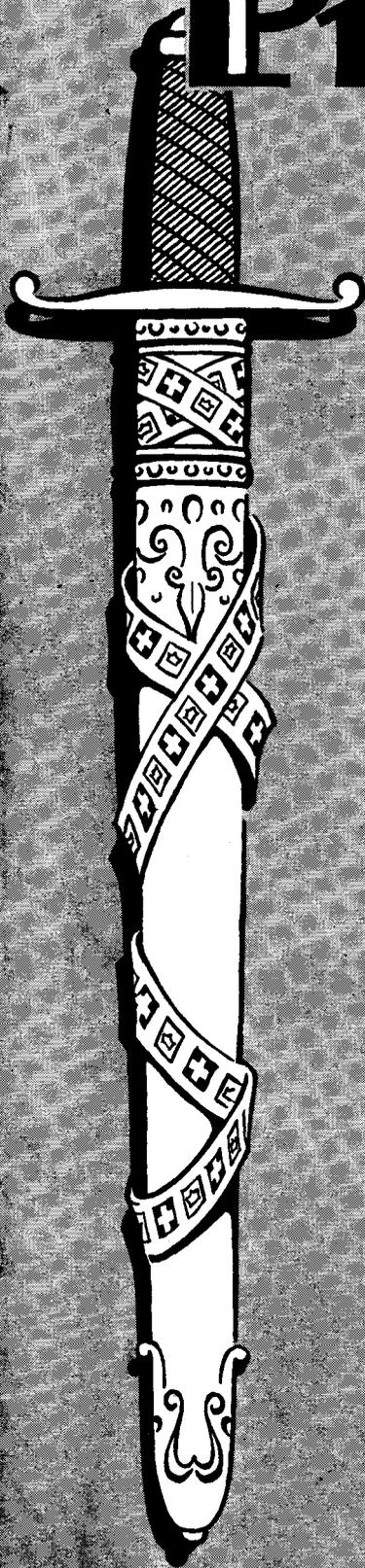


February 17, 1936

The Presbyterian Guardian



THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD

In Time of Trouble

"WE KNOW that all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28.)

In time of trouble, say:

"First—He brought me here; it is by His will that I am in this strait place: in that will I rest.

"Next—He will keep me in His love, and give me grace in this trial to behave as His child.

"Then—He will make the trial a blessing—teaching me the lessons He means me to learn, and working in me the grace He intends for me.

"Last—In His own good time He can bring me out again—how and when, He knows."

Say: "I am here—1. By God's appointment. 2. In His keeping. 3. Under His training. 4. For His time."

—Dr. Andrew Murray.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

The Changing Scene and the Unchanging Word

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

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

More About Kagawa



Dr. Machen

IN THE last number of THE PRESBYTERIAN GUARDIAN, I was telling you something about the book entitled "Meditations on the Cross" by the well-known Japanese writer, Kagawa. I called attention to the strong anti-docrinal bias of the book, its evolutionary view of human history and its apparently low view of the person of Christ.

But it would hardly be fair to discuss that book without dealing with the subject that gives it its title, and so I want to say a few words now regarding Kagawa's view of "the Cross."

The Two Views of the Cross

I think the views that are being held today about the Cross of Christ may be put into two great classes.

In the first place, there are the views of those who look upon the Cross of Christ as a thing done once for all, and by Christ and Christ only.

In the second place, there are the views of those who look upon the Cross of Christ as the supreme manifestation of a great principle and as a cross which we too must bear.

The former way is the way in which the Bible looks at it; the latter is the way in which it is looked at by Modernism.

According to the Modernist way of looking at it, the Christian preacher must say to his fellow-men: "Christ walked in the way of the Cross; He made Himself one with God's redemptive love; you too must walk in that same way of the Cross; you too must suffer redemptively for your fellow-men; and if you do that, if you thus

make the Cross a fact in your experience, you will be saved."

According to the Bible, the Christian preacher must say to his fellow-men: "You and I are under the just condemnation of God's law; nothing that we can do can save us, not our service, not our love; Christ's death alone can redeem us from the awful curse; simply accept what He has done, and live."

Kagawa's View of the Cross

In this alternative between the Bible and Modernism, the central trend of Kagawa's message stands with Modernism and against the Bible.

I know there are passages in his book in which that might seem not to be the case. When he speaks about the Apostle Paul, for example, he says that according to Paul's view of the Cross Paul receives and Christ gives (p. 67). He even hints perhaps—though I confess that here as at many places I am not clear about his meaning—he even hints, I say, that if Paul's "interpretation of the Cross" does not appeal to us that may be because we have not as profound an understanding of the justice of God and the grace of Christ as Paul had (p. 71). He says, moreover, that while Paul's view of the Cross and Christ's view are different they are not contradictory (pp. 75, 78).

But what a very small trickle of Christian truth, at best, that is amid the torrent of error that rushes through the whole book! In this book the great central truth that runs through the Bible is treated as an idiosyncrasy of one of the Biblical writers, Paul, and is placed in rather sharp contrast with "the Cross in the Mind of Christ."

The book contains various passages, indeed, in which the language of substitution is used. Christ's death accord-

ing to Kagawa was redemptive. "He wanted to make amends to God for human sin" (p. 59). "Splendid!" you might be tempted to say. Ah, but the trouble is that according to Kagawa while Christ's death was redemptive, our death or our self-sacrifice is redemptive too:

"Christ was executed and we too must bear responsibility. And, moreover, we too must die for the sins of the whole of humanity. Christ's death was not a mere death. He had to undergo punishment for the crimes of the human race. Since Christ underwent that punishment, if I also undergo that punishment, I come back to life with a feeling like that of the Resurrection" (p. 71).

Kagawa thinks, indeed, that in these words he is presenting Paul's view, rather than his own view. But it is clear that at this point he is in full sympathy with what—very strangely—he holds Paul's view to be. In the whole book, the real uniqueness of Christ's death upon the Cross is—to put the thing in the very mildest possible way—hopelessly obscured.

The Heart of the Gospel Missed

No doubt according to Kagawa Christ was supreme in this great universal business of bearing the sins of the world. But I do not think we can say, when we take the book as a whole, that there is in the book any real recognition of the fact that He stood alone. And that being so the real heart of the gospel is missed.

It is a far cry from Kagawa's speculations about the blood (pp. 205-210) and from Kagawa's central notion that our suffering is redemptive as Christ's was to the words of the old hymn:

Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

That old hymn, not Kagawa, is in accord with the Word of God.

EDITORIAL

"UNITY IN PURITY"

UNDER the above title *The Presbyterian*, in its issue of January 30th, editorializes concerning the present situation in the Church. The editorial is important because it represents the view of many sincere, but, we believe, mistaken persons. We earnestly hope that they will see their error before it is too late. We are writing in an attempt to persuade and win them, not to judge them. That ability and right is God's alone.

The Editor of *The Presbyterian* reasons as follows: The purity of the Church must be preserved. The masses of the people are usually loyal to Christ, and should stand together. "It is not right for some men, in their zeal for right doctrine, to withdraw themselves and leave their brethren, weakened by their withdrawal, to carry on the work. . . . Why should they desert their places because error has asserted itself or persecution has arisen? Why should they be driven from their places of duty and privilege?" In the past sincere men have seceded, but they would have done better had they remained in the Church. "We believe it is a serious mistake for anyone to go out from our Presbyterian Church in order to promote sound doctrine. . . . No Church on earth is more loyal to Christ than our Presbyterian Church. Let us keep it without spot or blemish! We plead for absolute unity! Let us have absolute oneness in Christ."

