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THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

PRAYER

O LORD our God, we adore and praise Thee for Thyself, Thy boundless being, Thine infinite perfection, Thy sovereign grace. We thank Thee for Thy Holy Word, given to light our journey through the dark ways and devious paths of mortal experience. We thank Thee for Thy Church: the Church universal which Thou hast redeemed with Christ's blood, and those visible Churches which Thou hast planted and blessed. Help us to be utterly loyal to them so long as they are utterly loyal to Thee. Keep us from the idolatry of giving to them a loyalty or devotion which we owe to Thee alone, if they should blindly and wrongfully ask such for themselves. Be first in our hearts, Lord Jesus, first by creation, first by redemption, first by possession. And if Thou dost call us to take hard or new paths for Thee, keep us from self-pity, give us grace to rejoice in Thy will, to endure hardness as good soldiers of Jesus Christ. Keep us from stain of bitterness and malice, cleanse and defend our hearts from the sin that seeks to overthrow us, fill us with love for souls, give us grace and strength not to count our lives dear unto ourselves, that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify to the gospel of the grace of God. For Christ's dear sake. Amen.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

The Changing Scene and the Unchanging Word

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

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

Will Christianity Survive?



Dr. Machen

Western world.

I said that that question can be answered only if we first answer the more fundamental question whether the preservation of Christianity depends upon man or upon God.

If its preservation depends upon man or upon any natural resources, the chances are overwhelmingly against its being preserved.

The whole current of the age is against it. In Russia, in Germany, in Mexico, and in other countries, it is facing definite persecution; and the weapons by which it is being attacked are far more effective than those that used to be employed. Monopolistic control of education by the state and a totalitarian censorship of radio and of the press are far more effective ways of stamping out Christianity than were the old-fashioned ways of fire and sword. Tyranny today is at bottom what tyranny always was, but its technique has been enormously improved.

In our country religious persecution has not definitely been begun, but every indication is that it is coming very soon. Teacher-oath bills, anti-propaganda bills forbidding criticism of racial and social groups, flag-waving bills, the abominable proposed Control-of-Youth Amendment, falsely called the Child Labor Amendment—these things tell a story that is only too plain. They are wrong in principle, and principle is the mother of practice. They are symptoms of a deadly underlying disease, and every indication is that that disease is going to work itself out in the destruction of all liberty in this country just as lib-

erty has been destroyed in so many of the countries of the world. Communists on the one hand and, on the other hand, those who insult the American flag by seeking to induce a love of it by force are alike in attacking the institutions for which this country formerly stood, and certainly the attack is a very serious attack indeed.

This general decay of civil and religious liberty will almost inevitably in the long run result in persecution of the Christian religion. Christianity will always stand in conflict with any form of the totalitarian state.

Of course it can escape persecution if it sinks back into a neo-pagan syncretism like that which finds expression, for example, in the book *Re-Thinking Missions*—that is, if it relinquishes its offensive claim to be not merely *one* way of salvation but the *only* way. But in that case it will simply cease to be Christianity. If it continues to be Christianity it is facing deadly opposition in the modern world.

It is facing opposition not only in the state but also in the visible Church.

The present tyranny in the Presbyterian Church in the U.S.A.—to take that merely as an example of what is taking place in many churches—is as like as two peas to the tyranny in the state. The Presbyterian Church in the U.S.A. has a constitution guaranteeing liberty under the Word of God. That constitution is being overridden by the ecclesiastical machine with exactly the same cynical disregard for solemn promises as that which has established dictatorships in country after country today and has so seriously menaced free institutions in a country such as ours.

Both the state, then, and a denatured Church are arrayed against the Christian religion. What will be the result of the conflict? Will Christianity survive?

Not if it is a natural phenomenon, not if it depends for its preservation upon human resources. The forces arrayed against it are in that case entirely too strong. But then, you see,

it is not a natural phenomenon, and it does not depend for its preservation upon human resources. It is a supernatural phenomenon, and it depends for its preservation upon the living God.

So it is in the case of that particular phase of the world-wide conflict which is seen just now in the Presbyterian Church in the U.S.A. An ecclesiastical bureaucracy, in utter disregard of the Constitution, is engaged in crushing real Christianity out of the Church. It is ever more systematically closing the doors of the ministry to those who will not dethrone Jesus Christ by promising a blanket allegiance to human agencies and programs.

A little group of people is resisting this tyranny and is resolved to stand true to the Bible even if, in order to do that, it is obliged to form a separate church organization.

How can we who form that group have the temerity to stand against the whole current of the world and of the visible Church? How can we stand against so many men who are so much abler and stronger than we? Our answer is plain. It is because of the Bible. Those persons who are against us in this contention are also against the Word of God, and the Word of God stands sure.

The separate church organization, continuing, as we believe, the true spiritual succession of the Presbyterian Church in the U.S.A., will no doubt at the beginning be small. We believe that it will grow rapidly, by the blessing of God. But at the beginning it will be only a very little group. What is more, it will be a very weak little group, and a very sinful little group, utterly without any merit or any strength of its own.

How, then, can it survive? For one reason only. Because it is in the care and keeping of God, because it is founded upon His unchanging Word. Even the smallest and weakest group is strong if it can hear Jesus say: "Fear not, little flock."

EDITORIAL

THE HOUR OF DECISION

A GREAT Church stands in the valley of decision. Discordant voices call to her: "Come this way," "Come that." Others counsel her, saying, "Make no decision at all." But she must decide. Let her then, in this supreme hour, remember her heritage, her law, and her only Head and King. She is a Protestant Church, a Church of the Reformation. To her, historically, there has been but one Law: the Word of God written, inerrant in truth, supreme in authority. Here is a Word above every word of man as far as God Himself is above the creature. Only so long as that Word is cherished as supreme can man have truth in which to rest his weary soul or know with certainty that he has a Saviour. Only so long as that Word is held above the word of man is Christ the Church's only Head and King. If the great treason of 1934 is judicially upheld by the 148th General Assembly, the word of man will have been put in the place that belongs to the Word of God alone.

No fair expressions of love and devotion to Christ can make betrayal less than betrayal or treason less black than treason. Two great conceptions are struggling for mastery. One embodies the historic, Protestant genius of the churches of the Reformation. A truly Protestant church is constitutional and democratic. It is a free church for Christian free men whose liberty consists in perfect subjection to God's Word coupled with freedom from anything contrary to it. It is a church in which Christ has all authority, makes all laws, in which His regenerated people simply obey Him and minister and declare His commands.

On the other hand is a totally different conception of church authority and power. It is being put forth as "Presbyterianism" by those in official church power. But it in no way resembles historic Presbyterianism and is in fact the negation of it. It is based upon a theory that is essentially autocratic and Roman. Its principles strike at the heart of all that has made Protestantism great. It speaks much of authority—its own. It demands gifts as of duty—but still calls them free. It requires implicit, unquestioning obedience now and for the years to come—to itself. It tramples upon clear provisions of the Constitution—then justifies itself on the ground that it is the law's sole interpreter. It ridicules the right of private judgment. All this is the denial of elementary, basic Protestantism. It is the totalitarian church reappearing after four centuries. If the people submit out of indifference, ignorance, or a tragically misplaced loyalty, they will have signed the

death warrant of the Presbyterian Church in the U.S.A. as an abode of free men.

Let us pray, let us strive that the light of our great Church may not go out. But, whatever comes, let us humbly obey His Word, fixing the eye of faith on the Light of uncreated Light, which does not shine or cease at the will of man, but whose white rays stream out forever from the unshaken throne of the sovereign and gracious God.

IT HAS HAPPENED BEFORE

IN 1768, in Spottsylvania County, Virginia, a number of Baptist leaders were arrested, brought before the magistrates, and bound over under a penalty of a thousand pounds to appear at court. There was no law against preaching. Therefore the men had to be arrested on the charge that they were disturbers of the peace. At their trial the prosecutor said, "May it please your worships, these men are great disturbers of the peace, they cannot meet a man upon the road, but they must ram a text of scripture down his throat." (Mecklin, in his "Story of American Dissent," says forthrightly, "This was obviously a mere pretext. The real reasons for the intervention of the authorities lay deeper and did not admit of concise formulation in legal terms.")

To the defense of the hard-pressed Baptists came the great Patrick Henry. Riding fifty miles to court, he stood to plead their cause. The scene is recounted by the revered Presbyterian historian Foote in his "Sketches of Virginia," page 316: "The king's attorney having made some remarks containing the indictment, Henry said—'May it please your worships, I think I heard read by the prosecutor, as I entered the house, the paper I now hold in my hand. If I have rightly understood, the king's attorney has framed an indictment for the purpose of arraiging, and punishing by imprisonment, these three inoffensive persons before the bar of this Court for a crime of great magnitude—as disturbers of the peace. May it please the Court, what did I hear? Did I hear an expression, as of a crime, that these men, whom your worships are about to try for misdemeanor, are charged with,—with,—what?' Then in a low, solemn, heavy tone he continued—'preaching the gospel of the Son of God?' Pausing amid profound silence, he waved the paper three times around his head, then raising his eyes and hands to heaven, with peculiar and impressive energy, he exclaimed—'Great God!' A burst of feeling from the audience followed this exclamation."

Then Henry continued: "May it please your worships—"
(Concluded on Page 85)

What Should True Presbyterians Do at the 1936 General Assembly?

By the REV. J. GRESHAM MACHEN, D.D., Litt.D.
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THIS article is addressed to those commissioners to the 1936 General Assembly who represent the evangelical minority in the Presbyterian Church in the U.S.A.

It is not likely that they will be numerous. The Modernist-indifferentist forces now dominating the Church have done their work well and have very effectually prevented the election of clear-sighted evangelical commissioners.

But here and there a man has no doubt been allowed to slip by. There will probably be a little group of commissioners who know that all is not well with the Church and that the opponents of the gospel and their associates are more or less in control.

You who belong to that little group are asking what you ought to do during the days of this General Assembly.

I am going to try to tell you to the very best of my ability, just in case I may be of any help to you at all. Whether you follow my suggestions or not, I do not think that *you*, at least, will object to my telling you just as briefly and plainly as possible what I think.

I. DO NOT BE DECEIVED

The whole program of the General Assembly is carefully planned in such a way as to conceal the real issues and give a false impression of faithfulness to the Word of God. I do not mean that the deceit is necessarily intentional. The men conducting the ecclesiastical machine are no doubt in many instances living in a region of thought and feeling so utterly remote from the great verities of the Christian Faith that they have no notion how completely they are diverting attention from those verities in their conduct of the Assembly. But the fact remains that the whole program, from whatever motives, is so constructed as to conceal the real condition of the Church.

I. Conference on Evangelism

One instrument of concealment is the program of the pre-Assembly Conference on Evangelism. That program is carefully planned. Its very name

suggests to unwary persons that the Church is perfectly orthodox. "Evangelism" certainly has a reassuring sound. The contents of the program also often provides sops for the evangelical minority in the Church. There is nothing that Modernist ecclesiastics love quite so much as evangelical sermons that serve as the prelude to anti-evangelical action. They are such effective instruments in lulling Christian people to sleep.

2. The Lord's Supper

A second instrument of concealment is the celebration of the Lord's Supper which comes at the very beginning of the opening session. Ah, what an impression of unity and piety that celebration makes! Yet how utterly false is such an impression! Seated there at the table of the Lord are men who, in the Auburn Affirmation or otherwise, have publicly cast despite upon the blessed thing that the Supper commemorates, and are now engaged in excluding ruthlessly from the ministry young men upon whom Christ has laid His hands.

3. Prayer

A third agency of concealment is prayer. Public prayer is not a proper means of pushing measures through a deliberative body. When rightly practised it is one of the sweetest and most precious privileges of the Christian life. But when misused to shelve important issues or gain an unfair advantage over opponents in debate it is a very objectionable thing. Unfortunately it is sometimes misused in that way in the General Assemblies of the Presbyterian Church in the U.S.A.

4. The Apostles' Creed

A fourth agency of concealment is the repetition of the Apostles' Creed. Someone has said, perhaps with a certain element of truth, that congregations begin to repeat the Apostles' Creed only after they have ceased to believe in it. Certain it is that the repetition of the creed has been practised at the General Assembly in the most misleading possible way. At the General Assembly of 1927 there was a

particularly outrageous example of this device. The Assembly had decided in an administrative case, allegedly on technical grounds, to agree to the licensure of a man who would not affirm belief in the virgin birth. This had been accomplished only because the Moderator, Dr. Robert E. Speer, by a ruling which he himself was afterward obliged to admit to have been illegal, permitted the New York commissioners to vote in a case in which they were parties. Had they not voted the result would have been reversed. A commissioner moved that the action of the Assembly should not be construed to weaken the testimony of the Church to its faith in the virgin birth (see *The Presbyterian* for June 9, 1927). Dr. Speer ruled this motion out of order as being new business, but then repeated the Apostles' Creed, or the part of it containing the mention of the virgin birth, and had the Assembly rise to express its agreement.

Such a procedure, or the mere ritualistic repetition of the creed is—be it plainly said—often little better than humbug. The question in the Church is not how many people are ready to express formal agreement with the Apostles' Creed or repeat it in ritualistic, parrot-like fashion, but how many are ready to *insist* upon the great verities that it contains when the thirteen hundred Auburn Affirmationists cast despite upon those verities or when candidates are examined before presbytery as to their qualifications for entering the ministry.

There will probably be such humbug at this Assembly, as there has been at so many other assemblies. You should not be deceived by it.

5. Singing

A fifth agency of concealment is the singing of "Blest be the tie that binds." That is a fine hymn, very sweet and precious when the love which it expresses is in the heart and not merely on the lips. But at the General Assembly, when it is dragged in at unexpected times, it often marks some

particularly vicious and unbrotherly act. Loving words, especially when set to a familiar tune, are the most effective possible disguise for unloving deeds.

6. Moderatorial Bullying

A sixth agency of concealment is found in Moderatorial bullying and ridicule. Some humble commissioner, thinking in his naive ignorance that the Assembly is a deliberative body, and that one member has as much right as another, arises to speak. He is told to come to the platform.

