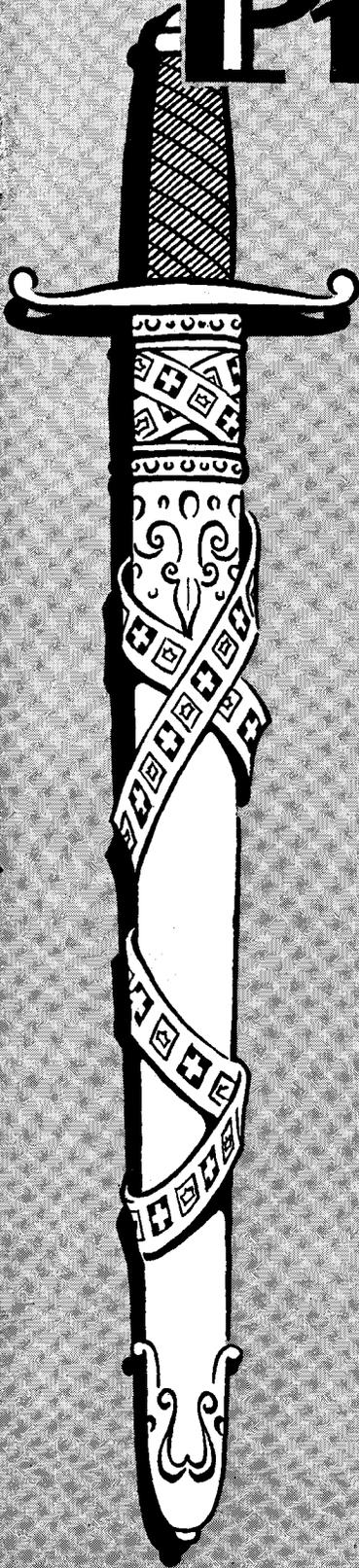


May 4, 1936

VOLUME 2, NUMBER 3

The Presbyterian Guardian



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

PSALM 102: 13-22

Thou shalt arise, and mercy yet
Thou to mount Sion shall extend:
Her time for favour which was set,
Behold, is now come to an end.
Thy saints take pleasure in her stones,
Her very dust to them is dear.
All heathen lands and kingly thrones
On earth thy glorious name shall fear.

God in his glory shall appear,
When Sion he builds and repairs.
He shall regard and lend his ear
Unto the needy's humble pray'rs:
Th' afflicted's pray'r he will not scorn.
All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

He from his holy place look'd down,
The earth he view'd from heav'n on high,
To hear the pris'ner's mourning groan,
And free them that are doom'd to die;
That Sion, and Jerus'lem too,
His name and praise may well record,
When people and the kingdoms do
Assemble all to praise the Lord.

—From The Scottish Psalter.

**THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION**

The Changing Scene and the Unchanging Word

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

An Apostate Church?



Dr. Machen

THE covenant in the Constitution of the Presbyterian Constitutional Covenant Union plainly contemplates for the near future the possibility—to say the least—of separation from the present organization of the Presbyterian Church in the U.S.A.

Such separation is denounced by the opponents of the Covenant Union as involving the sin that is called the sin of schism—a sin that is plainly condemned in the Word of God.

But, as was pointed out on this page in the last number of THE PRESBYTERIAN GUARDIAN, not every separation from an existing church is schism. It was not schism when the early Protestants broke away from the Church of Rome.

Still less will it be schism if the members of the Covenant Union break away from the organization now known as the Presbyterian Church in the U.S.A. and if they continue the true spiritual succession of that church in the manner contemplated in the covenant.

The Meaning of the 1934 Mandate

It is not schism to break away from an apostate church. Indeed it is schism to remain in an apostate church, since to remain in an apostate church is to separate from the true Church of Jesus Christ.

Will, then, the Presbyterian Church in the U.S.A. be shown to be an apostate church if the Mandate of the 1934 and 1935 General Assemblies is declared to be constitutional by the Permanent Judicial Commission and the judgment of the Commission is confirmed by the General Assembly convening in Syracuse on Thursday, May 28th?

Very deliberately, and with full consciousness of the seriousness of what I am saying, I say "Yes." The Presbyterian Church in the U.S.A. will plainly be shown to be an apostate church if that Mandate is de-

clared constitutional by the General Assembly sitting as a court.

The Mandate, by making the support of whatever program of boards and agencies is set up by shifting majority votes in the General Assembly a condition of ordination and of membership in the church, is placing the word of man above the Word of God and is dethroning Jesus Christ. A church that places the word of man above the Word of God and that dethrones Jesus Christ is an apostate church. It is the duty of all true Christians to separate from such a church.

The Meaning of a Judicial Decision

At present that Mandate, with its attack upon the lordship of Christ over His church is merely an administrative pronouncement. As such it is not an act of the church. Appeal is possible from such administrative actions to the courts of the church.

But if such an appeal has been taken and has gone up through the lower courts to the highest court—namely, the General Assembly sitting not as administrative body but as a court—and if the appeal against the Mandate has been lost, then the church itself will have acted in accordance with the Mandate. Such action is no longer just an action of the General Assembly of the church; it is an action of *the church*.

Can Christian people remain in a church which, acting not just by its General Assembly, but by its full judicial machinery, has engaged in such an apostate act?

The Editor of THE PRESBYTERIAN GUARDIAN, in his editorial of April 6th, says "No." I certainly hope that the words of the Editor may be—to say the least—earnestly pondered.

The Meaning of This Particular Decision

Even, however, if a man is not convinced that true Christians ought to withdraw from a church which has by *any* judicial decision dethroned Jesus Christ, they plainly ought to withdraw from a church which has

done so by *this particular* judicial decision.

This particular judicial decision is not an ordinary judicial decision. It is not an isolated matter about which the Permanent Judicial Commission might conceivably have slipped up without really exhibiting the mind and heart of the whole church. But it will mean the final endorsement of a fixed policy which is being applied with ever increasing rigor.

What is that policy? It is the policy of exclusion from the ministry of all who will not support the propaganda of the Modernist boards and agencies now functioning in the church and will not promise, for the future, a blanket allegiance to human programs as shifting majorities in future General Assemblies may set them up.

That policy has been favored by enormous majorities in two successive General Assemblies. It is being ruthlessly applied in presbytery after presbytery.

We ought to be under no delusions about this matter. If the 1936 General Assembly, sitting as a court, declares the 1934 and 1935 Mandate to be constitutional, then it will be practically impossible for any man upon whom Christ has laid His hands for His ministry to be ordained anywhere in the Presbyterian Church in the U.S.A. Only those who dethrone their Lord will be received. Those who bravely confess Christ will be rejected.

What are we going to do about these young men whom Christ has called and whom the Presbyterian Church in the U.S.A. rejects?

I will tell you what we ought to do about it if we are really in earnest about our allegiance to Jesus Christ. We ought to separate at once from an apostate church organization that systematically refuses to lay the hands of presbytery upon those men upon whom Christ has laid His hands, and ought to take steps to be members of a church that *will* lay hands upon them and that will thank God for having called them into the ministry of His Son.

EDITORIAL

"IF THE PENALTY IS LIGHT"

FREQUENTLY we have been asked in the past few weeks: what will you do if the "mandate" of 1934 is upheld by the Assembly sitting as a court, but the penalty made merely admonition or rebuke?

This is a fair question. The answer is simple.

The seriousness of the 1934 action in the life of the church does not arise mainly from the penalty assessed against the particular defendants who have stood trial. For example, we believe the decision in the Buswell and Laird cases, where admonition and rebuke were directed, to be just as bad as the decision in the Machen or McIntire cases where the defendants were sentenced to ultimate suspension. In all these cases the verdict hurt, not merely a few defendants, but the very fabric of the Constitution of the Church. The deliverance forsakes essential Biblical, Protestant principles. It substitutes the word of man for the Word of God as the rule of faith and obedience. Thus, with fair words, it dethrones the Lord Jesus Christ as the Church's only Head and King. If the "mandate" and the prosecutions under it are judicially upheld the Presbyterian Church in the U.S.A. will have struck a blow, not at a few defendants, but at the Lord of Glory. It will no longer be a true Protestant Church. It will have committed the terrible sin of dishonoring the absolute and sole Lordship of Jesus Christ. And this, to true Protestants is just as great a heresy as if the Assembly sitting as a court should deny the Virgin Birth, the Atonement, the bodily Resurrection of our Lord. Only either profound ignorance of our Reformed heritage or reckless indifference to it could have caused those now dominating the machinery of the church to contemplate and execute the course they have taken.

Viewed in this light, it can easily be seen why the matter of the penalty assessed against a few defendants is a relatively minor matter. True, they are to be punished for loyalty to the Word of God. But the real penalty falls, not on man, but on Christ, and is just as dishonoring to Him in any case.

It is not now a matter of the Independent Board merely. The Headship of Christ the Lord is at stake. The church is standing at a crossroads. One way is the way of blessing. The other is the way of death.

HITLERIZING THE CHURCH

IT IS safe to say that not since 1837 has a General Assembly of the Presbyterian Church in the U.S.A. met facing such a crisis as that which confronts this year's Assembly. In 1837 the division began that was to last for a generation. Yet, deep as were the issues which

rent the Church a century ago, they are almost slight as compared with the choices of 1936.

The commissioners who come to Syracuse will be treated to the spectacle of a General Assembly run by a machine so efficiently lubricated and quietly powered that they may be at times even inclined to doubt the existence of any such machine. The party now in control of the Church has developed a technique of swinging commissioners behind it that should make the managers of Republican or Democratic conventions appear as rank amateurs. The platform suggests, dominates, inspires, directs, persuades, impresses. It lullabys the commissioners to sleep concerning the state of the Church. It is an every-moment influence, dramatized for the eye and ear. Few resist it. Before the commissioners march the "big men" of the Church, fulsomely complimenting each other. From them and from the reports of the Boards and agencies pours forth a mass of detail and advice so complex as to be unassimilable. Long reports are followed by speeches lauding the reports by the people lauded in the reports. Then after a short, hurried period allocated to the "floor" but usually used by someone else, the commissioners are urged on to vote and then to the next item on the docket. Except in very unusual cases, the commissioners might as well be back home, for they spend most of their time listening and then voting either aye or nay according to the obvious wishes of the platform. They are guarded from noticing this, however, by being hurried from one thing to another in double time. Even their evenings are taken up with "inspirational" meetings in the interest of official agencies where again those in charge by their very presence impress everyone with their importance. It is an exceptional person who can remain unaffected by a week of this mental goose-step. So the commissioners are won over by being allowed to march in the parade. Unconsciously they are led to identify the Church with the individuals now in control. One right, however, is jealously guarded for the commissioners as their one inalienable possession. They are allowed to applaud, on occasion even to stand up for the very great. The exercise of this basic right is not only approved, but actually encouraged!

All this beautiful unanimity and fellowship is calculated to make the commissioners happy and grateful. They will, naturally, thereafter be inclined to resent anything that might savor of criticism, or cause unpleasantness or division. This, of course, is just what the machine wants and has worked for. It makes the squashing of any opposition just so much easier.

The Presbyterian Church in the U.S.A. is now, like

Nazi Germany, Fascist Italy and Soviet Russia, run for all practical purposes by one party. One-party domination is always extremely perilous. In the countries just mentioned, the dominant parties have, for all practical purposes, identified themselves with the state. "Loyalty" in those lands now involves approval of the party in power. Opposition elements are ruthlessly crushed. The "blood purge" is an essential element in this process. All this is the exact reverse of the democratic concept inherent in both the American and Presbyterian systems. Yet exactly the same thing is happening in the Presbyterian Church in the U.S.A. "Loyalty" is being identified with approval—even in advance!—of the acts of the party in power and the official agencies it dominates. This cannot be defended on the ground that the Presbyterian Church is a voluntary society, from which persons may easily withdraw, for the one simple reason that ours is a constitutional church in which Protestant liberties are guaranteed and in which good standing does not depend upon approval of the group in temporary control.

We have seen the rise of the totalitarian state, and now we face an attempt to establish a totalitarian Church in what was once a citadel of constitutional democracy. 1936 will see the culmination of the attempt of those in power to eliminate the "conservative" party. This party stands for nothing novel or strange. Its platform is simply the whole Constitution of the Church, nothing more, nothing less. In standing on the Constitution, it has been attempting to bring about reform, to check bureaucratic centralization of power, to resist the attempts being made to make approval of the administration a test of ministerial communion, to restore as a practical matter the witness to the Gospel now sadly obscured by the dominance of the modernist-indifferentist machine. In reply to this, the machine is attempting to imitate Stalin, Hitler and Mussolini by eliminating the opposition party. The commissioners will be asked to help hitlerize the Church on the plea that "loyalty" demands the punishment and expulsion of the "disloyal" conservatives.

Commissioners who do not trouble to think for themselves, or who are fearful of the Church machine will accept what the platform says and vote as they are told, without question. But those who will think for themselves, in whom the spirit of democratic, constitutional liberty is not dead, will resist these machine demands with all their might. Humanly speaking, all depends upon the presence in the Assembly of men who are intelligent and essential Protestants. Such will have courage to stand against the tide. They will refuse to be stampeded by the perfervid emotionalism of the platform. They will not be afraid to march right up to the

breastwork of halos behind which the machine will barricade itself. They will be willing to risk being reviled and misunderstood as long as they are right, as long as they can speak a good word and strike a good blow for the liberty wherewith Christ hath made us free.

