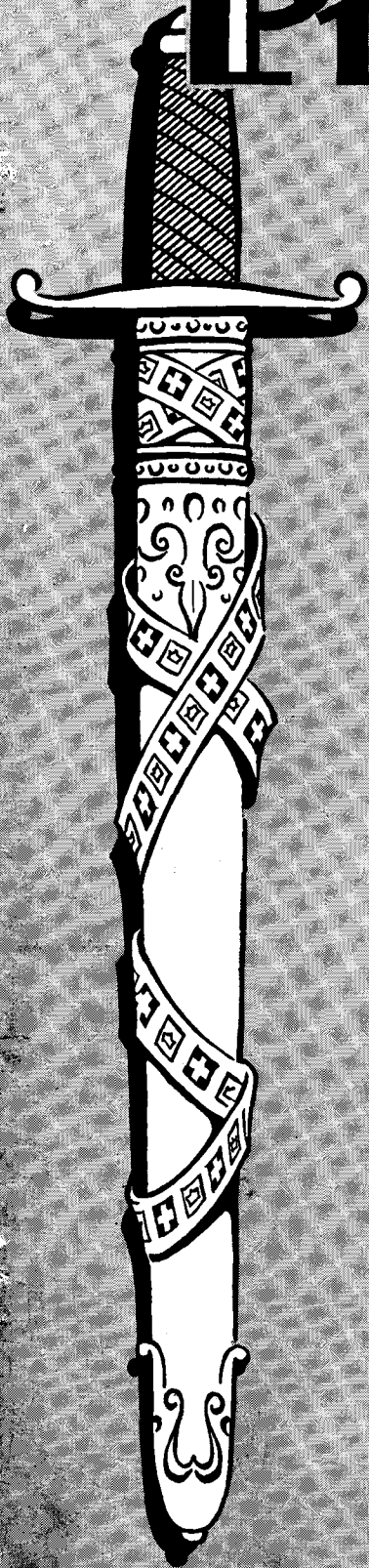


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THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

FROM "PILGRIM'S PROGRESS"

MR. MONEY-LOVE said to Mr. By-ends, Who are they upon the road before us? For Christian and Hopeful were yet within view.

By-ends: They are a couple of far country-men, that after their mode are going on Pilgrimage. . . .

Why, they, after their head-strong manner, conclude that it is their Duty to rush on their journey all weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my Life and Estate. They are for holding their notions, though all other men be against them; but I am for Religion, in what, and so far as the Times and my safety will bear it. They are for Religion when in Rags and Contempt, but I am for him when he walks in his Golden Slippers in the sunshine, and with Applause.

—John Bunyan.

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The Changing Scene and the Unchanging Word

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

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

Biblical Examples, Good and Bad



Dr. Machen

THE Bible contains a wonderful collection of portraits. How vividly the figures stand out on the pages of history! How wonderfully the characters are depicted, and often with a very few strokes! The Bible seems to be able to tell more of the human heart in a few brief sentences than other books can tell in whole pages of psychological analysis.

It is no wonder that the persons who appear in the Biblical narrative have given their names to various types of character that are often recurrent in human life. So we speak of one man as being a Judas, another as a Gallio, another as an Elijah, and so on through the whole wonderful gallery of portraits that the Bible contains.

But the very vividness with which the Biblical characters are depicted may become a danger to us unless we distinguish sharply between those cases where these personages are presented to us as examples to follow from those cases where they are presented as examples which we are to avoid.

Neglect of this distinction results sometimes in very extraordinary teaching. Thus I remember hearing a young Modernist preacher some years ago who actually held up Naaman the Syrian as an example to be emulated by the congregation. "Look how careful Naaman was," said the preacher in effect, "when he went about the business of getting rid of his leprosy; look what care he took to get a letter of introduction and provide a fine present when he sought healing at the court of the king of Israel: so we ought to be equally careful in the serious concerns of life."

Well, I think any child could see that the point of the story of Naaman is the exact opposite of what that preacher got from it; I think any child could see that the point of the story is that all of Naaman's careful preparations were of no avail whatever and that what God required him to do instead was to give up his pride and accept his salvation in God's way and simply as a gift of God's grace.

Another Modernist preacher whom I remember hearing held up Isaiah's idol-maker as an example for us to follow! He took as his text, if I remember rightly, that great passage where the prophet pours out his scorn upon idolatry by describing the way in which the same tree serves the idol-maker to light a kitchen fire and to be the object of men's worship:

He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

And the residue thereof he maketh a god, even his graven image: he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god (Isa. 44:16f.).

"This is a very interesting text," said the preacher (so far as I can remember the substance of his words); "it indicates the two necessary parts of our activities in the church. Notice how in the first place that man described by the prophet took care of the physical needs of man. He made a fire and roasted roast. So we in the church ought not to neglect men's physical needs; we ought to engage in social service and the like. But then notice also that that man described by the prophet did something else besides making a fire and roasting roast. 'With the residue thereof he maketh a god.' That also was important; that also we ought to take to heart. We ought not to be so much engrossed in caring for the spiritual needs of man that we neglect the spiritual side of things. We ought to build the fire and

roast the roast. That is good. But then we also ought not to neglect what corresponds to the making of the god. So will both sides of the work of the church come to their rights."

Perhaps you may say that the man who preached such a sermon as that must have come from the backwoods. Such ignorance, such an utter lack of appreciation of one of the most magnificent pieces of irony in all literature, could surely, you may say, be found only in some place remote from the centres of modern culture. But as a matter of fact the man who preached that sermon came from one of our great cities. I do not remember his name; so please do not ask me to identify him. But my impression is that he was a graduate of one of our most famous institutions of learning.

Where you find a complete lack of understanding for the great central message of the Bible coupled with the maintenance of the habit of taking Biblical texts for preaching, you find, even among persons otherwise educated, exegetical monstrosities like that.

But even where there is no such crass error as those of which I have just spoken, people often go astray in the Biblical characters that they choose as their examples.

For instance, a good many people in our day seem to think that Gamaliel, the man who advocated a policy of "watchful waiting" with regard to the preaching of the Apostles, is a character to be emulated by Christian men.

I can see no justification for such a view. I can see no reason to think the Bible holds up Gamaliel before us as an example to be emulated. Gamaliel was a Pharisee, not a believer. If he had been a believer, something other than a bare tolerance would have been his attitude toward those who were speaking boldly in the name of Jesus.

EDITORIAL

WHY MODERNISTS ARE INTOLERANT

SURPRISE is often expressed that Modernists and Liberals who boast of their broadmindedness and tolerance fail so frequently to justify their boasts. The history of the controversy of the last several years furnishes many examples of the suppression of Christian liberties. The last General Assembly of the Presbyterian Church in the U.S.A., while expressing sympathy with the German Christians who have been persecuted because they have placed the commands of God above the program of the German government, and protesting against racial and religious intolerance, sought in its own judicial decisions to bind the consciences of church members by legislation which was contrary to the Word of God. And more recently presbyteries of that body, acting in wonderful harmony, have sought to bring to trial ministers who have separated from the organization; such action, based as it is upon the theory that no one may separate from a church organization, is Romish rather than Protestant, and through its strange confusion of the visible and the invisible church seeks to set aside the most elementary principles of religious liberty.

Is there an explanation for the intolerance of Modernists? The answer is to be found in their conception of tolerance. The current brand of tolerance is a principle which is divorced from religious faith. It has developed from the doctrine of the natural rights of man. Like Modernism itself it is a child of modern rationalism; it is based upon skepticism in the realm of revealed truth. Those whose tolerance is not rooted in the conviction that truth is eternal can hardly be expected to be greatly concerned to be tolerant of those who consistently strive to maintain the truths of the gospel, no matter how much opposition may develop on that account. For, from their point of view, zeal for the truth is bigotry.

An example of the modern inability to reconcile tolerance and zeal for the truth of Christianity is found in Mecklin's *The Story of American Dissent*. Its temper is pervasively modernist. Illustrations may be found in his reflections upon Protestantism, for he declares that Protestantism's congenital curse is theology (p. 15), and that its deadliest handicap, in America, is its naïve supernaturalism (p. 367). The author of this work rejoices in the religious liberty and the right of dissent which are inherent in the separation of church and state. But his argument is sadly marred by his inference that the readiness to allow men to worship God according to the dictates of their own consciences

demands the same tolerance within any particular church. Consequently, he deplors the zeal which some churches show for spreading their own type of piety, and ridicules the intolerance of the heresy trial (pp. 367, 369).

On another page of this issue of THE PRESBYTERIAN GUARDIAN, an account is given of the radical and ugly intolerance of the Nazi government of Germany. Hitler, in the interest of a totalitarian state but in the name of "positive Christianity" (which is simply modern paganism), has set about to destroy those who set the Word of God above his own hateful philosophy and program. The General Assembly of the Presbyterian Church in the U.S.A. expresses sorrow and sympathy. But is its intolerance very different? In the name of an emasculated Christianity and in the interest of a totalitarian church, where zeal for truth and purity may not stand in the way of "unity" and "peace," it casts out of its ministry those who for conscience' sake have refused to obey its tyrannical mandates and to support its compromising program. The fatal "efficiency" of totalitarianism in church as in state demands the suppression of liberty.

Can Christians be tolerant? "The love of the truth" excludes tolerance with respect to error. Christianity is radically intolerant because of its exclusivism. It cannot be indifferent to heresy within the church. It cannot join in church union which is based upon a toning down of the truth. It cannot consent to a division of the field of evangelism with unbelief. It must seek proselytes.

