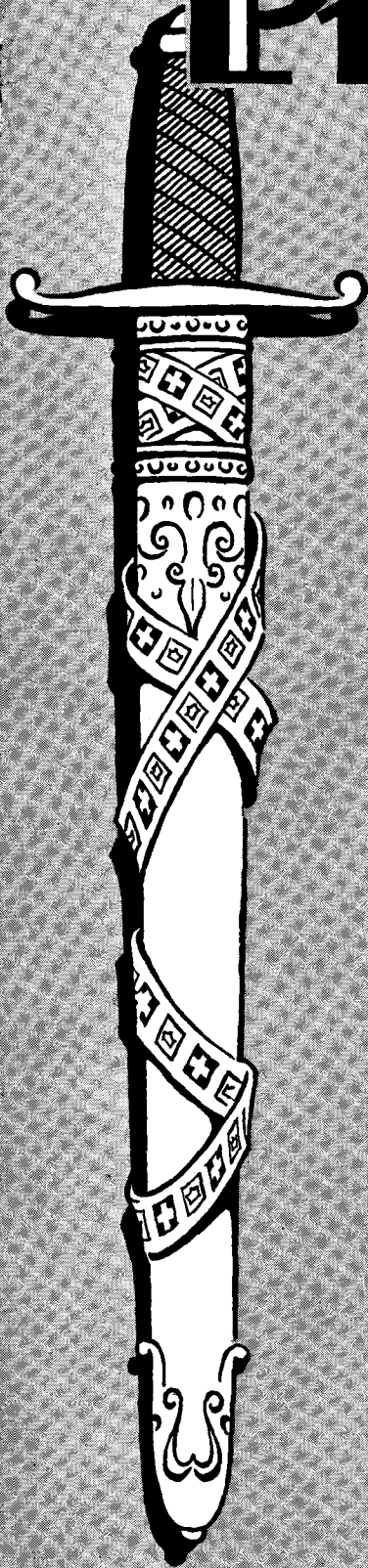


January 6, 1936

The Presbyterian Guardian



THE SWORD OF SPIRIT WHICH IS THE SWORD OF GOD

New Year, 1936

PERHAPS never since men began to reckon time from the birth of our Lord has a year dawned so big with possibilities for weal or woe. Earth shakes to the tread of marching feet. The tiniest "incident" could set the world aflame. Nations are being remade. Institutions and customs are dissolving. Churches are approaching crossroads, faced with irrevocable, perhaps tragic, decisions. The Apostasy deepens. Even the very elect seem to be deceived. Yet because possibilities for disaster exist does not mean that they have to be embraced. God's grace is ample to preserve all who seek His help in sincere repentance and faith. The greatest human obstacle to repentance is unwillingness to "lose face," the preservation of a false consistency even at the expense of destruction. It is glorious to die, if need be, for the right, nor should any Christian shrink from it. But any nation, church or individual that will not confess wrong, merely that it may retain a record of consistency, is a pitiful, self-doomed figure.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

The Changing Scene and the Unchanging Word

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

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

What Is Wrong with "Teacher-Oath" Bills?



Dr. Machen

A CORRESPONDENT has asked for an explanation of my position, which I have expressed in letters published in daily newspapers, regarding the laws requiring teachers to take oaths of various kinds pledging their loyalty to the civil government. The matter is of such importance that I have thought it might be well to place my answer before all the readers of THE PRESBYTERIAN GUARDIAN.

Right at the start I desire to say plainly that these "teacher-oath" bills seem to me to strike straight against the roots of civil and religious liberty, and that they ought to be opposed with might and main.

They are of various forms, with varying degrees of oppressiveness. In Ohio, the law (as quoted in "Oaths of Loyalty for Teachers" by Henry R. Linville, published by American Federation of Teachers) requires teachers even in private schools and church schools to swear that they "will teach, by precept and example, respect for the flag, reverence for law and order and undivided allegiance to the government of one country, the United States of America." If such a law were passed in Pennsylvania, then I, who am Professor of New Testament in Westminster Theological Seminary, would be required to establish a course or a part of a course on American government.

You may say that that is preposterous. Well, it is preposterous, but just that is what the law says. By its positive requirement it plainly seeks to interfere with the curriculum of teachers in private schools and colleges and universities, telling them what they are to teach.

But all of these laws are wrong in principle; and principle is vastly more

important than practice, because from principle future practice comes.

What is the wrong principle that underlies these laws? That question can be answered very simply. It is the principle that teachers are government officials and as government officials must take an oath of office under the state.

I know that many of these laws apply only to teachers in public schools; and it may well be argued that teachers in public schools, whether we like it or not, are state officials, and must be treated as such.

But the trouble is that some of these laws apply to private schools as well as to state schools, and the purpose of those who advocate them seems very clearly to be to make all of them apply to private schools.

When that is done, private teachers become state officials, and like other state officials must take an "oath of office."

Well, just let us look at what is involved in that. Let us just take a humble example—the example of the writer of this column.

I am a teacher in a theological seminary. I am there because I am a servant of the Lord Jesus Christ. I derive my authority to teach from the Word of God. I have promised to teach what the Bible tells me to teach.

But then, if Pennsylvania passes one of these "teacher-oath" bills, some state official lays his hand on my shoulder and says to me: "Are you a teacher in Westminster Theological Seminary? Well, have you taken your oath before the state authorities? Have you the certificate that you have taken your oath? Have you, in other words, in your possession your state license as a teacher? Otherwise you, or those instrumental in employing you, are subject to fine and imprisonment. You cannot teach what the Bible contains until you satisfy the state requirements and obtain a state license."

Yes, my friends, that is exactly what these laws mean. They mean the establishment of a system of state li-

censing for teachers. The abominable "Lusk laws," which were passed in the State of New York some twelve years ago and then were repealed through the efforts of Governor Alfred E. Smith, established such a system even in form. They placed even private tutors under state supervision and control. But these "teacher-oath" bills establish the same system in principle.

Is the work of teaching what the Bible contains a *right* which I possess as a citizen of a free country, or is it a *privilege* which I may obtain if I can show some state official that I am worthy to receive a license at his hands? That is the question which is involved in these "teacher-oath" bills. A more momentous question it would be difficult to conceive.

If that question is answered as the advocates of these bills would have it answered, if there is thus established the principle that teachers even in private schools and church schools are state officials, then the distinction is blotted out between the activities of the state and the other activities of the citizens. In other words, the principle of the totalitarian state is established with a vengeance. That is exactly what Hitler has done in Germany. It is opposed to the very roots of American liberty.

The strange thing is that these "teacher-oath" bills are advocated as though they were in the interests of the Constitution of the United States and in the interests of patriotism. They purport to be directed against communists who insult the American flag.

But who are the persons who most deeply insult the American flag? I will tell you who they are. They are the persons who seek to inculcate a love of the American flag by force. Those persons are insulting the flag much more seriously than it is being insulted by any communist in Union Square. They are trampling upon those great principles of liberty for which the American flag formerly stood and for which we ought to pray that it may continue to stand.

EDITORIAL

DR. WILLIAM L. YOUNG AND THE BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education of the Presbyterian Church in the U.S.A. has through its executive committee appointed the Reverend William Lindsay Young as "General Director of the Department of Religion in Higher Education." This appointment is of striking significance. Hardly anything else done at this time could so have evidenced the fact that the Board of Christian Education is, like the Boards of Foreign and National Missions, so organized as to render spreading of Modernism an inevitable consequence.

Dr. Young is well known as a modernist. He is a signer of the notorious Auburn Affirmation, which is, in its doctrinal pronouncements, radically and aggressively skeptical of facts and doctrines that lie at the heart of the faith of the church universal. (The late pitiful attempts to defend the "Affirmation" on the alleged ground that it was "whitewashed" by the 1924 General Assembly is only a little floating dust, and will be dealt with in an early issue of the GUARDIAN.) The fact that the Board of Christian Education would first employ an Affirmationist, and now appoint him to such an important and strategic position, speaks volumes concerning that Board's own doctrinal attitude.