This year the party in power has made every effort to keep its known and conspicuous opponents from being elected as commissioners to the Assembly. That effort has succeeded to a large degree. The great submerged body of conservatives will be about as well represented by known champions in the coming Assembly as are the German Jews in Hitler's latest Reichstag. If the Constitution of the Church is to be preserved by votes at this Assembly, it will have to be by men who have not until now taken an active part in the current controversy. The course of the Assembly will depend upon the "unknown commissioners." Perhaps God in His providence is preparing some hitherto nationally obscure or inactive champion for His truth. Such an one may even read these words before realizing the task which God has set him. If such an unknown Luther there be, may God give him grace and strength. For the Church stands upon the brink of irremediable apostasy. This is not merely because of a projected injustice to loyal men. It is because this year's decision will involve either obedience to, or final rejection of, the final authority of the Lord Jesus Christ, speaking through His Word. If the word of man, as represented by the action of the 1934 Assembly against the Independent Board is judicially upheld, the headship of Christ will have been officially rejected. The Roman Catholic principle of the nature of Church power will then have triumphed. True Protestant Christians will then have to separate themselves from an organization that has repudiated the Reformation. God grant that official desire for power may not drive a great Church into suicidal madness.

If this happens—and we pray God that it may not—the historic witness of the Church will undoubtedly be carried on apart from an organization that has become officially apostate. In that case those who carry on the true spiritual succession will be, now and in the coming years, the true Presbyterian Church in the U.S.A.

ESCHATOLOGICAL FREEDOM

AMONG those who love the Gospel there are well-known differences concerning eschatology. On essential facts and doctrines, all true adherents of the Reformed Faith ought to be and are in hearty agreement. Yet, as touching upon matters which are not of the essence of the Reformed Faith, the Presbyterian Churches have always recognized a wide area of liberty. For example, the fact that Christ will some day return

(Concluded on Page 52)

What Have We Learned?

By the REV. PAUL WOOLLEY, Th.M.

Assistant Professor of Church History at Westminster Theological Seminary



Mr. Woolley

IN MANY, and probably in most of the presbyteries of the Presbyterian Church in the U.S.A. a young man suspected of being a true evangelical cannot now be licensed or ordained to the gospel ministry unless he will pledge himself to support Modernism.

This, however, is not the first time in history that such a situation has arisen.

On May 3, 1817, the authorities of the church in Geneva, the city of Calvin himself, issued a regulation requiring candidates for the ministry to promise not to preach on (among other things) original sin, efficacious grace, and predestination.

On July 21, 1830 the General Synod of the Netherlands Reformed Church refused admission to membership in the church to Hermann F. Kohlbrügge, a student who had just received his doctorate in theology, because he had criticised modernistic preaching.

In August, 1835, the Provincial Commission of South Holland of the same church refused to admit A. C. Van Raalte to the Christian ministry because he would not promise against his conscience to obey all the rules of the General Synod including one directed against the teaching of Biblical Christianity in the church.

The results of these measures are interesting in both Geneva and the Netherlands. In both cases they were far-reaching in effect. In the latter case, however, they concern a church of greater size and are particularly instructive for the present moment in the United States.

The center of interest in this matter in the Netherlands in 1834 was a humble country pastor in a northern village, Hendrik De Cock. De Cock yielded to the entreaties of believing Christian parents from the parishes where there were unbelieving pastors

and baptized their children. Further, he wrote a pamphlet exposing the Modernism of two ministers, wolves in sheep's clothing. For these high crimes and misdemeanors (!) he was suspended from the ministry.

During the time of his suspension a friend of his, a true Christian minister from the southern part of the country, visited him. The visitor, the Rev. H. P. Scholte, was invited by the elders to preach on Sunday morning in De Cock's pulpit. The ecclesiastical authorities, however, refused to permit him to do so. He was forced to preach the gospel in an open meadow. As a consequence he, too, was suspended from the ministry after his return home.

De Cock's appeals to the higher church courts were all in vain, and in October, 1834 the church at Ulrum became the mother church of a new free and truly Reformed church in the Netherlands.

The real underlying reason demanding the formation of this free church was the fact that the un-Reformed system of control of the national church imposed upon it by the government in 1816 made it possible for a few tyrannical men to control the whole body in the interests of the spread of Modernism. It was a system which made the active rulers of the church the members of small, selected boards which largely took the place of a Reformed series of church courts.

The separate free church grew slowly as true and honest men were suspended from the ministry of the national church because they were true to their convictions or voluntarily withdrew for the same reason.

But some Christian men stayed in the national church. They gave three chief excuses: 1. Their business was to save souls and they would lose opportunities to do this by allying themselves with this small group. 2. The national church was not yet hopelessly lost to the gospel. 3. Those who were separating were poor in this world's goods and in social standing

and their manners and methods were not always of the best.

The Christians who stayed in the national church were of two kinds. Some were like the Rev. Dirk Molenaar who wrote anonymously a strong exposure of the equivocation involved in the formula of subscription of the church. When his authorship was discovered, he was soundly rebuked by the authorities and thereafter kept quiet for twenty long years. Others were like the statesman Groen van Prinsterer who with six others in 1842 openly sent to the General Synod a strong address of protest against the apostasy in the church, and continued to work publicly against Modernism.

But both methods were vain. The church became more and more dominated by men who hid their Modernism behind slogans such as "Truth in Love" and "Not the doctrine but the living Lord."

A new generation was growing up in the national church and among its young liberal preachers was a graduate of Leiden named Abraham Kuyper. In one of his country churches he was greatly impressed by the Christian life of a poor peasant girl who lived by a supernatural power of which he knew nothing. As a result of this testimony and other factors Kuyper began to think seriously, and through the work of the Spirit the course of his life was utterly changed. He was called to an Amsterdam church, and there the great truths of the gospel began to sound forth majestically from his pulpit.

In 1876 the faculties of theology in the state universities were secularized. They were now simply faculties of the history of religion where Christianity was on the same footing with false religions. To meet the need for a school where true Christian pastors could be trained in accord with the teaching of the Bible the Free University of Amsterdam was founded in 1880 under the mighty stimulus of Abraham Kuyper.

There now took place in rapid suc-

cession in the national church two further culminating steps downward:

1. In 1880 church sessions were forbidden to examine persons who wished to take communion as to their saving knowledge of Christ.

2. In 1883 the terms of subscription for ministers were again altered so that they need only promise "to forward the concerns of the kingdom of God."

But there were left in Amsterdam some true servants of God among the elders. These men refused to grant letters of good standing in the church to young people who gave no evidence of being Christians. Further, they took steps to prevent the modernist church governing boards from securing control of the property of the Amsterdam churches. As a result eighty Amsterdam elders were suspended from office.

In their efforts to prevent the rightful trustees of the church property of Amsterdam from continuing to exercise legal control thereover, the modernist party went to the extreme step of taking possession of the meeting room of the trustees in the Nieuwe Kerk in Amsterdam. They installed a new American lock on the door and in order to "fortify" themselves in possession actually lined the inside of the door with plates of iron, so that the trustees could not hold a meeting until they had secured the services of a carpenter. These measures, if they did nothing else, provoked a great amount of mirth in the public press, and the comic journals enjoyed considerable fun over the attack upon the armor-plated church.

For the situation caused by these suspensions the evangelical leaders were prepared, however. They had seen for some time the signs pointing to this climax. Nearly three years before a meeting in Amsterdam had given those present an opportunity to declare 1) that they stood for agreement with the fundamental standards of the church as a condition of church membership, and 2) that when they were hindered from acknowledging Christ as king, they would refuse to recognize the authority of the governmentally imposed church courts.

The time had now come. The suspension of the eighty elders was accompanied by a refusal to ordain to

the gospel ministry, and install in a church that had been vacant for eighteen years, a graduate of the theological faculty of the Free University of Amsterdam. This church at Kootwijk cast off the yoke of the national church, and one by one other churches and ministers followed. Before very long some two hundred churches and seventy-five ministers had refused to recognize any longer the General Synod's tyranny.

These churches and ministers went out from under a corrupt and modernistically inclined hierarchy. They found in the fresh and invigorating air of freedom fellowship with the church that had started at Ulrum in 1834 with one minister and his congregation but which had now grown into a stately body of some 200,000 members. In 1892 the two groups born from the pressure of the same tyranny united to form the great Reformed Churches of the Netherlands.

Today they stand as a body of some 600,000 members having given to the whole Christian world two of the greatest masters of the Reformed faith that modern times have seen, Herman Bavinck and Abraham Kuyper. The present Prime Minister of the Netherlands, Hendrik Colijn, is a member of this once despised church. But that is only a symbol. Far more important is the fact that they minister the pure Word of God from the mission fields of Java on the east to the brave coasts of stalwart Holland in the west, that Word which shall stand until Christ returns to reign, yea, for evermore.

It may be observed that the manifestations of tyranny in the Presbyterian Church in the U.S.A. today are remarkably similar to those employed in the Netherlands. The hostility to true Christian doctrine exhibited in the refusals to ordain candidates for the ministry is of the same type.

In the Netherlands illegalities of procedure accompanied these tyrannical actions as they do in the United States. Hendrik De Cock was suspended from the ministry by a court which did not have a quorum present and which based its sentence in large part upon an offense with which he had not even been formally charged.

The reasons offered for not supporting De Cock are of quite the same nature as those presented at the pres-

ent time. Men who acted upon principles dictated by expediency hoped, nevertheless, to attain pious ends and to forward the salvation of souls.

What was the result? They found themselves entangled in a non-Reformed organization, dominated by methods much like those of our General Council, which was constantly favoring Modernism. Theological education became more and more anti-Christian; the terms of subscription to the ministry were weakened (note the attempt to do the same thing in the recent Plan of Union with the United Presbyterian Church, adopted by an overwhelming majority in our General Assembly); and membership in the church became often a matter of expediency and conventional morals.

The attempt to reform the church from within failed hopelessly. Those who renounced their opportunity to join in the forming of a faithful church in 1834 and subsequent years died miserably in the old organization after seeing the failure of one futile effort after another.

In 1886 a second generation of true Christians that had been born and had grown up in the national church during the preceding fifty years followed their spiritual fathers in leaving an un-Christian organization for the humble but true halls of Zion. Even then there were those who failed to see the opportunity for testimony to the power of the gospel. In 1886 Dr. P. J. Hoedemaker resigned from the faculty of the Free University of Amsterdam six years after its founding since he wished to remain within the national church.

But those who cast sentiment, friends, appearances, security and all other things behind them for the sake of Christ found a glorious triumph.

Is the national church of the Netherlands a focus for the eyes of lovers of the Reformed faith throughout the world? Not for a moment. But from South Africa, Japan, the United States, from wherever there are lovers of the doctrines of Holy Writ God's people thank Him for the stalwart and unshaken testimony of the free Reformed Churches of the Netherlands to the glories of His grace. May that testimony long continue, and may God grant us in His grace the privilege of seeing a like glorious testimony in these United States.

The Next Bureaucratic Step

[EDITOR'S NOTE: Following is the text of the plan of vacancy and supply now in use in the United Church of Canada, referred to in the letter reproduced on this page. The United Church of Canada was formed in 1925 as a merger of the Methodist and Congregational Churches together with a portion of the Presbyterian Church in Canada. This system of vacancy and supply is such as might normally be expected in an attempt to blend Methodist and Presbyterian principles and names. If adopted, even with modifications, it would involve such a departure from basic Presbyterian and democratic principles as to be obvious to all. We believe it highly significant that the plan is being suggested at this time: If it is adopted, the party now dominant will soon possess a kind of control over the church that will make even its present power seem insignificant. It is the next bureaucratic step.]

THE SETTLEMENT COMMITTEE

1. The pastoral relation shall be without a time limit. The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastor without interruption, and that every effective minister shall have a pastoral charge.

2. A Settlement Committee, consisting of ministers and laymen, shall be appointed annually by each Conference.

3. The President of the Conference shall be ex-officio a member of the Settlement Committee appointed by the Conference over which he presides. Each Superintendent of Home Missions within the Conference shall be ex-officio a member of the Settlement Committee of that Conference.

(The General Council recommends each Conference to invite the Chairman of the Home Missions Committee of the Conference to be a corresponding member of its Settlement Committee.) The Committee shall elect its chairman and secretary at a special meeting to be called by the President of the Conference at some time before the close of the Conference, and their names shall be re-

present each Presbytery on the Committee. If less than two Ministers, or two Laymen, have been elected from the nominations, the Conference shall elect at least two Ministers, or two Laymen, as the case may be, as members of the Committee, in addition to those already elected.

5. When any member of the Settlement Committee dies, resigns from the Committee, removes outside the

bounds of the presbytery, or, being a Minister, engages in secular work, his place on the Committee shall be declared vacant. A minister applying for a transfer out of the Conference shall cease to be a member of the Committee when the application has been granted. When a vacancy occurs, it shall be filled by nomination by the Presbytery concerned and election by the Conference, or its Executive. Between his nomination and election such nominee shall be a corresponding member of the Committee.

6. It shall be the duty of the Settlement Committee to consider all applications for settlement from Ministers and Pastoral Charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the Conference next after that by which it was appointed. The Annual Meeting shall be

convened by its Chairman, not earlier than twenty days previous to, and not later than the day of the opening of the Conference.

7. The Settlement Committee shall have authority also to initiate correspondence with Ministers and Pastoral Charges with a view to completing arrangements to secure necessary and desirable settlements. It

The Presbyterian Church in the United States of America

OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD
REV. LEWIS S. MUDGE, D.D., LL.D.
STATED CLERK

GENERAL OFFICE
514 WITHERSPON BUILDING
PHILADELPHIA, PA.

January 1, 1936.