Then ensues a contest between the Moderator and the humble commissioner. It is hardly a very sporting contest. The odds are too much on one side. The Moderator is clothed with the authority of a presiding officer. Back of him, on the platform, sits the customary company of admiring representatives of the Boards and of the rest of the ecclesiastical machine, ready to applaud or laugh at just the proper places. The humble commissioner, on the other hand, is abashed. His voice is quite untried. He is ignorant of the ropes.

Under such circumstances, what chance has the humble commissioner? Very little chance indeed. It is quite an easy thing to send him back to his seat amid jeers. The unequal contest is soon over. I pity anyone who can enjoy watching it. Bear-baiting was less cruel.

This Moderatorial weapon of ridicule was used with particular ruthlessness at the last General Assembly by Dr. Joseph A. Vance. On one occasion a commissioner came forward, apparently from a bad seat under the gallery to which he had been assigned not by his own volition, but by the Clerk. What did the Moderator do? Did he try to equalize the disadvantages of the seating? Did he try to put the unknown commissioner at his ease? Not at all. "Here comes somebody from the catacombs," said he as the commissioner came from under the gallery.

I do not know who that commissioner was. I do not at all know whether he feels as I do about the treatment that was accorded him. But even if he does not feel so, I am obliged to stick to my opinion. I am obliged to think that the remark of the Moderator on that occasion was typical of the whole spirit of the Assembly and of most Assemblies during the last ten years. "Thank you, Dr. So-and-So, for your splendid statement," says the

Moderator when some prominent representative of the ecclesiastical machine has spoken. "Here comes somebody from the catacombs," says he contemptuously when some humble commissioner rises to speak.

Sometimes even Moderatorial bullying and the unchivalrous temper of the Assembly are unable to prevent a man from getting a hearing. The Rev. H. McAllister Griffiths* at the 1934 Assembly, then unknown to most of the commissioners, was at first jeered in the customary way, but before the Assembly was over was listened to with respect. He *compelled* people to listen to him. Finally, at the 1935 Assembly the machine seemed to fear him so much that it deprived him of his seat. Regularly elected by his presbytery he was ousted by the Assembly without any slightest semblance of judicial process, at the instance of the Modernist party in the Presbytery of Philadelphia. I do not think that that act could possibly be surpassed for sheer lawlessness. But it was an eloquent tribute to the powers of Mr. Griffiths and his associates among the Philadelphia commissioners.

Of course the Moderator of this present Assembly, though no doubt he will represent the machine, *may* prove to be a fairer presiding officer than certain others. He *may* keep his personality out of his conduct of the Assembly, as every fair presiding officer ought to do. He *may* refrain from abusing his ecclesiastical opponents in speeches from the chair. He *may* give the humble commissioner something like a chance when he rises to speak. We hope that he will do these things. If he does, he will certainly be very different from many of the Moderators in recent years.

7. False Use of Sentiment

A seventh instrument of concealment is the false use of perfectly worthy sentiment for partisan ends.

In 1933, there was a contest regarding the Board of Foreign Missions. The Assembly's Committee on Foreign Missions brought in a majority report favoring the policy of the Board and a minority report opposing that policy.

Now every year it is the custom to read the names of the missionaries who have died during the year. The Assembly rises in respect to the hon-

ored dead, and is led in prayer. It is a solemn moment.

Where do you suppose that solemn service was put in? Well, it was tagged on to the majority report from the Committee! Then, after the solemn hush of that scene, the minority report was heard!

Could anything have been more utterly unfair? The impression was inevitably made that the minority report was in some sort hostile to that honoring of the pious dead. The sacred memory of those missionaries was used to "put across" a highly partisan report whitewashing a Modernist program which some of them might have thoroughly condemned. Unfortunately they were not there to defend themselves against that outrageous misuse of their names.

There is urgent need of a reform of the Assembly's program at that point. The honor paid to departed missionaries should be completely divorced from the report of the Assembly's committee on the Boards.

That is only one instance of the way in which at the Assembly legitimate sympathy is used to accomplish partisan ends. Very cruel and heartless measures are sometimes pushed through under cover of sympathetic tears.

8. Limitation of Debate

An eighth instrument of concealment is the limitation of debate.

The Assembly is very prodigal of the commissioners' time—and, incidentally, of the Church's money. It allows hour after hour for the presentation of reports. But there is one thing for which it has scarcely any time at all. That is the consideration of the great central question whether its agencies are or are not in accord with the Word of God.

If it considers that question at all, it is pretty sure to push it aside to the worst hours of the afternoon.

So I suppose this coming Assembly may devote some time to the question of the merger of the Boards of National Missions and of Christian Education. But I doubt whether it will allow any time at all to the incalculably more important question presented by the unfaithfulness of each of these boards. Keeping the commissioners occupied from morning till night about other things is the best possible way of diverting their attention from the doctrinal unsoundness in the life of the Church. Consideration of meth-

* This reference to him is being retained only against his editorial protest and at my express request.

ods of preaching is a good way of avoiding attention to the far more fundamental question *what it is that is to be preached.*

II. WHAT SHOULD EVANGELICAL COMMISSIONERS DO?

In such a situation, and facing these obstacles, what should you evangelical commissioners do? I am going to try to tell you in a few words.

1. Pray

When I say you ought to pray, I do not mean bow your heads and go through the form of prayer. I do not mean that you should pray for the vague things that an unfaithful ecclesiastical machine wants you to pray for. But I mean *real* prayer. I mean the prayer in which a Christian man, in the way pointed out in God's Word, comes to God and asks Him for things that are in accordance with His will. I mean more specifically the prayer which lays before God the present awful condition of the Church and asks God to give the answer. You ought to engage in such prayer during the period of the Assembly's sessions. You ought to engage in it in private. You also ought to engage in it with the little group of Christian men, sorrowing for the condition of the Church, who will no doubt meet for prayer somewhere in Syracuse during that week.

2. Read

When I say just in this particular place—after the mention of prayer—that you ought to read, I am not referring to the reading of God's Word. Doing that comes logically before prayer. But I am referring to reading things that are necessary for your information about the issues before the Church.

Read the official "Blue Book." Read the official "White Book." Read all the reports presented to you for your consideration, and make up your own mind about them in the light of God's Word. Read also the present issue of THE PRESBYTERIAN GUARDIAN. It is only fair to read what both sides have to say.

3. Speak

If you speak before this hostile General Assembly you may be subjected to ridicule. Never mind! Your Saviour was subjected to ridicule too. If you really love Him, you will not be ashamed to bear His reproach. Speak then before this hostile Assembly whenever the great issue comes up.

You will not carry the Assembly with you, but you may save some soul by your testimony to your Saviour and Lord. In the face of an apostate General Assembly, do not be afraid to say a "good word for Jesus Christ."

Be sure you speak to the specific point that is under discussion. Even if you do so you may be ruled out of order by the Moderator, who of course will represent the machine. But if you are ruled out of order, let it be unjustly and not justly.

4. Bring in Minority Reports

If, by some oversight of the machine, you are elected to one of the important committees, do not sign on the dotted line. Bring in a minority report. A. Gordon MacLennan brought in a minority report at Indianapolis against all the other members of the Bills and Overtures Committee. To the amazement of everyone the minority report carried the Assembly and the great evangelical utterance of 1923 was the result. *Your* minority report will not carry this Assembly. The ecclesiastical machine has done its work too well and the apostasy of the Church has progressed too far since 1923. But it is your duty to bring in a minority report all the same. It is always a sin to put your name to what you know not to be true. So it is a very dreadful sin to join in with the customary whitewashing of these Modernist Boards. If you do so God will require at your hands the souls that are being lost through the propaganda that these Boards are carrying on.

5. Vote

If you have not the ability to speak, surely you ought to pluck up courage to vote. When one of these great issues comes up, will you not at least say "No" in an audible voice whether you do or do not think that anyone else will say it with you? Surely that at least is not too much for you to do for the Saviour who bought you with His precious blood.

III. REPORT OF THE PERMANENT JUDICIAL COMMISSION

When the Permanent Judicial Commission brings in its report on the cases involving the issue between Christianity and Modernism—the judicial cases or complaints involving the members of The Independent Board for Presbyterian Foreign Missions, the Rev. John J. De Waard, the Rev. Arthur F. Perkins, the matter of the licensure of John W. Fulton,

the erasure of the name of the Rev. Henry W. Coray from the roll of the Presbytery of Lackawanna and the extra-constitutional questions asked by the Presbytery of Donegal—the Moderator will put the question:

"Shall the preliminary judgment of the Permanent Judicial Commission be made the final judgment of the General Assembly?"

If after hearing the judgment you are in agreement with it, you should vote for this motion. If you are not in agreement, it is your solemn duty to vote against it even if you are the only person in the Assembly who so votes. If you do not discharge that duty you may regret it all the rest of your life. A commissioner must make a decision at that moment for or against the Bible and for or against the lordship of Jesus Christ.

IV. OTHER ISSUES BEFORE THE ASSEMBLY

1. The Moderatorship

The first act of the Assembly is to elect a Moderator. One of you ought to nominate a moderator who is opposed to the present Modernist and indifferentist machine, and all of you ought to vote for him. There is not the slightest chance that any such Moderator will be elected, but that does not affect your duty in the slightest. The Moderator of the General Assembly is not just a presiding officer. He appoints the chairmen of all the Committees and has great power over the policy of the Church. It is not right for a Christian man to vote for a Moderator who will use that power for the continuance of the present anti-evangelical policy. Therefore a truly evangelical man ought to be nominated for the position, no matter how few votes he receives.

2. The Committees

The second act of the Assembly is the election of Committees by the "electing sections." Some of the Committees are important; others are unimportant. The Committee on "Bills and Overtures" is particularly important; but others of the Committees are also important—notably those that make nominations for positions on the Boards and on the Permanent Judicial Commission. You ought to nominate really evangelical men for the important Committees. There is no chance that many such men will be elected. The machine will in most cases see

to it that only "safe" men get into such positions. But you ought to do what you can to place a representative of the evangelical minority here and there.

There is not the slightest chance that such men can obtain a majority of any Committee, but they can bring in minority reports and thus serve to bring the great issue between Christianity and Modernism to the attention of the rank and file of the Church.

3. The Federal Council of Churches of Christ in America (pp. 52-56 of "Blue Book")

You should oppose in every possible way the continuance of the connection of our Church with this Modernist agency, which is doing such untold harm to the souls of men. Particularly bad is the "National Preaching Mission," which is mentioned on pp. 30 and 52f.

4. The Mission Study Textbooks (pp. 82-85 of "Blue Book")

The General Council quotes with approval a "statement of principles" couched in the typically vague language so dear to the unbelief of our day, and squelches the whole effort to stop the flow of poison in the missionary textbooks by contenting itself with the ridiculously futile declaration "that only authors of known evangelical belief and evangelistic zeal should be selected by the Missionary Education Movement to write Mission Study textbooks." What is meant by "evangelical belief"? Something that Dr. E. Graham Wilson, for example, General Secretary of the Board of National Missions, member of the Committee representing the General Council, would regard as evangelical? Well, Dr. Wilson is a signer of the Modernist "Auburn Affirmation." How could anything that he and other Auburn Affirmationists would regard as evangelical possibly be regarded as evangelical by men and women who hold to the Word of God?

You should try in some way to express your dissatisfaction with this method of smoothing over the objection of evangelical people in the Church to the missionary textbooks.

5. Aid-Receiving Churches (pp. 90-94, 126f. of "Blue Book")

The Manual for National Missions Churches, and the actions proposed for this General Assembly by the General Council and by the Special Committee on the Manual for National Missions Churches, simply wipe

out the vestiges of real Presbyterianism so far as aid-receiving churches are concerned and provide for the tyrannical imposition upon those churches of the Modernist educational and missionary program of the central church organization. According to the plan proposed on pp. 92ff. of the "Blue Book" a vacant church receiving aid even has to take the pastor imposed upon it by the synodical committee on National Missions.

You may call that form of church government what you will. But whatever it is, it is certainly not Presbyterianism.

Every real Presbyterian will oppose with might and main this anti-Presbyterian and anti-Christian program of tyranny and Modernism among the aid-receiving churches.

How can any real Christian man possibly give his money to a Board of National Missions that favors a policy like that?

You should oppose that policy at the General Assembly every time when it comes up, and you should formally register your solemn protest against it.

6. "The Years Ahead," etc.

The pamphlet under this title, recommended for approval by the General Council, is not to be procured here in Philadelphia as yet. You should certainly vote against approval of it unless you have had time to study it thoroughly, and it is difficult to see how you can study it thoroughly in the time at your disposal. In general, it is a good rule to vote against any proposal that you have not been given adequate opportunity to examine. The following of that rule might help put a stop to this whole business of adoption by the General Assembly of whole volumes that scarcely any commissioners have read. A similar remark is to be made about "Christ in the Community." The chances are at least a hundred to one that these programs are in accordance with the general current of the Church and opposed to the gospel. The presumption is dead against them. You should act in accordance with that presumption until you are convinced, by careful study of the documents, that the presumption is wrong.

7. Report of the Bills and Overtures Committee

The Bills and Overtures Committee may report at any time. It "springs" its reports on the Assembly and thus often causes overtures looking to re-

form of the Church to be rejected before more than a corporal's guard of commissioners have the slightest notion what is being done. You ought to be watchful and ask to be heard on overtures that are being treated in that way. At least you ought to vote against shoving them aside. Some of the reform overtures are referred by the General Council to other committees. They are then reported on when those other committees report.

8. Report of the Commission of Nine

At the last General Assembly the Modernists in the Presbyteries of Philadelphia and Chester secured the appointment of a commission to investigate those two presbyteries. It was of course a thoroughly partisan commission. Its report Hitlerizes the presbyteries in the most un-Presbyterian and un-Christian way. The sessions of the commission in Philadelphia were held in secret and no one who would not agree to that secrecy was heard. The Presbytery of Philadelphia has now been made quite safe for Modernism. The evangelicals have very little representation among the commissioners which it has sent to the General Assembly.

