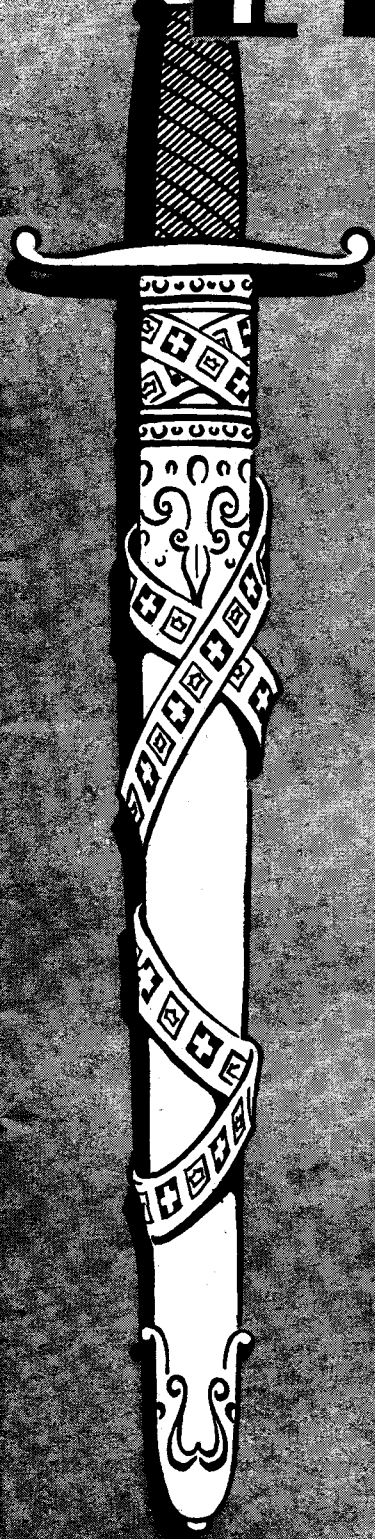


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The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

PRAYER

○ FATHER, calm the turbulence of our passions; quiet the throbbing of our hopes; repress the waywardness of our wills; direct the motions of our affections; and sanctify the varieties of our lot. Be Thou all in all to us; and may all things earthly, while we bend them to our growth in grace, and to the work of blessing, dwell lightly in our hearts, so that we may readily, or even joyfully, give up whatever Thou dost ask for. May we seek first Thy kingdom and righteousness; resting assured that then all things needful shall be added unto us.

Father, pardon our past ingratitude and disobedience; and purify us, whether by Thy gentler or Thy sterner dealings, till we have done Thy will on earth, and Thou removest us to Thine own presence with the redeemed in heaven, through Jesus Christ our Lord, Amen.

—Mary Carpenter.

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The Changing Scene and the Unchanging Word

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

Evangelism



Dr. Machen

"EVANGELISM" means preaching a "gospel," and before it can begin one must determine *what* gospel it is that is to be preached.

That would certainly seem to be obvious enough; indeed one could scarcely imagine anything more completely obvious than that.

But it has been characteristic of the dominant Modernism and indifference in the Presbyterian Church in the U.S.A. to ignore obvious things, and so the word "evangelism" has in that church been very absurdly—and very sinfully—misused.

"Let us forget our doctrinal differences," we have been told in one form or another again and again, "and unite on a program of evangelism; in the great work of saving souls, our miserable controversies will be forgotten."

So we have had "spiritual emphasis" committees with Auburn Affirmationists among their membership, and such spiritual emphasis committees, with those Auburn Affirmationists among their membership, have invited Christian people in the Church to join with them in a program of "evangelism."

What is to be said about such evangelism?

Something very simple is to be said about it. The thing that is to be said about it is that it is a sham.

Every good thing has its counterfeits, and evangelism is no exception. If Satan disguises himself as an angel of light, so also unbelief often decks itself out today in the garb of the Christian evangelist.

True evangelism, as distinguished from counterfeit evangelism, preaches only the Christ presented to us in the Bible. It does not preach the Christ of the Auburn Affirmationists. It does not preach a Christ who possibly was and possibly was not born of a virgin, possibly did and possibly did

not work miracles, possibly did and possibly did not pay the penalty of our sins on the cross, possibly did and possibly did not rise from the dead in the same body in which He suffered. But it preaches only the Christ who was conceived by the Holy Ghost and born of the virgin Mary, only the Christ who said to the winds and the waves with the sovereign voice of the Maker and Ruler of all nature: "Peace, be still," only the Christ who died on the Cross as a sacrifice to satisfy divine justice and reconcile us to God, only the Christ who rose triumphantly from the tomb and showed to his doubting disciple the print of the nails. True evangelism knows nothing of the "Yes-and-no" Christ of modern unbelief; it knows only the Christ of the Bible, in whom is yea, and in whom was Amen to the glory of God.

What shall be said of us if we preach that other gospel of the Auburn Affirmationists?

Something very simple is to be said. The preaching of that other gospel is sin.

It is sin if we carry it on in our own words. It is also sin if we carry it on by sitting with Auburn Affirmationists in "spiritual emphasis" committees and do not protest against the presence of those gentlemen in those committees and do not denounce their deadly error in any report that we bring in. It is also sin if we carry it on by remaining in a church like the Presbyterian Church in the U.S.A. which forces us to support programs complacent toward the Auburn Affirmationists and representing in general their point of view.

The Bible makes that perfectly clear. It says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." When it says that, it does not say that preaching that other gospel in some one particular manner is sin, but it says that preaching that other gospel in *any* manner is sin. It is sin if we preach it in our own words; it is also sin if we preach it

by supporting the program of the Auburn Affirmationists.

When we put such sin behind our backs we can engage in true evangelism, and it is true evangelism which can now be carried on by the Presbyterian Church of America.

That is the glorious thing about the present outlook. Ah, how we have longed, during all these years, to send out true evangelists with their message of peace!

We have done our best to send them out. We have tried to help, through the blessing of God, in sending them to foreign lands by means of The Independent Board for Presbyterian Foreign Missions.

But there are many fields into which we have not been able to send them. We have not been able to send them in any very effective way into the great, pagan cities of our own countries. We have not been able to send them there because those fields are occupied by a nominal Christianity, and we have been united with that nominal Christianity in the organization of the Presbyterian Church in the U.S.A.

Now, however, we are free from that association with unbelief. The shackles have been stricken off, and we are free to enter with true evangelism into those neglected fields.

Why ought we to make use of this new freedom; why ought we to enter into these neglected fields?

The answer is plain. It is because Modernists, like other men, have immortal souls, and because they, like other men, can be saved by one gospel and one gospel only. Church membership will not save them, the false message of the Modernist church will not save them; they can be saved only by that gospel upon which the Auburn Affirmation has cast such despite.

Shall we send that gospel to them? Some of them will not listen. But there are in these Modernist churches many hungry souls. They are like sheep without a shepherd. Shall we tell them about the good shepherd who gave His life for the sheep?

EDITORIAL

"TO FIGHT FROM WITHIN"

OUR news pages carry reports of the Pittsburgh meeting called by Dr. Macartney, and the meeting of the "League of Faith," in New York. The professed purpose of these gatherings is to carry on a "fight from within" the old organization of The Presbyterian Church in the U.S.A. against the ruling machine.

While we could not wish anyone ill who sincerely intends to contend for the faith once-for-all delivered to the saints, we cannot help recording our belief that spiritually and practically this "movement"—if it can be called such—is doomed to pathetic disillusionment and futility. Morally it is, we believe, in an indefensible position. It is trying to defend the honor of Christ in a church that by solemn final judicial decision has set aside the authority of Christ speaking in His Word, and substituted human authority therefor. In order to "contend" for Christ it must give the consent of its presence to this betrayal. Practically, it has about as much chance of success against the church machine as would the Boy Scouts of America in a frontal attack on the new German army. Having been sideline spectators in the last war they are now resolved to demonstrate how a war should really be fought. If they truly mean business they are going to learn a very great deal in the next few years. They will be able, later, authoritatively to describe the proper technique and sensations of being artistically flattened out by a large steam roller. That they should sincerely think that they have a chance of success is pretty fair evidence that they have little conception of the realities of the situation they face.

A shock to those who might see in this movement something hopeful is found in the membership of the committee bringing in the resolution at the Pittsburgh meeting. One of the members is Dr. Stewart M. Robinson, the accomplished Editor of *The Presbyterian*. It was this same Dr. Robinson who sat on the Judicial Commission of the Synod of New Jersey, and who joined in the unanimous condemnation of both Dr. Machen and the Rev. Carl McIntire. Comment would be a work of supererogation.

STRANGE INTERLUDE

ALL American Protestant bodies are voluntary organizations. That is, they may be entered voluntarily, and may be left voluntarily. It is obligatory that Christians should, if possible, identify themselves with some branch of the visible church. But where there are several branches, existing as voluntary associations, no one can be compelled to join nor can one be compelled

to remain against his will. This is one of the most basic principles of American Protestant ecclesiastical polity. Correlated with it is the principle that church bodies only have power over members of their own communion, and that when one ceases to belong to such a body, it has no more jurisdiction over him, no matter how ardently it may desire to retain it.

On June 8th, 1936, five ministers of the Presbytery of Philadelphia of the Presbyterian Church in the U.S.A. renounced all further connection with that body as of 10 A. M. on that day. They did not do this relying upon any particular provision in the Constitution of that body, but on the inalienable right of any man to withdraw himself from a voluntary body with which he is no longer in agreement.

However, the evening of the same day the Presbytery, by the ruling of its Auburn Affirmationist Moderator, took the position that these persons could not thus leave the body. Ignoring their act of withdrawal, which placed them outside any jurisdiction of the presbytery, the body went on with the solemn farce of a "suspension" and ordered those concerned carried on its rolls as "suspended ministers."

But one folly leads to another, and the effort to be consistent will sometimes cause people to plunge deeper and deeper into a situation that becomes steadily more ridiculous. Now that these ex-members were "suspended," should they not be further punished for not having appeared to be "suspended" in person? So, on June 24th, unregistered letters ordering them to appear on June 26th before the Presbytery to show cause why they should not be deposed from the ministry were sent to the five. (One of the five happened to be away and knew nothing of all this until later.) Naturally they paid no attention to the letters. Four of the five were members in good standing of another sovereign ecclesiastical body, which had plainly stated that it would regard any such action as "unwarranted, presumptuous, and unlawful interference by one religious body in the internal affairs of another." But even without this, they were completely free from any jurisdiction of the Presbytery of Philadelphia of the body known as The Presbyterian Church in the U.S.A.

Nevertheless, on June 26th the Presbytery above-mentioned met and, after debate, adopted by majority vote a resolution that the five men concerned be deposed from the ministry. Then the Auburn Affirmationist Moderator pronounced "sentence" and prayed for their souls. Perhaps next month they will be "excommunicated." After that the Presbytery will have to devise something more—perhaps it will revoke their baptism!

Concerning this tragicomedy certain facts stand out:

1. The vindictiveness with which an ecclesiastical organization is pursuing men who for conscience' sake refused to obey an illegal and unprotestant order. If the old organization had deliberately calculated some procedure by which it would injure itself with other Christian churches and with the public generally, it could not have done more than by pursuing its present course.

2. The persons in question had been charged with "disturbing the peace" of the old body. One of the alleged purposes of disciplining them was that they might either submit or withdraw. Many times they had been unctuously advised by their opponents to leave and found a new church. Having withdrawn (but not until the old organization had apostatized), their opponents proved that they themselves cared nothing about these things, but were willing to plunge into further strife in an attempt to humiliate men who had severed all connection with their body, who are now ministers of The Presbyterian Church of America, to keep them against their will in a body whose jurisdiction they have renounced.

3. These "depositions" are not worth the paper upon which they will be recorded. They are null and void. They could not be maintained for five minutes in any respectable court of law. They will only hurt the body that has tried to keep men in it whether they will or no, with all the ridiculous face-saving that has inevitably followed from that initial vindictive mistake.

An added element of the bizarre is found in the fact that after other ministers of the same Presbytery, men in good standing, had renounced the jurisdiction of the old body and had severed themselves from it, they also were cited to the meeting of the 26th of June to show cause why they should not be disciplined. Their offense? Trying to leave the old organization. Their "cases" were referred to a judicial committee. These men will probably be "disciplined" — perhaps "suspended" or "deposed" for trying to get out—and that, long after they *are* out! This same procedure is being followed in other presbyteries—reputedly upon the advice of Dr. Lewis Seymour Mudge. All this sounds less like getting out of a church than like getting out of a jail. Perhaps the comparison has an element of truth.

WISHFUL THINKING

THOSE persons who are "staying in" the old organization of The Presbyterian Church in the U.S.A. despite the apostate action of the 148th Assembly are now, naturally, engaged in the process of attempting to justify themselves. In general, their reasoning runs about as follows: The decisions were bad, very bad

(they say) and we deplore them. Yet a judicial decision does not bind future assemblies. We ourselves repudiate it and will struggle on within the old body. Christ has been betrayed—but only once.

We are not questioning the sincerity of many who take this position. But sometimes a man can sincerely do grievous wrong just because he does a little self-persuading. When he does, the wishful processes by which he convinces himself are often more apparent to others than they are to himself. An example of this is found in the July issue of the former conservative organ *Christianity Today*. The Editor of that paper, in attempting to make his position appear consistent, argues that the Syracuse Assembly did not *really* uphold *all* the 1934 mandate—that it did so only *partially*. Objectionable parts of the deliverance were (he thinks) not included in the adjudication. He says (page 51), "It is a matter of satisfaction to us that the General Assembly sitting as a court refrained from affirming the constitutionality of the 1934 deliverance except in as far as it was an executive order." From this he concludes that "the deliverance as a whole" does not have the legal status that it would have had if its constitutionality as something *more* than an "executive order" had been affirmed.

