason our church is almost entirely run by what is decided upon in secret councils, these days? And, as Micah 3:5 says, they cry, "Peace: and he that putteth not into their mouths, they even prepare war against him."

Why: If Christ were in some of our big denominations today, He would be marked for slaughter; for He was a fighter. He did not say peace, peace, when there was no peace. He did not even recommend peace as the world knows it. He says, in Luke 12:51, that He did not come to give peace on earth, but rather division; and the only peace He commands is peace with God. One of the most striking things in Christ's life on earth is, that He said almost nothing against the criminal element, while He almost went out of His way to utter the most terrible denunciations against those who substitute the commands of men for those of God. (Page our General Council and all those that blindly support them with their votes.)

But to get back to the meeting of Presbytery: Considerable time was taken up by committees giving their reports and programs. I have noticed that these committees seem always to stress two things: The reformation

of men and the raising of money; and the last seems to be the most important. Now the Bible and our Confession of Faith, both teach that the salvation of men is the important thing. And yet at every Presbytery, Synod, and General Assembly that I have attended, the first two have been stressed and the last either left out entirely or given a poor third place. What is the matter with us? Are we no longer real Presbyterians?

Soon after lunch a candidate for ordination was brought before us. We were told, that he had been acting assistant pastor to Dr. Pitman at Trinity Center, San Francisco, that he came from Chicago Seminary (formerly McCormick), that his written statement was too long to bring before Presbytery, and that the committee on candidates recommended him for examination. Very early in the examination, Dr. Hunter moved, a couple of times, that the examination be sustained, but failed each time to get the moderator's attention. And the longer the examination continued, the more the candidate exposed his utter unfitness. Some asked him leading questions to help him out, but he refused to follow their leadings. A real Christian, twelve years of age, could have witnessed a better confession. This man said that he believed in the inspiration of the Scriptures and that Christ was divine, but did not believe in the Virgin Birth and thought that Christ became divine sometime during His life on earth.

He was very vague as to what the atonement was and thought the Cross was an example of how to bear suffering. He believed that Christ rose from the dead, but only His spirit, His body is still in the grave.

The man was not only unconverted, but he had never been taught what Christianity really is.

And San Francisco Presbytery made a rather poor showing. With a very few exceptions, his questioners plainly showed that they were much more afraid of offending men than they were of offending God. And towards the last, a young minister who was recently ordained here, got up and pleaded for the candidate, that he was just telling from himself, what

he thought, while he (the speaker) and others, had been carefully coached as to what to say. Then an elder got up and was indignant that these fellows should be brought before us without this coaching; that no candidate could pass this Presbytery without this coaching. And neither of the speakers realized that he was recommending hypocrisy. However, a few of our members realized it for Dr. Downs got up and objected to that kind of thing. Finally Presbytery dodged voting down the ordination, but passed a substitute motion referring the candidate back to the committee. (For more coaching I suppose.)

This candidate was a tremendous contrast to Mr. Young (from the outlawed Westminster Seminary) who was ordained at our last meeting. At that meeting our leaders did not want to ordain Mr. Young, and had to, in spite of themselves, while at this meeting they wanted to ordain this fellow from one of their own seminaries, but could not stomach him.

I had to leave before Dr. Speer arrived; and I was not sorry. This matter of everybody rising to their feet because Dr. Speer comes on the floor smacks too much of man worship to suit me. Yes: I know we all get up when the President of the U. S. comes in; but that is in deference to his office and not to the man. What office does Dr. Speer hold that is so far superior to the rest of our official family? I suspect that this custom was started by the Modernists in an effort to blow Dr. Speer up big enough so that a lot of them could hide behind him.

Apropos of that last, the following was overheard at the 1934 General Assembly. A said some thing that aroused B.

B. "You would not say that Dr. Speer is not a good Christian man, would you?"

A. "Well: He kept Pearl Buck on the Foreign Mission pay roll for sixteen years, and she was working against the Christian Faith. Now if the head of a business firm kept paying out the company's moneys, for only one or two years, to an employee who was working against the firm's interests, that head would be considered either crooked or grossly incompetent."

(Concluded on Page 93)

## Books

"A Christian Manifesto," by Edwin Lewis, D.D., Professor of Theology in Drew Theological Seminary (The Abingdon Press, New York, \$2.00).



Dr. Van Til

**P**ROFESSOR EDWIN LEWIS, of Drew Theological Seminary tells us in the foreword of his book that he has been asked if he has "slipped back into orthodoxy." Many of his former Modernist friends and many of his new conservative friends seem to think that he has. We cannot agree with this opinion.

Naturally we do believe that Dr. Lewis deserves a good deal of credit for turning away to an extent from an outspoken Modernism. Then too there are many points in the book, which, if taken by themselves, are praiseworthy. But this by no means signifies that Dr. Lewis is now orthodox.

In proof of our contention we need not stop to discuss Dr. Lewis' low view of the Old Testament and his belief in evolution. We can pass on at once to his rejection of several New Testament doctrines.

Discussing Paul's Epistle to the Colossians Dr. Lewis says: "For the modern scholar, there are problems a-plenty connected with the Epistle, as you may discover for yourself by reading a good commentary—say that of Ernest F. Scott. One of these has to do with what might be called 'the world-view' of the Epistle, with its inclusion of 'discarnate intelligences' that range some of them above the human level and some of them below. Paul apparently takes for granted the actuality of these intelligences. The universe he believes in is inhabited to the farthest bounds. The modern man is skeptical at this point: for him angels and demons and the like belong in the realm of exploded myths, and an argument for anything, even for so exalted a claim as is here made for Christ, leaves him cold, if the argument assumes that such beings actually exist. So Colossians, with the daring flight of

its thought which advances by bold and ever-increasing circles until it arrives at last at the Great White Throne and the transcendent Lord, even Jesus Christ, 'pre-eminent over all,' must be brushed aside. Once it may have meant something, but it means nothing today. There is, indeed, an 'ethical section' in the latter half of the Epistle, as is so often the case in Paul's writings, and this still carries an appeal, but as for the rest of it—no! But here again we need our distinction between the peripheral and the central. The only reason why Paul brings in his angelic lords and celestial powers is to affirm their complete subordination to One in whom dwells 'all the Fullness of God.'" (p. 60.)

A little further Dr. Lewis adds: "You say you cannot believe all this fantastic speculation about intermediate beings. You say you cannot visualize such a universe as Paul here assumes. Nobody is asking you to do so. That is not the point of the Epistle at all. The message is what counts, not its wrapping. If you wish you may criticize and even, I suppose, reject the cosmology of Colossians as you may criticize and reject the philosophy of the law in Romans." Comment on this passage is really superfluous.

The "cosmology" of Colossians includes, e.g., the doctrines of creation (Chap. 1:16) and of providence (Chap. 1:17). The whole of the Christian conception of redemption is built upon these doctrines. Are the "powers of darkness" of which Paul says Christ delivered us created powers? If so, Christ can save us from them; if not, if they exist by their own power, even the "pre-eminence of Christ" will be helpless against them. The meaning of the phrase "the pre-eminence of Christ" is one thing when brought into relation with the doctrine of creation and quite the reverse when taken in connection with the doctrine of evolution as Dr. Lewis takes it.

It is plain not only from the passages quoted but from the argument

of the whole book that Dr. Lewis does not believe in any thing like a system of truth. All the labour of the church in searching out a system of truth from the Scriptures, has according to Dr. Lewis, really been in vain. Truth is relative. Says Dr. Lewis: "Augustine affirming man's moral incompetency and Pelagius affirming man's moral competency may both be right." (p. 107.) This amounts to saying that man can be a sinner and yet not a sinner at the same time and in the same sense. Thus the death of Christ was both necessary and unnecessary. All this fits in well with modern Irrationalism but is quite the opposite from the system of truth found in Scripture.