9. Merger of the Boards of National Missions and Christian Education

As I have already remarked, the question of the merger of these Boards is by no means so important as the doctrinal unsoundness of each of the Boards. Nevertheless, you should certainly vote against it. It is an extreme example of that centralization of bureaucratic power which is working so much harm in the Church.

10. Reports of the Committees on the Boards

These reports always consist of two parts: (1) the whitewashing of the Boards, (2) the presentation of the machine's slate for members.

You should vote both against the whitewashing and against the machine's slate.

If any evangelical is on any one of these committees he should bring in a minority report. But whether such a minority report is or is not brought in you should vote "No" on the whitewashing and on the slate.

V. CONTINUATION OF THE TRUE PRESBYTERIAN CHURCH

If the great issue in the cases that are being considered by the Perma-

ment Judicial Commission is decided as there is every prospect that it will be decided you should register your protest at the Assembly, return home and make your report to your presbyteries, and then, as the covenant of the

Presbyterian Constitutional Covenant Union says, proceed to "perpetuate the true Presbyterian Church in the U.S.A., regardless of cost." May God richly bless you in that testimony, to the honor of His name!

The Crisis in Christian Education

What Will the 148th General Assembly Do?

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



Dr. Stonehouse

IS THE Presbyterian Church in the U.S.A. a truly Christian church today? One of the marks of a truly Christian church is that it constantly proves its loyalty to its great Head by seeking to remove every spot or wrinkle that mars its life. Our fathers expressed this consciousness in the Latin aphorism: *ecclesia reformata reformanda est*. Has not the Presbyterian Church in the U.S.A. lost its former glory as a truly Reformed church? The efforts at reform during the past several decades have come from only a small portion of the church. But the severest indictment to which the church must plead guilty is that a deaf ear has been turned to the pleas for reform that have been raised, while it has condemned as disturbers of its peace those who have shown zeal for the purity of the church. The most recent proofs of the church's distaste for reform are found in the tyrannical refusal of liberal majorities to allow argument in support of proposed overtures to the General Assembly, although these overtures only asked the General Assembly to exercise its authority over the Board of Christian Education in the interest of reform of its constituency and program (see the May 4 issue of THE PRESBYTERIAN GUARDIAN).

Much of the material which is presented here has appeared in the series of articles on "Modernism and the Board of Christian Education of the Presbyterian Church in the U.S.A." which were published in this paper beginning with the issue of Jan. 6, 1936. However, since the current issue of the paper is to have circulation among many who are not regular readers, and in particular because it may

reach some who have been elected as commissioners to the General Assembly of 1936, the summary of evidence against the Board of Christian Education which follows may serve to rouse some to action. Can any one deny that the propaganda of the Board is radically and pervasively hostile to historic Christianity?

Literature for the Home

Among the books which have been recommended by the Board for the cultivation of the devotional life of adults are *The Life of Prayer in a World of Science* by William Adams Brown, and *The Life of the Spirit and the Life of To-day* by Evelyn Underhill. The latter book is recommended as "a sane argument for the presence of the mystical in religion," but in reality it is an argument for a pantheizing and naturalistic conception of religion which has room neither for the authority of the Word of God nor for the fact and need of an objective, historical atonement. Hear Miss Underhill:

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

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

Dr. Brown denies the need of redemption in a somewhat different manner:

"When we close our prayers with the phrase 'In Jesus' name' or 'For Jesus'

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

The young people have been provided a daily devotional guide of their own in the magazine *Follow Me*, which has been published by the Board for about a year. It is very favorable to that conception of Christianity which denies or passes over the supernatural character of the person of Christ and the unique, redemptive character of His work. (See THE PRESBYTERIAN GUARDIAN for Feb. 3, 1936.) The following quotation is typical of its approach:

"So God would have us live our lives on the level of abundance, not of mere duty. 'What *must* I do to be saved?' is beggarly living. 'Lord, teach me to live overflowing!' is the eager prayer of Christian youth" (*Follow Me*, Reading for January 3rd, 1936).

Literature for the Church School

The religion which compliments man on what he is and tells him simply to live at his best is being taught young people in the Sunday School literature published by the Board:

"Many of the older creeds of the church contained the doctrine of the total depravity of man. This has been interpreted as meaning that man is wholly defiled, incapable of any good, inclined wholly to evil, and unable in his own accord to better himself in any way. The Christian church has moved away from the belief, realizing that it is not in harmony with Jesus' teaching about the worth of man" (*Young People's Quarterly, Teacher's Edition*, April-June, 1935, p. 21).

"The person who has an adequate philosophy of life—and we believe this to be the Christian—believes with Jesus that God's love, God's care, and God's purpose surround every human life. As soon as a person begins to live at his best, he lines himself up with the divine purpose. The moment he begins living at his best his life and God's life begin to merge and, like a small stream joining a river, flow on together" (*Senior Pupils in Society and Club*, October-December, 1935, p. 50).

The Board offers Vacation Church Schools a Coöperative Series which is prepared under the auspices of the International Council of Religious Education. One such course

"aims to provide a direct approach to the Fatherhood of God by way of the brotherhood of man, as it may be experienced through the Christian interpretation of our world interdependence for what we eat and what we enjoy" (*We All Need Each Other*, p. 7).

A theme suggested for prayers is the following quotation from Harry Emerson Fosdick:

"As man by his inventions has made the world one neighborhood, so may he by his co-operations make it one brotherhood" (p. 22).

Another course designed for Vacation Schools illustrates the characteristic indifference to the gospel. Under the heading "What I can do to help make my community Christian" one finds the following list of rules and activities:

"1. Keep the streets clean. 2. Share with those who are unhappy and lonely. 3. Obey city rules. 4. Take care of city property. . . . 5. Be friendly and helpful to foreigners. 6. Do not tease one another. 7. Be kind to everyone. 8. Keep hands off neighbors' things. . . . 9. Safety first. . . . 10. Be careful of your noise. . . . 11. Don't talk back to anyone who is mad" (*Living In Our Community*, pp. 49f.).

The Board also highly recommends the new youth movement known as "Christian Youth Building a New World." This program too is prepared under the auspices of the International Council of Religious Education and, like the literature quoted above, its publications fail to teach Christianity in terms of salvation through the redemptive work of Christ. Its main emphasis falls upon an endeavor to bring about world peace and the more abundant life by coöperation of the universal brotherhood of man. And in the pamphlet, *Youth Action in Personal Religious Living*, it especially recommends books that are hostile to the full truthfulness of the Scriptures and to the central verities of Christianity. One such book is *Jesus and the Rising Generation*, by W. A. Cameron. It teaches:

"The story of his struggle for a pure religion is the brightest and most inspiring part of humanity's record. Out of religions, hard and cruel and rugged, he has toiled to religions of greater generosity, magnanimity and sweetness, of larger power of uplift, of greater force for expanding and enriching human life" (pp. 23f.). "I am not going to say that the Christian religion is the only one with reconciling force in it" (p. 26).

"There is a view of the Bible which is directly a superstition. It is the notion of

the infallibility and equal authority of Scripture" (p. 38). "That means that the ultimate religious authority is not in book or church or any other outward thing, but in the soul of man" (p. 39).

"The cross saves, not as though God's wrath were appeased by the sufferings of an innocent victim, but because it reveals the sublimity of self-forgiveness, and exhibits love enduring the utmost for the sake of the beloved" (pp. 64f.). "It would be no exaggeration to say that the essence of the Christian revelation is the friendship of God for men and the infinite desire on the part of God for the friendship of men" (p. 136).

Leadership Training

Leadership curricula prepared by the International Council of Religious Education are recommended by the Board particularly for use in summer conferences. One of the approved text books in the First Series Course is *The Bible*, by W. C. Barclay. Significant quotations follow:

"The imprecatory psalms . . . have no proper place in Christian worship. They are directly contrary to the spirit of Christ" (p. 92).

"To have faith that God is what Jesus proclaimed him to be, and that he will do for man what Jesus declared he would, means to go forth into the ordinary avenues of life and live as Jesus lived. He who thus makes the life and teachings of Jesus controlling in his life will experience new impulses and powers which will be to him the assurance of union with God" (pp. 137f.).

Similar notes are struck in a pamphlet published by the Board, entitled

Youth at Worship:

"Those sections from the Old Testament should be read that most fully accord with Jesus' conception of God" (p. 20).

"The Theology of the hymns should be Christian and social, and the conception of God as Father, and men as his self-respecting children, should be presented. Many hymns present God as a capricious tyrant and are characterized by their worn-out theology and their selfish individualism" (pp. 14f.).

"Adolescents do not pray for power equal to their tasks but tasks equal to their power" (p. 19). (See the article on the Board in *THE PRESBYTERIAN GUARDIAN* for May 4, 1936.)

Higher Education

The attitude of the Board towards unbelief in the church is clearly shown in the fact that it has committed the direction of its program in higher education to Dr. W. L. Young, a signer of the Auburn Affirmation. Dr. Young's disregard of the supreme authority of the Bible has found clear expression in his article entitled, "The Second Coming of Paul" (*The Pres-*

byterian Advance for March 22, 1933). Paul, returned to earth, is represented as giving the following answer to a teacher of a Men's Bible Class who has inquired about the inspiration of the New Testament:

"I am sorry, my brother, I fear I cannot help you on that question. I never saw the book in my day, and in my short visit with you I have had little time to look into it. I see you have some of my writings included in the Testament. I am glad if these ancient documents, arising out of conditions peculiar to another time and world, have been of some help to you. You should be on your guard, however. Remember that your membership in the Kingdom movement is not conditioned by your relationship to a body of literature, but to God as revealed in Jesus."

The Professor of Religion and Chaplain at Lafayette College, one of the institutions which receives support from the Board, is Dr. Charles W. Harris, a signer of the Auburn Affirmation. His recent book, *The Hebrew Heritage*, contains many passages which indicate that he denies the full truthfulness of the Bible and its central teaching that "without the shedding of blood there is no remission":

"We may regard as imaginary the detail that embroiders the biblical legends of the period . . ." (p. 158).

"As we have already seen, the eighth-century prophets and Jeremiah have repudiated sacrifice. . . . Professor C. B. Gray does not put the case too strongly when he says: 'It is not the institution but the repudiation of sacrifice that distinguishes the religion of Israel.' . . . Jeremiah . . . not only unites with them in repudiating sacrifice, but denies that divine sanction was ever given, Jeremiah 7:21-22. The first statement is to be regarded as ironical, and the second stigmatizes the sacrificial cult as men-made ritual, which, indeed, it was. . . . The work of Ezekiel to re-establish the sacrificial cult is a matter of deep regret." (pp. 252f.). "It is true that Ezekiel pictured a temple where sacrificial gifts were brought by a spiritual people and offered to God by a sanctified priesthood, but even so, his view of what God required was a mistaken one" (p. 254).

During the fiscal year 1934-35 the Board contributed six thousand dollars to the support of work at Cornell University which is under the supervision of the Presbyterian University Pastor, the Rev. Hugh A. Moran, a signer of the Auburn Affirmation. Dr. Moran is the author of *A Creed for College Men* which teaches Modernism of a thoroughgoing kind:

"The typical evangelistic sermon even

today conveys the impression that 'conversion is just stepping over the line,' . . . that by it we obtain salvation and forgiveness at the hands of an angry and jealous God, who had condemned us in the fall of Adam; that salvation means a state of future bliss in heaven and escape from eternal punishment in hell; and finally that the meaning of the cross was that Christ paid the debt we owe in full and that like any other discharged debtor the account was closed and we were freed. Now all this . . . is medieval legalism. It is not Christianity. . . . Salvation means saving society. . . . So we may say that Christ is the Saviour of us all, in the sense that he gave the impetus which is going to bring the ultimate result; yet before humanity is finally saved, each one must receive the impetus and in turn pass it on to those that are beyond" (pp. 145-149).

"As a matter of fact the principles of Christianity are fundamentally in harmony with the principles of evolution. Christ teaches that the kingdom of God will come by progressive development in human society of better and yet better conditions . . ." (p. 106). "But from our modern point of view man fell up rather than down" (p. 42).

Other Departments

The Department of Missionary Education in its bulletin entitled, *Missionary Education Materials, 1935-36* recommends several books "with the full assurance" that their use "will be the means of broadening vision, increasing knowledge, and deepening devotion to the cause of Christ." Many of these books view missions as concerned with social betterment rather than with the saving of men's souls through the preaching of the gospel. (See the article on the Board in THE PRESBYTERIAN GUARDIAN for April 6, 1936.) This point of view is expressed, for example, in *The Challenge of Change*, by J. M. Moore:

"Christ's gospel is the gospel of brotherliness among men. It is the good news of a social order including all men . . ." (p. 64). "Salvation is character—not escape but achievement, not getting let off by the high court of heaven" (p. 148).

The Department of Social Education in its statement of basic principles completely ignores the supreme authority of the Word of God, but instead takes over the conception of Christianity which became popular through the influence of the Old Liberal Theology of Germany. As stated in the January, 1936, issue of its magazine, *Social Progress*, Christianity consists of taking seriously the "four great challenging doctrines of the fatherhood of God, the brotherhood of man, the infinite value of person-

ality, and the Kingdom of God on earth." (See the article on the Board in THE PRESBYTERIAN GUARDIAN for March 16, 1936.)

Even the literature published by the Board to promote stewardship has not escaped the blight of Modernism. A pamphlet entitled *Immortal Money*, by the Rev. Jay T. Stocking, makes immortality to depend upon good works:

"What a man carries away from this earth depends upon how he has invested himself and his money. How immortal he is depends upon the extent to which he has spent his physical and intellectual powers for spiritual achievements and ends. . . . Jesus' teaching is that a person lives in proportion as he invests himself in other lives. There is no promise of abiding forever to a man who spends himself upon himself. A man is as immortal as he is useful. He lives as long as the thing in which he has invested lives" (pp. 4f.).