Now this sounds plausible. *If* the Assembly, sitting as a court, had said, "We distinguish in the 1934 deliverance two elements: (1) 'an executive order,' and (2) the rest of the deliverance. We hold the first element constitutional, but as to the second, we express no opinion"—if it had done *that* it would have lent a certain amount of color to the argument of *Christianity Today* (though as we will show in a moment the argument is itself an amazing fallacy). But just what *did* the Assembly do? Did it make the distinction upon which *Christianity Today* relies? If we study the text of Case Number Two, the McIntire case, in which the language concerned is found, the answer is plain as day. No such distinction was made. It exists, if at all, only in the imagination of the Editor of *Christianity Today*. In the first place, the judgment says that "the deliverance of 1934 is an executive order of the General Assembly. . . ." (Italics ours.) This is clear. The "executive order" is not an *element* of the deliverance. The whole deliverance itself *is* an executive order. That in itself is sufficient to show that "the deliverance as a whole" was declared constitutional and was not distinguished from some element in it. Secondly, the language of the judgment immediately following should make the matter even clearer to any intelligent reader. (These judgments were printed in full in the last issue of THE PRESBYTERIAN GUARDIAN.) "It was the exercise of a power specifically conferred upon the

(Continued on Page 157)

The Great Reformer and the Psalms

[This valuable article is reprinted, by permission, from "The Irish Evangelical" for March, 1934. The material was culled by the Editor of that paper, the Rev. W. J. Grier, from an article by Prof. Doumergue, in the old Princeton Theological Review for October, 1909.]

BEFORE Calvin, Professor Doumergue tells us, the French Reformation had no church singing. Calvin, finding that the prayers of the faithful were "so cold that it ought to turn to great shame and confusion," asked the Council of Geneva that the Psalms might be sung, "that the hearts of all might be moved and incited."

After a few months of enforced retirement from the busy life at Geneva, he announced to a friend that he was about to send the Psalter to the press. He availed himself of some versions of the Psalms by Marot, and of existing melodies; he became poet himself; he in later Psalters used renderings by his friend Beza.

It was from that first Psalter of 1539 that later Psalters sprang. The testimony even of one hostile to the Reformation was this: "Nothing has so opened the way to the novelties of these new religions. . . . The new singing, sweet and insinuating of these rhymed Psalms has been the chain and cordage . . . by which they have drawn souls." And what imagination can picture the millions and millions of souls, of all countries and tongues, who have found consolation, joy, strength, heroism in these marvellous songs,—the Calvinists of Geneva and France, those Calvinists of Scotland who sang them to the roar of the waves on the rocks of St. Andrews, and those Calvinists of Holland who sang them to the terrible onset of the old Spanish troopers, and those Calvinists of England who sang them on the ships sailing out to America.

Let us stop and listen. Let us listen to the Psalm, not slow, dragging and lagging, monotonous, cold, wearisome, stupid and stupifying,—not to the Psalm which, little by little, like a worn-out piece of furniture, decrepit, displeasing, unsuited to our modern parlours, we have clipped, restored, mended, abridged and finally cast out of our apartments and our books of songs, to relegate to some lumber-room,—but to the Psalm, true, vital,

young and strong, sung as a word which has a meaning, which expresses a deep and lively sentiment, which bursts from a heart vibrant with ardour, with assurance, with hope, with joy, with enthusiasm, . . . in short, let us listen to the true Psalm of Calvin.

On a fine afternoon in May, 1558, on the great promenade of the students of Paris, on the banks of the Seine, some students are singing the Psalms, and their singing is so fine that their comrades gather and sing with them. The same scene is repeated the next day. Only, the lords of the court—Chatillon, Condé, the King of Navarre—mingle with the singers. It is a procession of seven or eight hundred people which unrolls itself, and the immense and delighted crowd listens with transport. This is the result of the introduction of the Psalm, sung in chorus—"that unexpected harmony," as Michelet puts it, "that sweet, simple and strong singing, so strong as to be heard a thousand leagues away, so sweet that everyone thought he heard in it the voice of his mother."

From that moment the Psalm has been indissolubly bound up with the life of Calvinists. It has been remarked that it would be possible to make a calendar, in which all the salient events of the history of French Protestantism should be recalled by the verse of a Psalm.

The Huguenots went into battle with that famous verse of Psalm 118 on their lips:

"This is the happy day
That God Himself did make;
Let us rejoice alway
And in it pleasure take."

But this same song has sustained the Calvinists in other combats, more dangerous, more difficult. It is heroic to cast ourselves at a gallop without fear into the midst of battle. It is more heroic laid on a bed of agony, to receive, calm and smiling, the assault of the last enemy which man has to conquer on this earth. Of

D'Aubigné, the historian of the Reformation, his widow relates: "Two hours before his death, he said with a joyful countenance and a mind peaceful and content, *'This is the happy day.'*" There is something more heroic still. Listen! Far from the excitement of the combat, unsustained by the affections and care of friends, face to face with the mob howling with rage and hate, on the scaffold, at the foot of the gallows, here are the martyrs of the eighteenth century, who, with their glorious souls, raise towards the heavens where their Saviour listens to them, the song of triumph: "*This is the happy day!*"

The Martyrs are arrested.—Here are the fourteen men of Meaux, who were surprised in the room where they were celebrating the Lord's Supper. They are hurried into carts: they are borne away to the most terrible sufferings. But, forgetful of everything but the outrage done to their God, trembling with a holy indignation, they cast to the fanatic people the words of the Seventy-ninth Psalm:

The heathen into Thine own heritage,
O Lord, have come; and by their foul
outrage
Defiled Thy holy House; Jerusalem
Is made a heap of scattered stones by
them.
Slain are Thy people, Lord,
Slain by the cruel sword,—
Their bodies, for the meat
Of ravening birds cast forth,
And to the beasts of earth
Their flesh flung out to eat.

The martyrs are in prison.—Anne du Bourg put upon bread and water, separated from all her friends, even shut up in a cage, set herself to sing Psalms; and it is the sigh of the Hundred and Thirtieth Psalm which escapes from her soul:

From the bottom of my heart,
From all my sorrow's deep,
To Thee I raise my plaint,—
Lord, hear me as I weep:
O, surely, Lord, 'tis time—
I cry both night and day—
O bend Thy ear to hear
The while to Thee I pray.

The martyrs are on the fatal cart.—Here are five young students, treacherously arrested on their return from Geneva to their post of evangelisation. On the road which led from the dungeon to the funeral-pyre, what word could express their overflowing joy but that of the Ninth Psalm,—which the Psalter describes as “a triumphant song in which David returns thanks to God for a certain battle which he had won, and magnifies the righteousness of God, who avenges His people in His own good time and way”:

With all my heart I will proclaim,
O Lord, my God, thy glorious name;
Thy marvellous works no equals know,
I fain their wondrousness would show.
In Thee alone my joy I see,
I have no comfort but in Thee;
O God, Most High, I fain would
raise
To Thy great Name unending praise.

The martyrs are on the platform of the scaffold.—Here is Jean Bertrand, forest-watchman: “The hangman jerked the cord about his neck rudely, but Bertrand let this insult and violence pass, and said to him: ‘God forgive you, my friend’; and began to sing from the Twenty-fifth and the Eighty-sixth Psalms, the verses suitable to the time and state he was in.” He sang:

To Thee, my God, I lift my heart,
In Thee my hope is placed.

And again:

My God bow down Thine ear to me,
And hearken to me graciously.
O answer me! for none can be
In sorer straits and poverty.

“His countenance was beautiful, and his eyes were lifted to heaven. He placed himself with high courage on the seat that was prepared for him on the end of a piece of wood, and said these words: ‘What a fine place you have prepared for me!—O happy day!’ And when the fire was lighted, he cried out and said: ‘My God, give thy servant thy hand: I commend to Thee my soul.’” And holding God thus by the hand, he ascended to heaven.

The martyrs are in the flames.—They have been imprisoned, tortured; their tongues have been cut out. Here is Jean Rabec, of old a minor friar:

“The criminal officer . . . and others . . . came to the jail . . . and commanded that his tongue should be cut out and he be prepared for execution. The executioner took him and fastened him to a hurdle behind a cart, a pitiable spectacle. And Rabec, raising his eyes to heaven, prayed to God, . . . the blood pouring from his mouth and he being much disfigured by this blood. He was stripped, and wrapped with straw before and behind, and a quantity of brimstone was spread on his flesh. Lifted into the air, he began the Psalm: ‘The heathen have come into thine own heritage,’ quite intelligibly, despite his tongue having been cut out. . . . And being thus lifted up, he remained for quite a number of minutes, without the fire being lighted, continuing the Psalm. . . . When the fire was lighted Rabec continued his Psalm, and was lowered and raised again several times, so that, his entrails having partly protruded, he still, spoke on, though no longer having the figure of a man.”

Do Not Trust in Feelings

“My friends, God is above feeling. Do you think you can control your feelings? I am sure if I could control my feelings I never would have any bad feelings, I would always have good feelings. But bear in mind Satan may change our feelings fifty times a day, but he cannot change the Word of God; and what we want is to build our hopes of heaven upon the Word of God. When a poor sinner is coming up out of the pit, and just ready to get his feet upon the Rock of Ages, the devil sticks out a plank of feeling, and says, ‘Get on that,’ and when he puts his feet on that, down he goes again. Take one of these texts—‘Verily, I say unto you, he that heareth my word and believeth on him that sent me, HATH everlasting life, and SHALL NOT come into condemnation, but IS PASSED from death unto life.’ That rock is higher than my feeling. And what we need is to get our feet upon the rock, and the Lord will put a new song in our mouths.”—D. L. Moody.

The heathen entered have Thine heritage . . .
Unto the heavens, let the prisoner's sighs
Into Thy holy presence, Lord arise:
And oh, preserve by Thine almighty power
Those who are brought to their appointed hour.

There remains the most celebrated of our Psalms, that which has received the name of the *Battle-Psalm*, the Calvinistic Marseillaise, the Huguenot Luther-choral, that supreme cry of confidence which traverses and animates this whole epoch, as moving as it is grand:

Let God but only show His face,
And all His enemies apace
Afar shall scattered be.
And those who hate Him, everywhere
Shall of His dreadful wrath beware,
And from His presence flee.
As smoke before the driving blast,
So God shall drive them, flying fast,
And none can cause them stay:
As wax before the burning fire,
So shall they melt before His ire
All utterly away.

My thoughts go back to Jericho. The Israelites were assembled, with all their men, with all their forces. They were powerless. The trumpet of faith, the trumpet of the Lord, sounded, and the walls of Jericho fell down.

Stronger than Jericho was in the sixteenth century the citadel of absolutist and sacerdotal aristocracy. Weaker than the ancient Israel was the hand of that new Israel whom frightful massacres were decimating, and kings and princes were humbling on land and sea. But a sound more powerful than that of all the pamphlets, a sound mysterious and loud, rose from the very bottom of the people's heart and soul,—the Calvinistic Psalms! The King of France heard the Huguenots singing them. The King of Spain heard the Sea-Beggars of Holland singing them. The King of England heard the Puritans singing them. The Christian democracy, her true democracy, the only democracy which can not merely destroy but rebuild, the Calvinistic democracy, reawoke all the echoes of the old world, with its notes of vengeance and of triumph. And then,—this was the part of music in the work of Calvin—then, what crumbled was not Jericho,—it was Rome.

The Presbyterian Church of America: Its Progress

By the REV. EDWIN H. RIAN

General Secretary, Committee on Home Missions and Church Extension
of The Presbyterian Church of America



Mr. Rian

THE Committee on Home Missions and Church Extension of The Presbyterian Church of America opened offices at 1212 Commonwealth Building in the city of Philadelphia on June 19th.

From the very start the providential guidance and blessing of God has been evident.

Letters of inquiry as to how to unite with The Presbyterian Church of America have been coming in from all parts of the country. Words of encouragement have cheered us on the way. Gifts from many people are enabling us to go forward with the establishment of the church.

On June 22nd the Committee met and appointed five young men to fields of labor where they can preach the gospel of the Lord Jesus Christ and organize congregations. The following are the names of the young men and the places where they will serve:

The Rev. Carl Ahlfeldt, at Indianapolis.

The Rev. Robert Churchill in the states of Washington and Oregon.

Mr. Theodore J. Jansma, at Baltimore, Maryland.

The Rev. R. L. Vining, at Rochester, New York.

The Rev. Leslie Sloat, at Washington, D. C.

There is every reason to believe that in a very few months there will be congregations of The Presbyterian Church of America in every section of the country. Charter membership in the church is open to everyone who wishes to join, until November 15th.

Three presbyteries have been erected: New Jersey, New York and New England, and Philadelphia. More will be organized from time to time.

The Rev. A. F. Perkins of Merrill, Wisconsin, writes that on last Lord's day, June 21st, a great gathering for

worship was held in the American Legion hall at Merrill, Wisconsin. Four out of five of his elders, all of the trustees and practically all of the officers of the various church organizations walked out of The Presbyterian Church in the U.S.A., along with Mr. Perkins. This congregation will unite with The Presbyterian Church of America as soon as it can carry out the necessary procedures.

The loyal group in Cincinnati, Ohio, has organized a congregation and has called the Rev. E. C. De Velde, of New Park, Pennsylvania, as pastor. Some of these people have been members of The Presbyterian Church in the U.S.A. all of their lives. Their forefathers have been members. But now these men and women are leaving that organization and are uniting with The Presbyterian Church of America. They believe that The Presbyterian Church in the U.S.A. has apostatized. In order to be loyal to the Bible and to the faith of their fathers they feel that they must leave that church. This group gives promise of becoming a large congregation.

A pastor in Kansas City, Kansas, writes us: "I have a clipping taken from the *Kansas City Star* in which it is stated that yourself and six others have been dismissed from The Presbyterian Church in the U.S.A. We have only a small membership of 165, but we believe that they are all born-again people. Is there any move on foot to start a new branch of those who believe the Word of God and follow the teachings of our blessed Lord and Master? I will be very glad to hear from you."

A very remarkable occurrence was the action of the Eastlake Presbyterian Church of Wilmington, Delaware. The Rev. John P. Clelland resigned as pastor, but the congregation voted not to receive his resignation, and then proceeded to vote unanimously to leave The Presbyterian Church in the U.S.A. with the view to uniting with The Presbyterian Church of America. That is a great

tribute to a pastor's faithful preaching and teaching of the gospel.

The Knox Presbyterian Church (Unaffiliated) of Philadelphia, whose pastor is the Rev. John B. Thwing, Th.D., was the first congregation to unite with The Presbyterian Church of America. On Wednesday, June 17th, the Presbytery of Philadelphia received that church into membership.

The Rev. Robert S. Marsden, pastor of the Presbyterian Church in Middletown, Pennsylvania, has led about one hundred members of that church out of The Presbyterian Church in the U.S.A. and has formed a congregation which expects to apply for membership in The Presbyterian Church of America. This is another instance of what happens when a pastor has preached the gospel from Sunday to Sunday, and has informed his people of the great doctrinal crisis in the church today.

