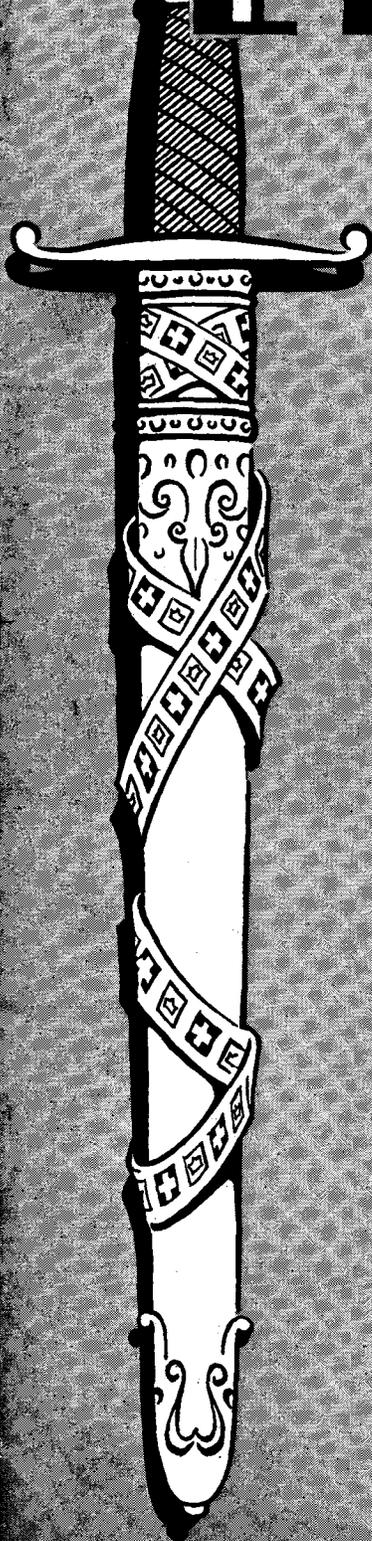


February 3, 1936

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

A Prayer of E. B. Pusey

OH LORD, prepare my heart, I beseech Thee, to reverence Thee, to adore Thee, to love Thee; to hate, for love of Thee, all my sins, imperfections, shortcomings, whatever in me displeaseth Thee; and to love all which Thou lovest, and whom Thou lovest. Give me, Lord, fervour of love, shame for my unthankfulness, sorrow for my sins, longing for Thy grace, and to be wholly united with Thee. Let my very coldness call for the glow of Thy love; let my emptiness and dryness, like a barren and thirsty land, thirst for Thee, call on Thee to come into my soul, Who refreshest those who are weary. Let my heart ache to Thee and for Thee, Who stillest the aching of the heart. Let my mute longings praise Thee, crave to Thee, Who satisfiest the empty soul, that waits on Thee. Through Jesus Christ our Lord. Amen.

**THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION**

The Changing Scene and the Unchanging Word

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

What Shall We Think of Kagawa?



Dr. Machen

A GOOD many people are asking the question what we ought to think of Kagawa. It is natural for them to ask this question both because of Kagawa's present tour in America and also because of the great influence which he undoubtedly wields in Japan.

In the opinion of some people, indeed, it is rather an impertinence for us to raise the question at all. Here is a man bearing the name of Christ. He is obviously sincere. He is obviously animated by very high motives. Ought we not therefore simply to rejoice in his great popularity and give him God-speed in his work?

Well, that just raises the preliminary question what our standard of judgment is. If our standard of judgment is found in the degree of popularity which any teacher possesses or in the degree of fervor or sincerity which he shows, then indeed we ought simply to accept Kagawa without further question. But, you see, our standard of judgment is entirely different. Our standard of judgment is found in the Bible. If Kagawa's teaching is contrary to the Bible, then we cannot support it, no matter how fervent and sincere it is and no matter what apparent success it may be having.

That is the real question, then. Is Kagawa's message in accordance with the Bible or is it contrary to the Bible?

I am bound to say that I think the second answer to this question is correct. The message of Kagawa seems to me to be contrary to the Bible, and it seems to me to diverge widely from the truth of the gospel.

The way in which I come to this conclusion is simply the way of comparing Kagawa's most recent book—at least it seems to be the most recent in the English translation—with the teaching of God's Word. The book to which I refer is "Meditations on the Cross" by Toyohiko Kagawa, trans-

lated by Helen F. Topping and Marion R. Draper, and published by Willett, Clark & Company, Chicago and New York, 1935.

It is not altogether an easy book to review, because the author throws out assertions in such profusion and with such disregard of logical concatenation as to make quotation of individual sentences somewhat misleading. One could quote a good many individual sentences that are dreadfully erroneous, but then he might also quote some individual sentences on the same subjects which in themselves are true.

What we really ought to do in dealing with such a book is to try to get at the heart of it in order to see whether the heart of it is or is not contrary to the Bible.

Looking at the book then in that way, we notice in the first place its strong anti-doctrinal bias:

"The only value that there is in doctrine is that it is an explanation of one's actions" (p. 168).

In accordance with this depreciation of doctrine we have the familiar claim to stand above "Modernism" and "Fundamentalism":

"Fundamentalism, therefore, is only a partial explanation of the love of God, and Modernism sees only the surface and does not dig down to the root of the matter. Here in Japan it is my earnest hope that our young people may not be carried away by either of these 'isms.' I do not want to emphasize theological controversies. I hope that our young people may rather give their whole energies to the realization of sacrificial love as wide as the whole of society and as broad as the entire universe. I pray that they may penetrate beneath the surface agitations of doctrine and dogma to the great underlying law of love" (p. 132).

This depreciation of truth, this belittling of the controversy between believers and unbelievers, this notion that truth is merely the expression of life instead of being the foundation of it, is contrary to the Bible from beginning to end. Like the great majority of those who claim to stand

above "Fundamentalism" and "Modernism," Kagawa has here shown that he is at bottom very much of a Modernist himself. The quintessence of Modernism is exactly this belittling of doctrine or of truth.

In the second place, the book holds an evolutionary view of human history and regards Christ essentially as a phase (even though a unique phase) in that history.

I do not mean to say that there are not some utterances in the book which taken by themselves would involve a higher view. The author does speak, for example, of the sinlessness of Christ. He does try to retain some kind of notion of His uniqueness. But a central thought of the book is that in Christ the human race came to full consciousness. Take, for example, the following passage from the verses at the beginning of the volume:

"The Omnipotent Love of the Universe—

It is its fruitage that we see in Jesus. Christ is the first man to awake to full consciousness of the Universe, The first to realize his responsibility even for sinners." (p. 4).

Or take such passages as these:

"Human history was at first unconscious; then, up to the time of Christ there was the epoch of semi-consciousness; and since Christ the human race is very gradually becoming fully conscious" (p. 34).

"From unconsciousness to semi-conscious awakening, and then onward to full consciousness—the Scriptures record the development of the human race, and it is a long story" (p. 153).

It would be difficult indeed to square these passages, and other passages in the book, with the deity of Christ, as it is taught in the Bible. The trouble is, moreover, that these passages are not merely isolated utterances in Kagawa's book, but are quite at the heart of what he has to say.

In the next issue of THE PRESBYTERIAN GUARDIAN, I shall probably want to say something further about Kagawa, particularly about his view of the Cross of Christ.

EDITORIAL

KIPLING AND THE KING

TO those who believe in the Sovereign God of the Bible, nothing can be mere "coincidence." Therefore it seems of more than ordinary significance that two such persons as Rudyard Kipling and George V have passed within a few days of each other. It would be only trite and somewhat inaccurate to say that their going marks the definite ending of a great era. Such eras neither begin nor end with individuals. But the death of these two who for diverse reasons symbolized the British Empire that was, brings into clear relief the changes the last generation has seen, the mighty forces now in flood tide that were unpredictable a mere third of a century ago. Yet in all this welter of change moves the eternal purpose of the changeless God. "Lord God of Hosts, be with us yet, lest we forget, lest we forget."

WHAT IS THIS SIN?

"WE, THEREFORE . . . in the name and by the authority of the Lord Jesus Christ, solemnly admonish you to put away from you the evil of your doings, to watch and pray that you enter not into temptation, and to avoid the very appearance of evil. As your strongest safeguard against future transgression, you are also admonished to be so steadfast and earnest in the service of the Lord that there will be no opportunity for sin to have dominion over you."

As one reads such words one feels a sense of tragedy. Surely the recipients of this solemn admonition must have sinned grievously. They are now being punished, in love, but a helping hand is being offered that they may turn from their sin and find their broken fellowship with God restored again.

What is their sin?

Not murder, not adultery, not heresy, not some unfaithfulness to the everlasting Gospel, not cruelty to children. Not these sins or anything like them. What is it, then?

The sin for which these people are being admonished is the soul-destroying, God-dishonoring sin of *sending the Gospel to Christless millions, through an independent mission board.*

That is what they have done. They have sinned.

Christ commanded His own to go out and preach the

Gospel to every creature. But now we know that He omitted something from the Great Commission. He omitted to say, "but only take that Gospel out through the regularly authorized agencies of the Church. If you do that, it will be a virtue. If you try to take the same Gospel out through an independent board it will be a sin."

The same Assembly that voted the ban against the Independent Board also said:

"A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that will refuse to take part in the celebration of the Lord's Supper or any other of the prescribed ordinances of the denomination as set forth in Chapter VII of the Form of Government."

"When a church is organized under a written Constitution, which contains prescribed provisions as to giving for benevolent purposes, every member is in duty bound to observe those provisions with the same fidelity and care as he is bound to believe in Christ and to keep His commandments according to the doctrinal provision set forth in that same Constitution."

The conclusion is plain. Support the official Boards and agencies for your duty to do so is equal to your duty to remember Christ in the elements He has commanded, as necessary as to believe on Christ Himself for salvation. If you send out the Gospel in this way you will be blessed. But do not send out the Gospel through an independent board, no matter how true its message, no matter what the need of dying men, for that is now a sin, to be repented of with tears.