With much of this editorial we find ourselves in hearty agreement. We believe that purity must be preserved. (We wish, however, that our contemporary had recognized the divided doctrinal state of the Church. Can the unity for which it pleads mean a union of Christianity and anti-Christian Modernism? If so, such unity would be an offense against God. If not, then conflict is inevitable.) We agree that men should not permit themselves to be driven from their places of pledged responsibility *unless* all hope of reform has failed, or *unless* the Church officially takes an heretical position. Therein lies the present difference between *The Presbyterian* and THE PRESBYTERIAN GUARDIAN. The Presbyterian Constitutional Covenant Union and its great constituency is not primarily devoted to bringing about a split, but to the preservation and preaching of the Reformed Faith. In all earnestness it is working toward the purification of the existing Church, and it invites all those really concerned about souls to join in that effort. But if this fails, if the tyrannical policy of the present "machine" triumphs, what then? The witness to the Reformed Faith must be preserved, whatever the price. If the

General Assembly upholds the miscalled "mandate" against the Independent Board it, and not the Covenant Union, will have "split the Church." For the Protestant character of the Church will have been abandoned and the basic doctrinal foundation (on which all particular doctrines depend) will have been removed. A Reformation Church will have rejected the pivotal doctrine of the Reformation. The Lord Jesus Christ will no longer be the only King and Head of the Church. His Word will have to share authority with that of the casual majority of any General Assembly. And if the word of the Assembly conflicts with the Bible men may not plead that conflict before the courts of the Church, but must obey man or be ejected.

This would be stark, unmixed tragedy. With all our souls we hope that the Church will be saved from corporate disloyalty to its Lord. But if not? Then, great as the tragedy would be, there might be a greater: namely, if, the great corporate reformed testimony of the Presbyterian Church having been quenched, no effort were made to carry it on to future generations.

We would be the last to leave a pure Church because there were some errorists in it, and the last to ask others to leave because some individuals had been unjustly treated. We will only be compelled to leave the present organization if the effort to reform has clearly failed, or if the Church, by the act of its highest court sitting in its judicial capacity, affirms that which dethrones the Lord Jesus Christ in the Church. And if that takes place, those who depart will carry the true succession of the Church with them. Our forbears left the jurisdiction of Rome, not to destroy the Church, but to preserve and continue it. If the outward organization of our Church becomes apostate, we must imitate the Reformers. What would Calvin, Knox, Luther or Melville do here and now? Can anyone who knows Reformation history have any serious doubt? The Reformers left Rome because it placed the word of man above the Word of God. We will separate ourselves from the present outward organization if it, in turn, places man's authority above God's. Rome denied that it did this, but our forbears believed that it did and acted accordingly. The present ecclesiastical organization, if it upholds the so-called "mandate," will of course imitate Rome in denying that it places man's word above God's. We, in turn, believe that the "mandate" *does*, and will act accordingly. If we are compelled to go, we will go in deep sorrow, and yet in profound gratitude that God has given us a Word and a Gospel which are worth the sacrifice of everything a man has, even life itself.

A Notable New Book

The Christian Faith in the Modern World, by J. Gresham Machen, D.D., Litt.D., Professor of New Testament in Westminster Theological Seminary, Philadelphia. THE MACMILLAN CO., \$2.00.

A NEW book by Dr. Machen is something on the order of an event. It is years since a volume has appeared from his pen. The last was his great work on the Virgin Birth of Christ. Now, in the midst of varied labors that would crush a man of only ordinary vitality, he appears under a title that is almost audacious.

One could never mistake a Machen book for the product of any other author. This is not due merely to a distinctive vocabulary, but to the more characteristic and difficult art of writing simply about profound things, which Dr. Machen possesses to a high degree. Yet, on the other hand, he avoids the peril of over-simplification: the fallacy of thinking that these profound things are neither very profound nor very mysterious after all.

The chapters are short. Eighteen of them occupy 231 pages—an average of less than thirteen pages each. This is probably due to the fact that, originally, the material was prepared for oral delivery and spoken over the radio. Each of these chapters is a completely enclosed field of study and thought in itself, with its own sharp impact, but all together they form a rounded whole. The titles are suggestive of the variety and the swiftness with which the mind of the author turns here and there upon the Christian faith as affected by the modern scene. Some of them are: "The Present Emergency and How to Meet It," "How May God Be Known?," "Has God Spoken?," "Shall We Defend the Bible?," "The Bible Versus Human Authority," "Life Founded Upon Truth," "The Sermon on the Mount and the Deity of Christ," "What Jesus Said About Himself," "The Holy Spirit." These are, one might say, old themes. Yet, while giving the Christian answer to the problems they present, Dr. Machen is never dull, stimulating his readers to thought be-

cause in reading they can follow another thinking mind in action. Nor does he meet the problems involved either by repeating old platitudes or coining new ones. He faces each one as it appears in its modern setting, fairly and squarely, not with an eye to special pleading, but with a determination to get at the truth.

This determination to get at the truth, however, does not mean that Dr. Machen approaches the questions at issue with an emptied mind. Far from it. He comes as a Christian, fully convinced, yet a Christian who must hold to his faith only as it is true, who is willing to bring it into the light, explain it and justify it.

The deep trouble of the modern world, of a civilization even now hanging over the abyss, seems a real and a present thing, as one follows Dr. Machen. No alarmist, his very restraint in diagnosing the troubles of the present time makes his conclusions more impressive. Something, he feels, is radically and fundamentally wrong: Where is its seat? Is it in man's activities, in the physical world, or where? He replies, "... an evil ... within the soul of man. ... Moreover, if it was something within that realm that brought the emergency to us in the first place, it is also something in that realm that keeps the emergency with us today. ... Hence, these so-called 'practical' men who would neglect the realm of the soul and of the soul's relations to God in order to deal with the economic problems of the day are the most impracticable people that could possibly be imagined. They always remind me of a man who tries to run a gasoline engine that is not producing a spark. . . ." "It is impossible . . . to deal first with the social and political evils of the day, and then deal afterwards with the unseen things, for the simple reason that without dealing with the unseen things you cannot deal successfully with those social and political problems at all."

Then the author reviews the various tenets which together go to make up the Christian faith, not as such, but as

they need to be discussed in view of what, for lack of a better phrase, must be called "the modern temper."

One or two excerpts from the book may serve to show the simplicity, depth and flawless prose that often are fused into passages of true beauty:

"Two profound defects are found in all these forms of pantheism, high and middling and low. In the first place, they give us a God who is in some kind of necessary connection with the world. Not only does the world not exist apart from God, they tell us, but God does not exist apart from the world. What becomes, then, of the holiness or separateness of God? Clothe such a view with all the beauty of language with which it has been celebrated by poets and philosophers, and still it gives us a God who is merely a function or an aspect of the world. Such a God can never bring us into contact with that dread and mysterious realm of the beyond into which our souls long to enter.

"In the second place, pantheism high or low can never really give us a personal God. A God of which we are parts can never be a God with whom we can have communion. We can never stand in the presence of such a God as one person stands in the presence of another. We can never say 'Thou' to such a God, and such a God can never say 'Thou' to us. We can never love such a God, and such a God can never love us. An abstraction can neither love nor be loved. Never could we say to a 'world process' or to a 'spiritual meaning' or to a principle of goodness: 'Our Father which art in heaven.'"

This book should be good for the following kinds of people:

Plain Christians who want to hold their faith more intelligently; students and others who are truly perplexed by modern life; those who like to follow a fine piece of reasoning and writing for its own sake.—(H. McA. G.)

(This book may be obtained from THE PRESBYTERIAN GUARDIAN.)

Modernism and the Board of Christian Education of the Presbyterian Church in the U. S. A.

PART III

The Work of the Board in Institutions of Higher Learning

By CALVIN KNOX CUMMINGS

Field Secretary, The League of Evangelical Students

THE work of the Board among college and university students is of utmost importance. In its work among the students of America the Board comes in contact with the future ministers, missionaries, teachers, and leaders of the church. When we realize that one Christian leader usually reaches in a life-time thousands of laymen, it becomes apparent how far-reaching are the results of work carried on among college and university students. How does the Board meet a glorious opportunity like this? Does it seek to build up these young Christian lives in the Word of God and the supernatural Christianity that the Bible contains, or does it rather undermine this faith? Is the Board an organization that is building or blasting the faith of students?