But can Dr. Lewis really mean that truth is relative? Does he not merely wish to intimate that we as human beings cannot comprehensively understand the system of truth as it is presented to us in Scripture? Would he go so far as to say that God has no comprehensive plan? There can alas be no doubt as to the answer. We again give Dr. Lewis' own words on this point: "Because of man's sin, something happened to God's plan. Because of God's grace, something happened to God himself. If one dare write such words, God admitted into his being an alien element, with the ensuing necessity of undergoing structural reorganization. The claim that there has been such a structural change in God must be true, and it must be a revelation, because nobody could have had the audacity to imagine it, and because the statement of it, with the reasons that made the change necessary, has such an overpowering influence on the mind that accepts it. For evermore the God of the Christian bears a scar, and the scar is not a birthmark he could not help but a wound received in a freely chosen cause." (p. 170.)

It is clear from such passages as these, which but represent the main argument of the book, that Dr. Lewis has not "slipped back into orthodoxy." We should certainly rejoice if he had; as it is we can only be sorry that he has not.

Dr. Lewis has not really offended the modern mind as he seems to think he has. Very little remains of the gospel if it is handled as Dr. Lewis has handled it.

CORNELIUS VAN TIL.

## The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

IT WAS Christmas eve in New England, where Christmas and snow—traditionally, and for the most part in actual experience—go hand in hand. This year was no exception, for it was only that morning that the last reluctantly falling flurries had brought an end to a two days' snow-storm.

Around a bend in the road in South-bridge, Massachusetts, came an old-fashioned pung, like a big wooden truck with runners in place of wheels. It was filled with young people and was drawn by two farm horses, both held in check by a young man whose face glowed with satisfaction like the face of the conquering Alexander as he rode in triumph through the streets. There was nothing slow about those horses! They raced along as though their lives depended upon it. Past homes and meadows and groves of pine trees, thickly covered with new-fallen snow, they hurried along for all the world as though they too had waited a whole year for Christmas eve!

Soon the old pung stopped on a street lighted with the warm glow of many homes, and in the clear, frosty air fourteen young voices blended together—not with great volume, but with sweetness and glad assurance:

"How silently, how silently,  
The wondrous gift was given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin  
Where meek souls will receive Him still  
The dear Christ enters in!"

Before long many faces peered out through the Christmas wreaths in the doors and windows. They paused to sing a few more carols; then the young driver, Sam McKinney, tugged at the reins and they were off, gliding across the snow, filling their lungs with the crisp, cool air and revelling in the exhilarating combination of the pung and the snow and the stars—and Christmas eve! To Sam especially it was a rare treat, for not a

boy in college missed his home as did he. It was in the little stone church—of which his father, the Reverend David McKinney, was pastor—that he had for the first time some years before come face to face with his Savior. The very streets of the town recalled the days and months when he had walked them in newness of life, his heart bubbling over with the joy of salvation. And almost dearest of all was the manse itself, where he had seen consistently the beauty of the Lord Jesus in the Christ-centered lives of his parents. If only he didn't have that secret that he must tell them about! He remembered the night four years before when he had gone home after a missionary service at the church strangely conscious that he was not his own, for he had been bought with a price, and had told them how he felt that the Lord would have him in full-time Christian service—and he was ready to give his life to the King! He had never seen his parents so deeply moved as they were that night! Their eyes shone and there was a catch in their voices as they told him for the first time why they had named him "Samuel." The old Hebrew name means "asked of the Lord." When Hannah wanted a child she promised her God that if He would give her the desire of her heart—a son—when he grew older she would give him back to the Lord to be His servant.

Even so David McKinney and his wife years before had prayed the same prayer and had made the same promise. And God, who through all the years has never changed, once again heard and answered prayer. A son was born to them—and his name was called "Samuel."

A shadow of pain crossed Sam's face as he thought of that secret, shut up in his own heart, which he had been trying for three days to tell his parents. What a coward he was! Surely if his professors and college chums all thought he was so much better fitted for the medical profession than for the ministry, they would not do other than approve of the change in his plans. The Lord needed Chris-

tian doctors too. His people would surely understand!

When the last carol had been sung and the last "good night" had been spoken, Sam opened the door of the manse and walked quietly upstairs. He saw a faint light shining under the closed door of his parents' room. They were praying together, pouring out their hearts in thanksgiving to the Lord. His father's intense and earnest tones made the presence of the One to whom he spoke an arresting reality. "Father," Sam heard him say, "we too would bring to Thee tonight a gift for the King. But our lives are like broken vessels and our days are numbered. We have no wisdom or strength or righteousness to offer Thee, but we give back to Thee once more our dearest treasure—our boy, whom we asked of Thee. Oh, take him, Lord—and all that we would do for Thee, but cannot, wilt Thou do it through him. Take all our failures, all our blunders and weaknesses, and make them right through him. We would ask for him not fame nor wealth nor power, but only that he might walk humbly with his King and bring to the lost souls and the aching hearts of men the salvation and the comfort that only Thou canst give. O Lord our God, we would not come to Thee with empty hands tonight! Take this our gift—Thy gift—with all the thanksgiving and all the love of our hearts. For Jesus' sake. Amen!" Then in a hushed voice he heard his mother say "Amen!" And there was silence.

A few moments later he knelt by his bed and the light of the stars shone in upon a new Sam, his head bowed low, while the words of the Psalmist burned their way through his heart. "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise!" And now there was no secret to be told. His heart was laid bare before his God. And all that he had and all that he was—his life, his strength, his all—were Christ's, a gift for the King!



## Radio Page

By the REV. LUTHER CRAIG LONG



Mr. Long

**D**R. Roy Talmadge Brumbaugh, the Minister of the First Independent Church of Tacoma, Washington, conducts three broadcasts each week over station KVI, 570 Kc. The time is from 1:15 until 1:30 P. M. each Monday, Wednesday and Friday; the broadcasts are known as *The Good Cheer Program*. The GUARDIAN subscribers who live in the northwest will be glad to know of this orthodox broadcast.

We wish that it might be possible to mention, each time that this radio page appears, an orthodox Presbyterian broadcast from each State in the Union. It is possible that there may be such broadcasts ready for us to announce; will you please notify us if you know of any?

One of the phases of the work being done by the Presbyterian Church in the U. S. A., is the work which is done through the Federal Council of Churches of Christ in America. One of the prominent phases of the work which is maintained by the Federal Council is the radio work. If any department of the Presbyterian Church in the U. S. A. needs to be reformed so that it may harmonize with true Presbyterianism,—it is the brand of Presbyterianism which is sponsored in behalf of the Presbyterians by the Federal Council. There are three nation-wide hook-ups presenting Federal Council doctrines each Sunday and it has been reported that over 200,000 communications were received during the past year from persons who heard the programs and who requested copies of the sermons which they had heard. The General Assembly Minutes report that Dr. William Hiram Foulkes is the one Presbyterian, among eleven ministers of all denominations, who has been a regular speaker during the services of the year. Anyone who ever heard his programs entitled, "Home-Spun," would certainly be ready to protest against such a travesty upon the principles of true Christianity,—let alone, the cherished doctrines of the Reformed Faith. There have been no well known or-

### Radio Log\*

**KVI, 570 Kc., 1:15-1:30 P. M., Monday, Wednesday and Friday, Dr. Roy T. Brumbaugh, Tacoma, Washington.**

**WIP, 610 Kc., 4:00-4:30 P. M., Sunday, Dr. J. Gresham Machen, Phila., Penna. 8:00-9:30 P. M., Sunday, Rev. Merrill T. MacPherson of Philadelphia, Penna.**

**WPEN, 920 Kc., 8:00-9:00 P. M., Sunday, Rev. Carl McIntire of Collingswood, New Jersey.**

**WDEL, 1120 Kc., 8:00-9:00 P. M., Sunday, Rev. Harold S. Laird of Wilmington, Delaware.**

**WELI, 900 Kc., 9:00-9:30 A. M., Sunday, Rev. Luther Craig Long of New Haven, Conn.**

**\*Preachers listed here are members of the P.C.C.U.; if you know of others which should be listed, please address editor.**

thodox ministers of the Presbyterian Church presented by the Federal Council and certainly the complexion of the other ten ministers who represent the other denominations which belong to the Federal Council, are absolutely unworthy of the support of any true Presbyterian and unfit for the ears of people who would, on the Lord's Day, seek aides unto that holy procedure. Members of the Covenant Union ought to make definite protests against the Modernism which the Presbyterian participation in the Federal Council radio programs results in, and they ought to be conscious of the fact that no denominational leadership could be said to be loyal to true Presbyterianism, if willing to participate in any way with the Federal Council of Churches.