Dr. Young's Modernism, however, has not confined itself to expression in the Auburn Affirmation, but appears in other public ways. For example, in *The Presbyterian Advance* for March 22, 1933, he wrote an article entitled "The Second Coming of Paul." It is thoroughly modernist. Paul, in Dr. Young's story, comes back to earth, is shocked to find the church reverencing his (Paul's) epistles, and himself blossoms out as an ardent modernist and social-gospeler.

Excerpts:

"What's that?" [Paul speaking.]

"That's the Bible."

"The what?"

"The Bible. The New Testament."

"How strange. We had no New Testament in my time. What is it for?"

"Why, it is the Word of God. By this Testament we are guided. It tells us what to believe and how to live."

"We had no New Testament in my time," said the odd looking man, "all we had to guide us was a living Lord. We were a spirited people. You are fortunate indeed in having this record of spiritual experience." . . .

"The trouble is in your sadly divided church. What has happened? The church has succumbed to a new Judaism. In my conference with religious leaders, both Catholic and Protestant, I find that the religion of the Spirit has been crushed to death in the ecclesiastical machinery of the church. Much that you

concern yourselves with is not so much wrong in itself but that it is irrelevant. Jesus came to redeem us from the law, from systems, and to make us free spirits. But you have reduced this abundant life to a series of theological formulas. I am astounded to see that no modern church has caught the import of my letter to the Galatians." . . .

"I am very much aware of the fact that my world of the ancient East is so different from the world of the modern West that I prefer not to take much time in talking in any formal manner. Your language is so different from mine and my mind-set must be viewed against a vastly different background." . . .

"Paul, I am the teacher of the Men's Bible Class in this church and in this morning's session the men raised a question concerning the inspiration of the Bible. Would you give us the benefit of your views on this important issue?"

"I am sorry, my brother, I fear I cannot help you on that question. I never saw the book in my day, and in my short visit with you I have had little time to look into it. I see you have some of my writings included in the Testament. I am glad if these ancient documents, arising out of conditions peculiar to another time and world, have been of some help to you. You should be on your guard, however. Remember that your membership in the Kingdom movement is not conditioned by your relationship to a body of literature, but to God as revealed in Jesus. I repeat, I am sorry I know so little about your Bible."

A high school girl stood up. "Paul, in my high school course in biology we are taught that man came to be what he is by evolutionary processes. My Sunday School teacher says that this isn't so and the Bible, she says, proves it. What is your viewpoint?"

"Young lady, I do not know what you mean by evolutionary processes. I would like to say, however, that from my contacts with your educational life the devil has been having a merry time of it. You have been dissipating so much energy trying to adjust your religious ideas to the latest in science. Of course you must be honest and you want to be intelligent, which is commendable. But the danger is that you shall think that holding perfectly tenable views in themselves will get you anywhere. That you are correct in your religious theory is no guarantee that you are morally and spiritually triumphant. There is no necessary correlation between the amount of religious information one holds and the character he develops. Make your intellectual adjustments by all means. But never stray from the fact that the real adjustments to be made in this world are ethical. If the cause of Christ fails it will not be because it didn't have nice ideas but because it failed to regenerate men and society."

The total impact of the article, which is too long to reproduce here, is even more startling.

Dr. Young is, personally, an agreeable and courteous gentleman. We do not derive pleasure from printing these things. But they are facts that ought to be known. In his defense we have heard it pled that Dr. Young is one of the most evangelically minded men on the staff of the Board. If that is so, just what *are* conditions in that Board? From all these things Christian people must, regretfully, draw their own conclusions.

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

By the REV. N. B. STONEHOUSE, Th.D.

Assistant Professor of New Testament in Westminster Theological Seminary

[The Presbyterian Guardian presents herewith the first of an important series of articles to be published under the same general title. They will endeavor to appraise the attitude of the above mentioned Board as expressed in actions, attitudes and publications. The first article is mainly introductory.]

PART I



Dr. Stonehouse

SUPPORT unconditionally the Boards and Agencies of the General Assembly! This imperative, according to the Assembly of 1934, is the solemn duty of every member of the Presbyterian Church in the U.S.A., a duty as binding, indeed, as the obligation to celebrate the Lord's Supper. The fourth of the directions issued as part of the action taken with reference to the Independent Board reads as follows:

"That each Presbytery be and hereby is instructed to inform the ministers and sessions of the particular churches under their jurisdiction that it is the primary responsibility and privilege of all those affiliated with the Presbyterian Church in the United States of America to sustain to the full measure of their ability those Boards and Agencies which the General Assembly under its constitutional authority has established and approved for the extension of the Kingdom of Christ at home and abroad." (*Minutes*, 1934, p. 116.)

And in the *Studies in the Constitution*, approved by the same Assembly, one reads:

"A church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or an individual church that would refuse to take part in the celebration of

the Lord's Supper. . . ." (*Minutes*, p. 110.)

The condemnation of the Independent Board, and the subsequent refusal of members of the Board to resign, have served, therefore, to confront the whole church with the necessity of deciding whether it shall (1) accept the mandates of fallible men on a level with the authority of Christ in His Word, and (2) contribute to the proclamation of Modernism, a perversion of the gospel of Christ. An affirmative decision on either of these issues is equivalent to a denial of Christ. Consequently, the Presbyterian Church in the U.S.A. faces at this hour the question whether it shall continue as a church of Jesus Christ.

Rethinking Missions served to focus the attention of Christendom upon the message and program of the foreign missionary enterprise. And the Board of Foreign Missions, as implicated in its publication and distribution, was soon seen to be deeply involved in Modernism. That the official Board has compromised with Modernism at many points has been abundantly proved. And the replies of the Board, like the resolutions of confidence passed by recent Assemblies, have failed to assure thousands of Presbyterians, including the throng that has rallied to the support of the Independent Board. Mention may be made, for example, of the dissatisfaction which found expression in the overture of the Presbytery of Northumberland to the Assembly of 1935: "We point out the significant fact that, though the Board has been under fire for at least fifteen years, no adequate steps have been taken by any General Assembly to make such criticism invalid. The action of the

General Assembly of 1933 was by no means adequate. Since that action was taken, renewed attacks have been made upon the Board, attacks which the Board's publications and assertions have not sufficiently answered." The answer of the Assembly of 1935 to such protests was simply to adopt its committee's recommendation of "no action."

Instead of recognizing the presence and peril of Modernism within the church, and dealing with it as a perversion of the gospel, successive General Assemblies in their zeal for a broad inclusivism and peace at any price have greatly strengthened the position of unbelief. The issue before the church is not whether certain individuals shall submit to the mandate of 1934 by resigning from membership in the Independent Board. It is no longer simply whether Presbyterians shall support Modernism in foreign missions. The terms of the action of the Assembly of 1934, whose constitutionality is soon to be tested before the highest judicial court of the church,—let the whole church realize—are simply astonishing in the breadth of their application. For they clearly imply (1) that all Presbyterians who fail to support to the full extent of their ability, for whatever reason, all of the work which has won the approval of a General Assembly are as guilty of rebellion as the supporters of the Independent Board, and (2) that all Presbyterians must support all of the work carried on under the auspices of the General Assembly, even if it be shown that such work is not true to the Word of God and to the Constitution.

The purpose of this article, and of those which are expected to follow, is to raise the question whether the

educational policies and program of the General Assembly, and in particular of its Board of Education, are sound and worthy of support, or whether, like the policies and program with respect to foreign missions, they are favorable to Modernism and unworthy of support.