The Auburn Affirmation

The evidence which has been summarized above shows that the entire program of the Board of Christian Education is pervaded with disloyalty to the Bible and the historic witness of the Presbyterian Church in the U.S.A. The Board evidently is unwilling to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles as being essential to the system of doctrine to which the Presbyterian Church is committed by its Constitution. It is taking its stand on the side of the Auburn Affirmation. As a matter of fact, signers of this notorious document participate in the work of the Board in at least four different ways: (1) Two, as members of the Board; (2) One, as an officer of the Staff of the Board; (3) Five, as Field Representatives who are responsible at headquarters to the Secretary of the Board, who work under the supervision of synodical or presbyterial committees; and (4) Eleven, among the university pastors or pastors of local churches at fifty university centers, with whom the Board is coöperating "to maintain active centers of Christian influence for Presbyterian students in institutions that do not have church relationships."

These facts show that thoroughgoing, organic reform is sadly needed. Will the Presbyterian Church in the U.S.A. restore its historic witness to the Bible as the Word of God and to the glorious system of doctrine which the Bible contains?

Labels—What Constitutes Their Value?

By the REV. J. EDWARD BLAIR

SOMETHING over forty years ago a young telegraph operator went from his home in Illinois to a position in the State of Arkansas. There was more malaria in that region than was good for the health, and quinine was a regular article of diet. This young man bought a bottle of the stuff, kept it on the table in his room and made daily and liberal use of it. Soon he discovered the bottle was being emptied a bit too rapidly and he suspected some of his fellow-boarders were assisting him with his medicine. So he put his quinine into a bottle, different in shape and size, and changed the label—to what? "Strychnine!" What was in the bottle? Quinine. What effect did the label have on the bottle's contents? Absolutely none. If a man or an institution is labeled "Presbyterian" does that guarantee Presbyterianism? I should say not.

The great fight in the church today seems to be for the label. "Believe as you please, live as you please, just so you keep the label." Here is a very important college church. It is labeled "Presbyterian." The pastor—(I heard him)—says he is not interested in Calvary's sacrifice—and his preaching demonstrates it. There is no prayer meeting—a very small Sunday School. Sunday golf is popular with the men and bridge with the women—and dance and movies and the world generally are the vogue. This minister and church rate "Okey" in denominational circles. They have the "Label." In spite of it I insist they are not Presbyterian.

The ministry and eldership are pledged to "study the peace, unity and purity" of the church. The powers-that-be in the church are putting the emphasis on "peace and unity." "Purity" of doctrine and sanctity of life are of minor consequence. "We must all stand together—the peace of the church must not be disturbed, its unity must not be broken. No matter what the contents, be true to the label. Anything goes if the label is 'Presbyterian.' If one gets too zealous for the contents he goes out."

There are some in the church who, loving the "Presbyterian" label, are deeply concerned for the contents. If

(Concluded on Page 84)

Modernism and the Board of National Missions of the Presbyterian Church in the U.S.A.

By MURRAY FORST THOMPSON, Esq.

A Member of the Philadelphia Bar



Mr. Thompson

IN PREVIOUS issues of THE PRESBYTERIAN GUARDIAN we have been told something about the personnel of the Board of National Missions of the Presbyterian Church in the U.S.A., and also about its activities in connection with the *Manual for National Mission Churches*. We propose now to turn our attention to some of the literature approved by the Board, particularly to that dealing with evangelism. Is the Board of National Missions faithfully proclaiming the blessed evangel of the Word of God?

The Unit of Evangelism of the Board of National Missions has recommended for the year 1936-37 certain booklets and pamphlets including the following: *Evangelistic Preaching*, by the Rev. Henry Sloan Coffin, D.D., President of Union Theological Seminary, New York City; *Is There Room for Preaching?* by the Rev. A. Buttrick, Madison Avenue Presbyterian Church, New York City; and *Ye Shall Be Heavy Laden*, by the Rev. J. Valdemar Moldenhawer, D.D., pastor of the First Presbyterian Church, New York City. The names of the authors are anything but reassuring since they include some of the most gifted modernists in the Church. Moreover, all of them are signers of the Auburn Affirmation, which "attacks directly the doctrine of the inerrancy or full truthfulness of Holy Scripture and declares to be non-essential that doctrine together with the virgin birth of Christ, His miracles, His substitutionary atonement to satisfy divine justice and reconcile us to God, and His resurrection in the same body in which He suffered."

In the first paragraph of Dr. Coffin's lecture on *Evangelistic Preaching* we find a typically modernist reference to our Lord. Dr. Coffin suggests as a possible objective of a sermon the presentation of "Christ crucified as the symbol of God's nature and of

the life to which His children are called." This is one of the favorite themes of the modernist. The Lord of Glory is presented not as our divine substitute but only as a symbol of God's love and an example for men to imitate. We know, then, what Dr. Coffin means when he says, "Again its [evangelism's] message is far too often tied up with an obsolete theology. Allowance must be made for evangelists who have been so engrossed in bringing sinners to Christ by the Gospel in its traditional form that they have had neither time nor inclination to readapt its presentation in the light of more recent scholarship" (p. 10). Nowhere in Dr. Coffin's lecture is there even a suggestion of the doctrine of the substitutionary atonement. This is not strange when we remember that in his book, *The Meaning of the Cross*, Dr. Coffin regrets that "certain widely used hymns still perpetuate the theory that God pardons sinners because

of His love" (p. 118). We are surprised, therefore, when Dr. Coffin, referring to the offense of the cross, observes that "the impossibility of attaining the ideal to which it constrains leads to rebellion of spirit" (p. 22). Rightly understood, the offense of the cross is quite different. The cross is offensive because it tells the natural man that he is a sinner resting under the wrath of a holy God, and that he can be saved only by unmerited grace. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Dr. Coffin's complimentary references to the Reformers and his quotations from the Bible do not obscure the fact that the gospel of which he speaks is "another gospel which is not another." If any one doubt the validity of this conclusion, let him read *The Meaning of the Cross*.

Even more outspoken is the Modernism of Dr. Buttrick's lecture. Dr. Buttrick's eloquence is impressive, but, of course, that makes his heretical teaching the more harmful. In explaining how preaching arose, Dr. Buttrick

does not turn to the Word of God. He says:

"Preaching is rooted in the fact that our race has always been haunted by the sense of Another—Another spelled with a capital 'A,' from whom primitive tribes fled as from an Arch-Fear; Another to whom Jesus prayed as to the Great Companion:

That which we dare invoke to bless;
Our dearest faith; our ghastliest doubt;
He, They, One, All; within, without;
The Power in Darkness whom we guess.

"... Admittedly God is a faith—our dearest faith. Admittedly God is a doubt—our ghastliest doubt. Perchance He must be a faith and doubt if life is to keep its courage and knowledge its zest: 'Religion,' says Donald Hankey, 'is betting one's life there is a God.' . . . Without some initial faith in God (some kind of a God, perhaps, a God with whom we name than 'Coherence' . . ." (pp. 7-8).

How can we have faith in God, or have a knowledge of God, if we have no faith in Him? What a debasing denial of our Lord Jesus Christ, who "guesses" the "Power in Darkness"! And what a depressing note of uncertainty through it all! Very different from Dr. Buttrick's testimony is the witness of the apostle Paul: ". . . for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Surely no further comment is necessary. The heresy in Dr. Buttrick's lecture is something to give pause to the members of the church, all of whom bear some measure of responsibility for the work of the Board of National Missions.

The sermon of Dr. Moldenhawer is in a somewhat different category than the lectures of Dr. Coffin and Dr. Buttrick. Dr. Moldenhawer is not so outspoken. His Modernism finds expression in vagueness and silence as to essential Christian doctrines. The most dangerous type of Modernism is that which avoids any definite preaching of the gospel, but which at the same time is careful to avoid outspoken teaching of unbelief. One or

two examples will illustrate our meaning.

Of the verse, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," Dr. Moldenhawer says: "Certainly there is no more beautiful invitation in the Gospel." That is a true statement but its worth must be assessed in the light of what accompanies it. Dr. Moldenhawer says nothing of the condemnation resting upon the sinner and the sinner's need of God's grace. He says nothing about the substitutionary atonement, but comments vaguely, "It is when we realize how far God has gone, how far Christ went, that we feel the full shame of the very little distance we are willing to go" (p. 3). A particularly revealing part of Dr. Moldenhawer's "evangelistic" sermon is his list of the persons to whom the invitation is addressed: the sick; old people; the mentally tired; sad souls; the overworked; frustrated, humiliated, fretful and fearful souls, discouraged combatants in the warfare against sin (pp. 12-15). When we came to the group last named, we thought that the preacher was really going to come to the point. But no. Dr. Moldenhawer contents himself with brief references to our sense of defeat, to disarmament and to "shouted lies and whispered lies"; and then he adds, "Jesus means to save us." Of course we admit that all of the persons referred to by Dr. Moldenhawer can obtain comfort and refreshment from the invitation, but we are concerned to note what is left out. After all, the test of an evangelistic sermon is whether it evangelizes, whether it proclaims in plain words the desperate plight of the sinner and the way God has graciously met that need in His own dear Son. Judged by this test Dr. Moldenhawer's sermon is not evangelistic at all, because men dead in trespasses and sins will not find in it a clear statement of the gospel of salvation by grace.

"Home Missions Today and Tomorrow"

In 1932 appeared the attack on the Christian Faith called *Re-Thinking Missions*. In 1934 appeared a close relative, the book, *Home Missions Today and Tomorrow, a Review and Forecast*. This book is the report made in 1934 to the Home Missions Councils by the Joint Committee on the Five-Year Program of Survey and Adjustment. These councils, which in-

clude representatives of different Protestant denominations, are recognized affiliates of the modernist Federal Council of Churches of Christ in America. The report was prepared by the Rev. Hermann N. Morse, D.D., who was chairman of the Joint Committee, and who is Administrative Secretary of the Board of National Missions of the Presbyterian Church in the U.S.A. This book is recommended in the latest *Catalogue of Promotional Literature (1935)* of the Boards of Foreign and National Missions. Since it purports "to summarize the present status of the entire Home Mission enterprise," its views on evangelism should be rather significant.

Home Missions Today and Tomorrow is a thoroughly modernist book. It presents from beginning to end the social gospel. Its emphasis is distinctly anti-theological, as appears, for example, in the reference to the old church extension movement. We are told that it "was largely theological and ecclesiastical propaganda" and that "Such considerations do not seem so important to us now" (p. 359). Running through this whole book we find the vague generalities so essential to the propaganda of Modernism. We shall be able to refer to only a few excerpts, which are typical of the viewpoint of the book.

"Home Missions exists to present Christ to men and to impress His spirit upon the life of our generation . . . (p. 3). Necessarily the objective of Home Missions is to share life on the level of our own highest standards" (p. 230). It would be difficult to frame a more unsatisfactory definition of the purpose of missions. But the key to an understanding of the viewpoint of this book is the following: "The missionary program has been constantly modified under the pressure of altered circumstances and in response to the profound alteration in our religious thinking" (p. 7, italics ours).

In connection with what is called the "broad charter" of Home Missions we read, "Not in any narrow or dogmatic sense has Home Missions been a movement to proselyte from other faiths" (p. 9). This remarkable statement should be read together with what is said about "inter-faith relations":

"A second question often asked is as to why Protestant Home Missions has developed a distinctive ministry for people of other religious faiths. This is, in reality, not one question but four, concerning,

first, groups of a Roman Catholic background, second, Mormons, third, Jews, and fourth, the comparatively small numbers of adherents of other religious faiths like Buddhism or the original religions of the American Indians. Are there not enough people in America with no religious faith of any sort to demand all the missionary effort the Protestant Church can generate? Should we not make an alliance with these other religious bodies against the common enemies of sin and materialism?

"Here, again, is a question for which there is no simple answer. . . . In the main, Protestant Home Missionaries do not desire or attempt to win faithful adherents away from any other Christian faith. In the main, they do feel called upon to present the claims of Christ to the adherents, whether faithful or not, of any non-Christian faith" (p. 227, italics ours).

Furthermore this book deprecates the denunciation of Mormonism (p. 196); questions, without deciding, "the value of the Christian approach to the Jews" (p. 145); and objects to the evangelization of faithful Roman Catholics (pp. 125-6, 152)! Comment is scarcely needed. Those who know and love their Bibles can judge whether *Home Missions Today and Tomorrow* is evangelical.

Before concluding this article, we want to anticipate an objection. It will be said, perhaps, that the Board of National Missions has approved some literature which is evangelical, and that we have singled out for criticism only a part of its material. This objection would not affect our opinion as to the doctrinal soundness of the Board. In the first place the Board and its staff, as the Rev. Edwin H. Rian showed in his article in THE PRESBYTERIAN GUARDIAN of March 2, numbers among its members many outspoken modernists. In the second place, a really sound Board would not endorse a single piece of modernist literature. A man indicted for murder would not be heard to plead that he should not be convicted simply because, in the course of his life, he had done other acts which were good and had never committed embezzlement or burglary.

The evidence we have adduced, together with that set forth by the Rev. Samuel J. Allen in THE PRESBYTERIAN GUARDIAN of April 6, proves that Mr. Rian was right when he said, "Our contention is that a board so constituted will most certainly adopt programs and policies in accord with the beliefs of its members."

The facts have been presented. What are you going to do about them?

The Reformed Faith and Modern Substitutes

PART VI

By JOHN MURRAY, Th.M.

Modern Dispensationalism



Mr. Murray

IN ENTERING upon an exposition of what we have called "Modern Dispensationalism," and the establishment of our thesis that it contradicts the teaching of the standards of the Reformed Faith, in particular those of the Presbyterian Church in the U.S.A., it is necessary to remind our readers that we have no objection to the word "dispensation," nor to the idea of designating the various periods that may and must be distinguished in the divine economy of the history of the world as distinct "dispensations." What we are intent upon showing is that the system of interpretation widely prevalent in this country, and set forth, for example, in the *Scofield Reference Bible* and in the books of various Bible teachers of prominence, is palpably inconsistent with the system of truth embodied in our Presbyterian standards.