It all comes down to this: Preach the Gospel under official auspices, and at the end you may hope for the words "Well done thou good and faithful servant. . . ." Preach the Gospel through the Independent Board and expect to hear only "I never knew you." The important thing is, not what you say, but the agency through which you say it.

If a church should deliberately adopt this as its position, decided in regular process by its General Assembly sitting as a court, could it be regarded thenceforth as a truly Christian Church? Could it expect the smile and favor of Christ? Do you really think it could?

Independency

By GORDON H. CLARK, Ph.D.
Ruling Elder



Dr. Clark

WHILE officials of the Presbyterian Church in the U.S.A. attempt to give the impression that very few people are dissatisfied with the prevailing Modernism, (for example, Dr.

Vance at the General Assembly belittled the orthodox by locating them on "both sides of the Schuylkill"), the existence of numerous independent churches, scattered throughout the country, testifies to a greater loyalty to Jesus Christ as the only head of the Church, than officialdom would have the public believe.

These independent churches have been formed in protest against the modern paganism dominant in most of the denominations. They stand for the fundamentals of the faith and are, for the most part, gloriously characterized by spiritual life and activity. Without wishing to derogate from the excellency of their intentions and accomplishments, but rather praying that God's richest blessings may fall upon them with mighty power, it is none the less necessary, in the present situation, to evaluate not only the advantages but also the dangers of independency. For there are dangers.

Two dangers are most obvious, one relating to the present condition of these churches' credal statements, the other relating to the probable future status of those creeds.

First: Since present-day Modernism has not bothered to dispute what some may think the niceties of Christian theology, but has boldly attacked the central doctrines, to wit, the inerrancy of Scripture, the Virgin Birth of Christ, His miracles, His expiatory Atonement, and His bodily resurrection, it is natural that these points should be most strenuously defended by those who acknowledge Jesus as Lord. Now while these five points attacked in the Presbyterian Church by the heretical Auburn Affirmation are central, indispensable, absolutely essential, they do not exhaust divine revelation. The Scriptures contain much more information which, even if it be less popularly central, is equally

indispensable. Because doctrines such as total depravity, unconditional election, limited atonement, irresistible grace, and the perseverance of the saints, are integral and major parts of God's revealed will, it is regrettable that the independent churches usually adopt an abbreviated creed. If they wish to defend and propagate Christianity they might as well proclaim the message in its entirety instead of partially, however essential those parts are. The first danger of independency is, therefore, the adoption of a creed which omits important sections of the historic creeds and often includes other material which never commended itself to the great Reformers.

Second: After bitter experiences with corrupt ecclesiastical inquisitions it is a natural reaction to establish churches independent of ecclesiastical control. If this be a temporary device pending the formation of other congregations and their unification into a truly reformed church, it is a practical and necessary expedient. But if,

on the other hand, the independency is regarded as a permanent insurance against the inroads of Modernism it is but another example of reliance on human depravity instead of upon the arm of the Lord.

The fact that some courts, civil or ecclesiastical, are corrupt does not lessen the value or necessity of just courts. And while no denomination has entirely escaped the influence of Modernism, it is to be noted and pondered that denominations with abbreviated creeds and without ecclesiastical discipline, instead of remaining relatively pure, have succumbed to infidelity both sooner and to a larger extent.

The conclusion is that neither a long nor a short creed, neither courts nor independency, guarantee purity in doctrine and practice, but that a well-developed creed and a definite system of church courts retard the sinful but natural tendency to degeneration. This retardation is most effective, and that church is most nearly ideal where these elements and functions are conformed to the Word of God.

A new broom sweeps clean. That it too will wear out is no argument against buying a new broom.

Modernism and the Board of Christian Education

By the REV. N. B. STONEHOUSE, Th.D.
Assistant Professor of New Testament in Westminster
Theological Seminary

PART II



Dr. Stonehouse

THE purpose of this article is to examine that phase of the program of the Board of Education which is described as having as its concern "to lead the church into a deeper experience of Christian worship." No phase of its activity bears more directly upon the answer to the question what exactly the stand of the Board is in the great struggle between Christianity and unbelief. For worship is the least neutral because it is the most religious of man's activities. The discovery of the object and manner of a man's worship carries with it a disclosure of

his entire religious outlook. And Christianity has its own answer as to who God is and how He may be approached in worship. The question is whether the Board sides with the answer of Christianity.

The evidence which is presented here is limited to material found in the most recent addition to the devotional literature provided by the Board, a little magazine called *Follow Me*, which appeared in January for the eighth time. As its subtitle indicates, it is intended as "a daily devotional guide for young people." Lack of space prevents the inclusion here of evidence from other devotional literature published or recommended by the Board. However, it may safely be

said that the point of view of the other literature is not very different from that of *Follow Me*. But even if some of its publications and recommendations in this sphere were far better than this devotional guide for young people, the Board would still stand convicted, on the basis of the evidence presented below, of fostering Modernism.

The December issue of *Follow Me* is particularly interesting because it is described as "a new approach to Christmas," and as such is heartily recommended by the editors of the Board's staff, and because in connection with the reading for December 3rd there appears an answer to the question which determines one's whole relation to Christ and to Christianity: What think ye of the Christ? The page is cited here in its entirety, not because it is so startlingly different from the rest of the material, but because in brief compass it discloses the point of view of this number, and, indeed, of the several issues which were examined.

"Who is this Jesus?"

"His coming was foretold by prophets of old.

"He grew as a child, in body and in spirit, learning daily tasks.

"He earned his living with his own hands and shared in the work of the world.

"He was sought by all people for his keen thinking.

"He cleansed others of their sins and challenged them to sin no more.

"He was generous to all, not to a chosen few.

"He lived the principle of love, respecting the personalities of all men and women.

"He taught that God is Father, and lived in unbroken touch with him.

"He kept his ideals at great cost to himself.

"He desired above all things that every man, woman and child should have life abundant.

"He was obedient to God the Father, even to the point of death.

"He was Life.

"Who are you, Jesus?"

"I am the way—I am the truth—I am the life. No one cometh unto the Father, but by me."

"Shall I walk in the way?"

"I would remember: Phil. 4: 13.

"My prayer: 'For the joy of living, of growing, of earning and accomplishing, of giving and loving, as did Jesus, I thank thee, my Father. May I more really know and love him and find in him new ways of living. In his name. Amen.'"

I. The Person of Christ

Is this Jesus God? Is He the Second Person of the Holy Trinity? Shall we worship Him because He is one with

the Father and the Holy Spirit? The answer of the Bible, echoed in the great creeds of the church, is an unhesitating affirmative. But the "new approach to Christmas," which seeks to guide the devotional life of young people, remains silent when silence can represent only indifference to or denial of the claims of Jesus which caused those who turned against Him to exclaim, "Blasphemy," but those who turned to Him, "My Lord and my God."

There is a reference here to His growth as a child, but not a word of His birth as the incarnation of the eternal Son of God nor of the miraculous origin of His human nature. His daily occupation as a boy is mentioned, but not His divine creative activity. True, He is spoken of as "living in unbroken touch" with the Father, but this phrase does not go beyond describing a state of perfect religious communion, which, after all, is a purely human relationship. It is typical of the old Liberal Theology of Germany which used similar language in setting forth the religious life of the man Jesus as the ideal for every life, or in indicating the sense in which one may speak of the sonship of Jesus after His claims of deity have been rejected as unhistorical.

One observes here the typical modern antipathy towards the supernatural which finds itself uncomfortable in the presence of a miracle. When the supernatural character of Jesus' person is not thought worthy of being stated in the answer to the question, "Who is this Jesus?" one is not surprised that His miraculous activity on earth fails of inclusion. At other times, the modern tendency to wipe out the distinction between the supernatural and the natural, in which the boundary between God and man becomes very pale, comes to expression. In the reading for December 30th, after a reference to modern invention and discovery, one reads, "Men are beginning to speak in accented tones for world brotherhood, for peace, for economic and social justice. Miracles are almost a commonplace—and there are tremendous prophecies of greater marvels yet to be!" And the meditation for October 5th included a similar evidence of confusion, "God concealed himself in a burning bush and from it spoke to Moses. But is it less a miracle today as he hides in the flame of autumn?"

II. The Work of Christ

How can young people be led into a deeper experience of Christian worship if Christ's work of reconciliation of the sinner to God is passed over in silence, or at most is thought worthy only of an occasional vague reference?

Shall we not plead the work of Christ upon the cross in our stead as that which gives us boldness to approach the Holy One in worship? Shall we dare call Him Father except as we recall that we have become sons only through the application of Christ's atoning death to us by the Holy Spirit? Shall we not confess that apart from His unique sacrifice we should be eternally separated from God? Reconciliation, forgiveness and fellowship with God, according to the firm belief of historic Christianity, are realized only through Him whose name was Jesus because His mission was to "save His people from their sins." In approaching Christmas the joy of the children of God is centered in the knowledge that Christ is their Saviour, and it comes to expression in the refrain:

Glory to the new-born king,
Peace on earth and mercy mild,
God and sinners reconciled.

But the "new approach to Christmas" does not echo the song of the redeemed which glories in the cross of Christ. Nowhere is such silence more eloquent of indifference to the gospel of redeeming grace than in a prayer. The prayer which is cited above is typical of those which accompany nearly every daily meditation in this devotional guide. The Christian who is wont to plead the blood and righteousness of Christ as opening the way to God will shrink from using prayers which contain so little of contrition for sin and so little of the joy of salvation. Another characteristic prayer, appearing in connection with a discussion on war (in the reading for December 13th), follows: "O God, for centuries people have prayed for the coming of thy Kingdom. It is so much easier to repeat thy teachings than it is to live them! Help me to have the will to accomplish, and to have confidence in my own possibilities. I would work constructively for thy Kingdom, of which peace is a first essential. In the name of the Prince of Peace, I pray. Amen."

Occasionally, it is true, these medi-

tations contain vague references to the death of Christ, but there is a sad lack of concern to remind young people of the redemptive purpose of Christ's mission. In the outline of His life which is quoted above, all that is said concerning the way in which Jesus dealt with sin is found in the bare statement that "he cleansed others of their sins and challenged them to sin no more." And the allusions to His suffering and death fall far short of expressing the uniqueness of His passion as "a sacrifice to satisfy divine justice and to reconcile us to God."