I. The Department of Religion in Higher Education

The attitude of the Board towards unbelief is nowhere more clearly disclosed than in its recent appointment of Dr. William L. Young as General Director of its whole program in this field. If the Board were truly concerned to promote historic Christianity, would it allow this strategic student field to come under the direction of one whose record contains clear evidence of a stand against the Bible as the Word of God? Dr. Young is a signer of the heretical "Auburn Affirmation." And his readiness to undermine confidence in the Bible is also shown in his recent thoroughly modernistic article on "The Second Coming of Paul," significant excerpts of which were published in the Editorial of THE PRESBYTERIAN GUARDIAN for January 6th.

Furthermore, the readiness of Dr. Young to join in a modernistic and

radical propaganda is proved by his position on the Staff of the Student Christian Movement (see the pamphlet, *The Student Christian Movement—Middle Atlantic Region*, p. 30). This movement stands for nothing that an orthodox Unitarian could not subscribe to. Christ is set forth simply as "pre-eminently the revealer of the character of God," to the utter neglect of His Divine Saviourhood.

"The Student Christian Movement in the Middle Atlantic Region is an active fellowship of men and women who desire to be definitely, personally, radically Christian and to join in the endeavor to make real the life, principles and teachings of Jesus among students, especially in relation to individual lives, to racial, political, economic, national, international, and other aspects of our modern campus and world society and with resultant loyalty and commitment to Jesus Christ as pre-eminently the revealer of the character of God" (p. 6).

Confirmation of the unevangelical character of this movement is found in the fact that it recommends to local campus groups as speakers many men whose stand has consistently been on the side of radicalism and Modernism. In one list appear the names of such prominent radical figures as Sherwood Eddy, Kirby Page, Norman Thomas, Reinhold Niebuhr, Edmund Chaffee, Rabbi Israel, Francis McConnell and Henry Van Dusen (pp. 12-15). This same list contains the names of seventeen men who have been described as "members of Communist, Anarchist, Socialist, I.W.W. or Pacifist-controlled organizations" (Elizabeth Dilling, *The Red Network*, pp. 258-336).

II. The Department of Colleges

Several Presbyterian Colleges receive financial aid from the Board of Christian Education (See Twelfth

Annual Report, pp. 52, 91). Is this money promoting a truly Christian witness among college students?

If the religious teaching at Lafayette College is taken as an example, the answer surely must be a negative one. The Professor of Religion and Chaplain at Lafayette College, Dr. Charles W. Harris, a signer of the "Auburn Affirmation," is the author of a recently published book, *The Hebrew Heritage*, which leaves no doubt as to his thoroughly naturalistic view of the Scriptures and of Christianity. The excerpts which follow indicate how the inspiration, historicity and inerrancy of the Scriptures are denied, and how the central Biblical teaching that "without the shedding of blood there is no remission" is attacked.

Jeremiah is described as apparently "altogether mistaken in his prediction relating to the exiles in Egypt" (p. 240). The author of Isaiah 40-55 "must remain to posterity the 'Great Unknown.' Scholars are all but unanimous in assigning to him Isaiah, chapters forty to fifty-five, a section which presupposes conditions prevalent in western Asia in the sixth century" (p. 257. But compare John 12: 38).

"The folklore of Genesis and other Pentateuchal stories may have reached their perfection, like the parables of Jesus, while in their oral form" (p. 131). "The tales of Samson are, in the first instance, folklore with a slender ethical content" (p. 159). "We may regard as imaginary the detail that embroiders the biblical legends of the period . . ." (p. 158). "The elaborate account of the Ark described by the Priestly writer in Exodus 36 should not be taken as descriptive of the original form" (p. 136). The latter of two accounts of the death of Saul is described as "most probably the true version" (p. 168).

"Both anthropoid apes and man have the same lemuroid or simian ancestry, but the ape left the line of descent in the oligocene period, more than a million years ago. This meant a sifting, leaving

a humanoid stock from which were derived the precursors of man himself" (p. 37).

"As we have already seen, the eighth-century prophets and Jeremiah have repudiated sacrifice . . . Professor C. B. Gray does not put the case too strongly when he says: 'It is not the institution but the repudiation of sacrifice that distinguishes the religion of Israel' . . . Jeremiah . . . not only unites with them in repudiating sacrifice, but denies that divine sanction was ever given, Jeremiah 7: 21-22. The first statement is to be regarded as ironical, and the second stigmatizes the sacrificial cult as a men-made ritual, which, indeed, it was. . . . The work of Ezekiel to re-establish the sacrificial cult is a matter of deep regret" (pp. 252f).

"It is true that Ezekiel pictured a temple where sacrificial gifts were brought by a spiritual people and offered to God by a sanctified priesthood, but even so, his view of what God required was a mistaken one" (p. 254).

In other colleges which are supported in part by the Board of Christian Education, there is also considerable evidence of the presence of Modernism in high places. Signers of the "Auburn Affirmation" are found to the number of twenty-six among the trustees of colleges receiving aid from the Board. And the influence of these trustees in shaping the policies of the colleges goes hand in hand with the activity of other signers of the Affirmation in the faculties of these institutions. Mention may be made of the President of Tusculum College, the Professor of the History of Christianity at Dubuque, and the Professor of Bible and History at Davis and Elkins College.

III. The Department of University Work

In this department, too, the Board shows its indifference to Modernism. It claims "to maintain active centers of Christian influence for Presbyterian students in institutions that do not have church relationships," but eleven of the university pastors or pastors of local churches at university centers with whom the Board cooperates are signers of the "Auburn Affirmation."

The Presbyterian University Pastor at Cornell University is the Rev. Hugh A. Moran, one of this group of eleven. According to the *Twelfth Annual Report*, pp. 96, 65, the Board contributed six thousand dollars towards his work for the year ending March, 1935. Is the Board indifferent to the fact that in his book, *A Creed for College Men*,

Mr. Moran teaches Modernism of a thoroughgoing kind?

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

Speaking of the divinity and personality of Christ, Mr. Moran states: "Let us remember that we found no sufficient ground to believe in two kinds of natures, one divine and the other human, and our conclusion that if we found anywhere a perfect man he would be divine" (p. 59).

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

The Department of University Work, under the direction of Miss Mary A. Steer, sponsors a national Presbyterian women's organization known as the Phi Chi Delta. The whole approach of Miss Steer is on the theory that man is inherently good and simply needs to develop himself. This is evident from the following circular letter sent out under the signature of Miss Steer, and in the personal possession of the writer.

"Dear Presidents of Phi Chi Delta Chapters:

"Here is an excerpt which holds a beautiful thought for us in Phi Chi Delta and which I send with the thought that you may wish to use it at an early meeting of your chapter. It might perhaps be called, 'Our Inner Light.'

'I know that if we keep that light within us bright and our hearts steady with trust, that there comes into our life an unflinching protection and guidance—we feel a warning touch from within even about little things that seem too small for the cosmic law to bother with; a sudden understanding flashes in us and guides us; things we thought we had to seek are brought to us; tasks

we thought we could never accomplish are suddenly joyously done.

'It is that we have learned to turn—"Turn ye, turn ye, for why will ye die!"—to turn to that inner light, to rely on it, to act on it. And if we don't use it, we'll forget the way to it, and life will be empty and hard to carry.' Celia Caroline Cole in 'Bringing in the Sheaves,' *The Delineator*, October, 1935, p. 20."

The General Director of the Department of University Work of the Board is the Rev. J. Maxwell Adams. In a letter to the writer of this article, Dr. Adams exalts the Christianity of Kagawa. Is it too much to say that the endorsement of Kagawa is anything else than an endorsement of Modernism? The following excerpts from Kagawa's, *The Religion of Jesus*, betray a thoroughly naturalistic approach, an approach which makes both atonement and regeneration unnecessary, and reduces Christ to one of us:

"Jesus experienced God as the forgiver of sins" (p. 35). "Jesus Christ actually experienced" redemption (p. 56). "Some people think that the death of Jesus was a bribe . . . for reconciliation with God. But I take the meaning of Jesus' death humanistically and personally. The true deep meaning of redemption is that Jesus apologized to God for all the failures and sins of mankind, taking responsibility for them upon himself" (p. 57). "We do not know in what form the resurrection did come. Whether it was in the flesh as the Gospels teach, or in the spiritual body as Paul tells us, it makes no difference" (p. 103).