However, true tolerance is possible only if it is securely rooted in reverence for truth. While sometimes in the past Christians have erred in invoking the power of the state to "compel them to come in," such error is not inherent in the exclusivism of Christianity. A truly Christian doctrine of tolerance is grounded in the conviction that God will judge each man upon the basis of his relation to the truth as it is in Christ Jesus. Consequently, the church may use all of the spiritual weapons at its disposal to appeal to men's consciences but may never seek to bind them by force.

In The Presbyterian Church of America there is a zeal for the truth of Christianity as it has found expression in the Reformed Faith which will not allow it to be indifferent to error. At the same time, the zeal for purity does not exclude the enjoyment of liberties which men have always protected in truly Reformed churches.

NED B. STONEHOUSE

Why I Left My Church

By Ruling Elder BERT W. TENNANT

An address delivered before the Henry W. Coray Chapter of The Presbyterian Constitutional Covenant Union at its dissolution June 19th, 1936. Mr. Tennant was a member of the Assembly of The Presbyterian Church of America, and is an elder in the West Pittston Presbyterian Church of America

I HAVE been asked, "Why do you feel that you must leave your own local church which is sound in the faith, and whose minister is orthodox in his belief and in his preaching?"

My answer is this; There is no other way in which I can sever my connections with the Presbyterian Church in the U.S.A. which I believe has become apostate. There is no *easy* way to leave the organization. There is only the *hard* way, by leaving my local church.

I have also been asked, "Why do you feel that the Lord calls you to leave the Presbyterian Church in the U.S.A. just at this time? Would it not be much better to remain in the church and try to reform it?"

I think perhaps I might answer both questions with a single short verse which I find in the Word of God.

You will remember that when the enemy came up like a flood against the nation Israel, when they set themselves in array, and when the battle was about to be joined, then the Ark of the Covenant went out, the priests blew upon the trumpets a clear blast; Israel knew then that their God was with them; they were encouraged; they were strengthened; they joined the battle; and Jehovah gave them glorious victories against tremendous odds.

I think that was what Paul was thinking of when, in his first letter to the church of Corinth, in the fourteenth chapter and the eighth verse, he wrote: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" In this day of rampant Modernism and apostasy I feel that not only the church organization, but my local church as well is sounding a very feeble and uncertain trumpet; and who shall prepare himself to the battle?

However, there are many very definite reasons which I might give at considerable length. I will not however so try your patience. I will merely try to set forth in a very brief

way four of the reasons, in the hope that it may possibly be of some slight help to some one who, like myself, has been thinking and praying about a step which is certainly not an easy one to take.

Unfaithful Leadership

First: The Presbyterian Church in the U.S.A. today is absolutely controlled by the forces of Modernism. We have in our church, and worse, in our pulpits a great body of ministers who some years ago signed the so-called Auburn Affirmation. This statement denied the full truthfulness of and the necessity of a belief in the full authority and inerrancy of the Word of our God; it denied the necessity of a belief in the virgin birth of our Lord; in His bodily resurrection, in His substitutionary atonement for our sins, in His miracles of power and love. If I can read and understand the English language I have stated their stand correctly. Were these men tried for heresy and put out of our church? You know the answer—they were not. Far from it; they have been given the full confidence of the church organization; they have been placed in the highest positions of power and authority in the church.

Do you know just how powerful they are in the councils of the church? Just how they are represented on all the great Boards and committees? I will tell you.

Very recent studies show that there were forty-one of these men sent as Commissioners to the 148th General Assembly, the highest judicatory in the church. On the Board of National Missions there were seven of them, and the record of that Board is a living witness to that fact. On the Board of Foreign Missions there are two; on the Board of Christian Education, two; on the Board of Pensions, two; on the powerful General Council of the church, three; on the Special Committee of Five there are two; on the Special Committees in consultation with the General Council

there are three; on the Permanent Judicial Commission, the highest court in the church, which is supposedly subject to the General Assembly but which in practice is the court which furnishes to the General Assembly decisions which that body rubber stamps without discussion—on this powerful Commission which, at the time of the survey, had only seven ministerial members, four were signers of the heretical Auburn Affirmation. On the Department of Church Co-operation there are two; on the Department of History, two; on the Committee to consider the proposed Amendment to the Confession of Faith, one; on the Special Committee to visit the Presbyteries of Philadelphia and Chester, two; and on the committee to study the manual of the Board of National Missions there are two.

However sound the local church, however orthodox the preaching of its minister, so long as the local church acknowledges the overlordship of an unfaithful leadership, just so long, if I remain in the local church, I am acquiescing in and assenting to the preaching by the organization of a gospel that is no gospel. I am most certainly a part of what I, and many, many more, believe to be an apostate church.

Compromising Co-operation

Second: The church organization refuses to discontinue its co-operation with, and financial support of non-Christian and even anti-Christian bodies. There are many of these organizations receiving fellowship and financial support from the church organization, most of them known to this group. Therefore I shall call attention to but one of them, and that for a particular purpose. I refer to the Federal Council of the Churches of Christ in America. It has a fine sounding name, has it not? But do you know for what it stands? Well, I suppose Dr. Ivan Lee Holt, the president of the body, knows for what it

stands; he certainly should, and here is what the Associated Press recently quoted him as saying:

"The Protestant churches must first unite, then a Catholic Protestant church could meet the Greek Catholic church and the Roman Catholic church to work out a plan for a World Christian Church. That ought to come some day, and we have conferences and groups at work on plans which are influential."

I very definitely object to having any connection, through my church membership and my church contributions, with any such project.

Modernist Publications

Third: The great Boards of the Presbyterian Church in the U.S.A. are continuing to teach a social gospel. They are continuing to issue and recommend for use on the mission fields at home and abroad, in our mission study groups and in our Sunday Schools, much literature which is definitely tainted with Modernism.

Much of this material is written by avowed Modernists; Earl F. Zeigler, an Auburn Affirmationist, is a regular contributor to the material furnished by the Board of Christian Education for use in our Sunday Schools. This is perhaps well known to most of us, but I wish to quote a few statements which I found a short time ago in our Sunday School material. You can easily check my quotations.

On January 19th of this year we studied Luke's record of the temptations of Jesus in the wilderness. I refer you to that lesson.

In John 1:1, I read, "In the beginning was the *Word*, and the *Word* was with *God*, and the *Word* was *God*."

In the *Westminster Teacher* for that date I find on page 47 the following statement made by a man named Johnson. "Was all this (the temptations) necessary? Did Jesus need to have his faith and his mission as Savior confirmed? Did he have to determine in his mind the right method of following God's will in doing his job? Yes; he was a man, who had to think things out."

Luke, in the ninth verse of the fourth chapter, tells us: "And he brought him (Jesus) to Jerusalem and set him on a pinnacle of the temple." Mr. Johnson in his comments says, "No doubt he did not

actually go to the pinnacle of the temple. It is a flight of imagination."

In John 10:30, Jesus said, "I and my Father are one." On page 44 of this same lesson help Auburn Affirmationist Zeigler says, "The lesson develops the idea that Jesus became fully conscious of the will of God for his life as he waited for the forty days in the wilderness, tempted of the devil. His temptations were necessary that he might know the full will of God for his messiahship."

In the *General Helps For Teaching The Lesson* for the same Sunday one reads: "If he (Jesus) made the mistake of seeking any selfish end in his Messianic ministry it would end in disaster. It seems almost sacrilegious to suggest that Jesus might make a mistake. But what is the meaning of the temptations unless the possibility was present?" And again: "He turned aside the proposals of the devil, taking the risk of deciding on a plan of Messiahship that was contrary to all popular expectations. This was what Jesus learned from the Father while he was alone for forty days in the wilderness." I might go on at length; there were several other instances. But it seems unnecessary. These are the official teachings of the church to the young people in the Sunday Schools.

In Matt. 3:3 we read of John the Baptist that he was "A voice crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Do you think such material furnishes straight paths for our young

people? Our ministers may preach ever so faithfully in the pulpits, but if the young people get this kind of teaching in the Sunday Schools what may we expect?

Silencing the Ministry

Fourth: Today no minister, if he expects to remain in the church, dares to preach the whole gospel. I believe I say that advisedly. I know very well that many sound ministers are saying that as long as they are permitted to preach the whole gospel they will not leave the church in which they serve. I say that no minister can preach the whole gospel unless he openly and publicly protests against this Modernism, this heresy, this apostasy. Ministers know, and have known for years, of the conditions existing in the church. Most of the membership does not know. They are not informed. And if a minister is to preach as his own conscience will tell him he should preach, he will inform them.

As Paul says in his letter to the Romans, "And how shall they hear without a preacher?" But you know, and I know that no preacher in the Presbyterian Church in the U.S.A. today can protest or inform either publicly or privately, and remain in the church. The ecclesiastical hierarchy will put him out quickly if he dares to raise his voice in criticism.

The Rev. John J. DeWaard of the Cedar Grove Church tried it, and the Presbytery of Milwaukee put him out of the church.

The Rev. Arthur F. Perkins tried to stay in the church and co-operate with other ministers in carrying on an evangelical young people's summer conference and Bible school, where young people might be instructed in the whole Word instead of a social gospel. He was commanded to desist. He refused. The Presbytery of Winnebago put him out.

If any minister in the church believes that he can preach this whole gospel, I challenge him to try it. He will very soon be out with many other fearless men who have dared the displeasure of the church leadership.

For long, long years godly men in the church have prayed, they have protested, they have appealed. The leadership has gone from bad to worse. For me, the time to separate has come.

Flash From Westminster Seminary

THE office of the registrar reports that, since the establishment of the seminary, this summer is the first in which it has been impossible to meet the demand for pulpit supplies.