III. What Is Christianity?

If it is unimportant to insist that Christ came to deliver us from the wrath to come, how shall one describe the purpose of His mission? What is Christianity, if it is not redemptive at its heart? It is necessary to show how these questions are answered in this devotional literature in order to show that the argument which has been presented above is powerfully supported by positive evidence of a break with historic Christianity.

It is amazing how often the point of view presented in this literature recalls the Liberal Theology of Germany, which was given classic expression by Professor Harnack in his famous lectures, *What is Christianity?*, delivered at the beginning of the century. A few quotations will suffice to show that Christ and salvation find no place in the gospel of Liberalism, but only an appeal to man as he is to live a life of righteousness and love. "The gospel, as Jesus proclaimed it," Harnack declared, "has to do with the Father only and not with the Son" (p. 144). The whole of Jesus' message, the whole gospel, is comprehended in the combination of two ideas, "God the Father and the infinite value of the human soul, . . . the soul so ennobled that it can and does unite with him" (pp. 63, 68). Under "the higher righteousness and the commandment of love . . . the whole of the gospel is embraced" (p. 70).

In the meditation which was quoted at length above, one meets the same emphasis upon the Fatherhood of God and respect for human personalities, but the utter neglect of the truth of

man's separation from God and the universal and total depravity of mankind. "He was generous to all, not to a chosen few"; but what then of the doctrine of grace as God's favor to the guilty and unclean, through which favor "few are chosen," not "the wise and prudent" but "babes," those "to whomsoever the Son willeth to reveal" the Father (Matt. 11:25-27; 22:14). "He was Life" and He came that men should have "life abundant," we are told; but His resurrection is passed by as well as the fact that the abundant life is only for those who have been given to Jesus by the Father, for the sheep for whom He lays down His life" (John 10:11ff.). At the end of the meditation there is included a quotation of John 14:6, but, in the light of all that precedes, does this mean more than that we must follow Jesus as our example? In the meditation for November 2nd one finds the following interpretation: "Jesus so identifies himself with sincerity, with fearless truth-speaking and truth-living, that he could say, 'I am . . . the truth.' And he promises the same possibilities to us."

Other issues of *Follow Me* also place in the foreground the gospel of human possibilities apart from Christ and His Salvation. How shocking to find concern for one's personal salvation described as "beggarly living!"

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

"There is not a thing that can prevail against us if our lives are built on a sure foundation," one reads in the meditation for October 22nd. Are the youth of the church reminded at this juncture that the firm foundation of God's children is in His precious promises, and their hope in "nothing less than Jesus' blood and righteousness?" On the contrary, the next sentence goes on to find security in human experience and human achievement: "Winds of hate and temptation may blow and a torrent of disaster can even sweep against us, but we shall not be moved if we build on love, faith, honor, open-mindedness, and service."

And the good news that Christ "delivers us from the wrath to come" is altered, to fit an evolutionary theory of worship, into the doctrine that Christ came to deliver us from Moses' conception of a God of wrath. "Sixty-five thousand people bowed in one minute of silent prayer to their emperor, recently, begging his royal forgiveness. . . . We smile pityingly as

(Continued on Page 155)

The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART II

IN the issue of THE PRESBYTERIAN GUARDIAN for December 16th, 1935, we began an analysis of the situation in the Presbyterian Church in the U.S.A. as that



Mr. Murray

may be undertaken from the standpoint of the formula of subscription. In the "Auburn Affirmation" we have concrete, easily accessible and demonstrable evidence of widespread theological hetero-

doxy of the type that strikes at the very basis of our Christian Faith. This doctrinal heterodoxy goes hand in hand with ethical dishonesty reprehensible beyond measure. No other feature of the life of the Church, however serious, can bear comparison with that created by anti-Christian Modernism.

We should, however, be afflicted with intellectual and moral blindness if we thought that the only menace to doctrinal and ethical purity is what we have called anti-Christian Modernism. Modernists have no right in

any Christian communion. But modernists are not the only class excluded by the formula of subscription from office in the Presbyterian Church in the U.S.A. Every office-bearer, let it be remembered, subscribes not only to the question, "1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" but also to the question, "2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" The system of doctrine contained in the Confession of Faith is something very definite; its elements and tenets can be distinctly set forth by everyone informed on the subject whether he agrees with those tenets or not. It is a question that the impartial historian can determine irrespective of his own personal beliefs. In other words what the system of doctrine is which is contained in the Confession of Faith is an historical question and is not left to the ever-varying likes and dislikes of particular individuals.

The system of doctrine is the Reformed or Calvinistic system and is to be carefully distinguished from, as well as set over against, not only non-Christian systems of thought but also systems of belief that in general terms may be called Christian or even Evangelical.

There are many men therefore who would avow belief in the full truthfulness and divine inspiration of the Holy Scriptures and would have to be accepted as sincere confessors of that belief who could not with any sincerity avow that the system of doctrine contained in the Confession of Faith is the system of doctrine contained in Holy Scripture. They may even be evangelical in their belief and yet be unable to take the second part of the ordination pledge. Fundamentally this is the basic reason for the denominational distinctions within Protestantism. The evangelical Methodist or Lutheran believes that the Bible is the Word of God, but neither accepts the Confession of Faith of the Presbyterian Church. Both reject very

vital elements that belong to the very essence of the system of doctrine it contains.

But the question may be asked: What has this to do with heterodoxy or with the formula of subscription in the Presbyterian Church in the U.S.A.? Are there any within the pale of office in this Church who, while in a broad sense evangelical, nevertheless cannot be said to hold to the system of doctrine contained in the Confession of Faith? This is exactly the issue with which we wish to confront evangelicals in the Presbyterian Church in the U.S.A.

There are certain brands of thought and belief widely prevalent within the Protestant Churches which we have much reason to fear have made serious inroads upon the orthodoxy of many in the Presbyterian Churches. Two of these types of thought because of their pervasiveness call now for more special mention. They are "Arminianism" and "Modern Dispensationalism."

The tenets of "Arminianism" have been explicitly formulated and promulgated within the Protestant Church for over three centuries, and were distinctly in mind as calling for refutation when the Westminster Standards were framed. Their meaning and implications will be set forth in early issues of this paper.

"Modern Dispensationalism," as the word "modern" suggests, is a much more recent aberration. The allegation that it is heterodox from the standpoint of the second question in the formula of subscription of the Presbyterian Church in the U.S.A. will perhaps surprise many. We are confident, however, that it will meet with the approval of some.

When we speak of "Dispensationalism" it is necessary to guard against misunderstanding. We have no quarrel with the word "dispensation"; it is a useful and expressive term. It occurs four times in our English version of the New Testament and is a good rendering of the corresponding Greek word. Neither do we have necessarily any dispute with those who wish to speak of different dispensations in the

history of divine revelation and the unfolding of God's redemptive plan. Dr. Charles Hodge, for example, the greatest systematiser of the Reformed Faith that this country has produced, mentions four dispensations in the administration of the Covenant of Grace, the first dispensation extending from Adam to Abraham, the second from Abraham to Moses, the third from Moses to Christ, the fourth the gospel dispensation extending from Christ to the end of the world. There may be others who wish to speak of more than four. Possibly they find it convenient to divide what Charles Hodge calls the first into two periods, one extending from Adam to Noah and the other from Noah to Abraham.

Indeed we cannot but recognize that there are distinct periods in the history of God's redemptive revelation, periods marked by great epochal events. The recognition of such distinct periods has Scriptural warrant, and it may be above all reproach to use the word "dispensation" to designate a period together with the content of divine revelation given in that period. Paul says that the mystery of the divine will had been made known to him, according to the good pleasure of God which He had purposed in Himself, "that in the *dispensation* of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10.)

The "Dispensationalism" of which we speak as heterodox from the standpoint of the Reformed Faith is that form of interpretation, widely popular at the present time, which discovers in the several dispensations of God's redemptive revelation distinct and even contrary principles of divine procedure and thus destroys the unity of God's dealings with fallen mankind.

This view we cannot expound fully in this article, neither can we show how it constitutes a serious divergence from the Reformed Faith. To that we shall address ourselves in subsequent articles, and we invite all concerned to follow these studies in the hope that it will be demonstrated what the error of this system of interpretation is.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE

A Noble Precedent



Mr. Woodbridge

WHEN The Independent Board for Presbyterian Foreign Missions was first organized it seemed to some of its critics to be a daring and unprecedented venture, doomed inevitably to failure. But as one studies the worldwide struggle between Modernism and Christianity he finds several precedents for the organization of the Independent Board. One of these precedents is very striking indeed.

In 1922 The Bible Churchmen's Missionary Society of England was organized as a protest against the Modernism of the Church Missionary Society of that country. The blessing of God has been resting in a signal way upon the B. C. M. S. The parallel between the occasion for the establishment of the Independent Board and that of the B. C. M. S. is apparent in the following excerpts from the first annual report of the latter:

"For years it had been known to many, that, both at home and in the Mission Field, the trustworthiness of God's Word Written and the accuracy of God's Son Incarnate were being called in question. When such questionings became prevalent, and were published broadcast in the Pagan Press, then Witness to those assailed Truths became a paramount duty.

"In a spirit of Christian love that witness was first given within the greatest voluntary Society connected with the Church of England—a Society which was founded in 1799 by men who held tenaciously the fundamental Truths now so widely undermined."

But in both cases protests were of no avail. As we read the following extract from the B. C. M. S. report we are forcibly reminded of the Auburn Affirmationists who are serving under the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

"This witness was rejected by a majority within that Society, which henceforth recognized, as properly

within her, those whose teaching denied the trustworthiness of the historical records of the Bible, and the truth of all utterances of our Lord and Saviour Jesus Christ. In officially deciding for the comprehension and inclusion of such within her corporate life, the Society sanctioned, as a proper expression of that life, views destructive of God's Word Written, and dishonouring to God's only-begotten Son."