The Rev. Peter De Ruiter, Nottingham, Pennsylvania, the Rev. Robert Graham of Middletown, Delaware, and the Rev. Clifford S. Smith, Bridgeton, New Jersey, have also led their congregations out of The Presbyterian Church in the U.S.A., with the expectation of joining The Presbyterian Church of America.

The Presbyterian Church of Collingswood, New Jersey, whose pastor is the Rev. Carl McIntire, has renounced the jurisdiction of The Presbyterian Church in the U.S.A. It is now in the process of court action to keep its church property. Almost unanimously the congregation voted to leave The Presbyterian Church in the U.S.A.

Many other interesting and encouraging things have taken place. We have every reason to believe that the Lord God of Hosts is with us. We go forward in humble reliance upon Almighty God, asking His blessing and guidance.

The fields are white unto the harvest, and ministers must be sent to preach the real gospel! In order to meet this opportunity funds are urgently needed.

All contributions should be sent to 1212 Commonwealth Building, Philadelphia, and checks made payable to Paul Woolley, treasurer, and sent to the same address.

The Church of God

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

A sermon preached at the concluding service of the General Assembly of The Presbyterian Church of America in the New Century Club, Philadelphia, Sunday evening, June 14th, 1936.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28).

THIS text certainly presents a very startling phrase. "The Church of God which he hath purchased with his (God's) own blood." How can one possibly speak of the blood of God? It is a startling phrase indeed.

Many commentators have thought that it is so startling that it cannot be right. The Bible speaks of the blood of Christ, but can it possibly speak of the blood of God? So they have followed inferior manuscripts at this point, or they have interpreted the text of the best manuscripts in some way other than in accordance with its natural meaning.

I am rather inclined to think that the efforts of these scholars are unnecessary. The phrase, "the Church of God which he (God) hath purchased with his own blood" is certainly a startling phrase, but then, you see, the Bible that contains it is a very startling book.

The Bible does plainly teach that the man who hung there upon the Cross, whose hands bore the print of the nails, whose side was pierced by the lance, was God—infinite, eternal and unchangeable God. He was man, and only because He was man could His blood be poured out; but from all eternity and to all eternity He was God.

The Bible, moreover, uses terms taken from the human nature of Christ to designate the person of Christ even in places where the divine nature is particularly in view, and it uses terms taken from the divine nature to designate the person even where the human nature is particularly in view. Hence we ought not to be too much surprised if our text really speaks of the blood of God. Certain it is that the One who shed His blood there on Calvary was "over all, God blessed for ever."

Such is the person who is meant by the text when it speaks of the One

who purchased the Church with His own blood. But what does it mean by "the Church?"

Not a Building Made With Hands

One thing at least it does not mean. It does not mean a building made with hands. We often use the word "church" in that sense today. What is that fine edifice, says the sightseer, that stands on a prominent corner in this city or that? Oh, that, he is told, is the First Presbyterian Church! A splendid edifice indeed! How many hundreds of thousands of dollars it must have cost!

That sense of the word "church" occurs nowhere in the New Testament, and certainly it does not occur here. If you had walked through that city of Ephesus, whose elders Paul is addressing in the passage from which the text is taken, you would have seen many beautiful buildings. You would have seen the great temple of Diana of the Ephesians, one of the wonders of the world; but if you had asked your guide, "Where then is the Christian Church?", there would have been nothing that he could say. Nowhere in that great city would you have found a building large or small that could be called a church.

You would have found little groups of people gathering in private homes; a few years earlier you would have found an audience gathering in the lecture-hall of a certain Tyrannus, perhaps at the hours when the proprietor's classes were dispersed. But nowhere would you have found an edifice called the Christian Church.

Yet there was a Christian church at Ephesus in those days, and our text tells us that Christ, who was very God, purchased that church by a price far greater than was ever paid for the costliest buildings—that He purchased it by His own blood. Even at Corinth there was a church. It was not visible to the eye of man as an imposing structure, but was composed of little groups of slaves and humble tradesmen meeting here and there in private houses. Not a very impressive thing, one might say. Yet

at the beginning of his two great Epistles Paul calls it "the Church of God."

So it was elsewhere in the apostolic age. Little groups of humble people without great buildings, meeting here in an upper room, there perhaps at spare hours in a rhetorician's school. Yet it was the Church of the living God, the temple of the Holy Ghost.

What can we learn from that, my friends? Well, surely we can learn at least this—that buildings large or small are not essential to the Christian Church.

Church Buildings Versus Christ

Please understand me when I say that. I did not say that buildings—even great and beautiful buildings—are not *important* for the Christian Church. I only said that they are not *essential*. I, for my part, think that they are important. I think great architecture can be truly part of the worship of almighty God.

Stand before a great medieval cathedral, for example, built at a time when art was a living thing, when every humble workman, carving figures so placed as scarcely ever to be seen by human eye, labored not for money and not for fame but for the greater glory of God. One century labored at the foundation, another contributed its quota in the middle distance, another added a spire that points upward to the skies. How the soul of the pious beholder is lifted high and yet higher until it seems to stand in the very presence of God!

Is it sinful to worship God by such means? I think not, my friends. The cult of ugliness, the cult even of plainness, is no really integral part of the Reformed Faith. I cannot for the life of me see why the love of beauty, like other parts of man's endowments, may not be consecrated to the service of God: The sight of a noble building, the roll of a great organ that peals with solemn sound—these things may well be received with thankfulness as gifts of our heavenly Father.

Yet even the best of God's gifts may become a snare if they are clung to at the expense of faithfulness to our Lord.

So church buildings are at the present moment leading many away from Christ—church buildings useful, commodious, beautiful, hallowed by precious associations. How often in these days, when men put church buildings on one side and Christ on the other, do they choose the buildings and let Christ go!

Doing Evil That Good May Come

With church buildings stand many other things—endowments, human associations, apparent opportunities for effective service. These things stand on one side and Christ stands on the other. How often in these days have we been tempted to cling to them!

It is a very subtle temptation, my friends. It is not a temptation to bald and obvious selfishness. It is not a temptation to put ease and pleasure above Jesus Christ. No, it is a far subtler temptation. It comes from the most deceptive part of Satan's arsenal. It is the temptation to do evil that good may come.

See how that temptation comes to men just now. Shall we remain in the Presbyterian Church in the U.S.A. or shall we depart? Which course shall we choose? Many are asking themselves that question tonight.

Well, to what conditions must a man submit if he chooses the former alternative—if he remains in the Presbyterian Church in the U.S.A.? I think there can really be little doubt about that. It is written practically in black and white in these decisions of the Syracuse Assembly, and the principles of those decisions are being ruthlessly enforced.

Supporting "Another Gospel"

If a man remains in the Presbyterian Church in the U.S.A. he must support the propaganda furthered by the boards. That propaganda is in part a plainly Modernist propaganda quite hostile to the gospel. Yet even that part must be supported by a man who would obey the Mandate now so rigorously enforced. The Mandate says, "Support the official program." If Modernism is part of the official program then, according to the Mandate, you must support Modernism too.

Of course you may perhaps sneak

out of it. You may simply put nothing into the collection plate when it comes around. This new church discipline which makes support of benevolent agencies a tax has not yet attained its full efficiency. You may evade the tax collectors of the boards. You may as an ecclesiastical slacker perhaps get by. I say you *may* do so. But if you are a pastor I hardly think you will do so. Even if you fail to contribute yourself, you will be compelled to advise your people to contribute. And is that really any better? Which is worse—to sin yourself or to advise Christ's little ones to sin? I think our Lord gives the answer. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Such is the picture of the man who advises his congregation to give to these Modernist or indifferentist boards.

At any rate, no one can now readily be received into the ministry of the Presbyterian Church in the U.S.A. who will not promise to support the program of the boards—Modernism and all. You who are already in the ministry may perhaps slip by the meshes of the ecclesiastical police net, but hardly the luckless candidate. He is at the mercy of any single Modernist who wishes to ask him the fatal questions, and then he is at the mercy of any presbytery that refuses, on the basis of his answers, to receive him. It is unlikely that many presbyteries will now fail to be subservient to the secret inquisition which wields such despotic power.

So you must support Modernist propaganda if you remain in the Presbyterian Church in the U.S.A. That seems fairly clear. Directly or indirectly, by your words or by your gifts, you must help give a false answer to the question of the man who asks you: "What must I do to be saved?" Instead of pointing out to him the way of life, you must help point out to him the way that leads to eternal death. Do you take a light view of such a sin? I do not know whether you do or not. But I know one thing. No light view of it is taken by the final Judge. Better were it for us, my friends, that we had never been born than that we should be guilty of such a sin as that.

Putting the Word of Man Above the Word of God

But there is also something else that you must do if you remain in the Presbyterian Church in the U.S.A. Not only must you support the Modernism now being furthered by the boards, but you must agree to support whatever program may be established by them or by the General Assembly in the future. You must agree to submit your message to the shifting votes of majorities in human councils, commending Christian missions this year if the General Assembly wills, and Modernist missions next year, again if the General Assembly wills.

I know that is not exactly true for all of you in practice. I know, moreover, so far as theory is concerned, that even a judicial decision of the General Assembly cannot change the Constitution of the Church. You may say still that you appeal from the principle of these decisions to the Constitution of the Church. But how utterly empty such an appeal has now become! Here are the doors of the ministry being tightly closed to men who will not deny their Lord. You sit by and remain in a company that perpetrates a crime like that. You give the right hand of fellowship to those who deny Christ; you refuse the right hand of fellowship to those who are faithful to Him: and then you comfort yourselves with the thought that so long as you stay where you are and do not venture to cross presbytery bounds you may yourselves escape for a time denying Him yourself in so many words. Was there ever evasion more pitiable than that?

God is not deceived by such evasions. It is "for Christ or against Him" in this matter, my friends. There is really no middle ground.

Well, then, if the issue is really so clear, why is it that so many are deceived? How is it that in the face of plain considerations like that so many Christian people are remaining in the Presbyterian Church in the U.S.A.?

Satan's Ancient Snare

I will tell you exactly how it is. It is because these Christian people are being deceived by one of the oldest and most effective of Satan's snares. It is the snare by which he bids people do evil that good may come.

Ah, how often, and in what enticing forms is that snare laid for us today! Do just a tiny, tiny little bit of evil, says Satan, that a vast amount of good may come.

A man talks to the pulpit committee of a big vacant church. They like his sermon; then they visit him in his study. They ask him how he stands on the matter of the boards of the church.

What shall he say? They are ignorant, those inquirers, that pastor says to himself, but they want to do what is right. They will do what is right if only they can be made to see it. Now if he becomes pastor of the church he can make them see it in time. He can gradually educate them as to the Modernism in the Church, and so get them to oppose it. But if he tells them at once what he thinks about the conditions in the Church they will call some other man. The other man will be nearly certain to be a Modernist, and a wonderful opportunity for the guidance of those people will have been lost. Far better than that is it just to go a little easy, in that first conversation, about one's opposition to the boards. What a world of ultimate blessing a little tact at the beginning will bring!

There we have the temptation. Conceal the truth just a tiny little bit at the beginning in order that the truth may triumph in the end; do a tiny little bit of evil in order that a vast amount of good may come!

Or a student is deciding which seminary he will attend. One seminary has ousted from its control those who were standing for Christ, and has conformed to the current of the age. It is characterized by an orthodoxy of a nice easy kind which never causes unpleasantness, an orthodoxy which permits a man to sit side by side with Auburn Affirmationists on judicial commissions which rule all troublesome doctrinal issues out of court. Now our student, with Christian parents' teaching not yet altogether forgotten, may not altogether like an orthodoxy such as that. He may have a notion that it is dangerous. He may prefer an orthodoxy of a somewhat more vigorous kind. But there is one thing about that seminary. It is the seminary that you should attend if you want afterwards to get a church. What, under those circumstances, is the thing for

that student to do? Why, obviously, says he, it is to go to that seminary, but preserve, when he is there, his independence of mind. Has he not been born again? Cannot a man who has been born again resist a bit of middle-of-the-roadism in his seminary course, and even put a bit of a middle-of-the-road label on himself in the shape of a seminary degree, and yet stand vigorously for the gospel when he comes out?

There we have it again. Join forces with those who compromise with unbelief in order that afterwards you may win a vantage ground whence unbelief may be more effectively attacked; do just a tiny little bit of evil, in order that untold good may come.

Or a man is already pastor of a church. He loves his people and his people love him. He is converting sinners and building up saints. Then come these troublesome people of the Independent Board. They insist on not letting well enough alone. They raise troublesome issues. They "divide conservatives" into hostile camps. The Modernists in control of the machinery of the Church become aroused. They pass the 1934 Mandate; they forbid criticism of the boards; they require of candidates for the ministry blanket promises to support programs that human councils may set up.

When these things are done, our pastor does not like it at all. These things are bad, he says, very bad indeed. Well, then, we ask him, what are you going to do about it, my friend? Are you coming out with us? Are you severing your connection with the church that has done these things, and are you going to unite yourself with a true Presbyterian Church?

At that point he draws back. "You do not understand my situation," he says; "you see, I am a pastor, and I have my people to consider. I love my people, and the Lord has been blessing my work. If I depart, a Modernist will no doubt be put in. Our endowment, given by godly people, will probably be turned over to the propagation of unbelief. Our building, hallowed by many associations and now used faithfully for the preaching of the Word of God, will be used for the preaching of something else. I sympathize with you brethren of the Presbyterian Church of America.

I wish I could go with you. But I have a responsibility to my flock. I must stay in the Presbyterian Church in the U.S.A., 1934 Mandate and all. Thus will souls continue to be saved in this place; thus will Christian people be nourished with the bread of life. I do not like these decisions of the General Assemblies. I do not like these Modernist boards. But I must put up with them for the present in order that I may not desert the people over which God has made me an overseer."

So many pastors are arguing today. Deceptive, is it not? Yet it is just another variety of the same old temptation to do evil that good may come.

How Help the Tempted?

How do you feel toward those who are struggling with that temptation? I tell you how I feel toward them. I sympathize with them with all my heart. I sympathize with them, I say, and I want to help them. I want to help them to get free from Satan's wiles.

How then can I help them? Well, I will tell you one way in which I cannot help them. I cannot help them by condoning their sin. I cannot help them if I say to them: "Brother, I came out from the Presbyterian Church in the U.S.A., but you stayed in, and we simply adopted different methods of serving our common Lord."