The Reformed Faith and Modern Substitutes

By JOHN MURRAY

PART VII—Modern Dispensationalism

The "Kingdom of Heaven" and the "Kingdom of God"



Mr. Murray

MODERN Dispensationalism very jealously insists upon the distinction between the kingdom of heaven and the kingdom of God. The space and importance accorded to the elab-

oration of this distinction would appear to demonstrate that it is indispensable to the system of interpretation as a whole, and so if the alleged distinction is once perceived to be arbitrary and untenable, then we fail to see how adherence to the dispensationalist system can be maintained.

The phrase "kingdom of heaven" is used exclusively by the evangelist Matthew, and, with a few exceptions, it is his usual designation. Only in four instances does he use the phrase "kingdom of God" (12:28; 19:24; 21:31, 43). The latter phrase on the other hand is used uniformly by Mark, Luke, and John. In Mark and Luke it occurs frequently, in John only twice (John 3:3, 5). The question at issue is: Can any line of distinction be drawn between these two designations of the kingdom?

The Dispensationalist View

Dr. Lewis Sperry Chafer in his book, *The Kingdom in History and Prophecy*, acknowledges that

"there can be no question that there is much in common between whatever may be represented by these two terms, else they would not be used interchangeably. The common ground between them lies, it would seem, in the fact that both refer to a certain divine authority, or government. A study of the passages involved will reveal that there is a wide difference between the kingdom of God and the kingdom of heaven. This will be seen to be in the extent of the government which is implied in each. The term 'kingdom of God,' it will be found, is employed when there is nothing stated that would limit its authority over all the universe. The term 'kingdom of heaven,' it will also be found, is used when the divine government is considered as limited to the earth. There is an important difference, as well, in the possible moral character of each. It is not said of the kingdom of God, as it is of the kingdom of heaven, that there are divine judg-

ments required for wrongdoers within its bounds, or that the false wheat, or tares, and bad fish are a part of it. Entrance into the kingdom of heaven, in its Messianic form, may be by so low a standard as that which merely exceeds the righteousness of the Scribes and the Pharisees (Matt. V. 20): while entrance into the kingdom of God is by a new birth alone (Jno. III. 3)" (pp. 52f).

The Scofield Reference Bible in like manner sets forth the position rather clearly, and, in view of the fact that it is freely quoted by writers of this school, we may conclude authoritatively.

"(1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6:10). The phrase is derived from Daniel, where it is defined (Dan. 2:24-36, 44; 7:23-27), as the kingdom which 'the God of heaven' will set up after the destruction by 'the stone cut out without hands' of the Gentile world-system. It is the kingdom covenanted to David's seed (2 Sam 7:7-10, refs.); described in the prophets (Zech. 12:8, note); and confirmed to Jesus Christ, the Son of Mary, through the angel Gabriel (Lk. 1:32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) 'at hand' from the beginning of the ministry of John the Baptist (Mt. 3:2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12:46-50); (b) in 'seven mysteries of the kingdom of heaven' to be fulfilled during the present age (Mt. 13:1-52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13, and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24:29—25:46; Lk. 19:12-19; Acts 15:14-17)" (p. 996).

On page 1003 Scofield draws a fivefold distinction between the kingdom of God and the kingdom of heaven.

"(1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the church, or saints of past or future dispensations (Lk. 13:28, 29; Heb. 12:22, 23); while the kingdom of heaven is Messianic, Mediatorial, Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3:2,

note; 1 Cor. 15:24, 25). (2) The kingdom of God is entered only by the new birth (John 3:3, 5-7); the kingdom of heaven during this age, is the sphere of a profession which may be real or false (Mt. 13:3, note; 25:1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares and of the net (Mt. 13:24-30, 36-43, 47-50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13:33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13:33, note.) (4) The kingdom of God 'comes not with outward show' (Lk. 17:20), but is chiefly that which is inward and spiritual (Rom. 14:17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth . . . (5) The kingdom of heaven merges into the kingdom of God when Christ, having 'put all enemies under his feet,' 'shall have delivered up the kingdom to God, even the Father'."

These quotations suffice to show the precise nature and scope of the distinction for which dispensationalists plead, and also the fundamental importance attached to it. The careful student will, however, ask: Is it warranted and tenable?

Comparison of the Synoptics

In this article our purpose is to present an important part of the evidence bearing upon the question. First of all, parallel teaching of our Lord with respect to the kingdom is set forth in a series of passages in parallel columns. In the first column are the words of our Lord as recorded by Matthew with the use of the phrase "kingdom of heaven", and in the second the words of our Lord as recorded by Mark and Luke with the use of the phrase "kingdom of God." In each case, for the assistance of the reader, we italicize the phrases "kingdom of heaven" and "kingdom of God." A careful survey of this parallel teaching will, we are convinced, lead the unbiased reader to conclude that, to say the least, only an interpretation of crude artificiality and arbitrariness can maintain a distinction between the two designations. We conclude the article with a partial examination of Matthew's own usage with respect to the phrase "kingdom of God."

I.

(1) Matt. 4:17.

From that time Jesus began to preach and to say, repent ye, for the *kingdom of heaven* is at hand.

(2) Matt. 5:3.

Blessed are the poor in spirit, for theirs is the *kingdom of heaven*.

(3) Matt. 8:11, 12.

But I say to you, that many shall come from the east and west and shall recline with Abraham, and Isaac, and Jacob in the *kingdom of heaven*. But the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth.

(4) Matt. 11:11.

Verily I say to you, there hath not arisen among those born of women a greater than John the Baptist. But he who is lesser in the *kingdom of heaven* is greater than he.

(5) Matt. 11:12, 13.

And from the days of John the Baptist until now the *kingdom of heaven* suffereth violence, and violent ones take it by force. For all the prophets and the law prophesied until John.

(6) Matt. 13:11.

To you it is given to know the mysteries of the *kingdom of heaven*, but to them it is not given.

(7) Matt. 13:31.

Another parable set he before them, saying, the *kingdom of heaven* is like to a grain of mustard seed, which a man took, and sowed in his field.

(8) Matt. 13:33.

Another parable spake he to them, the *kingdom of heaven* is like to leaven, which a woman took, and hid in three measures of meal till the whole was leavened.

(9) Matt. 16:28.

Verily I say to you, there are some who stand here, who shall by no means taste of death, till they see the Son of Man coming in *His kingdom*.*

(10) Matt. 19:14.

But Jesus said, suffer the little children, and forbid them not to come unto me: for of such is the *kingdom of heaven*.

(11) Matt. 19:23, 24.

But Jesus said to his disciples, Verily I say to you, that a rich man shall hardly enter into the *kingdom of heaven*. And again I say to you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the *kingdom of God*.

II.

Mark 1:14, 15.

And after John was delivered up Jesus came into Galilee preaching the gospel of God, and saying, the time is fulfilled and the *kingdom of God* is at hand. Repent ye, and believe in the gospel. (Cf. Luke 9:2, 10:9, 11.)

Luke 6:20.

Blessed are ye poor, for yours is the *kingdom of God*.

Luke 13:28, 29.

There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the *kingdom of God*, and yourselves cast out. And they shall come from the east and west, and from the north, and south, and shall recline in the *kingdom of God*.

Luke 7:28.

I say to you, among those born of women there is none greater than John. But he who is lesser in the *kingdom of God* is greater than he.

Luke 16:16.

The law and the prophets were until John. From that time the *kingdom of God* is being preached, and every one presseth into it.

Mark 4:11.

To you is given the mystery of the *kingdom of God*, but to those that are without all things are done in parables. (Cf. Luke 8:10.)

Mark 4:30.

And he said, how shall we liken the *kingdom of God*, or by what parable shall we set it forth? It is as a grain of mustard seed. . . . (Cf. Luke 13:18, 19.)

Luke 13:21.

And again he said, To what shall I compare the *kingdom of God*. It is like to leaven, which a woman took and hid in three measures of meal till the whole was leavened.

Mark 9:1.

Verily I say to you, there are some who stand here, who shall by no means taste of death, till they see the *kingdom of God* come with power. (Cf. Luke 9:27.)

Mark 10:14.

Suffer the little children to come unto me: forbid them not: for of such is the *kingdom of God*. (Cf. Luke 18:16.)

Mark 10:23, 25.

And Jesus looked around and says to his disciples, how hardly shall those who have riches enter into the *kingdom of God*. . . . It is easier for a camel to go through a needle's eye, than for a rich man to enter into the *kingdom of God*. (Cf. Luke 18:24, 25.)

As we survey these parallel teachings of our Lord we should be convinced that from the standpoint of sane interpretation it becomes impossible to maintain a distinction between the two designations. The parallels are too frequent and the omissions to which Scofield and Chafer appeal too few to admit of the distinction alleged.

The Kingdom of God in Matthew

But not only do we have these striking parallels between Matthew on the one hand and Mark and Luke on the other. Even in Matthew the kingdom of heaven and the kingdom of God are brought into the closest collocation. In Matthew 19:23, 24, Jesus says, "Verily I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Jesus is manifestly dealing in both verses with the difficulty that encompasses the entrance of the rich into the kingdom, and in one verse he uses the designation kingdom of heaven, in the other the designation kingdom of God. Could this easy passage from the use of one designation to the other be justified if the dispensationalist distinction is maintained? The dispensationalist at this point cannot be allowed to minimize or forget the hard and fast line of distinction he draws between the conditions for entrance into the kingdom of heaven on the one hand and the kingdom of God on the other.

The reply might be made that in verse 23, Jesus is dealing with the condition of entrance into the kingdom of heaven, and that in verse 24 advance is made to the higher and more spiritual condition of entrance into the kingdom of God. The futility of such a resort will be demonstrated by looking at the parallel teaching in the passages already quoted from Mark and Luke (Mark 10:23, Luke 18:24). Both Mark and Luke say of the Kingdom of God what Matthew in 19:23 says of the kingdom of heaven.