In such emergencies both missionary agencies were born. The report continues:

"It was in this sorrow that the goodness of God was manifested. To those deprived of their heritage in C. M. S. came the thought—it must have come from God—Why waste any longer, time, energy, and soul, in trying within the old Society to restore the Truths for which she stood for 100 years? Why not form a new Organization of those who accept the Bible as wholly trustworthy, and the Christ as wholly true, and take over missionary work abandoned by other Societies? And, moreover, why not strike out into regions unreached and thus put the old Truths to a fresh test before the ramparts of paganism?"

"From despair and lethargy this call of God awoke to hope and energy. A few, laity as well as clergy, true sons of their great Evangelical forefathers, burning with loyalty to God's Son and God's Word Written, convinced of the Divine call, arose and acted . . . and with bowed heads, and hearts trusting only in God, launched the Bible Churchmen's Missionary Society . . ."

Each agency printed pamphlets and published an official organ.

"In January, 1923, the first number of the official organ of the Society appeared . . ."

"The magazine became known as the *B. C. M. Messenger*, and the Secretary acted as Editor.

"Meanwhile a number of pamphlets, recounting the circumstances which necessitated the formation of the new Society and vindicating its actions, were issued.

"These pamphlets, by the simple

narration of such indisputable facts, sought to establish in the eyes of all lovers of Scripture the necessity for the founding of the B. C. M. S. . . ."

The publication of such literature in both cases caused interesting reactions!

"The pamphlets were met not by any attempt to question their accuracy, nor by any expression of grief at the departure from 'the old paths' of a Society so greatly used of God; but (1) by the prominent display of revered names the possessors of which were represented as satisfied with the Society's new position and as continuing their support; and (2) by widespread advertisement of the past achievements of the Society—achievements attained when it walked in 'the old paths,' and certainly not by departure therefrom."

The blessing of God at once rested upon both new organizations. (The Independent Board now has eleven missionaries.)

"A year ago some wrote that nothing more could be attempted than the formation of a Missionary Trust, which should make grants to missionaries of various societies who were known to be sound in their theological views. But God had greater things in store for those who trusted only in Him. B. C. M. S. is already a real Missionary Society with nine ordained missionaries. . . ." [Note: This was in 1923. The Society, in 1932, had 137 missionaries scattered in several fields.]

A similar challenge:

"What, then, does gratitude to God for unprecedented mercies demand? Gratitude for deliverance from circumstances which in the past cramped missionary zeal, because it was felt that gifts were partially used in disseminating modern views! . . . Doors in all directions are opening, and, if such are to be properly entered, then Scriptural believers must show they can suffer for Truth as well as stand for it.

"Here is the opportunity of sending the Word of God in all its purity, simplicity, and power to a perishing world!"

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

THE last of the five questions elders are required to answer in their ordination service has become increasingly important in these extraordinary days. The fifth question is, "Do you promise to study the peace, unity, and purity of the church?" Notice first that this does not mean simply the Church and congregation of which the elder is a member. It refers specifically to our denomination, the Presbyterian Church in the U.S.A., including its work at home and abroad.

It is, therefore, important to be active in the Presbytery in which the elder is located as well as in the particular Church of which he is a member. Elders may attend the meetings of Presbytery, Synod and General Assembly whenever it is possible for them to do so. It will be especially helpful to attend our own Presbytery meetings, because we as elders will have a personal knowledge of the Churches, ministers and elder representatives, and can readily form our own conclusions on all the questions under discussion. Unless we are the chosen representatives of our Church we cannot vote, but we can see how our representatives vote and talk with them about it if their respective votes are not in accord with our own conclusion. Such attendance will also broaden our view of the progress of the work of our Church outside our own parish.

And did you notice that the elder promises, also, to "study" the peace, unity, and purity of the church? Our dictionaries tell us that this word "study" means to apply our minds for the purpose of acquiring knowledge, to give thoughtful attention and to endeavor diligently to make use of such knowledge. Here are three steps: (1) get the facts, (2) think them through, (3) apply them in our own Church, then in our own Presbytery and through it to the work of the church at home and abroad.

Some elders apparently think that the only duties they have are to help

with the Communion service and attend prayer meeting. A few of them apparently limit their activities to the Communion service. Read that fifth question again and use it as a measuring rod in determining whether or not you are giving "full measure" in service to your Church.

The elder promises, also, to study the "peace, unity and purity of the church." Controversy always disturbs the "peace" of the church, and it is almost always on doctrinal questions. If the elder knows what his Bible teaches he will know how to vote on every doctrinal question.

Whenever controversy leads to discipline, the "unity" of the church is disturbed and the "purity" of the doctrines preached and taught throughout the church are also disturbed.

The first of the five questions states plainly that we believe "the scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." *This is the sole authority.* In these days there is no excuse for any elder not knowing exactly what the Bible teaches. He may have an index of all the subjects treated in the Bible. This very useful book is available in several forms, all of them costing less than \$1. He will also need an index of the words in the Bible, commonly called a Concordance. This may be purchased in several forms. Probably the most satisfactory one is Cruden's Concordance, which may be purchased almost anywhere for \$2. Some of the teachers' editions of the Bible have a Subject Index as well as a Concordance among the helps in the back of the Bible. These are in abbreviated form, but are much better than no index of either subjects or words.

Each Church Session should have a copy of the new Book of Discipline, and it may be purchased for \$1.50. It also has a good index making it easy to find out what the correct form is for every occasion.

As the editor of this paper demonstrated in the last issue, every church periodical favors some definite policy in church affairs. We must decide for ourselves which side of the contro-

versy we ourselves are on, and then read carefully and regularly the church paper favoring that side.

No elder can be everywhere, neither can he attend every meeting or read everything that is printed, but he must know what is going on and have a clear understanding of all the important questions. This can best be found in a church paper favoring the side of the controversy which we individually, as elders, are interested in helping along.

A few of the interdenominational papers publish articles on the larger questions, which are very informing. For example, when the book entitled "Rethinking Missions" was published by the Appraisal Commission, *The Sunday School Times* published an editorial on "The Betrayal Commission." Copies may be had free of charge by writing that magazine. Such papers, however, do not make any mention of what may occur in regular Presbytery meetings, for they are interdenominational publications.

The Ruling Elders should make sure that the lessons taught in their Sunday School, and the lesson helps used, are all in accord with the teaching of the Scriptures of the Old and New Testaments. Many of our elders are superintendents and teachers in their respective Sunday Schools, and, therefore, are in constant touch with these two important parts of the work of their particular Church. Equal care should be taken in regard to the helps used by the Christian Endeavor Society and the Mission Study Classes.

If your Sunday School joins with other Sunday Schools in Teacher Training courses you, as an elder, should make sure that the young people in your Church are being trained to teach the Bible as the Inspired Word of God. Otherwise, your new teachers may not be equipped to teach the Bible to any extent and when they do their teaching is likely to include the theories of the modernists rather than the sound evangelical teaching of the Word of God. The articles by Professor Stonehouse will be very helpful in pointing out the dangerous doctrine in many of our lesson helps.

Study Your Bible

By the REV. EDWARD J. YOUNG

WE TURN now from the general, comprehensive statement of creation to the detailed account which is presented by the remainder of the chapter. Here the details are difficult. It would be impossible to present all the views that have been held as to just how God created the heavens and the earth. It is well that we do not know just *how* He created, for that is relatively unimportant. Here, as elsewhere, the Bible stresses the important fact, namely, *God* is the *Creator* of the heavens and the earth.

As we have seen before, the first chapter of Genesis divides the account of creation into six days of activity and a seventh day of rest. This creative work of God, with six days of labor and a seventh of rest, is a norm and pattern for man's life here upon earth. The student will do well at this point to read Exodus 20: 9, 10, 11. We must now ask the question, What does the Bible mean when it speaks of "day"? How long a period of time is meant? This is a question concerning which Christian scholars have widely differed. At least five views have been held in the Christian Church.

1. Some believe that the days here spoken of are days of twenty-four hours each. They think that this is most in harmony with the Ten Commandments. Exodus 20: 9-11.
2. A second view is that the word "day" means a period of light as distinguished from darkness. Cf. Genesis 1: 5.
3. Others believe that an indefinite period of time is meant. The word is thus used, e. g., Isaiah 2: 11, 17. This usage is quite frequent in English, as, for example, we speak of the day of George Washington.
4. This view is somewhat similar to the third view, save that it con-

siders a "day" to be as a thousand years. Compare II Peter 3: 8 and also Psalm 90: 4. It is interesting to note that Moses, who wrote Genesis one, also wrote this Psalm.

5. Some believe that the word "day" does mean a day of twenty-four hours, but that between each day there were long intervals or periods of time, and that the work of God, which was begun in one of the days, was carried on into these intervals of time.

Which one of these five views, then, is the student to hold? We answer that we cannot dogmatically say that any one view is the only correct one. Let the student consider each one carefully and prayerfully, and let him choose that which seems to him to be the one most in accord with Scripture teaching. But let him remember that we simply cannot say definitely and dogmatically just what the word "day" here does mean. The author is inclined to believe that the word should be taken in the first sense, that is, a day of twenty-four hours.

Verse 6. The word "firmament" means an expanse.

Verses 14 and 15. From the human and practical point of view, these are the two main services which the sun and moon render for us.

Verse 16. Note the extreme simplicity of this statement. It would be impossible to refer to the heavenly bodies in a more simple manner.

The phrase, "and the stars," is extremely interesting. Astronomers say that the stars which are separately visible to the naked eye at any one time do not exceed two thousand. The telescope, however, has shown us that they are innumerable. It is said that if the diameter of the earth's orbit—186,000,000 miles—be taken as a base

line, then astronomers have been able to obtain a hint as to the distance of some forty or fifty stars from the earth. The nearest of these is Alpha Centauri, which is some twenty-five millions of millions of miles distant. On an average, the brighter stars are about ten times as far away as is Alpha Centauri, but we have no means of telling the distance from the earth of the untold millions of stars which are beyond these brighter stars. The Bible tells us: "He made the stars also." "He telleth the number of the stars, He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite." Psalm 147: 4, 5.

