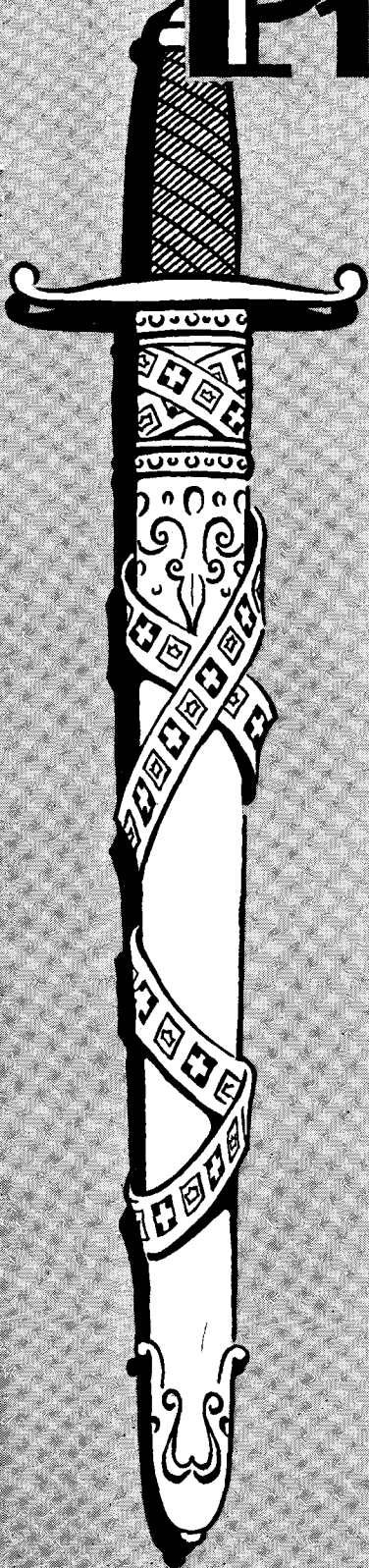


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The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

FROM THE SIXTY-FIFTH PARAPHRASE

Hark! how the adoring hosts above
With songs surround the throne!
Ten thousand thousand are their tongues
But all their hearts are one.
Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb, let us reply,
For He was slain for us.

To Him be power divine ascribed,
And endless blessings paid;
Salvation, glory, joy remain
Forever on His head!
Thou hast redeemed us with Thy blood
And set the prisoners free;
Thou mad'st us kings and priests to God,
And we shall reign with Thee.

(Revelation 5: 5-8.)

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The Changing Scene and the Unchanging Word

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

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

The Christian Reformed Church



Dr. Machen

ONE of the most joyful moments at the recent first General Assembly of The Presbyterian Church of America was the moment when we received the official greetings of the Synod of the Christian Reformed Church.

From no ecclesiastical body in the whole world could greetings have been more welcome, both because of the deep debt of gratitude that we already owe to the Christian Reformed Church—I need only mention the fact that that church has given to Westminster Seminary R. B. Kuiper, Cornelius Van Til and N. B. Stonehouse—and also because of the noble testimony which that church has carried on in the defense and propagation of the Reformed Faith. Fraternal greetings coming from such a quarter as that over-balanced by far all the detractions and opposition which have come to us from other sources, and make us feel anew that all the years of struggle through which we have passed were well worth while if now at length we are members of a church that is truly Reformed and that is worthy even in slightest measure to receive the right hand of fellowship from such a truly Reformed church as the Christian Reformed Church unquestionably is.

I am not going to make any attempt just now to review the splendid history of this ecclesiastical body that has just sent us greetings. I am not competent to do so; and even if I were more competent than I am I doubt whether it would be necessary. The faithfulness of the Christian Reformed Church is widely known, and any mere general words of appreciation on my part might seem almost like an impertinence.

What I do want to do, however, is just to mention, though in a necessarily desultory way, a few of those

things about the life of the Christian Reformed Church which have kept it from falling away into the dominant Modernism and have been the instruments in preserving its truly Christian witness.

1. Separation for the Sake of Faithfulness

Like the Presbyterian Church of America, the Christian Reformed Church was formed through a separation from compromising associations. That separation was not schism. On the contrary it was separation entered into in order that schism might be avoided. The Christian Reformed Church separated from a certain organization in order that it might *not* separate, or might not, to say the least, risk separation, from the true Church of Jesus Christ. Similar was the great separation led by Abraham Kuyper in Holland. God has very richly and wonderfully blessed such separation as that. It is separation undertaken not in the interests of schism but in the interests of the true unity and purity of the Church.

2. Theological Consistency

The Christian Reformed Church has never been content with being vaguely "evangelical" or "conservative" or "fundamentalist," but has always endeavored to be truly "Reformed." That is, it has not been content with some partial or piecemeal presentation of the truth that the Bible contains, but has held firmly to that glorious *system* of revealed truth which is summarized in the great Reformed confessions of faith.

3. Indoctrination by the Pastors

In the Christian Reformed Church it is the custom for every pastor to base one sermon each Sunday on the Heidelberg Catechism. The result is that in the Christian Reformed Church the laity has been soundly and systematically indoctrinated, while in other churches preaching, even when orthodox, has for the most part been desultory and the people have not really been built up in the Faith.

4. Church Discipline

The Christian Reformed Church

has practised church discipline in a way that is seldom seen in most ecclesiastical bodies, and by such church discipline it has preserved its separateness from the world. I do not mean that it is even now free from danger. Modernism is knocking at the door of the Christian Reformed Church, as it is knocking at the door of every church no matter how pure. Pray God that the door may be kept locked to such an enemy as that! But what I will say without fear of contradiction is that the Christian Reformed Church has hitherto preserved its purity in a really wonderful way. It has not done so by a way of its own choosing. But it has done so by a way of God's choosing, and that way is church discipline.

5. Christian Schools

If you go into a city where there are many people of the Christian Reformed Church, you will see scattered here and there throughout the city certain school buildings which are not public schools and are not the parochial schools of the Roman Catholic Church. These are the "Christian Schools" in which an integral part of the instruction given is instruction in that system of truth that the Bible contains. These schools are not under ecclesiastical control, but are conducted by associations of parents. In an overwhelmingly predominant way, however, they are conducted and supported by the people of the Christian Reformed Church. Those people pay their taxes like other citizens, but in addition to that part of their taxes which goes to the support of the public schools they give—voluntarily and out of love to God and to the children of His covenant—what is needed for the maintenance of the Christian Schools. They love God and love their children too much to allow Christian instruction to be tagged on one day in seven as a kind of excrement upon an education fundamentally non-Christian. They have tried to make the education of their children *Christian throughout*. God has wonderfully blessed them in that effort.

EDITORIAL

"NO DOCTRINAL ISSUE"

SOME sayings wear well because they are true. Others, when repeated often, begin to wear thin. The repetition of the saying "No doctrinal issue is involved" by the ruling bureaucracy of the body called The Presbyterian Church in the U.S.A. is an example of the second kind. It is becoming more and more clear, both to the church and the general public that there are doctrinal issues of the profoundest kind involved in the events leading up to the establishment of The Presbyterian Church of America.

Yet it is passing strange to find in two diverse journals an editorial acceptance of the idea that no doctrine is involved. The *United Presbyterian* has assured its readers that this is the case. So, from another corner of the map, has the *Christian Century*. That the latter should fall into this basic error is more surprising than the remarks in the *United Presbyterian*. For the *Christian Century*, in spite of its essentially irrational Modernism, is in general a journal intelligently edited. What does the Editor think a doctrinal issue is? How does he know it when he sees one? Does he imagine it to be something relating to some particular doctrine only, such as, for example, the Virgin Birth? Does he not know that the question of authority is the most basic doctrinal issue imaginable? If the issue that caused The Presbyterian Church of America to come into being is not doctrinal, then the Protestant Reformation at its base did not involve a doctrinal issue either.

HOW JOIN THE PRESBYTERIAN CHURCH OF AMERICA?

MANY requests have come from individuals and groups throughout the United States asking how they may become affiliated with The Presbyterian Church of America. While THE PRESBYTERIAN GUARDIAN is not an official organ of the church, we are glad to give prominence to this matter in response to a widespread desire.

The first General Assembly of the church voted that charter membership rolls for ministers, elders, deacons and communicants generally should be held open until the next Assembly, which will meet November 12th in Philadelphia. Therefore anyone wishing to join the church should make application to be received. Ministers must be received through some presbytery. After they have been so received, their names will be enrolled by the Committee on Home Missions and Church Extension. Ministers wishing to be received may apply to

any one of the following: The Rev. R. Laird Harris, Clerk of the Presbytery of Philadelphia, 1528 Pine Street, Philadelphia, Pa. (This Presbytery meets each Tuesday to act upon such applications.) The Rev. L. Craig Long, P. O. Box 1000, New Haven, Conn., may be addressed by those desirous of uniting with the Presbytery of New York and New England. The Rev. Clifford S. Smith, of 107 West Commerce Street, Bridgeton, N. J., may be addressed by those who wish to become members of the Presbytery of New Jersey. It is not necessary that a minister applying should reside within the bounds of any one of these presbyteries. Other presbyteries, to cover the whole country, will be erected as soon as conditions warrant. Those living within the bounds of any one of the three presbyteries mentioned should, normally, apply to that presbytery.

Ministers received must subscribe to the doctrinal statement adopted by the first General Assembly. It will be found, together with a suggested form of application for ministers, in the news pages of this issue.

Persons other than ministers who desire to be received into The Presbyterian Church of America may come in any one of three ways: (1) They may join with others in the formation of a congregation, and ask to be received together by a presbytery; (2) They may apply as individuals to a presbytery; or (3) They may send their names directly to the Committee on Home Missions and Church Extension, 1212 Commonwealth Building, Philadelphia, Pa., where they will be enrolled. In course of time, all persons coming into the church will be members of congregations of their choice. But most of these congregations have not yet been formed.

Persons previously ordained as ruling elders or deacons coming into the church are required, by the Act of the Assembly, to subscribe to the same doctrinal statement as is set forth for ministers. Other communicants are not required to take this pledge as a condition of admission but are to be received upon the ground of their previous acknowledgment of Jesus Christ as Saviour and Lord. Any who have never made public profession of faith, but who apply, will, as soon as may be practicable under the individual circumstances, be placed in touch with the session of a local congregation for examination as to their faith in Christ, and Him alone, for salvation.

Congregations already organized as such may be received upon application to one of the three presbyteries. Applications may be sent through the Committee on Home Missions and Church Extension if desired. Forms for congregations desiring to be so affiliated are also found in our news pages.

The Great Doctor of Geneva

By RACHEL FOSTER

"THERE is great reason, they say, for the admonition of Solomon not to transgress or remove the ancient landmarks, which our fathers have set."

"And he is deceived who expects lasting prosperity in that kingdom which is not ruled by the sceptre of God; for that heavenly oracle cannot fail which declares that where there is no vision, the people perish."

How modern and timely are these words! And yet they were written four hundred years ago! They are excerpts from that great masterpiece of apologetic literature, "The Dedication," by Dr. John Calvin of his book, *The Institutes*, which was first published in March, 1536.