The *Scofield Reference Bible* defines a dispensation as "a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God" (p. 5). There are, Scofield says, seven such dispensations—Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom. It is with the last three—the fifth, sixth, and seventh—that we shall in this article more particularly concern ourselves. The fifth dispensation, that of law, extends from Sinai to Calvary; the sixth from Calvary—i.e., the death and resurrection of Christ—to what is called the rapture of the Church, when Christ will descend from heaven and the Church will be caught up to meet Him in the air; the seventh extends from the return of Christ to set up the earthly Messianic Kingdom through the millennial reign upon earth.

Having settled the extent of these dispensations the next question that arises is to determine what are the distinguishing characteristics of them in contrast with one another? What are the basic underlying differences?

We are told that "Law as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ" (p. 1244). In one word the fifth dispensation is the dispensation of Law. Grace it is, on the other hand, that characterizes the dispensation extending from the death of Christ to the rapture of the Church. It is "constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3: 21, 22; 8: 4; Phil. 3: 9). . . . The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation" (p. 1115). Grace, therefore, in basic contrast with law is characteristic of the sixth dispensation. Grace as a dispensation ends with the removal of the Church. It is a little difficult to know whether the seven-year period which dispensationalists intrude between the rapture of the Church and the return of Christ in glory to reign belongs really in this scheme to the dispensation of law or of the kingdom. But for our present purpose it makes little difference. What is important is that it is not by any means part of the dispensation of grace, and is therefore a period of the reign of law in which the gospel of the Kingdom as distinguished from the gospel of grace is preached.¹ The Kingdom age is identical, Scofield says, with the kingdom covenanted to David when all the kingdom prophecies and promises will be fulfilled (cf. p. 1250). It is the earthly Messianic kingdom when Christ will personally exercise upon the earth the reign of righteousness. It is the dispensation of the "Fulness of Times." The governing principle of this last dispensation is the same as that of the fifth, namely, law in contradistinction to grace.

It is very important that we appreciate these basic distinctions which are at the heart of the dispensationalist scheme. Perhaps no one has more clearly and consistently unfolded and applied these distinctions than Dr.

¹ Cf. A. C. Gaebelein, *The Jewish Question*, p. 51.

Lewis Sperry Chafer in his book, *The Kingdom in History and Prophecy*, a commendatory introduction to which is written by Dr. C. I. Scofield. He develops the contrast between law and grace with particular clarity in his exposition of the kingdom of heaven as announced and offered in the early part of Matthew, which belongs, he says, to the dispensation of law rather than of grace. The Sermon on the Mount does not belong to the revelation of the gospel of grace, but has a limited national meaning. "A great division between the Old Testament and the New, therefore, lies in the fact that 'grace and truth came by Jesus Christ' and became effective with the cross of Christ rather than with his birth" (p. 39, 40).

This message of the kingdom of heaven, accordingly, announced and offered in the early part of Matthew, is interpreted as setting forth very admirably the principle of law as the opposite of the principle of grace. It is "accompanied with positive demands for personal righteousness in life and conduct. This is not the principle of grace: it is rather the principle of law. It extends into finer detail the law of Moses; but it never ceases to be the very opposite of the principle of grace. Law conditions its blessings on human works: Grace conditions its works on divine blessings" (p. 46, 47). "So the preaching of John the Baptist," he continues, "was on a law basis as indicated by its appeal which was only for a correct and righteous life. . . . his immediate demands were in conformity with pure law, as were the early teachings of Jesus. Thus the legal principles of conduct of the Old Testament Kingdom are carried forward into the revelations of the same Kingdom as it appears in the New Testament" (p. 47, 48).²

But not only is this principle of law the ruling principle in the Mosaic dispensation extending from Sinai to the cross; it will be also in the Kingdom age. "And when these changed, age-long conditions have run their

² Dr. Chafer interprets John's message with respect to the Lamb of God as a looking forward to the blessings of grace.

course we are assured that there will be a return to the legal Kingdom grounds and the exaltation of that nation to whom pertain the covenants and promises" (p. 70). "The legal Kingdom requirements stated in the Sermon on the Mount are meant to prepare the way for, and condition life in, the earthly Davidic Kingdom, when it shall be set up upon the earth" (p. 49).

Between the governing principles operative, then, in the dispensation of grace co-terminous with the Church age on the one hand, and the law and kingdom dispensations on the other there is, it is alleged, complete opposition. The riches of grace revealed in the former must be kept "pure and free from an unscriptural mixture with the kingdom law" (p. 51). "Christianity is totally opposite to Judaism and any mixture of the two must result in the loss of all that is vital in the present plan of salvation" (p. 64).

At the cost of being perhaps repetitious we must tarry a little longer with the foregoing construction in order that its import may be thoroughly clear. The church age or dispensation of grace exhibits a ruling principle of the divine economy that is in flat antithesis to the ruling principle of the dispensation extending from Sinai to the cross. It must not be thought that these differing ruling principles are mutually supplementary and co-exist. It is not to be thought that the difference is simply one of preponderance, a preponderance of law over grace in the one, and of grace over law in the other. Not at all. Nowhere does the principle of mutual exclusiveness apply more absolutely than just here. The exponents of dispensationalism are peculiarly explicit and insistent that they are mutually exclusive and destructive. Law as a governing principle is the very opposite of grace and reigns without rival in the law and kingdom dispensations. Grace to the exclusion of law reigns in the dispensation of grace. Lest we should be in any doubt, we may quote from the recently published work of Dr. Charles Feinberg, *Premillennialism or Amillennialism?* in commendation of which

Dr. Chafer writes the introduction. He says, "God does not have two mutually exclusive principles as law and grace operative in one period" (p. 126). "That grace which came by Jesus Christ and now offers salvation to all . . . will terminate at the catching away of the body of Christ to be ever with the Lord" (p. 177). "The principles of law and grace are mutually destructive; it is impossible for them to exist together" (p. 175). "The basis of the law is the covenant of works; that of grace is the covenant of grace. Human merit is the foundation stone of the law; the merit of Christ is the foundation stone of grace. . . . The covenant of works is grounded in confidence in what the flesh can do; the covenant of grace is based upon faith in what God has done and is willing to do" (p. 180-1). "Israel was governed (and will be in the millennial age) by a principle wholly foreign to that which is in force in the church age" (p. 190).

Nothing therefore could be plainer than that, in the judgment of this school of interpretation, radically opposite, mutually exclusive and destructive governing principles prevail in the differing dispensations concerned.

The teaching of our Presbyterian standards stands to this in the sharpest antithesis. The immediate question reduces itself to the construction the Confession of Faith places upon the Mosaic dispensation, and upon its relation to the Christian dispensation. Does the Confession regard the Mosaic dispensation as one of law based upon the covenant of works, and standing as regards its governing principle in flat antithesis to grace and to the covenant of grace upon which grace is based? The answer is very simple. It is an emphatic no. The quotation of a few sections of the Confession is sufficient to demonstrate the truth of this. Chapter VII of the Confession deals with the topic, "Of God's Covenant with Man," and after the first section which expresses the idea of divine covenant, and the second which deals with the covenant of works made with Adam, it proceeds:³

"Man by his fall having made himself

incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.

"This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

"This covenant was differently administered in the time of the law, and in the time of the gospel; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come, which were for that time sufficient and efficacious, through the operation of the spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

"Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper, which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations." (Chapter VII, Sections 3, 4, 5 and 6.)

"Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same, and for ever." (Chapter VIII, 6.)

"The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament." (Chapter XI, 6.)

"The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,

³ In this article we are mainly concerned with showing that "Dispensationalism" contradicts the teaching of our historic Presbyterian standards. Since we believe the latter is Scriptural, then we must conclude that the former is contradic-

tory of Scripture. We hope to show this by argument based directly upon Scripture at some later date. We take great pleasure in referring our readers to an admirable examination of this subject by the Rev. Prof. Oswald T. Allis in the

issue of the *Evangelical Quarterly* for January, 1936. Copies of Dr. Allis's article may be secured in pamphlet form from the present writer. Other articles by Dr. Allis on the same subject are expected to appear in the near future.

from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience to him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law; but under the new testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God than believers under the law did ordinarily partake of." (Chapter XX, 1.)

A few observations will suffice to set forth the significance of these quotations. The covenant of grace becomes operative as a result of the fall—it is the fact of the fall that makes its provisions and blessings necessary. In terms of this covenant life and salvation by Jesus Christ are offered freely unto sinners, and it is by it that the promise of the Spirit is guaranteed to the elect. It is this same covenant with the same provisions and blessings that is administered in the time of the law as well as in the time of the gospel, differently administered, of course, but, nevertheless, the same covenant by which the elect in all ages had full remission of sins and eternal salvation. The liberty which Christ hath purchased for believers under the gospel was enjoyed also by believers under the law. It is one and the same covenant under various dispensations. The Old Testament as well as the New is therefore an administration of the covenant of grace. What is a part—indeed the greater part—of the Old Testament, namely, the Mosaic dispensation is therefore construed as an administration of the covenant of grace.

What the Confession calls the time of the law inclusive of the Mosaic dispensation is not expressive, then, of the principle of law as opposed to grace, not based upon a covenant of works in contrast with a covenant of grace. Nay, rather it is expressive of and based upon grace and the covenant of grace. There is no opposition. Mutual exclusiveness or mutual destructiveness as between the Mosaic dispensation and the Christian is out of the question. The difference is not in substance, but only in fulness of exhibition of that substance—in the New Testament it is "held forth in more fulness, evidence, and spiritual efficacy to all nations."

Dispensationalists may attempt to reconcile their teaching with the Reformed standards. They may appeal to their admission that God has only one way of saving, and that saints under the Mosaic economy were saved by the blood of Christ and the grace of God. Charles Feinberg, for example, says: "All premillennialists believe God has one way of saving both Jew and Gentile; namely, through the vicarious and substitutionary death of the Son of God to satisfy the demands of a holy and righteous God who from the very nature of His being hates with a perfect hatred all that the Word reveals as sin. Paul's argument in the fourth chapter of the Romans seeks to make clear that God has always justified guilty sinners by faith" (op. cit. p. 202). "All the blessing in the world in all ages is directly traceable to the death of Christ" (p. 200). "God has had and always will have but one way of salvation. There is only one name under heaven given among men whereby all must be saved" (p. 217).

Some may be surprised when we say that these concessions afford no escape for the dispensationalist, except in so far as he is willing to contradict himself. Our standards are explicit that the Mosaic dispensation was an administration of the covenant of grace. Its ruling principle was the very covenant of grace that comes to its full exhibition in the New Testament revelation. Dispensationalists are emphatic and reiterative that the governing principle of this Mosaic dispensation was the principle of law or covenant of works. The contrast between the two positions is absolute.

Furthermore of what avail is the admission or concession that men were and always will be saved by grace, when the principle that is woven into the warp and woof of the dispensation of law by their own admission positively excludes the operation of grace? The concession is wholly inconsistent with their scheme. We repeat Feinberg's own words: "God does not have two mutually exclusive principles as law and grace operative in one period" (p. 126). "The principles of law and grace are mutually destructive; it is impossible for them to exist together" (p. 175). How then could grace be operative to the salvation of men in the Mosaic age, since during that time the principle of law exclusive and destructive of grace prevailed and

reigned? By the very principle of "mutual exclusiveness" for which dispensationalists are so jealous they are shut up to the alternatives of salvation by the works of the law, or relinquishment of the very basis of their construction. They cannot have the reign of law, and salvation by grace. The logic of their position, whatever may be their concessions in the pinch of difficulty, is that, if any are saved for eternity during any period in which law is the governing principle, they must be saved by the works of the law. The position which by such simple logic leads to such a conclusion is an offence to the justice of God and the gospel of His grace. Herein consists the real seriousness of the dispensationalist scheme. It undermines what is basic and central in Biblical revelation; it destroys the unity and continuity of the covenant of grace. We hope that many may be induced to withdraw from a system of interpretation the logic of which leads to such disastrous consequences.

Who's Who in This Issue

THE PRESBYTERIAN GUARDIAN takes pleasure in introducing the following contributors to this issue.

The Rev. J. Gresham Machen, D.D., Litt.D., is Professor of New Testament at Westminster Theological Seminary, President of The Independent Board for Presbyterian Foreign Missions, and the well-known author of numerous theological classics; *the Rev. Ned Bernard Stonehouse, Th.D.*, is Assistant Professor of New Testament at Westminster Seminary; *Murray Forst Thompson, Esq.*, a Philadelphia lawyer, is Treasurer of the Independent Board and a Trustee of Westminster Seminary; *Mr. John Murray* is associated with the Department of Systematic Theology of Westminster Seminary; *the Rev. J. Edward Blair*, of Albany, Oregon, is a retired minister whose years of loyal and distinguished service have won him a host of friends; *Mr. D. T. Richman* is a prominent Ruling Elder of Philadelphia; *the Rev. L. Craig Long* is a popular radio preacher, and pastor of the Calvin Presbyterian Church (Independent) of New Haven, Connecticut; *the Rev. David Freeman* is pastor of Grace Church, Philadelphia.

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

ADDITIONAL evidence of the continuation of false teaching on the part of the official Boards and agencies of the Presbyterian Church in the U.S.A. is being brought to light every month. Let's get a picture in our minds of this evidence, by summarizing it.

I. We have had undeniable proof of teaching that is untrue to the Bible and the standards of our church in (1) many of the colleges and seminaries supported by our denomination; (2) in the Board of Foreign Missions through its continued support of unsound missionaries, as well as its cooperation with union enterprises and its use of mission study books not in accordance with the Word of God and our standards; (3) in the Board of National Missions through practices similar to those of the Board of Foreign Missions; (4) in the Board of Christian Education through its graded and special lesson courses, its lesson helps written by men and women who are not thoroughly evangelical, its un-Biblical teacher training courses and its cooperation with the objectionable Youth Council of America.