In line with the foregoing evidence for identification of the two designations is Matt. 21:43 and Matt. 8:11, 12. In the former Jesus says, "Therefore I say to you, that the kingdom of God shall be taken from you, and given to a nation bringing forth the

* Though it is the kingdom of the Son of Man that is used here, we quote it because of the similarity and identity with kingdom of heaven.

fruits thereof," and in the latter, "But I say to you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the sons of the kingdom shall be cast out into the outer darkness." In both cases it is the woe

consequent upon hard-hearted rejection of Him that Jesus has in mind, but in one case he uses kingdom of God and in the other kingdom of heaven. The reason for such facile interchange of expression is surely apparent.

(To be continued)

The Presbyterian Church of America

By the REV. EDWIN H. RIAN

Its Origin



Mr. Rian

THE Presbyterian Church of America was formed on June 11th, 1936, in the city of Philadelphia.

The Presbyterian Constitutional Covenant Union was assembled at its first annual convention at the New Century Club of Philadelphia on June 11th, 1936. This organization had been formed to further two main purposes, according to its covenant:

"We, the members of this Covenant Union, are resolved, in accordance with God's Word, and in humble reliance upon His grace, to maintain the Constitution of the Presbyterian Church in the U.S.A. (1) making every effort to bring about a reform of the existing church organization, and to restore the church's clear and glorious Christian testimony, which Modernism and indifferentism have now so grievously silenced, but (2) if such efforts fail and in particular if the tyrannical policy of the present majority triumphs, holding ourselves ready to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost."

The delegates to this convention felt, and felt strongly, that the efforts to reform the existing organization of the Presbyterian Church in the U.S.A. had failed completely. Therefore, in accordance with the second part of the pledge, the members of the convention voted to dissolve the Covenant Union and to perpetuate the true spiritual succession of the Presbyterian Church in the U.S.A. Immediately thereafter this group of ministers, elders, and lay members of the Presbyterian Church in the U.S.A. renounced the jurisdiction of that church organization and formed themselves into The Presbyterian Church of America.

Why was this drastic step taken?

The answer can be given in one sentence: Unbelief controlled the ecclesiastical organization of the Presbyterian Church in the U.S.A. to such an extent that the gospel was practically eliminated from the corporate witness of the church.

The so-called "Mandate" of the 1934 General Assembly of the Presbyterian Church in the U.S.A. against the members of The Independent Board for Presbyterian Foreign Missions, stated in so many words that every member must support the Boards and agencies of the church to the utmost of his ability. If he refuses, so says this "Mandate", he is as guilty as a Christian who refuses to partake of the Lord's Supper. Every true believer will recognize such a statement as stark unbelief. It is a substitution of the word of man for the Word of God. This is especially true since incontrovertible evidence has been adduced to show that the Boards of Foreign Missions, National Missions, and Christian Education of the Presbyterian Church in the U.S.A. were dominated by Modernism.

Further, this "Mandate" demanded that the members of the Independent Board resign from that organization or be disciplined. Members of the Independent Board refused to resign. They were tried and convicted. On June 1st, 1936, the General Assembly meeting in Syracuse sustained the decision of the Permanent Judicial Commission in suspending seven minister-members of the Independent Board from the exercise of their ministerial rights.

But not only were members of the Independent Board disciplined. The Rev. A. F. Perkins of Merrill, Wisconsin, and the Rev. John J. De-Waard of Cedar Grove, Wisconsin, were also suspended. Mr. Perkins had committed the "crime" of establishing

an independent summer camp for young people because the camp of the Presbytery of Winnebago was modernist in its emphasis. Mr. De-Waard had dared to criticize the Board of Christian Education.

In giving these decisions the Presbyterian Church in the U.S.A., acting in its official and highest capacity as a court of Jesus Christ, dethroned the Lord Jesus Christ as the only Head and King of His Church, and substituted the actions of a human council for the Word of God. These decisions placed an official stamp of approval upon the church's surrender to Modernism. Therefore, there remained no other alternative for the Covenant Union than that the true spiritual succession of the Presbyterian Church in the U.S.A. be announced. As a result The Presbyterian Church of America came into existence.

Its Aims

The Presbyterian Church of America's greatest purpose is to preach the everlasting gospel of Jesus Christ to all the world. In fact, it exists solely for that reason. Every minister under its jurisdiction is a true servant of the Lord Jesus Christ. Every one believes that the Bible is the inspired Word of God, the only infallible rule of faith and practice. The church believes that all are lost, undone, and separated from God, and that only by accepting Jesus Christ as Saviour and Lord can one find salvation. This is the gospel which shall sound forth from its pulpits.

The Presbyterian Church of America will also attack unbelief in every walk of life. For example, Communism is no longer regarded as a political philosophy. It is a way of life. The same is true of Fascism and Naziism. The Christian church has a message from God as set forth in the Bible against such forms of error. There is a Christian view of life and this church will present it.

The fields are white to the harvest! So many large denominations have succumbed to Modernism in their corporate witness that no longer is the gospel preached from hundreds of pulpits. Paganism flourishes not only in the foreign field but in the United States. Such a condition presents a glorious opportunity and a stupendous responsibility. Under God, The Presbyterian Church of America desires to fulfill this obligation to the utmost of its ability.

In cities and in towns from coast

to coast and around the world the sure note of salvation will be sounded forth and "such as should be saved shall be added to the church."

Its Progress

The Presbyterian Church of America is growing very rapidly. Each week the number of ministers increases. At the present time there are seventy-five ministers under its jurisdiction.

As this article is being written there are four presbyteries distributed as follows: New Jersey, New York and New England, Philadelphia, and Wisconsin. In a few days five more presbyteries will be erected. These will include the Dakotas, Indiana and Ohio, Iowa, the Northwest, and Southern California.

Already there are churches or groups of The Presbyterian Church of America meeting for worship in the following states: California, Connecticut, Delaware, Illinois, Indiana, Iowa, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, South Dakota, Washington, Wisconsin, and the District of Columbia.

These facts demonstrate the rapid growth of the church and its widespread influence. They make us grateful to God for His many blessings. We ask every Bible-believer to pray that The Presbyterian Church of America will always remain loyal to Jesus Christ and to the Bible as the Word of God.

that Paul and Barnabas were gradually led, by a careful observation of how God worked with both Gentiles and Jews, to believe that their calling was unto Gentiles (Acts 13:47). When we combine the message of this lesson with the message which was found in the experience which Peter had with Cornelius we see how the will of God was revealed to the Apostles so definitely that they turned to people of all nations with the gospel of salvation. We ought to be careful lest we draw boundaries between people of different nations or act as though God has indicated that His gospel of grace is designed for any one nation more than another.

Many Christians today restrict the use of the word "Jew" as it appears in the Word of God to the literal, national meaning. Frequently, this error has led them into a type of thinking which Satan uses to divert them from a proper understanding of God's purposes. Have they read Romans 2:28? "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Then, in Galatians 3:7, Paul says, "Know ye therefore that they which are of faith, the same are the children of Abraham"; and again in Galatians 3:27 Paul says, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

By these various excerpts from the inspired Word of God as given to us through the Apostle Paul we are constrained to believe that: (1) it is improper and unscriptural to consider the people who are Jews externally as God's chosen people today, waiting to become the undeserving recipients of some spectacular national awakening and blessing apart from belief in Christ; (2) it is scriptural to be expecting constantly that, as we witness to the gospel of Christ both to Hebrews and Gentiles, God will cause those who were ordained to believe, to believe and be saved; (3) it is scriptural to call every man

The Sunday School Lessons

By the REV. L. CRAIG LONG

September 6, "Turning to the Gentiles." Acts 14:8-13; Romans 10:8-13.



Mr. Long

THE entire context of the lesson for today is found beginning at Acts 13:13 and continuing to Acts 14:28. In the section Acts 13:13-14:8 (which precedes the printed lesson) the following chief matters are dealt with: (1) Paul and Barnabas reach Perga in Pamphylia and at that place John Mark returns to Jerusalem; (2) Paul and Barnabas proceed on their journey as far as Antioch in Pisidia and enter into the synagogue on the Sabbath day and sit down; (3) they are invited to give words of exhortation to the people, and Paul accepts the invitation to preach the gospel of Christ (this sermon begins at Acts 13:17 and continues through verse 41); (4) the Gentiles request that these same words be preached unto them on the next Sabbath; (5) many of the Jews and religious proselytes follow Paul and Barnabas and are persuaded by them to "continue in the grace of God"; (6) almost the whole city gathers together the next Sabbath to hear the Word of God preached by Paul and Barnabas. The

Jews become jealous of the great audience and oppose all that Paul preaches; (7) Paul and Barnabas "waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (verse 46); (8) "As many as were ordained to eternal life believed" (verse 48); (9) the antagonistic (non-elect) Jews and Gentiles expel Paul and Barnabas from the city and so the missionaries journey on to Iconium and proceed to preach the gospel there; (10) "a great multitude both of the Jews and also of the Greeks believed" (verse 1 of chapter 14) and the unconverted Jews and Gentiles combine in an effort to do harm to Paul and Barnabas. The missionaries, having learned of the plan, flee to Lystra and Derbe, cities of Lycaonia, "and there they preached the gospel."

Now what have we learned from the lesson up to this point? I suggest that we have learned that (1) God used the preaching of the missionaries to convert both Jews and Gentiles; (2) that only those believed who were ordained to eternal life; (3) that the enemies of Christ were found to be disbelieving Jews and Gentiles; (4)

and woman who is today a new creature in Christ Jesus a Jew and to say that such believers (even though they have not been circumcised in the external Hebrew manner) have been circumcised in "the heart, in the spirit" (Romans 2:29) and that all those who are not Christians are also not Jews in this spiritual meaning of the word "Jew."