But can a book as antiquated as four hundred years ago be of vital interest to us today? And the answer is that the uniqueness of Dr. Calvin's life work lies in the fact that he not only wrote his book giving his plan for an ideal church and state but before his death, without changing his plan in any particular, he constructed an example of his ideal in the city of Geneva. Others—like Plato or Sir Thomas More—had written books on their ideal states but not one of them had proved his plan successful by a practical working out by himself of his ideas.

Calvin proved before his death that his plan was workable and thereby left a perfect illustration for his book. The fact that he did this in one of the gayest, most liberty-loving cities of Europe without armed force of any kind makes his work of outstanding uniqueness in the history of the world.

This year, the Year of Our Lord 1936, four hundred years later, the brilliant, scholarly work of this Doctor John Calvin is claimed by both France and Geneva, Switzerland.

To the French people four hundred years ago, the noble and dignified "Dedication," addressed to their King, singled out the young author from all the French Protestant leaders as the vindicator of their cause, the one

who dared and was mentally equipped to address calmly, courteously, and brilliantly His Royal Majesty, who was adverse to these disturbers of the peace and their beliefs. It ranked Dr. Calvin the apostle of the Reformation for the French.

Young as he was in the year 1536, at the age of twenty-seven, he had won a distinguished place in the hearts and minds of his countrymen. At the University of Paris he had distinguished himself as the prince of reasoners in philosophy and logic. At the age of twenty-one he had been consulted publicly along with other continental scholars on the question of the royal divorce of Henry the Eighth. At twenty-four he had received the degree of Doctor of Law from the University without the usual fee, in recognition of his attainments. And in these brief years, after he had given up his law career to study for the church, he had published more commentaries than any other reformer and was sought out everywhere, for he was a prodigious letter writer.

From the very first his book made a profound impression on scholars everywhere for its keenness of insight and sound logic. Intellectual Europe, awakening to humanist and reformation thought, immediately became interested. The book was a best seller at the great fair at Frankfurt that year and was carried from there all over Europe, for it was the first clear and logical systematizing of the scattered Protestant Christian thought and beliefs. Within a year the first edition was sold out and Doctor Calvin began the preparation of a second and larger edition.

He was a thin, hollow-cheeked young man, of medium height. On a certain afternoon in May, 1536, dressed in his black, short robe bordered with fur, worn by the doctors of law from the Paris University, carrying his round, small hat, he walked with determined steps quietly across the gorgeous room with its luxurious rugs and hangings and high ceiling decorated by Dosso Dossi, of a lordly Italian

palace expressive of the age of splendor of Ferrara. He saw none of this, however. His piercing black eyes were on the beautiful lady seated in the high-backed carved arm chair at the other end of the spacious salon and the small group behind her.

He bowed before her, and at her smile and nod he stepped forward.

"Doctor Calvin," she greeted him with the ease of a friendly smile.

"Your Most Gracious Highness"—He bowed low to the Duchesse Renata, daughter of the late King Louis XII of France and wife of the Duke of Ferrara. She was receiving him in her salon of the Duke's palace, which in those days of quick-tempered ducal power had the sinister fringe to its fame for hospitality of a deep moat beneath every window.

Her court had long been known to be in favor of toleration and often became a rendezvous and place of refuge for many whom the persecuting policy of Francis the First had compelled to fly from France. And thither young Doctor Calvin had come to help the cause of the reformers from any vantage point he could find outside of France.

The Duchesse Renata well knew his name for his influence at that time had penetrated even Italy and all who accepted the reformed doctrines in France, her beloved home country, were turning to him for counsel and instruction. His name was often mentioned at her court, for she willingly let it be known that the reform movement would find a welcome there, thus keeping up the immortal tradition of the House of Este.

"Who'er in Italy is known to fame
This lordly House as frequent guest
can claim."

"Your Most Gracious Highness favors the cause of the Evangelicals, so beset in Your beloved France. It is in their behalf I have come." Doctor Calvin's voice was intense with the earnestness of his cause.

She leaned forward with the in-

terest of approval for him to continue.

"Our Most Gracious King, Your Cousin, has driven us out by His edicts and You, Most Gracious Duchesse, You favor, but You do not openly support, our evangelical cause. May I be permitted to ask, why not?"

She shrugged her shoulders and, with a movement of her hands displaying the lace of her sleeves, expressed a little of the futility of answering by words.

But she had many questions to put to him. And so had some of the others—for the Duchesse Renata had surrounded herself with an intellectually brilliant little court of scholars and diplomats interested in the freedom-of-thought vogue.

During his brief stay in Ferrara, Doctor Calvin attracted many associates and many friends as he did everywhere—although he was not successful, because of the Duke's opposition and interference, in making Ferrara a centre for the evangelical cause, as he had hoped. And he took up his journey northward to liberty-conscious Switzerland.

GENEVA was a gay, pleasure-loving city. Perhaps no city in Europe had had a more eventful or stormier history during the generation, and especially during the decade, before Calvin's coming. Tremendous, powerful forces had contended for the supremacy until the skein of mastery was so tangled that even the ordinary citizen there scarcely knew whether it was politics or religion dominating. The people knew one thing—they wanted *liberty*, and in a big way. But what else they wanted, they were hazy about themselves. Their motto of life they had taken from the most popular man of the day, Erasmus. He had told the world to work, laugh, and give thanks—for that is life.

The Dukes of Savoy had sought unceasingly to increase their power over the city by their troops, by pillaging the country about Geneva, by cutting off its trade, by maltreating captured citizens and oppressing and harassing the city in every way imaginable. Witness the Castle of Chillon and its famous prisoners.

But into this city Dr. John Calvin brought a program of far-reaching

significance and of the utmost boldness and the whole Reformation drew strength from his contagious example and undaunted courage. Yet he held no government portfolio, he was simply one of the city pastors and a teacher of theology. A stern ruler he proved to be—a rule not of might nor of power, for he was frail and sickly much of the time—but of spirit. His methods were: stern discipline and the elimination of undersirables.

How came he to settle in Geneva, this Frenchman by birth and breeding, and to put into practice his ideas of state and church and establish his efficient, orderly and prosperous little state back in the sixteenth century, thus giving to Geneva its truly great spiritual days? The last we saw of him he was leaving Ferrara in Italy to journey northward to Switzerland. His intention was to return to Basle where his book had been printed before he went to Italy.

On a warm night in July, 1536, at an Inn near the lake front, a spare, thin, young Frenchman, with hollow cheeks and black hair and eyes, was sitting at a table with his unfinished meal pushed to one side, his whole interest centered on a paper he was writing.

"Garçon," he called quickly, "is there a room at the inn here for me tonight?"

"If monsieur will be so good as to wait, I will call the proprietor." But before the proprietor came out with his broad smile and rubbing both hands together, another Frenchman sauntered in and was about to take a seat at a table, when suddenly he stopped abruptly and stepping over to his countryman, exclaimed, "Jean!" How glad were the greetings exchanged by these two fellow students and travelers! They had many memories together at Angoulême as teacher of Greek and canon of the cathedral, and journeys from there to Basle and to Ferrara. Only recently had they parted in Neuchâtel. It was with genuine pleasure that Calvin kissed on both cheeks his friend, Louis du Tillet.

"But you mustn't stay here!" Again, as before, the generous friend thinks of his comfort. "And besides, Guillaume Farel wants to see you. Wait here a moment! Don't stir! I'll call him, he's only just on the next street!" But Calvin's restraining hand

could not stop his friend from running to get Farel.

Fiery and eloquent, Farel saw his opportunity at once. Here was what he had been praying for—someone to help him. Geneva was beyond his control. He had been instrumental by his evangelistic meetings in stirring them to disorders and letting loose forces which had turned into riotous disturbances. The city had proclaimed its freedom by edict but the people had no idea of how to govern themselves. A statesman and a religious leader of greater organizing ability than Farel's was needed to shape this new government and church. In a flash Farel visualized John Calvin as the needed organizer, controller, and director. In his fiery zeal no opportunity like this could pass him.

He burst in on Calvin at the Inn, so much so that Calvin shrank before his homely and forceful speech. Farel pleaded the interests of the true religion and that of the people of Geneva. Calvin protested that he must be at his books. Then Farel's stentorian voice became indignant and in his uncompromising, intense way charged Calvin with refusing to come up to the help of the Lord against the mighty, and with unsparing denunciation declared that he would be obnoxious to the judgments of God if he refused this call to duty.

Calvin shrank before this onslaught. It was a moment of far-reaching decision. Calvin wanted time to decide. The storm of Farel's wrath rose before such weakness.

"I denounce you," he shouted in his anger, "in the name of Almighty God, and declare that if you pretend the love of study in such a case you are seeking your own things and not the things of Christ unless you become our fellow-laborer in this cause."

Calvin was struck with terror by Farel's formidable obstetation and felt as if the hand of Almighty God had been stretched out from heaven and laid upon him and he was powerless to resist.

"Farel kept me at Geneva," he wrote later, "not so much by advice and entreaty as by a dreadful adjuration."

And so the place, the hour, and the man are brought together. And Calvin entered on the great work of putting into practice his plan of

separate state and church government, as he had outlined in his book, *The Institutes*.

ALMOST thirty years have passed since that eventful night at the Inn—thirty years, which have brought as tremendous a change to the lives of a group of people as has occurred rarely in the world's history. Fashioned from the riotous zealots of liberty of the days before Dr. Calvin's coming, one would scarcely recognize this industrious, orderly community of Geneva. He has transformed these pleasure-loving, liberty-conscious people into studious, God-fearing workers.

This change was not accomplished easily. Through many a struggle the people of Geneva and their great Doctor came to understand one another. The former gay Sunday fete days have given place to quiet Sabbaths, spent in churches and at home studying the Bible. And many a riot had occurred before these people gave up their dancing, their swearing, their card playing—in fact, all their "pleasures."

In the Auditoire, the "Congregation" is standing singing. Some lift their heads in their fervent French fashion as the song of praise pours forth from their lips. On the long wooden benches families are grouped together. The strong deep tones and the high shrill notes of the children reverberate the austere and simple service of praise in the vaulted ceiling. The seats are filled, many are standing in the rear and around the sides. The doorway is crowded and still some are trying to push their way in. All eyes look to the pulpit which is high at one side against the wall—the seats facing that way.

A spare, thin man is slowly mounting the steps with difficulty, aided by a helper. He stops to take breath, he seems to be in pain almost, his breathing is so difficult. It is his brave, indomitable spirit which is mastering his weak body for this last great effort. His burning black eyes and scanty greyish-black beard stand out in contrast to the narrow white band of collar and cuff and the fur bordering of his robe. A round black cap accentuates his strong, aquiline nose and high forehead, and his long hands and fingers, so wasted looking as they grasp the rail, betoken his logical mind and scholarly refinement. His

helper places the small, black-covered French Bible open on the stand, as Calvin leans against the pulpit and lifts his wasted hand for prayer when the singing closes. The people in the pews feel the intellectual power of their leader, and many bow as before a remote and awe-inspiring great master.

In the moment's silence following the singing, a child's voice is heard all over the congregation as it whispers, "It's Master Calvin, Mother!" And all realize that the boy has spoken their thoughts. That he had been ill they all knew, and scarcely expected him here today. Perhaps this would be the last time—perhaps. . . . To them all he has become in these past years the ultimate law, the well-nigh infallible interpreter of the Bible, the last word of authority in Geneva, in affairs of State as well as Church.