II. A gradual change in the ways of doing the work of our church beyond the limits of any one congregation. This is shown by (1) setting up the General Council of the whole church composed of the officers of the General Assembly, representative officials of each of the Boards and agencies, and a few members selected by these officials; (2) by the assumption of dictatorial powers not authorized by the Constitution of our church, and the setting up of a General Council of the same kind in each synod and presbytery; (3) by the revised Book of Discipline making it possible for the General Council of the whole church to control every synod, the General Council of each synod to control every one of its

presbyteries, and the General Council of each presbytery controlling every one of its churches.

III. The result is an ecclesiastical "machine" that can and does (1) control the action taken in each synod and presbytery; (2) ignore or white-wash every overture requesting much needed reform in the Boards and Agencies; (3) continue unfaithful teachers and missionaries in spite of the undeniable proof of their false teaching; (4) continue to support colleges, seminaries and union enterprises known to be not in accord with the Bible and the standards of our church; (5) discipline every one whose conscience compels him to make these facts known.

IV. At least \$30,000,000. of the total (\$35,718,531) received for church expenses and benevolences was con-

tributed by the lay members of our church, and these laymen have an inalienable right to say how they want their contributions used.

The General Assembly has paid no attention to our requests for a discontinuance of the false teaching in the work of our church at home and abroad. There is little, if any, hope of reform until we elders and lay members, in cooperation with the faithful, evangelical ministers and missionaries among us, determine to assume control of the work of our beloved church and turn its activities once more into thoroughgoing evangelical lines.

The many sound, faithful ministers, teachers and missionaries must be protected and continued in their work while we are restoring our church activities to the God-honored evangelism that comprises so much of its glorious record. Here is a plan:

1. Call a mass meeting of all known evangelical ministers and lay members in each presbytery.

2. Distribute a printed statement of the actual proofs of false teaching and practices. (Literature of this type may be secured from The Reformation Fellowship, 325 N. 13th Street, Philadelphia, Pa., The Independent Board for Presbyterian Foreign Missions, 12 S. 12th Street, Philadelphia, Pa., or the office of THE PRESBYTERIAN GUARDIAN.)

3. Adopt a resolution, signed by ministers and elders from each church represented, notifying the General Council of the General Assembly and the General Secretary of each of the official Boards and agencies that no contribution will be made to any Board or agency that continues to support false teachers and false teaching, and continues to cooperate with union organizations whose doctrinal standards and purpose are not in harmony with the Bible and the standards of our church.

All this, of course, is assuming that no apostate action, demanding separation of true Presbyterians from the existing organization, is taken by the 148th General Assembly.

NEWS FLASH!

The 148th Assembly

will be reported by a special correspondent of The Presbyterian Guardian. It will be no stereotyped, banal record, but an incisive, illuminating description and interpretation. Next best to being present in Syracuse and watching the works work, will be to see it all through the eyes of our correspondent. If you want to be informed—subscribe now!

The
Presbyterian Guardian

Lift Up Your Heart

By the REV. DAVID FREEMAN

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9.



Mr. Freeman

SIMILAR to the above words are the following uttered by the risen and ascended Lord Jesus Christ to His disciples: "Lo, I am with you always, even unto the end of the world." The

same God spoke both.

Joshua was commanded to possess the land of Canaan and subdue God's enemies. The disciples were to go with the gospel at the bidding of Him who had all authority and power in heaven and in earth. Both are missions of conquest. "Having made peace through the blood of his cross," Christ will "reconcile all things unto himself; . . . whether they be things in earth, or things in heaven." Christ as Mediatorial King is now reigning and subduing His enemies and when He comes at the end of all things, complete victory will be His. Then he shall deliver up the kingdom to God, even the Father, and then "he shall have put down all rule and all authority and power."

God's children are soldiers of a warrior King. They are not to rest until His enemies are made His footstool. But He does not leave them in the conflict without encouragement, instruction and direction. Especially before a peculiar contest God draws near to His people with an endowment of confidence in Himself.

Whenever we are about to forget the promises because of the difficulties in the way of their fulfilment, the Lord graciously draws nigh with a fresh disclosure of His help.

God reminded Joshua of the victories of Moses to assure him that as He fought for Moses, He would now take up the cause of His chosen

servant. What greater assurance can God give to any man than the past record of His wonderful doings right here in this world! Surely He is not a God who is far off from such as put their trust in Him.

God's assistance in the past enables us through faith to behold the victorious consummation of the good work He has begun in us.

As frail creatures of the dust we are naturally timid, anxious and fretful. For this, God has but one cure. It is His promise, "I will not fail thee." Is not that enough?

"What more can he say than to you he hath said,
I'll never, no, never, no, never forsake."

To the promise is added exhortation. Scripture is full of spurs. We need them, since we are sluggish, our abilities weak, and constantly assailed by Satan. To nothing are we more inclined than to relax our efforts. Therefore are we constantly incited to the performance of duty. Again and again strength and constancy are required of Joshua. To this end the Lord repeats the phrase "Be strong."

Difficult days are upon us in Zion. Let us learn that in such a time there is need for constant watchfulness and tremendous endeavor. In the battle for the Lord be strong and firm. "Endure hardness as a good soldier of Jesus Christ." "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

But who is sufficient for these things? The soldier's path is not smooth nor free from perplexity. God referred Joshua to the teaching of the Law. By following it as a guide we too shall be sufficiently fitted for all things. In God's law there is wisdom and in the keeping of it there is assured success.

What a soul needs most in the hour of conflict and impending dangers is

the assurance of the favor of God in all that is being done. This it confidently may hope for and have inasmuch as He is being obeyed and thus honored. God delights to honor them that honor Him.

Yet a temptation lurks in the way even of those who are determined to be strong in the Lord's cause. It is the temptation to mix up their own counsels with the divine commands. We all need the curb of modesty. From God's commandments we must not detract nor to them add. Submit all to God. It is audacity to arrogate to ourselves rights which are not of His Word. From the highest to the lowest of God's servants, they are all bound to obey God's rule.

There is no surer road to disaster than contempt of the Word of God. This may not be pronounced or expressed but may lie hidden in the breast. From this, in whatever form it may exist, let the true Christian pray to be delivered.

The divine favor is withheld from all arrogance and from counsels rashly adopted. Only by diligence in learning and fidelity in keeping the pure statutes of the Lord God of Hosts is prosperity and success certain.

When men allow themselves to be ruled by the Word of God they act in a way that dismays and confounds His enemies.

The Scriptures point us to a truer and greater Joshua—Christ the Savior. He has conquered sin and death, and for His own has acquired a Canaan in the heavenlies. Before entering into His triumphs and rest He bids you, O child of God, "Be Strong."

"Go, labor on: 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises:—what are men?"

"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:—
Trust in God, and do the right."

The Sunday School Lessons

By the REV. L. CRAIG LONG

June 21, "Jesus Exalted." Luke 24: 36-53.



Mr. Long

JESUS made several personal appearances prior to the one which is described in verse 36. The men with whom He had walked and talked on the road to Emmaus had apparently hastened back to Jerusalem to report how Jesus had been made known to them in the breaking of the bread. Verse 36 depicts the eleven disciples in a room with all doors closed and locked. By a stupendous miracle Jesus enters the room and stands in their midst. With the words, "Peace be unto you," He announces His actual bodily presence. When the Word of God is today made really plain to us we ought to remember that it is God's intention that His Word should mean our greater peace. In this regard we must consider Christ's initial greeting, recorded in verse 36, as being sincere.

It was not God's fault nor Christ's fault that the eleven "were terrified and affrighted" (vs. 37). Neither was it God's fault that the senses of the eleven were so dimmed against the reception of the truth and of reality that they "supposed that they beheld a vision" rather than the actual flesh and bones of the risen Christ. We must here look for the cause of the improper reception that the eleven gave unto Christ; the cause was Satan. Satan's chief end is to dim the senses of men so as to render them incapable of grasping the wisdom of God and of performing right actions. If a man is so blinded by the sin of the flesh as to be unable to be certain that he sees flesh and bone when it is actually before his eyes, *how can he be expected to act as he ought to act under those circumstances.* Therefore let us learn from this verse the importance of having our eyes opened, by God's grace, and enabled to behold the great doctrines of Christianity, before hop-

ing for ability to obey that which God has commanded us to do.

Verse 38. Noting their troubled minds and questioning hearts, Jesus asked them *why* they were so troubled and perplexed. That He might rightly lead them to overcome their fear, He directed them: (vs. 39) to see His hands and His feet; (b) to handle Him; (c) to give Him something to eat. Verses 39-42 show that when God's Word commands us to see a fact and to grasp a fact and to accept a fact, it is a fact which *can* be seen, grasped and accepted. The disbelief and blindness of some does not take away the reality of the existence of that which God says does exist. Jesus' motive was to prove His real presence

by telling them to look, touch and feed Him. We have many scriptural evidences to support our conviction that the senses may not be trusted to lead us into a right course of belief or action, *unless* those senses have been touched by God. Jesus opened the eyes and ears of those whom He intended should see and hear Him as the Messiah. To the other persons, whose eyes and ears He did not so open, it was not intended that the spiritual mysteries should be made understandable. Verse 41 well describes certain so-called revivals where the people are filled with a *fleshy joy* which permeates the entire atmosphere, but who at that same time lack power to believe some of the simplest doctrines set forth in the Bible. The feeling of the flesh is no fit test of a man's orthodoxy. His orthodoxy is what fits him for Heaven.

Verses 44-49 proceed with Christ's explanation of the *meaning* of the fact of His bodily resurrection. First He points out how He had preached to the disciples for three years about His suffering, resurrection, and the apostolic preaching era. He points out also that the three divisions of the Old Testament (the law, the prophets, and the Psalms) referred to Him and that He had, during His three years of ministry to them, told them that these prophecies "must needs be fulfilled." There are two times when every man receives teaching: (a) before his mind has been opened to understand and, (b) after his mind has been opened. Bible School training in the church is intended to care for both times. The unsaved, young and old, are to be taught the Word so that, if it please God to open the understanding of those who have heard it, it may be useful as the Holy Spirit recalls it to the mind and makes it plain. The saved are to be taught the Scriptures so that, having had their understandings opened by the Holy Spirit, they may have more and more of the Word hid in their hearts that they may not sin against

Philadelphia North Adopts Christian Education Overture

WITH only three or four dissenting votes the Presbytery of Philadelphia North, on May 12th, adopted the following significant overture to the 148th General Assembly:

"The Presbytery of Philadelphia North respectfully overtures the General Assembly of 1936 to instruct the Board of Christian Education to oversee more carefully the literature published by or in the name of the Board, in order to see to it that all of that literature is in full harmony with the doctrinal standards of our church and the Word of God, upon which our standards are based."

Copies of The Presbyterian Guardian were used to furnish proof of the need of such an overture.

God through ignorance of His will. A sinner cannot believe the doctrine of the bodily resurrection of Jesus until he has been introduced to the Word of God. The written Word is the companion of the Holy Spirit in the work of opening the understandings of sinners. Unless the understanding of sinners has been opened, the sinner may perhaps have joy, but that joy will be attended with terror, fright, questionings, unbelief and doubt.

In verses 46-49 Jesus sums up the chief points of the gospel and uses the Old Testament as the authority for the era of gospel-witnessing of which He, in verse 48, pronounced the eleven to be witnesses. Lest they be frightened by a sudden consciousness of inability properly to witness for Christ, He quickly admonishes them to remain in Jerusalem until endued with the Holy Spirit for the task. Verse 47 describes the starting point of the preaching era, and "all the nations" represents the radius. How long a man should remain a preacher or a witness in this place or that place is well-defined in other portions of Scripture (i.e., we are not to cast pearls before swine; Christians are not to witness for Christ in a local Church or denomination which is officially unwilling, or by majority rule unable, to preach the gospel which Jesus sums up in these verses).

Verses 50-53 may be studied with this outline: (1) Jesus led the eleven back to the Mount of Olives (the place from which He had descended to His passion); (2) He blessed the eleven (only members of the Trinity can bless sinners; we "bless" one another as a prayer that God will bless); (3) He ascended into Heaven (He is not here; He is at the right hand of God, and all divine power which now operates in men's hearts is the work of the Holy Spirit whom Christ sent, according to His promise in verse 49); (4) the disciples worshipped Christ (we ought to do no less); (5) they obeyed Christ by returning to Jerusalem to worship God with prayer, and by waiting to be filled with power from on high for their calling as witnesses (we ought never to go forth into any attempted service for God until we have been called of God and

until He has empowered us with an opening).

June 28, Review Lesson. Acts 1: 1-11.

The first important way to review the lessons for a quarter or a year is to re-view them. This is a simple procedure: turn to your file of THE PRESBYTERIAN GUARDIAN and read the lessons prepared during the last three months by those who have written the explanations.

The second method which may be pursued is that of taking a portion of Scripture which is historical in nature and which could not possibly have been written had not previous facts in history taken place. This method seems to have been followed when Acts 1: 1-11 was selected as the devotional reading for this review lesson today. Let us analyze this section of Scripture.

Luke here describes his former treatise (the Gospel according to Luke) as having been a history of that which Jesus did and taught until His ascension. It is likely that Luke, when speaking of what Jesus "did," was thinking especially of the events which accomplished our peace with God. We ought to realize that the Book of Acts sets forth events in the history of the Christian Church which would not have taken place had not the events recorded in Luke been truly historical facts. The only new matter which is dealt with in the first five verses (which we have not referred to in previous lessons of this quarter) is the matter of the baptism of which Christ was the author. That His disciples might have a growing affection for Christ and a decreasing loyalty to John the Baptist, Jesus teaches how John's water baptism is to be covered with a baptism of the Holy Spirit sent by Christ. From this we are to learn that the contact which a repentant sinner has with Jesus Christ in faith is the ground upon which Jesus today baptizes a sinner with the Holy Spirit. The water baptism which John (by God's command) instituted, is now the external sign, for the adult, denoting that the Holy Spirit has taken up His abode in the soul of that repentant sinner. The water baptism of the infants of believers is identified with

the Old Testament circumcision of the infant children of covenant-believing parents.