The organization of Westminster Theological Seminary in 1929 was a mighty protest in word and deed against Modernism in the educational program of the Presbyterian Church in the U.S.A. The new seminary maintained from the beginning that it had been organized "to carry on and perpetuate the policies and traditions of Princeton Theological Seminary, as it existed prior to the reorganization thereof in 1929, in respect to scholarship and militant defense of the Reformed Faith." And in its appeals to the church it has either stated or implied that even the seminary that had been most closely identified with conservatism, officially known as The Theological Seminary of the Presbyterian Church in the U.S.A., and popularly as Princeton Theological Seminary, was no longer worthy of the confidence and support of the church. The foundation of Westminster was not a direct attack upon a Board, but upon an officially authorized work of the church. The Board of Education is not responsible for the theological seminaries of the church; it merely co-operates "to the end that the church may realize more fully the possibility of these seminaries as a part of the educational system of the church." (*Twelfth Annual Report*, p. 75, quoted from the *Minutes* of the Assembly of 1923.)

Different answers might possibly be given to the question why no General Assembly has legislated against Westminster Seminary. But no one can deny that not only its trustees and faculty but also its supporters who are members of the Presbyterian Church in the U.S.A. have failed to sustain to the full measure of their ability the officially authorized educational work of the church, and so are no less guilty than the trustees and supporters of the Independent Board. Accordingly, the position represented by the present editorial policy of

Christianity Today, which seeks to distinguish sharply between the formation of Westminster Seminary as a measure of reform and the Independent Board, loses sight of the fact that, judged by the very terms of the mandate of the Assembly against the Independent Board, the promoters of Westminster Seminary have not deserved any better treatment at the hands of the Presbyterian Church in the U.S.A., than that accorded to the founders of the Independent Board. Simply because Westminster desires to continue to take its stand for truth and liberty, it does not wish to be placed in the unenviable position of chiding another champion of truth and liberty for the zeal and energy of its testimony, and least of all when such testimony has resulted in persecution, and has served to expose the caprice of a tyranny that for the most part had winked at its own activity in the same direction in its early stages.

However important the establishment of Westminster Seminary has been in order to insure a source of ministerial supply that is opposed to Modernism and is soundly Presbyterian in character, it must be admitted that a program of reform in education which does not deal with the sphere in which the Board of Education operates directly can hardly be regarded as well-rounded and consistent. For how can any one be hopeful that ministers who are enthusiastically devoted to the proclamation of the gospel will be welcomed to pulpits of the Presbyterian Church in the U.S.A. if those in the pews today, and especially if the youth of school and college ages, come more and more under the influence of Modernism in the church's own program of education?

What is the attitude of the Board of Education towards the "Auburn Affirmation?" If it makes common cause with, and commends to the support of the church, signers of this document, as Princeton Seminary and the Board of Foreign Missions have been shown to do, it proves unmistakably that its influence in the church is on the side of Modernism. Typical Modernism today does not often openly repudiate historic Christianity,

but commonly combines vague affirmations of faith with refusals to testify against unbelief. Thus the Auburn Affirmation gives lip service to the Bible but attacks its inerrancy so as to destroy it as the final court of appeal in controversy, and, consistent with its attack upon the Bible itself, it tones down the Bible's testimony to Christ so as to make it a matter of complete indifference whether or not Christ is proclaimed as born of the Virgin Mary, as having offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God, as having risen from the dead in the same body in which He suffered, and as having wrought miracles. Accordingly, the answer to the question as to what the attitude of the Board of Education is towards the "Auburn Affirmation" will go a long way in indicating the character of its policies.

Signers of the "Auburn Affirmation," according to a check made with the lists of names which appear in the *Twelfth Annual Report* of the Board, 1934-1935, participate in the work of the Board in at least four different ways:

- (1) Two, as members of the Board;
- (2) One, as an officer of the Staff of the Board, in charge of the Department of Colleges, Theological Seminaries, and Training Schools;
- (3) Five, as Field Representatives who are responsible at headquarters to the Secretary of the Board, who work under the supervision of synodical or presbyterial committees on Christian Education in order to make the Board's program effective; and
- (4) Ten, among the university pastors or pastors of local churches at fifty university centers, with whom the Board is co-operating "to maintain active centers of Christian influence for Presbyterian students in institutions that do not have church relationships."

Succeeding articles will discuss the program of the Board of Education with a view to discover whether, consistent with its readiness to accomplish its work through those who stand on the side of unbelief in the present crisis, the program itself fosters unbelief in the Bible and in the Christ whom the Bible sets forth.

The Regions Beyond

By the REV. CHARLES J. WOODBRIDGE



Mr. Woodbridge

THERE are many temptations which beset a foreign missionary. One of these temptations is to allow the pressure of his daily duties to keep him from informing himself with regard to the ecclesiastical and doctrinal state of affairs in the Church in the home-land.

It has been our observation that in this regard there are two types of missionaries serving under the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

One missionary yields to the temptation. He is so absorbed in his work that he has no time for the "petty differences" in the home Church. The information he receives is gleaned chiefly from his weekly church papers. These usually arrive in batches, are hastily perused, and in all probability are officially inspired, or at least present the point of view of the ecclesiastical majority. His other source of information is the printed letters which his Board sends him periodically and which quite naturally present only one side of the picture. His friendly relationships with members and secretaries of that Board have brought him to the point of accepting their dictum as of *ex cathedra* validity. He hastens, therefore, to condemn as iniquitous and un-Christian any organization or movement which calls into question, on doctrinal grounds, the policies and program of the Board under which he is laboring.

The second type of missionary overcomes the temptation. He constantly bears in mind that, while he is loyal to his Church, his supreme loyalty is to the Lord Jesus Christ. He feels, with Calvin, that "there is no doubt that we shall fully agree with the Church, if we show ourselves in all things obedient to the Lord." He is willing to face the facts. When he sees the Gospel attacked, even though that attack happens to be by some whom he counts among his personal friends, he rallies to the support of any organization or movement which is used by

the Holy Spirit to oppose the attack. When he discovers that a doctrinal struggle of the first magnitude is threatening the very life of his Church, he takes steps to inform himself as to the issues at stake. He studies the evidence in the case. He subscribes to truly conservative Presbyterian periodicals. There are missionaries whose knowledge of the situation which today threatens to disrupt the Presbyterian Church in the U.S.A. is truly surprising.

Missionaries everywhere, do you really understand what is happening in our beloved Church? Do you appreciate the gravity of the crisis? You are far from headquarters. But are you on the alert in this matter?

In May, 1936, the Presbyterian Church in the U.S.A. must make a decision of far-reaching significance.

The question it must decide will be, "Shall the Church officially substitute the word of man for the Word of God in its counsels?"

The General Assembly of 1934, acting in an administrative capacity, elevated the word of man to a position of equality with the Word of God. In so many words it stated that support of its missionary program was as compulsory as attendance upon the Lord's Supper.

Furthermore, it ordered certain members of the Presbyterian Church in the U.S.A. to resign from a Pennsylvania corporation known as the Independent Board for Presbyterian Foreign Missions.

Now of course administrative orders on the part of the General Assembly are, in the words of the late Francis L. Patton, simply "pious advice." True Presbyterians are governed in their conduct by the Word of God and the Constitution of the Church founded thereupon, and not by the administrative "mandates" of successive General Assemblies. In issuing "pious advice" the Assembly did not precipitate a crisis. But it committed a serious doctrinal blunder when it stated that refusal to obey its administrative decree would make the

one who refused to obey eligible for ecclesiastical discipline.

For such a statement made it an "offense" to disobey an administrative order of the General Assembly.

The Book of Discipline (Chap. I, Sec. 8) defines an "offense" as "anything, in the doctrine, principles, or practice of a Church member, officer, or judicatory, which is *contrary to the Word of God or to those expositions of its teachings as to faith and practice which are contained in the Constitution of the Presbyterian Church in the United States of America.*" (Italics ours.)