TO THE STATED CLERKS OF PRESBYTERIES AND SYNODS
AND CHAIRMEN OF VACANCY AND SUPPLY COMMITTEES:

Dear Brethren:

Recently we have received in the Office of the General Assembly from a number of persons who apparently were writing quite independently each of the other, a suggestion that the plan now in use in the United Church of Canada in the realm of Vacancy and Supply might be made available, with modifications, to our needs as a Church.

This Canadian Plan has received considerable attention from those of us who are immediately responsible for the Department of Vacancy and Supply of the Office of the General Assembly. We have even gone so far as to confer with those in the Canadian Church who are mainly responsible for its operation. But it is highly desirable that we should receive constructive criticisms from our Stated Clerks of Presbyteries and Synods and Chairmen of Vacancy and Supply Committees, as well as from others intimately associated on the field with Vacancy and Supply problems.

As such an officer, we are herewith transmitting to you a copy of the plan taken verbatim from the Manual of the United Church of Canada. Will you not examine this carefully and write us fully basing your reply upon its provisions:

1. As to how you believe this plan can be modified to meet our needs as a Church, and
2. As to how you believe our Form of Government should be amended, if necessary, to make your suggestions possible.

Earnestly requesting your prompt and hearty cooperation in this study, believe me,

Yours very sincerely,

Lewis S. Mudge
Lewis S. Mudge
Stated Clerk

ported to the Conference for information.

4. It is recommended that each Presbytery, at its last regular meeting previous to the meeting of Conference, shall nominate not less than two persons, either Ministers or Laymen, for the Settlement Committee. From these nominations the Conference shall elect two persons to rep-

shall also receive information from the Pastoral Relations Committee of each Presbytery concerning prospective changes in pastoral relationships within its bounds and, where deemed advisable, shall communicate the same to the Transfer Committee. For these purposes it shall function from the beginning of, and throughout the pastoral year.

8. A Minister by his own action and a Pastoral Charge through its constitutional representatives (Official Board), may seek a change of pastoral relationship by means of an application through the Presbytery to the Settlement Committee. All such applications, including any call or invitation, shall be in writing, and shall be made to the Presbytery as early as possible, but not less than thirty days before the annual meeting of the Settlement Committee; except that under special circumstances, by mutual consent of both the Ministers and the Pastoral Charges, changes in the pastoral relationship may be effected without such thirty days' notice.

9. The Settlement Committee shall consider all communications transmitted by the Presbyteries, including applications in writing, from Pastoral Charges which desire changes in pastoral relationships, together with calls, invitations and such representations as may have been made concerning them. While settlements shall ordinarily be made at the time of the meeting of Conference, the Committee shall have authority, through an Executive, to effect settlements in emergencies during the year.

10. Any Minister shall have the right to appear before the Settlement Committee to present his case in regard to his appointment; and any Pastoral Charge or Official Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given.

11. Any Pastoral Charge, in view of a vacancy, may extend a call or invitation to any properly qualified Minister or Ministers, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only.

12. While the right of appointment

shall rest with the Settlement Committee, it shall comply as far as possible with the expressed wishes of Ministers and Pastoral Charges.

(a) The Settlement Committee ought to appoint Ministers to be Missionaries to the Indians, or to be Superintendents of Institutions largely supported by the Board of Home Missions, only on the recommendation of the Board itself.

(b) After the grant to a Home Mission field, or an Aid-receiving Charge has been definitely fixed by the Board of Home Missions on the recommendation of the Presbytery and Conference Home Mission Committees, the Settlement Committee of the Conference ought not to make appointments which will require larger grants, without the consent of the Board of Home Missions.

13. When a Minister chosen by a Pastoral Charge cannot be settled, the Charge or its constitutional representatives (Official Board), may place other names before the Settlement Committee.

14. When a Pastoral Charge, about to become vacant at the end of the Conference or pastoral year (June 30th in each year), fails to give a

call or invitation within the time specified by the General Council, the Settlement Committee shall make the appointment.

15. When a Pastoral Charge becomes vacant during the Conference year through death or other emergency, the Presbytery concerned shall confer with the Charge itself or with its constitutional representatives (Official Board), and thereafter may arrange a supply for the remainder of the Conference year.

16. The Settlement Committee shall receive from the Secretary of the Conference the names of all the Pastoral Charges, together with the ministers on the rolls of the Presbyteries which constitute the Conference. Also, it shall receive from the President of the Conference the names of all ministers transferred into and out of the Conference.

17. A Minister called or invited to a Pastoral Charge in another Conference must be regularly transferred thereto before he can be appointed by the Settlement Committee.

18. The Settlement Committee shall report a complete list of its appointments to the Conference before the close of its sessions.

The Case of Board v. Board

By the REV. HENRY G. WELBON



Mr. Welbon

"YOUR Honor," the prosecutor began, "we are about to try one of the most unusual cases in legal history. Inasmuch as the general public cannot understand the procedure of this amazing trial, and will misconstrue our actions, thereby harming the good name of my client and the honored corporation of which she is a loyal member, I ask that this trial be held behind closed doors."

As Mr. H. Bible, the defense attorney, rose to his feet the presiding judge replied, "I second the motion of the prosecutor. We have already decided to hold this trial in secret." An ex-prize fighter, employed for the occasion, began ordering the reporters and visitors out of the dismal chamber.

After this was done Mr. Bible ad-

dressed the three judges. "Your Honors, before we proceed with this trial the defense would challenge the presence of his Honor, Auburn Liberal, the presiding judge, on the ground that he is prejudiced; of his Honor, John Bellringer, on the ground that he is not properly qualified; and his Honor, Izzy Yesman, on the ground that he is interested in Miss Felicia Board, the plaintiff."

As Mr. Bible was speaking the presiding judge gazed about the room with his fine mild eyes. He had a most disconcerting habit, however, of rolling his tongue and showing his teeth as a wolf about to seize its victim. When the attorney had finished he said, "It is indeed malicious to accuse the presiding judge of prejudice. What difference does it make who sits on this bench? Even with such a fair trial as this, you surely do not expect to be acquitted in this

Christian court! It is most un-Christian for you to disparage the presence of Mr. Bellringer here. It is true he began his legal career while a janitor, but if there is any question as to how he came to this high position we hereby qualify him now to sit on this case. Inasmuch as the Supreme Judiciary has already decided against your client (without at all prejudicing the case, of course) you ought to be grateful that he is willing to give his valuable time to see that she is honorably convicted. In regard to Mr. Yesman, it is preposterous to say that this faithful and loyal man is unduly interested in the fair young plaintiff." Whereupon those present turned to look at the flattered woman who was, however, apparently finding it difficult to keep her once vivacious spirit. "Even if he is," the judge continued, "is that our fault? No, he will sit on this case and I am sure will judge it as fairly as any man on this bench. But we will be glad to give you an opportunity to speak a little later, my dear," he said turning to the attractive young defendant. "The case will proceed."

Ernest Phlunky, the clerk of the court, began reading the charges.

CHARGE I. Miss Felicia Board charges you, Miss Faith Board, an independent and unrelated person, with alienating the affections of Mr. Price B. Terian, a certain friend of the said Miss Felicia Board.

Specification 1. For the last several years past Miss Faith Board has accepted and encouraged the attentions and interest of Mr. Price B. Terian which have been devoted to the said Felicia Board.

Evidence: On March 25, 1935, Mr. Terian was seen giving Miss Faith Board certain gifts which Miss Felicia Board had expected for herself. The crime was made all the more offensive by the fact that Miss Faith Board used them for sending bread to some starving Chinese, who should have been fed, if at all, by the half-baked bread of the Modern Baking Co. and shipped by the Union Enterprises, Inc.

Specification 2. The presence of Miss Faith Board aggravates the unfortunate loss of confidence Mr. P. Terian once placed in Miss Felicia Board, thereby disturbing Miss Felicia's peace of mind.

Evidence: April 11, 1933. The de-

fendant told Mr. P. Terian certain "unfounded" facts about the unfaithfulness of Miss Felicia Board, pointing out certain changes in her conduct and saying that her complexion was due to modern cosmetics.

CHARGE II. Miss Faith Board is charged with contempt and rebellion against the wise and superior decisions of Gen. A. Sembly, U.S.A. and Ilygal Mandate, father and step-mother of Miss Felicia Board.

Specification 3. Miss Faith Board has persistently refused to leave, desist, and forbear in her interests toward Mr. Price B. Terian, having continued to encourage him to send bread to starving Chinese and others, through her.

Evidence: Letters of Gen. A. Sembly, Nos. 1934, 1935, telling the defendant her attentions toward Mr. Terian were undesired and objectionable to the General and his new wife.

CHARGE III. Miss Faith Board is charged with making slanderous and offensive remarks concerning the noble work of Miss Felicia Board.

Specification 4. On occasions too numerous to mention Miss Faith Board has spoken of the plaintiff's "going modern."

Evidence: Letter of Gen. A. Sembly, U.S.A., absolutely disproving such charges to his own satisfaction.

Following this the first witness was called. She was Mrs. True Lee Blind, nurse of Miss Felicia, on whose shoulder she had been weeping, but now she walked majestically to the witness box. She testified that her mistress had led a blameless life, and was worthy of the fullest confidence. This, she concluded, was especially so because all her ancestors were good and faithful people. On cross-examination the defense questioned her concerning the all too evident fact of the use of modern cosmetics by Miss Felicia. The court, however, ruled this out of order since it had already been dealt with by her father, Gen. A. Sembly. When asked why the defendant was not allowed to prove the truth of her allegedly untrue statements, the court ruled that it was not relevant to the case.

Mr. Olin A. Fogg was called next. He said Miss Faith Board had been a premature child and had had a hard time getting on in life. He had tried to tell her that she ought to bring formal charges against the plaintiff

in an orderly way to the various courts at her disposal, and not to accept the attentions of Mr. P. Terian until she had sent Miss Felicia to jail. All that he could recollect of her reply was something to the effect that it would only result in more "white-wash" for Miss Felicia.

The next witness was a waiter in the Bide-A-Wee Restaurant who had formerly served faithfully in the household of Miss Faith Board. He gave his name as Tim Morris Turnaway and began by saying, "If we mistake not Miss Felicia Board is not so bad as she is painted. On the other hand Miss Faith Board is most indiscreet in permitting the attentions of Mr. P. Terian to go to the extent of arousing the ire of the hot tempered Gen. A. Sembly." On cross-examination he was asked what remedy he would suggest. The witness turned pale as he looked at the florid General and said in a trembling voice, "The best thing for all concerned would be for Miss Faith Board to speedily commit suicide."

The prosecutor, Mr. Church MacHine, having felt sufficient evidence was presented, rested his case. The presiding judge then turned to ask the defendant what her plea was. In a clear voice she pled not guilty to all the charges.

After this dramatic incident Mr. H. Bible called Miss Connie Stutionality but before she got to the witness box the presiding judge said, "We do not like the looks of this witness so we will not hear her. Do you have any other witnesses, Mr. Bible?"

Taken aback by such procedure, Mr. Bible replied, "Since you will not hear this witness I would like to quote from 'Faith and Discipline' our book of law."

"Oh, I am sure it will be too dry," the judge answered with a yawn, "besides I am to speak to the Association for the Advancement of Christian Liberty tonight. I am sure it will be quite unnecessary for you to say anything further, Mr. Bible. In the case of our prosecutor he needs to say nothing more. Whether Gen. A. Sembly was acting within his powers or not, is something we need not to consider. Surely it is not expected that this court should put the law—a mere technical limit of power—above the orders of such an eminent man as Gen. A. Sembly."

Then turning to his colleagues he continued, "I am sure it has already occurred to you that we are expected not to consider the testimony and to disregard the evidence in this case. With this in mind how do you decide this case?"

The judges replied firmly, "Guilty."

"Quite so," agreed the presiding judge. "The defendant will rise. I sentence you, Miss Faith Board, to a suspended suspension from the tower of the Presbyterian Church and if at any time it is our pleasure we will spring the trap and you will receive

your just punishment. However, we hope that you will acknowledge your sins, repent of the grievous error of thinking that the Gospel should be presented under non-official auspices, and be a loyal supporter of our dear Miss Felicia Board and her wise old father also in all that he may (now or ever) command you to do. May the blessed peace which we have been enjoying in this fellowship draw us closer together in our mutual service to the Master, and further the teaching of our fellow-men to practice redeeming love. The Court will be adjourned with prayer."

Modernism and the Board of Christian Education

PART VIII

Summer Conferences and Leadership Training

By the REV. ROBERT L. ATWELL

ACCORDING to the *Twelfth Annual Report* of the Board of Christian Education (p. 42), one part of its program is "To Lead the Church in the Training of a Consecrated and Efficient Volunteer Leadership." This is done through Summer Conferences and Leadership Training. One can scarcely estimate the tremendous influence which Summer Conferences exert yearly on something more than 8,000 of our young people. Because youth is such a plastic age and because these youths enter into programs with such zeal and eagerness, attendance at a Summer Conference moulds character, for weal or woe. Likewise that type of Leadership Training which is provided is bound to determine, very largely, the attitude of those who are even now assuming leadership in our church. Realizing, in virtue of these very facts, the importance of this work, it is the purpose of this article to examine the Program of the Board of Christian Education in this department to see whether it may properly be called Christian.