And in his *Love the Law of Life*, p. 299, Kagawa gives expression to his naturalistic conception of human nature: "Belief in evolution is a bolder faith than Abraham's belief in the Promised Land. His land was the lean country of Palestine; the Promised Land of evolution is growth from electron to Divinity." See also the review of *Meditations on the Cross* by Dr. Machen in THE PRESBYTERIAN GUARDIAN for February 3 and 17, 1936.

The evidence which has been presented above shows that Modernism in the work of the Board of Christian Education in the sphere of higher education is not a matter of scattered and disconnected instances of departures from the Faith. Modernism here is rather organic, and the evidences are symptoms of a deadly disease that permeates the whole organism. What is needed therefore is not simply the correction of this or that error but organic reform—the creation of a new organism.

The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART III



Mr. Murray

ARMINIANISM derives its name from James Arminius, a minister of the Reformed Church in Holland who lived from 1560 to 1609. He became Professor of Divinity in the University

of Leyden, in 1603. It was particularly during the period of his professorial activity at Leyden that he gave expression to the departures from the Reformed Faith that have ever since been associated with his name. Arminius died in 1609, but he left behind him disciples who continued to teach and develop his tenets.

In 1610 a document known as the "Remonstrance" and frequently spoken of as "The Five Arminian Articles" was signed by forty-six ministers and presented to the civil authorities of the United Provinces. These articles set forth the doctrine of the "Remonstrants" or Arminians, as they came to be called, on the subjects of predestination, the extent of the atonement, the cause of saving grace, the nature of saving grace, and perseverance. These articles were both negative and positive—they denied one doctrine and affirmed another.

In the early stages of the controversy the precise hearings and implications of some of the points had not become explicit, but, as the conflict precipitated by the Remonstrants developed, it became evident that the five points of the Reformed Faith which the Arminians were particularly insistent upon denying were unconditional predestination, limited atonement, total depravity, irresistible grace, and the perseverance of the saints. These Calvinists affirmed, Arminians denied.

These five points do not define for us what the Reformed Faith or Calvinism is. The Reformed Faith is a system of truth and is much more comprehensive than any five points that might be enumerated, however important in it or essential to it these five points might be. In these five points attacked by the Arminians, however, the system of truth known as Calvinism may be said to be crystal-

lized. They express what this system is in opposition to the Arminian system or any other system that, in similar fashion, is opposed to it. They ever continue to be the decisive points at which conflict is joined with any system of thought that is moved by an Arminian bias and directed by the same underlying principles.

Neither are we to think that the error of Arminianism is confined to these five points. Arminianism is a theology and the difference between this theology and the theology of the Reformed Church comes to expression at many other points. The error of the Arminian theology is, however, summed up in these five points and so the greater part of the controversy in the past is quite justifiably found to concern the doctrines enunciated in them. What is true in reality has been demonstrated by history.

The first article of the Remonstrance of 1610 concerned predestination. All of the early Reformers were substantially at one on the doctrine of predestination. It is in the Reformed Church alone, however, that the doctrine of absolute predestination held by Luther as well as by Calvin continued to hold sway and came to its rights. What does it mean?

In answering we cannot do better than quote the Confession of Faith of the Presbyterian Church in the U.S.A. "I. God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established . . .

"III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

"IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

"V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, ac-

ording to his eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or anything in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace." (Confession of Faith III 1, 3, 4, 5.)

This statement of the doctrine was framed by the Westminster divines in 1645, but it is just the well-articulated creedal expression of the doctrine held by the early Reformers, conserved in the Reformed Church, and attacked by the Arminians. The import of the first section quoted is just this: that the whole sweep of universal history from the beginning to the end, in all its extent and minutest detail, is embraced in the plan and decree of God, that all that comes to pass, great or small, good or bad, God from eternity immutably determined would come to pass.

It is not, however, in connection with the all-comprehensive decree of God that the conflict with the Arminian in the first instance is joined. It is as this decree comes to bear upon the destinies of rational beings and more particularly upon the destinies of men, in other words, as the decree becomes operative in the predestination to life of some of mankind and the foreordination to death of others. But the doctrine of the general decree bears directly upon the question of the destinies of men. If God freely and unchangeably ordains whatsoever comes to pass, and if it comes to pass that some men are saved and some perish, then surely He has freely and unchangeably ordained these facts as well as others. If the Arminian denies the latter he must also deny the former.

Predestination to life and foreordination to death mean substantially that from all eternity God sovereignly, according to the counsel of His will, chose or elected a definite number of the human race to everlasting life, that He elected them as individuals, and that in making this election He was not conditioned by His foresight of faith or good works or perseverance.

in both, but that the election was determined by that sovereign good pleasure which finds its whole ground and explanation in Himself and in nothing else. In other words, God by an absolute, unconditional, and unchangeable decree determined the salvation of certain persons out of free grace and love, and that in accordance with that decree He executes the purpose of His grace and love. The others not elected, by the exercise of the same sovereign good pleasure He decreed to pass by and ordain to everlasting destruction as the reward of their sins.

It is this doctrine Arminianism denies. In the words of James Arminius, "God has not absolutely predestinated any men to salvation; but that he has in his decree considered them as believers." It is peculiarly important that this fact should be appreciated. The fundamental principle of Arminianism on this article of faith is denial of the doctrine set forth in Reformed Standards. Too often the significance and seriousness of this is obscured by appeal on the part of Arminians to the positive side of their teaching. We must not allow this obscuration. Arminianism starts with negation, the denial of the doctrine of sovereign unconditional election. However much truth the more positive elaboration of the Arminian position may embody it in no way ceases to be Arminian as long as the denial of unconditional election remains, for this is the crux of the question. Everyone who denies unconditional election denies an aspect of truth that is of the essence of Reformed doctrine.

The Arminian position involves, as we have already hinted, more than negation. The Remonstrance reads thus: "Act 1. That God, by an eternal, unchangeable purpose in Jesus Christ His Son, before the foundation of the world, hath determined out of the fallen, sinful race of men, to save in Christ, for Christ's sake, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through his grace, even to the end."

On superficial examination it might appear that there is no essential difference between this and the position set forth in the Reformed Standards. Does it not speak of an eternal and unchangeable purpose of God by which He determines to save all who believe on His Son and persevere to the end?

It certainly does this, and no one in this controversy will deny that what is said is as such true. God does eternally and unchangeably determine to save all who believe and persevere in holiness to the end. But there is a chasm of difference between what the Arminian here affirms and what the Calvinist affirms.

The difference is just this. The Calvinist affirms that God eternally and unchangeably decrees the salvation of certain persons whom He sovereignly distinguishes by this decree from those who are not appointed to salvation. In pursuance of this decree of salvation He decrees the ends towards its accomplishment, and so decrees to give faith and perseverance to all those predestinated to salvation. The Arminian denies any such decree bearing upon the salvation of individuals, and what he affirms in its place is that God decrees or purposes to save all who believe and persevere in faith and obedience to the end. In the former case there is the eternal destination to salvation of persons who are the objects of God's sovereign election; in the latter case there is the divine purpose to save the class characterised by faith and perseverance. In the ultimate analysis the former is the election of persons, the latter is the election of qualities with the provision that all who exhibit these qualities will be saved.

Some Arminians under the stress of the argument, and also on exegetical grounds, perceive the inadequacy of the foregoing position, and so they say that God not only decrees to save all who believe, but that He also *elects* all who believe. There is therefore, they say, an eternal unchangeable election of individuals whose number is certain, an election indeed of all who are to be ultimately saved. Some may be disposed to say that this is exactly the teaching of the Reformed Standards. A little investigation will expose the fallacy of this.