The General Assembly said, "To disobey our human decree will constitute an offense."

The Constitution says, "To disobey the Word of God and the Constitution founded thereupon is an offense."

Now things equal to the same thing are equal to each other! The General Assembly has thus in effect placed its fallible word on the same basis as the infallible Word of God.

Members of the Independent Board have failed to resign from the Board. Two of them have been suspended from the Presbyterian ministry. The judicatories which tried these men have assumed that it is an "offense" to disobey an administrative order of the General Assembly. Appeals have been made from the decisions of the lower judicatories.

Next May the General Assembly, through its Permanent Judicial Commission, to which these cases will have been referred, must decide whether or not it will *set its official seal, in a judicial capacity* upon the decisions of the lower judicatories.

If the General Assembly upholds the suspension of these men, whose "crime" has been their refusal to obey a purely human order, issued by a temporary majority in the General Assembly, it will be officially substituting the word of man for the Word of God in its courts. The Presbyterian Church in the U.S.A. will at that moment become officially apostate.

Missionaries, are you ready for such an emergency?

The Elders' Page

By RULING ELDER D. T. RICHMAN



Mr. Richman

churches.

IT IS very interesting to notice that five of the ministers who were directed to resign from The Independent Board for Presbyterian Foreign Missions were pastors of large Presbyterian churches.

The Rev. Roy T. Brumbaugh was pastor of the First Church, Tacoma, Wash., having 1,800 members. Dr. Wilbur M. Smith is pastor of the Coatesville Presbyterian Church, having 1,687 members. The Rev. Carl McIntire is pastor of the Collingswood, New Jersey, Presbyterian Church, having 1,088 members. The Rev. Harold S. Laird is pastor of the First and Central Presbyterian Church, Wilmington, Del., having 870 members. The Rev. Merrill T. MacPherson is pastor of the Central-North Broad Street Presbyterian Church, having 466 members, according to the minutes of the General Assembly for the year ended March 31, 1934. These five churches reported accessions of 432 members of which 301 were on Confession of Faith and Reaffirmation. How do these churches compare in size and activities with your own church?

The other ministers who are members of the Independent Board are also successfully filling positions requiring much more than the average ability, viz: College President, Seminary Professor, Editor or Field Representative.

A great many of our members agree readily that the present conditions in our church are very distressing, but they do not seem inclined to do anything to remedy these conditions. The members of the Independent Board believe that *talking* about these distressing conditions is not sufficient. They believe that some decisive action is required, and they have taken it.

It cannot be denied that the repeated efforts of the sound evangelical members of our church, in the

mission field as well as here at home, have utterly failed to stop the false teaching that is destroying the faith of hundreds of our young people. Nor can it be denied that the formation of the Independent Board is the only thing the sound evangelical members have done to which the leaders of our church have paid the slightest attention.

If the leaders of our church had undertaken some worth-while reform in response to the numerous overtures and memorials, sent up to the General Assembly during the last five years, the Independent Board would not have been necessary. These church leaders claim that the members of the Independent Board are in rebellion against the Presbyterian Church in the U.S.A.

The real truth is that these leaders of our church have assumed the role of dictator, and as such have issued a mandate for which there is no foundation in the Constitution of our church. The members of the Independent Board have simply refused to obey an unlawful mandate.

Our church leaders constitute what is really an "ecclesiastical machine." The evidence of its existence and practical working is shown in the fact that it has already dictated the action to be taken by a Judicial Commission before that Judicial Commission had been chosen and before any of the papers in the case had been examined by it.

The new Book of Discipline makes it possible for this "ecclesiastical machine" to do many things not in accord with the time-honored principles and government of our church. Such changes are not in accord with a thoroughly representative form of self-government.

Most of the elders in our churches have, out of love and respect for the ministers in their various churches, allowed them to transact the business of their Presbyteries without the elders' active cooperation. It is rather

unusual for an elder to take part in most of our Presbyteries other than reading a report, and many elders have decided that it is not necessary for them to attend the Presbytery meeting, even though they have been appointed to do so.

At a recent meeting of the Philadelphia Presbytery one of the ministers, an Auburn Affirmation signer, stated openly that some of the ministers who were in favor of licensing and ordaining splendidly equipped candidates for the ministry who would not agree to support the official Boards of our church indefinitely, would be looking for other churches within a year. Another minister asked for a roll call vote, and added, "We want to know who it is among us that is in favor of this iniquitous thing," meaning The Independent Board for Presbyterian Foreign Missions.

Threats of this kind undoubtedly influence some of the ministers who are present and voting because they may not be in a position to look for another church. The splendid pension plan also acts as a restraining influence in situations of this kind, particularly among the men who are approaching the retirement age.

These facts are recited here to demonstrate the necessity for the elders in our churches attending Presbytery meetings faithfully and taking an active part in the discussion. Let us not forget that we are the representatives of the entire membership of our respective churches. If the elder representatives do not attend the Presbytery meetings the membership of their respective churches will not be fully represented and they will have no actual vote on the actions taken.

If the evangelistic power of our beloved church is to continue, the elders must join those who are earnestly seeking to bring about a genuine reform in its governing bodies. United, we can stop false teachings in the Presbyterian Church in the U.S.A. Divided, we can do nothing. Which shall we do?

The Children's Corner

(Grown-ups, Please Skip)

By MARIAN BISHOP BOWER

Illustrated by ESTHER STEARNS BOWER



Miss M. B. Bower

PETER gazed into the fire disconsolately. Its light danced over a paper he held. It lighted up the Christmas tree and made points of flame on his new bicycle. A sled was piled with presents. By it were a hockey stick and skates and outside the rain was pouring down. "No snow, no ice, no anything that's any fun," muttered Peter.

The paper fell to the floor and he jumped to his feet as Aunt Mary came in. "My dear, why be in the dark? I thought you were reading or playing one of your games."

"Playing one of my games," he thought. "You can't play games like they gave me unless you have two people. Mother'd know that!" He kicked a bit of ash toward the fire.

"Now, dear, you'll spoil your nice shoes. Get the brush and brush the hearth nicely. Then we'll have our tea here by the fire. I told Sarah to bring it in ten minutes. Will you like that? There's turkey sandwiches and that nice chocolate. Would you like cake? Not that brush, Peter! Yes, that one—brush gently. Don't sniff. Haven't you a handkerchief?"

Peter nodded. There was something wrong with his throat again. When Daddy came home he'd ask him to take him to the doctor. He didn't know whether you could get mumps inside or not. He'd had them outside. They made terrible lumps like the one he had in his throat. You see, Peter's mother had been called away two days before Christmas to nurse her mother. Aunt Mary, who was Daddy's sister, had come to take care of Daddy and him.

When Sarah came in with the sandwiches Aunt Mary looked at Peter. He squirmed a little—what had he forgotten? "Your hands, dear," suggested Aunt Mary. Peter looked at his hands. They seemed clean, but he turned obediently and ran out of the room.

Outside in the hall he felt the tears coming. If Mother would only come home he could stand the rain and Aunt Mary's bossing him and everything. He winked fast to keep back the tears, but the lump in his throat seemed to grow a little larger.

The rain drummed on the roof outside his window and streamed down the panes. Peter sat down on the foot of his bed. Over it hung the motto that Mother had given him when he gave his heart to Jesus. "Follow



"No snow, no ice, no anything that's any fun."

after righteousness, godliness, faith, love, patience, meekness." Peter slipped down to his knees. He told his Heavenly Father how unhappy he had been. He had not been following after godliness or love or patience. He had forgotten how kind it was of Aunt Mary to come take care of them. He had forgotten that perhaps Mother would rather be at home and was having to work hard for poor sick Grandmother. He had forgotten that Daddy missed Mother, too.