If I said that, should I be practising Christian love? I tell you, No. That would be a selfish, worldly, Satanic urbanity masquerading under the guise of love. If we really love these men who are staying in the Presbyterian Church in the U.S.A. we shall never for one moment condone their sin. They can never have peace so long as they continue in their present course, and it is our duty to tell them so with all the plainness that we can command. There should be no bitterness in our hearts towards them, but if there is love in our hearts we shall plead with them to break with Satan and make Christ alone their King.

But how shall we plead with them; how shall we help them to get free from Satan's snare? I do not think we can do so merely by pointing to our own example, merely by saying: "Look at me; I came out; will you not do the same?" They may say that their sacrifice by coming out would be greater than mine, or they may

say, in general, that my example is not normative for them.

Yet still I want to help them. They are entangled in Satan's net. I long to help them to escape. I long to share with them the joy that I have in being in a true church of Jesus Christ.

How shall I do so? Well, perhaps I might do so if I could point them to some example better than my own. Could I not find someone whom they honor, and who passed through the same temptation as that through which they are passing, yet was not deceived?

The Example of Our Lord

I think I can find such an example, and to find it I do not need to look into any very out-of-the-way place. I do not need to ransack church history to find it; I do not need to shake off the dust from Fox's Book of Martyrs. I can find it in a much more accessible place than that.

I think you will recognize the story when I tell it to you. Here is the story: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

What was that crowning temptation of our Lord? Was it that He should take the kingdoms of the world that he might do evil with them? No, I think not, I think the temptation was that He should take the kingdoms of the world in order that He might do good with them.

Ah, what good would have been done if Jesus had seated Himself at once upon the throne of the kingdoms of this world! What crimes would have been avoided, what untold blessing gained! There could have been no Nero, no Attila the Hun, no Genghis Khan, no massacre of Saint Bartholomew, no Napoleon, no Hitler, no Trotzki, no Mussolini, no tragic march of the conquerors over the ghastly figures of the dead. What a blessed world it would have been, to be sure, if the Prince of Peace had taken His seat upon the throne of the kingdoms of this earth.

That, I think, was the temptation that Satan brought to our Lord. "God has permitted me to have possession of this world," said Satan; "bow down and worship me and all shall be yours; bow down to me for one little

moment, and I abdicate forever; the world will henceforth be yours for your reign of good."

Is that temptation so unlike the temptations that we have just enumerated, the temptations through which men are passing today? I think not, my friends—not so very unlike. Does not the Scripture say that He "was in all points tempted like as we are, yet without sin?"

No doubt in our Lord's case the temptation came in an infinitely higher degree. Yet in His case as in ours it was a temptation to do a little bit of evil that a vast deal of good might come. Just a momentary obeisance to Satan and then a whole world of good!

But what said our Lord? Did He count consequences; did He balance the vast good against the little evil to see whether after all it might not be so vast as to tip the scale? No, He adopted a shorter method, He simply said to the Tempter: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Devil left Him at that word, but only for a season, and then returned with the same temptation in yet subtler form.

Our Lord's followers had been leaving Him one by one. Then He said to the twelve, "Will ye also go away?" Then Peter said: "Lord, to whom shall we go? thou hast the words of eternal life." How brave and loyal Peter was! Then a little later, at Caesarea Philippi, Jesus said to His intimate disciples, "Who do ye say that I am?" Again Peter stood the test. "Thou art the Christ," he said, "the Son of the living God."

Brave, loyal Peter! What better friend and follower did a man ever have? Yes, he was a good friend and follower; and for that reason he was just the man for Satan to use. "Be it far from thee, Lord," he said when Jesus spoke to him of the coming Cross.

What then did Jesus say? Was He easy on Peter? Did He say: "Peter is a good man, and I must not be too hard on him if He bids me choose the easier path?" No, He did not say that. What He did say was: "Get thee behind me, Satan."

It was the same old temptation that had come to Him in the wilderness, the temptation to use Satan's methods in order to accomplish God's ends,

the temptation to do evil that good might come.

Shall We Lower the Colors

How often does that temptation come to us in these days! It comes to us, as to Jesus at Caesarea Philippi, through the lips of able and good men. Here is some great gospel preacher, we say; he is just as orthodox as anyone; he has fought with the Christian forces bravely in previous years against the forces of unbelief; well, if he remains in the old church, may not I?

Yes, Satan speaks to us through the lips and through the example of good men. And then he does seem to demand of us so little. Just a moment's acquiescence in an Assembly's Mandate; just a little silence when presbytery approves the missionary program; just a little period when we shall preach the gospel but avoid criticizing the Modernism of the Boards; just a little promise, as a condition of entering presbytery, that we will support the missionary program of the church.

Ah, how light and easy are Satan's demands! Just a little dip of the colors and then the Christian army can go freely on. "Like a mighty army moves the church of God." A fine brave, united army, The Presbyterian Church in the U.S.A.! Two million strong it can move against the forces of sin.

Yes, the army marches on. But it is not the same army. It is now a Christian army no more.

What a change, to be sure, that little dip of the colors made! That little dip of the colors made all the difference in the world. The Lord our God is a jealous God; He accepts no divided allegiance; He has said once for all: "Thou shalt have no other gods before me."

There are some who are not deceived, in this matter, by Satan's wiles.

These young men who are to be ordained tonight are not deceived. Some or all of them have suffered for Jesus' sake. Christ laid His hands upon them, but the hands of the presbytery were refused. We are now the humble instruments of Christ. We confer no blessing of our own upon them in the laying on of our hands. But we do pray that they may have the true blessing of Christ.

There are others besides these young men who are not deceived by Satan's voice. The Presbyterian

Church of America is composed of such. It is not a large army at first, but a little company of weak and sinful folk. Yet it is a real branch of the Church universal, a real part of the Church of God.

How did it come to be that? How was it that we, this weak and sinful little group, came to belong to Christ? Was it because we gave ourselves to Him? The text of this evening gives the answer—"the Church of God, which He hath purchased with His own blood." No, we belong to Christ not because we gave ourselves to Him, but because He bought us with His own most precious blood.

What constrains us to obey Christ's commands as we go from this place; what constrains us to face a world of enemies; what constrains us to separate ourselves from old and precious friends? Well, no doubt the almighty power of Christ our King; He is our God; He is our Maker; we are His creatures. It is His right to rule. Yes, He constrains us by His mighty power. But He also constrains us by something else. He also constrains us by His love. "The love of Christ constraineth us." He "loved us and gave Himself for us." He bought us with His own blood. What shall we give for Him?

yoke of bondage they regretted many of their losses. The true children of God, rejoicing in the hope of the glory of God, look upon the things which formerly they reckoned precious as nothing but straws.

Is there any other way to gain Christ than by losing everything that we have? Paul knew of no other. And we lose nothing when we come to Christ naked and stripped of everything human. We previously imagined that we possessed somewhat of righteousness, but we learn that only in Him do we really begin to acquire it. So great are the riches in Christ, that we obtain and find all things in Him.

Paul thought of nothing but Christ. He knew and desired nothing else. To this end he had given up all hindrances. But he was not satisfied. Eagerly he aspired at something further.

Now, what was it to which Paul had not yet attained? When a soul is by faith ingrafted into the body of Christ, does it not already sit in heavenly places with Him? Yes, the inheritance is indeed secure, but it is not as yet in possession. Paul had not yet reached entire fellowship in Christ's sufferings and had not yet received a full taste of the power of His resurrection, nor had he come to know Christ perfectly.

Those in Christ therefore must make progress. This can only be made with difficulty. Even when believers apply themselves with diligence to know Christ, yet do they not attain perfection so long as they live.

In endeavoring to know Christ and to grow in Him, it is fatal not to ascribe all effort to the grace of God. We do nothing that is acceptable to God without Christ's influence and guidance. The cause of all endeavor and perseverance, it must never be forgotten, is Christ.

Men in general cannot take in these wonderful truths of God. Only those who have been begotten again by the Spirit of God and see clearly the righteousness of God in which alone they stand accepted of God, can take heed to these directions.

What is needed is sincere affection. Arrogate nothing to self and subject the understanding to Christ. This is the indispensable requisite to holiness and true piety.

"Jesus, I live to Thee,
The Loveliest and Best;
My life in Thee, Thy life in me,
In Thy blest love I rest."

Lift Up Your Heart

By the REV. DAVID FREEMAN

"But what things were gain to me, those I counted loss for Christ." Philippians 3:7.



Mr. Freeman PAUL, before his conversion, had a righteousness which would satisfy men. But in the sight of God he was everything but right. A righteousness which satisfies men and not God is a dead loss. Any vain confidence in the flesh is no gain, for such a confidence excludes a knowledge of Christ.

Wherever we see a false estimate of one's own excellence, let us be assured there Christ is not known. What is the mark of one upon whom has come the light of Christ? Such a one no longer has anything in himself to commend. What delighted and directed him before is now of no account.

The attainments of the carnal mind are only hindrances in the way of coming to Christ. Thus nothing is more injurious than self or human righteousness. By means of these we are shut out from Christ. Christ receives none except as naked and emptied of their own righteousness.

How intense was Paul's feeling of love for Christ, his Lord. The knowledge of Him surpassed everything in sublimity and worth. For Him he was prepared to lose everything. Who can

measure up to this stature? Who knows such love to Christ? Can it be called love to the Savior if it comes short of giving up all for Him?

However, in the mere giving up of riches and honors and other things held dear, there is no indication that we have gained Christ. We may even give up the body to be burned but that in itself will profit us nothing. For we may give these things up and still love them more than Christ. The false estimate we have had of these things must go with them.

This is a time when the Lord requires much of us. This is a testing time for God's own people. The true gospel of salvation has been silenced in the land. Many are the souls who sit in darkness and in the shadow of death. The opposition of men is great. If the light of the knowledge of Christ is to be seen in this our day we must be ready to give up goods and kindred. It is now the only way.

When the choice is presented between His truth and our ease, the Lord calls us to give up ease. Is it hard to do? Then look to your faith and see if it be resting in Christ alone. It is not becoming to a Christian to have anything in this world apart from Christ.

And it is not with a sigh that the true Christian parts with his human gains. He throws them away as things that have become offensive. Many Israelites looked back to Egypt. While they were glad to be free from the

WISHFUL THINKING

(Continued from Page 148)

General Assembly of 'superintending the concerns of the whole church' . . . The General Assembly, exercising its constitutional power for the preservation of the unity of the church and protection of its missionary enterprise, made this deliverance. . . ." Such language is unmistakable. Even the Rev. J. A. Schofield, Jr., who reported the Syracuse Assembly in the same paper, said (page 65), "But it was likewise clear that in Case Number Two, the constitutionality of the mandate was expressly upheld by the commission." Any other conclusion, in the face of the express language of the judgment, is merely ludicrous.

But suppose that the Editor of *Christianity Today* were right. Suppose that the Assembly had judicially affirmed the deliverance only so far as it was an executive order, and had been silent as to the rest of the deliverance. What then? The answer is easy. The principle involved would not have been altered by a thousandth of an inch. There is much objectionable and even blasphemous language in the deliverance as a whole. But it was not that language that made the deliverance essentially an instrument of apostasy. *The point of apostasy was exactly the existence and enforcement of an executive order which attempted to bind the conscience by virtue of its own authority.* Amazingly, the Editor of *Christianity Today* has apparently not even grasped the whole Protestant argument against the "mandate" that was made, first in that paper and later in THE PRESBYTERIAN GUARDIAN. Bad as was the language of the entire deliverance, it all *could* have been thrown out (it was not) except for the illegal and Christ-usurping order, without changing the principle at stake at all. The order would still have included an obligation to support official boards and agencies which are indubitably implicated in Modernism, and it would still have usurped the place of Christ by demanding an obedience to man which Christ reserves for Himself alone.

Entirely separate is the question whether the Assembly held that the "guilt" of the various defendants in the Independent Board cases depended upon their refusal to obey the "mandate." In the Pennsylvania

cases, the Commission said that it "holds that this Deliverance is not the determining factor in this case." The Editor of *Christianity Today* takes this as meaning that the mandate had nothing to do, essentially, with any of the verdicts. But in the McIntire case the Commission held that the matter of refusal to obey the order was one of "three essential questions" in the case. It further said that "the refusal of the Rev. Carl McIntire to obey this direction of the General Assembly permeates this case and is specifically stated as a proof of guilt among other proofs. . . ." In the Machen case the fifth specification of error by the defense cited the unconstitutionality of the deliverance of 1934, and was overruled by the Commission. In the Buswell case the judgments in the other cases were cited to overrule a like specification of error.

Finally, and this is conclusive: *every one of the Independent Board defendants was charged specifically with having refused to obey the 1934 "mandate"; was found "guilty" on that specification; appealed from the verdict on that specification; and the General Assembly affirmed the lower courts in holding them all "guilty" on that specification for not having obeyed.* All the language of all the judgments could be wiped out without disturbing this one conclusive set of facts. Nor does it matter that other trumped-up charges were added to the basic charge in each case, and that the defendants were also found "guilty" of these. The essential fact remains: All the defendants were convicted of an offense for not obeying the 1934 deliverance, and that conviction has been affirmed.

Readers of the editorials in question in *Christianity Today* will be struck forcibly by the fact that that paper now takes the position that the issue in the Independent Board cases was "a constitutional issue in the field of constitutional government rather than a doctrinal issue." The Editor of *Christianity Today* also says (page 51) that "as we view the matter the organizers of the Independent Board were right as to their objectives but made the mistake of employing unconstitutional and so illegal methods in furthering their ends." This marks

a complete swing of that journal away from the position which it originally took. It now repeats the organization chant almost word for word. But in June, 1934, the Editor of that paper said (page 34) ". . . the editor of this paper holds: . . . that while there may be room for difference of opinion among those interested in promoting truly Biblical and truly Presbyterian missions as to whether the organizers of the new Board acted prematurely there is no room for difference of opinion as to their right, under the Constitution of the Presbyterian Church, to do what they have done—and hence that the action taken by the General Assembly was *ultra vires*; and . . . that to assent to the conception of the authority of the General Assembly that underlies the action taken by the last Assembly relative to the Independent Board for Presbyterian Foreign Missions is to admit that Presbyterians are the slaves of men rather than the Lord's freemen."

In *Christianity Today* for March, 1935, the Editor wrote (page 229): "Whatever room there is for difference of opinion among real Presbyterians as to the wisdom or unwisdom of organizing this particular Board at this time, there is no room for difference of opinion as to the attitude that all such should take toward the action of the last Assembly against its members. That action, except as it is protested and opposed, should be ignored by every genuine Presbyterian. We can acquiesce in that action only as we deny that 'God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith and worship' . . ."