September 13, The Council in Jerusalem. Acts 15:1-35; Galatians 2.

When Satan cannot successfully hinder the church from preaching the true gospel of Christ by persecuting Christ's witnesses from without, he takes up his work *inside* the Christian church. In the days of the missionary ministry of Paul and Barnabas Satan tried to hinder the propagation of the gospel, but God protected Paul and Barnabas so that they might lead the elect unto conversion.

Acts 14 closes with the historical record that Paul and Barnabas came back from their first missionary journey and rehearsed to the Church at Antioch all that God had done with them, "and how he had opened the door of faith unto the Gentiles" (Acts 14:27). The very first verse of the next chapter indicates the way that Satan transferred himself from the outside to the inside of the church and tried to destroy the glory which men were giving to God for the work of grace among the Gentiles. Certain men came down from Judaea and taught the brethren, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). This caused immediate dissension and dispute among the brethren, so that the Antioch church decided to send Paul and Barnabas and certain others to Jerusalem to take up the matter with the apostles and elders. No apostolic church seems to have lived independently; all of the Christian churches seemed to be ready and willing to learn the will of God from the testimony of God's grace toward the believers of the other churches.

The Jerusalem Council was called to decide the right answer to this question: Can a Gentile who believes that he is saved through the grace of the Lord Jesus Christ (Acts 15:11), through faith actually be saved without first being circumcised after the

manner of Moses? (Acts 15:1). Paul, in Galatians 2:4, says the Judaizers were brought into the church as false brethren "who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." They taught that a Gentile who accepted Jesus Christ must, in addition to his faith, be circumcised after the manner of Moses in order to be saved. Paul and Peter took the position that was stated by Peter when he said, "But we believe that through the grace of the Lord Jesus Christ we (the elect, circumcised Jews) shall be saved, even as they (the elect, uncircumcised Gentiles)" (Acts 15:11).

The arguments which determined the issue of the debate were much like the testimony of the man who had been healed by Christ of blindness, and had only one answer to make: "Whereas I was blind now I can see." Paul told merely the things which God had done toward the Gentiles in that He had wrought miracles and wonders among them (Acts 15:12). Peter's argument was a simple rehearsal of the experience which he had had with Cornelius, and of how God had sent the Holy Spirit into the lives of Cornelius and the other Gentiles with him in just the same manner as upon the elect Jews. James arose and after pointing out (Acts 15:13-18) that the turning of the Gentiles unto God was but a fulfillment of Old Testament prophecy, he suggested that the decision of the Council ought to be "that we trouble not them which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The result was that the church approved of Paul's stand upon the question and sent a written decision to that effect back to the Antioch Church.

Let us turn now to the details of the decision which the Jerusalem Council sent to Antioch. Let us here examine the meaning of Acts 15:28-29. The secret of their message to Antioch is found in the plain and unmistakable assertion contained in verse 24. The Jerusalem church states the reason for its message: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised,

and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you" (Acts 15:24). There can be no question but that the Jerusalem church wished to make it perfectly plain that no Christian, even a Hebrew-Christian, had ever had such a yoke of bondage to the law of Moses placed upon him by the Jerusalem church. Therefore, since the church went on record as officially opposed to responsibility for the Mosaic law as an additional requirement for salvation, we need think of the advice given in verses 28 and 29 as merely an exhortation to Christians to present a pure testimony of Christian living and abandon the pagan customs which they had practiced with the world prior to their conversion.

So far as "blood and . . . things strangled" are concerned we know that God gave the law on this point in Genesis 9:4 to Noah after the flood. The whole world was warned not to eat "flesh with the life thereof," which is the blood thereof. Pagan people have no natural dislike for blood as did the Jews on account of the teaching which they had received from early childhood. Gentile Christians were advised to turn from the pagan use of blood (as the whole world had been commanded in Genesis 9:4) in order not to offend their Hebrew-Christian brethren who had come to possess a special loathing of blood. The matter of advice against fornication may probably be a special warning against the possibility that gentile Christians might be slow to forsake that characteristic gentile evil of keeping concubines. The habits of the Gentiles had become so contrary to the natural laws of God (as far as matters pertaining to holy wedlock are concerned) that the gentile Christians were being advised to take special pains to forsake those evil habits and thus make their lives conform more closely to God's standards. And yet we must remember that the Council went on record as against salvation by works and in favor of salvation for all simply by faith in Christ. The church must preach that salvation may be secured only by faith in Jesus Christ, but the church may advise her members to keep themselves unspotted from those worldly habits which mark the unregenerate man.

HITLER IS TOLD THAT HE IS NOT GOD

GREAT interest is being shown in the courageous protest of ten leaders of the opposition movement of the German Evangelical Church against the efforts of the Nazi government to ban Christianity in Germany. The document, which runs to four thousand words, is addressed to Hitler himself. While expressed in courteous language, its attack upon the Nazi philosophy of life is so thoroughgoing that it can hardly continue to be ignored as it has been to the present.

In a moving appeal which speaks of "the coercion of consciences, the persecution of evangelical convictions," Hitler is begged that "our people may be free to pursue their way in the future under the sign of the cross of Christ, that our grandchildren may not one day curse the fathers for having built up a state on earth for them and left it behind, but shut them out of the kingdom of God." The conclusion of the address also calls upon Hitler to arrest the widespread practice, promoted especially by his lieutenants, of speaking of him with religious veneration:

"Our people threaten to break down the barriers set up by God; they wish to make of themselves the measure of all things. That is human arrogance, that rises up against God.

"In this connection we must make known to the Führer and Chancellor our uneasiness over the fact that he is often revered in form that is due to God alone. . . . His judgment is taken to be the standard unrestrainedly today not only in political decisions, but also in regard to morality and justice in our people, and he himself is vested with the dignity of the national priest, and even of the mediator between God and the people. (N. B.: Dr. Goebbels on April 19, 1936: 'When the Führer addressed his last appeal to the people on March 28, it was as if a profound agitation went through the whole nation; one felt that Germany was transformed into one single House of God, in which its intercessor stood before the throne of the Almighty to bear witness. . . . It seemed to us that this cry to heaven of a people for freedom and peace could not die away unheard. That was religion in its profoundest and most mystical sense. . . .')

"De-Christianization"

The severe indictment of the Nazi regime is supported, under six heads, by evidence and reasoning which must awake sympathy from all lovers of

truth and liberty. Excerpts from each of these sections are given below. The first section, which deals with "The Danger of De-Christianization" reminds Hitler that the Nazis had heralded the victory over communism as a victory for Christianity. Instead "the speeches of high authorities in the state are driving many Christians to defection so that grave danger exists even that the Evangelical youth will be prevented from coming to Him who is the only Savior of Germany as well as of other boys and girls."

"Against such an imperilment of members of the churches all church leaders conscious of their responsibility must offer strenuous resistance, and to this opposition belongs the clear question to the Führer and Chancellor whether the attempt to de-Christianize the German people is to become the official policy of the government through the further cooperation of responsible statesmen or perhaps by simply looking on, letting things take their course."

"Positive Christianity"

The second section shows how the "positive Christianity" which the Nazi Party had declared was its basis has been arbitrarily interpreted to mean something other than Christianity, while "the church is never permitted the possibility to refute . . . the misrepresentations of the Christian faith from high quarters." Evidence submitted under this head:

"Herr Rosenberg, Reich organization leader, proclaimed his mystic doctrine of the blood to be positive Christianity, and, following his example, other notable party leaders defamed as being negative the Christianity as confessed by believers.

"(N. B.: Rosenberg—'We recognize today that the central ideas of the Roman and of the Protestant churches are negative Christianity, and do not, therefore, accord with our soul, and we see that they stand in the way of the organized forces of the nations following nordic-racial principles, that they have to make room for these forces, and that they must allow themselves to be transformed within the meaning of Germanic Christianity.')

"Other members of the Reich government have, under the cloak of positive Christianity, divested of their confessional character categorical conceptions of the Christian faith, such as belief, love, eternity, prayer, resurrection, and have given them a new, purely worldly, psychological interpretation. This has been done even by Herr Kerrl, Reich Minister for the Churches."

Destruction of the Church

The third section, after enumerating 12 specific instances of state interfer-

ence in the life of the churches, including the arrest of 700 pastors who had read a proclamation against modern paganism, goes on to say that even the efforts at "reconciliation" have only served to keep the church in bondage:

"The Evangelical Christian who looks more closely into the matter sees, however, that by means of this conciliatory work the church is kept in dependence on the state in regard to administration and finances, it is deprived of freedom of speech and of organization, and it is forced to tolerate the teaching of forced doctrine. For him it must be a severe shock to read in the preamble to the 'Reconciliation' law of September 24, 1935, that there is no truth in the statement that disquietude prevails in the German Evangelical Church, and that interferences in church matters by the state are not really interferences, but services rendered by the state to the church.

"This course of procedure by the state lays a burden that they can hardly bear on the shoulders of the Evangelical Church members who stand by the revealed word of God, who hold to their fathers' profession of faith, and who, because they do this, know what they, as Christians, owe to their people and its government."

"De-Confessionalizing" the Youth

In the interest of a union of the various divisions of the church, the government is giving aid to a new movement whose watchword is "de-confessionalizing." So the consciences of many Christians are being outraged.