Downstairs Aunt Mary was getting impatient. The chocolate was hot. The fire was bright. She straight-

ened a chair and picked up a bit of tinsel. Then she saw the piece of paper that Peter had dropped. It had a title—"What I am going to ask the Lord to help me to do this year." Aunt Mary knew she had no right to read that paper. She put it down with Peter's things and went back and sat down. She remembered that she hadn't been asking the Lord to help her. She remembered about His coming to earth and that there was no room for Him in the inn. There were tears in her eyes when she remembered that there had been little room for Him in her heart. She prayed a little prayer that she had heard Peter sing:

"All of my heart, all of my heart,
Take all of my heart, Lord Jesus.
Take all today, take all I pray,
Take all of my heart, Lord Jesus."

When Peter skipped into the room his smile met Aunt Mary's. "Bring on the food," he demanded, "I'm famished."

"And so am I," agreed Aunt Mary.

When Sarah had carried the things away, Aunt Mary asked, "Could we play a game? I haven't played dominoes since I was a girl."

Peter got out his game joyfully. The lump was gone from his throat. Aunt Mary was a dear—if only Mother—but he pushed that thought away.

They were just finishing the third game when the door opened quietly and the dearest voice Peter ever had heard said, "Can anybody tell me where my boy Peter is?"

Over went the dominoes and over dashed Peter, but Mother held out warning hands for O! joy of joys! Mother's coat was covered with snow.

Peter's verse is I Timothy 6:11b. It is a good one to learn.

The Sunday School Lessons

By the REV. GERARD H. SNELL

February 2, Jesus Enlists Helpers, Luke 5:1-11, 27, 28.



Mr. Snell

PETER and Matthew, the principal subjects of today's study, would be the first to protest the indelicate wording given to the title of this lesson. The omission of the title "Lord" or "Christ," the use of "enlists" which fails to suggest the authoritativeness of Jesus' summons, and the use of "helper" which has no connotation of the overwhelming deference which Peter and others felt as they left all to be disciples of Christ, conspire to give the atmosphere of an undue familiarity with our Lord, which is so popular today.

Peter, Andrew, and probably John had already met Jesus in Judea through John the Baptist (John 1:35-42), and were undoubtedly among the disciples who witnessed the miracle in Cana of Galilee and believed on Him (John 2:1-11). Before, however, they were to be called to leave all for full time discipleship, Jesus works a miracle which would personally and individually affect them. They had seen the power of Christ, but had not been the direct objects of that power. Only as a man has a personal experience or conviction of the power and salvation of Christ does he become a life-long disciple.

Peter had spent a night of fruitless toil. He and his fellow-fishermen had caught nothing after hours of protracted labor and waiting. Amidst the dejection and discouragement which was the inevitable aftermath, Jesus summons them to the most important decision of their lives. It is in times of trial that faith in the Lord Jesus is really tested. The feeling of despair produces an inertia which is hard to overcome. When duty calls at that moment, the decision must be made to follow feelings of conscience. Let it be a source of strength to us that Peter, though he understood it not, said to Christ's command, "*at thy word I will let down the net.*"

Because Peter followed not his reasoning, but Christ's command—or to put it better, followed the reasoning of his conscience rather than the reasoning of his feelings—he made a glorious catch. He had gone forth not to catch fish, but to obey Christ. But he caught more fish than he had ever before caught at one time. Let men work not to make money but to serve Christ, not with money but the glory of Christ as the motive of their labors, and God will supply their needs, and may prosper them if it is His will.

When Peter had made his great haul he did not thank the Lord Jesus for the fish. He forgot about them. He saw only Christ. But he also saw himself. The sin of his skepticism but a few moments before smote his conscience. Other elements of sin were in his thought. In a flash Peter saw the immeasurable distance between himself and this Being. Unworthiness was his first reaction, and let no one who reads this Scripture say that he too would not also be so humbled.

If we go out to our labors, not with material profit in view, but for the glory of Christ, we may or may not reap a large material reward, but what is infinitely more will be ours: a new realization of the power and goodness of Christ. Finally, Peter obtained this with all its benefits because in a moment of trial he obeyed the command of Christ.

February 9, Jesus Insists on Righteousness. Luke 6:39-49.

This passage, which has judging as its theme to verse 45, begins with verse 37. The verses Luke introduces, 38-40, 43-45 enlarge and apply the passage in Matthew on this subject.

Superficially, judging here seems to be forbidden. When, however, it is read carefully, it will be seen that rather we are commanded to judge others after we have judged ourselves. Christ here bares the common trick of human nature of criticizing in others the faults which we have to a larger degree in ourselves. If this seems incredible to any, let him the very next time he finds fault with any-

one examine himself. When, indeed, one has examined himself, repented and sought forgiveness and cleansing, he will be able tactfully, lovingly, to help the brother who may be in fault.

The Bible frequently commands us to judge others. "To judge" means "to place an evaluation upon" whether for good or for bad. It is an impartial word. To judge thus becomes necessary for one's own existence. Food must be judged, salesmen judged, any article in any store, teachers, preachers, institutions must be evaluated in the light of Christian truth and accepted or rejected on that basis. Those who will not judge are simply blind fools following the blind. By their fruits (6:43) shall all men be judged. It is not surprising therefore that the Bible frequently commands us to judge. Christ gives the rule in John 7:24, namely, to judge righteous judgment, i. e., not according to appearance but according to fact. They that have the mind of Christ may judge all things, and they will be above the judgment of men. (1 Cor. 2:15.) Above all is the command that we "try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1.)

The fruits of men, by which they are to be judged, are not the platitudes, sentimentalities or commonplaces they utter or write. How they stand with reference to specific issues reveals their true fruitage. In the words of the late Robert Dick Wilson men cannot be judged even by the company they keep but by the way they vote. Where the influence is ultimately thrown is the real fruit a person bears.

In this way is an institution to be judged. Literature has recently been distributed concerning the "every member canvass" in the Presbyterian Church in the U.S.A. Among the items whose support is urged is the Federal Council of Churches of Christ in America. Is then the General Council of this denomination modernist or orthodox? Where is it throwing its influence? This is the fruit by which it must be judged.

LIFT UP YOUR HEART

By the **REV. DAVID FREEMAN**

"What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation."

Rev. 7:13, 14.



Mr. Freeman

HOW often do men promise willing service to God in heaven, but at the same time beg that the heart may have its own way on earth. Rather than actually being the children of God, many try to persuade themselves that they are so.

It is plain that the saints who

ascended to their God did not merely say that they "looked for an heavenly country." They walked a painful and laborious road on earth, before they reached the "City of Peace."

The language of religion and the formalities of worship are very well known on all sides but these things are often the illusion of Satan, the destroyer of souls. He who has never gone through a spiritual warfare, never struggled, never prayed for strength, never felt the loosening of worldly ties, through the grace which is in Christ Jesus, may very well tremble for his final security.

There are many who are in danger of not having substantiated their claim to adoption in Christ as the sons of God. They live as others live yet try to persuade themselves that they "are not as others are."

Satan has accomplished a great work when he has made a man think that he can be a Christian by little more than naming himself such. But no one has yet dreamed himself to heaven. For believers, visions of indolence will never take the place of persevering activity.

The purpose of the gospel of Christ is to change the heart. When the heart undergoes this change, the heart knows it. The transformation from the heart of "stone" to the heart of "flesh" is not brought about without pain and groanings.

The Lord in His Word, holds out final and complete happiness to those only who "strive to enter at the narrow gate." Only those that mourn "shall be comforted" and those who are persecuted for righteousness' sake shall inherit the kingdom of heaven. By His example He united affliction with holiness. Affliction attested His holiness and holiness sanctified His affliction. One of His apostles says we "must through much tribulation enter into the kingdom of God."