Verse 26. "*Let us make.*" Some say that these words indicate polytheism, but we have already seen that the word for God, which is plural, is used with a singular verb. The plural noun is treated as designating only *one* being.

Others say that God consulted with the angels before creating, and still others believe that here is a direct reference to the Trinity. In the light of John 1: 2, Colossians 1: 16, 17, and Hebrews 1: 2, it is quite probable that these words do refer to the Trinity, although we cannot assert this dogmatically.

Verse 27. This verse does not mean that God has a body and that man looks like God. We shall study later what is meant by the phrase, "image of God."

Verse 28. The word "replenish" does not mean to repeople. In the Hebrew the word is simple "to fill," i. e., to people the earth. Note how clearly God indicates His satisfaction with everything He had made. "And God saw everything that He had made, and behold, it was very good."

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

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER

Missionary Joy



Miss M. B. Bower

"NOW let me see," Joy's head bent lower over her paper. "I'll say most about Japan." She sighed impatiently as her sister Judith came in.

"Joy, it's your turn to dust the living room. Why don't you get it done?"

Frowningly she answered. "For goodness sake, Judith, can't you see that I'm busy? I have to get this topic done, don't I? Want to hear what I've written?"

"No, thanks. I'll hear it plenty before you say it in C. E. You want people to say, 'Oh, isn't Joy Clarke wonderful?' I'd like to tell them a few things—like dusting and washing dishes. Who's going to dust for you when you're a missionary, I'd like to know?"

Joy rose and picked up her papers. "You don't know what you're talking about. Missionaries don't dust. They go out and tell people about the Lord. Their servants dust. They know what's important—which is more than you do. Don't I have to write this?"

"You think so. Mother said to dust." Judith pulled on her hat. "I'm going to the movies with my quarter."

Joy gazed after her in troubled silence. Mother didn't want Judith to go to the movies. Well, she'd pray harder than ever and she'd find that tract about going to the movies and put it on her bureau.

The minutes slipped by. She finished the paper. The ringing of the door bell startled her. Why didn't Judy go? It made her mad that Judy always waited for her. Once more the bell rang. Then she remembered that Judy wasn't home.

Miss Morton was at the door. Joy was delighted. She'd loved Miss Morton ever since she had taught her in the beginner's department. "Mother isn't home," she explained leading the

way into the living room. Then her delight changed to dismay. The room looked terrible—and Miss Morton was already in it.

"I know your mother is at work," she said, "so I didn't come to see her. I came to see you."

Joy blushed. She was thankful that Miss Morton's back was toward the piano. Miss Morton wanted Joy to tell a missionary story to the beginners. She explained that short stories were best for them because they got restless quickly. Joy promised to find one.

She was glad when Miss Morton left. That living room soon looked like



"Missionaries don't dust, Judith"

a different place. Her mother looked in with pleased surprise when she came home. Joy was setting the table. She ran in when she heard her mother, who gave her an extra hug and kiss.

"You're my real little Missionary Joy," she said. Joy knew she wouldn't feel comfortable until she confessed. Mother sat in the dining room while Joy put the food on the table. She didn't say a word while Joy talked. Before she had quite finished Judy came in.

Judy sat on Mother's lap to talk. "I

had fun, Mother, only I wanted Joy." Joy looked surprised and Judy laughed. "I've been playing paper dolls with Grace. I got you scared, didn't I?"

When dishwashing time came, Joy was still feeling humble. She insisted on doing them alone, but Mother came out to dry them. Now it was Mother's turn to talk.

"You're feeling ashamed, Joy, because Miss Morton found the living room in such a bad state. Are you feeling worse because you have sinned against the Lord?"

"How, Mother?"

"James tells us in his letter that faith without works is dead. He means that if we say that we belong to the Lord and then live for ourselves we are not telling the truth."

"I was writing my paper."

"The paper was not your first duty. You know that. You want Judith to give her heart to Christ, to take Him as her Saviour from sin. Do you help her to?"

Joy was serious. "I've talked to her a lot of times and given her tracts, Mother."

Mother shook her head. "That won't do much good. You aren't showing your faith by your works. Movies attract Judith. Do you try to make her happy at home, or do you pay no attention to her unless you have something to reprove her for or make fun of her about?"

Joy didn't answer at once. Then she only said, "O. K.," but Mother understood and went out praying for her girls.

When, later, Judy did give herself to the Lord she said, "I wanted my heart to feel good like Joy says hers does. I could tell it did, too, because she's always so swell. My heart feels good now, for I know that He is my Saviour who died for me on the cross. I'm going to do my work for Jesus so that people will know I love Him, too."

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.



Mr. Freeman

THERE is one safe place in this world, and only one. It is in God. Nothing in this world can be our support. Youth and strength soon fade. Health is a very perishable possession. Even the blessed gift of true friends can do but little for us. Often the most they can do is sympathize with us.

But in God how rich and secure are God's saints. It is not in some consid-

eration or notion that they have a refuge, but the name of the Lord is their strong tower. The mighty God of Jacob is their refuge.

God, in all that He is in Himself is the object from which every grace and glory is derived. It is the perfections of God that are a refuge for the believer. Faith resorts to the God of those perfections.

There is one attribute of God that would deter us from running into the tower. It is His justice. Our sin arrests us before we enter into the stronghold.

The justice of God is our terror. We cannot but accede to it. All of God's wrath against the sinner is right. When we think of a being who can do wrong, we no longer think of God. He can do nothing unjust, arbitrary or hard. All the stripes we endure are just stripes.

Were God's justice all that we knew of Him there would be no refuge for man. He would be an outcast in a wilderness that is more horrible than death. The attribute of justice, viewed alone, gives no comfort and opens no stronghold to man, considered as a sinner.

But let the sinner keep looking heavenward. Justice is not apart from His other attributes. We see infinite love in Him. Justice no longer appals us, when it is satisfied in Christ. He bore our just wrath and curse upon the accursed tree. It is in Him our citadel becomes the love, the mercy, the grace, the long-suffering and fatherly compassion of our God.

Yes, we have a refuge. Let a man look at the cross and see reconciliation there made for sinners. Then let him believe on the Lamb for sinners slain and he sees God's love. Into this door he can enter and in this compartment of the fortress he is safe and happy.

It is "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means spare the guilty," into whom we may go. We may take refuge in every name and attribute as in a separate chamber of our fortress.

Because He is all-knowing and all-wise, we suffer not without His knowledge. Because His power is infinite He can lift the burden under which we groan. Because He is ever near, He can listen to our cry. Because He is good our happiness means something to Him, and He will not permit us to suffer the pains of eternal death. Because He is merciful He cares for our low estate and because He is gracious He will not permit us to sink into despair. What a stronghold is He for all who will flee to Him.

When trouble comes the child of God goes into this refuge. When his heart is overwhelmed, he says, "Lead me to the Rock that is higher than I."

Behold the Rock of your Defense! Behold in every attribute a chamber of protection! God's people in the past have learned to confide in Him, under the heaviest strokes. Cannot you?



The St. Bernard

By PHIL SAINT

The Sunday School Lessons

By the REV. GERARD H. SNELL

March 1, Vision and Service. Luke 9:28-43a.



Mr. Snell

LUKE gives a detail not included in Matthew and Mark, which is the secret of the meaning of the transfiguration. That detail is the nature of the conversation between Christ and the two heavenly visitants. They talked about "his decease which he should accomplish at Jerusalem." This happened about a week (Matthew and Mark say *after* six days; Luke says *about* eight days) after Jesus' first announcement to the disciples that He must suffer many things, and be rejected, and be killed, and the third day be raised up (Luke 9:22). Up to this time the cross was in the background of Jesus' thought. Now it comes to the foreground, and as He plans for it, and teaches its doctrine to the disciples, heaven opens and bestows strength and consolation upon Him, and assurance to the uncomprehending minds of even the leading disciples.

This is the second of three occasions when God audibly blessed His Son. All three were similar. The baptism by John, the first occasion, ushered Him upon the public career which He well knew would lead Him to Calvary. On the third occasion, when the Greeks sought Him (John 12:20), He was forcibly reminded that only by His death would Gentile and Jew become one and both be reconciled to God. All three instances were preceded by prayer. The anguish of the third prayer (12:27) may reveal some of the thoughts of Jesus as He prayed just before the coming of Elijah and Moses (Luke 9:28).

Peter wanted to keep this heavenly glory. Probably he visualized the Messianic kingdom spread over all the earth and ruled by Moses, Elijah and Christ from this mount. But he did not know whereof he spoke, even as he had not known before when, from the same thought, he had endeavored to dissuade Christ from the cross (Matt. 16:22).

The incident which followed, with the terrible malady of the boy, the helplessness of the people, and the lack of faith on the part of the disciples, were in sharp relief against the bliss of the transfiguration, and typified the humiliation which Christ must yet endure, and the service which Peter must yet render, before either could enter upon his respective reward—the reward which Peter had wanted so prematurely. Verse 41 is the pathetic echo of One who has just tasted the Heavenly joys from which He is already so far separated.

March 8, Jesus Teaches Neighborliness. Luke 10:25-37.

From the earnestness of Jesus' answer, and the neutrality of the word, "make trial of," it is apparent that the lawyer was not malicious in his questioning of Christ. The question was not a "trick question," and he probably wanted to test out the young teacher of whom he had heard so much. He knew the answer to Christ's question, which showed a true spiritual comprehension of the law. Every man will indeed receive eternal life who loves God with *all* his heart (the emotional life), soul (life itself, the inner being of man), strength (the will and practical energies), and mind (the consciousness and all intellectual activity), and his neighbor as himself. When, however, Christ answered him, "This *do*," his conscience pricked him and to clear himself for answering the original question, which Jesus has now applied to him in a personal way, he asks, "Who is my neighbor?"

The very fact that the lawyer asked such a question showed he lacked even an elementary knowledge of love (Trench, "Notes on the Parables"), even as Peter, by asking how often he should forgive, showed he knew not the real meaning of forgiveness. Love is limitless, and whoever is in need is the neighbor of love.