"The chief leaders of the organized youth and, following this example, all persons holding any post of authority in the organization continually hold up their church to the Evangelical youth as being contemptuous and suspicious, and endeavor to undermine the youths' faith in their religion. N. B. among others: On the signboard of the Hitler Youth at Halle on the Saale: 'Where are the enemies of our Hitler Youth? They are the religious fanatics, who still today fall on their knees with wistful looks directed upward, who spend their time attending churches and praying. We, as Hitler boys, can regard only with contempt or derision young people who still today run to their ridiculous Evangelical or Catholic clubs to give themselves up to eminently superstitious religious reveries.' Baldur von Schirach, the Reich Youth Leader, on November 5, 1935: 'Rosenberg's way is also the way of German youth.'"

"While the state holds today officially to positive Christianity, its new organizations, such as the year on the land or the labor service, not only themselves provide no opportunity for pastoral work among the persons engaged in fulfilling that service, but they deliberately prevent

any communication between the pastors of the parishes to which the young people belong. (N. B. among others: Letter from the representative of the government in Breslau, dated October 22, 1935: 'In reply to your letter of October 15, to camp-leaderess Schädel concerning the sending of religious literature, I inform you that the Reich and Prussian Minister for Science, for Training, and for the Education of the People emphasized in his decree that the sending of religious publications to persons who are serving their year on the land is forbidden.')"

Nazi View of Life

"The National Socialist organizations require of their evangelical members that these shall pledge themselves without any qualification or restriction to the National Socialist view of life. (N. B.: Ley, Labor Front leader: 'The party claims the totality of the soul of the German people. It can and will not suffer that another party or point of view dominates in Germany. We believe that the German people can become eternal only through National Socialism, and therefore we require the last German, whether Protestant or Catholic.') This view of life is frequently presented and described as a positive substitute for Christianity that has to be vanquished.

"When blood, race, nationality, and honor are thus raised to the rank of qualities that guarantee eternity the Evangelical Christian is bound, by the first commandment, to reject the assumption. When the 'Aryan' human being is glorified, God's Word bears witness to the sinfulness of all men. When, within the compass of the National Socialist view of life, an anti-Semitism is forced on the Christian that binds him to hatred of the Jew, the Christian injunction to love one's neighbor still stands for him opposed to it.

"The members of our Evangelical community have to submit to an especially severe conflict in their conscience when, in compliance with their duty as parents, they have to combat the penetration of these anti-Christian ideals in their children's minds."

Morality and Justice

"We see with profound anxiety that a system of morality essentially foreign to Christianity is insinuating among our people. . . . On all sides what is of advantage to the people is regarded as being good."

"This contempt of the command to be sincere and truthful, emanating from the spirit of a morality based on what is advantageous to the people, will be especially evident to the Evangelical Christian from the manner in which the church strife is officially represented (see above) from the treatment accorded to the Evangelical press and to the question of Evangelical assemblies."

"In the discharge of our Christian duties we hear ever more frequently of persons declaring that they did not feel bound by an oath which it would have threatened their very existence to refuse.

The Evangelical Church would be able to combat more easily such a manner of thinking among its members that runs counter to the Christian requirement, if it were permitted to the Christian to give the natural explanation that no oath can cover proceedings that are contrary to God's commandments.

"It has actually happened that earnest Christians, who, under God's will, were fully ready to work in obedience to their superiors, have been dismissed from their posts because they claimed the right to that explanation. It is thus very difficult for many officials to maintain an absolutely sincere attitude."

"The Evangelical conscience, that shares the responsibility for the people and the government, is most heavily burdened by the fact that there are still concentration camps in Germany that describes itself as a country in which justice is administered, and that the measures and actions of the secret state police are exempt from any judicial control. Evangelical Christians faithful to their confession whose honor may be assailed are often not accorded the protection of their honor that is afforded to the other citizens."

THREE CHURCHES IN NORTH DAKOTA WITHDRAW

The Rev. S. J. Allen Expects About Ten More to Follow

FOLLOWING hard on an energetic campaign of informing his several congregations, the Rev. Samuel J. Allen, conservative candidate for Moderator of the Syracuse General Assembly and charter ministerial member of The Presbyterian Church of America, on Sunday, August 2nd, led three of his churches out of the organization known as the Presbyterian Church in the U.S.A. All have announced their intention to unite with The Presbyterian Church of America.

For many months Mr. Allen has been instructing his people in the ravages of Modernism in the old organization. During the latter part of July he was accompanied on many speaking engagements by Dr. Albert B. Dodd, Independent Board missionary, whose intimate and informative talks on the mission situation further clarified the issues. Not limiting himself to his own field, Mr. Allen, with Dr. Dodd, travelled over a large part of North Dakota and, at the invitation of the Rev. David Myers, went into South Dakota for a brief, intensive campaign.

The issue has been presented in sixteen churches of the Dakotas by Mr. Allen, Mr. Myers and the Rev. E. E. Matteson, of Wilton, N. D. It is estimated that about ten more churches are ready to follow the three that have already renounced the jurisdiction of the old organization.

"The interest is high everywhere," said Mr. Allen, "and I know that the Lord is going to bless us richly, as we are resting entirely in Him and seeking to honor Him only. They say that controversy prevents God from blessing, but there were twelve souls definitely converted at our Bible Camp meetings, and about seventy re-dedicated their lives, many to full-time Christian service."

The three churches that left the old organization are: Leith, by unanimous vote; Carson, also by unanimous vote; and Lark, with two dissenting votes. Text of the resolution adopted by all three congregations follows:

Carson, N. Dak.,
Aug. 2, 1936.

*To the Stated Clerk of the Presbytery of
Bismarck—*

IT IS HEREBY RESOLVED, that, We, the Congregation of the of do herewith renounce the jurisdiction of the Presbyterian Church in the U.S.A. because of its sinful and grievous departure from Protestant principles, Reformed Doctrine and Biblical Christianity. This departure is chiefly evidenced in the decisions of the 148th General Assembly upholding its judicial commission.

Following are a list of reasons which make it impossible for us to consider the Presbyterian Church in the U.S.A. as either Christian or Presbyterian, and equally impossible for the Christians and Presbyterians to continue as members of said body without sinning.

1. The 148th General Assembly approved the Auburn Affirmation which denies the full truthfulness of Scripture and treats as non-essential the doctrines of the Virgin Birth of Christ, the vicarious substitutionary atonement of the Lord Jesus Christ, the miracles of Christ, and the Resurrection of Christ with the same body in which He suffered. The judicial committee did this by consistently holding that no doctrinal issue was at stake and that Auburn Affirmationists were competent to sit in judgment on Bible believing ministers who were diligently seeking to keep their ordination vows. The committee of nine which investigated the Philadelphia and Chester Presbyteries reported that there were no doctrinal differences in same despite the fact that there are ten signers of the Auburn Affirmation in the Philadelphia Presbytery alone.

The General Assembly had only approval for the Auburn Affirmationists on the Boards and for the judicial commission which found the Bible believers guilty of

disloyalty and breaking of ordination vows. We cannot stay in a church which approves such an heretical document and permits its signers to hold high official positions.

2. We cannot stay in a church whose highest court says it is right to forbid a minister to speak out against provable error. The Rev. John DeWaard, of Wisconsin, was suspended from the ministry for this heinous sin. This is a denial of Protestantism which thrives in the light and a return to the Catholicism of the dark ages. It is a strange doctrine to our ears that we must not speak out against provable error because it disturbs the unity and peace of the church as though there could be true peace and unity without purity of doctrine.

3. We cannot stay in the Presbyterian Church in the U.S.A. or consider it Presbyterian when it officially upholds the doctrine that a lower court cannot decide on the constitutionality of an administrative deliverance of a higher court. This decision of the 148th General Assembly renders the Constitution null and void and places the General Assembly above the Constitution. One can no longer plead his constitutional rights.

4. We cannot stay in the Presbyterian Church in the U.S.A. or consider it Presbyterian when it officially places the word of man above the Word of God, when it substitutes the authority of man for that of God Himself, and dethrones the Lord Jesus Christ as only Head and King of the church. The Bible says "We must obey God rather than men." Our Constitution says, Form of Government, Chapter 20, Section 2, that God alone is Lord of the conscience and that when any human body commands us to do something contrary to or beside the Word of God that body must be disobeyed if true liberty of conscience is to be preserved. The 148th General Assembly sitting as a court, in Non-judicial cases 1, 2, 3, 4, 5, 6, 7 and 8 and Judicial cases 1, 2, 3, 4 and 5 nevertheless ruled that the Independent Board members had to obey the General Assembly and resign, that a minister could not run a Bible Conference which Presbytery deemed in competition with the regular Presbyterian Conference. How can true Protestant Bible-believing Christians stay in a church which says we must obey man rather than God?

5. We cannot stay in the Presbyterian Church in the U.S.A. or consider it Presbyterian when it officially decides, and its central avowed policy is to decide, the loyalty of its members by their willingness to pledge themselves to the unqualified support of its Boards and agencies. This policy means that it is ecclesiastical suicide to criticize the Boards of the church. It makes such criticism the unpardonable sin in the church. It assumes the perfection of these Boards and agencies. It makes every minister who continues in the church a time-server rather than a servant of Jesus Christ. May God move all true ministers who are sinfully remaining in said church to see this and step out on faith.

6. We cannot stay in the Presbyterian Church in the U.S.A. or consider it Presbyterian when it officially decides that it

is right for a Presbytery to deny ordination to elders and candidates for the ministry who refuse to promise to give unqualified support to the Boards and agencies of the church. No Presbytery has a right to ask such a question as it is not one of the constitutional questions. To allow it as legal is to place General Assembly with its shifting human voice in the place of the Lord Jesus Christ and the Constitution of the church. By this official act it becomes impossible for a ministerial candidate to be ordained in the Presbyterian Church in the U.S.A. without promising faithfully to support human boards and agencies whether they are faithful or not. Thus it is now impossible for a true servant of Christ to be ordained in the Presbyterian Church in the U.S.A.