Verse 6 is the error of the disciples which is generally emulated today. "Wilt thou at this time restore again the kingdom to Israel?" There are Christians today who, like the disciples in their error, spend much of their time on this subject. In verse 7 Jesus rebuked their error by telling them that it was not for them to know the times or the seasons. There is a medium line of orthodoxy on this subject. Let us try to define it: (1) Jesus Christ will come again in like manner as He departed from this earth; (2) Jesus Christ is the Master Teacher on the data concerning His return to this earth; (3) We ought to found our knowledge upon *all* that He said on the subject. We ought to consider ourselves impious if we are ever led by Satan to query about dates, ages or phenomena of the day of His return *beyond* the amount of data that He has given to His church; (4) "it is not for you to know times or seasons," therefore those persons who claim to know the seasons are wrong; (5) it is unscriptural to think of the restoration of David's Kingdom as referring to any national restoration of mere Hebrew people, but it must be understood as referring to a great kingdom composed of all true Israelites, according to the definition found in Galatians 3: 26-29; (6) it is spiritual weakness when men seek the restoration of the Kingdom before they have done all that they might do in obeying the great commission.

I preached in a Church once which was in need, dire need, of a place of worship. Many of the prominent members of that company were hesitant about building a place of worship because they were waiting for what they called "the imminent return of the Lord." Let us hope, pray and witness by preaching until He *does* come, so that *when* He comes to raise the dead, judge the world and destroy it, He may not find any of us reading articles, writing books or attending conventions which have no other aim than to set the day, the hour and the season when He is to come. We must preach at all times with the fullest expectation that God may be pleased to evangelize great sections of the world *now*.

MACHEN, MCINTIRE CASES TO BE HEARD MAY 25 IN SYRACUSE

Buswell Appeal Expected For This Assembly

AT LEAST two, possibly three, judicial cases involving Independent Board memberships will be heard by the Permanent Judicial Commission of the General Assembly in the week preceding the Syracuse Assembly. The appeal of the Rev. Carl McIntire is to be heard on the morning of May 25th. On the afternoon of the same day will be heard the appeal of the Rev. J. Gresham Machen, D.D. Both appeals are from the decision of the Synod of New Jersey, which expressly declined to pass upon the validity or constitutionality of the so-called "mandate" or "administrative deliverance" of 1934, against the Independent Board.

Illinois Appeal Expected

The appeal of President J. Oliver Buswell, Jr., D.D., against the judgment of the Presbytery of Chicago, which convicted him of part of the charges against him, and sentenced him to be admonished, was heard by a Judicial Commission of the Synod of Illinois on April 28th. The Commission listened interestedly to five hours of summary and argument, then to an additional hour of new appeal material. At nearly midnight it announced its decision, which was to sustain the presbytery. It was expected that notice of appeal and appeal would be filed in time so that the case could be heard by the Permanent Judicial Commission before the forthcoming Assembly.

Labels—What Constitutes Their Value

(Concluded from Page 74)

need be they are willing to sacrifice the "label" in order to retain the contents unimpaired. They demand "purity" in doctrine and life even at the expense of "peace and unity."

When the young telegraph operator changed the label he was practicing deception. He was really acting a lie.

Is it not possible that the All-seeing Eye detects in the Presbyterian Church today lying by the wholesale in regard to the "label"?

MODERNISTS ATTEMPT WESTMINSTER STUDENT BAR IN PHILADELPHIA

Presbytery Opened to Reporters

THE Presbytery of Philadelphia, meeting on May 4th, witnessed an inconclusive attempt, led by Auburn Affirmationist Joseph Bolton Cooper Mackie and supported by the modernist bloc *en masse*, to refuse to take Westminster Seminary students under care as candidates for the ministry, on the one ground that they came from Westminster Seminary. To the surprise of many, as soon as the favorable report of the (revamped) Committee on Candidates and Credentials was given, Dr. Mackie arose and delivered a long, evidently prepared oration. These students, he said, were asked if they knew that Westminster Seminary was not an official seminary, but independent. They admitted they knew this, yet they persisted in their membership in the church. They also admitted that their attendance at this seminary had converted them to belief in the virtues of the Presbyterian Church! Three of the four had no former Presbyterian background, he asserted. They had united with the Susquehanna Avenue Church because all three were graduates of Wheaton College as was the pastor, to whom they were known. One of them had said that he was trying to help a struggling Church. None of them had joined that Church because it was nearest to his residence which the speaker inferred was the only good reason. We all understand the spirit of Westminster Seminary, said Auburn Affirmationist Mackie. If these men stay there they will be inspired by it to cause strife and division. He quoted a letter written by a representative of the seminary, which in turn quoted another Philadelphia Affirmationist as saying the same thing. While we are having difficulty getting rid of these men at one end, he thundered, we are letting them in at the other. He did not disparage the personal qualities of these men. They were keen of mind and had undoubted abilities. But men could preach Christ in other churches than the Presbyterian. He made a long argument on "Constitutional Rule

No. 3," only to have it pointed out that that rule had been repealed a few years ago. He said that if we should take the young men under care we should open the door to a flood. There will be scenes of discord throughout the church. We are now just at the beginning of an era of peace in the church. If we license these young men, or even take them under care, it will only breed conflict. They are not in sympathy with the Presbyterian Church *as it is today*. Dr. Mackie's great moment came near the end of his speech when he shouted, "If we take these men under care we will be sowing dragon's teeth and we will reap the whirlwind."

Opposing was Dr. Oswald T. Allis, who argued for the historic position of the church, fought out through many conflicts in the past, that *where* the candidate has studied is not the primary question, but what he knows. The church had long ago decisively rejected the idea of refusing men just because they came from certain seminaries. They stood on their own merits.

After little more talk the matter was recommitted for further study. This motion was declared undebatable by the Moderator.

Publicity Rule Changed

Result of the long fight over publicity: the proposed rule which would have provided for information to be given out by the clerk only, was abandoned under the evangelical group's hammering. Instead was substituted an open door policy, with an official representative named to "help" the press. Obviously the modernist bloc had awakened to the fact that it was better tactics to befriend the press than snub it. Conservatives rejoiced that at last the newspapers were to be allowed to see for themselves the modernist party in action.

Caucus Resolution

The resolution regarding "caucuses" was, on recommendation of the Committee on Rules, commended to the consciences of the members. Difficulty: the machine party wanted to hold meetings; too, it had been embarrassed no end by conservative cross-examination at the previous meeting as to when a meeting of friends is a meeting and not a caucus.

Protest Against Moderator

The session of the Tenth Church, Donald Grey Barnhouse, pastor, presented a protest against the election

of an Auburn Affirmationist as Moderator. Holding the paper timidly, as if it might scorch his fingers, Stated Clerk Shultz said that he had a paper, a protest, from the session of the Tenth Church, which he did not know whether to read, because he did not know if it was in order. The Moderator then observed innocently that he had not the slightest idea of the contents of the communication, so it could not be ruled upon until read. Dr. Shultz read it. A babel of voices cried, "Out of order!" Then the Moderator, not (as might have been expected) yielding the chair, unfolded a paper and read an elaborate prepared ruling citing the reasons why the (supposedly unknown) protest was all out of order. In essence he ruled that the Auburn Affirmation was a protest on an ecclesiastical issue (its doctrinal portion was ignored), that its signers were *in rectus ecclesia*, that the Special Commission of Nine had found no doctrinal unfaithfulness in Philadelphia. The ruling which the Moderator had so fortunately happened to have handy when the unexpected protest was read, was ordered placed in the minutes.

COVENANT UNION CONTINUES GROWTH

Rallies, Organization Meetings in Many Centers

QUIETLY, but effectively, many members of the Presbyterian Church in the U.S.A.—ministers, elders, laymen and laywomen—have been organizing themselves into chapters of the Presbyterian Constitutional Covenant Union. From coast to coast, united in many chapters and, through the central office in Philadelphia, these Presbyterians have banded themselves together to maintain the Constitution of the church—a purpose to which even the church machine can hardly appear to be openly antagonistic.

Recent significant gatherings and activities are reported from as diverse spots (among many others) as Chicago, Ill.; Baltimore, Md.; Cincinnati, Ohio; Cleveland, Ohio; San Francisco Bay Region, California; Seattle, Washington; Los Angeles area, California; Middletown, Delaware; New York, N. Y.; The Oranges, New Jersey; Collingswood, New Jersey.

Covenant Union Convention

FIRST annual convention of The Presbyterian Constitutional Covenant Union, which will be an historic and important gathering, will be held in Philadelphia, at a place to be announced, beginning June 11th and ending June 14th with a great public meeting. Names of speakers will be announced later.

It is hoped that chapters and members will let the office of the Covenant Union know concerning the number of delegates they expect to send, and as soon as possible, the names of the delegates. Arrangements for hotel accommodations will upon request be made for the delegates by the central office. Members of the Covenant Union, whether living near or far, are cordially urged to attend. Such members will receive preference in the galleries and in other space reserved for them.

IT HAS HAPPENED BEFORE

(Concluded from Page 67)

ships, in a day like this,—when truth is about to burst her fetters—when mankind are about to be aroused to claim their natural and inalienable rights—when the yoke of oppression that has reached the wilderness of America, and the unnatural alliances of ecclesiastical and civil power, are about to be dis severed,—at such a period, when liberty,—liberty of conscience,—is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here in this indictment . . . these men are accused of preaching the gospel of the Son of God.' "

Yes, it has happened before. The battle for Christian liberty has been fought and won in America. Will it be fought and lost in the Presbyterian Church in the U.S.A.?

DR. DODD SPEAKS AT WESTMINSTER'S SEVENTH COMMENCEMENT

Large Audience Attends, Enthusiasm High

BEFORE a large and enthusiastic audience gathered on the evening of May 12th, in Witherspoon Auditorium, Philadelphia, Westminster Seminary sent forth its seventh graduating class.

Speaker of the evening: the Rev. Albert B. Dodd, D.D., famed missionary, Professor in North China Theological Seminary, many years in China under the Board of Foreign Missions of the Presbyterian Church in the U.S.A., now a missionary of the Independent Board. Subject: "Be strong." In simple, sincere and moving language this veteran missionary carried his listeners along with him on a crest of conviction and spiritual power.

Presiding: the Rev. Henry M. Woods, D.D., retired missionary of the southern church.

Address to the graduates: delivered as is the custom by the Rev. J. Gresham Machen, D.D., Litt.D., Chairman of the Faculty. This address is looked upon as one of the high points of the year. This year, facing the crisis, Dr. Machen spoke with more deepened urgency and solemnity.

Hymns: "God the Lord a King Remaineth," "I'm Not Ashamed to Own My Lord" and "When I Survey the Wondrous Cross."

Others taking part in the service: the Rev. Charles J. Woodbridge, General Secretary of The Independent Board for Presbyterian Foreign Missions, who offered the Invocation; the Rev. John P. Clelland, of the Eastlake Church, Wilmington, Del., who read the Scripture; and the Rev. J. J. De Waard of Cedar Grove, Wisconsin, who offered prayer.

Prizes: The William Brenton Greene, Jr., Prize in Apologetics, to Mr. Jean Faurot; the Benjamin Breckinridge Warfield Prize in Old Testament, to Mr. Martin John Bohn; the Robert Dick Wilson Prize in New Testament, to Mr. Harvey King McArthur.

Graduates:

SENIORS: Carl A. Ahlfeldt, Douglas D. Barnes, Martin J. Bohn, Robert K.

Churchill, Bruce A. Coie, Leslie A. Dunn, Jean H. Faurot, Frank L. Fiol, A. Culver Gordon, Paul A. Hittson, Louis F. Hoffman, Reginald Voorhees, Edward Wybenga.

GRADUATE CERTIFICATES: W. Hobart Childs, Yune Sun Park, Robert K. Rudolph.

AUBURN AFFIRMATIONISTS PROMINENT IN AGENCIES; GENERAL ASSEMBLY ROLL

Influential in Church

LATE studies of positions occupied by signers of the modernist "Auburn Affirmation" reveal that as a group they wield a wide official influence in the Church disproportionate to their total number. Recent compilations reveal Affirmationists at the 148th Assembly and in the Boards and agencies as follows:

ASSEMBLY COMMISSIONERS

(Listed with Presbyteries represented)

James W. Bean, Mahoning
C. Carson Bransby, Council Bluffs
Victor Bucher, Erie
George Cleaver, Chicago
John R. Duffield, Buffalo-Niagara
R. Worth Frank, Chicago
Clarence S. Gee, Marion
Bruce J. Giffen, Waterloo
B. A. Hodges, Waco
George C. Hood, Missionary Delegate
Arthur M. Hughes, Jersey City
James A. Hunsicker, Gunnison
Wm. Lloyd Imes, New York
Robert L. Irving, El Paso
Howard W. Johnston, Chicago
Arthur R. Jones, Grande Ronde
William C. Kerr, Newark
Irving W. Ketchum, Washington City
Alva Vest King, Hastings
John J. Lawrence, Rochester
George O. Long, Sioux Falls
Ward Willis Long, San Francisco
Julius W. Mallard, Kiamichi
D. Alan Martens, Blairsville
Elmer Martin, Bloomington
Francis L. McCauley, Troy
Harry G. McCluskey, Nebraska City
Peter McKenzie, Otsego
Wm. Pierson Merrill, New York
Hugh A. Moran, Cayuga
Fred M. Newlin, Highland
William Owen, Blairsville
Lucian W. Scott, Buffalo-Niagara
Frederick L. Selden, Chicago
Robert S. Sidebotham, Toledo
Albert D. Stearns, Syracuse
Arthur O. Stockbridge, Providence
David Thomas, Enid
Robert von Thurn, Ebenezer
Emery D. Webster, Rochester
H. W. Wylie, Utica

HONESTY is as important in theology as in trade and commerce, in a religious denomination as in a political party. Denominational honesty consists, first, in a clear unambiguous statement by a church of its doctrinal belief; and, second, in an unequivocal and sincere adoption of it by its members. Both are requisite. If a particular denomination makes a loose statement of its belief which is capable of being construed in more than one sense, it is so far dishonest. If the creed of the denomination is well-drawn and plain, but the membership subscribe to it with mental reservation and insincerity, the denomination is dishonest. Honesty and sincerity are founded in clear conviction, and clear conviction is founded in the knowledge and acknowledgment of the truth. Heresy is a sin, and is classed by St. Paul among the "works of the flesh" along with "adultery, idolatry, murder, envy and hatred" which exclude from the kingdom of God (Gal. 5:19-21). But heresy is not so great a sin as dishonesty. There may be honest heresy, but not honest dishonesty. A heretic who acknowledges that he is such, is a better man than he who pretends to be orthodox while subscribing to a creed which he dislikes, and which he saps under pretense of improving it and adapting it to the times. The honest heretic leaves the church with which he no longer agrees; but the insincere subscriber remains within it in order to carry out his plan of demoralization. (W. G. T. Shedd, "Calvinism Pure and Mixed" p. 158.)