But alas, in spite of the revealed purpose of Christ, the Lord, we construct for ourselves a luxurious Christianity in which the sacrifice of Christ is the only sacrifice we can understand, and His holiness the only holiness we deem required of God. Oh, how perverse and sin-loving is the heart of man! How we aggravate the curse that is already upon us!

By faith alone are we saved, but know that God accepts only those who have conquered depravities, have had their affections enkindled, their patience exercised, and have fairly won the battle with a world "that lieth in wickedness." Truly this is no human suffering and conquest but it is engaged in and experienced by humans such as we are.

These white robes of the blessed, are they the robes of indolence, or are they the mantles and decorations of conquest through suffering for His Name?

Those who "serve God day and night in his temple" have learned the elements of that service upon earth. Here in this world have their voices been tuned for the harmonies of heaven.



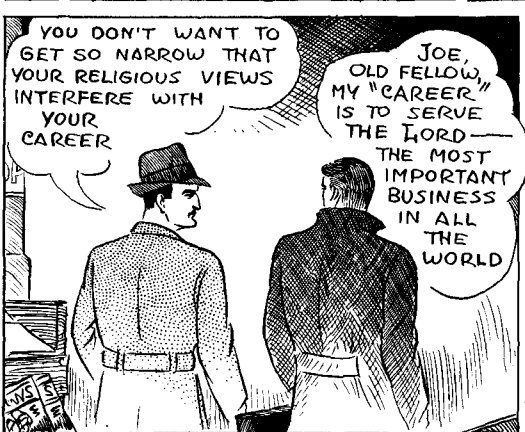
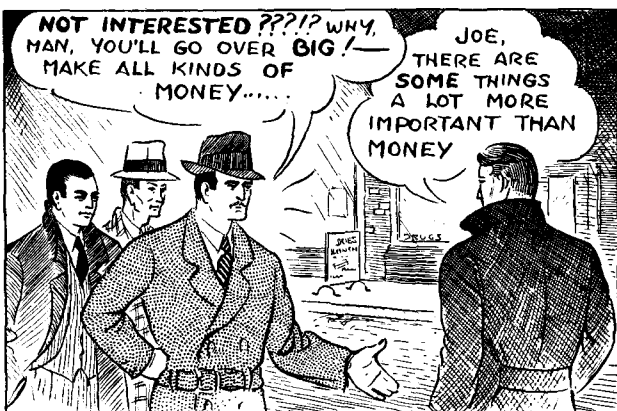
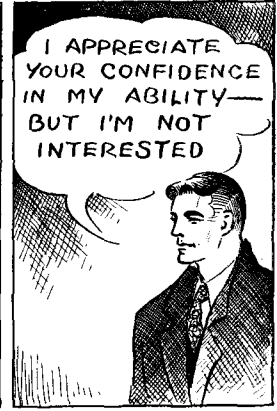
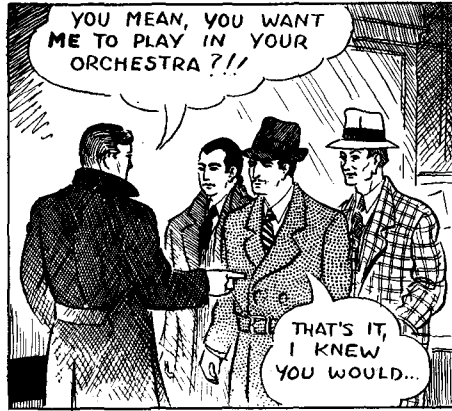
Gulliver

By PHIL SAINT

Gary—

A Golden Opportunity

By Phil Saint



Name of Dr. J. B. Thwing Erased From Presbytery Roll

AT a stormy and tense *pro re nata* meeting of the Presbytery of Philadelphia, held December 17th, the name of the Rev. John B. Thwing, Th.D., was formally erased from the roll on the ground that he had "declared himself independent," by a vote of 61 to 25. During the sharp debate preceding the voting, Dr. Thwing read the following statement:

"In the call for this meeting I noticed the statement that I am supposed to have 'renounced the jurisdiction of the Presbyterian Church in the U.S.A.' This statement is utterly untrue. I have not done so and do not intend to do so. At the last meeting of Presbytery the pastoral relation existing between the Beacon Church and myself was dissolved, at my request, with no dissenting votes. I was asked why I wished the relation dissolved. I answered that I had a call to another church, which I wished to accept. The identity of that church was known, was not concealed. I was also asked whether I wished for a letter of dismissal. I replied that I was not asking for a letter.

"I am now the pastor of a church that is not under the Presbytery of Philadelphia. But I am not independent, and have no intention of declaring myself independent. I have not joined any other ecclesiastical body. I desire and intend to remain a member of this Presbytery. Pastoral relationships with churches that are not affiliated with the Presbyterian Church in the U.S.A. are of historic and well-recognized permissibility in the church. Many such cases exist at the present time. I have done nothing contrary to the law of the church. I hereby declare anew my loyal adherence to its Constitution and my submission, in the Lord, to its lawful jurisdiction and authority."

Problem of the modernist-indifferent coalition was to make Dr. Thwing directly or inferentially acknowledge that he had declared himself independent, even in the face of his stout denial of having done so. Hypothetical questions were hurled at him with the rapidity of machine-gun fire: "Would he obey his brethren?" "Would he obey the Presbytery?" "If Presbytery ordered him to sever his

connection with Knox Church, would he obey?" To all these questions, Dr. Thwing courteously, gently referred the questioners to his formal statement, said he had nothing more to add. Finally, nonplussed, the majority voted down an amendment to the main motion asking that the whole matter be referred to a committee for study, and by a roll-call vote over which the ecclesiastical whip could be heard cracking loudly, passed its own motion. Defenders of Dr. Thwing argued that the motion in effect accused Dr. Thwing of offenses. The proper remedy was not erasure, since a declaration of independency was by its own nature a voluntary act, and Dr. Thwing denied making such a declaration, but a trial. The resolution adopted was as follows:

"Whereas, the Reverend John B. Thwing, when asking for the dissolution of the pastoral relation existing between himself and the Beacon Presbyterian Church at a Pro Re Nata Meeting of the Presbytery of Philadelphia on Tuesday, November 26, 1935, declared to the Presbytery, in effect, that he desired to have the pastoral relationship between himself and the Beacon Presbyterian Church dissolved in order that he might accept a call to a church not affiliated with this Presbytery; the said church from which he wished to accept the call was not connected with any ecclesiastical body in correspondence with the Presbyterian Church U.S.A., and

"Whereas, the Reverend John B. Thwing has allowed his name to be posted as pastor of the so-called 'Knox Presbyterian Church (unaffiliated)' on a building situated at 2216 East Cumberland Street, Philadelphia, Pa., that is to say, about two blocks from the Beacon Presbyterian Church, his former church, thus violating the territorial rights of the Beacon Presbyterian Church and other neighboring Presbyterian Churches within the Presbytery of Philadelphia (see rules of Presbytery, chapter 4), and

"Whereas, the conduct of the Reverend John B. Thwing, at the aforementioned meeting of Philadelphia Presbytery, clearly indicated that his purpose was to cripple seriously the work of the Beacon Presbyterian Church, by moving for an adjournment, immediately after the pastoral relation existing between himself and the said Beacon Presbyterian Church

had been dissolved, and before arrangements could be made to declare his former pulpit vacant, and to appoint an ad interim moderator of the Session (which motion was voted down by the Presbytery), and

"Whereas, newspaper articles have appeared in the local press which, in announcing the formation of this new church, has cast aspersions upon the churches of this Presbytery and have reflected upon the doctrines taught therein and declare that the so-called 'Knox Presbyterian Church (unaffiliated),' would offer a 'haven' to dissatisfied Presbyterians (which newspaper articles have never been repudiated by the Reverend John B. Thwing), and

"Whereas, the said Reverend John B. Thwing allowed himself to be installed as Pastor of the so-called 'Knox Presbyterian Church (unaffiliated),' on Wednesday evening, December 11, 1935, without having first sought his dismissal from this Presbytery, and

"Whereas, the membership of this newly formed church is composed almost, if not altogether, of persons who immediately prior to the organization of the so-called 'Knox Presbyterian Church (unaffiliated),' were members of the said Beacon Presbyterian Church, of which the said Reverend John B. Thwing had been the pastor up to November 26, 1935, thus making him a party to, if not the leader of, a schism, and

"Whereas, the above mentioned acts and attitudes constitute a renunciation of the jurisdiction of the Presbyterian Church in the U.S.A.