"The establishment of the Independent Board has raised an issue much bigger than itself. That issue is the issue of Christian liberty. There is no question as to how Presbyterians have stood on that issue in the past. No body of Christians has a more glorious heritage in this particular. God grant that they may take the same stand in the days that lie immediately before them.

"It should, perhaps, be added that while the formation of the Independent Board has not raised the issue between Modernism and Christianity in the Presbyterian Church in the

U.S.A.—that is an issue of long standing—yet the attempt now being made to crush this organization is a phase of the life-and-death struggle between these two entities taking place in this and other churches today. . . . This means that while the immediate issue before our Church is that of Christian liberty, the ultimate issue is between Modernism and Christianity. Even the immediate issue has a Modernistic complexion—it is the issue of Christian liberty versus the Modernist denial of that liberty. Christianity upholds the right of the

individual to worship God according to the dictates of his conscience, Modernism his right to do so according to the dictates of (from a Christian view point) an unbelieving majority." [Italics ours].

That was in 1934 and 1935. It rather speaks for itself. Has anything happened in two years so that the issue of whether we are "slaves of men rather than the Lord's freemen" is no longer doctrinal? It is the most profoundly doctrinal issue that man can raise, and the answer to it involves life or death to our souls.

So we see that they stoned Stephen because they could not answer his charges. It was the custom in those days for witnesses to cast the first stones on those against whom they were witnessing. If this same method were used today there might be less false witnessing.

"Calling upon God and saying, Lord Jesus, receive my spirit" (verse 59). This is the first of the two sections of Stephen's prayer. We may suppose that Stephen uttered more words but that for our instruction just the main matters of his prayer were infallibly preserved for our instruction. (a) He prayed that Christ would receive his spirit. We ought always to pray for God to enlighten and guide our souls while they abide in the flesh in this world but there must be an intense prayer that God will receive our spirits when we are about to leave this world. I do not agree with those who say that their loved-ones ought not to be told how serious their illness is. I think they ought to be told the truth of their impending death so that they may, in more full surrender, commit their souls unto Christ who committed His spirit to God.

"Lord, lay not this sin to their charge" (verse 60). This is the second section of Stephen's prayer. The contrast between ourselves and Stephen is measured by our inability to pray sincerely for those who despitefully use us. Was Stephen's prayer for his enemies answered? We suggest that God answered Stephen's prayer at least in the case of Saul of Tarsus who was among those present at Stephen's martyrdom. Augustine is quoted as having thought that, had Stephen not prayed this prayer, we would never have had the conversion of Saul of Tarsus. John Calvin does not go as far as this in his interpretation of Stephen's prayer for those who were killing him, but he does suggest that the prayer was by the Holy Spirit's guidance, and therefore was for some mysterious purpose within the plan of God.

"And Saul was consenting unto his death" (Chapter 8, verse 1.) This seems to be included as a crime on the part of Saul. Here are, then, three groups: (a) the man being stoned; (b) those who threw the stones; (c) those who did not throw stones but

The Sunday School Lessons

By the REV. L. CRAIG LONG

July 26th, Christianity Spread by Persecution. Acts 7:59-8:4; I Peter 4:12-19.



Mr. Long

IT IS a difficult task for human beings to learn that God is often pleased to permit the blood of martyrs to be the seed of the church. The non-elect *never* can understand this; the elect seldom have the assurance of it as they should at all times. This lesson deals with the first Christian martyrdom and its consequences in the life of the early church.

"And they stoned Stephen" (verse 59). What had been his crime? We must turn back to previous verses in Acts for the answer: (1) Acts 6:5 tells of his selection as Deacon. Satan ever seems to persecute those whom God singles out for specialized forms of service to Himself. (2) Acts 6:8 tells how Stephen was "full of grace and power" and how that by this means he "wrought great wonders and signs among the people." Those whom God raises up to be His servants will likewise be endowed with power by God's gift of the Holy Spirit so that they will become Christ's witnesses (Acts 1:8). (3) Acts 6:9-15 tells of Stephen's opposition, and how Satan raised up men to dispute with Stephen about the truth. When God raises up a witness and gives the

Holy Spirit unto him in great power we find that Satan, who is totally unable to resist the wisdom of God, turns away from honest forms of contesting to his art of lying, slander, false witnessing, bribery, hatred and finally murder. This method is attempted against every child of God whom God is using today. It is alleged that this man made his money illegally; it is alleged that this man is immoral; it is alleged that this man has a disagreeable disposition. These are a few of the slanderous utterances that we have heard about God's chief witnesses of today. (4) Acts 7:1 is Satan's question to Stephen: "Are these things so?" He ought to have said, "Are these lies true?" Satan does not wish any opposition which he directs toward those who are Christ's true witnesses to appear as *doctrinal differences*; He ever seeks to force our trials to be on the basis of "law and order," or what some men have called Church government. (5) Acts 7:2-53 sets forth Stephen's doctrinal defense and strong indictment of his opponents because of their unbelief and disobedience to the law which they had received "as it was ordained by angels" (v. 53). We must be ever ready to give a reason for the hope that is in us and make our defense on a purely doctrinal basis, and not be led aside to contend for secondary matters before the primary issues have been settled.

who "were consenting unto his death." In which class do we stand? I heard a radio preacher say recently that there are but three classes of ministers: (1) the "out-and-out fundamentalists who go to Presbytery meetings and always vote right; (2) the out-and-out modernists who always go to Presbytery and vote wrong; (3) the men who purposely stay away from Presbytery meetings so that they will not have to vote-at all and be exposed. This radio preacher said that the only right group was the first of the three. Upon investigation we found that he did not stand with those members of the first group which were in the Presbytery of which he was a member.

Verses 1, 2 and 3 illustrate how the first taste of blood stimulates the appetite of Satan's servants for more blood. They immediately started a persecution of all Christians in Jerusalem. This was God's providential way of informing some of the Christians that their witness in Jerusalem was now to be transferred to "Judea and to the uttermost parts of the earth." They fled. It expressly states that all fled "except the Apostles." This is a wonderful indication of how the pastors stood by their posts, even while the sheep were being scattered.

August 2, 1936, "Philip's Missionary Labors." Acts 8:26-40.

"And he arose and went" (verses 26 and 27). These five words might well be used as the great text to describe the great servants of God. In the case of Philip these words picture his attitude toward a message from God. (a) "An angel of the Lord spake unto Philip." There are those who are today expecting the same identical methods of communication from God which were used when He revealed His Word to the Prophets and Apostles for our inspired instruction; such expectation is wrong. The orthodox Christian ought to consider it just as much an error to believe that God *may* speak to us in these days by means of an Angel, or in any other way than through the Written Scriptures of the Old and New Testaments, as it is an error to believe that God *does* speak to men in the manner claimed by the Buchmanites and other modern religious sects today.

(b) "Arise and go toward the south." I remember that a certain young man chose one of the mid-western States as the place where he planned to become a pastor after his graduation from theological seminary. Months passed by and he received no call from God to a Church in that chosen state. A friend suggested that he come east and see if God might have a place for him in the east. He came east and within three weeks he had received a call from a Church congregation which he has served with God's blessing for these past seven years. Christians everywhere are prone to make temporary shipwreck of their ministries for Christ, just because they are not as ready as Philip to go to the barren south "unto Gaza," the desert land.

(c) It is also well to note that it was but a matter of moments until Philip had found the purpose of God's commission unto him. We may learn the purpose of God's plan for us early or late in life; we may never learn until we see Him face to face but that ignorance ought not to deter us from the obedience of faith in the importance of God's Word toward us.

Verses 27-31. This passage deals with: (a) the identity of the person whom God caused His servant to meet in the desert land; (b) the special instructions which Philip received from the Spirit of God; (c) the business which seemed to be uppermost in Philip's conversation. The first of these points deals with the identity of this man. He was: (1) "a man of Ethiopia"; (2) "A eunuch of great authority"; (3) "who was over all her treasure"; (4) "who had come to Jerusalem to worship." God has chosen some mighty and wise and prominent persons to be among the elect but *not many*. This was one of the few. It may be that it was through the instrumentality of this one man of great prestige and authority that knowledge of Christian doctrine reached Ethiopia. Am I to question the wisdom of preaching to those very persons whom God has placed in my path? Certainly not. I am to believe that God has an infinitely wise plan to carry out and that none but the elect can be saved and that where He leads us the elect of that locality will be men whom God has a great plan for.

The second point is relevant to the secondary order which God gave to Philip when the Ethiopian eunuch was in full view. God first pointed out the direction and then the specific person. God may be calling one of you to go to Africa, and even though you know not to whom you may be able to witness you must remember that the Lord will show to you the persons after He has pointed out the place where He wishes you to be.

The question which comes to our minds next is the matter of Philip's conversation with the eunuch. What did you talk about the last time that you joined in conversation with a man on the train? I venture that you did not talk about Jesus Christ, your Saviour. Yet that is the very subject that Philip engaged in with the eunuch. God does not have to speak in thunder or, in letters of lightning, spell the words "Preach Christ," in the sky in order to let one of His servants know that when he converses with a man to whom God has by providential circumstances led him, he is to preach Christ to that man.

The conversation which Philip had with this eunuch must constitute the remaining part of this lesson today: (1) The fact that Isaiah had been his subject of reading indicates that he was not worshipping God without some knowledge of the truth; (2) the fact that he was reading especially the 53rd chapter of Isaiah indicates that he had chosen the passage which perhaps more than any other in the Bible teaches the doctrine that the Christ of the Old Testament prophecy was to be: (a) a man of sorrows for us; (b) a carrier of our griefs; (c) a carrier of our iniquities; (d) unjustly afflicted and chastised in the body; (e) violently killed; (f) an offering for sin; (g) the justifier of many; (3) the fact that Philip began "from this scripture" (verse 35) and preached unto him Jesus; (4) the progress of the explanation of the gospel by Philip is completely described by the eunuch's desire to be baptized and the fact of the baptism. (5) Much has been said about mode of the baptism of this eunuch but we believe that the central theme of this passage is not intended to teach the *mode* of baptism at the expense of the *fact* of the baptism.

PRESBYTERY ATTEMPTS TO "DEPOSE" MINISTERS WHO HAD RENOUNCED IT

Court of Old Organization Also Tries to Discipline Others Withdrawing

THE modernist-dominated Presbytery of Philadelphia of the body known as The Presbyterian Church in the U.S.A., on June 26th, 1936, attempted to "depose" from the ministry five ministers who had already renounced its jurisdiction and withdrawn from it wholly. The five are: Paul Woolley, Edwin H. Rian, Merrill T. MacPherson, Charles J. Woodbridge, and H. McAllister Griffiths. Their letters of withdrawal, as of June 8th were printed in the last issue of THE PRESBYTERIAN GUARDIAN. All but the Rev. Merrill T. MacPherson are now ministers of The Presbyterian Church of America.

Just a day previous to the June 26th meeting, all of those concerned (excepting Mr. MacPherson, who was absent from the city), received letters from Moderator Auburn Affirmationist George Emerson Barnes, and Stated Clerk I. S. Shultz, as follows:

THE PRESBYTERY OF PHILADELPHIA

"The letter dated June 8th addressed by you and others to the Stated Clerk of the Presbytery of Philadelphia was duly received and carefully read. There is no way under the provision of our Constitution by which a minister of the Presbyterian Church in the U.S.A., who is under the censure of suspension, can favorably alter his status, except by manifesting such repentance for his offense or offenses as may satisfy the Presbytery that restoration to office and to the benefits of sealing ordinances is justified.

"This Presbytery has no evidence before it of any repentance by you for the offenses of which you have been convicted. On the other hand, there is abundant proof, including your letter of June 8th, 1936, with its false, offensive and disloyal language; that you are in open rebellion against the only ecclesiastical authority to which you have any legal or moral right to owe allegiance.

"It is, therefore, the Presbytery's duty to inform you that in view of the above facts and in view of your failure to appear after due notification before this Presbytery on June 8, 1936, to receive the pronouncement of the censure of suspension, you are hereby directed to appear before this Presbytery on June 26, 1936, at 2 P. M., at Westminster Hall, Witherspoon Building, Philadelphia, to show

cause why the further censure of deposition should not be pronounced upon you. "Done by the act of the Presbytery of Philadelphia on June 23, 1936.

"Yours sincerely,
"GEORGE EMERSON BARNES,
Moderator.

"I. STURGER SHULTZ,
Stated Clerk."

No response was made by any of these persons to the demand of the letter, as they considered themselves completely severed from the old organization, and regarded it as having no jurisdiction over them.

At the meeting of June 26th, the Moderator just announced that the five men had had letters mailed to them. Each had sent a letter to the Presbytery couched in language that is offensive to it. (Evidently a reference to the letter of renunciation of June 8th, which had never been allowed to be read to the Presbytery.) Therefore, he said, it was the duty of the Moderator to pronounce sentence of deposition.

Dr. Matthew J. Hyndman did not favor deposition but suggested erasure of their names from the roll.

The Rev. Vincent Dee Beery favored erasure. The Rev. J. N. McDowell moved that action be delayed a year. Deposition would only lead the public to say the Presbytery was acting in an un-Christian manner, and would fan the flame.

Auburn Affirmationist E. B. Shaw declared for deposition, because if the Presbytery waited a year it would have to excommunicate the erring brethren and that would be *too* severe. (This tender-hearted advice was in supposed accordance with the Book of Discipline, Chapter IX, Section 12, which, however, does *not* make any such mandatory requirement, is merely permissive.)

Dr. W. P. Fulton asked if there had been any proof of the service of the citations. Dr. Shultz replied that no acknowledgment had been received. Dr. Fulton then asked what would have been done had the five actually appeared. The Moderator replied "I would have given them an opportunity to be heard. We can pronounce sentence without further trial."

Dr. Howard Moody Morgan favored immediate deposition. It was a duty to be done, he said, in mercy as well as in firmness!

Auburn Affirmationist E. Y. Hill could not see any advantage in de-

ferring action. He said that they had already set up another denomination and have their own paper. Auburn Affirmationist J. B. C. Mackie, first Affirmationist ever to be elected Moderator of the Synod of Pennsylvania, read an excerpt from the Westminster Seminary letter of the Rev. E. H. Rian, presumably to show that these men were worthy of deposition. He called for the previous question.