Obviously it is impossible in this article to make a detailed study either of the curriculum of each of the 82 Summer Conferences or of all the materials used in the various Leadership Training courses. However, the statement of the Board's *Twelfth An-*

nual Report (p. 21) that movements developed in other denominations similar to Youth Spiritual Emphasis "have merged their flow in a great united Youth Movement known as 'Christian Youth Building a New World,'" and the added information that the groups cooperating are the International Council of Religious Education, the International Society of Christian Endeavor, The Federal Council of Churches of Christ in America, the Y.M.C.A., the Y.W.C.A., the Council of Church Boards of Education, and the Christian Youth Council of North America, leads one to expect a very inclusive program indeed—one which has been purged of the last remnants of anything as exclusive as historic Christianity, or anything as definite as the system of truth set forth in the Westminster Confession of Faith. This expectation is heightened by the statement that "in planning for leadership training curriculums the Board cooperates with other denominations through the International Council of Religious Education." (p. 45.)

Even though we begin a study of the materials used with such expectations we are literally shocked by the blatant presentation of another gospel, which is not another, found therein. Space permits that we examine but three pamphlets, all of which were

widely used at conferences this last summer and which were recommended for such use by the Board of Christian Education. They are *Youth at Worship*, *Youth Action in Personal Religious Living* and *Our Share in Building a New World*. The first is published by our Board of Christian Education and the latter two by the International Council of Religious Education.

Personal Religious Living

At first glance we are pleased to note (*Twelfth Annual Report*, p. 21) that "both the Youth Spiritual Emphasis and Christian Youth Building a New World start where Christianity has always started—namely, with the individual." In pursuance of this, the first area of life to which particular attention is given is "developing a program of Personal Religious Living." This is likewise set forth in *Our Share in Building a New World* as the first of nine projects. Our pleasure however utterly vanishes as we turn to *Youth Action in Personal Religious Living* and read under the heading, "Steps to Creative Living," the statement from Kirby Page:

"The hopeful fact is however that we may climb upward. The occasional and fleeting moments of insight and power that all of us have known may be transformed into more frequent and enduring periods of illumination and victory. The high achievements of persons like Gandhi and Kagawa in our own age bear eloquent testimony to the ability of modern man to recover the spirit and technique of Jesus of Nazareth and Francis of Assisi. Observation and experience have convinced me that the following steps, if taken, lead to higher ground:

Budget your time.

Get under the load of human need and lift.

Prepare for a creative life work.

Explore the realm of silence.

Participate in corporate Worship.

Live in the presence of beauty.

Pitch your friendship on a high level.

Read great biographies.

Pluck out the offending eye.

Resolutely run the risks and joyously accept the consequences of following your ideals.

Make a Check List!"

This scarcely requires comment. The paralleling of Gandhi, Kagawa and Francis of Assisi with Christ is such blatant blasphemy as to overshadow even the wide difference between the programs of Gandhi and Kagawa on the one hand and anything remotely resembling historic Christianity on

the other. The absolute lack of mention of infallible Scripture, of sin, or of need of a Savior is perhaps therefore not so surprising. It might be safely added that a reading of the explanations of the eleven steps can but deepen the chagrin of one who does accept the system of truth taught in the Scriptures.

Attitude Toward Bible

Perhaps nothing is as revealing as the attitude of these publications toward the Bible. In the present conflict between Christianity and Liberalism the question of the place accorded the Scriptures is invariably the touchstone. Loyalty to the Scriptures is paramount. "The Holy Scriptures of the Old and New Testament are the Word of God, the only infallible rule of faith and practice." Has our Board of Christian Education taken this position in her Summer Conferences and Leadership Training? Certainly the following considerations shout "No!"

Youth at Worship (p. 19) advises for Scripture reading such versions as Kent's "Shorter Bible," Moffat's and Goodspeed's. *Youth Action in Personal Religious Living* (p. 15) agrees: "Modern translations of the Bible bring help to many people. It should be remembered that these translations do not change the Bible, but in the majority of cases they make clear passages in which the meaning is obscure." We leave to the judgment of anyone who has studied these versions whether or not they change the Bible.

Clearer and more damaging, if possible, is the exhortation in *Youth at Worship*: "In using the Psalms with these age groups the ethical content of the passage should be carefully tested. Those sections from the Old Testament should be read that most fully accord with Jesus' conception of God" (p. 20). Here is the Auburn Affirmationist's attitude with a vengeance! Our leaders should determine whether or not the ethical teaching of the Psalms is fit for our young people. Moreover, much of the Old Testament must be rejected because it does not accord with Jesus' conception of God. Do such suggestions cause you to cry out in sorrow or in righteous indignation, my friends? Yet such is the attitude toward Scripture which is fostered by the literature used in the

Summer Conferences. And this is by no means an isolated reference.

In *Our Share in Building a New World* (p. 23), we find three suggestions for coming to a tentative decision concerning what a Christian World would be like. They are:

- "a. By studying the teachings of Jesus.
- "b. By exploring the writings of such outstanding social leaders as Rauschenbusch, Kagawa, Page, Eddy, Jane Addams.
- "c. By considering the agencies which would be needed in building such a world, for example, the World Court."

To say nothing else of these suggestions, certainly such a summary conveys the idea that any part of the Bible aside from that which is printed in red in some Testaments is of little value. In other words, the liberal view of separating the teachings of Jesus from those of Paul and from the Old Testament is here adopted.

Even though nothing wrong beyond this divisive, destructive attitude toward God's Holy Word were found in these publications which are used as the basis for training our young people, the whole program would necessarily be condemned.

A Personal God?

Nowhere in these publications is the idea of a personal, self-conscious God clearly set forth. In *Youth at Worship* we are given as the last test of effective public prayer: "An opportunity for bringing one's life in contact with the vast spiritual resources of the universe that we know as God" (p. 19). Such a concept of God is necessarily as high as these programs can reach simply because they are limited to a god whom they can discover, and apparently never have thought of the God who must graciously reveal Himself. Dr. Machen has well defined their difficulty in *The Christian Faith in the Modern World*, p. 15: "A divine being that could be discovered by my efforts, apart from His gracious will to reveal Himself to me and to others, would be either a mere name for a certain aspect of man's own nature, a God that we could find within us, or else at best a mere passive thing that would be subject to investigation like the substances that are analyzed in a labora-

tory." That we are not overstating the case when we say they have limited themselves to a god who can be discovered is shown, for example, by the statement of purpose on *Our Share in Building a New World*, p. 17: "To assist young people in discovering the reality of God," and in *Youth at Worship*, in the program for Intermediates, p. 33: "The Discovery of God." Canst thou by searching find out God?

Theological Emphasis

One of the interesting features of *Youth at Worship* is a section on Hymns, pp. 14 and 15. As we read, "The hymn tunes should be majestic, simple and artistic" we rejoice that here at last is something of which we can approve, but alas, our joy is short lived for further on is this paragraph:

"The Theology of the hymns should be Christian and social, and the conception of God as Father, and men as his self-respecting children, should be presented. Many hymns present God as a capricious tyrant and are characterized by their worn-out theology and their selfish individualism."

Among the hymns which are said to be characterized by an outworn theological emphasis are listed the following:

We're Marching to Zion
There is a Fountain
Safe in the Arms of Jesus
Rescue the Perishing
One Sweetly Solemn Thought
He Lifted Me
It is Well With My Soul
Softly and Tenderly
Tell Me the Old, Old Story
The Church in the Wildwood
The King's Business

"There is a Fountain" is said to contain "unwholesome imagery." The hymns which best meet the need and outlook of youth are said to be:

Follow the Gleam
I Would Be True
This is My Father's World
Just as I Am, Young, Strong and Free
True-hearted, Whole-hearted
There is a Quest that Calls Me

One wonders if this section has not been prepared exclusively for those whose theology is Unitarian. Certainly the hymns recommended allow no hint of youth's need of a Savior; indeed, the avowed purpose of this selection is that they may be as close as possible to the "outlook" of youth and the youth referred to are evidently those who feel that they are in need of nothing but rather that they are

perfectly able to "build a new world" in their own strength. The attitude is well expressed on p. 19 of *Youth at Worship*: "Adolescents do not pray for power equal to their tasks but tasks equal to their power."

Recommended Books

Revealing is the list of recommended books found in section IV of *Youth Action in Personal Religious Living*. Books for devotional use are here recommended under eleven different headings; under each heading the three that are especially recommended are starred (*). With almost unflinching regularity the recommended books present the so-called "liberal" viewpoint and this is especially true of those which are starred. For example under books about Jesus Christ, Fosdick's "The Manhood of the Master" is especially recommended. Likewise his "The Meaning of Faith" under books about our beliefs, "The Meaning of Prayer" under books about the meaning of prayer, and "Twelve Tests of Character" under books about character. It is rather ironic that a church whose General Assembly passed the Philadelphia Overture of 1923 now supports a Board of Christian Education which especially recommends Dr. Fosdick's books to her young people. It would seem utterly impossible to contend that a Board which allows the approval of such a list of books to its young people is greatly concerned in holding to the tenets of the Westminster Confession of Faith.

One thing more should at least be mentioned. It is the picture which these publications present of our Lord and Savior Jesus Christ. It is quite in keeping with their attitude toward the Bible, toward God, and toward man. Since youth is so perfectly able to care for all his needs it would obviously be folly to suggest to him that he needs a Savior, for that would indeed be "revolting to idealistic youth." Hence Christ is spoken of as "Poet seer of Galilee, as "Clearest thinker man has known," as "Kingly servant of man's need," as "Our leader and our guide," but not as "Savior" or as "Lord."

In summary, then, is the Board of Christian Education of the Presbyterian Church in the U.S.A. in regard to her Summer Conferences and Leadership Training to be regarded faithful to its responsibility? The above

related evidence would seem to demand that the answer be "By no means!" If anyone should feel this review has been partisan, let him select at random any three of the publications recently used in our summer conferences or in leadership training classes and find his heart sink as he realizes the kind of teaching which is sponsored by the Board of Christian Education of the Presbyterian Church in the U.S.A.

ESCHATOLOGICAL FREEDOM

(Concluded from Page 44)

in visible glory to the earth is of the essence of the Reformed Faith. Dif-

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ferences over the *mode* in which that return will take place, whether according to the pre-, post- or a-millennial view, have certainly been historically regarded as being within the area of permitted liberty. Of course the Bible does not teach all three views, so somebody is wrong. But the differences are such as can be held by Christian brethren. Certainly it would be folly for Christians to divide upon this issue when we need a united front against Modernism by those who truly believe and love the Gospel.

The series of articles by Mr. John Murray appearing in the *GUARDIAN* is emphatically not to be interpreted as an effort to read pre-millenarians out of the communion of the church. Pre-millenarians are found on the Board and in the faculty of Westminster Theological Seminary, on the Board and in the staff of The Independent Board for Presbyterian Foreign Missions, and in the membership and staff of The Presbyterian Constitutional Covenant Union. These persons believe that there is no incongruity between the Reformed Faith and belief in the pre-millennial return of our Lord. As we understand it, the dispensationalism against which Mr. Murray will write is of a kind that denies the fundamental unity of the Covenant of Grace, which is an essential doctrine of the Reformed Faith.

Mr. Murray has well expressed this when, in *THE PRESBYTERIAN GUARDIAN* for February 3rd, he identified the form of dispensationalism against which he will write as that "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." To be pre-millennial, however, does not at all mean that one must hold this error. If anyone has the idea that the time has come for an eschatological pogrom by those holding one or any of these views against the others, we believe that it should be promptly dropped. With doctrines repugnant to the Reformed, Biblical Faith, no compromise. With differences within the area of the Reformed system and concerning matters not essential to it, absolute liberty.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE



Mr. Woodbridge

VARIOUS viewpoints with regard to the Presbyterian missionary enterprise are being brought into sharp contrast in the doctrinal controversy of the day. One of these viewpoints is clearly indicated in an article which has recently been given wide publicity in *The Sunday School Times*. The article is entitled "Why We Left Our Mission Board," by the Rev. Albert B. Dodd. It appeared in the April 18, 1936, issue of the *Times*, copies of which have been mailed to more than a hundred thousand persons throughout the world.

According to this viewpoint purity of doctrine must be maintained in missionary work. All cooperation with union enterprises which sponsor or tolerate Modernism must be avoided.

Dr. Dodd makes it clear that one reason for his resignation from service under the Board of Foreign Missions of the Presbyterian Church in the U.S.A. was that that Board, in its policies and program, represents another point of view in this matter.

What is this other point of view?

The answer to this question is given in a recent book by Dr. Cleland B. McAfee, retiring Secretary of the Board. The name of the book is "The Foreign Missionary Enterprise and its Sincere Critics."

Dr. McAfee does not view with alarm or horror the betrayals of the Christian faith which have been plainly demonstrated in union missionary institutions. He minimizes the dangers involved in cooperation with such institutions. According to the viewpoint he represents cooperation is essential. That is an axiom. And then, of course, there must be a doctrinal "live and let live" attitude in the cooperation.

He writes (pp. 99, 100): "We cannot cooperate and dictate at the same time. We may as well settle that, first as last. In all cooperation there is a certain amount of give-and-take which must be accepted. . . . It cannot be expected of any joint agency that it will

The illuminating article by the Rev. Edwin H. Rian, entitled "Unbelief in the Presbyterian Church in the U.S.A.—Is It Recent?" has been reprinted in pamphlet form. This invaluable article, originally published in THE INDEPENDENT BOARD BULLETIN, should be read by every well-informed Presbyterian. Copies may be secured by addressing The Independent Board for Presbyterian Foreign Missions, 12 South 12th Street, Philadelphia, Pa.

always meet the full approval of all its constituent members. In the very best of books (the Bible, for Christians excepted) there are certain to be passages with which one disagrees. Yet these very passages often serve one's deepest needs by stimulating thought and evoking judgment. . . . So it is with all forms of cooperation."

The context in which this quotation occurs indicates that, while the author realizes that in extreme cases cooperation might not be desirable, in general cooperation is essential. And even the Modernism involved in such cooperation is really harmless. On the contrary, he hints, it is apt to be intellectually stimulating!