All admit the claim of certain ones upon them for charity. The Jews admitted the claim of Jews. But no Jew admitted such a claim on the part of Samaritans, and vice versa. The kind-

ness of the Samaritan was not forced. It sprang from compassion.

March 15, Jesus Teaches His Disciples to Pray. Luke 11:1-13.

The Lord's prayer is the pattern of prayer for Christians. It contains in elemental form the principles that make for a rich life of communion with God. The Fatherhood of God is recognized with all the implications of that title. His transcendence as the God of heaven, the reverence called for by the utterance of His name, the growth of His Kingdom through providence and grace, the plea for consecration of the will, the petitions for daily bread, for daily reconciliation with the Most High, and for deliverance from sin, and the final ascription of praise are all foundation stones upon which the house of Christian prayer is to be built.

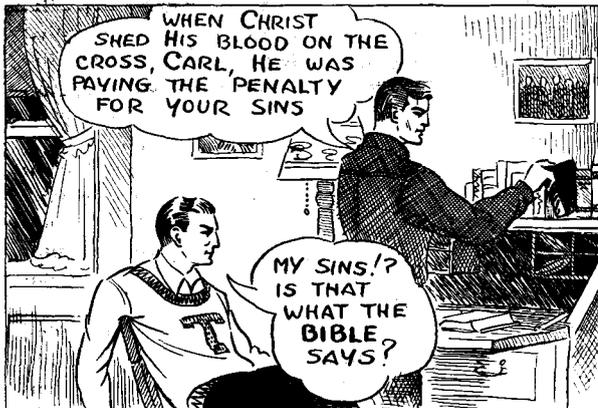
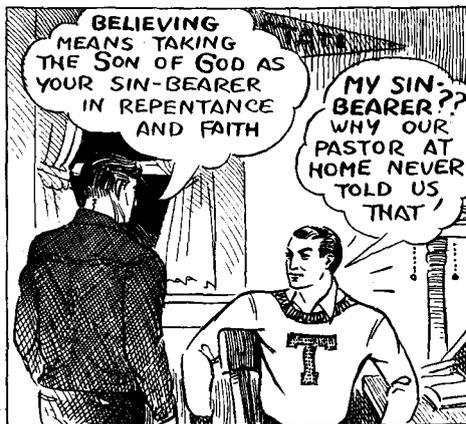
The petition, "Forgive us our debts as we forgive our debtors," certainly is not, as some say, to be excluded in this dispensation. This is not a seeking for forgiveness *because* we have forgiven others, or on the merits of our forgiving others. The only basis for God's forgiveness is the blood of Jesus Christ. The meaning here is that even the Christian—or rather much more the Christian—must have the forgiving heart before he can ask God for *daily* forgiveness. The fact that God has once for all forgiven the believer in Christ does not eliminate the offense of our daily sins to God. The parent is offended at the disobedience of his child as much or more than with a child not his. The daily forgiveness that believers seek from God is not unto salvation—they have that, to God's glory—but unto communion with the Most High. Such forgiveness and such communion is impossible if vengeance or recrimination dwells in the heart. If faith is true, the believer's forgiveness of another and God's forgiveness of the believer are both ensured.

Persistence in prayer requires (1) much time in prayer, (2) searching that our petition is Christ's will, (3) confidence that God will do no less than what is absolutely right and best.

Gary—

Good For The Soul

By Phil Saint



GARY RAPIDLY POINTS TO A FEW VERSES

24 Who his own self bare our sins in his own body on the tree that

Christ died for our sins according to scriptures;

redemption through his blood the forgiveness of sins, acco

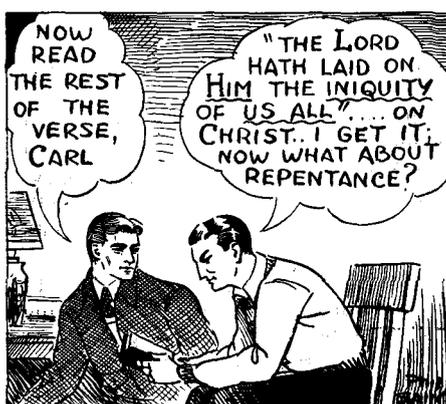


TURNING TO MORE VERSES, GARY POINTS OUT THE AWFULNESS OF SIN

There is none righteous, no not one

there is no difference for all have sinned and come short of the glory of God

all we like sheep have gone astray; have gone



BRIEFLY: IT MEANS A WILLINGNESS TO FORSAKE SIN AND TURN TO GOD

"SORRY ENOUGH TO QUIT."

ISA. 55:7 MAKES IT CLEAR



Pennsylvania Commission Orders Five Ministers Suspended

Swift Action Marks Independent Board Members' Trial

THE Permanent Judicial Commission of the Synod of Pennsylvania surprised nobody when, late in the evening of January 14th, in the Penn-Harris Hotel, Harrisburg, Pa., it brought in a verdict of "guilty" against five Independent Board members whose cases had been referred from the Presbytery of Philadelphia. The "trial" was short and swift, having begun at 7.30 P. M. on the 13th, and the Commission having listened to final arguments just twenty-four hours later.

Progress of the case resembled nothing so much as the relentless advance of a powerful rotary plow through light snow. Moderator Ruling Elder Pittsburgh legalite Hallock C. Sherrard intended that no time should be wasted. Rarely bothering to consult his colleagues, he overruled defense objections and motions like a sharp mowing machine, kept proceedings moving with dispatch.

The defense challenges for cause—four in number—were speedily heard and voted down. Defense contentions that the case had never been transmitted by the Synod to the Commission, as required by the Book of Discipline, were also turned down in quick time. (Actually the cases had not been originated until *after* the last Synod, and the order of the last Synod that "any cases" that might arise should be given to the Commission by the Stated Clerk seemed transparently illegal.)

The Defense presented a demurrer to the further trial of the case because, it alleged, the order or "mandate" of the 146th General Assembly against the Independent Board was illegal. The all-Auburn Affirmationist Trio of Prosecutors (Drs. J. A. MacCallum, Geo. E. Barnes and Edward B. Shaw) immediately objected on the ground "that a lower judicatory cannot review the decisions of a higher." To the surprise of everybody the Moderator ruled that the Commission *would* hear the argument on constitutionality. (Later it appeared that the Moderator distinguished between the right of an

individual to raise the constitutional issue, which was granted, and the right of a judicatory to raise the same issue, which was denied.)

The Defense, after having offered its fifteen-page demurrer, made a short legal argument on it by its chief counsel, H. McAllister Griffiths. Prosecution argument was sketchy, being devoted principally to repetition of the simple assertion that the "mandate" was lawful. No serious constitutional argument was offered by the Prosecution, possibly because it had felt confident no such matter would be required.

Sample of the "argument" of Prosecutor Shaw: "We find the will of God not in any man but in majority opinions of a church . . . God always speaks through men aside from the one through whom He spoke as His own Son." "The fact that the defendants tried to get the Assembly to change its deliverance shows that they admitted it to have that power." "Majorities must rule even if they are wrong at times." "The demurrer is not taking the Constitution in ways in which it has been understood. It is good that it is in writing, else Mr. Griffiths would have to make it with his tongue in his cheek." [Objection by Defense] "Oh, it's off the record!" (with a wave of the hand.) "'In the Lord,' means 'brethren in the church,' 'Christian brethren,' otherwise there would have been a comma before it."

After hearing the parties the Commission adjourned for the night, promising a decision in the morning.

In the morning the Commission announced that (1) the demurrer was overruled, (2) the Defense would be permitted to raise the question again in presenting its own affirmative case. Then the pleas were all entered. For himself, the Rev. Merrill T. MacPherson pleaded "not guilty" to all charges and specifications. For himself and for the Rev. E. H. Rian, the Rev. Paul Woolley and the Rev. Charles J. Woodbridge, Mr. Griffiths also pleaded "not guilty." Then the Prosecution opened its case. Its opening address was full of promises—promises of what the committee said it was going to prove. Having *promised* to prove the guilt of the defend-

ants, however, and the legal basis for such guilt, the Prosecution seemed to feel that it had done enough. The actual proof promised was not forthcoming. Much of the Prosecution's statement was devoted to saying what everyone already knows: that the terms of Communion of the church impose obligations upon those who take them. From this the Prosecution took one long jump to the unrelated conclusion that therefore membership on the Independent Board is a violation of those obligations.

Among unfulfilled promises of the Prosecution: "We shall show that these defendants have . . . continued to circulate false statements and malicious propaganda against the Board of Foreign Missions and its officers . . ." (The night before, in answer to the Defense contention that this was a doctrinal case, involving the Board of Foreign Missions, Prosecutor Shaw had declared flatly: "Anything concerning the official Board has no place here.")

Testimony

After the pleadings, the Prosecution brought a long parade of witnesses. In general, they testified to three things: (1) the defendants had refused to resign from the Independent Board; (2) the defendants had "disturbed the peace of the church"; (3) that confidence in the official Board had been seriously undermined. Much of the "testimony," if not most of it, was *opinion* rather than fact. Witnesses gave speeches they had evidently carefully prepared until at last their verbosity became too much for even the Moderator, who had to call some of them from oratorical wanderings and to stop others. Sample of "testimony": Mr. Elisha D. Oakford, elder in Philadelphia's First Church, testified that when it became publicly known that he was on Presbytery's Special Judicial Committee "an old friend bawled me out and said that his Church was seething with this discussion." (The friend and the Church remained unidentified.) Another friend (also unnamed) had threatened to take away his business. In another office, the cashier (unidentified) was greatly perturbed. This was all testimony to "prove" a breach of the peace *by the defendants* and was typical of much of the testimony.

Dr. W. R. Craig, of Philadelphia, proved a very fair witness concern-

ing the interview of Presbytery's committee with the defendants, the reasons given by the latter for not resigning from the Independent Board, and their attitude toward the collective responsibility of all members of the official Board for the policies of the Board as a whole. He also testified at length concerning alleged statements against the official Board made before one of his Church organizations by the wife of one of the defendants. On cross-examination, when Dr. Craig was asked: "Did you forbid them to pray for the Independent Board?" Dr. Craig answered with a vigorous "No!"