The Rev. Vincent Dee Beery asked for prayer before the vote. This was ignored. By a close aye-nay vote, the substitute was voted down, and the Moderator's proposal was then adopted by about the same vote.

The Moderator then read the "Sentence of Deposition," and offered prayer for the erring ones. Doubtless as he read the "sentence" he remembered that one of the ministers concerned had once filed charges of heresy against him and his fellow-Affirmationists in the Presbytery—charges which the Presbytery, at the instance of those who should have been defendants, refused to adjudicate.

E. B. Shaw then asked that the Stated Clerk be authorized to give the five letters of transfer as church members to churches of their choice. Stated Clerk Shultz replied that none would ask for a letter because they did not need one.

Others Who "Tried to Get Out"

The "cases" of five other ministers were then taken up. They were: A. A. MacRae, Ph.D., N. B. Stonehouse, Th.D., A. B. Dodd, D.D., David Freeman and Robert Moody Holmes. These men had all declared that they had renounced the jurisdiction of the old organization. None of them was present. The Moderator recommended that the papers in their cases be referred to a judicial committee with instructions to bring in charges and specifications at an adjourned meeting to be held July 7th.

Dr. W. L. McCormick objected to further action because these men, he said, had gone independent. He favored simple erasure of their names now. The Moderator replied, "Their letter states 'we are not abandoning the ministry or declaring ourselves independent.'" (He did not read the next words in the letter which are, "but are simply exercising the right and obligation of Christian men to obey God by withdrawing themselves from an outward organization which

has dishonored and denied the true and rightful sovereignty of Jesus Christ speaking in His Word.")

Mr. Beery objected to further trials. Erasure would prevent other trials. Dr. McCormick moved as a substitute that these names be erased now, because these men have formed another demonination.

E. B. Shaw said, "If we erase these names now these men can preach in our churches without hindrance." Dr. W. K. Eubank said, "How can we permit these men to go out and preach in other churches and say things against all of us?"

Dr. W. E. Jordan called attention to the difference between erasure and deposition, favored the former. Dr. Shultz said, "We have prayed the Holy Spirit to bring these men back in repentance. Now we are arguing for action to make this impossible. Many in our churches are affected more than we know. Some say 15% of our entire membership."

Dr. J. Ramsay Swain declared that the Presbytery should be consistent. The first five had been deposed. This group should be at least suspended!

On voting, the McCormick substitute was lost, the main motion adopted, and the committee ordered to bring in charges so that the five men, now all ministers in The Presbyterian Church of America, might be "disciplined" simply for withdrawing from the old organization.

[For editorial comment on this amazing meeting, see page 147.]

GLASGOW, CHRISTIANA CHURCHES SEVER BONDS WITH OLD ORGANIZATION

Keep Mr. Welbon as Pastor

ON Monday, June 21st, the congregation of the historic Pencader Presbyterian Church, Glasgow, Delaware, refused to accept the proffered resignation of its pastor, the Rev. Henry G. Welbon (who had renounced the jurisdiction of the body known as The Presbyterian Church in the U.S.A.); itself voted to sever all connection with that body. Out of a total active membership of 31, 29 voters were present to vote the action.

Officers of the Head of Christiana

Church, also historic, held a meeting on the evening of June 22nd. They, too, adopted withdrawal resolutions and asked Mr. Welbon to continue as pastor.

DR. MACARTNEY CALLS MEETING; RESOLUTION ADOPTED

Pittsburgh Gathering Considers "Fight within Church"

ON TUESDAY, June 16th, about forty persons gathered by invitation of the Rev. Clarence E. Macartney, D.D., in the parlors of the spacious First Presbyterian Church of Pittsburgh. Dr. Macartney, pastor of that historic Church, had called them in conference to discuss ways and means of carrying on doctrinal contention within the body known as the Presbyterian Church in the U.S.A. Present were some who were indubitably going to "stay in" the present organization of that body, also some who were probably on their way out. No attempt was made to classify those present along these lines.

Chief result of the meeting was adoption of a resolution. The resolution alternately shouted and whispered, advanced and retreated, was obviously drawn with two purposes in mind: (1) To let the ruling powers of the Church know that they and their policies weren't liked at all; (2) To say and do nothing that would be likely to get the resolutioners themselves into trouble. The resolution ignored the doctrinal issue raised by the 148th General Assembly's putting of the word of man above the Word of God, merely deplored "the severe treatment" given to Independent Board members on trial.

That this was the beginning of the "great conservative offensive" sometimes predicted as imminent on the part of men "staying in the church" was apparent. Done doubtless from good motives, it was also apparent that these well-meaning persons were blowing the bugle for a charge of the light brigade only after the war was over. Also clear was the utter hopelessness of their effort, and the fact that they could only "stay in to fight"

at the expense of ignoring what the 148th Assembly did to the Lordship of Christ.

The resolution adopted was proposed by a committee consisting of A. M. Thompson, J. H. McComb, A. D. Wallis, T. D. McCloskey, O. T. Allis, C. E. Macartney and S. M. Robinson, and is as follows:

"As loyal Presbyterians, loyal in the Lord to our beloved Church and her standards, and desirous of being loyal to her boards and agencies, we believe that the issue which is troubling the peace of the Church is primarily doctrinal and are convinced that doctrines not in accord with her Standards are being tolerated and even fostered by boards and agencies of the Church.

"Believing heartily in the great educational and evangelistic mission of the Church we hold that voluntary giving only is acceptable to the Lord and that conscientious scruples should be respected in the case of all who are loyal to the Constitution of the Church.

"We believe that the Presbyterian Church is a democratic and representative Church and we hold that the concentration of authority and power in the hands of a few, the making of boards and agencies the masters and not the servants of the people, the attributing to administrative acts of casual majorities of the General Assembly of supra-constitutional authority is all contrary to the Constitution, destructive of true Presbyterianism and should be resisted.

"We deplore the severe treatment which has been meted out to men of our communion conspicuous for their loyalty to the doctrines of our Church and for zeal for its purity, and we call upon all to work and pray for the healing of a breach in our communion that has brought shame and sorrow upon the Church.

"Believing that the supreme need of the Church is return to full loyalty to her historic Standards we make the following proposals:

1. We request the national committee of the Elders' testimony and the League of Faith to issue from time to time statements to the elders and ministers of the Church, informing them regarding the great doctrinal and ecclesiastical issues that are now before the Church, especially with a view to exposing the invasion of unbelief and the tyranny of organization.

2. We recommend that *The Presbyterian* and *Christianity Today* be urged to become the channels for this militant testimony.

3. That copies of these resolutions be sent to the League of Faith and The National Committee of the Elders Testimony with the request that they take the necessary steps to call a national convention in the autumn for the purpose of furthering the ends herein expressed, and that should no such steps be taken by these two organizations a meeting of this group be called by its chairman and its secretary in the autumn."

NEW BRUNSWICK PRESBYTERY ATTEMPTS TO SUSPEND DR. MACHEN

Doctrinal Issue Denied as Usual

MEETING in the Lawrenceville (N. J.) Church on Tuesday, June 23rd, the Presbytery of New Brunswick attempted to carry out the sentence of suspension from the ministry ordered by the 148th General Assembly against the Rev. Professor J. Gresham Machen, D.D. That the action was illegal would be apparent to any school-boy, since Dr. Machen had previously renounced the jurisdiction of The Presbyterian Church in the U.S.A. and had united with The Presbyterian Church of America.

That no doctrinal issue was involved in the trial and pseudo-suspension was stoutly maintained by the bureaucrats. The Rev. John G. Ginter, of Hopewell, Moderator of the Presbytery, pronounced the sentence, which had obviously been phrased in anticipation of Dr. Machen's attendance at the proceedings. Text of the sentence follows:

"WHEREAS you, J. Gresham Machen, have been found guilty by sufficient proof of the sin of

"First. Disapproval, defiance and acts in contravention of the government and discipline of the Presbyterian Church in the United States of America contrary to the Word of God and to the rules and regulations of the Church, founded thereupon.

"Second. Not being zealous and faithful in maintaining the peace of the church contrary to the Word of God.

"Third. Refusing subjection to your brethren.

"Fourth. Violating your ordination vows.

"Fifth. Contempt of and rebellion against your superiors in the church in their lawful councils, commands and corrections.

"Sixth. Breach of your lawful promises.

"We, the Presbytery of New Brunswick, in the name and authority of Jesus Christ, do now declare you suspended from the Communion of the Church and from the exercise of your office."

Another Disciplinary Move

Action was also taken against the Rev. Bruce F. Hunt, a former missionary under the Board of Foreign Missions of The Presbyterian Church

in the U.S.A. Mr. Hunt, on June 3rd, renounced the jurisdiction of the old organization and requested the Presbytery of New Brunswick to erase his name from its roll. Despite this renunciation he received the following typical letter from the Stated Clerk of the presbytery:

THE PRESBYTERY OF NEW BRUNSWICK
My dear Mr. Hunt:

The Presbytery of New Brunswick in session on June 23, 1936, at Lawrenceville, N. J., adopted the following resolution and authorized me as Stated Clerk to communicate same to you.

"The letter dated June 3rd, addressed by you to the Stated Clerk of the Presbytery of New Brunswick was duly received and carefully read.

The doctrine of the church revealed in Holy Scripture, as interpreted by our ecclesiastical ancestors and by us does not provide for such a renunciation of our church's jurisdiction and authority by one of its ministers as that attempted by you in said letter. The only ecclesiastical authority to which at present you have any legal or moral right to owe allegiance is the Presbyterian Church in the U.S.A.

Such being the fact, it is the duty of this Presbytery, you still being one of its members, to hold you to strict account for any departure from that loyalty to the government and discipline of our Church which you promised in your ordination vows, which vows continue to be binding upon you.

False, offensive, and disloyal language of your letter, in the judgment of the Presbytery of New Brunswick, is a serious offence. You are therefore enjoined to appear before this Presbytery on July 7, 1936, at the Fourth Presbyterian Church, Trenton, N. J., at 2 P. M. to show cause why censure should not be immediately inflicted upon you in such degree as the Presbytery may deem necessary to maintain the Constitution of our Church and the honor of religion."

Respectfully yours,

ELMER WALKER,
Stated Clerk.

FOREST CHURCH REFUSES PASTOR'S RESIGNATION

THE Forest Presbyterian Church, of Middletown, Delaware, has refused to accept the resignation of the Rev. Robert H. Graham, as pastor. This is despite the fact that he has renounced the jurisdiction of the old organization of The Presbyterian Church in the U.S.A. and the Presbytery of New Castle of that body. Just what further action may be taken by the Church is not yet known.

OUSTED PASTOR OBTAINS NEW CHURCH EDIFICE

Wilmington Group Follows the Rev. H. S. Laird

ON SUNDAY, June 21st, the Presbytery of New Castle took over the pulpit of the First and Central Church, of which the Rev. Harold S. Laird, suspended Independent Board member, had been the pastor. Morning services were then conducted on the lawn of one of the members and evening services were held in the Eastlake Church, despite Presbyterian warnings issued to the pastor, the Rev. John P. Clelland.

Arrangements were immediately completed to take over the vacant Cookman Methodist Episcopal Church, a small building seating about 350, and owned outright by seven men. During the following week Mr. Laird underwent a major operation in a local hospital, but even the disappointment of his absence failed to dampen the enthusiasm of the group. First services in the new building were conducted on June 28th by the Rev. Charles J. Woodbridge, with 250 in attendance in the morning and about 300 in the evening. The Rev. Roy T. Brumbaugh, of Seattle, was the scheduled speaker for the first Sunday in July.

Mr. Laird has announced that he expects to take no vacation, but devote the summer to building up the church organization. Almost all the Sunday School teachers of First and Central Church are members of the group.

Through the gifts of friends the expenses of the radio broadcasts by Mr. Laird over WDEL have been supplied for at least four more Sundays.

Persons attending the initial service of the group commented on the obvious joy and enthusiasm of the members. Gone was the old sense of struggle, of hopeless combat against massed forces of unbelief in the denomination; present at last was relief, freedom, and the sense of unity.

TENTH CHURCH REFUSES TO CANCEL INVITATION, DR. MACHEN PREACHES

Affirmationist Moderator Attempts to Intimidate Session

THE Session of the Tenth Presbyterian Church of Philadelphia, of which Donald Grey Barnhouse is pastor, on June 21st defied the Moderator of the old Presbytery of Philadelphia, Auburn Affirmationist George Emerson Barnes, and allowed Dr. J. Gresham Machen to occupy its pulpit.

Dr. Barnes had written to the Session what he called a "friendly warning" in which he said, "I have no doubt but that the Presbytery of Philadelphia will regard this invitation and permission to Dr. Machen to occupy the pulpit of the Tenth Presbyterian Church as a disorderly and disloyal act and subject the Session to the censure of the Presbytery. I feel that it is my duty, as Moderator of the Presbytery, to state the facts and to give this friendly warning in advance."

Dr. Barnes telegraphed to Dr. Machen, warning him not to preach.

In reply to these warnings the Session issued the following statement:

"We refuse, as a session, to interfere with the invitation of our pastor to Dr. Machen, because we believe the action of the General Assembly of 1936 was unconstitutional and un-*Presbyterian*, and set the word of man above the Word of God.

"We refuse to restrict in any way the full liberty of Dr. Machen as a minister of the Lord Jesus Christ on the ground that we must obey God rather than man."

At a special meeting of the session before the morning service, two members whose identities were undisclosed resigned rather than disobey Dr. Barnes. Mr. Roland K. Armes, Clerk of Session, talked with Dr. Barnhouse, who is in London, over the phone. Later the pastor sent a radiogram stating: "Freedom of speech involved as well as Christian liberty. Let invitation stand."

Mr. Armes read Dr. Barnes' letter to the Session, moved it be filed, then asked to have inscribed upon the minutes II Kings 17: 39: "But the Lord,

your God, ye shall fear, and He shall deliver you out of the hands of all your enemies."

Dr. Machen's sermon dealt with the Shunnamite Woman of II Kings 4. Beautifully he brought out the simplicity of the story, showing how the woman knew the one person to whom she must go. We must go to Christ our Lord. In the history of the Church many misguided attempts had been made by well-meaning people to put other good things before Christ. Some had put the saints, some the Virgin Mary who was herself blessed above all women,—some had tried to put the visible church itself between the believer and Christ. This exaltation of a good thing—the church—is fatal if an attempt is made to secure for it an obedience that is due to Christ alone. And Modernism is bound, in its very essence, to exalt the outward organization just insofar as it abandons the authority of the Word of God.