Thanks be to God that there are still hundreds of Presbyterians who have no use for this pacifistic attitude toward the enemies of the cross of Christ. The Word of God teaches emphatically that all unholy alliances with the works of darkness must be shunned.

* * * * *

In this connection a second major difference of viewpoint emerges.

Some Presbyterians are members of the denomination because they are convinced that the Reformed Faith is true. They could not conscientiously be members of any ecclesiastical body in which this Faith, which so gloriously sets forth what is taught in the

Bible, is denied. They are Presbyterians by conviction. Naturally they are determined to see the Reformed Faith, as over against Arminianism, or any other "ism, asm, or spasm," propagated on the mission field.

They are opposed to Modernism of any sort. But they are also opposed to any type of teaching in which the Reformed Faith is repudiated. In other words, they are true, Bible-believing, consistent, conscientious Presbyterians.

Then there is the opposite point of view. Probably its best known Presbyterian exponent is Robert E. Speer, Senior, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

He holds no brief for transporting the Reformed Faith, commonly known as Calvinism, across the ocean. He has no hesitation in advocating, for example, that the work of the Presbyterian Church in the U.S.A. in China be handed over to the modernist Church of Christ in China, an organization which, far from being devoted to the Reformed Faith, represents in its membership the widest assortment of doctrinal opinions.

Dr. Speer writes: "And our doctrine, as well as our polity, will not, in reality, stand this transportation across the seas. Take Arminianism and Calvinism, for example. What is the use of importing that controversy and division? . . . I remember reading a little while ago in a Methodist magazine published in China, a lament on the part of some earnest missionary, that there was not a single volume of Simon-pure Arminian theology in China. Everyone of them was tintured with Calvinism. I was very glad when I read that lament, and I hoped that it was equally true that there was not a Simon-pure volume of Calvinistic theology in China, but that every one of them was tintured with Arminianism, and I hope a pretty heavy saturation of it also." (From an address delivered at the Men's National Missionary Congress, Chicago, 1910.)

What shall we think of such an utterance as this? To the loyal Presbyterian it is truly astonishing.

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER



Miss Bower

THE trouble all began with Jimmy's walking in his sleep and Joan's leaving the scissors on the floor. It's rather scary to wake up in the night standing on a pair of scissors in the middle of the living room. But when the clock struck two, he realized with great joy that it was morning and Mother's birthday. Now he could go to the foot of the steps and yell, "Happy birthday," but even Jimmy decided that that might not be such a good idea.

Jimmy jumped up from the floor in glee. He'd get ahead of Joan this time. He'd get the birthday breakfast. He could scramble eggs and make toast and squeeze oranges. Jimmy tiptoed to the kitchen.

The oranges were easy to do. The toast and eggs were harder. One would burn while he was tending to the other and it was much easier to land an egg on the floor or the stove than to get it in the pan. Jimmy got hungry, then hungrier, and toast and eggs and orange juice—even slightly black toast and eggs—were better than starving. Ten minutes later he gazed sadly at the table. The eggs and toast had vanished and there were no more eggs to cook.

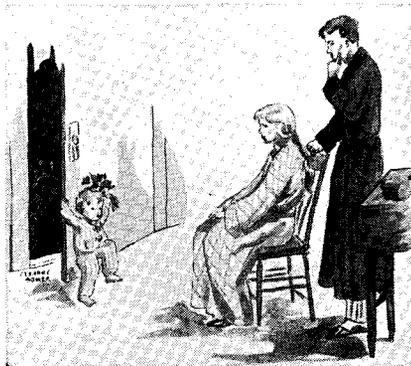
He felt a little queer. Maybe Mother wouldn't like this much. Maybe she'd like flowers. There were tulips and columbines along the walk. The moon shone brightly and Joan had never given Mother flowers.

Now, upstairs, Mother had been dreaming. She dreamed that it was morning and that breakfast was all ready. She sat down at the table to eat, but just as she sat down the table and all the food vanished. She woke up with her hand reaching out toward the food. As she turned over to go back to sleep she realized that she could smell something very like burnt toast! Mother sat up quickly. She thought probably the house was

on fire. She never had known that burning houses smelled like burning toast, but then she had never been in a burning house before.

She slipped out of bed and ran into Joan's room. Joan was sleeping soundly and there were no flames or smoke to be seen. Jimmy's room was next and then Mother was frightened for, of course, Jimmy was not there.

Mother rushed back and shook Daddy violently. When he heard about Jimmy's being gone and the house on fire, he jumped out quickly, too. The light in the kitchen guided them to the right place. Jimmy, who was just coming in, looked up in



"Happy Birthday," he shouted

surprise and some alarm. Then he smiled at Mother. "Happy birthday, Mother," he shouted.

There was no answering light in either Daddy's or Mother's eyes. Daddy began: "Come here, young man, and explain yourself. First, what are you doing down here at this time of night?"

Jimmy gulped. "It's time of morning and I just woke up. I was dreaming I was in the living room and I was."

Mother came next. "And the oranges and the toast and the eggs all over everything?"

"That's your birthday breakfast. Only it was getting cold, so I was getting hungry, so I ate it."

Mother was sad. (Didn't she understand that it was all for her?) "But,

Jimmy, how could you pick my prize tulips?"

Then Jimmy looked at his hands in horror. How could he have done it? He and Joan had watered those flowers and watched them and loved them almost as much as Mother did. They were going to win Mother five dollars at the flower show and they were all going to the seashore for a whole day with the prize money—and now he had ruined it all.

"I only did it because I love you, Mother. I didn't mean to get these flowers," he sobbed.

Mother still looked very sad. "Little boy," she said, "the best way to show Mother that you love her is to do the things that you know she wants you to do, and don't do the things she doesn't want you to do."

While Daddy locked the door, Mother carried Jimmy upstairs and kissed him and tucked him in, but he couldn't go to sleep right away. He had to make up his mind to do a hard thing. Uncle James had given him five dollars and Jimmy had been saving it for a bicycle—he was *almost* big enough to ride one. When he did decide what to do he went right to sleep and never woke up until he heard Joan's loud calls of "Happy birthday, Mother."

But Mother smiled at Jimmy at the breakfast table, for she had the envelope that held Jimmy's precious five dollars. This is what Joan had printed for Jimmy: "To mother. for the see shore. and Im going to do what you say." And Jimmy began by helping to clean up the kitchen.

* * * * *

Jesus said to His disciples. "If ye love me, keep my commandments." If we have given Him our hearts we must find out what He wants us to do. We must find that out by asking Him and by reading His Word. Learn God's Word, then do what He says. Find these verses and learn them this month: Psalm 119: 11; John 2: 5 (the latter half); John 14: 15.

Lift Up Your Heart

By the REV. DAVID FREEMAN

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.



Mr. Freeman

THERE never came from the lips of our blessed Savior more remarkable words of grace.

The Paraclete is promised to the disciples. The Holy Ghost is by this name designated an advocate, a monitor, an intercessor, and a consoler.

Let us note that this promised visitant was to come in Christ's stead, that is, in His name and place. We turn to the Gospels to see what the presence of Jesus meant to the disciples. He was the source of all their hope and consolation. They saw His countenance. They witnessed His mighty works. They heard Him speak as never man spake. They enjoyed His love. Over them was His continual protection. His hand was always stretched forth to help in time of need.

Now what the actual presence of Jesus meant to the disciples, the presence of the Comforter would mean to them. All that they had in the personal presence of Christ while He tarried among them they would have in the presence with them of the Holy Spirit. "I go away," He said, but they would not lose by His departure but would rather gain. Fully, gloriously, and increasingly, the divine Paraclete would supply to disciples the place of a present Jesus. Rich and blessed was the condition of those who walked with Him in the way but richer and more blessed is the state of everyone who is now truly united to Christ.

"Think what Spirit dwells within thee,
What a Father's smile is thine,
What a Savior died to win thee:
Child of heaven, shouldst thou repine?"

He who was promised by the Son would come from the Father, who is the fount of all excellency, the God of all grace and redemption. What an insight this affords the devout believer into the glory and harmony of the Divine Persons in the Godhead.

The Holy Spirit is not a creature, nor a power, nor an effluence, nor an agency, but a co-equal and co-eternal Person in the Divine being. He is the Spirit of the Father and the Son. Out of an eternal and ineffable love, the Father, the fountain of redeeming mercy, sends the Holy Spirit to complete the work of grace in believers which was procured for us in Christ's atoning death.

This promised Gift comes in Christ's name and at His request. Our blessed Redeemer, though ascended to heaven in His human nature, is not indifferent to the interests of His people, "seeing he ever liveth to make intercession for us." There is no grace or mercy bestowed upon us that is not the result of Christ's agency for us in the court of heaven. He prevails with the Father for us. Because He perfectly carries on His work in the invisible Heavens there is procured for us the righteousness wrought by His suffering and obedience.

As High Priest he forgets no one of His chosen, but looks down with an individual regard on each of His people, with a wise and merciful reference to every particular case of want or affliction.

"Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame."

Does it not cheer the saint to know that the Lord Jesus Christ makes him the subject of His particular prayers? And is it some small gift the heavenly Intercessor craves for us? What more could He desire us to have than the Holy Ghost? It is this gift for which He prays. Is there aught beside that we need when there is be-

stowed upon us the Comforter? He who has this gift has all.

This is high and wonderful revelation indeed. Men of the world listen and take to themselves these marvelous benefits. In these days there is much claim to the possession of the Holy Spirit. There is hardly a promise of God's word that unholy hands will not lay hold upon.

To any who lightly claim the Holy Spirit be it known that He is sent only in consideration of Christ's vicarious work. There would have been no sending of the Holy Ghost but for the atoning death of the Son of God. The gift of the Comforter is a purchased gift. It is only ours because of the application to us of Christ's saving work. The blood that was shed on the cross must be applied to the heart first. Of a surety the communication of the Holy Spirit is but a carrying forward in heaven of the work which Christ began on earth. It is the same Christ who died to bear our just wrath and curse, and no other, who now works by the Spirit in the hearts of His people.

As a teacher and guide the Holy Spirit is to supply the place of Christ. What the Lord Jesus once did with His own lips He now accomplishes by the Paraclete. But what does the adorable Spirit now teach us? He teaches what Christ taught. He takes of the things of Christ, and shows them unto us.

The truth is fully revealed in the Word, and what is beyond or beside the Word the Holy Spirit will not teach us. Yet the Word is not enough to our natural and darkened understanding. Only as the Holy Spirit takes, shows, and impresses it upon our minds and hearts is the truth efficacious to our comfort and blessing.

How poor we are without the Comforter. But His coming makes "our dull minds with rapture glow," and our "human hearts with love o'erflow."

The Sunday School Lessons

By the REV. L. CRAIG LONG

June 7, "Jesus in Gethsemane."
Luke 22:39-53.



Mr. Long

WHEN it says in verse 39 that Jesus "came out," it means that He came from the Upper Room where He had instituted the Sacrament of the Lord's Supper. Judas was not in the group (John 13:30). Jesus' custom of going to the Mount of Olives indicates that no strategy was used by Him to avoid meeting the betrayer. Gethsemane had been selected as "the place" before the foundation of the world. Jesus came to the world according to predetermined plan, and when the enemy hour arrived and "the power of darkness," He moved toward "the place" and His eleven disciples were likewise drawn to the place by the secret power of God.

Verse 40 describes the exactness of the place to which Jesus took the disciples and (b) the warning that He gave them. Jesus knew "all things" and He knew the temptations that were soon to beset the eleven; this is why He warned them to pray. Prayer must be the human occupation in offsetting the temptations of life. Jesus warned against "entering into temptation." Jesus was tempted but He never "entered into temptation."

The difference between man's inability to perform in the flesh that which the man's spirit is willing to attempt and the ability of Jesus both to will and to do the proper thing in the time of temptation is demonstrated by Christ's leaving the disciples to go apart from spectators to pray. The fact that Jesus prayed and was immediately thereafter strengthened by an angel sent from God serves to indicate why the disciples' failure to pray resulted in such weakness that they eventually "forsook Him and fled."

Compare Moses' prayer in Exodus 32:32 and Paul's prayer in Romans 9:3 with Jesus' prayer in Gethsemane. All three prayed according to the human measure of desire at that

instant, and yet their prayers were but the outcry of souls committing overwhelming trouble and sorrow to God the Father. None of them expected or desired the unalterable plan of salvation to be changed. I have no doubt but that the "cup" of which Jesus spoke was the cup of the wrath of God against sinners,—a cup of which Jesus was unjustly partaking. The wrath of God was not being poured out against Him because of any sin that He had committed but because He was voluntarily bearing the sins of the elect.

It is inconceivable that Jesus should merely fear human death. Therefore we must believe that the agony of Gethsemane was due not only to the shrinking that His pure and holy nature was bound to feel in the presence of death which is sin's great triumph over humanity, but also to the horror that Jesus experienced as He anticipated bearing in His body the sin of the world. We need not apologize for Christ's earthly sorrow. The satisfaction of Christ included a shameful suffering in the flesh and a complete propitiatory separation from God the Father. Christ's sinless human nature experienced the fears, weaknesses and sorrows which are peculiar to the flesh. But the *Word* (see John 1:14), who was united to Christ's humanity, gave a degree of strength worthy of a person of the eternal Godhead. We cannot duplicate or imitate Christ's Gethsemane experiences because our flesh is affected by sin, whereas Christ's weakness was without any taint of sin. Christ's sorrow, trembling and fear came as He faced the awful tribunal of God.