"Therefore be it resolved, That the name of the said Reverend John B. Thwing be erased from the roll of the Presbytery of Philadelphia in accordance with the provisions of the Book of Discipline, Chapter VII, Section 2(b), page 400, 1934 edition."

Notice that a protest, with reasons, would be filed within ten days as required by the law of the Church was given by the Rev. H. McAllister Griffiths. Excerpts from this protest:

"1. The action taken was, I believe, unjust in its attempt to prevent a minister who sincerely believed that he had had a divine call to minister to a congregation of the visible church of Christ from doing so in obedience to Christ's command. Church judi-

catories have no power so to bind the conscience in virtue of their own authority, and to attempt to do so is a violation of the Constitution. (Chapter XX, Section II; Chapter XXIII, Sections II and III; Form of Government, Chapter I.)

"2. The action was contrary to the Constitution of the Church in that it assumed to force Dr. Thwing into the status of having become 'independent' when he himself did not desire or ask to be relieved of his membership in and relationship to the Presbytery. 'Becoming independent' is simply one method whereby a man deliberately renounces the jurisdiction of the church, and this renunciation must be clearly intended as such by the minister concerned. No one claims that Dr. Thwing has of his own volition renounced the jurisdiction of the church in the obvious and only sense indicated in the Book of Discipline Chapter VII, Section IIb.

"3. The action was contrary to the Constitution of the Church in that the matters alleged in the 'whereases' of the resolution clearly state that both those offering the resolution and the majority of the Presbytery considered Dr. Thwing guilty of offenses. The matters alleged against Dr. Thwing in the resolution are themselves sufficient refutation to the rightness of the procedure of the Presbytery in erasing his name from the roll. In view of the matters alleged, the only proper remedy would have been judicial charges regularly filed against Dr. Thwing in Presbytery. He has a right to his day in court to determine whether the things alleged against him do constitute a declaration of independence, since he himself does not consider or avow that they do. Erasure of his name from the roll is, in effect, expulsion from the church without trial. No man can be declared 'independent' without trial when he himself insists that he has at no time declared or intended to declare himself independent. His acts and their meaning thus become something for judicial determination. . . ."

Complaint against the action has been filed with the Synod of Pennsylvania.

Significant News

doesn't always reach the printing press. Many things are happening today and every day that will mold the years, perhaps the centuries. Quiet, steady work for the Lord Jesus Christ, testifying to the Gospel, winning souls, shepherding and teaching the flock, training little children, guiding youth, building up the walls of Zion as a defense against the steadily mounting tides of unbelief—all these may not be "news"—but if they didn't happen, neither would what we call "news." News is of the living. . . .

Usually each year or time or occasion in life has its own peculiar opportunity, which may never come again. For us who belong to the Presbyterian Church, U.S.A., such an opportunity is open. It is ours now. Within six months it may be gone from us forever. What is it? . . .

Simply this: to act for the Lord Jesus Christ by organizing a chapter of the Covenant Union in your vicinity. By so doing you will be engaging in two efforts: a last sincere attempt to reform the church as organized; then, if that fails, the preservation of the true witness and succession of the Presbyterian Church, U.S.A.

The torch of the Reformed Faith must not be quenched!

Move to organize a chapter now.

New Jersey Commission Dismisses Philadelphia Memorial

THE memorial of the Presbytery of Philadelphia, addressed to the Synod of New Jersey, claiming jurisdiction over Dr. J. Gresham Machen, was, on December 5, 1935, dismissed by the Synod's Judicial Commission. The Commission held that a complaint, signed by one-third or more of those present is competent to arrest the effect of any action, that such a complaint was filed in the case of the reception of Dr. Machen, that the effect of this complaint was to stay the completeness of the action of the Presbytery and leave him *in transitu*, that being *in transitu* he was still subject to the jurisdiction of the Presbytery of New Brunswick, that being under the jurisdiction of the Presbytery of New Brunswick he could rightly be tried by it. The Commission incidentally brushed aside the protests of the Presbytery of New Brunswick against the memorial being entertained by the Synod, and found that the so-called "Severance Case" upon which the memorialists relied in the form in which it appears in the *Presbyterian Digest* was wrongly cited. The *Digest*, edited by stated-clerk Lewis Seymour Mudge, was found to have quoted not the *decision* in the "Severance Case," but a recommendation which was *rejected* by the Assembly of 1872, as though it had been adopted, thus citing that Assembly as having done exactly the opposite of what it did.

West Jersey Declared Reversed in Cooper Brothers Case

ON DECEMBER 12th the Special Judicial Commission of the Synod of New Jersey ruled that the Synod of New Jersey, which met in October, had already adjudicated the complaint of Ruling Elder William S. Chamberlin, et al, against the Presbytery of West Jersey in the matter of the licensure of Mr. Thomas Cooper and Mr. Edward Cooper, brothers. The Presbytery had previously refused to license them when they would not promise (1) unconditional future support of the Boards of the Presbyterian Church in the

U.S.A., (2) unconditional obedience to future administrative deliverances of the General Assembly.

At the Synod, the Committee on Judicial Business in reporting on the case, declared as follows: "The Presbytery of New Jersey in examining two candidates for licensure asked quite a number of extra-constitutional questions. According to the verdict of the General Assembly given this past year, Presbytery should not have done so." The report was adopted by the Synod. The complaint, however, had been handed to the Commission, also by the Synod.

Counsel for the complainants, prepared to argue the merits of the whole question, brought out first their conviction that the action of the Synod was actually an adjudication of the complaint, as it pronounced the Presbytery to have erred. Heatedly did surprised and flabbergasted stated-clerk Addison Berg Collins, of West Jersey Presbytery, argue that Synod's Committee and Synod in doing this had committed a grave error, should not have done what they did. Promptly, the complainants pointed out that Dr. Collins had admitted everything: the Synod had adjudicated the complaint, he thought the Synod was wrong. His only remedy was in the next higher judicatory, the General Assembly, if he thought the Synod had erred, *not* in the Synod's own Commission.

It did not take the Commission long to decide that the complainants were right. Unanimously it adopted its finding that "the Synod of New Jersey had pronounced judgment in the matter, and, therefore, the case is not properly before us." Irate Dr. Collins gave verbal notice that he would complain to the General Assembly, knowing full well that he could only bring before that body the decision of the Commission that the matter had been adjudicated, not the merits of the case, since the time for complaint against the Synod had long passed. In the meantime the Presbytery of West Jersey had been reversed by the Synod, putting the Presbytery majority, which talks loudly of implicit obedience to the superior judicatories, upon a nice spot of its own making. It could not reverse itself without losing face, nor could it reject the uncomplained-of adjudication of the Synod without being in a state of self-declared rebellion.