\* \* \*

There are two ways and only two, that we know of, to make an effective stand against modernistic Presbyterian broadcasts and for the sort of broadcasts which are true to the Faith. (1) We must see to it that

not one penny of our gifts reach the denomination in such a manner as to be available for participation in the Federal Council work. (2) We must, by private intelligence, make a special effort to promote the broadcasting of truly Presbyterian sermons by orthodox Presbyterian ministers. Perhaps in due course of time there may be occasion for an "Independent Board for Presbyterian Radio Broadcasts." We know of no better way to proceed to begin a new national Mission effort.

### Impressions of a Presbyterian Elder

(Continued from Page 90)

There is something wrong when a man allows himself to be used as a shield by other men.

I am well aware that a lot of people will think that I am too outspoken and severe in my arraignment of these men, but when I read how the Saviour spoke out against the Pharisees of His day, I can't agree with them. What good would soldiers be, today, if they would dig trenches, put up fortifications, and incidentally eat their rations; but absolutely refuse to fight? And yet, does not that description about fit most of the Christian soldiers of today?

I wonder if the Modernists think I have not been specific enough in the above.

### Who's Who in This Issue

**T**HE new contributors whom we welcome to THE PRESBYTERIAN GUARDIAN in this issue are: *Mr. John Murray, Th.M.*, of the Department of Systematic Theology at Westminster Theological Seminary; *Dr. Henry M. and Mrs. Grace M. Woods*, well-known members of the Southern Presbyterian Church, who exert a powerful influence through the World-wide Revival Prayer Movement; *Mr. H. H. Hamilton*, who is an elder in Grace Church, San Francisco. *Dr. Cornelius Van Til*, professor of Apologetics in Westminster Seminary, contributes the second of his excellent book reviews to this issue.

## The Covenant Union Page

By THOMAS R. BIRCH

### The Purpose and Function of Chapters



Mr. Birch

**C**OVENANT Union members should be greatly encouraged by the news that more local chapters have been formed and are enthusiastically functioning in many sections from

coast to coast. A number of other loyal persons have promised to make every effort to form chapters in their respective communities. Other groups are in the process of formation and expect to announce new chapters soon. Rallies of the Covenant Union have been recently held in Philadelphia, Chicago, and Collingswood, N. J., to acquaint Mr. and Mrs. Layman with the true facts about the present crisis in the Presbyterian Church in the U. S. A. A schedule of other rallies to be held in key cities throughout the country is in process of compilation, and will be announced on this page from time to time.

THE PRESBYTERIAN GUARDIAN has made frequent appeals in its pages for the organization of chapters in local churches and communities. The Covenant Union has solicited the co-operation of its members, and has urged this work as the most important item of its extensive program. The reason for this emphasis is worthy of some discussion.

The chapter is intended, in its corporate life, to parallel and accurately mirror the corporate life of the national organization. The purposes and functions of the chapter should be identical with those of the Covenant Union itself. Those purposes are fully covered in Article III of the Constitution which reads as follows:

"The purpose of this Covenant Union should be to defend and maintain the Constitution of the Presbyterian Church in the U. S. A.—that is, to defend (1) the Word of God upon which the Constitution is based, (2) the full, glorious system of revealed truth contained in the Confession of Faith and Catechisms, com-

monly called (to distinguish it from various forms of error) the "Reformed Faith," and (3) the truly Scriptural principles of Presbyterian Church government guaranteeing the Christian's freedom from implicit obedience to any human councils and courts and recognizing, instead, in the high Biblical sense, the authority of God."

How, then, is the chapter to fulfill this reason for its existence? That question is easily answered by part one of the Covenant which every member has subscribed,—"making every effort to bring about a reform of the existing church organization, and to restore the Church's clear and glorious Christian testimony, which Modernism and indifferentism have now so grievously silenced." But how, asks someone, shall we actually proceed to fulfill the promise we have made? What can we, an isolated group of twenty or more, do toward stemming the present tide of heresy and unconstitutionality within our beloved Church? Our answer is just this: Do, within your own local church and community, what the national organization is doing within the Church as a whole.

1. Hold rallies and mass-meetings. Announce them as under the auspices of the Presbyterian Constitutional Covenant Union. Let the speakers present a picture of the events that led up to the founding of the Covenant Union, and issue a bold clear call to those who truly love the Lord Jesus Christ to ally themselves with those who refuse to stand idly by while He is dethroned as Sovereign of His Church. Let the Constitution of the Covenant Union be read at each rally, and Covenants distributed for prospective members. Even if only a few people should attend the rally, it would be gloriously worthwhile. The importance of such meetings cannot be over-emphasized.

2. Frequent meetings of the chapter members should be held for the purpose of worship, prayer, mutual upbuilding of spiritual strength, and exchange of ideas for activities.

3. Members of the group ought to

divide up the various persons in their own and neighboring churches who might be sympathetic to the cause if they were properly informed, and contact them by personal visitation. Copies of the GUARDIAN and of the Constitution and other literature, such as publications of the Independent Board, might be used in these approaches. This literature may be had on request.

4. In so far as is possible every member of the group ought to be a subscriber to THE PRESBYTERIAN GUARDIAN, and also an active subscription-getter. This is highly important, as our main task at the present time is to spot-light the hidden corners of the official church scene. No other means of informing the public is as effective as getting the paper into the hands of the laymen of the Church. The chapter might well use monies received in collections to send trial subscriptions to interested persons in the community. The chapter should also, whenever possible, set aside a definite appropriation from the treasury to be contributed to the general work of the national organization. This work is many-faceted and includes such little-known items as the furnishing of expenses of legal counsel for those on trial for Independent Board membership. THE PRESBYTERIAN GUARDIAN is, of necessity, at present being published at a loss, yet the importance of its work of widespread publicity is unquestioned. These expenses must be met from the gifts of those wholeheartedly allied with us in our common cause. We dare not falter at this critical period of our Church's life.

Our Lord can work untold blessing through men and women loyal to His standards in the Presbyterian Church, and willing to pay any price necessary to maintain and propagate that loyalty. Will you answer, not our call, but His call by giving your time and energy to form a local chapter, by furthering the ministry of the GUARDIAN, by praying unceasingly for His blessing on this great work, and giving as God has prospered you to this defense of "the faith once for all delivered to the saints"?

**LIFT UP YOUR HEART**

By the REV. DAVID FREEMAN

*"The zeal of thine house hath eaten me up." John 2:17.*



Mr. Freeman

**T**HE disciples interpreted our Lord's action in driving out the money changers from the temple in the light of these words of the Psalmist. (Ps. 69:9.)

Love for God's house was so strong in Him that He could not stand idly by and see it desecrated. This love was due to a supreme love to God, which is never

lazy and careless when God's honor is at stake.

Cold love never makes one instant in duty. The lack of a Savior's love shed abroad in the heart lies at the bottom of indifference to God's glory. Many are now in this condition. Few there be that love the Savior passionately.

If those who call themselves by His name would only taste of His goodness and see His beauty they would be so exercised as to forget all else. They would labor for love to Him. Burning hearts make working hands.

Without zeal, as without faith, it is impossible to please God. Zeal tones up every grace given by the Spirit. It is as oil to the wheels of

the soul, to make it run sweetly after the Lord. When there is no zeal, then growth in grace is not real.

Zeal should be according to knowledge. Alas, how many go beyond or come short of revealed truth in their exercises for the Lord. Truly, it is not the Lord they serve, but another God than the God of Israel. Their head is light and their soul is sick.

But knowledge without zeal argues the rottenness of the heart. When knowledge causes no vigorous doing of duty there is much that is wrong. It is the stagnant pool that has no overflow.