Verse 44 continues the description by declaring that Jesus was in an agony and that He prayed more earnestly. "His sweat became as it were great drops of blood falling down upon the ground." Was He sweating blood because He was afraid to die the sort of death that His prophets had already experienced in complacency and peace? Certainly if we had to believe this we would also have to think of Christ as being a coward.

Therefore, we *must* emphasize the fact that His sweat became blood because of the terrible agony of His mind and heart which was increasingly contemplating a death which was the *Just for the unjust*. This resembled vicariously the death of the people of Sodom and Gomorrah and the people who perished in the flood in Noah's day rather than of the prophets of God.

Verses 45 and 46 include (a) the finish of the prayer, (b) the return to the disciples and, (c) what was probably the last instruction which Jesus gave His disciples before crucifixion (unless "Suffer ye thus far" in Luke 22:51 is the last word of instruction before crucifixion). The most dreadful experience that Jesus had in Gethsemane was probably the treason of Judas who betrayed Him with a kiss. Psalm 41:9 prophesied that the betrayer would be one who had been a "familiar friend" and who had eaten of "my bread." In Psalm 2:12 we are admonished to "Kiss the Son, lest He be angry and ye perish in the way" but certainly we are not to kiss as Judas kissed the Son. Our affection for Jesus Christ is to be sincere and true.

Jesus describes the coming of the betrayer and the soldiers as being an event which indicated by their preparation that they came out as against a robber, with swords and staves. He derided their sham bravery by two proofs of their weakness: (a) they were powerless to stretch out their hands against him prior to this hour, and, (b) they were able to take Him now only because it was by God's permissive will to be their hour and "the power of darkness."

Horace Bushnell and others have tortured the meaning of Gethsemane by making it appear that whatever benefits we have derived from Christ's agony are but the *influences* of a good moral life. We must emphasize the fact that no mother or father or human being can imitate Christ's Gethsemane experience and we would have no hope of salvation if Jesus had not had His Gethsemane.

June 14, "Jesus Crucified." Luke 23:33-46.

The place which is called "The skull" was evidently the place where all crucifixions took place. No doubt there was an evil stench in the place as a result of the decaying bodies of the murders and robbers and enemies of society who had expiated for their crimes against society by their death. When Jesus was brought to this place it was in company with two men who had been duly convicted of crimes. They were nailed to crosses on either side of the cross upon which Jesus was nailed. The event is horrible enough when we examine it as having been executed according to the normal procedure rather than attempt to find that extra torture was applied in the case of Christ. The extra pain in the case of Christ was due to the fact that His senses were not adulterated by the slightest bit of sin and He was therefore able to feel the suffering more completely.

(2) "Father forgive them; for they know not what they do." We must realize that Jesus knew the plan of God; He knew that it included His resurrection and ascension. He knew that on Pentecost day Peter would preach to some of the same people who were now in rash zeal crucifying Him. It is probable that He was thinking especially of those whom He knew to be blinded for a season (in order that the work of redemption might be accomplished) but whom Jesus knew to be among the Elect of God and who would therefore readily believe when the Gospel would be preached to them on Pentecost Day by Peter. It is not possible that Jesus would have asked God to save those whose names were not in the Lamb's Book. If only we Christians (some of whom have had the rudest treatment from Churchmen who ought to have welcomed the Gospel which we preached) could leave all vengeance to God as Jesus did.

(3) "And parting His garment among them, they cast lots." This fulfills Psalm 22: 18. Here we are caused to consider our Saviour stripped of His garments and hanging naked upon the cross for us. WHY? He did it that we might be eternally clothed with His righteousness and have "the wedding garment" to fit us for the "marriage feast of the Lamb."

(4) "And the people stood behold-

ing . . ." Mobs have done much in the history of the nations of this world to mould the course of rulers. The mob that stood around the cross did nothing to discourage the rulers; they stood beholding. The cause of Jesus Christ in the Presbyterian Church in the U.S.A. will have encountered its greatest crisis before this Sunday School lesson is studied on June 14th and the tragedy of tragedies will be the Presbyterian laymen "who stood beholding" while their real doctrinal position was being written with an indelible pencil against them even as the Pentecostal sermon by Peter denounced that mob with the words: "Ye by the hands of lawless men did crucify and slay" (Acts 2:23). The rulers and soldiers mocked Him and suggested that *if* He was the Christ of God He should save Himself.

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.

What they were actually inviting Him to do was prove His deity at the expense of our salvation hopes. If He had come down from the cross to prove His deity He would have failed in keeping the plan of salvation and we would have had no Saviour. The taunts of the unregenerated ought never to be permitted to move us to a medium or pacifistic course of witnessing. James 4:4 teaches that friendship with the world is enmity with God. This is why Jesus did not come down from the cross.

(5) "This is the King of the Jews." This, according to John 19:19, was written above Christ's head in Latin, in Hebrew and in Greek. This was by the providence of God and certainly was God's way of having all nations know that the Messiah of the Jewish nation had been crucified.

(6) Verses 39-43 describe the two robbers, one of whom illustrates the inability of the natural man to be softened in his attitude toward God even in the face of execution; the other illustrates the regenerating power of God in the heart of a dying robber. That this latter fact is true is indicated by (a) his rebuke of the robber who railed at Christ and, (b) his self-commitment to the grace of Christ in the Kingdom which he confessed would be the heritage of Christ beyond the cross. That Jesus said, "Today shalt thou be with me in Paradise" refutes all Romanism and Modernism. This robber had no good works in which to trust. He simply believed on "Him whom God hath sent," even Jesus Christ our Lord.

(7) Verses 44-46 describe two miracles which attended Christ's death: (a) the sun's light failed in broad day-time, and, (b) the veil of the temple was rent in the midst. Hebrews 10:20 describes the flesh of Christ as the veil through which we have access into the holy place. This being the case there is no longer need for the veil in the earthly temple which was merely to portray the flesh of Christ; this is why God destroyed the veil of the temple of Jerusalem when God's elect had finally gained access to God by the shed blood of Christ. The miracles were God's way of witnessing to the world that Christ was His Son and that His son had satisfied the demands of divine justice and had made atonement for the sins of God's elect.

ASSEMBLY'S JUDICIAL COMMISSION MEETS— ISSUES JOINED

Totalitarian Versus Constitutional Church

THE Permanent Judicial Commission of the General Assembly of the Presbyterian Church in the U.S.A. sat from April 16th to 21st in Columbus, Ohio. It heard cases in the "Colonel Lindbergh Room" at the Deshler-Wallick Hotel there. Before it came seven complaints and five judicial cases from the Synod of Pennsylvania, and four complaints from the Synod of New Jersey. Every one of the items was an outgrowth of the so-called "mandate" of the 1934 General Assembly against The Independent Board for Presbyterian Foreign Missions.

The Synod of Pennsylvania, respondent in each of the cases from its jurisdiction, was represented by three Auburn Affirmationists from Philadelphia. They were the Rev. George E. Barnes, D.D., the Rev. J. A. MacCallum, D.D., and the Rev. Edward B. Shaw, D.D. The same three persons acted as the prosecuting committee in the judicial cases against five Philadelphia ministers connected with the Independent Board.

The Coray Case

First complaints argued were two concerning the case of the Rev. Henry W. Coray, now in China as a missionary of the Independent Board. Mr. Coray had been pastor in the First Church of West Pittston, Pa., in the Presbytery of Lackawanna. He had asked for dissolution of the pastoral relation in order to go out to China, the presbytery refused dissolution, warned him that if he went it would erase his name from the roll on the ground that he had "declared himself independent." Stoutly Mr. Coray declared that he was not declaring himself independent, proclaimed anew his adherence to the Presbyterian Church in the U.S.A. Nevertheless the presbytery erased his name from its roll. This arbitrary action was upheld by the Synod of Pennsylvania's Judicial Commission.

The Fulton Case

This was a complaint against the Presbytery of Philadelphia in licensing John W. Fulton, who refused to pledge implicit obedience to all future orders of the General Assembly, but only to those which were in accordance with the Constitution of the church and the Word of God. The Synod's commission had upheld the complaint on the ground that in licensing him presbytery was "Sanctioning possible future rebellion." It also attempted to nullify his ordination by declaring that the licensure had been "stayed," without hearing the presbytery's case for its belief that there was no such "stay."

The Donegal Case

This was a complaint against the Presbytery of Donegal for passing resolutions in which it urged support of the official Boards as an obligation, told Church sessions not to ordain or install ruling elders who would not promise official Board support, declared that the presbytery itself would refuse to license or ordain candidates for the ministry who refused to give such pledges. Against this grossly extra-constitutional requirement, complaint was lodged by the presbytery minority. The presbytery was upheld by the Synod's commission, which decided every case in favor of the "organization."

Dr. Machen's Reception by Philadelphia

After the Rev. J. Gresham Machen, D.D., Litt.D., had been received by the Presbytery of Philadelphia, in March, 1934, the then minority complained against the action, purported to have secured the necessary one-third to act as a "stay." For a year the complaint was held by the Synod of Pennsylvania, was not adjudicated, while Dr. Machen was being tried in New Brunswick Presbytery. Adjudication of the complaint would have settled the matter of jurisdiction, which was the last thing the machine wanted—then. This year the Synod's commission sustained the complaint, declared in effect that anyone in the presbytery had the right to question ministers coming from other presbyteries, regardless of whether the presbytery wished to engage in any examination. In answer to this it was contended by the representative

of the presbytery that examination of a minister coming from another presbytery is discretionary. If presbytery does not wish to engage in such examination, that is that. To say that any one member could force an examination would be to rob it of its discretionary character, make it mandatory except by unanimous consent.

Pennsylvania Judicial Cases

The cases of five Philadelphia ministers tried for their Independent Board connections by the Synod of Pennsylvania's Judicial Commission, found guilty, came to the Assembly's Commission on appeal. In the course of the argument, as in the whole of the week that the commission sat, developed two views of the nature of church power, views that are in inevitable conflict with each other. One is the historic-Presbyterian-Constitutional-Protestant view, held by those who are now being attacked by the church machine. The other is the view of the "totalitarian" church—in essence the Roman Catholic view of church power against which the Reformation was a protest, and which Protestants have always considered dishonoring and disloyal to the Lord Jesus Christ. It became increasingly plain that in the decision in these cases one or the other of these views would have to give way.

New Jersey Cases

Four complaints came up against the Synod of New Jersey. The strange gyrations in connection with at least one of these will be reported in the next issue of THE PRESBYTERIAN GUARDIAN. In one other, the papers had not been sent up. The Commission thereupon censured the Rev. Cordie J. Culp, Ph.D., D.D., Stated Clerk of the Synod, and ordered him to produce the papers for its hearings in the Synod case. The other two complaints, having to do with the action of the Synod in refusing to find in order a complaint against the Presbytery of West Jersey in voting to appoint a committee to prepare charges against the Rev. Carl McIntire; and another concerning an overture dealing with Modernism and the official Board of Foreign Missions, were argued ably by Mr. McIntire.

Local Color

Local color was considerably added to by the presence in Columbus of

Stated Clerk of Assembly Lewis Seymour Mudge. Reportedly he was there "to look after the interests of the commission"—who are all adults presumably able to look after themselves. While he might have sent the commission everything it needed via the U. S. mails, administration friends denied indignantly that Stated Clerk Mudge was lobbying. However, the state-of-mind of the organization is shown by the fact that the Rev. Wm. B. Pugh, D.D., reputed author of the 1934 mandate, *happened* during the week of the commission's sessions to take a three-day trip, which trip *happened* to be to Columbus, Ohio's Deshler-Wallick Hotel.

Meantime, amid arguments and coincidences, the commission listened judiciously, asked few questions, treated everyone with courtesy, gave no hint of its state-of-mind.

PRESBYTERY OF WEST JERSEY TABLES OVERTURE ON CHRISTIAN EDUCATION

Also Flouts Law in Electing Commissioners

MEETING on April 21st, in Swedesboro, New Jersey, the Presbytery of West Jersey by a decisive vote laid upon the table without discussion an overture to the General Assembly offered by the Rev. Clifford S. Smith, pastor of the West Presbyterian Church, Bridgeton. Text of the overture:

OVERTURE

The Presbytery of West Jersey respectfully overtures the General Assembly of 1936,

1. To take care to elect to positions on the Board of Christian Education only persons who not only firmly believe the fundamental verities of our faith such as the full truthfulness of Scripture, the Virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy divine justice, His bodily resurrection and His miracles as being essential to the Word of God and our standards, but who are determined to insist upon these verities.

2. To instruct the Board of Christian Education that no one who denies the

absolute necessity of acceptance of the above-mentioned verities by every minister in our denomination should possibly be considered as competent to be an officer of staff of the Board.

3. To instruct the Board of Christian Education that all literature published by or in the name of the Board be thoroughly in accord with the doctrinal standards of our church and the Word of God upon which our standards are founded.

As soon as the overture was reported out by the Committee on Bills and Overtures, a motion was made, and instantly seconded, to lay it on the table. The motion was not debatable. It was carried 48 to 20. Mr. Smith had prepared ten pages of mimeographed "dynamite" to support his thesis that the Board of Christian Education is unfaithful to the standards of the church. This was not presented, due to the tabling of the overture. Another attempt to reform the church was thus smothered in its crib.

Illegal Ballot Held

When the Presbytery came to vote for commissioners to the General Assembly, occurred one of the strangest events of recent ecclesiastical maneuvering. Six commissioners were to be elected. Conservatives in the presbytery decided to nominate only about half that number, vote for them alone. *After* the nominations had been made, *before* the voting, a rule was put through by majority vote after hot debate that every ballot must contain six names, that any ballot with less than that number would not be counted! Vainly did conservatives declare that they could not be coerced into voting for men they did not wish to vote for. The majority stood fast. It was six or nothing. One elder declared that after a score of years in presbytery if his right to vote for whom he pleased was thus taken away, he would never return. The political nature of the device was apparent: in order to vote for their few nominees, conservatives had to vote for others whose votes would be drawn from both sides and who thus would be sure of election. The resolution also forbade voting for other persons than those originally nominated!