The hall-mark of Calvinism is unconditional election and that is exactly what this highest type of Arminianism vigorously denies. It professes indeed fixed and unchangeable election of individuals. But what is meant is, that, since God decrees to save all who believe and since He knows perfectly beforehand and from eternity who will believe, He on the basis of that foresight as ground and cause elects these individuals to eternal life. God elects

all whom He foresees will believe and persevere to the end. His election then is determined by His foresight of some difference that comes to exist among men, a difference which He Himself does not cause but which in the final analysis is due to sovereign choice on the part of the human will. The determining factor in this type of election then is not the sovereign unconditioned good pleasure of God but the decision of the human will which God from eternity foresees. Election is not the source of faith, but faith foreseen is made the source or condition of election.

On close examination it should be evident that this is not divine election at all. The sovereign determination of God is ruled out at the vital point, for the ultimate determinant of the discrimination that exists among men is made to be something in men and not the sovereign good pleasure of God. Indeed this type of Arminianism that at first appears to approach so closely to the Reformed position only serves to show more clearly the total difference between the two systems. The election taught in the Reformed Church is election to salvation and eternal life and therefore also to faith and all other graces as the means ordained of God to the accomplishment of His sovereign decree. Election is not then conditioned upon faith, but faith is the fruit of election. God sovereignly works faith in men because He has in His eternal counsel appointed them to salvation. Faith is not the logical prius of election, but election is the eternal prius and source of faith. Arminianism at its best denies all of these propositions.

The denial of unconditional election strikes at the heart of the doctrine of the grace of God. The grace of God is absolutely sovereign and every failure to recognize and appreciate the absolute sovereignty of God in His saving grace is an expression of the pride of the human heart. It rests upon the demand that God can deal differently with men in the matter of salvation only because they have made themselves to differ. In its ultimate elements it means that the determining factor in salvation is what man himself does, and that is just tantamount to saying that it is not God who determines the salvation of men, but men determine their own salvation; it is not God who saves but man saves himself. This is precisely the issue.

The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

ACERTAIN widely known college professor has said: "The Lord makes young people good to look at so that they can be tolerated until they get some sense."

This is not a very flattering picture, surely, and I'm thankful that as I read my Bible the impression that it gives me is that God Himself has quite a different attitude toward those young people who are His own. He doesn't "tolerate" them; He honors their testimony and uses them to the glory of His name.

Many years ago there came against the Israelites an enemy far greater in strength and might than themselves—one whom the soldiers and warriors of Israel dared not oppose. He was fearless and godless, and he openly feared the armies of the living God and the great name of the Lord of Hosts. And God used David, the shepherd boy, to save the day for his people and to defeat the enemy.

About 400 years later the time came when the great empire of Babylon was sunk in the very depths of degradation and shame. Idolatry and immorality held full sway, and in all the land there was no prophet to cry out and warn men of the judgment to come. And God used the young man Daniel, a Jewish captive boy, to take his stand in the midst of this sinful people and speak out boldly in the name of the Lord, condemning unrighteousness and idolatry.

Less than a century later in the land of Persia, where the great mass of the Jewish people had made their home, through the scheming and contriving of one who hated the God of Israel and His people a decree went forth from the king proclaiming that every Jew in the land was to be put to death. This was the blackest period in all the history of Israel, the period of greatest peril and anguish. And God used a young woman, Esther, to reverse the decree of the king of Persia and to save a whole nation from death.

These young people had more real

discernment than a great many college professors, for they had in their hearts that fear of the Lord which is the beginning of wisdom and the rock upon which all true wisdom must be established.

The last recorded words of the apostle Paul are given to us in the New Testament in the form of a letter of counsel and commendation to a young Christian in whom he was vitally interested. And in this second letter to Timothy the greatest of the apostles under the guidance of the Holy Spirit sets forth those things which must make up the super-structure to be built upon that firm foundation which is the fear of the Lord. And very plainly Paul points out that as a wise Christian Timothy must ever act upon the solemn exhortation: "Let every one that nameth the name of Christ depart from iniquity." Timothy was not given to sinful practices. He was a preacher of the Gospel, a zealous Christian, and an example to the believers notwithstanding his youth. But Paul knew that that which appears to be the whitest of sins is nonetheless black in the sight of God, and that the most insignificant, if cherished, can blight the testimony and spoil the life of a young Christian.

A certain man a few winters ago gave up his apartment in the heart of the city and moved out into the suburbs. He was pleased with himself about the change that he had made, for now, as he told the men with whom he worked, he would at last be able to do what he had longed to do for years. When spring came he would be able to plant seed in his own front yard and grow a lovely green rolling lawn. And what a lawn it was going to be! All winter he talked about it, boasting that there would not be another in the town to compare with the one that he would grow. He talked at such great length and with such persistency that it was at last decided that some drastic action must be taken. So on the great day upon which the seed was purchased on the way to work and brought in a large bag to the office, someone else visited a seed store too, and when

the unfortunate gardener went out for his lunch a generous supply of assorted seeds was carefully mixed in with the grass seed.

The lawn was duly planted, and within a few weeks tiny blades of grass pushed their way up through the soil, but to the utter astonishment and great dismay of the proud gardener along with the slim blades of grass there appeared much broader green stalks which were quite evidently onion sprouts, and some feathery ferny carrot leaves, and heavier, thicker leaves which gave promise of a good crop of turnips, and glossy green leaves which would one day be spinach, and light curly lettuce leaves and a great many other fine specimens. And the lovely green rolling front lawn soon developed into a rather chaotic but otherwise first-class vegetable garden.

What a long, painful process it was to clean it up! It was two years and more before the unfortunate man was rid of those persistent vegetables, which, though patiently and painstakingly removed, would appear again in the most unexpected places.

So when we open our hearts to those things which are dishonoring to the Lord who bought us, we must expect that sin will take root in our lives and will not easily be uprooted. Thus the apostle Paul wrote: "Let every one that nameth the name of Christ depart from iniquity." Let him not look lightly, if he would be wise, upon the subtle invasion of sin into his life, for once it takes hold of his heart and mind and will it chokes out the fruits of the Spirit and makes the life barren and useless.

Are we wise Christians today? "From a child," Paul wrote to Timothy, "thou hast known the Holy Scriptures which are able to make thee wise. . . ." And what do the Scriptures say? ". . . Depart from iniquity . . ." "Flee also youthful lusts . . ." "If a man therefore purge himself from these, he shall be a vessel fashioned unto honor, sanctified, meet for the Master's use and prepared unto every good work."

The Sunday School Lessons

By R. LAIRD HARRIS

March 22, Jesus Teaches True Values. Luke 12:22-34.



Mr. Harris

WE HEAR much talk today about the necessity of preserving "spiritual values." In a modern world of hurry and materialism it is often said that we must draw aside in meditation and quiet to cultivate the spiritual side of life. In one sense and in one sense only, such statements are true. Our lesson does teach plainly that the things of time and sense, the things connected with earning a livelihood, are distinctly secondary.

It is hard for us to realize how very unnecessary it is to be anxious about tomorrow and the necessities of life. The word in verse 22 translated "take no thought" really means "be not anxious" or "be not troubled with cares" (Thayer). First of course the materialistic outlook—that we must by our own effort provide for ourselves—is rather foolish when we consider that the rest of God's creation does not worry about the future and yet it thrives in greater glory than the richest king. Also it is useless to worry. We cannot grow by merely deciding to; much less can we with any certainty provide. One rich man thought he could arrange for a fur-lined future, but God said to him that night, "Thou fool, this night thy soul shall be required of thee." Worst of all, however, materialism is fatal. To seek the kingdom second is to seek it not at all. And when the Lord is brought in as an afterthought, faith is proved to have been only hypocrisy.