Scarcely able to stand, he leans over the pulpit, panting a little for breath, his fiery eyes sunk in an almost death-white skin.

"Mes frères," he begins, and looks about him and at them all. Many eyes in those upturned faces show tears—they realize their doctor, their own doctor, is near his end. And all the love and compassion of his burdened soul is poured into those words, "Mes frères"—which he repeats.

"When I first came to this church it had well-nigh nothing. There was preaching and that is all. There was no reformation, all was in confusion. That good man, Master Guillaume (Farel) and the blind Coraud were indeed here —"

He is speaking simply, briefly and directly. He is so earnest there is an emotional force in his quiet, rhythmic manner. Many in the audience are taking notes, some directly beneath him in the side pews. All are staring, fearful he cannot do it, and holding their breath to catch each word.

"I have lived in marvelous combats here. I have been saluted in mockery of an evening by fifty or sixty gunshots before my door. Fancy how that could shock a poor student, timid as I am and as I confess I have always been. And after that, I was hunted from this city and betook myself to Strassburg. Having dwelt there some time, I was recalled, but I had no less difficulty than before

in seeking to fulfill my office. They set dogs on me, crying, 'Scoundrel,' and my cloak and legs were seized. I went to the Council of Two Hundred when they were fighting, and when I entered they said to me, 'Sir, withdraw, it is not with you we have to do!'

"I said to them, 'No, I shall not! Go on, rascals, kill me and my blood will witness against you, and even these benches will require it.'"

He almost collapses, someone bounds up the steps to catch him lest he fall, another brings a glass of water, but it is over. A little coughing spell he calls it, but he leans heavily on the pulpit now.

"I have had many faults which you have had to endure and all that I have done is of no value. The wicked will seize upon that word, but I repeat that all that I have done is of no value and that I am a miserable creature. But, if I may say so, I have meant well, my faults have always displeased me, and the root of the fear of God has been in my heart. You can say that the wish has been good; and I beg you that the ill be pardoned. But if there has been good in it, that you will conform to it and follow it."

A sob breaks the stillness but their leader again applies himself to the task.

"As concerns my doctrine: I have taught faithfully, and God has given me grace to write. I have done it with the utmost fidelity, and have not to my knowledge corrupted or twisted a single passage of the Scriptures and when I could have drawn out a far-fetched meaning, if I had studied subtilty, I have put that temptation under foot and have always studied simplicity. I have written nothing through hatred against anyone, but always have set before me faithfully what I have thought to be for the glory of God. Farewell, best and truest brethren."

Many wipe their eyes as he thus dwells in memory on these perils of the past, and as he speaks of his conscious rectitude toward men and his unbending determination of purpose to exalt the Divine will. God gave him a character of great majesty, was the general thought.

It was the last the people of Geneva saw of their great Doctor.

Carried home in a chair, he was kept there by his illness until his end a month later, when he ceased from his labors and fell asleep just as the sun was setting, as his friend Beza wrote.

But will the sun ever set on the far-reaching results of his life? Such a work was without parallel. Open the Encyclopaedia Britannica to the article on John Calvin and you will find there: "His system has had and still has great value in the history of Christian thought. It appealed

to and evoked a high order of intelligence, and its insistence on personal individual salvation has borne worthy fruit. So, also, its insistence on the chief end of man, 'to know and to do the will of God,' has made for strenuous morality. Its effects have been most clearly seen in Scotland, in Puritan England, and in the New England States but its influence was and is felt among peoples that have little desire or claim to be called Calvinist."

have left the church, it may be that some non-Christians, seeing the Presbyterians' sacrifice and sincerity, will be led to help them financially, attend their services and finally unite with their good church and a large, a church flowing with the milk and honey of material equipment and spiritual delights.

Elijah, having prophesied against King Ahab, fled to the brook Cherith, but the ravens fed him in that lonely place. When the brook dried up and he was without drinking water, the Lord sent him to Zarephath, to be supported by a widow who, for herself and her young, had only "a handful of meal in a barrel and a little oil in a cruse," yet God made that small supply last an entire year. Again Elijah, his life threatened by Jezebel, Ahab's wife, fled to Beer-sheba. There leaving his servant, he went a day's journey into the wilderness and sat down under a juniper tree. An angel aroused him from sleep and showed him "a cake baked on the coals and a cruse of water at his head." He ate and drank. A second time the angel came and touched him, directing him to arise and eat. "He arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God," scene of the burning bush, law-giving and Elijah's desolation. When serving the Almighty He will furnish us all temporal requirements and a church in which to worship Him, though we flee to a wilderness to escape a modernist church that advances Auburn Affirmationists to prominent offices and pulpits, and degrades Christians who believe God's Word and uphold the Confession of Faith.

Like John the Baptist it may be necessary for members of the former Presbyterian Constitutional Covenant Union to spend a long period away from church privileges, alone with God.

Jesus early in life began separation in religious duty. At the age of twelve He remained in Jerusalem after his parents (mother and foster-father being so called) and their companion travelers had left for their home in Galilee. Missing Him at the end of a day's journey, they made the return journey to Jerusalem, where after three days they found Him in the temple discoursing learnedly with the Jewish doctors of the law. Where

"Whither Shall I Go?" vs. "Take No Thought!"

By the REV. ALFORD KELLEY

*"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and—?"*

—TENNYSON.

IN CONSIDERING leaving The Presbyterian Church in the U.S.A., since at last that step has become necessary, those Presbyterians who are loyal to the entire Bible and the Confession of Faith, as members of the church have a positive concern as to what the future has in store for them; those receiving salaries under any of the Boards, Departments, Commissions or Committees of the General Assembly, have a comparative concern; while the many beneficiaries of the various Departments and Plans of the Pension Board have a superlative concern. All questions as to "Whither?" are answered by the exhortation to trust given by the divine encouragement found in "Take No Thought!", whatever the consequences, though they be what "The Light Brigade" experienced at Balaklava.

Adam and Eve were driven from Eden by God who, notwithstanding their wickedness in eating the forbidden fruit, provided for them a place in which to dwell after their separation from the Garden. Shall He not much more furnish you loyal Bible-believers a church home, "O ye of little faith," who may separate from The Presbyterian Church in the U.S.A.?

Noah did not regard the taunts of

neighbors, when he followed God's instructions and built the Ark, a source of ridicule for his unbelieving fellow men, but "according to all that God commanded him, so did he." God will give us directions regarding the erection of an ecclesiastical structure.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." We need not fear concerning a church in which we shall locate for worship. We will receive it in due time.

The Lord said to Moses, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey," flowing with both necessities and luxuries. Thus led from Egypt the Israelites were joined by a "mixed multitude" of Egyptians who, evidently wishing to escape the plagues suffered by Egyptians, doubtless to some extent felt that God was the true God to worship and that, as some Egyptians who pursued the Israelites said of them, "The Lord fighteth for them against the Egyptians." When Presbyterians, because of the affliction they have suffered from their ecclesiastical taskmasters,

did He stay all of that time? Never mind! He was about "His Father's business," and His Father provided for Him.

He left His home when thirty, the age at which Jewish priests began their sacred duties in the temple, following washing and anointing with oil. He was baptized by John and anointed by the Holy Spirit, beginning a new dispensation, based on repentance for the remission of sins and accompanying fruits of Christian character. Thereafter He spent the remaining three years of life in His ministry, journeying in Judea, Samaria and Galilee among "lost sheep of the house of Israel." Once, following the appearance of people from Tyre and Sidon to hear Him, He went to the borders of Tyre and Sidon, heathen territory, and healed the daughter of a Syrophenician woman. Jesus' mother pondered the wonderful sayings of the shepherds in the manger at Bethlehem at Christ's birth. She kept in her heart all His sayings when, at the age of twelve, in the temple He spoke to her about "His Father's business." And she considered all of His subsequent history in devout meditation, but His brothers did not acknowledge His claims and once, when He returned to Nazareth, His neighbors sought to kill Him by hurling Him over a hillside. He was a perpetual wanderer. But He who told His disciples, remembering the fowls of the air and the lilies of the field, to "take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on," applied that rule of life to Himself, and was given food and raiment. And though later He remarked, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head," He always had some place to rest, as all His followers always have had and always will have.

Jesus sent out His twelve disciples, by two and two, to preach the kingdom of God, but to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." When they returned He inquired of them: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said: "Nothing." Finally, after

His resurrection He instructed the eleven: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." And He ever was with them and with Paul and his associates, who separated themselves from old church relations, going on various missionary journeys among strangers, who were mainly Gentiles, in various parts of the world. And, the "alway" was for Ignatius and Polycarp, Wycliffe, Huss, Luther, Calvin and their successors, even down to The Presbyterian Church of America, its lay members, ministers and missionaries. Those who go out go to the ends of the earth, under the Independent Board, on a faith mission to preach Christ and Him crucified, as representatives of a Bible Church that has a Constitution to which they give respect and obedience.

Now what is the conclusion of this whole matter of historical instances of God caring for His people, in all their separations from former church ties, and of encouragement for those who are to be present day separatists? It means that "Stay in the Church," says man; while "Wherefore come out from among them and be ye separate," saith *The Lord*. And, as we are emboldened by "Take no thought for the morrow," we hear that word "Separate" emphasized, together with God's marching order: "This is the way, walk ye in it!"

BALTIMORE PRESBYTERY REFUSES DISMISSION TO THE REV. ALFORD KELLEY

Leader Hints Threat

THE Rev. Alford Kelley, many years a member of the Presbytery of Baltimore of the old organization, has been refused dismission to the Presbytery of New York and New England of The Presbyterian Church of America, and has received a hint that if he persists in his course he may lose his residence at L'Amoreaux Home, Ballston Spa, N. Y., run by the official Board of Pensions, in

which his years of service presumably entitle him to residence for life. Undeterred by this threat to a retired minister, however, Mr. Kelley, after his request had been denied, applied to be received into the Presbytery of New York and New England of the new organization.

Excerpts from the letter of the Stated Clerk of the Presbytery of Baltimore to Mr. Kelley:

"We have received your request for withdrawal to the Presbyterian Church of America. Under the circumstances of the case, the Presbytery of Baltimore could not accede to this request.

"You will recall that Dr. Hugh L. Hodge and I visited you while you were living here in Baltimore. We have loved you for your fine mental qualities and your great capacities, regretful only that your impaired health made it impossible to give to the Church, in fullest measure, the results of your splendid faculties. I have talked many times with Dr. Hodge about you, before his death. In announcing to you the decision of the Presbytery I want to plead, in the name of Dr. Hodge, that you withdraw this request and remain a member of this loyal and conservative Presbytery of Baltimore. . . .

"We desire earnestly that you should remain at L'Amoreaux Home. It is, of course, operated under the Pension Board of our Church, and we would not wish your connection with the Home broken. And then, we desire you to remain with us in the Presbyterian Church in the U.S.A. We are not dismissing anyone to this new Church. . . ."

Dr. Hugh Lenox Hodge, to whom affecting reference was made in the letter, the late Auburn Affirmationist minister of Baltimore's First Church, was far from being on terms of such intimacy with Mr. Kelley as a reading of the letter would indicate.