Complaint against the election will be entered, it is reliably reported, and an effort made to see that the illegally elected commissioners are not seated in the Assembly.

MILWAUKEE PRESBYTERY ADOPTS CHRISTIAN EDUCATION OVERTURE

Acts on Petition from Cedar Grove Session

ON April 21st, 1936, meeting at Oostburg, Wisconsin, the Presbytery of Milwaukee adopted an overture to the General Assembly concerning the Board of Christian Education. The session of the First Presbyterian Church of Cedar Grove, the Rev. J. J. DeWaard, pastor, had petitioned the presbytery to send to the Assembly an overture practically identical with that offered in Philadelphia by Dr. Ned B. Stonehouse. (See other news columns for text.) The committee to which the matter was referred brought out a report emasculating the proposed overture. In the discussion which followed, the committee report was abandoned, the overture amended and passed. The amendments took some of the starch from the overture, yet retained certain of its essential features. There were those who thought that adoption of the overture was a clever expedient to split the session and people of Cedar Grove from their conscientious and militant pastor by providing a "demonstration" of the orthodoxy of the presbytery.

The overture, as revised and passed, is as follows:

"The Presbytery of Milwaukee respectfully overtures the General Assembly of 1936

"1. To elect to the Board of Christian Education only such members who are faithful to the doctrinal standards of our church—particularly to the full truthfulness of the Holy Scriptures, the Virgin Birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles as essential to our system of Christian doctrine,

"2. To instruct the Board of Christian Education that no one who denies the absolute necessity of such loyalty to the Bible, and to the Confession of Faith, shall serve on its staff,

"3. To instruct the Board of Christian Education to publish only literature that is true to the historic witness

of the Church, and to avoid the publication of literature that departs from this witness,

"4. To instruct the Board of Christian Education to avoid co-operation with organizations or individuals that show by their publications or other activities that they are not insisting upon the full truthfulness of the Bible and upon the other evangelical verities."

PHILADELPHIA REFUSES OBEDIENCE PLEDGE TO CHURCH CONSTITUTION

Modernist Moderator Rules Overture "Out of Order"

AT its adjourned meeting held on April 14th the Presbytery of Philadelphia, once a stronghold of Constitutional evangelicalism, expressly refused by majority vote to promise that in licensing and ordaining candidates it would abide by the Constitution of the church. During the debate on the new proposed standing rules, the following rule was proposed by the committee: "In the examination of candidates for licensure or ordination, the right of all members to ask any question of the candidate that tends to satisfy Presbytery as to his qualifications for the Gospel Ministry in the Presbyterian Church in the U.S.A., shall be recognized."

Known to all was the fact that this rule was sponsored by the modernist-middle-of-the-road coalition which now usually dominates the presbytery, in an effort to pledge candidates to "loyalty" to official Boards and obedience-in-advance to future Assembly deliverances.

Then rose Dr. Oswald T. Allis, Professor in Westminster Seminary, longtime member of presbytery, with an amendment. He wished to add to the proposed rule these words: "provided those questions do not directly or indirectly commit the candidate as to his future conduct beyond the terms of the Constitution."

Dr. Allis spoke ably for his amendment, which placed the majority in a difficult, not to say indefensible logical position. The majority, however, cut the Gordian knot very simply, by voting down the amendment *viva*

voce, with speed, and proceeding to the next docketed item. Thus, in effect, the oldest presbytery has served notice in advance that it will refuse to be bound by the Constitution of the church.

Overture Ruled Out

Another highlight of the meeting was the action of Moderator Barnes, first Auburn Affirmationist to be elected to that position in Philadelphia, in ruling out of order the proposed overture regarding the Board of Christian Education, offered by Dr. Ned B. Stonehouse. The overture is as follows:

"The Presbytery of Philadelphia respectfully overtures the General Assembly of 1936

1. To take care to elect to the Board of Christian Education only persons who are aware of the danger in which the church stands of losing its historic Christian witness, and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles as being essential to the system of doctrine to which the Presbyterian Church is committed by its Constitution,

2. To instruct the Board of Christian Education that no one who denies the absolute necessity of such loyalty to the Bible, and to the Confession of Faith, shall serve on its staff,

3. To instruct the Board of Christian Education to publish only literature that is true to the historic witness of the Church, and to cease the publication of literature that departs from this witness,

4. To instruct the Board of Christian Education to cease co-operation with organizations or individuals that show by their publications or other activities that they are not insisting upon the full truthfulness of the Bible and upon the other evangelical verities.

Immediately following the reading of the overture, Dr. Barnes declared it out of order. In doing this he read from a paper as follows:

"The Moderator rules that the paper which has been presented as an overture to the General Assembly is not in proper form and therefore is out of order.

"The reasons for this ruling are as follows:

"1. This paper contains charges against the Board of Christian Education, [its members, officers and staff]. There is a proper and legal way in which such charges can be made if desired but it is not by means of an overture.

"2. This paper sets forth certain statements as established facts which are only opinions,—opinions either of an individual or of a group. This is not proper in an overture.

"To be legitimate, an overture must be in such form as to call the attention of the General Assembly to irregularities

in administration, procedure, or doctrine which may be thought to exist and seek an unprejudiced investigation and report in the light of which, judgments and actions may be formulated.

"This paper is not in that form and does not seek that end. It is not in order before this Presbytery."

The words in brackets were not in the original copy of the Moderator's ruling as given to the Stated Clerk and to Dr. Stonehouse. They were included in a revised copy sent out by the Moderator after some days, with the assertion that they had actually been read by him.

The Moderator's ruling came as a general surprise, for the overture followed the general lines usual in such cases, and was according to custom. It has been the cry of bureaucrats for years: "If you believe anything is wrong in the Boards, bring up the matter by overture to the Assembly. That is the Constitutional way." Consequently the Moderator's ruling came as an unexpected blow.

Dr. Stonehouse appealed from the Moderator's ruling. The appeal had to be taken without debate, so the vital matter had to be settled *sans* discussion. The Moderator was sustained by a majority. Several protests and dissents were entered at once. The Moderator took umbrage at one member who declared the ruling "high-handed," and ruled the language "unparliamentary and out of order." The maker of the protest replied that he meant no reflection upon the Moderator's motives, but that he retained the same opinion of the ruling.

As in the case of the Rev. Clifford S. Smith in the Presbytery of West Jersey, just a week later, Dr. Stonehouse was armed with a satchelful of facts to document the need for the overture. They were never presented.

WATERLOO PRESBYTERY BANS WESTMINSTER MEN

THE Presbytery of Waterloo, Iowa, at its meeting on April 22nd, 1936, passed the following resolution:

"That the Committee on Vacancy and Supply not employ any men as supplies for our field who are identified with Westminster Theological Seminary."

This resolution emphasized two facts: (1) official opposition to Westminster men, (2) that, from all over

the church, congregations have been asking for Westminster men and men of that type, scholarly yet evangelical, so that practically the entire output of the Seminary is rapidly absorbed despite fact number one.

BISMARCK PRESBYTERY PROTESTS NATIONAL BOARD DOMINATION

**"Substitutes Word of Man
for Word of God"**

THE Presbytery of Bismarck, N. D., meeting on April 13th, 1936, addressed to the Board of National Missions a letter, courteous yet pointed, in an effort to maintain the Constitution of the church. The point of the letter was in objection to the rules for National Mission Churches laid down in the Board manual. (See article by the Rev. S. J. Allen in THE PRESBYTERIAN GUARDIAN for April 6th, 1936.) The communication follows:

Steele, North Dakota,
April 15, 1936.

The Board of National Missions,
Presbyterian Church in the U.S.A.,
156 Fifth Avenue,
New York, N. Y.

The Presbytery of Bismarck, Synod of North Dakota, convening at Belfield on April 13, 1936, wishes to inform the Board that it thoroughly disapproves its new program as outlined in "The Manual for National Missions Churches" because

1. The new set-up usurps the prerogative of the church session to control the spiritual welfare and worship of the congregation. (Form of Government 9, Sections 6 and 7). Also the power of Presbytery in general to order whatsoever pertains to the spiritual welfare of the churches under its care.

2. It substitutes the word of man for the Word of God, as it compels churches which need aid to promise implicitly to support shifting human programs if they are to get it.

3. It sets up the Board as a court to decide who measures up to standards and who does not. It is the prosecutor, judge, and jury and there is no way to appeal its verdict.

If God answers our prayers we are sure that the work will go on with increasing effectiveness in reaching the lost for Christ. We believe, if the present policy of the Board continues, it means the ultimate ruin of National Mission churches.

H. RALPH SHIRLEY,
Stated Clerk,
Presbytery of Bismarck.

NEW BRUNSWICK PRESBYTERY REFUSES TO ALLOW PROTEST AGAINST ILLEGAL ACTIONS

**Constitutional Rights Denied
the Rev. B. F. Hunt**

ON April 14th the Presbytery of New Brunswick, machine-dominated, continued ruthlessly to trample the Constitution of the church in attempting to stifle a protest against its illegal asking of extra-constitutional questions of candidates for the ministry. On April 6th it had exacted from nine candidates a pledge of implicit support of the official Board of Foreign Missions, with the understanding that if they ever came to the point where they could not support the Board, they would get out of the church. Against this action the Rev. Bruce F. Hunt, a missionary from Korea under the official Board (now on furlough), protested vigorously. He asked to have his protest entered on the minutes. Within the ten days allowed by the Constitution of the church he presented the written protest with reasons. The Stated Clerk refused to receive it, on the "ground" that the original protest had been oral, not written. (The Constitution does not require the original protest to be written, only says that it shall be "entered." The customary practice in judicatories is to give oral notice of protest, ask that it be entered, and to file the reasons, written, within ten days. This custom was followed by Mr. Hunt.)

On April 14, still within the ten days, Mr. Hunt presented the reasons, written, to the presbytery. It was speedily ruled out of order by the Moderator. Mr. Hunt then protested in writing against this decision. This protest was ruled out of order on the ground that one could not protest against a mere decision of the Moderator. Then Mr. Hunt appealed the Moderator's decision, in order to place himself in the position his opponents declared he must occupy to be able to protest. The Moderator was sustained. Then Mr. Hunt offered his protest again. Again, surprisingly, it was ruled out of order! The judicatory refused to enter it upon the minutes.

Chief objectors to exercise of the right of protest: the Rev. Elmer Walker, Stated Clerk; the Rev. D. Wilson Hollinger, of Trenton, N. J., one of the prosecutors in Dr. Machen's case; the Rev. Cordie J. Culp, Moderator of the Commission that tried Dr. Machen, Stated Clerk of the Synod of New Jersey, himself censured by the Permanent Judicial Commission of the General Assembly on April 21st for failing to send up papers in a complaint.

Mr. Hunt has entered complaint to the synod against the extra-constitutional questions asked by the presbytery in defiance of the Constitution of the Church.

On April 21st, Mr. Hunt sent to the Stated Clerk of the presbytery a further protest as follows:

1. The undersigned, a member of the Presbytery of New Brunswick, respectfully protests against the ruling of the moderator of Presbytery at its meeting in Flemington April 14, 1936, which ruling declares to be out of order (1) his verbal protest of April 6th, 1936, and notice that reasons would be given within the required time and (2) the written protest and reasons for it under date of April 13th, to be out of order.

2. Statement as to what transpired in connection with the said Protest.

On April 6th at the meeting of New Brunswick Presbytery I, the undersigned, verbally protested asking the candidates for licensure the following question, found in the by-laws of the Presbytery: "Are you willing to support the regularly authorized Boards and Agencies of the Presbyterian Church, U.S.A., particularly the Board of Foreign Missions?" I verbally gave certain reasons for protesting and signified my intention of giving those reasons in writing to the Stated Clerk within the time allowed by the Constitution. No record of this protest was entered by the Secretary at that meeting though my dissent was entered.

On April 14th I presented the protest in writing accompanied by the reasons, also in writing, to the Stated Clerk. The Clerk declared that because the protest had not been presented in writing at the meeting when the action protested transpired the protest had not been entered and the protest together with reasons was out of order, and that he could not now receive the reasons though it was still within the ten days allowed by the Constitution.

At the time for miscellaneous business I acquainted the Presbytery with the Stated Clerk's refusal to enter my protest and appealed for a decision from the Presbytery.

On the floor of the Presbytery it was again argued that because the protest had not been in writing at the meeting where the action protested took place it did not meet the constitutional requirements for

a protest. A ruling of the Assembly in 1897 (Presbyterian Digest 1930, Volume I, p. 243 Question 2) which declares that a protest must be in the hands of the clerk before it can be considered to have been presented to the body, was quoted.

It was further argued that even if the protest had been in order as to time and form, it was not in order because the undersigned was protesting a rule of Presbytery which had been adopted at a previous meeting and that that meeting was the only time when such a ruling could be protested. I answered these with some of the reasons set forth below.

The Moderator then ruled my protest out of order. I then presented the above protest in writing. This protest was also declared to be out of order because it was not a protest against a vote of presbytery in which I had been outvoted and my conscience compromised. I insisted that the ruling of the Moderator ordinarily represented the Presbytery but that this particular ruling did not represent my opinion, who am one of the members of Presbytery with a vote and I therefore protested. My attention was called to the fact that I could appeal from the decision of the chair, which I did. The Moderator was upheld over my dissenting vote. I then having had a "right to vote" and having "voted against the" Moderator's "decision" said "my protest is now in order." But the Moderator continued to declare it out of order and it was not entered on the minutes.