Other ministers who testified concerning the trouble in the Churches over the Foreign Missions' issue were Dr. W. L. McCormick, Dr. Howard Moody Morgan, Dr. J. B. C. Mackie (Auburn Affirmationist), Karl Frederick Wettstone, Theodore C. Meek, C. Waldo Cherry. Other witnesses for Prosecution: Henry W. George, M.D., Middletown, Pa.; H. J. Krickbaum, Philadelphia. Most of the testimony merely reiterated that the church was upset, but did not show the disturbance to be due to the acts of the defendants.

Highlight: Testimony of Dr. C. Waldo Cherry, of Harrisburg, concerning the official Board of Foreign Missions. On direct examination he was asked whether the official Board had taken cognizance of the Independent Board. A. Yes, it had. Q. Had the work been impaired by the Independent Board? A. There had been a very decided impairment. Q. Had it just decreased contributions, or impaired it in other ways? A. The meetings of the Foreign Board since the organization of the Independent Board have been characterized by a spirit of discouragement, perturbation and anxiety in both members and officials of the Board, which has diminished their effectiveness. The activities of both Drs. Speer and McAfee have had to be devoted largely to defending the actions of the Board. He believed that Dr. McAfee's breakdown in health had resulted from these attacks. . . . Q. Has all this diminished or impaired the enthusiasm of the givers? A. He believed from all he had seen and heard that it has very considerably diminished the enthusiasm of the church. Many members of the Board believe that the activities of the Independent Board have reduced the revenues of the Board very consider-

ably. (Official figures comparing receipts for 1934 and 1935 were offered in evidence.)

Dr. Cherry said that members of his session had all received Independent Board literature. He said that: "I believe that any organization that petitions the session of a Church without the knowledge of the Pastor," creates trouble.

On cross-examination Dr. Cherry admitted that the Independent Board had not petitioned his session or approached it as a session, and he further admitted that he did not know of any case in which any sessions had been solicited by the Independent Board.

Dr. Cherry did not have to answer questions put by Mr. Griffiths on cross-examination asking him plainly whether the official Board had considered the possibility that it itself might be a guilty party, responsible for much of the situation in the church. These questions were, on Prosecution objection, ruled immaterial, although to the Defense they seemed to go to the heart of the case!

Most amusing witness was Dr. Karl F. Wettstone, of Philadelphia, whose testimony established (1) that Dr. Wettstone has a very large Church; (2) that having such a large Church Dr. Wettstone has more to do than the average pastor, finds it "hard to keep track of these things"; (3) that Dr. Wettstone expected to be able to deliver a polemic oration from the witness chair. The Moderator had repeatedly to caution and stop him, finally exhorted him to "confine himself to facts, not to embroider." He paid his compliments to all the defendants, individually assailed some of them so hardily that he had to be stopped.

Since Dr. Wettstone's testimony was mostly indefinite non-factual airing of opinion, the Defense did not take the trouble to cross-examine.

After the Prosecution rested without even having attempted to establish most of what it promised to prove in its opening statement, the Defense moved to dismiss. Counsel contended that a *prima facie* case having not been established, the Defense should not be put to the necessity of presenting evidence. The motion was denied.

Defense Testimony and Offer of Proof

First, the Defense put on two witnesses to rebut assertions of H. J.

Krickbaum that defendant Merrill T. MacPherson had disturbed the peace of the Central-North Broad Church of Philadelphia. Evidence established that Mr. Krickbaum himself was responsible, with a few others, for whatever trouble had existed, and that the Church was now at peace, having showed a larger net gain in membership for the last year than any other Church in the Presbytery.

Following this testimony, the Defense made a formal "Offer of Proof." Purpose: to bring before the Commission the "whole picture" of the state of the Church, without which any attempt to defend the actions of the defendants in belonging to the Independent Board would have been a waste of time. Substance of the offer:

(1) The Defense offered to prove that the members of the Independent Board were justified in its establishment, due to the fact that the official Board of Foreign Missions had been and was engaging in heretical propaganda. (2) The Defense offered to prove that they were not responsible for the breach of the peace, unity and purity of the church but that it was due to the unfaithfulness of the Official Board of Foreign Missions, to the modernist party in the church, to the General Council of the General Assembly, to the party represented by the prosecuting committee in the Presbytery of Philadelphia and to numerous other persons and factors not defendants in these cases.

The Moderator ruled that the Offer of Proof would be declined by the Commission, on the ground that the items offered were not material. Then the Defense stated that the ruling of the Commission having deprived the defendants of the defense to which they were entitled by the law of the church, the defendants would not engage in any partial defense but had nothing more to say.

The taking of testimony having thus come to an abrupt close, the Commission decided to hear final arguments, then deliberate. Defense counsel declined to sum up because he had not been allowed to present the case to which he believed the Defense constitutionally entitled, confined himself to requesting that in the event of a conviction the application of any censure should be postponed pending decision on the great constitutional

points involved by the next Assembly sitting as a court.

Prosecutor MacCallum wound up for his committee. Fervently he appealed for a conviction, and asked imperatively that the penalty be severe, its execution immediate.

Late at night the Commission made known its finding, promised a formal opinion later. Verdict: guilty as charged for all defendants. Penalty: suspension, not to begin until finally affirmed by the General Assembly sitting as a court.

Laird Trial Begun Again by Commission

SECOND thought triumphed over first thought in the case of the Special Judicial Commission of the Presbytery of New Castle when, on January 15th, it reconvened to continue the trial of the Rev. Harold S. Laird, Independent Board member. On January 8th the Commission had adjourned presumably to hand the case back to the Presbytery, but by the next week it had changed its mind, upheld the defective "charges" in its possession, and proceeded to hold the "first meeting" of a trial as prescribed by the Book of Discipline. Chief excitement of the day was an abortive attempt of the Prosecution and one member of the Commission to bar appearance of James E. Bennet, Esq., as counsel for Mr. Laird because of the unfavorable remarks concerning him in the action of New York Presbytery two days before.

The "charges" now filed against Mr. Laird contain but one specification to each: that he failed to obey the "mandate" of the 146th General Assembly.

New York Presbytery Refuses to Try James E. Bennet

JAMES E. BENNET, Manhattan lawyer, famed lay Christian worker, many years an elder in New York's Fort Washington Church (though not now a member of the session) learned on January 13th that he was not to be disciplined. Sugar-coating refusal to obey the directions of the General Assembly with expressions of loyalty to the Assembly and its Boards, and with caustic, inaccurate remarks about Mr. Bennet, the modernist Presbytery of New York

AN ACKNOWLEDGMENT WITH THANKS

One month ago we appealed to you for names and addresses of orthodox Presbyterian laymen who might be interested in "The Presbyterian Guardian." We asked for laymen only, not ministers or elders, for we believe that our present imperative is the publicizing of the truth to the oft-forgotten man—the layman.

Your response was extremely gratifying, and we take this opportunity to thank you most heartily. Whatever success we have in spreading the circulation of the "Guardian" among the faithful men and women in the pews will be due in part to your splendid spirit of cooperation.

politely refused to do anything. Text of the courteous but non-complying letter sent by the Presbytery to the next Assembly:

"Fathers and Brethren:

"In response to a communication sent to you in April, 1935, referring to James E. Bennet, a member of the Fort Washington Church and formerly a Ruling Elder in the bounds of this Presbytery, Presbytery received a reply dated June 4, 1935, which read as follows:

"That the assembly acknowledge the expression of loyal intent of the Presbytery of New York and that the responsibility in this matter be left where it has been placed, with the Presbytery of New York and the session of the Fort Washington Presbyterian Church."

"This communication was sent to the Fort Washington Church, of which Mr. Bennet is a member. A reply has been received from the session of said church saying that the mandate of the Assembly in reference to members of the Presbyterian Church in the U.S.A. serving upon the mission board known as the Independent Board of Foreign Missions and forbidding the same, had been sent to Mr. Bennet and received by him, but no acknowledgment or reply had been received from him. While deploring the fact that that communication has been ignored by him, they are convinced that Presbytery, because of its wider jurisdiction, is in a better position than the local church to deal with the situation.

"In light of the actions of the Assemblies of 1934 and 1935, the session has referred the matter to Presbytery and asks that in the interest of that church and of the churches of Presbytery it take such action as it deems wise.

"We have given this matter our prayerful consideration and would respectfully make this reply to the Assembly's communication.

"We recognize that Mr. Bennet's failure to respond to the communication sent him by the church, and by still continuing, to the best of our information, to serve as a member of the Independent Board of Foreign Missions, constitutes ground for disciplinary action.

"We have been disturbed beyond measure by the doubts and questions that have been raised as to the work of our boards and agencies and particularly as to that of the Board of Foreign Missions. We have every confidence in their fidelity and their loyalty to the Church and Standards. We regret the setting up of the Independent Board of Missions, which to us seems wholly unwarranted, and we regret still more the unjustified aspersions which have been and still are cast upon the secretaries and members of our board.

"We deplore the action of James E. Bennet in not severing his connection with this board at the command of the General Assembly and his disregard of its mandate.

"In view of the action of the Fort Washington Church we do not think we should insist upon its proceeding to a course that might result in causing difficulty within its congregation and interfering with the fine work which the church is carrying on. There is no question of the loyalty of this church and its hearty fidelity to the work of our board.

"We further are of the opinion that it would be inexpedient for this Presbytery to undertake disciplinary measures with Mr. Bennet for the following reasons:

"It is a well-known fact, both in the Fort Washington congregation and in this Presbytery, that while Mr. Bennet allows his name to remain on the roll of the Fort Washington Church, he is not, at present, active in its affairs or attendant upon its services, or a member of its session. His religious activities of late have centered in churches belonging to another denomination. No disciplinary measures which the Presbytery might take would change the situation.

"Knowing the mind of our churches, we believe that to institute judicial processes in this Presbytery would give to the critics of our foreign board of the church that publicity which they seek. It might mar the peace and break the unity which prevail not only in the Presbytery but throughout the congregations. Among our people there is widespread feeling against judicial processes.