7. We cannot stay in the Presbyterian Church in the U.S.A. or consider it Christian and Presbyterian when its highest court makes giving mandatory rather than free will; when it says it is just as sinful for one not to give to the Boards as it is not to partake of the Lord's Supper. This is thoroughly un-Presbyterian, un-Biblical and un-Christian.

8. We cannot stay in the Presbyterian Church or consider it Presbyterian when officialdom grows and grows and more and more power is lodged in Councils and Boards which are continually encroaching on the rights of the Session and Presbytery by getting out programs and through use of benevolence money in extravagant sums releasing such a propaganda for said programs that loyalty to same is now considered true Presbyterianism. The unity of program is the thing, says the Council.

9. We cannot stay in the Presbyterian Church in the U.S.A. or consider it Presbyterian or Christian when, in its so-called program, it ignores or minimizes the distinctively Reformed doctrines, when it does nothing to check the Modernism rampant everywhere but everything to permit and aid its spread with its accompanying destruction of true morality and happiness; when we feel that not one of its colleges or seminaries are standing foursquare for the Word of God and militantly defending it as such; when its literature is so vague and questionable and at times heretical that one cannot recommend it for Sunday School, Young People's Societies or home devotions; when its whole missionary enterprise is unquestionably shot through with Modernism and unbelief.

The above reasons are considered by our congregation as sufficient for deeming the Presbyterian Church in the U.S.A. as un-Presbyterian and un-Christian and to warrant our renouncing of its jurisdiction.

IT IS FURTHER RESOLVED, that, as a congregation we wish to remain true to Presbyterian Doctrine and Law, and thus we announce our intention of affiliating ourselves with The Presbyterian Church of America which has organized with the avowed intention of being true to those Presbyterian principles and doctrines from which the Presbyterian Church in the U.S.A. has sadly, sinfully, and grievously departed.

IT IS ALSO RESOLVED, that all authority be given the Session and Trustees of the church to continue in same capacity and

to take whatever steps may be necessary to prevent the Bismarck Presbytery of the Presbyterian Church in the U.S.A. from taking property, records, or anything pertaining to the church.

WE FURTHER DECLARE, that the..... of..... shall continue as such with the same pastor and officers and that any action which Bismarck Presbytery may take is without binding force of any kind.

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

IT IS FURTHER RESOLVED, that the Clerk of session of the..... of..... be, and he is hereby instructed to forward a certified copy of this Resolution to the Presbytery of Bismarck.

Adopted at a regularly called congregational meeting of the..... of.....

ACTION IN LOS ANGELES; TRINITY CHURCH WITHDRAWS

Pastor Repudiates Presbytery's Jurisdiction

REPORTS from the Pacific Coast indicate that before long there will be several congregations in that area.

The Trinity Presbyterian Church of Los Angeles withdrew on August 3d from the old organization by a vote of 67 to 12. Under the leadership of the pastor, Donald K. Blackie, and the active support of all of the elders, the issue was clearly drawn.

After the session unanimously refused to receive his resignation, Mr. Blackie announced his resignation on July 28th in a letter to the members of his congregation. On the next day, the Presbytery of Los Angeles, after refusing Mr. Blackie the floor, preferred charges against him, and when he later was allowed to read his statement to the presbytery, he was informed that he could not withdraw after charges had been filed.

One of the counts against Mr. Blackie was that he had invited into his pulpit the Rev. Milo Jamison, a member of the Independent Board, and the Rev. Bruce Coie, who is under appointment as a missionary to India under the same board.

Mr. Blackie has been received by the Presbytery of Philadelphia of The Presbyterian Church of America.

NEW PRESBYTERY FORMED IN WISCONSIN

Plan Aggressive Campaign

AT A meeting held Thursday, July 30th, at the home of the Rev. A. F. Perkins, Merrill, Wis., The Presbyterian Church of America established its first presbytery west of Philadelphia when it set up the Presbytery of Wisconsin. This presbytery will extend in territory over the state of Wisconsin and the upper peninsula of Michigan.

The meeting was called to order at 10 A. M., and was well attended throughout the day. Three of those present had attended the first General Assembly of this organization, which convened in Philadelphia in June, and had become charter members. These members—the Rev. A. F. Perkins, Merrill; the Rev. W. Kielhorn, Oxford; Mr. Harold Hillegas, Rhineland—constituted the quorum establishing the presbytery which was convened by the official representative, Mr. Perkins. Officers were elected and installed, and included Mr. Perkins as moderator and Mr. Hillegas as stated clerk.

After the presbytery had been officially set up, the Rev. John Davies, of Radison, Wis., and the Rev. John J. De Waard, of Cedar Grove, Wis., were received as members. The Rev. Elmer Seger, of Denver, Colo., was present and invited to sit as a corresponding member. A petition for admission into The Presbyterian Church of America was received from the Community Presbyterian Church of Merrill and was favorably acted upon. H. J. Evers was admitted as the representative to presbytery from that church. A call from the Community church to the Rev. A. F. Perkins to serve as pastor was approved and installation services were arranged for September 4th.

The members of the new presbytery were made members of its Committee on Home Missions and Church Extension. Mr. Perkins was elected chairman, and was given authority to proceed with church extension work in this presbytery, beginning August 15th. Mr. Evers was elected treasurer of the committee. Contributions for home missions and for church extension work in Wisconsin will be received by

the treasurer. It is expected that sufficient funds will be received so that an extensive work along these lines will materialize.

After proceeding with other necessary business the presbytery adjourned to meet September 4th at 3 o'clock at Mr. Perkins' home in Merrill.

CEDAR GROVE CHURCH HAS 300 MEMBERS DESPITE OPPOSITION

Old Organization Seeks to Reclaim New Congregation

FORSAKING a \$96,000 church building erected about 15 years ago, and now holding services in the Village Hall, 300 former members of the First Church of Cedar Grove (Wis.) have formed the Calvary Presbyterian Church, under the able leadership of the Rev. John J. De Waard. It will be remembered that Mr. De Waard was ordered suspended from the ministry by the Syracuse General Assembly, because he refused to cease criticism of the modernist Boards and agencies of the church.

On July 5th Dr. Harry B. Foster was appointed temporary pastor of the First Church. He was last year's Moderator of Wisconsin Synod's Permanent Judicial Commission, the body that heard and dismissed Mr. De Waard's appeal. Only about 65 persons attended Dr. Foster's services. Hoping to reclaim a large part of Mr. De Waard's loyal adherents, Dr. Foster sent to each a smoothly worded letter, reaffirming the "soundness" of the old organization and ignoring entirely the Christ-denying actions of the 148th General Assembly.

Excerpts from Mr. De Waard's trenchant reply are worthy of note:

"My Dear Dr. Foster:

"You have recently sent a letter to the members of the *Calvary Presbyterian Church*, erroneously addressing them as members of the First Presbyterian Church. Now, of course, you are well aware that no person can be a member of two churches at one and the same time. The Book of Discipline of your denomination says: 'If a church member renounces the communion of a church by joining another, without regular dismission, although such conduct is disorderly, *the session shall take no other action in that case than record the fact and order his name erased from the*

roll.' Chap. VII, Sec. 2. The circumstances under which these people were forced to leave the church does not make their act disorderly, but even if in the opinion of the session of the First Church, it is disorderly, yet the session can do nothing save only erase the names of those who have left. The action by 'The committee in charge' that 'no names shall be dropped or letters granted locally for six months' is according to the Constitution of your church an illegal action. Moreover, it means nothing. For any member in any church allows his membership to continue only so long as it pleases him. Will you not respect the desire of these people and henceforth address them as members of the Calvary Presbyterian Church, which they are in fact. They are not members of the First Church and they cannot be retained as members of the First Church even for a week. . . .

"You make the statement that, 'The Presbyterian Church today is sound as a church. It is steadfastly loyal to the truth of God as revealed in Jesus Christ and recorded in His Word.' And further towards the end of the paragraph you write, 'We love that hymn—'Faith of our Fathers, Holy Faith.' Be not deceived. That faith has not been betrayed by the Presbyterian Church.'

"How earnestly and seriously we would like to believe that what you say is true. . . . To make a statement that the Presbyterian Church in the U.S.A. is sound in the faith is as easy as it is futile. Men are men and they want to know the reasons which support the statement, if there are any. The members of the Calvary Church have never followed any man as man only, for they have taken no man's word for granted. They have ever wanted to know the reasons for the affirmations made. And if the reasons were not forthcoming they did not accept the statement because somebody made it. You will be doing us a real service if you can prove by facts that there is no Modernism in the Presbyterian Church in the U.S.A. You will be our best friend if you will take time to prove that the Faith of our Fathers has not been betrayed.

"You are also in error when you say that the members of the Calvary Church bear a name 'quite new and strange.' It is true that our church was formerly called the First Church. But thank the Lord, 'Calvary' has never been a new and a strange name to us. And what we have always been we still are—*Presbyterian*. Presbyterian not only in name, but in fact. We left the First Church only because we wanted to continue Presbyterian in polity and in doctrine. . . .

"You are mistaken in thinking that these people have made a hasty and a rash decision. The decision to do what they have done did not come in one day. As Moderator of the Permanent Judicial Commission of the Synod of Wisconsin you knew last October that these people would do exactly as they have done if the pastoral relation was dissolved. For, of course, with the petition signed by 355, in which petition these folk stated that they would break their relation with

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the denomination if the pastoral relation was dissolved only because their pastor told the truth, before you, you could not suppose that these folks would not carry out their intention. And when these people signed this petition, which the Synod ignored, now almost a year ago, they had carefully thought through the consequences of signing it. I know these people and I know they are not children who can be shaken by every wind of doctrine, and they cannot be easily deceived. For they know their Bibles and they understand the principles of the Reformed Faith which are precious to them. These principles are more precious to them than their possessions as they are proving now by the erection of another building. . . .