It is often said that ministers should preach faith and repentance, but should never utter a word of zeal for Christ's cause and interest. So they should stand idly by when wrongs and indignities are done Him by blasphemous men who take to themselves powers and prerogatives which belong to God alone. Yea, can ministers of Christ do this? Have they so learned of their Lord? Not so! Not so! To faith and repentance, hath He not joined zeal?

Those who believe with the heart and do not confess with the mouth deny the Scriptures, which say, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The open declaration of where the Christian stands is called for as well as believing with the heart.

Today our Lord has been wounded and wronged. In the visible church He who is its rightful King and Head has been dethroned and the wicked desires of apostate men have been placed in His stead. But alas! Where is sorrow for it and zeal against it? Sooner should we lose our hearts' blood than let go the kingly rights of Christ and the liberties He has given to the members of His body.

Brethren, we have a noble testimony to contend for. No church in the world ever had a better cause to suffer for.

If there be any love to Christ or to your own souls let not your zeal and strength be restrained toward God.



**Babe in the Woods.**

By PHIL SAINT

# The Sunday School Lessons

By the REV. GERARD H. SNELL

## January 19, Jesus Prepares for His Work. Luke 3:21, 22; 4:1-13.



Mr. Snell

**T**HE end of Jesus' retirement and beginning of His public ministry were signaled by the descent of the Holy Spirit upon Him in the form of a dove, and the pronouncement from heaven, "Thou art my beloved Son; in Thee I am well pleased." The Holy Trinity, each person of which is mentioned here (3:22), each participate as the Son begins officially the work of redemption, planned in the councils of the Trinity before the foundation of the world. It is an awe-inspiring moment. Angels sang at the birth of Jesus, but they must have watched with bated breath as the Son of Glory begins His three years of conflict and suffering. The Spirit of God comes to endue Jesus with power without measure, and the Father authenticates Jesus' Messiahship by calling Him "My Son," and declares further His pleasure in Him.

Preceding and following this moment of exaltation are periods of humiliation. Heaven seals the humiliation of the baptism, and Jesus seals the approval of Heaven by triumphantly resisting the most cunning wiles of Satan.

The baptism inaugurates the special humiliation of Christ that was climaxed on Calvary. It was a humiliation that John could not understand, but Jesus tells him that it is necessary in order that He might fulfil all righteousness (Matthew 3:15). On a similar occasion Peter protested when Jesus would perform the office of a servant and wash the disciples' feet. In both instances He was fulfilling the humiliation of a servant to which end He had emptied Himself of the rights of Deity. The baptism of John was that of repentance unto remission of sin (Mark 1:4). This baptism Jesus, the sinless One, underwent in the presence of a multitude of people. He allowed Himself to be counted as

a sinner. He entered vicariously into the repentance of sinners. In order perfectly to obey His Father He must not only fulfill the righteousness of the law, but the cup of humiliation and suffering which He as the atoning Messiah must drink, He must drink to the dregs. This was His task, and His baptism began this work which later He could tell the Father He had completed.

Satan ever seeks to tempt in the most vulnerable spot. He catches us off guard by attacking where we thought ourselves strong but are actually weak. Things that we delight to do, and which are not wrong in themselves, he would make us do in the wrong way or at a wrong time. He tempts us to seek to achieve noble ends by a sinful method. So Satan tempted the Lord Jesus.

Jesus as incarnate God would have the power to create. To bring something from nothing, or to change the essence of substances, proceeded from the nature of His being. Why then should He not turn stones into bread? But He who could fling worlds into space, or feed a multitude with a lunch, must not now minister to His physical being. He must decline to use what is rightfully His. To do so would end prematurely the disciplined communion of His soul with God. He must wait to satisfy His physical distress, and rest meantime on the Word of God.

Jesus was rightful Lord and King of all creation. Satan tempts Him to assume an office already His own! He takes advantage of Christ's voluntary surrender of that title to tempt Him to take it back the wrong way. By way of the Cross was Jesus to be restored to the place where every knee should bow before Him. This was God's way. Satan offers Him restoration without the Cross. He offers to save Jesus the infinite pains of Calvary. But Jesus would not worship Satan, but only God.

How easy it is to presume upon love! This third temptation Jesus also conquers by His third quotation from Scripture.

## January 26, Jesus Declares His Purpose. Luke 4:16-30.

A better heading for this lesson would be "Jesus declares Himself." It was not the ethical or prophetic teachings of Jesus which His countrymen in Nazareth rejected, but Jesus Himself because of His demand for simple faith in Him.

When Jesus went into the synagogue He stood up, which meant to the officer of the synagogue that He wanted to read. Usually the officer extended the invitation, but in this case Jesus evidently was determined to bring the situation to a head between Himself and the Nazarenes. They had to be for Him or against Him.

The passage from the law having already been read, as was the custom in the synagogue service, Jesus turns directly to the prophets. He reads from Isaiah 61:1-3a. The adjectives "poor," "blind" and "bruised," as well as "captives," referred to the miserable condition in which Israel felt itself to be as a captive nation. But in the teaching of Christ they referred to the ravages that sin brings upon its victims.

When Jesus sat down to teach, as was the custom, the people waited expectantly. Jesus tells them that the passage is fulfilled in Him. Then He says in effect, "No doubt you ask me, since I claim to be the liberator, to show a sign, and prove my power." But the Nazarenes are incapable of receiving such a sign, for, as Jesus shows by proverb and historical examples, a prophet's fellow countrymen will not believe on him. Because Jesus' time had not yet come, and from the inherent dignity of His person as Deity in the garb of flesh, the wrath of the people was of no avail.

Jesus reveals His sin-breaking, life-transforming power only to those who kneel before Him in simple faith. Curiosity, presumption with Christ, regarding Him lower than Lord, all are immediate bars to knowing Him as He is, and as He longs to reveal Himself to every sin-bound soul.

## Study Your Bible

By the REV. EDWARD J. YOUNG

THE central lesson of Genesis one is so clear that even a little child can understand it. "God made everything, and God made me." The chapter does not tell us who God is, nor does it try to prove the existence of God; rather, it assumes His existence. It stresses the true relationship of God, man, and the universe. It is God Who created man, and it is God Who created the universe. It is highly significant that the very first chapter of the Bible teaches such a clear-cut, robust theism. This central teaching of the chapter is clear, but when we examine the details of the chapter, we encounter difficulty. In this lesson it will be our purpose to consider the chapter in detail.

Let us examine the relationship between verse one and verses two and three.

I. The traditional view of the Christian Church (and, as we believe, the correct one), is that verse one is entirely independent of the remainder of the chapter. It is a summary of this chapter. It is a *comprehensive* statement, and is followed by a detailed statement of creation in the rest of the chapter. That this is the Old Testament method of narrative will be made clear from the following examples. Let the student compare:

I Kings 18:30. "And he repaired the altar of the Lord that was broken down." This is a general *comprehensive* statement. The detailed account of the repairing is contained in the following verses, 31-35. As the student can easily see, verse 30 is a general summary of the repairing of the altar, and is independent of the verses which follow.

Genesis 18:1. Here, verse 18 is a general *comprehensive* summary, whereas the verses which follow relate the account in detail.

Exodus 40:16. Here again, verse 16 is an independent general summary, whereas the verses which follow re-

(This page consists of extracts from the volume by Mr. Young, entitled "Study Your Bible," published by the Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Price, 75c.)

late the account of the building of the tabernacle in detail.

These examples might be multiplied, but enough has been given to show the student that this is a common Hebrew method of narration. Thus, Genesis one, verse one, is a general comprehensive summary of creation, independent of what follows; whereas the remainder of the chapter relates the creation of the heavens and the earth in detail.

Now let us note this point. The general account (verse one) and the detailed account are connected by the word "and." If the student will refer again to the above given references, he will see that in each case the general account and the detailed account are connected by the word "and." Thus, for example, in I Kings 18:30, the general account (verse 30) is connected to the detailed account (verses 31-35) by the word "and." Let the student thoroughly understand this subject before proceeding farther.