In the report of "Baltimore Presbytery" in *The Presbyterian* for July 9th are the sentences: "The Rev. Alford Kelley requested his letter of dismission to The Presbyterian Church of America. The request was laid on the table, owing to illness of Mr. Kelley." Thus two variant readings were given to the action of the Presbytery. For private consideration: love for Mr. Kelley. For public consumption: illness of Mr. Kelley.

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER

Betty and John Celebrate



Miss Bower

THE Fourth of July parade was to be the best ever this year. There were to be prizes and flags and ice cream cones for the marchers. Almost everybody in the town was going to be there.

They were going to eat their supper in the park. Then as soon as it got dark enough would come the fireworks!

Betty and John had been planning for it for weeks. They had gone through their books to look for costumes. Finally John got a brilliant idea. He thought that they could go as Joan of Arc and the King of France. They could ride on horses. (He knew Mr. Brown would lend them two horses—they had often ridden them.) He and Betty spent several days just planning costumes. When they had it all worked out on paper, they showed it to Mother.

Mother listened quietly. The children knew the answer before she said it, however. The answer was, "No."

John protested. "But, Mother, we know how to make the clothes. We can do it with that gray shiny cloth like we had for Hallowe'en costumes."

Betty agreed. "And we'll wash the dishes and clean and cook and everything while you sew them."

Mother smiled. "I wasn't thinking about the costumes," she said. "I was thinking about Betty's ankle. You know it hasn't been strong since she broke it. I want it to have every chance to get strong and well so that she won't always have a weak ankle."

"Well," said John, "that's partly what I was thinking about. Wouldn't it be all right for her to ride in the parade? Wouldn't that be the best thing?"

Mother had to say, "No," again. She reminded them that a long hard ride would be a continuous strain.

Betty cried a little then. She couldn't help it. "Can't I even be in the parade, Mother?"

"Why, of course you can be in the parade. I want you to be in the parade and I want you to win a prize, too." Mother put her arm around Betty's shoulders.

John looked at Mother in a little surprise. "But, Mother — walking? That's worse on her ankle than riding."

Mother laughed then. "Who said anything about walking?" she asked. "I have an idea. I could make Betty a beautiful little Miss Muffet dress."



They had gone through their books to look for costumes.

We could fix up the express wagon with flowers and a tuffet and John could be a fierce spider with red bands and wiggly legs."

Betty uncovered one eye. "Oh, Mother, Mother Goose! Babies do that and there'll be millions of nursery rhymes."

Mother was firm. "Not millions like this one is going to be. Daddy can fix the garden on a platform on the wagon. John, Betty, couldn't you give up your way cheerfully, for Jesus sake, when Mother knows that it is right?"

John was still a little unconvinced. "Who'd pull it?," he wanted to know.

Mother had even thought about that. "Joey Tompkins would love to. The poor boy always wants to march in the parade. You know his body has grown big, but his mind is still a little boy's mind. Think how happy he would be—all dressed up with bells!"

Betty uncovered both eyes. "Would Jesus be pleased if we made Joey happy?"

"Yes, indeed," Mother told her. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"I don't care—much, if we don't get a prize," John said. "Do you, Betty?"

Fourth of July was a beautiful day and everything was just right. Mother had made beautiful costumes and the garden that Daddy had fixed was almost perfect. The ice cream was delicious. They each had three turns on the merry-go-round. There were two real clowns who did funny tricks and three times they asked the boy who had been a spider (that was John, you remember) to help them to do their tricks. As for the fireworks, there had never been so many! There were waterfalls and stars and rockets. There were all the colors in the rainbow, and others, too. And they banged with the loudest bangs that John and Betty had ever heard.

Just before they all sang "The Star-Spangled Banner" the judge read out the prize winners. When he said, "First prize for character costumes to Miss Betty Hall, Master John Hall, and Mr. Joey Tompkins," they thought that they were the three happiest people in the whole United States.

When Mother tucked her two happiest people into bed that night, she whispered to them, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

And Betty whispered back, "We did—and they were!"

Lift Up Your Heart

By the REV. DAVID FREEMAN

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isaiah 40: 11.



Mr. Freeman

IN CALLING Himself the "Good Shepherd," the Lord Jesus Christ gave us to see something of His protection, care, and love. Upon whom does He lavish these? Of course the sheep,

the flock.

Christ has a flock. It has been given to Him by His Father. Speaking of His sheep, He said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Being committed to the Son, this flock is the object of His special care. For them alone He died and for them alone He intercedes at the Father's right hand. While on earth the "Good Shepherd" prayed thus to His Father, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." So He ever liveth to make intercession for His saints.

From what family of the earth did the Father choose them? From all families and kindreds and tongues. God is no respecter of persons. He has condescended to save the vilest, the most ignorant and superstitious. God is pleased to show forth His grace to call those for whom the world holds out no hope. He is calling a people for His name at all times and places.

Happy and blessed are the sheep of Christ. Before the foundation of the world and for all eternity they are His. They have nothing of which to boast. All that is meet for them to do is to ascribe praise and glory to Him who laid down His life for them.

Do the sheep comprise a large flock? No man shall be able to number them. Many, many, will sing the song of Moses and the lamb. (Rev. 7:9.) But these shall be few in comparison to the lost. The Shepherd calls His flock a "little flock." "Fear not," He said, "little flock."

Look out upon the world and see if it is not a little flock. Consider the millions who have never heard the precious name of Jesus. Apart from the believing in that name there is no salvation and "how shall they believe in him of whom they have not heard?" Look upon the multitudes in the highways and by-ways who turn a deaf ear to the sound of the gospel of pardon and peace. And of those who do hear the word, not all accept it in a saving way. Even in the visible churches today how many professors are there who are only gospel-hardened sinners.

Where is the flock of the "Good Shepherd"? Where are the brothers and sisters of Christ? Where are those who bear His likeness? Are all those who read these words lambs gathered in by the mighty saving hand of Jesus? Are they all followers of the Lamb that was slain for the remission of sin? God only knows. His flock is a little one. Are there not many who have tried to enter into the sheepfold other than by the door of conversion through the precious blood of Christ.

This ought to be a praying time. Men ought now to seek the face of the God of Jacob and turn from dependence upon anything human. While the Lord is to be found He is to be sought. Now is the day of salvation.

It is a little flock and the sheep are all marked. The Shepherd knows them well. He calls them by name. They each have the marks of blood that washes. Every sheep and lamb in Christ's flock was once guilty and defiled with sin and altogether become filthy. They are not in that condition now. The blood of Jesus Christ cleanses from all sin. Every stain is removed. Now they are whiter than snow.

One can't be unclean and be in that little flock. The "Good Shepherd" will lead it safely to heaven and every one of the sheep will have had its robes washed and made white in the blood of the Lamb. Look well and see if all your trust is in Jesus' blood and righteousness.

Upon all who are His sheep He

places a seal. It is a new heart. (Ezek. 36:26.) This is an inward change, silently, invisibly, but powerfully wrought by the Holy Spirit. Without a new heart none will ever get to heaven. "If any man have not the Spirit of Christ, he is none of His." It will not be long before the Chief Shepherd will come, and set the sheep on His right hand, and the goats on His left. Where will you be in that day?

The flock of Christ is never divided. Sheep love to be with each other. They are never seen with wolves or with dogs. Especially when a storm is coming do they gather together close to their shepherd. The little flock of Jesus do not love to go with the world, but always with one another. Christian loves Christian. They have the same peace, the same Spirit, the same Shepherd. In this dark and cloudy day when Satan is going about like a roaring lion seeking whom he may devour, the sheep of Christ are driven together to pray together, to sing praise together, and to hide in Christ together.

All that the sheep have and are they owe to their Shepherd. He gave His life for them. He is altogether lovely to their eyes. The wounds and sufferings which He endured they sing of and glory in.

Food, also, the sheep receive from Jesus. Complete care is His assurance to them. "By me if any man, enter in, he shall be saved, and shall go in and out and find pasture."

A little flock, but oh what a Great Shepherd. He is such a one as to lay down His life freely for His own. What sort of hearts have we if we are not drawn to Him and are not willing to give up all for Him.

Yes, His sheep do know Him. He gives them "the Spirit of wisdom and revelation in the knowledge of him." Soon the sheep of the "little flock" shall "hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

Reader, do you know the Good Shepherd? Has He opened the door of His fold to you and has He drawn you in by the cords of His love?

The Sunday School Lessons

By the REV. L. CRAIG LONG

August 9, Saul Converted and Commissioned. Acts 9:1-9, 17-19; I Timothy 1:12-17.



Mr. Long

THE three Scripture passages which it has been suggested should be printed for the Lesson today deal with the following subjects: (1) Acts 9:1-9 deals with Saul's conversation with Jesus Christ; (2) Acts 9:17-19 deals with Saul's conversation with Ananias; (3) I Timothy 1:12-17 deals with Paul's inspired message to us concerning his conversion.

The first of the above divisions of today's lesson may be more largely divided for the purpose of detailed study as follows: (1) Acts 9:1-2 describes the depth of the antagonism which Saul had against Christianity. The first verse says that he was "yet breathing threatening and slaughter against the disciples of the Lord." I think that I have only once in my life seen men raving mad; that one time was in connection with a Church Congregational meeting. Doctrinal differences cause the unregenerate to act very much in the same manner that the Bible says that Saul acted. Oftentimes those whom we never actually see in the act of murdering their enemies are nevertheless "yet breathing out threatenings and slaughter against the disciples of the Lord." God grant that none of us shall ever "breathe" hatred and enmity. Certainly this passage leaves us in no doubt as to the completeness of Saul's enmity against Christianity. Another description of Saul's extreme hatred of the Christians is noted when it says that he "went unto the high priest." It seems to be true even in this day that those who are enemies of Christ go to "headquarters" for advice as to whom they may persecute. That Saul showed no mercy toward women, but that he desired to bring both men and women "bound to Jerusalem" is indicative of the degree of his blind sin.