THE BOARD OF NATIONAL MISSIONS.
Philip S. Bird Henry S. Coffin
William H. Boddy Robert Freeman
George A. Buttrick T. Guthrie Speers
R. Thomasen

THE BOARD OF FOREIGN MISSIONS
Paul C. Johnston Robert G. McGregor
THE BOARD OF CHRISTIAN EDUCATION
James E. Clarke George A. Frantz

THE BOARD OF PENSIONS
Andrew Mutch Jesse Halsey

THE GENERAL COUNCIL
E. Graham Wilson William E. Brooks
Vice-Chairman William T. Paterson
Special Committee of Five
C. A. Spaulding E. L. Douglas

SPECIAL COMMITTEES IN CONSULTATION
WITH GENERAL COUNCIL
George E. Barnes Ralph C. McAfee
Edmund B. Chaffee

PERMANENT JUDICIAL COMMISSION
(There are only seven living ministers on the roll of the Permanent Judicial Commission since the death in Boston on April 25th, of the Rev. Robert Watson, who was not an Affirmationist.)
Robert H. Nichols Archibald Cardle
Herbert K. England Floyd Poe

DEPARTMENT OF CHURCH CO-OPERATION
W. P. Merrill P. C. Johnston
DEPARTMENT OF HISTORY
George E. Barnes Edward Yates Hill

COMMITTEE TO CONSIDER THE PROPOSED
AMENDMENT TO THE CONFESSION OF
FAITH
William T. Paterson

SPECIAL COMMITTEE TO VISIT PRESBY-
TERIES OF PHILADELPHIA AND CHESTER
George A. Frantz Arthur Lee Odell

COMMITTEE TO STUDY THE MANUAL OF
THE BOARD OF NATIONAL MISSIONS
Chairman Jesse Halsey
Paul W. Gauss

ROBERT WATSON DIES IN BOSTON

THE Rev. Robert Watson, D.D., pastor of the Brookline Presbyterian Church, Boston, died on April 25th, aged seventy. Dr. Watson was a member of the Permanent Judicial Commission of the General Assembly. He had held pastorates in New York City's Second Church, Cincinnati, Ohio's Covenant Church and in Boston's First Church. He was General Secretary of the Lord's Day Alliance of New England from 1929 to 1935. Funeral services were held next day in the Brookline Church, where the sermon was preached by the Rev. A. Z. Conrad, D.D., longtime and famed pastor of Boston's Park Street Congregational Church.

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PRESSURE ON SIOUX FALLS

IN THE PRESBYTERIAN GUARDIAN for May 4, 1936, Page 64, was reported the action of the Presbytery of Sioux Falls, S. D., in refusing to license three graduates of Westminster Seminary who would not pledge blind "loyalty" to the official Boards of the church. Since that time a sample of pressure brought on members of the Presbytery has come to light. The Rev. Karl F. Wettstone, D.D., of Philadelphia's Bethany Temple Church, reportedly wrote to a number of the ministers of the Presbytery of Sioux Falls, urging that the Cooper Brothers be not licensed. Portion of one letter written:

"The two Cooper boys, sons of a Presbyterian elder of Bridgeton, New Jersey, and graduates of the Westminster Theological Seminary, are seeking membership in Sioux Falls Presbytery. They were both unsuccessful in their attempt to gain licensure and ordination here and will, no doubt, make a similar request to your Presbytery. They have boasted openly that they would have no difficulty.

"In view of the stand which Westminster Seminary has taken, and in view of the unwillingness of both men to pledge their loyalty to the Church in which they seek ordination, may we, who are familiar with their background, training, and disposition, express the hope that their request will be denied. We have ample evidence on hand to show that wherever these Westminster Seminary graduates have gone, they have caused serious trouble to the Church.

"All this is written with the sincere purpose of safeguarding the peace and purity of the Church of which we are ministers. . . ."

Dr. Wettstone's zeal was unabated by the fact that he is not a member of the Presbytery of West Jersey from which the Cooper brothers came, but

of Philadelphia, nor by the fact that the New Jersey Synod was held by its Judicial Commission to have sustained a complaint against the Presbytery of West Jersey for having refused to license the same Cooper brothers.

DURYEA CHURCH WITHDRAWS FROM DENOMINATION

Cites Modernism, Tyranny

AT A congregational meeting of the First Presbyterian Church of Duryea, Pa., (Presbytery of Lackawanna) held on the evening of April 25th, the congregation by unanimous vote withdrew from the Presbyterian Church in the U.S.A. Presiding was the Rev. Philip du Buisson Arcularius, Stated Supply. Text of the resolution follows:

Whereas, The General Assembly of the Presbyterian Church in the U.S.A., and the Presbytery of Lackawanna, are under the complete control of the so-called "modernists,"—who deny many of the essentials of Christian truth as revealed by the Holy Spirit in the Bible,—aided by the forces of apathy and indifference to vital loyalty to Christ, represented by those who take what is known as the "middle-of-the-road" position, and

Whereas, both of the aforementioned bodies are becoming increasingly communistic, in their espousal and propagation of the so-called "social gospel," that "other gospel which is not another" (Galatians 1:6-12); and both are becoming increasingly fascistic in their subversion of the democratic principles of true Presbyterianism,—whereby all acts of committees or boards are subject to the review and the free perusal of the Presbytery, Synod, and General Assembly,—having substituted for such free perusal the arbitrary, unreviewed, and unreviewable acts and decisions of committees, boards, and even individual men, and

Whereas, the right of freedom of conscience, guaranteed under the Form of Government of the Presbyterian Church is becoming increasingly violated and abrogated, notably that statement in our Form of Government which reads: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His Word, or beside it, in matters of faith, or worship," and

Whereas, the Constitution of the Presbyterian Church in the U.S.A. is, consequently, being subjected to increasing violations both as to its doctrine, its form of government, and its book of discipline, and the majority in said Church has hence fallen away,—that is, become apostate,—both from the Bible as the fundamental law of the Presbyterian Church in the U.S.A., and from the Constitution of said

Presbyterian Church in the U. S. A., as its definitive law, and

Whereas, the illegal acts referred to above have been resorted to in the relations between the Lackawanna Presbytery and the Lackawanna (Old Forge) and Duryea Presbyterian Churches, through the Chairman of the National Missions Committee, the Rev. Dr. S. Turner Foster, and the recently-retired Superintendent of Suburban Work, the Rev. Joseph Kerr, in like manner as such arbitrary and illegal acts have been employed throughout the country by the modernistic steam-roller in its efforts to flatten out, whether by fair means or foul, all opposition thereto, and

Whereas, these practices have included interference with congregational and sessional meetings, denial of the right of petition, refusal even to consider the congregation's wishes in the matter of who shall be their pastor, and complete restraint upon all free discussion, abrogating our rights of freedom of speech, conscience, worship, and assemblage guaranteed to us by the Bill of Rights of that august document known as "The Constitution of the United States," as well as vouchsafed to us by the Holy Scriptures as a charter of the liberty of the Gospel of Jesus Christ, and by the esteemed Constitution of our beloved Church which has fallen into such lamentable apostasy, both from the Bible and from its own Constitution, and

Whereas, our pastor has been interfered with, both in his preaching of the sound doctrines of the faith, as those sound doctrines can alone be adequately preached, by warning the people against modernistic unbelief and apostasy, and by pointing out error, and

Whereas, our pastor has also been denied the right of free speech and of freely giving voice to his convictions of heart and conscience on the floor of Presbytery, and his use of the legitimate channels of protest without the infliction upon him of punitive and extra-judicial judgments for his resort thereto, and

Whereas, the Rev. Philip du Buisson Arcularius, our pastor's, services were arbitrarily terminated on Sunday, April nineteenth, by the National Missions Committee, which Committee has never made a report back to the Lackawanna Presbytery, in pursuance of the Presbytery's reference of the matter to said committee, and

Whereas, in view of these conditions, both national and local, and in gratitude to God for the way in which He has seen fit to use our pastor and ourselves, and marvellously to bless his and our efforts to His glory and the exaltation of our Lord Jesus Christ, in our field in the past two years and one-half, in which time the congregation has more than doubled and the church building has been completely redecorated, both inside and out, despite apparently adverse financial conditions,

Now, therefore, BE IT RESOLVED that the congregation of the Duryea Presbyterian Church hereby expresses its practically one hundred per cent unity under the Leadership of the Lord Jesus Christ, the True and Supreme Head of the true Church, which is His Body, mystical and

universal, and their likewise unanimous support of the Rev. Philip du Buisson Arcularius, as the faithful under-shepherd of the Lord Jesus Christ, and that we, with him, hereby renounce the overlordship of the apostate ecclesiastical organization as interfering with the free activity of the Holy Spirit in winning lost souls to faith in the Lord Jesus Christ, and in edifying and building up the believers in a true knowledge of the Word of God and in "the unity of the Spirit in the bond of peace," and hereby withdraw from membership in the present organization of the Presbyterian Church in the U.S.A., and in that of the Lackawanna Presbytery of said Church.

And be it further provided that one copy of these resolutions of our congregation be sent to the Rev. Lewis Seymour Mudge, Stated Clerk of the General Assembly, and another copy to the Rev. Joseph L. Weisley, Stated Clerk of the Presbytery of Lackawanna.

SOUTHERN PRESBYTERY PROTESTS DR. BUTTRICK AS MONTREAT SPEAKER

Cites Modernism

ON MAY 1, 1936, the Presbytery of Mecklenburg, N. C., (Presbyterian Church in the U.S.) by a decisive vote passed a resolution protesting the appearance of Dr. George A. Buttrick, Auburn Affirmationist, noted modernist, pastor of New York's Madison Avenue Church, as a speaker at the Montreat Forum. Introduced by the Rev. A. R. Shaw, D.D., the resolution was also advocated by the Rev. C. D. Whitely, of Albemarle, the Rev. W. W. Akers and the Rev. E. A. Dillard, of Charlotte. Opposing: The Rev. L. P. Burney and Dr. C. M. Boyd. Text of the resolution is as follows:

"The presbytery of Mecklenburg has just received information to the effect that Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian church of New York City, who was invited to speak at the meeting of the Montreat Forum last summer, is an Auburn Affirmationist and also a member of the National Committee of the Modern Mission Movement, a movement to promote missions along the lines indicated and recommended by 'Rethinking Missions.'

"If these allegations be true, the presbytery of Mecklenburg would record its protest against the action of the parties responsible for the invitation to Dr. Buttrick to speak on the Montreat platform. Presbytery would furthermore call attention to the importance of exercising due care in the selection of Montreat speakers."

SYRACUSE BANQUET WILL RALLY CONSERVATIVE FORCES

Dr. Machen to Speak at Mid-Assembly Gathering

MEETING in the Y. M. C. A. of Syracuse, N. Y., at 6 P. M., on Monday, June 1st (the chronological mid-point of the Assembly's sessions), the Westminster Seminary Banquet is expected to bring to a peak the enthusiasm and vigor of the conservatives attending the 148th General Assembly. More than 200 loyal Bible-believers are expected to attend.

Presiding will be the Rev. Edwin H. Rian, Field Secretary of Westminster Theological Seminary. Dr. J. Gresham Machen, President of the Seminary's Faculty, will be the principal speaker, and words of greeting and encouragement will be brought by representatives of each of Westminster's seven graduating classes. It is hoped that all conservative Presbyterians, who are planning to attend the Assembly, will plan also to attend this important gathering.

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DR. LEWIS S. MUDGE TO RETIRE IN 1938

Will Reach Age Limit

THE General Council of the General Assembly of the Presbyterian Church in the U.S.A. has passed the following resolution as a recommendation to the 148th Assembly:

"In the interests of orderly and constructive procedure and after consultation with the Stated Clerk of the General Assembly, the General Council unanimately submits the following recommendations to the General Assembly:

"The General Council having had brought to its attention the following facts:

1. That the present five year term of the Stated Clerk of the General Assembly expires November 1, 1936;

2. That the Stated Clerk of the General Assembly will attain the age of seventy years on August 24, 1938, and therefore will not be eligible for reelection for a full term of five years;

"The General Council, therefore, recommends to the General Assembly:

1. That the General Assembly extend the present term of service of its Stated Clerk to August 24, 1938, and initiate the five year term of office of his successor with said date.

2. That the General Assembly direct the General Council to prepare and present to the General Assembly of 1937 a plan of procedure providing for the election at the General Assembly of 1938 of the successor to the present Stated Clerk, said plan to be printed in full in the General Assembly 'Blue Book' of 1937."

NOMINATIONS FOR VACANT CHAIRS AT FREE CHURCH COLLEGE, EDINBURGH

THERE are two vacancies in the staff of the Free Church College, Edinburgh, Scotland, owing to the death of the Rev. Robert Moore, Professor of Hebrew, and the retirement of the Rev. J. R. Mackay, D.D., Professor of New Testament. Nominations have been made by the Presbyteries and the names to the fore are those of the Rev. Alexander Stewart, D.D., Edinburgh, the Rev. P. W. Miller, B.D., Partick, Glasgow, and the Rev. D. Mackenzie of Nairn. The appointments will be made by the General Assembly in May.