II. A second view of the relationship of these verses, and one which we believe to be quite erroneous, is prevalent today. This theory teaches that between verses one and two a catastrophe or cataclysm took place, perhaps through the agency of Satan or of the fallen angels. In favor of this opinion the following verses are usually cited: Isaiah 24:1; 45:18; and Jeremiah 4:23-26. The advocates of this theory feel that it allows ample time between verses one and two to account for all the geologic ages. However, we feel that the view is untenable, for:

- a. If such a great catastrophe had really occurred, it is extremely unlikely that the Bible would pass over it in silence, when so much space is devoted to a lesser catastrophe, the Flood; cf. Genesis 6:9-8:22.
- b. This view, which is called the *restitution* theory, teaches that the catastrophe was probably brought about by the agency of

Satan or the angels. However, Genesis one is characterized by the fact that it mentions no *higher created* beings than man. This theory runs counter to the remainder of the chapter.

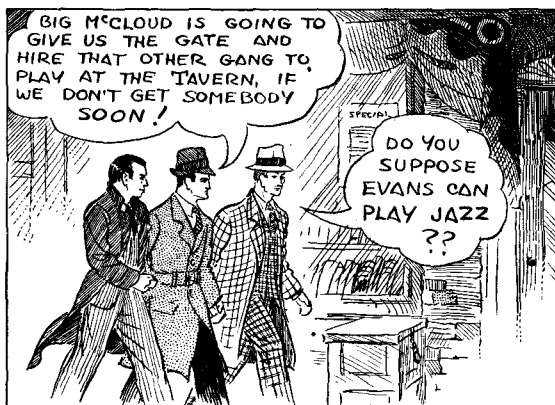
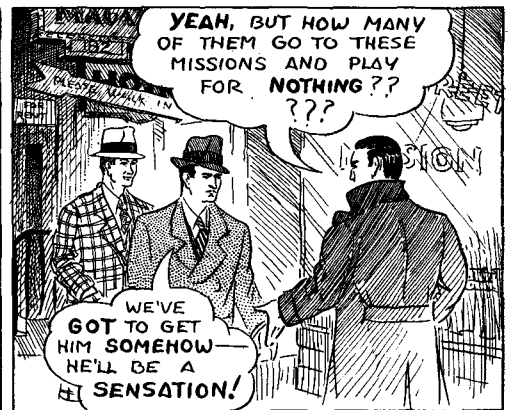
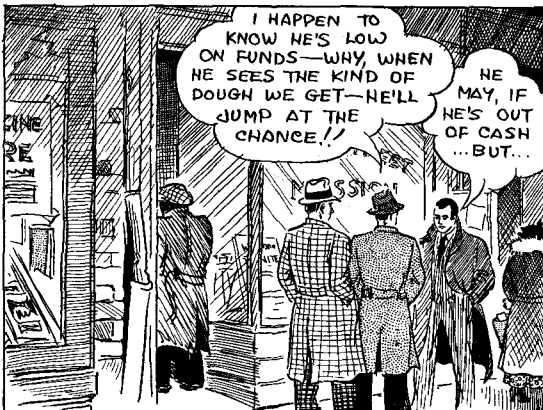
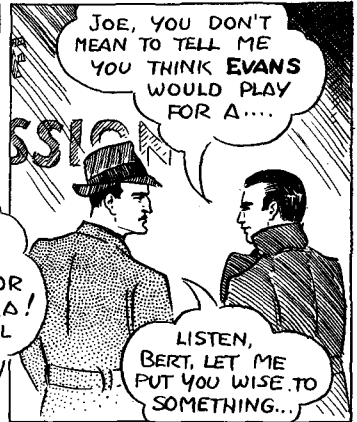
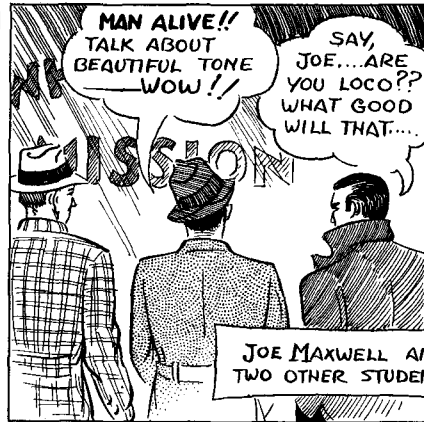
- c. This theory really wrests the verses of Isaiah and Jeremiah from their context. That they do not refer to the earth which was ruined is clear from Jeremiah 4:26, 27. Note here the mention of cities and the activity of the Lord.
- d. This theory does violence to the Hebrew language. We have seen how these verses are connected, but this theory does violence to their proper relationship.
- e. The restitution theory would make Genesis one to be the account of a recreation, rather than, as it appears to be, the account of creation.

III. There is another view of the relationship of these verses which has appeared in various forms in some of the recent translations of the Old Testament. There are variations in this view, but generally speaking, it would translate these verses as follows: "When God began to create the heavens and the earth, then the earth was without form," etc. The student should beware of such translations, for they imply that God and the universe have existed side by side eternally. This is thoroughly contrary to the whole teaching of the Bible. Such a translation is grammatically possible, but it is completely out of harmony with the remainder of Scripture, and therefore is to be avoided. Probably the reason why such a translation is so popular with modern men is because it does away with the strong emphasis upon God as Creator which this chapter contains. We believe that the traditional view of the Church regarding these opening verses of Genesis is the true and correct one, and we earnestly beseech the student prayerfully to master it.

Gary—

Pro and Con

By Phil Saint



## Buswell Demurrer Overruled, Prosecution Presents "Case"

ON DECEMBER 6th the Special Judicial Commission of the Presbytery of Chicago in the case of President J. Oliver Buswell, Jr., D.D., overruled the defense demurrer to the whole proceedings, ordered the trial to proceed. The ruling of the Commission was contained in an adroitly drawn paper which, while in effect upholding the "legality" of the 1934 Assembly's so-called "Mandate" managed to do so without actually pronouncing it constitutional. Text of the Decision follows:

"The Judicial Commission for the hearing of the charges against the Reverend J. Oliver Buswell, Jr., having considered the demurrer and objections to the sufficiency of the charges and specifications interposed by the defendant, and the arguments, oral and written, in support of the demurrer and objections and in opposition, concludes that the demurrer and objections are not well taken.

"The Commission considers:

1. That by the constitution of the church the General Assembly is charged with the duty of conducting missions in foreign countries and empowered to designate agencies for that purpose.
2. That in the exercise of this power the General Assembly has lawfully designated the Board of Foreign Missions as its agency to conduct the foreign missionary work of the church.
3. That the acts charged against the defendant in the charges and specifications, if committed would tend to interfere with the performance of the duties of the Board of Foreign Missions and lessen its efficiency. Such acts would amount to disobedience to the constituted authorities of the church acting within the scope of their lawful powers, obstruction and injury to the orderly conduct of the foreign missionary work of the church, and a violation of the duties of the defendant as a minister.
4. That the charges are not trivial.

5. That consideration of the charges by the Judicial Committee of the Presbytery referred to in the objections of the defendant, was not requisite to the preferring of the charges by the Presbytery.

6. That the acts alleged in the charges and specifications constitute offenses irrespective of the lawfulness or unlawfulness of the incorporation of The Independent Board for Presbyterian Foreign Missions as a corporation under the laws of Pennsylvania.

"The Commission holds an open mind as to the truth of the charges and specifications until all the evidence is submitted and arguments thereon are completed, and presumes nothing against the defendant. But for the reasons stated and other reasons, the Commission is of the opinion that the charges and specifications in the form presented, are sufficient to put the defendant upon his defense.

"The demurrer and objections of the defendant are therefore overruled."

Following this decision, the defendant, being put upon his defense, pleaded "not guilty" to the charges and specifications. Then the so-called "case" of the Prosecution was presented.

For the Prosecution, Dr. A. C. Zenos presented the following: (1) Routine papers and minutes to show that the Assembly had ordered Dr. Buswell to resign, that he had refused; (2) the Charter of the Independent Board, and two short pamphlets by its General Secretary; (3) two witnesses who testified that Dr. Buswell had refused to resign from the Independent Board when they went to him as a Committee of the Presbytery of Chicago. These witnesses were the Rev. Harrison Ray Anderson, Pastor of Chicago's fashionable Fourth Church, and the Rev. Alvin A. Smith, of Rogers Park Church. Both witnesses remembered clearly that Dr. Buswell had refused to resign from the Independent Board, but recollections of both became suddenly vague when asked just what proposition *they* had placed before Dr. Buswell. After much patient cross examination it finally emerged

that the Committee had proposed to give him a letter to another church as a minister in good standing or to let him have his name erased from the roll, in order to avoid a trial. Nor had the Committee presented the order of the Assembly to Dr. Buswell as a "lawful" order.