(2) The second section of the first Scripture passage deals with an event which was not planned by Saul. Verses 3, 4, 5 and 6 describe an event which was so completely beyond the control or plans of Saul that we find him merely being graciously accommodated to God's plan. (a) "It came to pass" is a good way to describe those things which are beyond the control or plan of human beings. All conversions are beyond the control of men. The work of re-birth is God's work. It is a strange way that some men have of preaching the text "Ye must be born again" as if those who hear the message can make up their minds to give re-birth to themselves. The business of the Christian church is to preach the Gospel of Jesus Christ and praise God when in the providence of God a sinner is born again by hearing the Gospel which the church has witnessed to him. The description of the manner of Saul's conversion would revolutionize church programs if it could be thoroughly taught as being typical of the way that God saves men. In this connection we think of how Jesus described the calling of the disciples by saying to them: "Ye have not chosen me but I have chosen you and ordained you that ye should go forth and bear fruit. . . ." We hear a lot of Arminian testimonies in Presbyterian prayer meetings. A Calvinistic testimony would indicate how "it came to pass" that God converted me. (b) Another fact in connection with Saul's conversion was the cooperation of supernatural events to accomplish God's foreordained result. It was God's intention to make Saul listen. There is no better way to get a man's mind off the human purpose of watching for Christians to persecute than for God to blind the man's eyes. There are those who seek to strain this subject by suggesting that the light which Saul saw *was* God. I think that it is more acceptable to say that the light was a manifest sign of the Deity of Him who was about to speak to Saul. It was necessary for Saul to be completely humbled and silenced and the light which God

caused to shine was for that purpose. (c) In the 4th verse is recorded the first words of Christ to Saul: "Saul, Saul, why persecutest thou me?" The true witnesses of Jesus Christ must make every effort so inseparably to connect themselves with God's Word as to render it impossible for a person to condemn the message which they preach without at the same time acknowledging that he is in opposition to that which the Bible teaches on that same subject. Enemies of the Bible message concerning Jesus being "the way, the truth and the life" have come to the opinion that they can object to our doctrinal standards and themselves remain loyal to our Lord Jesus Christ. Jesus Christ Himself spoke to Saul in order that we might know for a certainty that when Saul was consenting unto the death of Stephen he was in reality consenting unto the death of Jesus Christ at the hands of lawless men. (d) Verse 6 tells us of the immediate word of mercy which Jesus offered to Saul in spite of the previous indictment of his sin. Our sin is great but we know that with the conviction of our sin comes the offer of God's way of salvation from the guilt of that sin. (e) Verse seven is significant today. In olden days a man became converted and was immediately noted by his friends as having experienced a religious conversion. Today a man reports casually that he has united with a church. His friends have ceased to expect that his new church allegiance means anything and in many cases we learn that church membership has denoted no change in the man's belief or manner of living. In the case of Saul, however, it is perfectly plain that his associates in sin and crime were made speechless witnesses of the supernatural incident that was taking place in the life of Saul. This is a difference between the way that God converted Saul and the manner that modern conversions so-called have been described. We believe that when men really meet Jesus Christ in the Gospel message their conversion at the hand of God will be noticeable to the

friends of the re-born sinner. (f) Verses eight and nine describe the immediate effect of the meeting with Jesus Christ: (1) the blindness continued for three days, and (2) Saul was led to the place where God had planned to give him further instructions. When a man is being regenerated and spoken to by God's Word we can expect that God will blind the individual to the impact of foreign doctrines so that the sin-sick soul may meditate solely upon that amount of pure doctrine which God has thus far given to him. God will likewise lead and tenderly shepherd those whom He is in the process of effectually calling.

In the second main Scripture reference, Acts 9:17-19, we find the conversation of Ananias with Saul. (a) Ananias was taking a great human risk by going to see the man who had come to Damascus to bind Christians. As Christians we know that the great commission has commanded us to preach to all. We must trust God to give us safety while obeying Him. (b) Ananias had immediate opportunity of seeing the unity of God's plan with Saul. This entire incident wonderfully demonstrates the multiplicity of details which must be controlled by God in order to convert each soul to Him.

The third Scripture passage is important because it is Saul's own witness concerning what happened to him and where he received his love for Christ. I Timothy 1:12-17 is Paul's description of: (1) his pre-conversion life; (2) Christ's mercy and grace toward him; (3) the purpose of God's showing mercy toward Saul.

**August 16. Sowing and Reaping.
(Temperance Lesson.)
Galatians 6:1-10.**

The lesson for today is apparently intended to be based upon the idea of reaping that which we sow and upon the idea that as a good temperance move we ought to sow seed which would result in temperance. I find no ability within myself to adhere to the suggested theme for this lesson beyond this point.

Paul is writing to Christians who have already been well instructed by him in the deeper doctrines of the Christian Faith. They have been well

taught the fact that a man is not proven to be a Christian by any ability which he may have to be temperate and that he is not proven to be a non-Christian because of a sudden inability to be temperate. They are now taught to deal with *brethren* (fellow-Christians) who are "overtaken in any trespass" in "a spirit of gentleness." The key to proper Christian attitude toward fellow-Christians who are "overtaken" by Satan in visible sin is to be constantly "looking to thyself, lest thou also be tempted." (Verse 1.)

In verse two it may mean that one way that I can bear another Christian's burden is to deal gently with him when he as a sinner "saved by grace" (even as I am a "sinner saved by grace") is overtaken by sin in a very evident manner. If there is any time when children of God ought to help one another it is when we are especially attacked by our common enemy Satan. "For if a man thinketh himself to be something when he is nothing, he deceiveth himself." (verse 3) If I prove myself what will I find about myself? (verse 4) I will undoubtedly find that in myself I am totally incapable of being temperate in life and that I cannot in myself "do all things for the glory of God." It was probably due to Paul's self-conscious human weakness that he wrote this lesson. It agrees admirably with those passages where he says (II Cor. 10:17) "But he that glorieth, let him glory in the Lord," and "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

Verse six would, in the context, indicate that the way to regulate growth in grace and hence in temperate ability to live unto the glory of God, is for all to be teachers of each other in the message of "the Word." If you and I will communicate the Word of God to all fellow Christians we will be sowing *the seed* which will inevitably bring forth a harvest which will be to the glory of God. For "he that soweth unto the Spirit shall of the Spirit reap eternal life." Let us firmly believe and practice the doctrine that a thorough teaching of the many lessons contained in the Bible will be the *only* way that Christians can be brought to that degree of temperate living which will be pleasing to God. Those who are not Christians must first be converted before any temperate habits can be expected in them.

**S. PARKES CADMAN,
NOTED ECCLESIASTIC,
DIES AT SEVENTY-ONE**

AFTER a week's illness with appendicitis, complicated by peritonitis, Dr. Samuel Parkes Cadman, noted figure in American ecclesiastical life, died in Plattsburg, New York, on July 12th.

Dr. Cadman, who was noted as one of the influential modernist voices of America, was born at Wellington, Shropshire, England, in 1864. In 1890 he came to the United States. Two years later he married.

The Cadman family is said to have had two vocations, handed down from father to son. The father and grandfather had been renters of the right to dig coal, which was actually mined by others in their employ. The second vocation was preaching, with the status of "lay preacher" of the Methodist Church. Young Samuel Parkes Cadman, however, due to reverses in the family fortunes, had actually to dig in the mines. When he arrived in the United States he had less than a hundred dollars.

Beginning in a small parish at Millbrook, New York, he soon came into prominence. He was pastor of the "Metropolitan Temple" in New York City from 1895-1901, and of Central Congregational Church, Brooklyn, since 1901. He was president of the modernist "Federal Council of Churches of Christ in America" from 1924-28, and "Radio Minister" of that body since 1928. He was author of thirteen books.

Dr. Cadman was one of the first American religious leaders to appreciate to the full the possibilities in the then infant broadcasting industry. It is to his foresight that much of the near-monopoly of modernist voices over the great radio chains may be traced. He was also one of the outstanding advocates of "cooperation" in religious activities between Protestants, Roman Catholics and Jews. In 1927, at the World Conference on Faith and Order, which was held at Lausanne, Switzerland, he took a prominent and active part. There he asked that greater recognition be given by Protestants, Roman Catholics and Jews to the contribution which each body had made to the religious in progress of civilization.

PHILADELPHIA PRESBYTERY OF PRESBYTERIAN CHURCH OF AMERICA HOLDS MEETING

Hits "Discipline" of Members by Old Organization

ON JUNE 30th, in the Knox Presbyterian Church, the Presbytery of Philadelphia of the Presbyterian Church of America held a well-attended, enthusiastic meeting, took action looking toward the firm establishment of the church in the Eastern Pennsylvania area, received eight ministers, and authorized reception of six particular churches. The Presbytery also adopted a strongly-worded resolution concerning the attempted discipline of some of its own members by judicatories of the body known as The Presbyterian Church in the U.S.A.

Resolution Against Purported "Discipline"

The resolution concerning the attempt of the old organization to "discipline" ministers now belonging to the Presbyterian Church of America was offered by Ruling Elder Gordon H. Clark, Ph.D., and was adopted unanimously. It is as follows:

"Inasmuch as it has been reported in the daily press that the body known as the Presbytery of Philadelphia of the body known as the Presbyterian Church in the U.S.A. has purported to 'depose,' or otherwise discipline ministers who are members of this Presbytery and of the Presbyterian Church of America, a sovereign ecclesiastical body; Be it resolved as follows:

"(1) That this Presbytery of Philadelphia of the Presbyterian Church of America calls the attention of the public, all ecclesiastical bodies and all the civil authorities who may have a proper interest in this matter, to the resolution adopted by the General Assembly of the Presbyterian Church of America concerning this subject: 'The First General Assembly of the Presbyterian Church of America, having had brought before it questions concerning the status of certain persons under its jurisdiction, and being cognizant of the facts in these cases, does authoritatively declare and adjudicate as follows: 1. The final judgments of the 148th General Assembly of the Presbyterian Church in the U.S.A. in Judicial Cases 1-5 before that body, were, in our judgment, contrary to the Bible, to the Protestant genius of the Reformed Churches, and in violation of the Constitution of the Presbyterian

Church in the U.S.A. These judgments amounted to a substitution of the word of man for the Word of God. Since any action of any judicatory which is contrary to the Word of God cannot be held to be the lawful act of a church which acknowledges the Bible as its primary standard, we believe the action in these cases to have been void *ab initio*, and to have been merely a pretended adjudication. 2. Concerning those ministers, parties in the cases cited above, who are now under the jurisdiction of the Presbyterian Church of America, this General Assembly hereby formally declares them to be ministers of the Gospel in this church in good and regular standing with all the rights, privileges, and duties pertaining to lawfully ordained ministers. 3. Since certain ministers now under our jurisdiction did, on June 8, 1936, withdraw from the body claiming and bearing the title of the Presbyterian Church in the U.S.A., and did send notice thereof to the presbyteries of that body in which they had until then been members, be it declared and adjudged by this General Assembly (a) That it is the inalienable right of any minister, elder, deacon, or layman to withdraw from any body claiming to be a branch of the visible church of Christ, such withdrawal to be immediately effective, if in the judgment of the person concerned there are sufficient reasons for such action. To deny this right is to affirm that a member of an essentially voluntary religious body may be held in it against his will, which would, we believe, be a denial of the first principles of civil and religious liberty. (b) That any so-called infliction of ecclesiastical censure made by any body upon persons who have before the alleged infliction of such censure severed their connection with the organization in question is only a pretended infliction, null and void entirely. (c) That any further action on the part of any of the judicatories claiming the name and rights of the Presbyterian Church in the U.S.A. against any minister, elder, deacon, or member of this church will be deemed an unwarranted, presumptuous, and unlawful interference by one religious body in the internal affairs of another. Ministers, elders, deacons, and members of the Presbyterian Church of America are under the sole and exclusive ecclesiastical jurisdiction of the judicatories of this church. Ecclesiastical actions concerning them by the courts of any other religious body are hereby declared null and void. 4. All censures inflicted by the courts of the Presbyterian Church in the U.S.A. upon any of the defendants in Judicial Cases 1-5 mentioned above are by the action of this Assembly as the supreme judicatory of this church, terminated, lifted, and declared at an end. 5. The provisions of this action are hereby declared to extend to all parties concerned who shall become ministers or members of the Presbyterian Church of America, thus submitting to its jurisdiction, before the next General Assembly.'