3. The Reasons for my protest are:

A. I believe my protest to be in order as to form. (a) As verbally given it was "a more formal declaration—bearing testimony against what is believed to be irregular or erroneous" (Book of Discipline Chapter XI Section 2), in that it was not just a request to have my dissent recorded but I gave reasons for protesting the action ("as it is accompanied with reasons, it is virtually a protest," Presbyterian Digest 1930, Volume I p. 739), and informed the Presbytery that the reasons in writing would be forthcoming. (b) The Constitution does not expressly state that the protest must be in writing. The same words "made" and "entered" are used of a dissent (Book of Discipline Chapter XI, Section I and Section 2), and although I did not "write" the dissent which I "made" I notice that the Secretary "entered" it in the minutes and I heard it read. (c) Some hold that Presbyterian Digest 1930 Volume I p. 743 Section V Question 2 makes it mandatory that "a protest to be considered as having been presented to the body" must have first been "placed in the hands of the clerk." In answer to this I reiterate the above arguments and say that this ruling was given in 1897 when the section "and the reasons on which it is founded shall be transmitted to the clerk of the judicatory within ten days" were not a part of the Book of Discipline Chapter XI Section 2. Today it must be "accompanied with reasons" and these are allowed "ten days" to be presented. This would imply that verbal "dissent with reasons" at the meeting would be a legitimate form for entering at the meeting when the thing pro-

tested took place. (d) As written and "accompanied by reasons" I believe it to be couched in decorous and respectful language without offensive reflections or insinuations. (Book of Discipline Chapter XI, Sections 2, 3.)

B. I believe my protest to be in order as to time. (a) I protested the action verbally at the Presbytery meeting, April 6th, 1936, when the thing protested occurred (Book of Discipline Chapter XI Section 2), expecting it to be "entered" in so far as it could be "entered" without the "accompanying reasons" which are allowed ten days (Book of Discipline Chapter XI Section 2). Thus as far as I was concerned it was "entered" at the particular session of the judicatory during which the action protested against is taken." From a more recent experience when I did try to present a written protest in the closing minutes of a Presbytery session I learned what a handicap such an interpretation requiring that a protest be in writing could be to a conscientious protestor and I cannot believe the Constitution was made to hinder fair protest. (b) The protest in writing "accompanied with reasons" (Book of Discipline Chapter XI Section 2) was placed in the hands of the Stated Clerk on April 14th, eight days after the protest was first made. True, the clerk returned them to me saying it was too late, stating that the protest should have been in writing at the April 6th session. I later on that same day, April 14th, 1936, placed the protest accompanied with reasons on his table in the sight of the whole Presbytery though he continued to declare it out of order and to say he would not receive it. So I maintain that the protest with reasons was before the Presbytery in writing within the time allowed and unless otherwise found out of order must according to the Constitution be entered on the minutes (Book of Discipline Chapter XI Section 3). (c) I have been informed by responsible members of other Presbyteries that in their Presbyteries it has not been the practice to interpret the Constitution as meaning that a protest must be given in writing at the meeting when it is entered.

C. I believe my protest to be in order as to the thing protested. The Constitution says it is a more formal declaration bearing testimony against what is believed to be an "irregular or erroneous proceeding, decision, or judgment" (Book of Discipline Chapter XI Section 2). I believe it to be an erroneous proceeding to insert a question after the questions prescribed by the Constitution for licensure when the Constitution expressly states: "If the Presbytery be satisfied with the trials of a candidate for licensure it shall then proceed to license him in the following manner, the moderator shall propose to him the following questions—" "The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion he shall address himself to the candidate to the following purpose," etc. (Form of Government Chapter XIV Sections 8, 9.) The Constitution makes no provision for additional questions at this point in the proceedings.

I further believe it an erroneous proceeding to ask such a question as was asked expecting an affirmative answer anywhere in the examination for the reason that it pretends to bind the consciences of men by virtue of the Presbytery's authority (Form of Government Chapter I Section 7) and does not leave the consciences of those who answer in the affirmative free from the dictates of men and under the Lordship of God alone.

I was not protesting the insertion of such a question in the by-laws of the Presbytery, though I would have protested it if I had been there when it was first adopted. I was protesting the asking of what to me was an unconstitutional question and therefore an erroneous proceeding at that particular session of Presbytery.

D. I believe my protest to be in order in so far as my right of protest is concerned. Being a member of Presbytery I have a vote and therefore was entitled to protest the erroneous proceeding. The Presbytery "entered" my dissent and the same rule holds for a dissent that holds for a protest as to who has the right of dissent or protest. No one shall be allowed to dissent or protest who had not a right to vote on the question decided, and who did not vote against the decision (Book of Discipline Chapter XI Section 6). Just how the matter was recorded or the vote put I cannot say, as I have not yet been given access to the minutes of that meeting, and my memory is not clear, but I do know that my dissent to the action was entered and the conditions as to right of vote and having opposed the decision were the same in the protest as in the dissent, for the thing dissented against was the thing protested.

Respectfully submitted,

Signed: BRUCE F. HUNT.

April 21, 1936

To the Rev. Elmer Walker, *Stated Clerk*,
Presbytery of New Brunswick.

DONEGAL "INVESTIGATES" CONSERVATIVE PASTOR

The Rev. E. C. DeVelde's
Actions to be Probed

AT a meeting of the Presbytery of Donegal (Lancaster and York Counties, Pa.) April 21, 1936, in the process of the examination of sessional records, the Rev. Wm. H. Davies of the Little Britain Church, Nottingham, R. D., rose to take an exception to the minutes of the Centre Church, New Park, Pa., of which the Rev. E. C. DeVelde is the popular pastor. Mr. Davies had come across the record of the Centre Church Session of January 11, 1936: "After a discussion of the problems confronting our denomination, it was voted to

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offer the use of the Church for a popular meeting of the Christian Assembly." Mr. Davies wanted to know from the pastor of Centre Church if this was the basis of rumors being passed around the presbytery to the effect that the pastor of Centre Church was soliciting his elders and people to see how many of them would split with him from the Presbyterian Church in the U.S.A.

It was successfully contended that this had nothing to do with the accuracy or legality of the minutes, so the matter was dropped at that point, but, at the insistence of the Rev. George H. Shea, Middle Octorara Church, Quarryville, R. D., the matter was brought up later. This time, after some discussion, the following resolution was adopted by a divided vote, "That the presbytery appoint a committee to investigate affairs in Centre Church."

The committee appointed by the Moderator, the Rev. J. H. Arnold of York, is the Rev. W. L. Hemphill, Paradise, Pa.; the Rev. C. B. Segleken, Mt. Joy, Pa.; the Rev. T. E. Redding, Lancaster, Pa.; Elder Walter B. Hays, York, Pa.; and Elder H. S. Hiestand of Marietta.

The burden of Mr. Davies' remarks was that if the rumors about the pastor of Centre Church were true, then Mr. DeVelde had broken his ordination vows concerning the unity of the church. (Strangely enough, the *ordination* vows do not contain a statement about unity nor the word "unity" itself, but pledge the candidate to maintain the truths of the gospel and the purity and peace of the church, regardless of persecution or

opposition that may arise on that account.)

The work at Centre Church has gone along with the blessing of God upon it. The pastor and session have stood from time to time for the sake of the purity of the church above everything else, and have called for reform in the denomination. The meeting referred to in the January 11th minutes, developed into one at which the Rev. H. McAllister Griffiths, editor of THE PRESBYTERIAN GUARDIAN, spoke, there being several Churches represented.

Before the resolution was passed by Donegal Presbytery at the end of its routine business, Mr. DeVelde presented the following overture, which, after he had spoken for its support, was referred to the Committee on Christian Education:

"The Presbytery of Donegal respectfully overtures the General Assembly of 1936: (1) To instruct its Board of Christian Education, firstly, that it use its full influence to bring the chapel and classroom instruction of all colleges and universities, with which it now cooperates, into full agreement with the Bible, our Confession of Faith, and the catechisms.

"(2) To instruct the Board of Christian Education, secondly, to withhold cooperation and financial support to colleges and universities where the classroom and chapel instruction are not thoroughly in accord with the

Bible, our Confession of Faith, and the catechisms, if the above mentioned influence should fail.

"(3) To instruct the Board of Christian Education to publish and endorse only such literature as is in full and positive harmony with the Bible, the Confession of Faith, and the catechisms; and to give strong emphasis to the cardinal doctrines of the Christian faith."

**PRESBYTERY DISAPPROVES
 NATIONAL-EDUCATION
 BOARD MERGER**

**Bismarck Presbytery Studies
 and Opposes Proposals**

THE Presbytery of Bismarck, N. D., on April 13th unanimously passed a resolution opposing the merger of the Board of National Missions and the Board of Christian Education. Located in "National Missions Territory" the judgment of this presbytery has a peculiar interest.

The resolution adopted was proposed by a committee which presented a cogent report drawn up by one of the Justices of the Supreme Court of North Dakota. The text of the resolution follows:

"The Presbytery of Bismarck, having heard and discussed the report of its committee on the proposed plan of merger of the Board of National Missions with the Board of Christian Education, and having given full consideration to the question of the proposed merger, and

"It being necessary to transmit to the General Council of the Church the action of the said Presbytery with reference to the said proposal,

"Now, therefore, be it resolved that the Presbytery of Bismarck, in regular session assembled, declares it to be its deliberate judgment that the proposed measure is unnecessary, unwise, and fraught with serious consequences to our Church; that we have for some time viewed with serious anxiety the constant secretion of power in the hands of the Board of National Missions having a tendency to render it independent of the presbyteries and the Synods; that, according to the judgment of the Presbytery, this proposed merger will but add to this increase of power and by the invasion of the powers of the Presbytery will tend to change our Presbyterian system fundamentally; that the powers of the Board should be reduced and not increased so as to make it truly the servant of the Church and

**Westminster
 Commencement**

Commencement exercises for Westminster Theological Seminary will be held in the Witherspoon Auditorium, Walnut and Juniper Streets, Philadelphia, on Tuesday, May 12th, at eight o'clock in the evening. The address will be delivered by the Rev. Albert B. Dodd, D.D., of China. The public is cordially invited by the Seminary to be present on this occasion.

the plan of merger still further encroaches on Presbyterian and Synodical powers; "Be it resolved further that we deem it unwise to have the matter of Christian Education placed as an adjunct of the Board of National Missions and believe that it is time for the Church at large to give serious consideration to and better supervision and control of the Board of Christian Education so as to correct many of the serious factors which have been associated with the Board in recent years and which have caused so much unrest in the Church;

"Resolved further that it is the deliberate judgment of this Presbytery the matter of Christian Education is of such supreme importance that it is entitled to a place in the work of the Church coequal with the work of a Board charged with the payment of salaries, allotments to presbyteries, church erection, and similar features of the work entrusted to the Board of National Missions; and that any present defects due to over-lapping can be remedied readily and yet give Christian Education its proper place.

"Resolved further that certified copy of this resolution, signed by the Moderator and the Stated Clerk, be forwarded to the Secretary of the General Council."

SIoux FALLS DEMANDS SUPPORT OF BOARDS

Refuses to Receive Three Constitutionalists

○ N April 14th, the Presbytery of Sioux Falls, S. D., by a vote of 15 to 6 refused to receive three candidates for the ministry, then serving with great blessing on fields in the presbytery, when they refused to promise "loyalty" to the official Boards of the church.

The three young men, graduates of Westminster Theological Seminary, are Messrs. Walter J. Magee, Thomas Cooper and Edward Cooper. (The last two had been denied licensure by the Presbytery of West Jersey, which action has been held wrong by the Synod of New Jersey. Given the opportunity to supply fields in South Dakota, the Cooper brothers did so with such acceptability that their fields wished to call them. Then they applied for their letters as candidates from the Presbytery of West Jersey. These were granted. But, official pressure having been doubtless exerted in the meantime, reception was refused.)

Leading the opposition to reception was Auburn Affirmationist C. N. McManis, Chairman of the National Missions Committee. He wished them

all expelled from their fields at once, but the presbytery voted to allow them to remain until September.

Leading the fight for reception was the Rev. Jack Zandstra, of Alexandria, S. D., who ably presented the view that the presbytery had no right to make extra-constitutional requirements.

The three candidates had been given a long grilling in committee. It was the committee, not the candidates, who raised the question of "loyalty" to the Boards. In the presbytery some of the members were under the impression that it had been raised by the candidates themselves. When asked, however, all three maintained their Protestant, constitutional position with quiet, courteous determination, even when, as one of them later expressed it, "I realized that about every answer I gave was 'cutting my throat'."

WHO'S WHO IN THIS ISSUE

IN addition to our regular contributors THE PRESBYTERIAN GUARDIAN presents in this issue the Rev. Paul Woolley, Th.M., Assistant Professor of Church History at the Westminster Theological Seminary, the Rev. Henry G. Welbon, pastor of the Head of Christiana Church, Newark, Delaware, and the Rev. Robert L. Atwell, pastor of the Harrisville Presbyterian Church, Harrisville, Pennsylvania. The regular feature writers appearing in this issue are the Rev. Charles J. Woodbridge, General Secretary of The Independent Board for Presbyterian Foreign Missions, Miss Marian Bishop Bower of Collingswood, New Jersey, the Rev. David Freeman of Grace Presbyterian Church, Philadelphia, and the Rev. L. Craig Long of New Haven, Connecticut.

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