We have missed the point, however, if we think Jesus is merely calling us away from this world. Neither is He asking us to give attention merely to the domain of truth, goodness, and beauty in this world. Rather He is

calling us into Heaven. In verses 4-9 the contrast is even more apparent. "Spiritual values" ought not to refer merely to high ideals as it so often does. The true values are not mere ideals, but the eternal souls of men. Fear no mortal or earthly power, Jesus has said, but fear Him who is able after He has killed to cast into Gehenna. (cf. Matt. 5:22 "the Gehenna of fire.") "Spiritual values," as the current saccharine phrase has it, are important not merely because they exalt life, but because the eternal destiny of individual men is bound up with their faith in Him whom having not seen we love. How shall we receive these invaluable treasures? Only, it says, by God's good pleasure. We cannot buy nor earn true treasures. But if we confess Christ before men, then will He confess us before the angels of God (verse 8).

March 29, Jesus Explains the Kingdom. Luke 13:18-30.

Before we study the two short parables of this lesson we must compare the earlier discourses of Jesus on the same subject which are recorded in Matthew 13. There Jesus illustrates the kingdom in seven different ways and each of those seven parables adds some stroke to the picture. Here just two angles are given. The mustard seed seems to show the growth of the kingdom and the leaven its influence. Although we cannot be sure that the teaching is elicited by the triumph over the scribes in verse 17, yet it seems that it was, and that Christ, aware of the small beginnings of the movement envisioned the day when it would grow to greatness. Certainly the prophecy has been fulfilled. At the crucifixion the number of Christ's followers was practically zero. But consequent upon the Resurrection and Pentecost came the unparalleled spread

of the worship of Jesus Christ. And the Church today, in spite of all its faults, numbers the saved by the millions. Perhaps to guard the Church from a fatal inclusiveness, Christ at once continued that the influence of the Church would reach beyond its confines. Leaven cannot here be evil as some insist, for the kingdom of God is like unto it. Rather Christ had reference to the influence of the Christian church in blessing society wherever it goes. Likewise He had said, "Ye are the salt of the earth." Salt flavors and preserves the whole dish. Leaven leavens the whole lump. And the Christian Gospel raises the level of society wherever it goes. The point, however, is this, that not all who are benefited by the Church will be saved. And when Modernism aims at Christianizing America in every "area" of life, it is confusing the by-products of the kingdom with its chief mission which is to preach the Gospel. Common grace is subservient to election. Because the world contains wheat, the destruction of the tares is postponed.

For that reason the last half follows logically. Here the kingdom in view is Heaven. The "kingdom of God" before referred to, or the "kingdom of heaven" as in Matthew, was what the Catechism calls the "kingdom of grace." But this kingdom the Catechism calls the "kingdom of glory" (Q. 102). And a solemn warning is here contained. The kingdom of grace will one day be complete. We are not told how many are saved, but that number will one day be made up and the separation between saved and lost, now so obscure to our vision, will then be apparent. There will be many surprises after the door is shut. Then men will knock when it is too late and those who trusted in either works or philanthropy or genealogy will be bitterly disappointed. But the last and the least who have trusted in Christ will sit down in the kingdom of God.

LIFT UP YOUR HEART

By the **REV. DAVID FREEMAN**

"Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." Psalm 94:12.



Mr. Freeman

IT IS only in the Word of God that we learn to consider affliction as a blessing. Only the gospel of the Lord Jesus Christ transforms the sorest trials into a benefit.

The afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart.

We are all familiar with suffering ourselves or in others, or we shall at some future time endure severe afflic-

tions. Some, it may be, are experiencing the infirmities and pains of a diseased body, others are mourning over the loss of loved ones, and others are living in the dread of trials yet to come. How does God, through these trials, bring us to a better understanding of His will?

By them, under the Divine blessing, a deep feeling of want is produced. The soul feels that it needs Christ above everything in this world. He alone is essential to true happiness. The present affliction has brought to light our lack of that faith which rests solely on Him. We come to desire a faith that shall enable us to leave all in the hands of God. We ask for sufficient grace and say with the disciples, "Lord, increase our faith."

Never in hours of ease do we feel our dependence upon God as we do in times of distress. Perhaps if prosperity

continued with us we would never have felt so. Our altars would not have smoked had our pathway been smooth and pleasant.

Ordinarily God never gives His spiritual favors until the soul feels its need of them. The Lord "will be inquired of." In answering to hungerings and thirstings of the spirit, the Lord manifests himself.

When does the soul know better than in affliction to cast itself upon the strength of God, and to feel deeply its need of Christ? In such moments the vague trust in Christ often indulged is insufficient and it learns what it really is to look unto Jesus. And has not an inestimable blessing been made ours when in our affliction God has led us to commence and persevere in a faithful and earnest application to Christ?

Have we not long slighted our kind Redeemer? Like Israel in prosperity, we have forgotten our deliverer and have grown rebellious in the rich pastures of His goodness. While the skies were clear, and all around us was smiling, we were remiss in duty, irregular in devotion and lukewarm in affection. By the worldly things on which we have doted, He to whom we had solemnly and unreservedly given ourselves, has been put aside. We have been at ease in Zion. We have forsaken our first love, and declined from the path of strict piety. Oh child of God, do you not think that these afflictions were necessary to you?

Should we not thank God that He has brought us to the place where we feel that Christ alone is our portion? What grace has He manifested toward us when He brought us to know that Christ alone is our peace!

Who's New in This Issue

We present: *Mr. Calvin Knox Cummings*, Secretary of the League of Evangelical Students, a graduate of Westminster Seminary who was refused ordination by the Presbytery of Baltimore because he would not pledge unqualified allegiance to the Boards and agencies of the church; *Mr. John Murray, Th.M.*, of the Department of Systematic Theology at Westminster Seminary, continues his series of studies in the Reformed Faith; *Mr. R. Laird Harris*, a recent Westminster graduate, contributes the Sunday School Lessons formerly presented by the Rev. Gerard H. Snell, whose tragic death is reported elsewhere in this issue.



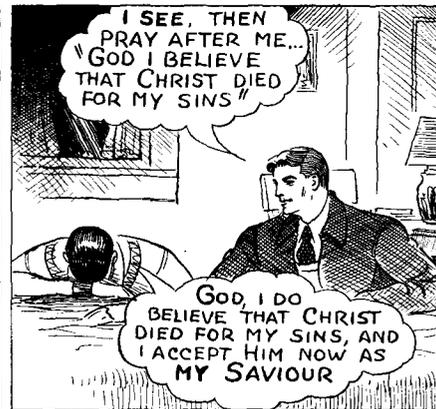
A Little Heat on the Subject

By **PHIL SAINT**

Gary—

The Great Decision

By Phil Saint



Buswell Trial Ends in Chicago

THE trial of the Rev. President J. Oliver Buswell, Jr., D.D., of Wheaton College, before a Commission of the Presbytery of Chicago was definitely completed on February 6th and 7th. The Commission as usual met in Chicago's Second Church.

Absent, because of serious illness: Moderator Dr. E. E. Hastings, of Joliet, Ill., and "Judge" E. D. Bradley, of the Prosecution.

The first item of business was the Commission's over-ruling the motion of the Defense made at the last hearing, asking that the charges be dismissed because the Prosecution had failed to present a *prima facie* case. Although on much of the material alleged against the defendant the Prosecution had not even attempted to introduce any sustaining evidence, the Commission held that a *prima facie* case had been proved, refused the Defense motion while declaring it still held its mind open, and ordered the Defense to submit its case. Thereupon the Defense put upon the stand five witnesses, whose testimony took most of the day. Three members of the Independent Board, including the defendant, testified concerning the intentions of the founders of the Independent Board, and categorically denied truth of the charges. The other two witnesses were missionaries from China, one an Independent Board missionary formerly a missionary under the official Board, and the other a missionary under the Southern Presbyterian Church. These witnesses testified to the rise of Modernism on the foreign field, and to the relation of the missionary work of the Presbyterian Church in the U.S.A. to Modernism.