"(2) That this Presbytery declares that the following ministers, whom the body known as the Presbytery of Philadelphia of the body known as the Pres-

byterian Church in the U.S.A. has purported to "depose" are not deposed, have never been deposed, cannot be deposed by the body mentioned above which has no jurisdiction over them, and that they are lawfully-ordained ministers of the Presbyterian Church of America: The Rev. H. McAllister Griffiths, the Rev. E. H. Rian, the Rev. Charles J. Woodbridge, the Rev. Paul Woolley.

"(3) That this Presbytery declares that the following ministers are members of the Presbytery of Philadelphia of the Presbyterian Church of America, subject to the jurisdiction of this church alone, and that any so-called acts of "discipline" purportedly done against any or all of them by any other ecclesiastical body whatsoever are unlawful, null and void:

Dean W. Adair
Carl Ahlfeldt
Philip B. Arcularius
Robert K. Churchhill
John P. Clelland
Bruce A. Coie
Calvin K. Cummings
Peter De Ruitter
Everett C. DeVelde
Albert B. Dodd
Franklin S. Dyrness
Frank L. Fiol
W. K. Fleck
David Freeman
A. Culver Gordon
Robert H. Graham
H. McAllister Griffiths
R. Laird Harris
R. Moody Holmes
Bruce F. Hunt
J. Gresham Machen
Allan A. MacRae
George W. Marston
Robert S. Marsden
Thomas H. Mitchell
Edwin H. Rian
Charles G. Sterling
N. B. Stonehouse
John B. Thwing
Kelly G. Tucker
Cornelius Van Til
Peter F. Wall
Henry G. Welbon
Charles E. Wideman
Charles J. Woodbridge
Paul Woolley
V. V. Wortman

"(4) That this Presbytery declares that the purported acts of discipline of the body in question are an unwarranted, presumptuous and unlawful interference by one religious body in the internal affairs of another."

Ministers Received

The following were, on June 30th, received as ministers of the church: Charles E. Wideman, Peter F. Wall, Robert S. Marsden, Thomas H. Mitchell, Charles G. Sterling, V. V. Wortman, W. K. Fleck, all from the body known as The Presbyterian Church in the U.S.A., and Prof. Cornelius Van Til from the Christian Reformed Church.

Committee on Metropolitan Problems

A committee to survey the Philadelphia metropolitan area and to recommend a unified plan for the church was elected as follows: The Rev. Paul Woolley, Elder Gordon H. Clark, the Rev. Charles J. Woodbridge.

Churches Received

Presbytery voted that upon completion of the action required in each individual case (if not already completed) the following churches should be received. East Lake Presbyterian Church, Wilmington, Delaware; Calvary Presbyterian Church, Middletown, Pa.; Duryea Presbyterian Church, Duryea, Pa.; Pencader Presbyterian Church, Glasgow, Delaware; Gethsemane Presbyterian Church, Philadelphia; Forest Presbyterian Church, Middletown, Delaware. In each case a representative of Presbytery was named to declare the reception consummated after appropriate action by the congregations concerned.

Summer Evangelism Stressed

The Presbytery voted unanimously to engage in summer Evangelism in Philadelphia, and the Moderator was authorized to appoint a committee to have it in charge.

Presbytery to Meet Weekly

In order to facilitate reception of ministers, the Presbytery voted to meet weekly for such receptions only. The next regular meeting was voted to be held on July 28th at the new Gethsemane Presbyterian Church, in Southwest Philadelphia.

Additional Ministers Received

On July 7th three ministers were received by the Presbytery: The Rev. Edward Hill Osborne, formerly of the Presbytery of Los Angeles in the old organization; the Rev. Lawrence Jongewaard, formerly pastor of the Roslyn Presbyterian Church, Presbytery of Philadelphia-North of the old body; the Rev. Theodore Pfeiffer, formerly of the Presbytery of Duluth of the old body. On July 14th the following were received by the Presbytery: The Rev. Edward J. Young, Philadelphia, Penna.; the Rev. Samuel H. Sutherland, Los Angeles, California.

FIVE MORE MINISTERS ORDERED TO FACE TRIAL

Special Commission Appointed to Hear Cases

CAUGHT in a net of its own devising, not enthusiastic about going forward, but unable to retrace its steps, the Presbytery of Philadelphia of the old organization, meeting in Chambers-Wylie Memorial Church, on Tuesday, July 7th, ordered the "trial" of five more ministers who formerly had been members of that Presbytery. They are: the Rev. Allan A. MacRae and the Rev. Ned B. Stonehouse, of Westminster Seminary; the Rev. Robert Moody Holmes, former supply pastor of Faith Chapel; the Rev. Albert B. Dodd, Independent Board missionary; and the Rev. David Freeman, former pastor of Grace Church.

All had previously renounced the jurisdiction of the organization known as The Presbyterian Church in the U.S.A., but the Moderator, Auburn Affirmationist George Emerson Barnes, ruled that such resignations were not possible. Therefore they must "stand trial."

They are accused on six points: Acts in defiance and contravention of the government and discipline of The Presbyterian Church in the U.S.A.; failure to be zealous and faithful in maintaining the peace of the church; refusal of subjection to one's brethren in the Lord; violation of ordination vows; rebellion against superiors in the church, and breach of lawful promises.

A special judicial commission was appointed to hear the cases, consisting of: the Rev. Dr. Matthew J. Hyndman, pastor emeritus of the Olivet Covenant Church, chairman; the Rev. Warren J. Kaufman, pastor of the Richardson Memorial Church; the Rev. Dr. J. Ramsay Swain, pastor of the Woodland Avenue Church; the Rev. Dr. William R. Craig, pastor of the Gaston Church; the Rev. D. C. McIlroy, stated supply pastor of the Tabor Church; and Ruling Elders W. R. Wagenfeller, Stephen Warren, James Morrison, Jr., and D. T. Richman.

A commission, consisting of three ministers and two elders, was ap-

pointed to investigate Philadelphia's Tenth Church, which committed the great "sin" of allowing Dr. J. Gresham Machen to occupy its pulpit on Sunday, June 21st. The commission was empowered to require witnesses, books, records, and all documents necessary for the thorough lubrication of the ecclesiastical skids.

Moderator Barnes brought sunshine into the Presbytery's corporate soul by announcing a private showing of the motion picture, "Green Pastures," to which the members were cordially invited. They then adjourned until September.

D. T. Richman Refuses to Serve on Commission

On July 10th, Ruling Elder D. T. Richman wrote to the Stated Clerk of the Presbytery, resigning from the Judicial Commission. His grounds were four: (1) Modernism in the official Board of Foreign Missions, (2) The fact that the prospective defendants had all withdrawn from the old organization, (3) He had voted against the "trials," (4) The Prosecuting Committee, consisting of Drs. E. B. Shaw and J. A. MacCallum, both Auburn Affirmationists. The matter of the official Board of Foreign Missions was pertinent because one of the "defendants," Dr. A. B. Dodd, was to be tried for "slandering" it in his Westminster Seminary Commencement address in May.

CHANCERY COURT REFUSES INJUNCTION TO OLD ORGANIZATION

Vice Chancellor Davis Declines to Halt Rev. Carl McIntire as Preacher

THE great chimes in the belfry of the Collingswood Presbyterian Church rang out in the tune of "Old Hundredth," followed by "Coronation" and "Stand Up, Stand Up for Jesus" on the afternoon of July 6th. Occasion: Vice-Chancellor Francis B. Davis, sitting in the Court of Chancery at Camden had just said "No" to the application of The Presbyterian Church in the U.S.A. to have

the Rev. Carl McIntire barred from preaching in his pulpit.

Second Attempt

This was the second rebuff sustained by Henry M. Hartmann, one of the "successful" prosecutors of Dr. J. Grësham Machen, in his sorties into the Chancery Courts of New Jersey. Earlier, on June 26th, Mr. Hartmann had appeared before Chancellor Luther Campbell in Chancery Court in Trenton and asked for a temporary order, without any hearing of the parties or even notice of the application to the other side, barring Mr. McIntire from preaching—an attempt to force him and his congregation to leave the building without actually proceeding against the congregation itself, regarded by some as a "clever" move. Had Mr. Hartmann been in his "ecclesiastical courts" no doubt the order would have been his for the asking. But Chancellor Campbell asked for the proposed decree, read it, "blue pencilled" all but that part ordering Mr. McIntire to appear on July 6th to "show cause."

On July 6th Mr. Hartmann again sought to secure an injunction without the presentation of both sides of the case. In a courtroom jammed to capacity with perhaps four hundred members of the Collingswood Church present, he argued "feelingly" that the members of the church who had followed the pastor should give up the property to the denomination. (The congregational vote was 497 to 8, but Mr. Hartmann caused a near-demonstration when he averred that really a majority of the members of the church were not in favor of what he called the "secession.") Mr. Hartmann also caused audible protests from the packed courtroom when he said that the law "gives the Presbytery the right to take over the church by force. However, this would not be the Christian way to deal with the situation." He did not explain how an injunction from a Court of Chancery would be distinguished from "force."

Mr. Hartmann quoted several cases and statutes. The leading case was, of course, *Watson v. Jones*, the case upon which the organization relies, decided in the United States Supreme Court in 1871. (*Watson v. Jones* sets forth the principle that the Federal

Courts will not review the actions of a Church Court of last resort. Whether this applies in the present case is one of the matters at issue.)

Said Mr. Hartmann: "The Law knows no heresy. It is committed to the support of no God. All who have united themselves with such a body do so with an implied consent to its government. It would be a vain consent if anyone could appeal to secular courts and have its decision reversed. . . . If the Rev. Carl McIntire and the congregation continue to use the church, irreparable damage will result. . . ." Mr. Hartmann also intimated that if no injunction were granted many other churches would be encouraged "to secede."

For the defendant stood up Judge S. Rusling Leap, of the Salem County (N. J.) Common Pleas Court. It was very unfortunate, he said, that such a case had to come into court. It is entirely a fight between Modernism and Fundamentalism. He reviewed the rise of Modernism at home and abroad, the grip it had secured on the official Foreign Board of the old organization, and the matter of the Independent Board. "It is a question of which group is holding to the doctrines of the church. The civil courts do not go into the matter of doctrine except in cases where church property is involved. In such cases, however, they take up the question of which group is holding to the doctrine of the church. . . . We are prepared to show that the group which we represent are the ones who are adhering to the faith. . . ."

Judge Leap then gave a history of the controversy as it affected the Collingswood Church, telling of the itinerant life of the congregation now. He cited the New Jersey leading case, decided a century ago, between the Orthodox Quakers and the Hicksite Quakers, which gave the orthodox minority the property because they adhered to the original doctrines.

"No damage had been done" declared Judge Leap. "The matter should be held over until the final hearing before making an injunction. . . . It is our contention that there will be no irreparable damages done. The request for temporary restraint should be refused."

In rebuttal, Mr. Hartmann said, "I agree that the church property should be disposed of in accordance with

the doctrines and principles of the Church. But when the ecclesiastical courts have decided this question there is nothing left for civil courts to decide." He said that he was convinced that the majority of the members do not adhere to the position taken by the Rev. Carl McIntire.