"The Bible is the Magna Charta of human liberty," he declared. "When it is abandoned, tyranny stalks unchecked. When the Bible is no longer thought to be inerrant, the decision of church assemblies are exalted above it. Thus the word of man is exalted above the Word of God.

"What should be done when the machinery of the church thus pushes itself between the Christian and Christ? The Christian must seek Christ again at any cost, and must yield implicit obedience to His command alone. We must allow nothing to stand between us and Christ—no ecumenical council, no presbytery, no synod, no general assembly."

The edifice was crowded with a large number of eagerly listening worshippers obviously moved by the tenderness and sincerity of the sermon.

ZION CHURCH VOTES 27-2 FOR WITHDRAWAL

THE Congregation of Zion Church, North East, Maryland, in a regularly called congregational meeting on June 28th, voted 27-2 to sever its relation with the organization known as The Presbyterian Church in the U.S.A. Text of the resolution is as follows:

WHEREAS, the General Assembly of the Presbyterian Church in the U.S.A.,

and the Presbytery of New Castle are under the complete control of a "Modernist-Indifferentist" coalition, and

WHEREAS, under the domination of these groups the Presbyterian Church has violated the rights of conscience and private judgment, thus nullifying the Constitution of the church and repudiating the Word of God as the Supreme Judge in all controversies of religion, now therefore,

BE IT RESOLVED, that the congregation of the Zion Presbyterian Church, in loyalty to the Lord Jesus Christ, the true and only head of the church, and in devotion to the Holy Scriptures the church's true charter, does hereby renounce the authority and jurisdiction of the Presbyterian Church in the U.S.A., and,

BE IT RESOLVED, that the congregation of the Zion Presbyterian Church does not by this action of withdrawal become extinct or inactive, but on the contrary proposes to maintain ever more zealously the true constitution and standards erected by our forefathers in the Presbyterian Church, and to propagate with increasing earnestness and devotion the Gospel of the Son of God. Therefore,

BE IT FURTHER RESOLVED, that all rights and title to the property, real and personal, belonging to the above church shall continue to be held, used, and applied by the congregation of the Zion Presbyterian Church: And any attempt by the Presbytery to seize or hold, on its own authority, any of the property of the Zion Presbyterian Congregation, shall be regarded as unchristian in spirit, unwarranted in law, and a deliberately provocative act, which the congregation will resist to the utmost.

BE IT FURTHER PROVIDED, that a copy of these resolutions be sent to Stated Clerk of the General Assembly and another copy to the Stated Clerk of the Presbytery of New Castle.

W. MEARNS MOORE,
Moderator.

The Rev. Colin C. Weir, pastor of the church, stands ready to lead his congregation into The Presbyterian Church of America if they so desire.

"LEAGUE OF FAITH" ELECTS DR. MACARTNEY

THE Presbyterian League of Faith" meeting on June 26th, in the Broadway Presbyterian Church of New York, elected as its President the Rev. Clarence E. Macartney, D.D., of Pittsburgh's First Presbyterian Church, laid plans for a new "fight from within" the body known as The Presbyterian Church in the U.S.A.

In adopting a resolution to make its work national, the league declared that it intended "to hold the church, her officers and members true to the

historic faith of the Presbyterian Church in the United States of America, and to oppose whatever in the life of the church is not in harmony with her standards."

Speakers expressed "sympathy" for those who were disciplined by the 148th General Assembly of the old body.

The Rev. Dr. William Carter of Brooklyn said most of those in the Presbyterian Church "are conservative." He said the Presbyterian Church in the United States of America has been governed "by a minority," and expressed confidence that the "conservative majority" would administer its affairs in due time.

The Rev. Dr. J. H. Thompson of Montgomery, N. Y., said the action of the General Assembly disciplining the Rev. Dr. J. Gresham Machen of Philadelphia was "a miscarriage of justice."

It was voted to empower the executive committee of the league to change its name. The action will be taken at the next meeting of the league to be held in the fall, probably in Pittsburgh.

OLD ORGANIZATION GOES TO CIVIL COURTS; SEEKS INJUNCTION

Would Restrain Mr. McIntire
and Majority of Congregation

FIRST move of the bureaucratic organization of the body known as The Presbyterian Church in the U.S.A. to go into the civil courts to take congregational property away from the people who have built and paid for it, came late on Friday afternoon, June 26th. On that day, using as complainants five members of the Collingswood church, the organization asked for a twofold injunction: (1) to prevent the Collingswood church from using its own edifice, (2) to prevent the Rev. Carl McIntire from carrying on a ministry of any kind among his people. Complainants were two ex-elders and trustees and one non-elder who is a brother of one of the secretaries of Dr. Lewis S. Mudge, Bureaucrat-in-Chief. Their names: J. Ernest Kelly, Lee R. Smith, Henry R. Tatem,

George McKeag and Robert Jarvis. These persons were part of the minority who were out-voted 479-8 on June 15th, when the Collingswood church withdrew from the old denomination, and are now claiming the property as "belonging" to The Presbyterian Church in the U.S.A. The defense in the forthcoming action will seek to establish that the Collingswood church is simply carrying on as before, and that the old church as a whole, through action of the last General Assembly, has become apostate. The hearing on the application for the injunction is scheduled for Monday, July 6th, at 10 A. M. It may be followed by a trial to determine the merits of the case.

Mr. McIntire has also been cited to appear before the old Presbytery of West Jersey on June 30th, to show cause why he should not be "deposed" for failing to appear to be "suspended"—all *after* he had severed all connection with the old body! He did not appear.

WITHDRAWAL ADOPTED BY BRIDGETON CHURCH

The Rev. Clifford S. Smith
Remains as Pastor

ON JUNE 15th, the West Presbyterian Church, Bridgeton, N. J., of which the Rev. Clifford S. Smith is pastor, at a special meeting of the congregation, renounced allegiance to the West Jersey Presbytery and the body known as the Presbyterian Church in the U.S.A.

The resolution follows:

"Whereas, The congregation of the West Presbyterian Church of Bridgeton, hereby assembled at their chapel in Bridgeton, on Monday evening, June 15, 1936, previous notice of assembling having been given and announced publicly from the pulpit of the church on the two previous Sundays, and

"Whereas, The West Presbyterian Church of Bridgeton, since its organization, has been in the body and fellowship of the Presbyterian Church in the U.S.A., having at its foundation espoused the principles, creed and doctrines of the Westminster Confession of Faith, and

"Whereas, The Presbyterian Church in the U.S.A. is now adhering to and teaching other doctrines contrary to the original creed and Westminster Confession of Faith, which were the doctrines which united us, and

"Whereas, The Presbyterian Church in the U.S.A. is now disloyal to the doctrinal standards of the Presbyterian Church, as shown by the decisions of the one hundred and forty-eighth General Assembly, sitting as a Court of Jesus Christ, which judgments were acts of a tyrannical determination to rule or to rend, and in effect placed the word of man above the Word of God, and as further shown by the approval of the General Assembly of the Presbyterian Church in the U.S.A. of the boards and agencies of the church which are permitting teachings and publications contrary to the Westminster Confession of Faith, and

"Whereas, The Presbyterian Church in the U.S.A. does not now adhere in practice, program, administration and discipline to the ancient characteristic doctrines, distinctive principles, tenets and faith of the denomination and does not conform to the doctrinal standards which united us and which we continue to believe,

"Therefore, By reason of such heresies, blasphemies and apostasies, it is hereby resolved and declared that from this time forth the Presbytery of West Jersey has no jurisdiction or authority over the West Presbyterian Church in Bridgeton, and any connection which we, the West Presbyterian Church, have heretofore had with the Presbyterian Church in the U.S.A. is terminated, and be it further

"Resolved, That the clerk of the session of the West Presbyterian Church in Bridgeton be, and he is hereby instructed to forward a certified copy of this resolution to the Presbytery of West Jersey.

"Adopted at a regularly called congregational meeting of West Presbyterian Church of Bridgeton."

The following Sunday the Rev. George Kane, of Swedesboro, appointed by the old Presbytery, went to the West Church to declare the pulpit vacant. He was met by church officials and told that he might remain for the service, but would not be allowed to occupy the pulpit. He retired to a pew.

PRESBYTERY REFUSES LETTER OF DISMISSAL

Pastor Warned of "Consequences"

AFTER attending the sessions of the first General Assembly of The Presbyterian Church of America, the Rev. Charles G. Sterling, Ph.D., of Detroit, Michigan, on Monday, June 15th, presented to the Presbytery of Detroit (of the old organization) his request for a letter of dismission to the Presbytery of Philadelphia of The Presbyterian Church of America.

Immediately, without request being made for his reasons, a motion was made and seconded that his request be granted. This motion was about to be put to vote, when suddenly objections began to be voiced. It was stated by the first objector that the matter required investigation. Another presbyter stated that nobody knew of the existence of any such body as this to which he was requesting dismission. To this latter objector Dr. Sterling stated that he was in position to give first-hand information on the subject. The next objector remarked that this was all so new that it could not be understood and recognized. To this he replied by stating that there had been no surprise action: that the forming of the new church organization was definitely in accordance with the pre-announced intention of the Covenant Union, which had solemnly declared that, in the event of certain actions by the Syracuse Assembly, steps would be promptly taken to form such a new branch of the Presbyterian denomination; that there was, therefore, no defense for objecting on the score of surprise. The next objection, by a prominent member of presbytery, was to the effect that Dr. Sterling's method of presenting the request was irregular, that it should have been presented to the General Council of Presbytery, instead of to the Presbytery itself. This objection not only was not valid, but was itself irregular, since the General Council of Detroit Presbytery would have had no power under its own rules, considered in connection with Form of Government, Chapter 26, Section 14, to give consideration to such a request, had he presented it to them.

The outcome of the discussion was to refer his request to the General Council of Presbytery, "with power to act."

When this latter motion was first made, fearing delay on the part of the General Council in acting upon the matter, Dr. Sterling stated that, if the motion were to prevail, he should feel constrained to request *prompt* consideration by the Council. The Moderator agreed to "try to get them together the next day."

The first word that reached him thereafter was a telephone message from the Moderator four days later. In this he stated that the General Council had met and had determined to seek instructions from the Stated Clerk of the General Assembly, Dr. Lewis Seymour Mudge. Further the Moderator stated that the reply from this official had been received and that his instructions were to the effect that it was not competent for the Presbytery to grant such a request, and further that Dr. Sterling "could not" do as he had indicated on the floor of Presbytery he would be constrained to do, in case his request should be refused, viz.: renounce the jurisdiction of the Presbytery of Detroit of The Presbyterian Church in the U.S.A. by personally applying for admission to the denomination indicated.

Almost a week later Dr. Sterling was called upon by the Moderator of Presbytery (and of the Council), the Rev. Dr. William Van Buskirk, and Dr. Roy Vale, Chairman of Presbytery's Judicial Committee. These men conversed with him for about an hour, seeking to dissuade him from his purpose. Also, they carried out the further instructions which had been given them by the General Council, as expressed in the following action, which they showed to him at the conclusion of their interview:

ACTION OF THE GENERAL COUNCIL OF THE DETROIT PRESBYTERY

The General Council, meeting Thursday noon, June 25, 1936, took the following unanimous action on the request of Rev. C. G. Sterling for dismission to the "Presbyterian Church of America."

That the Rev. C. G. Sterling be informed that it is impossible for his request to be granted and that the Moderator and Chairman of the Judicial Committee be appointed to confer with Mr. Sterling to advise him of that fact and to inform him of the necessary consequences, if he persists; and also to seek to dissuade him from his stand.

Dr. Sterling has now applied for admission to the Presbytery of Philadelphia of The Presbyterian Church of America.

CHURCH MEMBERS RENOUCE OLD BODY

FIVE Woodstown, N. J., members of the Presbyterian Church of America have circulated the following announcement, and have mailed it to the Clerk of the Session of the church, from which they have withdrawn.

"Because we believe the Auburn Affirmation to be heretical;

"Because the nearly thirteen hundred ministers of the Presbyterian Church in the U.S.A. who signed that document were allowed not only to continue to preach, but also to serve on all the boards;

"Because they are now in control in the denomination, and the Modernism they preach has taken the place of real Presbyterianism, so that today a 'majority vote' is generally a vote against Fundamentalism;

"Because 'General Assembly,' 'The Boards,' and 'The Will of the Majority,' are idols for us to bow to, while we disregard the voice of conscience, the calls of God to our hearts, and the Lordship of Jesus Christ;

"Because the beliefs set forth in the Westminster Confession of Faith are no longer the beliefs of the majority;

"And because the Constitution of The Presbyterian Church in the U.S.A. no longer rules, or even guides, in any meeting, or in any 'trial';

"Therefore, we, the undersigned, have renounced, and do renounce, all allegiance to the General Assembly of The Presbyterian Church in the U.S.A., and are no longer members of the Woodstown Presbyterian Church of that denomination, nor of any other church of that denomination.

"MRS. VIOLA M. RILEY,

"FREDERICA SEEGER,

"ELIZABETH S. READING,

"M. L. REUTLINGER,

"JESSIE G. BRIDGMAN.

"These, with others who may sign, and with their friends, will meet most Sundays at one of the homes and sing, pray, and study the Sunday School lesson. A collection will be taken at

each such meeting, and a bank account started. Occasionally a minister may meet with the group, and preach. Occasionally the group may visit another church, as, for instance, Mr. Laird's. If God wills, a real church, with a settled pastor, may in time result. The group begs for the prayers of God's people, that it may grow and prosper, and be used of God to bring souls to Christ."

MACPHERSON 'CHURCH OF OPEN DOOR' HAS LARGE ATTENDANCE

Opponents Attempt to Keep Pastor Off Air, From Building

THE congregation of the Rev. Merrill T. MacPherson, locked-out former pastor of the Central North Broad Street Presbyterian Church, Philadelphia, has been steadily growing. In his old edifice, which was voluntarily abandoned by the Central North Broad congregation after it had by overwhelming vote withdrawn from the old organization, the Rev. Dr. Aquilla Webb preached to a comparative handful of persons. Figures for the first Sunday after the break were: Mr. MacPherson's morning congregation about 800, Dr. Webb's, 48; Mr. MacPherson's evening congregation, 1048 (by count); Dr. Webb's, 40. The new congregation has already a Sunday School of more than 200 (larger than it had grown in Central North Broad). The old church had in Sunday School, 12, and had no young people's society. The young people all joined Mr. MacPherson's congregation.