First witness was Ruling Elder Peter Stam, Jr., of the Church at Narberth, Pennsylvania, now head of the department of music at Wheaton College. Mr. Stam explained why he had accepted membership on the Independent Board, the effort which had been made to reform the official Board before acting to form an independent board, and in general testified concerning matters alleged against the Independent Board. Vigorously did witness Stam deny that the Independent Board had diverted funds, in the only true meaning of the word "divert," from their intended use. He made it perfectly clear that the Inde-

pendent Board refused to take moneys which had been given for the specific use of the official Board, but held that the Constitution of the Church gave to sessions the right to distribute the benevolences of their Churches among various Christian causes as they saw fit, always of course respecting the intentions of any donors. Regarding the name "Presbyterian" in the title of the Independent Board, Mr. Stam insisted, in answer to questions, that the word "Presbyterian" referred to the kind of missions to be taught, and not at all to the ecclesiastical relations of the Independent Board. In answer to the question, "Do you regard the Independent Board and your relation to it to be in antagonism to and rivalry with the official Board?" he replied in substance that the Independent Board was conducted in rivalry or antagonism to the official Board only insofar as the official Board itself has been unfaithful to the Constitution of the church and the Word of God. Concerning the peace of the church, he made it very plain that he regarded Modernism as having disturbed the peace of the church, but claimed that its peace could not be viewed apart from its unity and purity. This total state, he declared too, has been violated by the entrance of Modernism into the church. The Independent Board, he claimed, was not the cause of division in the church, but was simply the symptom of the deep unrest due to the rise of unbelief. The official Board must bear its responsibility. On cross-examination, Mr. Stam vigorously and consistently maintained the position that he had taken, namely that the organizers of the Independent Board were not only within their rights, but were doing the only reasonable thing which those who believe in the Gospel of the Lord Jesus Christ could have done. He denied categorically the existence of any conspiracy to do anything contrary either to the law of the church or the law of the state, as had been charged against Dr. Buswell.

Second witness was the Rev. Dr. A. B. Dodd, professor in the North China Theological Seminary, for many years a missionary of the official Board of the Presbyterian Church in the U.S.A. Dr. Dodd is now a missionary of the Independent Board. After

having been called upon to testify concerning Modernism on the foreign field, Dr. Dodd with devastating simplicity and armed with an array of facts, proceeded to give the concrete evidence concerning definite doctrinal unfaithfulness of a number of agencies with which the Presbyterian Church in the U.S.A. works in "co-operation" in China. Among these were: The Christian Literature Society, The Church of Christ in China, and The National Christian Council of China. Dr. Dodd had considerable to say about the activities of Sherwood Eddy in China, as evidencing the type of teaching and preaching with which the Presbyterian Church in the U.S.A. was willing to co-operate. In answer to questions, Dr. Dodd made it perfectly plain that he had done his best as a missionary of the official Board to protest, and to ask for reform, but entirely in vain.

The Prosecution objected to this line of testimony, but the Commission ruled it would hear it, decide on admissibility later.

On cross-examination the Prosecution seemed more interested in finding out whether Dr. Dodd had had any contact with the Independent Board before becoming a missionary of that Board and resigning from the official Board than it was in discovering the truth of the various allegations of Modernism that he made.

Next witness was a missionary from the Southern Presbyterian Church, L. Nelson Bell, M.D. Dr. Bell was on the witness stand only a few minutes, but corroborated much of what Dr. Dodd had said concerning Modernism in China, particularly in the agencies with which the Presbyterian Church in the U.S.A. co-operates.

Next witness was the Rev. Merrill T. MacPherson, pastor of Philadelphia's Central-North Broad Street Presbyterian Church. Mr. MacPherson's testimony ran over much of the same lines as did that of Mr. Stam. He showed clearly that the Independent Board members were justified in their protest against Modernism, and had done everything that they could do to rectify the situation before organizing the Independent Board.

Most important witness of the day was, of course, Dr. Buswell. Taking the stand in his own defense, he responded to questions by giving a history of his own relation to the missionary program of the Presbyterian

Church in the U.S.A. He showed how Modernism had for years been evidenced in the policies of the Board, how he and his father had done everything possible to secure reform, how he had long worked toward that end. His interest in missions was no late accomplishment. He stoutly denied having entered into any conspiracy to injure and hinder the work of the official Board, declared that if the Independent Board had ever done such a thing as diverting funds from the official Board, that is, in the sense of taking moneys that had really belonged to the official Board, he would have protested, and resigned from the Independent Board. Asked if he knew of any rights, rules, regulations and mandates of the Presbyterian Church in the U.S.A. which made illegal the existence and operation of the Independent Board he replied flatly, "No." He emphasized that he did not consider the illegal deliverance of the 1934 Assembly to be a right, rule, regulation or mandate of the Presbyterian Church in the U.S.A. Concerning the peace of the church, he denied that the effect of the establishment of the Independent Board was to disturb the peace of the church, agreeing with Mr. Stam that peace, unity and purity went together. He called especial attention to vow number six of the ordination vows, which he claimed he had kept. It was this keeping, he said, which was responsible for his being placed on trial now. The vow in question reads as follows: "Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church; whatever persecution or opposition may arise unto you on that account?"

With great candor, never for one moment evading or side-stepping the effect of a question, Dr. Buswell, in spite of the severe cross-examination of Dr. Zenos, made an excellent impression. Asked who were disturbers of the church, he replied categorically that Dr. Zenos, and others who held views like his, were real disturbers of the peace of the church, and not those loyal Presbyterians who were fighting to maintain the Constitution. He criticized the Ritschlianism of Dr. Zenos. At the end of his examination the following questions were put to him with the answers recorded.

Question: "In the sight of the great Searcher of all hearts do you believe that you are guilty of any offense or

sin in having participated in the organization of the Independent Board?"

Answer: "No."

Question: "In the sight of the omnipotent and omniscient God, and in the light of the subjection you owe to His Word, do you believe that you are an offender in not having obeyed the deliverance of the 1934 General Assembly?"

Again the answer came, positively, yet quietly and vibrantly: "No!"

Commission Appointed to Take Testimony

In accordance with provisions in the Book of Discipline, and upon application by the Defense, the court appointed a so-called "Commission" to take testimony in Philadelphia. This testimony will be transmitted to the Chicago judicatory, and considered by them before reaching their verdict. Such a commission to take testimony does not sit on the merits of the case, simply takes testimony at a distance.

Besides the evidence of the defendant, the following were put in evidence by the Defense: "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A." by J. Gresham Machen, and "Dr. Robert E. Speer, the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and Modernism," by the Rev. Carl McIntire, and a copy of the report of the master who, on behalf of the courts of Pennsylvania had heard and recommended granting of the application of the Independent Board for a charter.

Final Argument by Defense

Final argument was held on Friday morning. Dr. Zenos began it, then the Defense, represented by Counsel H. McAllister Griffiths of Philadelphia, spoke for more than three-quarters of an hour, after which Dr. Zenos finished with his Prosecution summation. Argument went along about as usual. The Defense concentrated practically all of its force upon the so-called "mandate" of 1934, arguing that, since it was unconstitutional, involved a totalitarian church, it should be declared unconstitutional and disobedience to it no offense. "Lawful commands," counsel argued, must be those which were within the scope of the body issuing the commands, not of a kind prohibited by the Constitution, and disobedience to them must involve not disobedience to man but to

God. Counsel then pointed out that the mandate of 1934 fulfilled not even one of the three requirements, all of which must be present to constitute a lawful order. Counsel argued that since the very existence of a Constitution showed the necessity of a restraint upon casual, rash and hasty majorities, the argument that the order of the General Assembly could not be tested by the Constitution was itself absurd, and a violation of fundamental Protestant and civil liberties. Counsel ended by appealing to the Commission to uphold the law of the church, and not to allow any authority to take the place of the authority that God Himself has laid down in His holy Word.