That concluded the ease of the Prosecution. The Prosecution did not attempt to bring any evidence whatever to sustain most of the acts alleged in the specifications. Only things actually proved, or admitted: (1) The General Assembly had issued the "Mandate." (2) Dr. Buswell was a member of the Independent Board. (3) The Presbytery of Chicago had asked him to obey the Assembly. (4) He had refused.

Thereupon arose defense counsel H. McAllister Griffiths, and, in a voice choked with indignation and emotion, moved that the Commission dismiss the charges because the Prosecution had not even made, or attempted to make, a *prima facie* case. He took up the allegations in the specifications one by one, dissected them, showed what proof would have been necessary to sustain them. Nothing had been established but Dr. Buswell's refusal to resign, he declared. He considered it to be a shameful and a tragic thing that the Prosecutors should have alleged against the defendant so many acts involving moral turpitude which had been spread over the land, and then have calmly omitted to prove them, or even to have made the slightest gesture of proof. When the Prosecutors had made no effort whatever to prove their allegations why should the defense have to "disprove" them? The Prosecution had known its day in court was coming. It had made its allegations with open eyes. The defense, when it had objected to the form of the charges, had pointed out the seriousness of what was alleged and had warned the Prosecution that it expected either proof or a retraction. Instead of that,—what? Not a scintilla of evidence concerning so-called "diversion" of funds, the alleged "conspiracy," the alleged unlawful purposes of the Independent Board, or the dozen other things alleged. So far as the matter admitted was concerned, Dr. Buswell's refusal to obey the Assembly, this did not constitute an offense. To prove an

offense the Prosecution had to show that all of the elements of the offense were present. An essential ingredient of the offense was that the disobedience should have been to a *lawful* order. Yet the Prosecution had not proved the order of the 146th Assembly lawful, had not even *tried* to do so, or mentioned it. It had, therefore, in this case as in all the rest, failed to present even a *prima facie* case, which, if believed, would prove the charge. Therefore it should be dismissed.

Dr. Zenos' reply was brief. In a low, scarcely audible voice he replied that Counsel for the defense had "raised a smoke screen," had talked about little, insignificant things, and intimated that these insignificant things, namely *the matters alleged in the specifications* were "at the circumference, not at the heart" of the case. It really didn't matter much whether these things were proved or not. Everybody *knew* the Independent Board was part of a conspiracy. Then he launched into an attack upon The Presbyterian Constitutional Covenant Union!

Defense counsel replied shortly that it was very strange that the Prosecutors should now call the facts alleged in the specifications insignificant, and allege that they were not at the heart of the case. Who had alleged them? Certainly not the defense, but the Prosecutors themselves. *They* had presented these allegations as the basis upon which they asked for a conviction, and if they were now to be thought unimportant, it made the shame and guilt of the Prosecution greater rather than less. But to get everything necessary into the case, he would make an offer. The Prosecution had rested. Its "case" was in. It had made no case, although it had had months to prepare. Yet he would offer them another chance. Let them get any evidence they could as to the offenses alleged, let them bring it in—all of it—and the defense would be willing to waive its right to object to its presentation. Amid a dramatic stillness the Prosecution politely and hastily declined the offer.

The Commission decided to reserve decision in the defense motion, adjourned until January 2, 1936, when the defense must be ready to prove its own innocence if its motion to dismiss is overruled.

## Philadelphia Church Observes Anniversary

THE Central-North Broad Street Presbyterian Church, Philadelphia, from December 18th to 20th, celebrated the 75th Anniversary of one of the two churches whose life stream flows in the present congregation: the North Broad Street Church. The congregation, of which the Rev. Merrill T. MacPherson, famed radio preacher, is pastor, was founded by Matthias W. Baldwin, who also founded the world-known Baldwin Locomotive Works. The first religious service was held in Broadway Hall, Broad and Spring Garden Streets, on April 10th, 1859. The church was formally organized on the ninth of the following March. The present site, at Broad and Green Streets, was secured in April, 1862, the building dedicated on October 2nd, 1864. Pastors: Ezra E. Adams, 1860-1867; Peter Stryker, 1868-1870; Robert E. Harper, 1870-1890; Charles Wadsworth, Jr., 1890-1907. Under Dr. Harper Central Church became one of the city's outstanding churches. Dr. Wadsworth, in the closing years of his ministry, raised an endowment fund of more than \$50,000, and after announcing this, resigned to hasten the proposed union with the Central Church. This union was consummated in 1908. The Central Church was organized in 1832. The united church has been noted as a church that stands foursquare for the Bible. Pastors since the union: William G. Reagle, 1908-1909; Robert Hugh Morris, 1911-1917; Aquilla Webb, 1918-1921; Walter F. McMillin, 1922-1929; Merrill T. MacPherson since 1930.

The anniversary was celebrated on the evenings of Wednesday, Thursday and Friday, December 18th to 20th, 1935. Messages: Wednesday, by the pastor, "A Glorious History—the Challenge of the Past"; Thursday, Christmas Musicale, the Gospel in song; Friday, "Pressing Forward—a Challenge for Today."

The church under the present pastor has taken on a new lease of life and activity. For the last church year the congregation reported a *net gain* of 44 members—the largest net gain in the whole Presbytery of Philadelphia. 39 new members were received on profession of their faith

in Christ. All those who come asking to be received are thoroughly examined as to the reality and credibility of their faith. On Monday, Dec. 1st, nine were received, two being young men each of whom in a few words gave a thrilling testimony to the saving power of Christ. Both had at first been reached through the radio.

On Sunday, December 15th, a radio communion service was held, broadcast over WIP from 8 to 9 P. M. "Shut-ins" and sick have declared these services to be a great blessing, the bread and wine being prepared at home and partaken by the great invisible audience together.

## Presbytery Dissolves Thwing Pastorate, Special Meeting Called

ON NOVEMBER 26th, the Presbytery of Philadelphia, in *pro re nata* session, by a unanimous vote dissolved the pastoral relation between the Rev. John B. Thwing, Th.D., and the Beacon Church, at the request of the pastor. After making arrangements for the care of the pulpit, the Presbytery adjourned. During the debate on Dr. Thwing's request he was asked why he wished the relation dissolved, replied that he wished to accept a call from the Knox Presbyterian Church, Unaffiliated, a fact that everyone knew already.

"Machine" forces in the Presbytery, however, were not slow to act. Another *pro re nata* meeting was called by two ministers and two elders for December 17th. Those on the call: *Ministers*, Weaver K. Eubank, Howard Moody Morgan. *Elders*: Charles W. Baldwin, Alexander L. Gucker. Text of the call revealed a would-be-clever attempt to bring the Presbytery together on a basis that would settle the question against Dr. Thwing in advance. It said of the purpose of the meeting: "First, to take cognizance of the fact that the Rev. John B. Thwing, a member of the Presbytery of Philadelphia, has renounced the jurisdiction of the Presbyterian Church in the U.S.A. Second, to take whatever action may be necessary under the circumstances." Dr. Thwing had *not*, of course, "renounced the jurisdiction" of his Church, and the only legal recourse on the part of machine elements was to prefer charges of an



offense against him. Loath to do this, they had evidently embarked upon an attempt to have Presbytery say that he had declared his "independency" when no such declaration had been made.

In the meantime the new Knox Church forged ahead, with crowded services, Sunday School and societies of various descriptions. Dr. Thwing was installed as pastor in a service held on Wednesday evening, December 11th.