Announcing his decision, Vice-Chancellor Davis said: "I do not feel that I can grant any injunction. I do not feel that I ought to grant an injunctive order on the basis of this temporary hearing. The importance of this case is such that there should be full opportunity for the presentation of witnesses and testimony."

The case will probably be heard, in full, at the fall term, in November or December. Then the issue will be: Has the present organization of The Presbyterian Church in the U.S.A. departed from its old doctrinal position? It may prove to be the most important church case of this generation.

DR. MUDGE "LAYS DOWN LAW" IN MONMOUTH PRESBYTERY

Compares Independent Board to "White Slavery"

By the Rev. Peter F. Wall

AT THE last meeting of the Presbytery of Monmouth, of the body known as The Presbyterian Church in the U.S.A., on Tuesday, June 23rd, Stated Clerk Lewis Seymour Mudge was guest speaker. He gave a report of the 148th General Assembly at the morning session. Readers of THE PRESBYTERIAN GUARDIAN will be interested in his remarks.

After he had reported concerning the greatness of the last Assembly, its unanimity—only "a few dissenting votes"—and its marvelous decisions against a rebellious few, there was given opportunity for questions.

Someone asked Dr. Mudge what the present status of the Barnhouse report was. Dr. Mudge replied that every case mentioned by Dr. Barnhouse had been investigated and the accusations were found to be *unjustified* and *unfounded*. Someone who heard: "He practically called Dr. Barnhouse a liar."

An elder arose and asked Dr. Mudge concerning designated gifts sent in by individual donors, to the treasurer of benevolence, marked for The Independent Board for Presbyterian Foreign Missions. Was he allowed to send it on to this Board in the light of the recent decisions of the General Assembly? To which Dr. Mudge replied "*absolutely not!*" Then a minister jumped up and asked him how he could make such a statement in the face of Chapter VI, Article 3, of the Directory for Worship. To which Dr. Mudge replied: "If someone sent you a sum of money marked for *white slavery*, would you send it on?" He would, declared observers, have left the impression behind that the work of The Independent Board for Presbyterian Foreign Missions was analogous to white slavery, had not another minister checked him up on this. Then he humbly apologized for making this statement.

Dr. Mudge also made it very clear that no church would issue letters of dismissal to the newly organized Presbyterian Church of America. If anyone wanted the list of denominations to which they may issue letters they should write, he said, to headquarters in the Witherspoon Building, Philadelphia.

ONLY PRESBYTERIAN CHURCH IN MAINE LEAVES OLD BODY; JOINS NEW

Portland Church Takes Unanimous Action

THE ONLY Presbyterian Church in the whole state of Maine, the Second Parish Presbyterian Church of Portland, has left the old organization and applied to be received into The Presbyterian Church of America. This action was taken June 30th at a congregational meeting. Immediately afterward the members of the "Second Parish" which owns the building in which the Church meets, voted to allow them to continue to use it.

For more than a year the Church has been under the able leadership of the Rev. John H. Skilton, who is a graduate of Westminster Theological Seminary, and has prospered greatly.

The resolution adopted by the congregation is as follows:

"Be it resolved that we the Second Parish Presbyterian Church of Portland, Maine, do deplore the un-Presbyterian actions of the 148th General Assembly of the Presbyterian Church in the U.S.A.

"Therefore be it further resolved that this church does not desire to join in this departure from the faith of our Presbyterian forefathers. Therefore we stand on the doctrinal basis on which this church has stood from its beginning and declare that the body which has taken these actions has no longer any jurisdiction, control, or authority over us.

"Be it further resolved that a copy of these resolutions be spread upon the minutes of this meeting and a copy be sent to the Presbytery of Newburyport."

"We the Second Parish Presbyterian Church of Portland, Maine, desiring to maintain our historic heritage, do hereby apply to the Presbyterian Church of America through the Presbytery of New York and New England for admission as a particular church of that body.

"As a particular church we solemnly declare our agreement with the doctrinal declaration of the Presbyterian Church of America. (1) That the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice; (2) That the Westminster Confession of Faith and Catechisms contain the system of doctrine taught in the Holy Scriptures; and (3) That we subscribe to and maintain the principles of Presbyterian church government as being founded upon and agreeable to the Word of God."

THE REV. J. J. DEWAARD LEADS CONGREGATION OUT

Property Abandoned by 375 Members

THE Rev. John J. DeWaard, former pastor of the Cedar Grove (Wis.) Church, has led 375 members out of the organization known as The Presbyterian Church in the U.S.A. It will be remembered that

the complaint of Mr. DeWaard against the action of Milwaukee Presbytery in dissolving his pastoral relation was dismissed by the Syracuse General Assembly. Action had been taken because he would not promise to keep silent about Modernism in the Boards of the old organization.

Prior to the congregational walk-out the members of the church had notified the presbytery that unless Mr. DeWaard were reinstated as pastor they would take concerted action to separate from that organization. When obviously no such move was contemplated by presbytery the congregation moved out *en masse*.

No attempt was made to hold the church property, valued at \$100,000. Sunday services are now being held in the Village Hall, but building plans are already in progress.

Manifestly Mr. DeWaard is now reaping a large harvest because of his consistent policy of informing his church members. Presbytery, observers remarked, reacted somewhat differently.

ROSLYN CHURCH AND PASTOR LEAVE OLD ORGANIZATION

To Worship in Firehouse

AT A congregational meeting on June 30th, the Roslyn Presbyterian Church, of Roslyn, Pa., adopted a resolution of withdrawal from the body known as The Presbyterian Church in the U.S.A. The congregation also decided to leave the Church property, valued at \$45,000 and with a debt of \$15,000, and hold services in the centrally located local firehouse. Of the 110 members, 91 joined in the exodus, including 7 out of 8 elders, 8 out of 12 trustees, the organist and choir leader. At the first services in the firehouse, the congregation filled the building to capacity. The Rev. L. H. Jongewaard, pastor, who has become a minister of The Presbyterian Church of America, preached the sermon. Present were 140 in the morning, compared with 75 to 100 in the old church. There were 104 in the evening service and 195 at Sunday School.

**WEST JERSEY "DEPOSES"
THREE MINISTERS;
"SUSPENDS" ANOTHER**

All Have Renounced Jurisdiction

ON JUNE 30th the Presbytery of West Jersey of the old organization meeting at Woodbury, N. J., went berserk on the matter of "discipline," "deposing" three ministers and "suspending" one—all of whom had already severed their connections with the old body.

First "deposed" was the Rev. Clifford H. Smith, of Bridgeton, N. J., whose "penalty" came because he had notified the Presbytery that he had severed his relations with it, also because he had "joined a schismatic movement" — viz., The Presbyterian Church of America!

Second "deposed" was the Rev. Wm. T. Strong, of West Collingswood, whose congregation the night before had severed all relations with the Presbytery by a vote of 136 to 18. Grounds of this "deposition" were two: (1) it was an offense for him to join in calling a congregational meeting for the purpose of considering the action taken, and (2) it was an offense for him to say that the issue in the church was doctrinal!

Third "deposed" was the Rev. Carl McIntire, assertedly on the basis of Chapter VII, Sec. 1 of the Book of Discipline of the old body. This section prescribes that a case may be dealt with without full judicial process if (1) a person commits an offense in the presence of the judiciary or (2) comes forward as his own accuser. Since Mr. McIntire was not present to commit what his ex-brethren could call an "offense" and since further he did not accuse himself to them, it was a little difficult for observers to grasp the reasoning behind the so-called "action." Most watchers thought that the presbytery had ceased to care under what section the action was taken, it having long since become hardened to repeated irregularities in the case.

"Suspended" was the Rev. Dr. Frank Hamilton of Ventnor, retired, a noted authority on the geography of Palestine. His "offense": having severed his connection with the old body and having joined the new!

SUGGESTED FORMS FOR UNITING WITH THE PRESBYTERIAN CHURCH OF AMERICA

Suggested form for communicants who desire to be received into The Presbyterian Church of America:

I hereby apply to The Presbyterian Church of America for admission as a communicant member. I first publicly professed my faith in Christ as my Saviour on at In applying to The Presbyterian Church of America for admission I solemnly reaffirm and declare my faith in Christ and Christ alone as my Saviour.

Suggested form of application for ministers who wish to be received into The Presbyterian Church of America:

I an ordained minister of the hereby apply to the Presbytery of of The Presbyterian Church of America for admission as a minister. I was ordained by on I am (or was last) a member of I solemnly declare my agreement with the doctrinal declaration of The Presbyterian Church of America (1) etc.

(It is suggested that full credentials be sent by ministers who are unknown to the Presbytery.)

Suggested resolution for those who wish to form a congregation and apply to The Presbyterian Church of America for admission into that body:

1. We, a company of Christian people, do hereby associate ourselves together as a particular church of the visible church of Christ on earth, and do apply to The Presbyterian Church of America through the Presbytery of for admission as a particular church of that body, to be known as The Presbyterian Church of
2. As a particular church we sol-

emnly declare our agreement with the doctrinal declaration of The Presbyterian Church of America: (1) That the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice, (2) that the Westminster Confession of Faith and Catechisms contain the system of doctrine taught in the Holy Scriptures, and (3) that we subscribe to and maintain the principles of Presbyterian church government as being founded upon and agreeable to the Word of God.

Suggested resolution for a congregation, already formed, that desires to be received into The Presbyterian Church of America:

I. We, the Presbyterian Church of desiring to maintain our historic heritage do hereby apply to The Presbyterian Church of America, through the Presbytery of for admission as a particular church of that body.

II. As a particular church we solemnly declare our agreement with the doctrinal declaration of The Presbyterian Church of America: (1) That the Scriptures of the Old and New Testaments are the Word of God, the only infallible rule of faith and practice, (2) that the Westminster Confession of Faith and Catechisms contain the system of doctrine taught in the Holy Scriptures, and (3) that we subscribe to and maintain the principles of Presbyterian church government as being founded upon and agreeable to the Word of God.

**FIVE CONGREGATIONS
REFUSE PULPITS TO
PRESBYTERY PREACHERS**

Have Renounced Jurisdiction

FIVE Presbyterian churches, which have publicly renounced authority of the Presbytery of New Castle and the body known as The Presbyterian Church in the U.S.A., have denied

their pulpits to ministers designated by the Presbytery to conduct services.

The regular pastors of all these churches conducted services for the last two Sundays.

In each case, when representatives of the Presbytery appeared, they were met at the door by the pastors and members of sessions. Utmost courtesy was extended. Each was told he could not occupy the pulpit. All were invited to remain and worship. All but one, the Rev. Charles L. Candee, of Wilmington, who was assigned to preach at the Presbyterian Church at Zion, Md., accepted. He was accompanied by Mr. Robert J. Peoples, an elder of Westminister Church of Wilmington.

When the two men arrived at the church, services were already under way, having started a half hour earlier. The Rev. Colin C. Weir, who has resigned from The Presbyterian Church in the U.S.A., was in the pulpit. Stepping down from his position on the platform, Mr. Weir and several elders approached Mr. Candee and informed him they would not allow him to occupy the pulpit. They then invited the two men to stay and worship with them. Mr. Candee angrily retorted that Mr. Weir had no standing until pending disciplinary action was settled. He then turned and stormed from the building.