News of the League of Evangelical Students

TWO Regional Conferences of the League have been sponsored during the academic year to date. One was conducted for the New England States at Eastern Nazarene College. Rev. John Skilton, M.A., of Portland, Maine, and Dr. Weyer, studying at Harvard, were two of the chief speakers at this Conference. A much larger conference was sponsored by the League Chapters of Philadelphia for the entire Eastern Middle Atlantic Region. Some of the main speakers included: Dr. Gordon H. Clark, University of Pennsylvania; Dr. Barnard C. Taylor, Eastern Baptist Seminary; the Rev. Edwin H. Rian, Field Secretary of Westminster Seminary; Dr. and Mrs. Jonathan Goforth, missionaries and survivors of the Boxer Rebellion; and Rev. R. B. Kuiper of Westminster Seminary. Dr. J. Gresham Machen entertained with his inimitable stunts and gave a splendid informal message at the banquet. Dr. Kuiper moved the students with his message on "Jesus, Disturber of the Peace." Other Regional Conferences in various parts of the country are being planned. Queens-Chicora College in the Southland, Ashland College of Ohio, and Evangelical Theological College of Texas will be the scenes of the next Regional Conferences. Regional Conferences are proving increasingly effective means of reaching the student with the Gospel; increasingly God's abundant blessing accompanies these Conferences.

For approximately four weeks the Field Secretary toured the Mid-Western colleges in an effort to found new League Chapters and to strengthen the groups already founded. Forty-nine colleges were reached. Patrons of the League will be interested to learn that five thousand miles were covered and the total expense of the entire trip was but sixty-two dollars. The Field Secretary had a more profitable trip than on previous occasions due to the fact that the quantity and quality of the student contacts was far better. In fact, there were more good contacts to visit than there was time and funds for visiting them. The Secretary's average experience was: opposition from the faculty but interest

on the part of students. The greatest enemy of the League's Christian testimony is the average denominational school—not the State institutions.

Five new Chapters are being considered for membership in the League of Evangelical Students. They are: Oberlin College, Hastings College, Allegheny College, University of Tennessee, and Puget Sound. Amid all the hostility to the League's witness the League steadily "lengthens her cords and strengthens her stakes" in the power of the Holy Spirit.

Laird Trial Board Meets

THE Special Judicial Commission of the Presbytery of New Castle, which is to try the Rev. Harold S. Laird, pastor of the First and Central Presbyterian Church, Wilmington, for refusal to sever relations with The Independent Board for Presbyterian Foreign Missions, will organize Wednesday, January 8, in the Dover Presbyterian Church, it has been announced.

The time and place for the trial will be set at the organization meeting.

Methodist Merger Proposed

PLANS to unite 8,000,000 Methodists, after more than one hundred years of separation, were disclosed in detail on December 12. A judicial council with power to rule on the constitutionality of church conference actions is an important part of the plan. The council's functions would be similar to those of the Supreme Court of the United States. The council idea is incorporated in a "plan of union" to consolidate the three main groups of Methodists in this country under a new, simple name—"The Methodist Church." The plan was recently ratified at Cincinnati by representatives of the Methodist Episcopal Church, South, and the Methodist Protestant Church. Details were announced in Washington on December 12 by Dr. Harry E. Woolever, secretary of the Joint Commission on Methodist Union, noted Methodist Publicist. Before the plan can go into effect it must be approved by the general conferences of the three churches. Two of these meet next May and the Southern

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Church two years later. Then local churches must ratify through annual conferences. The plan calls for union among more than 8,000,000 communicants throughout the world, a Sunday school enrollment of nearly 6,000,000, and a claimed Methodist "constituency" of over 30,000,000. It embraces one-half the communicant Methodists of the world. It provides for the administration of the merged Church through a general conference, meeting every four years, and jurisdictional conferences which divide the membership in the United States into six areas and the work outside the United States into a series of central conferences.

Presbyterian Church U.S.A. Shows Membership Decrease

STATISTICS of the Presbyterian Church in the U.S.A., released from the office of the General Assembly, show a drop in membership totals over practically the entire country. The decrease in membership amounted to 27,368. Of this, 9,504 represents the two Presbyteries dismissed to the church of Siam. Thirteen Synods show an increase: Alabama, Arizona, Canadian, Catawba, East Tennessee, Florida, Kentucky, Mississippi, Ohio, Oklahoma, Washington, West (German) and Wisconsin. Ohio and Wisconsin, however, did not have a true natural increase but would have shown a decrease had not the two Welsh Synods (the Welsh Synod of Ohio and Western Pennsylvania and the

Welsh Synod of Wisconsin) been added to them.

Figures seemed somewhat inaccurate, however, when checked by the statistical tables for individual Presbyteries in the minutes. For example, in the study released by the office of the General Assembly, the Presbytery showing the largest increase was Corisco, in West Africa, attached to the Synod of New Jersey. The net increase there in the study was given as 1,090. The minutes (page 606) showed a net gain of actually 1,202. The Presbytery of Portsmouth, Ohio, was credited in the study with a gain of 854. According to the minutes sent out from the same office the gain was actually 223. The Presbytery of Columbus in the study was credited with a gain of 522. The minutes show that Presbytery to have *decreased* by 67. The Presbytery of Lima was credited in the study with a gain of 384. The minutes showed a net gain of 7. The Presbytery of Philadelphia was shown by the study to have a decrease of 1,269. The actual decrease according to the minutes was 1,054. The Modernist Presbytery of New York, according to both the study and the minutes lost 1,854—more than any Presbytery in the Church.

Of the 9,137 Churches, 2,787 reported that *none* had been received on confession of their faith in Christ. 3,331 Churches reported from 1 to 9 received in confession. 1,864 Churches reported from 10 to 24. 843 Churches received 25 to 49. 271 Churches reported receiving 50 to 99. Only 41 Churches received more than 100 by confession. A total of 65,147 persons were received on profession of faith—an average of 7.21 for each of the denomination's 9,025 Churches. (The minutes on Page 851 and the study agree on the figure of 9,025 Churches. The minutes, on Pages 872 to 878, however, list a total of 9,137 Churches. Ministers are enumerated on Page 852 of the minutes at 9,901, on Page 873 at 10,042.)

Toyohiko Kagawa Touring United States

TOYOHICO KAGAWA, world-famous Japanese figure, sponsor of the "Kingdom of God" movement, no

narrow evangelical, landed in late December at San Francisco, not without difficulties, to make a speaking tour of the United States and Canada. Difficulties were those developed when medical examiners at Angel Island, the West's great immigration quarantine station, discovered that T. Kagawa is suffering from trachoma, a highly infectious eye disease. It is said that T. Kagawa has lost the sight of one eye, must use a magnifying glass to read with the other. First decision was to exclude the trachomic visitor under routine rules. Ecclesiastical pressure on Washington led President Roosevelt to intimate to Secretaries Hull (State), Morgenthau (Treasury) and Perkins (Labor) the necessity of letting T. Kagawa in. In a few hours it was "arranged": T. Kagawa was admitted for seven months, providing that he be constantly accompanied by a doctor or nurse. The schedule called for a tour of the South and West, to be followed by visits to the East and Canada. In June he will attend the World Sunday School Convention at Oslo.

Federal Council "Evangelism"

THE "Federal Council of the Churches of Christ in America," modernist-dominated, has announced an "evangelistic campaign," nationwide, for 1936. The speakers will go on tour to address mass meetings in many cities, will be drawn from foreign countries as well as from the United States, the council's president, Dr. Ivan Lee Holt, has announced. A partial list of those taking part includes Dr. E. Stanley Jones, of India; T. Z. Koo, of China; Dr. George A. Buttrick, of the Madison Avenue Presbyterian Church, New York; Dr. George W. Truett, First Baptist Church, Dallas, Texas; Dean Lynn Harold Hough, Drew Theological Seminary, Madison, N. J.; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. Ivan Lee Holt, St. John's Methodist Episcopal Church, South, St. Louis; Dr. Paul E. Scherer, of the Lutheran Church of the Holy Trinity, New York, and Bishop Arthur J. Moore, of San Antonio, Texas.

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