"In your letter you say something about the 'spirit of Christ.' Was it according to the 'spirit of Christ' to put locks on all church doors Monday evening when every member of the First Church was still a member in good standing of the church? Is it according to the 'spirit of Christ' to take away from 375 people a property valued at 96,000 dollars, for which they sacrificed? Is it according to the 'spirit of Christ' to take all sums collected by the various organizations, even insignificant sums? The Lord Jesus Christ of the Bible had not where to lay His head and He sent His disciples out without money in their purse. Are these things which the First Church together with the Presbytery are doing, according to the 'spirit of Christ'? As an excuse you will not offer that the law of the land allows these things. For you know that the laws of several lands have often been in conflict with the truth and justice of God as revealed in the second Person of the blessed Trinity, our Lord Jesus Christ. . . .

(Signed): JOHN J. DE WAARD.
Pastor, Calvary Presbyterian
Church, Cedar Grove, Wis.

About \$10,000 has already been raised for the construction of a new church building. It is planned to build the basement this year and the remainder of the structure next year. Meanwhile enthusiasm runs high and attendance grows each Sunday in the Village Hall of Cedar Grove.

PRESBYTERY OF NEW YORK AND NEW ENGLAND MEETS FOR FIRST SESSION

Enrolls Five Ministers, Three Churches

THE Presbytery of New York and New England of The Presbyterian Church of America convened for its first meeting on Thursday, August 6th, in the Sherman Square Hotel, New York City. The Rev. L. Craig Long, temporary chairman, appointed the Rev. E. L. Wade as temporary clerk, and the presbytery proceeded to the reception of ministers and churches.

The following five ministers were enrolled by the presbytery: the Rev. J. C. Rankin, Worcester, N. Y.; the Rev. C. D. Chrisman, New City, N. Y.; the Rev. John H. Skilton, Portland, Me.; the Rev. William P. Green, Boston, Mass.; and the Rev. Alford Kelley, Ballston Spa, N. Y. All but Mr. Kelley are pastors of active churches. Messrs. Rankin, Chrisman, and Skilton are now reaping the benefits of their consistent policy of informing their members of conditions in the old organization. Mr. Green comes to the presbytery from the Congregational Church.

Three churches applied for admission and were received by this actively-growing presbytery: The Second Parish Presbyterian Church of Portland, Me., (only Presbyterian Church in the state of Maine) whose pastor, the Rev. John H. Skilton, recently led his congregation, with but one dissenting vote, out of the old organization; the Calvary Presbyterian Church of Worcester, N. Y.; and the Calvin Presbyterian Church, Incorporated, of New Haven, Conn.

A call to the Rev. J. C. Rankin to become pastor of the Calvary Presbyterian Church of Worcester was received and turned over to Mr. Rankin, and a committee of presbytery appointed to arrange for his installation.

By unanimous action the presbytery declared that no action taken by any other ecclesiastical body has any binding force upon any member or church of the presbytery. Permission was then granted to the Rev. Leslie W. Sloat to labor outside the bounds

of presbytery, in Washington, D. C., under the auspices of the Committee on Home Missions and Church Extension of The Presbyterian Church of America.

Mr. Long was elected Moderator and Mr. Rankin Stated Clerk, and plans were adopted for furthering the work, particularly among the needy fields within the bounds of presbytery.

The body then adjourned, to meet in Worcester, N. Y., in September.

DR. HERBERT BOOTH SMITH OCCUPIES PULPIT OF FIRST CHURCH, PITTSBURGH

MANY conservative Presbyterians were shocked and mystified to learn that on Sundays, August 2nd and 9th, the pulpit of Pittsburgh's First Church was turned over to Dr. Herbert Booth Smith, prominent bureaucrat of the old organization and member of the Permanent Judicial Commission that returned the Christ-denying decisions of the Syracuse General Assembly.

Dr. Clarence Edward Macartney, pastor of the church, has recently declared his intention to fight unbelief in the organization known as the Presbyterian Church in the U.S.A. by the hopeless method of remaining within the apostate body and being very vocal.

The appearance of Dr. Booth in this pulpit has caused many loyal Presbyterians to be saddened by the apparent willingness of Dr. Macartney to mingle and fraternize with the champions of Modernism.

NEW CONGREGATION IN WORCESTER, N. Y.

ON SUNDAY, August 2nd, another congregation of The Presbyterian Church of America came into existence. Several former members of the First Presbyterian Church of Worcester met in the town hall to associate themselves together as a new congregation. On July 29th their pastor, the Rev. John C. Rankin, had severed his connection with the old organization of which he had been a minister for more than 20 years, believing, as he declared to the Presby-

tery of Otsego, that it had apostatized from the Word of God. Mr. Rankin is the only member of his presbytery to take this stand.

In the face of much misrepresentation and ridicule, and at great cost to themselves, congregation and pastor are going forward with confidence in God and with the enthusiasm which comes only from the assurance that this momentous step has been taken only out of loyalty to the great Head of the church.

IOWA CHURCH VOTES TO LEAVE OLD BODY

Will Affiliate with The Presbyterian Church of America

REFUSING to accept the resignation of the Rev. V. V. Wortman as pastor, the Presbyterian Church of Princeton, Iowa, has become the first church in the state to withdraw from the Presbyterian Church in the U.S.A. to join The Presbyterian Church of America.

Mr. Wortman submitted his resignation to the church and to the Presbytery of Iowa City.

The decision of the Princeton group to follow their pastor was made at a special meeting Sunday evening.

Mr. Wortman, in his letter of resignation, said, "The modernistic and radical element in the Presbyterian Church in the U.S.A. has become so firmly entrenched in the place of authority that it is no longer possible for a minister who believes the Word of God and who protests against unbelief, to continue within her gates. I am not following certain men who were put out of the church. I am following a principle."

The church then adopted a resolution which stated that the Princeton Presbyterian Church "shall continue to function as the Princeton Presbyterian church organization, the elders and trustees being responsible to the congregation.

"Any and all funds, monies, documents, papers, records held by the Princeton Presbyterian Church shall continue to be held by the session and trustees of that church. The benevolences remain under the control of the Princeton Presbyterian Church."

Other churches in this territory are expected to separate from the Presbytery of Iowa City.

BARRINGTON GROUP LEAVE OLD ORGANIZATION

Pastor Refuses to Entertain Withdrawal Motion

FOUR hours of debate on Tuesday, July 28th, were insufficient to change the mind of the Rev. Joseph H. Schaeffer, Moderator of the First Church of Barrington, N. J. Steadfastly maintaining that he would not "be rebellious," and apparently fearing "rebellion" more than the loss of his entire church and congregation, he refused point-blank to allow a motion of withdrawal from the old organization, refused to step aside to allow someone else to moderate the meeting.

The congregational meeting had been called by the Moderator and Clerk of Session "to discuss the action of the 148th General Assembly." At the meeting Mr. Schaeffer insisted that these words be deleted from the call before proceeding with any other business.

Three elders—Mr. C. S. Richman, Mr. L. V. Smith and Mr. E. W. Malony—led the group desirous of withdrawing. Two of them presented, over the Moderator's protest, documentary evidence to support their claims of apostasy in the old organization. Both were constantly interrupted by Mr. Schaeffer.

The high point of the meeting was reached when a member asked Mr. Schaeffer: "Do you mean to say that if every member in this church wanted to leave the Presbyterian Church in the U.S.A., and only you were against it, we would have no authority to take a vote?" Blandly the Moderator replied, "Yes."

A motion was made that the meeting adjourn, and after prayer by the Moderator, the meeting broke up at quarter of twelve.

Mr. Smith announced that any who wanted to go to his home for a prayer meeting could do so, and that they would there consider what they could do. Some 40 people crowded into the home of Mr. Smith and prayed and talked until 1.30 A. M., and plans were

made to hold a meeting the following Sunday morning in the Borough Hall, and continue the First Presbyterian Church of Barrington.

The first service of the withdrawing group was held in the Borough Hall at Barrington on August 2nd. The Rev. J. U. S. Toms, former missionary in Korea, spoke at both services.

PASTOR HOLDS SERVICE DESPITE LOCKED DOORS AND PRESBYTERIAL BAN

The Rev. H. G. Welbon Ignores Surprise Move of Former Presbytery

WHEN the Rev. Henry G. Welbon, pastor of the Head of Christiana Church near Newark, Del., who had previously withdrawn from the Presbytery of New Castle of the old organization to join The Presbyterian Church of America, started for Sunday School on August 2nd he was met by two elders who told him that the church doors were locked, that notices forbidding the use of the church without permission were posted on both doors.

During the absence of the sexton the night before the church key had been taken, and a note left stating that it had been turned over to one Orlando K. Strahorn, elder of the Newark Presbyterian Church. Mr. Strahorn had been appointed by the presbytery to serve as elder in the Head of Christiana Church, together with two others who had remained "loyal" to the old organization.

Apparently the church Locking Committee had done its work well, but they did not know that Mr. Welbon also had a key to the church. When the situation was explained to an attorney whom the church has retained, the advice given was that as long as Mr. Welbon had a key to the church and the question of ownership of the property had not yet been settled, Mr. Welbon had a legal right to use his key to open the church for worship.

Subject of Mr. Welbon's sermon: Depositing the Word of God. The members of the church all thanked God for His grace in permitting them to worship once again in their beloved historic church building.