"In this confused day in the world's life the Church of Christ, in order to give her positive testimony to the Gospel, must endeavor to maintain the unity of the spirit in the bonds of peace—a peace sorely jeopardized by controversy, which weakens the power of the church to minister to the moral and spiritual needs of men."

Sidelights: (1) It was freely predicted after publication of the letter that the repeated satisfaction of the church's number one modernist Presbytery with the the Board of Foreign Missions would do that Board no good with those who were vainly hoping to see it break with Modernism. (2) When informed that his "religious activities of late have centered in churches belonging to another denomination," Mr. Bennet smiled and said: "That's news to me!"

Covenant Union Rallies Held

SUCCESSFUL and enthusiastic rallies and meetings in the interest of the Presbyterian Constitutional Covenant Union are constantly, quietly, being held throughout the country. Some recent places where meetings have been held include, among others, Cincinnati, Ohio; Norristown, Pa.; Syracuse, N. Y.; Wildwood, N. J. Meetings are scheduled for numerous points in the near future, among them Baltimore and West Pittston, Pa.

Apparent to close observers is the deep undercurrent of sentiment among the rank and file setting in away from compromise and toward the aim of the Covenant Union to attempt real reformation, then, if that fails, to continue the true Presbyterian Church in the U.S.A. regardless of cost.

Changes in Presbytery of New York

IN THE year 1885 New York Presbytery had 41 churches; in 1935 it had 61. In 1885 there were 127 ministers; now there are 187. The membership of the churches was 19,969 in 1885; now it is 33,837. Fifty years ago the Sunday-school children numbered 21,050 while now there are but 14,424. Gifts to church support (current expense) have increased from \$442,025 to \$877,664, but gifts to the boards of the Church have dropped from \$237,799 to \$164,868. The per capita gifts for Church support have increased from \$22.13 to \$25.94, but the per capita gifts to the mission boards have dropped from \$11.91 to \$4.86. This Presbytery is the great modernist Presbytery of the church, and observers consider the figures significant.

First "Independent Board Baby" Born in China

ON January 15th, at Peiping, China, was born Edward Andrew Coray, first child of Independent Board missionaries, Henry W. Coray and Betty Behm Coray, first "Independent Board Baby" in the world. The baby is healthy, weighs six pounds, and mother, son and father are all doing well.

T. Kagawa Urges "Cooperative Movement" Assails Capitalism

THE first "National Conference on Consumers' Coöperation," held under the auspices of the Federal Council of Churches, assembled in the First Baptist Church, Indianapolis, December 30th.

The conference opened with an address by Toyohiko Kagawa in which he explained why he was convinced that capitalism in its present state could not meet the world economic crisis without undergoing great changes, and why the way out is through the "Coöperative Movement."

T. Kagawa based his belief in the inevitable decline of capitalism as resting on the profit motive, not only on enormous accumulation of wealth but on the inner obligation of the system which makes essential concentration of capital, and the growing class struggle. He said:

"Our civilization is a dinosaur civilization. If it is to survive it must undergo change. Religious bodies must work together in coöperative action."

Asked why he believed so completely in the "Coöperative Movement" as the way out, T. Kagawa replied, "The Coöperative Movement is the love principle of Christ applied to modern industry."

Concluded the "findings committee": "We are convinced that the coöperative movement is one of the major techniques in making possible the Kingdom of God on earth," the findings, which were adopted by the delegates declared. "We believe that the Churches and religious organizations have an opportunity to supply dynamic and motivation for this most promising movement. We are con-

vinced that the Churches must concern themselves with the goal that the movement seeks.

"Various Church bodies have, on past occasions in recent years, made declarations in favor of encouraging coöperatives. We believe the organizations, already within the local Churches, should study the coöperative movement as exemplified in the uniquely challenging life of Kagawa, and also as the movement has developed in the United States and other countries. The Churches should seek to coöperate with other community groups in this study. . . ."

Presbyterian Church, U.S.A., to Send Delegates to Edinburgh, 1937

PROMINENT ministers of the Presbyterian Church in the U.S.A. will be included among representatives of American Christendom as announced by the continuation committee of the World Conference on Faith and Order. They will be delegates to the "second world conference" which will meet at Edinburgh in August, 1937. Four delegates will be laymen, seven ministers. Though the representatives at Edinburgh "will be without authority to commit their Churches in any way, they will set forth their findings and suggestions."

Dr. William Temple, the Archbishop of York, is chairman of the continuation committee, and Dr. J. Ross Stevenson, president of Princeton Theological Seminary, is American vice-chairman.

Among delegates from the Presbyterian Church in the U.S.A. as listed are Judge John DeWitt, Nashville; Thomas D. McCloskey, Pittsburgh; Dr. Robert E. Speer, New York; and President Charles J. Turck of Centre College, Danville, Kentucky.

Ministerial delegates are Henry Seymour Brown, Chicago; J. Harry Cotton, Columbus, Ohio; Hugh Thomas Kerr, Pittsburgh; William Pierson Merrill, New York; Lewis S. Mudge, Philadelphia; J. Ross Stevenson, Princeton, New Jersey; and Joseph A. Vance, Detroit.

All the ministerial delegates are important cogs in the ecclesiastical machine of the Presbyterian Church in the U.S.A.

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Modernism and the Board of Christian Education*(Continued from Page 142)*

we think of the poor dupes who worship a mere man. But are we always so far from their terror as we bow to God? When men first started to pray to God they were apt to worship him in fear, thinking of him as 'a great God and a terrible.' However, further contact with him taught them that he was not to be feared, that he is a 'refuge and strength, a very present help in trouble' (Reading for October 2nd).

The fact is, however, that Jesus also knew God as "a great God and a terrible" (Matt. 10:28). And because His teaching about God is so uncongenial to the natural man, His redemption which opens a new and living way to the Father has also become an offense. But however uncongenial and offensive Jesus' teaching concerning God and the way men may approach Him may be, unless young people are plainly told what has been revealed, any guidance they may receive for the development of a deeper experience of worship will not deserve the name of Christian.

**Fiftieth Anniversary
"Bross Competition"
Open to Writers**

THE Trustees of Lake Forest College, Illinois, offer a cash prize of \$15,000 for the best book or manuscript, heretofore unpublished, on "the connection, relation, and mutual bearing of the Humanities, the Social

How Face Truth?

When Truth is pleasant
 And "easy to take"
 It makes us happy.
 We like to think about it.
 And the world seems very
 Harmonious.

But when something happens
 That isn't pleasant
 We don't like it.
 Our lovely mood is broken.
 And we resent it.

Of course, some things
 Don't concern us.
 But what of unpleasant
 Things that DO?

Now, if fire is eating
 Up your house
 Or a kidnapper
 Has your child
 Or a thief
 Your "nest egg,"
 What do you do?

Do you blame
 The one who tells you
 For disturbing your
 Tranquillity?

Well, you might
 But you know
 And we know
 That would be downright
 Stupid.

When the Guardian
 Tells you how
 Modernism and
 Bureaucracy are
 Burning, kidnapping,
 Stealing your Church:

Please don't blame us
 For telling you,
 Or criticize
 "Our spirit."

But please
 Join us and help
 Stop it.

Sciences, the Physical Sciences, the Biological Sciences, or any branch of knowledge, with and upon the Christian religion." The award will be made under the famed "Bross Foundation," after decision by a committee of judges, on or after January 1, 1940.

The Foundation was planned by William Bross, prominent political figure of the last century, following the death of an infant son, in 1856, and consummated at his own demise in 1890. The trust agreement sets forth the purpose of the competition: "The offer must be open to scientific men, the Christian philosophers, and historians of all nations . . . My object is to call out the best efforts of the highest talent and the ripest scholarship of the world, to illustrate from science or from any department of knowledge and to demonstrate the divine origin and authority of the Christian Scriptures; and, further, to show how both science and revelation coincide and prove the existence, the providence, or any or all of the attributes of the only living and true God, "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."

Probably the most widely known of all the Bross books (fourteen in all) is "The Problem of the Old Testament" by the late Professor James Orr, of Edinburgh, generally regarded as the most potent conservative answer to critical attacks on the Old Testament. Other volumes in the series have been regarded as either neutral or concessive to Modernism.

Manuscripts, of a minimum length of 50,000 words, are to be submitted in the period June 1st to September 1st, 1939. Full particulars may be secured by addressing President H. M. Moore, Lake Forest, Illinois.

Who's Who in This Issue

IN THIS issue of THE PRESBYTERIAN GUARDIAN we present: *Gordon H. Clark, Ph.D.*, of the Department of Philosophy at the University of Pennsylvania, and a well-known Presbyterian elder; *Mr. John Murray, Th.M.*, of the Department of Systematic Theology at Westminster Theological Seminary; *the Rev. Ned Bernard Stonehouse, Th.D.*, Assistant Professor of New Testament at Westminster Seminary. The regular contributors of feature pages no longer need any introduction to our readers.

A New Book by a Gifted Theologian!

The Christian Faith in the Modern World

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

Professor of New Testament at Westminster Theological Seminary.
Author of "Christianity and Liberalism," "What is Faith?" "The
Origin of Paul's Religion," "The Virgin Birth of Christ."

Here is the book so many Christians have awaited—the radio addresses of Dr. Machen, broadcast during the early part of 1935. Those who heard these remarkable sermons will recall how brilliantly the great doctrines of the Christian faith were expounded in clear, forceful, non-technical language. Alive with the fervor of the Gospel message, profound with the genius of a great scholar, yet pulsing with the warmth of a radiant personality, each chapter presents with incontrovertible logic the truth and glory of historic Christianity.

CHAPTER HEADINGS

The Present Emergency and How to Meet It
How May God Be Known?
Has God Spoken?
Is the Bible the Word of God?
Do We Believe in Verbal Inspiration?
Shall We Defend the Bible?
The Bible Versus Human Authority
Life Founded Upon Truth
God, the Creator

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CHAPTER HEADINGS

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The Sermon on the Mount and the Deity of Christ
What Jesus Said About Himself
The Supernatural Christ
Did Christ Rise from the Dead?
The Testimony of Paul to Christ
The Holy Spirit

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