Name Chosen

The name of the church will be "The Church of the Open Door" and it will meet in Lulu Temple for the present. Mr. MacPherson is accepting no salary. Morning offerings go to church expense, evening offerings to the radio fund. The pastor is to be supported by offerings left in a box for that purpose in the rear of the church. He continues, despite attempts to stop him, to broadcast over Station WIP as for the past six years. The very elements in the old congregation who had always opposed the radio have since tried to get it away from

Mr. MacPherson in the Church's name, but were frustrated because Mr. MacPherson, looking ahead, had signed the contract in his own name. Joining with two members who remained in Central North Broad was a minister of the (old) Presbytery of Philadelphia who tried to get Mr. MacPherson off the air saying that he was "a representative of Presbytery." The same group also exerted all possible pressure to have the management of Lulu Temple cancel arrangements with Mr. MacPherson to hold services there.

When Mr. MacPherson went to Central North Broad Street Church it was a "dying" church, with only a handful at services, but with a big endowment. Mr. MacPherson made it one of the great churches of the city, showing for the last year for which figures are available, a larger net gain than any other church in the Presbytery. He is evangelistic in his preaching.

REV. R. S. MARSDEN LEADS MIDDLETOWN PEOPLE "OUT"; "SUSPENDED" BY PRESBYTERY

THE Rev. Robert S. Marsden, formerly pastor of the Middletown (Pa.) Presbyterian Church, in the Presbytery of Carlisle, of the organization known as The Presbyterian Church in the U.S.A., is leading a large number of his people into The Presbyterian Church of America.

On Sunday, June 14th, Mr. Marsden informed his session of his intention of resigning the end of June. They thereupon called a congregational meeting for June 21st, after the evening service. During the week a group of people called on Mr. Marsden and asked whether he would consider becoming their pastor, as they could no longer conscientiously continue in the old church. He told them he would do so if there were enough interest. On Friday evening of last week a meeting was held by about 40 people who in turn called a meeting for June 24th. At the meeting on Sunday evening there were about 120 people present, and they passed unanimously a resolution asking Presbytery to dissolve the relationship and granting the pastor his vacation. The pastor thought it well

to resign gracefully and painlessly, and then after his obligations ceased in the old church proceed with the organization of a new one. Two elders and two trustees, all opposed to Mr. Marsden, were appointed to go to Presbytery, presumably to prosecute in Presbytery the action of the congregational meeting. They went early and told the powers that be in Presbytery that while the congregation had so voted, that it was not what the congregation wanted, but that they really wanted Mr. Marsden to get out immediately and the Presbytery to discipline him. They said publicly that the reason they made and seconded the motion at the congregational meeting—the motion was made and seconded by two of the four commissioners—was that they didn't want any trouble in the meeting. When the matter came before Presbytery the Stated Clerk read the letter Mr. Marsden had sent out and said that the fact that he had said the church was apostate and the action of the Assembly "blasphemous" constituted an offense and demanded his immediate suspension from the ministry, and of course the immediate dissolution of his pastoral relations. He was given no opportunity to offer any defense whatsoever, and left just before the suspension was read. Mr. Marsden had previously told Presbytery that he desired his name dropped from their roll, but was told he couldn't do that. He then sent them a registered letter to the effect that he was no longer under their jurisdiction.

At the meeting June 24th there were 66 people definitely committed to the new church and just 34 who were still undecided but who will probably join. They represent some thirty-five families. Two elders were elected: Messrs. Rene D. Grove and Lewis W. Roberts, both excellent men and fine leaders. Two trustees were elected: Mr. Dexter C. Allen and Mr. Frederick Plasterer, the latter being designated temporary treasurer. First services were held on June 28th in the town's theatre, the Lutherans having refused the use of an abandoned church. Even the theatre manager was very dubious about allowing the group to rent the place, as pressure was being brought upon him, but he finally decided to rent it for one Sunday.

The old church people had the Dis-

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trict Attorney, Mr. Carl Richards, an elder in Market Square Church in Harrisburg, speak on Sunday evening, advertising that he would disprove everything Mr. Marsden had said in a trenchant letter sent to all his people, and from the pulpit. Those who left the old organization sent a delegation to hear him and to make a stenographic report to which Mr. Marsden replied the next Wednesday evening at his adjourned congregational meeting.

KNOX CHURCH RECEIVED INTO NEW PRESBYTERY

Becomes First Congregation of Presbyterian Church of America

ON THE evening of June 17th, "the Knox Presbyterian Church (Unaffiliated)" of Philadelphia became simply the "Knox Presbyterian Church," under the care of the Presbytery of Philadelphia of the Presbyterian Church of America. It is the first congregation to be received as such into that body.

Formed in the winter of 1935-36 by a secession from the old Beacon Church of Philadelphia as a protest against Modernism in the Presbyterian Church in the U.S.A., the Knox Church immediately called the Rev. John Burton Thwing, Th.D., as pastor. The Church has grown steadily since

its inception and now has in the neighborhood of three hundred members, is especially strong in young people's work. When first formed, the Act of Association of the Church provided that it was to remain unaffiliated only until there could come into being a true Presbyterian Church to which it could belong.

The largely attended and enthusiastic congregational meeting of June 17th, after full discussion, adopted unanimously and enthusiastically a resolution that the congregation apply to the Presbyterian Church of America to be received. Present was the Rev. H. McAllister Griffiths, deputed by the Presbytery of Philadelphia of the Presbyterian Church of America formally to receive the congregation. After the vote the Church was formally received into the Presbyterian Church of America.

DONEGAL PRESBYTERY "SUSPENDS" THREE PASTORS WITHOUT TRIAL

ON Thursday, June 25th, the Presbytery of Donegal summarily "suspended" from the ministry the Rev. Everett C. DeVelde, New Park, Pa., the Rev. Franklin S. Dyrness, Quarryville, Pa., and the Rev. George Marston, Oxford, Pa. Action against each of the three pastors was taken, without even a pretense of trial, on charges of disorderly conduct and violation of ordination vows.

It will be remembered that Donegal Presbytery was sustained by the Syracuse General Assembly in its resolution not to "ordain any man or install any man as pastor over any of its churches, who cannot wholeheartedly lead his church in supporting the work of giving Christ to the world and winning the world to Christ that our beloved Presbyterian Church is carrying on."

All three of the "suspended" pastors are charter ministerial members of The Presbyterian Church of America. The pulpits of Messrs. DeVelde and Marston were declared vacant June 28th; that of Mr. Dyrness on July 5th. It is expected that a number from each congregation will take a loyal stand with the pastors.

EASTLAKE CHURCH WITHDRAWS BY UNANIMOUS VOTE

Moves to Unite with The Presbyterian Church of America

THE congregation of Eastlake Church, Wilmington, Delaware, on Wednesday, June 24th, by a roll-call vote of 101 to 0 moved to withdraw from the organization known as The Presbyterian Church in the U.S.A. At the congregational meeting—the best attended in recent years—the pastor, the Rev. John P. Clelland, first presented his resignation stating that he could not remain permanently a minister of The Presbyterian Church of America and at the same time pastor of a local church under the old organization.

The meeting was then turned over to the Clerk of Session to act as Moderator, and the following resolution of withdrawal was presented:

WHEREAS, the religious society and congregation known as the Eastlake Presbyterian Church, usually meeting for public worship at the N. W. corner of 27th and Market Streets, in the City of Wilmington, New Castle County, State of Delaware, assembled at their said place of meeting, The Eastlake Presbyterian Church, on the 24th day of June, 1936, ten days' previous notice of time and purpose of meeting having been given by advertisement and announced publicly from the pulpit of the Church on two previous Sundays, and

WHEREAS, we, the Eastlake Presbyterian Church, desire to maintain the truths of the gospel and the purity of the Church in full agreement with the Bible, our Confession of Faith, and the Catechisms, for which purpose we have banded ourselves together and organized this Church, and

WHEREAS, we, the Eastlake Presbyterian Church, believe that the 148th General Assembly of the Presbyterian Church in the U.S.A. has put the word of man in the place of the Word of God, substituted man's authority for the authority of God Himself, and dethroned Jesus Christ as the only Head and King of the Church, all contrary to the principles of our most holy faith as set forth in the Word of God, and all in contravention of the Constitution of the Presbyterian Church in the U.S.A., and

WHEREAS, the Presbyterian Church in the U.S.A. does not adhere to the practice, program, and discipline of the Constitution of the Presbyterian Church in the U.S.A., and is now disloyal to the doctrine of said Constitution and the doctrinal standards which united us,

THEREFORE, be it resolved that we, the Eastlake Presbyterian Church, do here and now repudiate the above-mentioned actions and declare that the Eastlake Presbyterian Church does not wish to join in this departure from its original and true Presbyterian heritage and position.

BE IT FURTHER RESOLVED and herewith declared that from this time forth The Presbytery of New Castle has no jurisdiction or authority over the Eastlake Presbyterian Church, in the City of Wilmington, New Castle County, State of Delaware, and that any connection which we, the Eastlake Presbyterian Church, have heretofore had with the organization known as the Presbyterian Church in the U.S.A. is at an end, and

BE IT FURTHER RESOLVED that we, the Eastlake Presbyterian Church, do hereby withdraw from and decline the further jurisdiction of the Presbytery of New Castle, and

BE IT FURTHER RESOLVED that the Clerk of the Session of the Eastlake Presbyterian Church beherewith instructed to sign and to forward immediately a copy of this resolution by registered mail to the Presbytery of New Castle, officially informing that body of this action of the Eastlake Presbyterian Church.

After the presentation of this resolution, Mr. Clelland was recalled to explain the necessity for such drastic action. He outlined briefly the history of the controversy and told, in simple but forceful words the reason why he could no longer remain in the organization known as The Presbyterian Church in the U.S.A. The resolution to withdraw, as well as the following declaration aimed to forestall any interference from New Castle Presbytery were then both carried unanimously. Mr. Clelland's resignation was rejected.

WHEREAS, the congregation of the Eastlake Presbyterian Church has just passed a certain resolution withdrawing from the jurisdiction of the Presbytery of New Castle and in view of such action just taken and in order that there may be no misunderstanding, we hereby declare and resolve that:

1. The Eastlake Presbyterian Church shall continue to function as the Eastlake Presbyterian Church organization, the elders and trustees being responsible to the congregation, the pastor continuing to fill the pulpit and discharge the duties of his office, the sexton, organist and choir leader continuing their responsibilities as usual. Any action which the Presbytery of New Castle may take concerning our pastor can have and will have no effect whatsoever upon his continued occupancy of the pulpit of the Eastlake Presbyterian Church. Any action which the Presbytery of New Castle may take concerning the session, trustees, or any officers or members of the Church is without binding

force of any kind upon the Eastlake Presbyterian Church, and shall be ignored.

2. The Session and Trustees of the Eastlake Presbyterian Church are hereby instructed and authorized to continue in possession of the real and personal property of the Eastlake Presbyterian Church for the benefit of the congregation of Eastlake Presbyterian Church as heretofore, and all servants of the Eastlake Presbyterian Church shall continue in their present capacities to serve the congregation. Any and all funds, monies, documents, papers, records, choses in action, held by the Eastlake Presbyterian Church shall continue to be held by the session and trustees of the Eastlake Presbyterian Church as heretofore. Any directions which the Presbytery of New Castle might presume to make concerning any of these above-mentioned things shall be ignored. All funds which have been sent to the organization of the Presbyterian Church in the U.S.A. shall no longer be sent to that organization. The benevolences remain under the control of the Session of the Eastlake Presbyterian Church.

3. Anyone who may come, presuming to have authority from the Presbytery of New Castle to interfere in any way with the religious worship of this congregation in its place of worship shall be considered a trespasser.

The congregation then moved, with only one dissenting vote, to join The Presbyterian Church of America at once. A corporation meeting was called and a motion passed directing the Trustees to take all necessary steps to protect the property, both real and personal.

NEW CASTLE PRESBYTERY "SUSPENDS" FOUR MINISTERS

ON TUESDAY, June 30th, the Presbytery of New Castle of the old organization placed four ministers under "suspension" in spite of the fact that they had previously renounced the jurisdiction of The Presbyterian Church in the U.S.A. They are: the Rev. C. C. Weir, of the Rock and Zion Churches; the Rev. Robert H. Graham, of Middletown; the Rev. Henry G. Welbon, of the Pencader and Head of Christiana Churches; and the Rev. John P. Clelland, of Eastlake Church, Wilmington. All four were ordered to face trial July 14th on five separate charges.

None of the accused pastors was present at the meeting.

IRISH PRESBYTERIAN GENERAL ASSEMBLY

From the Rev. W. J. Grier

THE Supreme Court of the Irish Presbyterian Church met June 1st-6th in the Assembly Hall, Belfast. The outgoing Moderator, Dr. A. F. Moody, had as his subject for his valedictory address, "The Kingdom of God." In closing he said, "Think of an Ulster—Ireland—inhabited only by people of the type of Jesus of Nazareth. That is what the Kingdom of God in this land means. Seek it. Work for it above all else. Begin by letting it come in your own life. If a hidden sin is in the life working death; if some relationship of life is wrong—with a neighbour, with a member, perhaps, of our own family, and His Spirit wrestles with us about it, let us surrender, and let Him have His way. Thus shall His Kingdom truly begin to come in our own life." Mr. Moody holds, as is common with modernists, a high estimate of man's powers to bring in the Kingdom; he also shows the usual modernist disregard for the uniqueness of the person of Christ.

The newly-elected Moderator, Dr. F. W. S. O'Neill, who has spent some 38 years in the Irish Presbyterian mission-field in Manchuria, in his opening address lauded the Buchmanite Movement. "The Group Movement has meant to a great multitude life from the dead. 'Blessed be the Lord God of Israel, for He hath visited and redeemed His people.'"

Dr. MacMillan, Moderator of the Presbyterian Church in South Africa, made the Group Movement the theme of his remarks in addressing the Assembly. He spoke of the "marvellous changes" which "had occurred in South Africa as a result of the Group Movement."

When the report of the Students for the Ministry Committee had been presented, the Rev. J. Edgar gave quotations showing the unorthodoxy of books prescribed for the students and proposed an amendment to the effect that these be excluded from the curriculum. The amendment did not find a seconder.

As things are now, the Assembly is run smoothly by the modernist caucus without let or hindrance.