Dr. Zenos' Final Argument

Beginning his final argument, Dr. Zenos, as usual, accused the Defense of having strayed from the point of the case, but exactly what the point of the case was according to Dr. Zenos was never fully revealed. He defended himself with great indignation against charges made against him the previous day by the defendant in his oral testimony. Dr. Zenos said that although Dr. Buswell had accused him of being a Ritschlian, that he, Dr. Zenos, was no Ritschlian. He said that he had always tried to use "common sense," that it is the best philosophy after all. In using it he found that language was a very elastic thing. The idea is the core. The value lies in the idea. A person endeavors to express it in language. We face a difficult task, he said, in getting the idea into language and over into another man's intelligence. "You cannot state the same doctrine twice with the same content of thought. . . . You cannot make two men hold the same doctrine exactly the same. . . . There is a general mode, and average. Doctrines are two-fold things: ideas, put into conception and conveyed through words amid changing conditions. Conceptions being molded by environment and background, changing from age to age—that is the sense in which doctrine is fluid. . . . Yet I believe in the unchangeable idea." The Defense, said Dr. Zenos, has made the claim that the Constitution of the church was the Word of God only. This was a fallacy. The Constitution was based upon the Word of God. When the defendant said that the Word of God is the Constitution, however, Dr. Zenos agreed but in the broad and diffuse

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sense of an underlying system of principles—laws, natural, moral, spiritual, furnished the modes of procedure—and the Word of God in that sense is the Constitution of the church just as common sense is the Constitution of the United States. . . . It furnishes us the life principles and the experiential pattern which are to govern us. . . . In that sense, said Dr. Zenos, we accept the Word of God as the Constitution of the church.

Obviously in difficulty because of his great emphasis upon the right of the individual in deciding religious things, Dr. Zenos yet made a *pro forma* argument for the authority of the General Assembly, and the constitutionality of the so-called "mandate." At several points in the trial, Dr. Zenos had expressed his willingness to remove from the case the considerations which had to do with the so-called "mandate." His co-counsel, however, always vetoed such a suggestion. At the end, in spite of an attempt to make the matter seem impersonal, Dr. Zenos compared the defendant with Judas. He said that some people had the idea that Judas wanted to help Jesus to show Himself as the Messiah and that is why he betrayed Him. The implication was very plain. The defendant in this case and the other members of the Independent Board had perhaps with good motives done exactly the same thing which Judas had done. They had betrayed Him. After giving this illustration, however, Dr. Zenos assured everybody that it was not meant personally.

Covenant Union Convention

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

It is hoped that chapters will let the office of the Covenant Union know concerning the number of delegates they expect to send, and as soon as possible, the names of the delegates. Arrangements for hotel accommodations will upon request be made for the delegates by the central office.

Flying in the face of the Defense argument that there were no such people as "brethren in the Lord" but that the words "in the Lord" referred only to orders which are consonant to the Word of God, he said: "Has the defendant been obedient to his brethren in the Lord?" And then he replied: "His defense is . . . they have ceased being in the Lord." This, the Defense regarded as a caricature of its position, which it had made abundantly plain.

In the course of his argument, Dr. Zenos again emphasized the fact that much of the material in the charges could not possibly be proved, and that the Defense should not therefore take it too seriously. This led to renewed indignation on the part of the Defense, because the matters alleged were very serious, having to do with diversion of funds, and with conspiracy. For Dr. Zenos, together with others, to have charged the defendant with these things, having failed to offer any proof, then to tell the Defense that it had no business to get excited about

them, they considered very near to adding insult to injury.

After Dr. Zenos finished his labored attempt to reconcile liberal ideas of freedom with the doctrine of the infallibility of the General Assembly, the Commission adjourned till February 27th, when it is expected to bring in its verdict and judgment.

Tragic Death of the Rev. Gerard H. Snell

THE Rev. Gerard Hallock Snell, recently of Allegan, Michigan, and known to our readers for his brilliant work in preparing the Sunday School lessons for THE PRESBYTERIAN GUARDIAN, was killed almost instantly on Tuesday, February 4th, when three cars and a truck collided near Corinth, Michigan, during a heavy snow-storm. Mr. Snell and his wife were driving home from Calvin College, in Grand Rapids, when the tragic accident occurred. Mrs. Snell was injured slightly, as were also the driver of one of the other cars and his wife.



Mr. Snell

Mr. Snell, who was 29 years old, was born in Washington, D. C., the son of an elder in the New York Avenue Presbyterian Church of Washington. He worked his way through George Washington University in that city, receiving his A.B. degree in 1928. After graduating from college he enrolled in Princeton Theological Seminary, but withdrew from Princeton and entered Westminster upon the organization of the latter seminary in 1929. He was elected president of the student body in his last year at seminary, and upon his graduation in 1931 was awarded the Old Testament prize.

Three years ago Mr. Snell married Miss Caroline Wiggerman in Cincinnati, Ohio. In 1935 he left the Covenant-First Church of Cincinnati, where he had been serving as assistant pastor, to accept a call to the pastorate of the Presbyterian Church of Allegan, Michigan, but was denied reception into the Kalamazoo Presbytery because of his refusal to pledge blind loyalty to the Boards and Agencies of the church. He was given permission to work as temporary supply in the

Alleghen Church, though not as pastor, until the matter should be decided at the next annual presbytery meeting.

Shocked and saddened friends and associates could, at first, say little, only point out that in the loss of Mr. Snell, the evangelical cause in the church had suffered a heavy blow. Young in years, Mr. Snell was unanimously looked upon as a developing "strong man" in the church.

Funeral services were held in Alleghen and in Cincinnati.

Philadelphia Fundamentalists Express Sympathy with Mr. MacPherson

ON January 16th, at a meeting which packed to capacity the auditorium of the Central-North Broad Street Presbyterian Church of Philadelphia, the Philadelphia Fundamentalists, an inter-denominational organization, expressed their sympathy with the Rev. Merrill T. MacPherson, pastor

of the Church where the meeting was being held, and president of the Philadelphia Fundamentalists, in the fact that he had just two days before been suspended from the ministry because of his membership in the Independent Board. Mr. E. Schuyler English, managing editor of *Revelation* and vice-president of the Philadelphia Fundamentalists, presented a resolution to the great throng. It was an expression of loyalty to Mr. MacPherson, and a re-assertion of faith in the Word of God. A rising vote was held, and apparently no one in the great audience failed to rise to his feet.

The secretary of the Philadelphia Fundamentalists, the Rev. Herbert V. Hotchkiss, later, on behalf of the meeting, sent the following communication to Mr. MacPherson:

"The members of the Philadelphia Fundamentalists realize that in these recent months you, their President, have been undergoing real trials of your faith as actions have been brought

against you in ecclesiastical courts; and they desire that you should know their full sympathy with you, their entire confidence in you, and their prayer support of you in your courageous stand on the Lord's side. We believe it is true now as always that 'we ought to obey God rather than men,' and that you have done right to take your stand against all compromise with the enemies of Christ.

"At the Members' Meeting of January 16, it was unanimously voted to express our confidence in you and our full prayer support; and when our Vice-President Mr. English asked for a sign of approval of this motion from the audience assembled at the Public Meeting, the whole crowded church rose to signify that they are with you at this time. May God give you grace ever to stand on His side no matter what men may say or do.

"Yours in Christian love,

HERBERT V. HOTCHKISS,
Secretary."

Is Her Need Less Than Yours?

"I am an old lady," writes this brave Christian, "having passed the 77th milestone, and the money I had laid by for old age is melting away so fast through necessary expenses that it does not seem as though the Lord would want me to spend the money for a subscription to *The Presbyterian Guardian*."

This letter is typical of many received almost daily. You who have more of this world's goods, is her need of Christian blessing less than yours? Should her poverty make her ineligible to receive the information, comfort and stimulation of *The Presbyterian Guardian*? She is as loyal to her Lord as you, yet how shall she know of the attacks of unbelief or the need for her earnest prayers unless Christ's faithful people carry the message to her? Are we truly Christ-like if we ignore her plea?

The *Presbyterian Guardian* is most anxious to establish a fund to send the paper free of charge to this brave legion of loyal but forgotten Christians. Their need and desire for such a magazine is as great as yours, but their financial resources are pitifully inadequate. Send your contributions today to "The Gift Fund."

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