### Executive Council and Official Board Reply to Dr. Barnhouse

IN THE *Presbyterian* for November 21st, the Executive Committee of the Official Board of Foreign Missions of the Presbyterian Church, U. S. A., wrote an "answer" to the "report" of Dr. Donald Grey Barnhouse. Dr. Barnhouse, obviously irritated by what he considered evasions replied in the same issue of the same journal. Excerpts from both statements:

From the Executive Committee:

"It is to be noted that of the various cases of criticism only three are regular missionaries of the Board. One is a special teacher supported by an agricultural institution and two are Chinese Christians, neither of them supported by or related to the Board, while of the other two individuals named as Board officers, the statements made are in grave error. All of these individuals except one are included in cases A, B, C, D in the report. . . .

"Case B. No heretical statement is alleged to have been made in this case to Dr. Barnhouse himself by the missionary and his wife concerned. Most of the unsatisfactory quotations which are given are again hearsay and must be checked by the persons involved. And the account given to Dr. Barnhouse as reported by him with regard to government educational regulations and required Bible teaching is not accurate. Government recognition of the Mission Schools and compliance with it in order to save the schools did not mean the elimination of the Bible from the curriculum except as a required course. . . .

"Case D. The officers of the Board have known of this situation for some time, have publicly referred to it without mentioning any names, have

been dealing with it carefully and sympathetically, and are not unhelpful of the outcome. If it is found that this friend has moved from the positions avowed in his licensure and ordination and is out of accord with the system of doctrine and essential faith of our Church, the proper constitutional course will be followed. . . .

"Dr. Barnhouse criticizes the Board because its 'officials have made statements to the effect that they knew of no Modernism on the foreign field. This statement was made several years ago before the General Assembly by one of the officials, more recently by another in public utterances in defense of the Board's policy.' We do not know of any such statements. The Board and its officers have been careful not to use terms that have no clear and accepted meaning. Certainly 'Modernism' and 'Modernist' have no such meaning. As they are used by critics of the missionary force, they are peculiarly vague and indefinite. One good man, for example, has declared those Christians to be Modernists who do not affirm the Pauline authorship of the Epistle to the Hebrews. . . .

"Perhaps the two essential issues are these: (1) Has the Board knowingly sent out missionaries who are not true to the faith of the Church? The answer is, 'No.' All ordained missionaries must be approved by their presbyteries after meeting the constitutional tests and assuring the Board of their qualifications, both spiritually, intellectually and physically. Unordained men and women without theological training required or ordained missionaries are still required to answer the same constitutional questions as to our system of faith and the Holy Scriptures and to satisfy the Board as to their missionary character, purpose and spirit. (2) Does the Board know of any of its missionaries who are not loyal to the faith of the Church within the bounds of its constitutional freedom? It does not. It will follow up all intimations if there are such in accordance with the Constitution of the Church and the obligation of its trust and of the Spirit of Christ. . . ."

From Dr. Barnhouse:

"I regret exceedingly that the Executive Council fails to sense fully or ignores the picture I have painted and gives its attention to one or two

brush strokes. It must be understood that my purpose has not been to pick out a few cases of unbelief among our missionaries with the thought of having them beheaded, but rather to show the existence of a situation about which the controlling personnel possessed knowledge and did not seem to be acting decisively in line with that knowledge. . . .

"In Case B, the Executive Council has entirely missed the point of my criticism. The charming and cultured couple of whom I spoke are not the object of a heresy attack on my part. They merely illustrate locally the same nonchalance toward theologically corrupt union work that is displayed on a much wider scale by the Board. The point in Case B lies in the fact that \$20,000 a year of Presbyterian money goes into this university whose theological seminary contains radical unbelief. One of these Chinese gentlemen said: 'I think a Unitarian is a Christian, but he cannot be admitted into full evangelical fellowship.' . . .

"The Executive Council in this comment makes fine and acceptable statements concerning its procedure of inquiry wherever specific accusations are brought against individuals, but does the Executive Council recognize as I have brought out earlier in this statement that many who are devoted to the missionary cause believe that some men use evangelical terminology to cover up their own departure from what is well known to be evangelical truth? . . .

"I do not think that those who are devoted to the missionary cause will agree that the essential issues are those stated in the Executive Council's comment, and may regard the following rather as some of the more essential issues:

1. Has the controlling personnel been lax in the examination of candidates, taking no account of the fact that certain theological phrases are no longer sufficient to convey a true idea of the belief of an applicant, permitting candidates to go to the field accepted by the Board as a whole, when, on the statement of some members of the Board, their vote was not approval of a candidate as much as confidence in the examiners?

2. Will the Board give the Church assurance that it will carefully examine every union work in which we are involved and cut itself loose from

any work or project where those with whom we are now united disagree with the Standards of our Church?

3. Will the Board publicly admit that the weakness and unfaithfulness that is to be found in our Church at home is also to be found on the foreign field, even though it be with the reservation that conditions are better abroad than at home?

in which connection it is to be noted that there is a complete omission in the Executive Council's comment of any reference to the question which was asked some candidates as to whether they could work well with people who did not believe in the virgin birth of Christ."

The frequent repetition of the words "controlling personnel" by Dr. Barnhouse led observers to believe that he thought he had a chance of splitting the official Board and did not want to hold all Board members equally responsible for the corporate acts of the Board. He also suggested a doctrinal statement to be passed around and signed by the missionaries—perhaps not realizing that signing orthodox statements is a favorite Modernist habit. Said one observer: "A Modernist who would take the ordination vows of the Presbyterian Church in the U. S. A. wouldn't stop at signing anything."

#### Whole Board Replies

On November 18th, the Official Board of Foreign Missions, by resolution, reaffirmed its own "fidelity and loyalty to the purpose of missionary endeavor as set forth in the Word of God and the Standards of the Presbyterian Church, U.S.A.," expressed its encouragement and thanks for the "Barnhouse Report," promised with nice ambiguity that the "special cases" cited by Dr. Barnhouse "are receiving and will receive our immediate and serious attention with the view of either justifying or rectifying the conditions cited; and that the results obtained from the inquiry will be reported to the Church."

Jubilated Dr. Barnhouse: "It is to be profoundly hoped that the Church will not lose the significance of a statement by the whole Board, following within a few days a statement by the Executive Council. The inference is inescapable. The Board was not satisfied by the action of its Executive Council. To the minds of many, this is the most hopeful sign

in the missionary situation in several years. . . . Those who are devoted to the missionary cause will pray that these new signs of vigor, this new tendency of the Board to control its Executive Council, will not be found to have been a stream of lava which burns out and stops, but rather a gushing stream sent from God. . . . If this present action be indeed the beginning of such a cleansing and refreshing work, the danger of schism within our Church will have been averted, as the very ground of present opposition to the past policies of the Board will then have been eliminated. . . ."

Dr. Barnhouse's rejoicing over what he believed to be a split between the Executive Council and the Board, was not, however, very generally shared. Reasons: (1) The actual *difference* between the action of the Board and that of the Executive Council could only have been observed with a microscope, if at all. Both Board and Executive Council had expressed gratitude to Dr. Barnhouse, proclaimed the Board's evangelical loyalty, promised to take appropriate remedial measures. Both these actions were vague as to what those remedial measures might be, if any. Neither promise of action adds anything to like contingent promises of the Board for three or more years, none followed by remedial action. So most observers were mystified as to why Dr. Barnhouse considered the Board's short statement to be "the most hopeful sign in the missionary situation for several years." (2) Dr. Barnhouse seemed to have missed the whole point of conservative objections to the personnel of the Board. Conservatives consider the flagrant concessions to Modernism by the Board to involve joint responsibility on the part of all members of the Board, unless they have publicly protested and disclaimed responsibility. None has done so. Therefore, reasoned these evangelicals, the whole personnel being responsible, anything less than a complete change of membership in the Board would be merely "window dressing," a "sham reform." A mere "rectification" of some "flagrant cases" was regarded as something the Board would doubtless be glad, perhaps anxious to do. It would draw attention away from the Board's whole policy and joint responsibility therefor, focussing interest upon a

few relatively unimportant, isolated cases, give the appearance of reform, deny its substance, perhaps quiet the Church. (3) Dr. Barnhouse's own attitude had changed between the time he replied tartly to the Executive Committee and his expression of delight at the statement of the Board. Proof: When the Executive Council made its statement, he replied:

"I regret exceedingly that the Executive Council fails to sense fully or ignores the picture I have painted and gives its attention to one or two brush strokes. It must be understood that my purpose has not been to pick out a few cases of unbelief among our missionaries with the thought of having them beheaded, but rather to show the existence of a situation about which the controlling personnel possessed knowledge and did not seem to be acting decisively in line with that knowledge. . . ."