The Rev. Louis Ferwerda, of the Presbytery of Philadelphia, accompanied by Mr. Dade Rhinehart, an elder of the Westminister Church of Wilmington, appeared at the morning service at Eastlake Presbyterian Church, Wilmington, but was denied the pulpit. The Rev. John P. Clelland, pastor, preached.

Officials of Christiana Presbyterian Church, where the Rev. Henry G. Welbon is pastor, refused the pulpit to the Rev. John Van Ness, of the Presbytery of Philadelphia-North.

The Rev. Mr. Welbon, who is also pastor of the Pencader Presbyterian Church, and the officials of that church refused the pulpit to the Rev. Raymond P. Sharp, of Elsmere, Del., who was assigned to that church by presbytery.

Forest Presbyterian Church, Middletown, Del., denied its pulpit to the Rev. George B. Louis, of the Presbytery of Denver, Colo., who is visiting in Philadelphia.

At the Zion Church 80 persons attended, more than usual. Mr. Weir

spoke on "Christ's Rebuke to the Churches." He said, "The Presbyterian Church in the U.S.A. has forsaken its first love, Jesus Christ"; has "created a domineering clergy," has "conformed to the spirit of the world," is "tolerating false doctrines," has failed to bring to maturity the promises of the Protestant Reformation and is guilty of lukewarmness.

Mr. Clelland's subject was "Rebellion Against God." He deplored widespread unbelief, especially among professing Christians and Christian ministers.

WILDWOOD CONSERVATIVES FORM NEW CHURCH

The Rev. L. S. Pitcher, Minister

ON JUNE 29th, the Rev. Leonard S. Pitcher, of Wildwood, N. J., renounced the jurisdiction of the body known as The Presbyterian Church in the U.S.A., and asked the Presbytery of West Jersey to erase his name from its roll. Presbytery took up action on this request. However, returning to Wildwood, Mr. Pitcher set to work to organize a new church in Wildwood. For the first Sunday, a vacant store building was rented. Capacity seating arrangements: 110. For the first Sunday there were present: Sunday School, 150 (including 13 teachers); Morning Service, 114; Evening Service, 94. Almost all the children of the old Sunday School came to the new. Approximately fifty members of the old church are in process of withdrawing, although much pressure has been exerted to get them to remain. The workers of the church, almost in a body, have gone into the new church. An organization meeting was scheduled for July 14th.

Said the pastor of the first services, "The Holy Spirit was there in power, and many of our people told us that they had more joy yesterday in our humble meeting place than they ever had in the old church."

Sentiment in favor of a separation was greatly increased by the appearance of an "investigating committee" sent by the old Presbytery. The Hitler-like methods of suppression of free expression in the meeting gave

some members their first understanding of the methods and attitudes of the ecclesiastical bureaucracy dominant in the old body.

"WESTMINSTER CHURCH" FORMED IN GROVE CITY BY CONSERVATIVES

The Rev. Robert Atwell Preaches

AFTER having withdrawn from the body known as The Presbyterian Church in the U.S.A., as a protest against the modernistic tendencies of the 148th General Assembly, a small group consisting of lifelong, prominent members of the First Presbyterian Church of Grove City, Pa., have established a new church known as the "Westminster Presbyterian Church of Grove City."

On Sunday, June 22, they conducted their first services in the Baptist Church of that city, with the Rev. Robert Atwell, pastor of the New Hope and Harrisville churches, preaching to this group that has repudiated the old organization.

The congregation started with about 50 members, but according to latest reports the number is rapidly growing.

INDEPENDENT BOARD APPOINTS FOUR NEW MISSIONARIES

Byrams and Hunts to Return
to Mission Field

THE Independent Board for Presbyterian Foreign Missions has appointed four splendid missionaries, all of whom have resigned from the work of the Official Board of the body known as The Presbyterian Church in the U.S.A. All have been working in Korea.

Dr. and Mrs. Roy M. Byram, both of whom are physicians, have been missionaries since 1921. Dr. Byram has been superintendent of the Kennedy Hospital in Kangkei, and

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the hospital's director of evangelistic work. Mrs. Byram has been laboratory director, a teacher in the woman's Bible institute and boys' academy and worker among women and children. They have two daughters, aged 15 and 14.

Byrams Leave Old Organization

On June 20, 1936, Dr. and Mrs. Byram severed their connections with the old body. To one of the secretaries of the Official Board of that body they wrote:

"My dear . . . :

In view of the heart-breaking occurrences which in the will of God we have been permitted to witness during the past few weeks and days, we find it necessary to make known to you the step which we take today.

This comes because of the intolerable and ruthless action of the machine in the Presbyterian Church in the U.S.A. It is leading the Church astray and by the action of its judicial courts has crucified Christ afresh and brought Him to open shame. This blasphemous action becomes intolerable to us and we hereby renounce our allegiance to the Presbyterian Church in the U.S.A., its courts, its government, and all of its Boards and Agencies. We refuse any longer to stand as a smoke screen behind which Modernism pulls the wires.

We have nothing in view for the future but we now know our full dependence upon Christ, believing that He will honor this our stand. It is

clear to us now that this is the logical result of the stand we took some two years ago and which we wrote you of at that time, although then we had no idea of the depths to which the government of the church would sink and that we would have to resign.

We thank you for your personal interest and regard, and it is with tears that we now advise you of our decision. There are some things which a missionary finds hard to write about and this is one—that of giving up of our work—of the new hospital for which we have labored together for the past eight years. Our two daughters have looked forward with eager anticipation and homesickness to returning to Pyengyang Foreign School, but now they each have signified voluntarily their willingness to sacrifice, and express their joy that they with us are accounted worthy to suffer the consequences this decision may incur.

Requesting that our names be erased from your rolls and that our relationship be brought to a complete termination, we are,

Respectfully,"

The First and Central Presbyterian Church of Wilmington, Delaware, of which the Rev. Harold S. Laird was pastor until his ejection last month, has been supporting Dr. Byram for some years. This is the church from which there has been an exodus in connection with Mr. Laird's "suspension" from the ministry of the body known as The Presbyterian Church in the U.S.A. A new church organization has come into being in Wilmington, with Mr. Laird as its minister.

Mr. and Mrs. Hunt

The Rev. Bruce F. and Mrs. Hunt are second-generation missionaries. Both were born in Pyengyang, Korea. Mr. Hunt is the son of the Rev. and Mrs. William B. Hunt, of Chairyung, Korea. They first went there in 1897. Mrs. Hunt is a daughter of Dr. and Mrs. William N. Blair, of Pyengyang, who have worked there since 1901.

Mr. Hunt has been a missionary in Korea since 1928, the year after his graduation from the old Princeton Theological Seminary. The Hunts' marriage took place in 1932. They have been engaged primarily in evangelistic work. For the last year they have been home on furlough.

During this time, Mr. Hunt has engaged in a courageous witness, often alone, in the Presbytery of New Brunswick. After the Christ-denying actions of the 148th Assembly, Mr. Hunt severed his connections with the old body, for which the Presbytery of New Brunswick promptly "suspended" him from the ministry.

Mr. and Mrs. Hunt have two daughters, aged three and one.

DR. J. L. DODDS NEW SECRETARY OF OFFICIAL BOARD OF OLD BODY

Denies Factual Inerrancy of Bible

THE Board of Foreign Missions of the body known as The Presbyterian Church in the U.S.A. has appointed the Rev. Dr. J. L. Dodds, formerly of India, as a Secretary of the Board. He has accepted.

In 1934, Dr. Dodds, as Secretary of the India Council had to write to and interview, repeatedly, Miss Louisa Lee, who was then a missionary under the official board, and considering resigning as a protest against Modernism.

Concerning the inspiration of the Bible, Dr. Dodds wrote Miss Lee, under date of Sept. 24, 1934: "I do not believe that the working of the Spirit of God extended to making the writers infallible in matters of historical and scientific fact."

On this subject Miss Lee's position was as follows:

"I accept the Bible as true and authentic history.

"I hold that acceptance of the Bible as true and authentic history is a necessary qualification for every Gospel preacher, teacher and missionary; and I hereby declare my intention hereafter, if by any means possible, not to work in cooperation with or subordinate to any missionary or other person who does not hold the Bible to be true and authentic history or who does not hold acceptance of the historic authenticity of the Bible to be a necessary qualification for every Gospel preacher, teacher and missionary."

On February 20, 1934, Miss Lee wrote Dr. Roy T. Brumbaugh as follows:

"Yesterday we received an official visit from the Rev. J. L. Dodds, D.D. Secretary of all the Missions of our Board in India. . . . The conversation from the first was about basic questions of our faith, rather than about policies, politics and parties. The difference in our views was fundamental, he appealing to experiential Christianity, and I to God's Word for final authority. . . . He nevertheless admits that my belief and position were those of the Presbyterian Church and Board twenty-five years ago."

On November 1, 1934, Miss Lee wrote to Dr. Dodds:

"You . . . said, 1) that you did not believe the Old Testament to be equally inspired with the New, and 2) that you did not believe the original manuscripts to be without error. I find nothing to correspond with these two statements in our 'Standards,' nor any indication that the founders of the Reformed Faith so believed, but every indication that they believed the opposite. Therefore for you to state these beliefs was (and still is) to me the equivalent of a 'candid admission that . . . [others] and yourself have left the position certainly held by the fathers,' as I stated in my letter."

On September 3, 1934, Dr. Dodds wrote Dr. Robert E. Speer with regard to Miss Lee as follows:

"She considers that the absolute accuracy of the Bible in matters of history, and its authority in every word of its doctrine is such a fundamental thing that it includes practically everything else and that she cannot really be happy in work with those who question or refuse to accept this position. For she considers that an individual or church which does not accept this is being untrue to the fundamental things and cannot be blessed. She is, however, willing to continue to work under the Presbyterian Church and its Foreign Board in spite of this conviction; because she thinks that God may yet convince the Church of the greatness of this truth.

". . . I have tried to assure Miss Lee that there is plenty of room for her and her convictions under our Board. . . ."

"CALVARY PRESBYTERIAN CHURCH" ORGANIZED IN GERMANTOWN

Will Apply to Presbyterian Church of America

AT A well-attended meeting on the evening of July 13th, at the residence of Mr. and Mrs. J. S. Wurts, in Germantown, Philadelphia, the Calvary Presbyterian Church of

Germantown was organized. It represents a coming together of minorities from a number of the Germantown churches. It is predicted that the congregation will soon become one of the city's strong churches.

Two ruling elders were recognized as elders of the congregation. They are John Welsh Dulles and John S. Wurts.

Another was elected by the congregation. He is Mr. Thomas L. Hodge, who is a grandson of the late, great Presbyterian theologian, Charles Hodge.

A Summer Summary

Glance once more through the news pages of this issue. See how clearly the head-lines summarize all the important church news. Notice how colorful and lively, how crisp and pointed, is the style of news reporting. See how completely the true atmosphere, the inwardness, of each event is communicated even to the most casual reader.

Summer months are hot and lazy months, and no time for dull, heavy, lifeless reading matter. Why not give your friends the pleasure and the blessing of a subscription to the only newsmagazine that gives all the thrilling story of today's history-making news? Use the card in the binding of this issue. It needs no stamp.

The Presbyterian Guardian