The statement of the whole Board also ignored the "picture" Dr. Barnhouse had painted and promised only to deal with "the special cases." Nothing was promised concerning anything other than these special cases. *Yet the very attitude which in the "Presbyterian" for November 21st was condemned by Dr. Barnhouse as an essential evasion was in the issue of the same magazine for November 28th hailed by Dr. Barnhouse as "the most hopeful sign in the missionary situation in several years."*

#### Rallies Held in Collingswood and Philadelphia

TWO large rallies under the auspices of The Presbyterian Constitutional Covenant Union were held in Collingswood, N. J. and Philadelphia on the evenings of December 9th and 10th respectively.

The Collingswood rally brought together persons from various parts of South and West Jersey. It was held in the spacious, beautiful edifice of the First Presbyterian Church of Collingswood. Presiding: Mr. Albert F. Miller, President of the Covenant Union. Speakers: The Rev. Harold J. Ockenga, Pastor of the Point Breeze Presbyterian Church of Pittsburgh, Pa.; Mr. Roland K. Armes, Elder in the Tenth Presbyterian Church, Philadelphia. General Theme: The Word of God, Its Truth and Supre-

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macy. The claims of the Covenant Union and THE PRESBYTERIAN GUARDIAN were presented by the General Secretary.

The Philadelphia rally was addressed by the Rev. Prof. J. Gresham Machen, D.D., Litt.D., and Gordon H. Clark, Ph.D., of the University of Pennsylvania, who presented the condition of the Church as it has developed during the last decade or more, and the choice now to be made between obedience to the Word of God or the word of man. Presiding: Ruling Elder Roland K. Armes.

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**Modernism in Foreign Board Argued in New Jersey Commission**

THE Special Judicial Commission of the Synod of New Jersey, into whose hands the Synod committed two Complaints from the Presbytery of West Jersey, the Memorial from the Presbytery of Philadelphia, and appeals in the judicial cases of Dr. Machen and Mr. McIntire, began its hearings Thursday, November 14, in the Third Presbyterian Church of Elizabeth, N. J., and met again on November 21st. The first session opened in a small Sunday School room in the northwest corner of the Sunday School building. The Moderator announced that the hearings would be in secret.

Before the Commission: a complaint signed by thirty-six members of the Presbytery of West Jersey against the decision of the Presby-

tery to rescind its Overture concerning the Modernism in the Board of Foreign Missions. In all of the hearings before the Commission none of them were opened or closed with prayer. The members were not instructed concerning their high position as judges in a court of Jesus Christ. On one side of the small room sat nine members of the Commission; on the other side sat the Moderator and the Clerk, and in between were four of the complainants and the respondents. For the complainants: the Rev. Carl McIntire, the Rev. J. U. Selwyn Toms, the Rev. M. Nelson Buffler, and Elder John K. Wilson. For the respondents: the Rev. A. B. Collins, D.D., the Rev. Henry Merle Mellen, D.D., and Elder Joseph L. Shaner.

The main contention of the Complaint was that Presbytery had rescinded the Overture without having presented to it answers to the evidence which it had before it when it adopted the Overture, that it did not seek the purity and peace of the Church, and was guilty of irregularity. In support of this the complainants presented a ninety-six page printed Brief in which was contained all the evidence which was presented to the Presbytery when it adopted the Overture, Dr. Robert E. Speer's Memorandum reply to that evidence, and an answer to Dr. Speer's reply, pointing out that it was not a reply at all. This was presented to the Commission, together with the actual documents from which the evidence was taken, by Mr. McIntire in five and a half hours of speaking. The respondents made no attempt whatsoever to reply to the Brief of the complainants but maintained that the Complaint was out of order and contrary to the Constitution because the General Assembly had declared its confidence and approval of the Board of Foreign Missions in 1934.

It developed in the course of the hearing that the Presbytery had not sent up to the Synod all of the record and papers pertaining to the case, and the complainants demanded that the Commission censure the Presbytery as is required by Chapter XII, Section XI, of the Book of Discipline. The Commission held this question in abeyance.

The complainants protested vigorously against the holding of the hearings in secret.

**Rochester Group Writes to Drs. Buswell and Laird**

A GROUP of Bible-believing lay people of Rochester, N. Y., recently organized into a chapter of the Presbyterian Constitutional Covenant Union, has sent the following letter to President J. Oliver Buswell, Jr., of Wheaton College, Illinois, and Dr. Harold S. Laird, of Wilmington's First and Central Presbyterian Church:

"A group of Bible-believing Christians, meeting here as a chapter of the Christian Assembly, have today instructed the undersigned as their executive committee, to express to you their heartfelt sympathy, appreciation and thanks.

"The following is the reason for their action.

"It seems evident to us that a very large portion of the membership (especially the laymen) of the Presbyterian Church, U. S. A., are unaware of the conditions existing in our Church today, caused by indifferentism and Modernism, and are therefore ignorant of the widespread strife, bitterness and the injustices which exist, and because of which the clear and glorious testimony of our Church is being grievously silenced.

"We therefore want you to know how much our group appreciates the fact that you are in the front line trenches fighting the battle for us, and we are praying that whatever the outcome, as far as you personally are concerned, your part in it will redound to the glory of God, whose we are and whom we serve.

"We cannot but recall, even with great sorrow, some of the things which have brought about this distressing condition which you are fighting, and which we hope and pray may be speedily remedied.

"Some 1300 ministers who vowed at ordination to uphold the Bible as the Word of God, and the Westminster Confession, have practically repudiated this oath publicly, and the Church does not dare officially to say a word against their act.

"The Laymen's report on Foreign Missions was issued, and our Church officially compromised.

"Dr. Machen, before the New Brunswick Presbytery, made some very serious charges (amply justi-

fied by Dr. Barnhouse's recent investigation) which have never been answered, and the policy of our Mission Boards to place on their own membership some, (and send out some missionaries) who have repudiated our fundamental beliefs, are all obnoxious.

"The General Assembly has issued orders at the behest of the 'Machine' in defiance of their constitutionality.

"We recommend that the 'Machine' get out their Bibles, read and study Romans 16, verses 17 and 18.

"Trials so-called are being held of you and men like yourself because you stand squarely upon your ordination vows and cannot be bought. Some men are being removed from

their churches without trial for the same reason.

"All kinds of movements are being promoted in the Church, *but* the preaching of the Gospel, sin, salvation and a Saviour, with present conditions in the Church as a result.

"Wherever a graduate of Westminster Seminary applies for ordination or installation, or both, the 'Machine' immediately tries to block him.

"Knowledge of conditions in the Church is being kept from the membership, or minimized by the ministers, and the 'Machine' is trying in every conceivable way, fair or foul, to have the so-called trials carried on behind closed doors.

"There are many, more anxious for

peace within the Church than for the purity of her doctrine. With these conditions existing what hope is there till God is sought in repentance and forgiveness?

"In view of all this we honor you with all the power we have, and are sorry we cannot stand by your side and help.

"We believe the time has come when the rank and file of our Church membership should know what is going on in the Church, and feel disposed, to let them know the facts as we know them.

"Very sincerely your friends,  
HARRY A. TOMPKINS, *Chairman*  
W. E. WRIGHT  
CHARLES F. WRAY."

"Stimulating"

"Proclaims the Story boldly  
and without evasion"

"Delighted with it"

"Informing"

"Eagerly await each issue"

"Inspiring and spiritual"

"We find it indispensable"

"A real tonic"

"Each number seems better  
than the one before"

"Oh, how it is needed"

Maybe You're  
Missing  
Something

"Highly pleased with it"

"A fine job"

"Readable"

"Thoroughly enjoyed every word"

"An ably edited organ"

"Vital"

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"Clever"