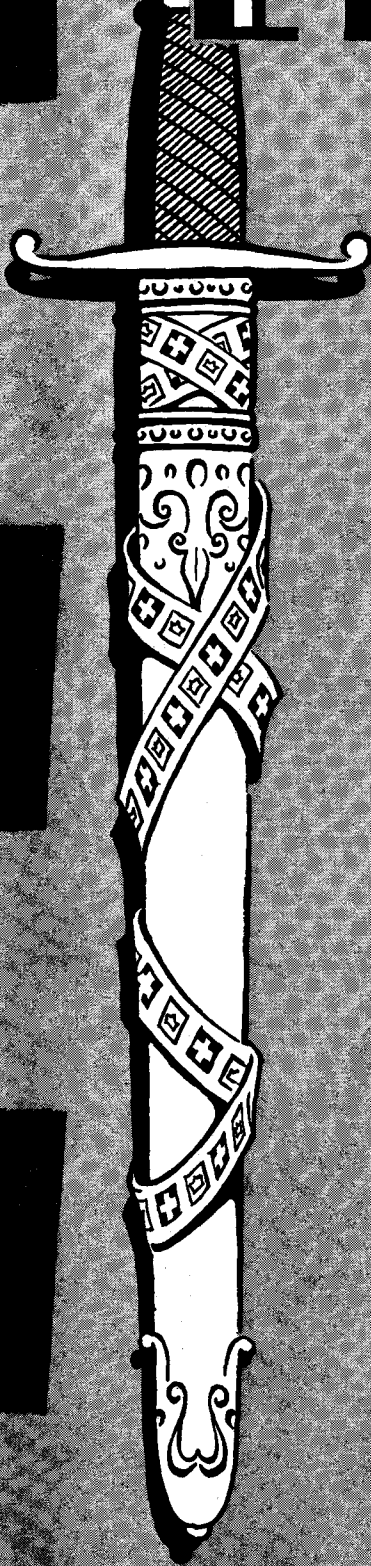


January 20, 1936

# The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

## Psalm CXXI

I to the hills will lift mine eyes,  
From whence doth come mine aid,  
My safety cometh from the Lord,  
Who heav'n and earth hath made.  
Thy foot he'll not let slide, nor will  
He slumber that thee keeps.  
Behold, he that keeps Israel,  
He slumbers not, nor sleeps.

The Lord thee keeps, the Lord thy shade  
On thy right hand doth stay:  
The moon by night thee shall not smite,  
Nor yet the sun by day.  
The Lord shall keep thy soul; he shall  
Preserve thee from all ill.  
Henceforth thy going out and in  
God keep for ever will.

—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.

## A Precious Fragment of the Gospel According to John



Dr. Machen

SOME weeks ago, there appeared in the daily newspapers a truly astonishing piece of information, to the effect that among certain documents belonging to the John Rylands Library in Manchester, England, there had been discovered a fragment of a manuscript of the Gospel according to John dating from the former half of the second century after Christ.

Certainly that was a most sensational piece of news.

Until recently the earliest of the known manuscripts of the New Testament were two fourth-century manuscripts, the Codex Vaticanus and the Codex Sinaiticus.

These two manuscripts are written on vellum, which is an exceedingly durable writing material. But during the earlier period—say, up to, roughly, A. D. 300—the text of the New Testament was transmitted on a very perishable writing material, papyrus.

Until rather recent years no papyrus manuscripts of the New Testament coming from the period prior to the date of those two great vellum codices were known.

During the past forty years or so, however, great quantities of papyrus documents have been turning up in Egypt, where the dry air preserved them as was not the case in other parts of the ancient world; and among these papyrus documents are a few fragments of manuscripts of New Testament books. Of these the most important is "Chester Beatty Papyrus I," containing parts of thirty leaves (sixty pages) of a manuscript of the Gospels and Acts dating from the third century.<sup>1</sup>

But now there has turned up a fragment of a manuscript of the Gospel of John which is said to be

actually a century earlier still, coming apparently from the former half of the second century!

As a friend remarked to me, the thing seemed almost "too good to be true." In such a case one felt a little inclined to distrust newspaper reports, lest false hopes might be aroused.

Now, however, a careful edition of the precious little fragment is actually in our hands, and the high hopes which we had received from the newspaper reports seem really to be confirmed.<sup>2</sup>

It is true, when one examines the photographic reproduction of the fragment, appearing opposite the title page of this edition, one is tempted just at first to feel disappointed. Only about ten words have been preserved complete, with parts of some fifteen more. The question might even seem to arise whether we can be sure that these words do indeed come from the Gospel according to John.

A little consideration, however, and an examination of the editor's discussion, will serve fairly well to remove such doubts. The upper margin and part of the inside margin of the papyrus leaf have been preserved. The words and parts of words that can be read are partly on one side of the leaf and partly on the reverse side. By an examination of the way in which these words and fragments of words stand in relation to one another, the editor can identify them as coming from John 18:31-33, 37-38. One may admire very greatly the skill which was necessary in order that the identification might be made; but about the correctness of the identification, now that it has been made, there seems to be little doubt.

Then arises the all-important question of date. What was the date of the manuscript from which this fragment has come? At this point we find confirmation of the early newspaper

<sup>1</sup> See *The Chester Beatty Biblical Papyri*, Fasciculus I. By Frederic G. Kenyon, Late Director and Principal Librarian of the British Museum, London: Emery Walker Limited, 1933 and 1934.

<sup>2</sup> *An Unpublished Fragment of the Fourth Gospel in the John Rylands Library*. Edited by C. H. Roberts, M.A., Fellow of St. John's College, Oxford. With Facsimile. Manchester: The Manchester University Press, 8-10 Wright Street, Manchester, 15; And The Librarian, The John Rylands Library, Deansgate. MCMXXXV.

reports. Competent expert opinion puts the probable date as being in the early half of the second century.

The editor himself, Mr. C. H. Roberts, is thoroughly competent in this field, having been chosen by Dr. Arthur S. Hunt, collaborator with Dr. Bernard P. Grenfell in the editing of the famous Grenfell and Hunt Papyri, to take on the work of editing the portion of the Rylands collection left unpublished at the time of Dr. Hunt's death (see the explanation by the Librarian of the John Rylands Library on pages 7 and 8 of the edition). Then the editor has had his judgment regarding the date of the fragment confirmed by Sir Frederic Kenyon, Dr. W. Schubart (a well-known German palaeographer) and Dr. H. I. Bell, "who," as the editor says, "have seen photographs of the text and whose experience and authority in these matters are unrivalled" (p. 16). Dr. Schubart even says (translating his words as quoted by Mr. Roberts): "Many traits remind us even of the first century, but in general the style of the handwriting leads us rather into the second century" (p. 30, footnote 7).

No doubt great caution in such matters is in place, and it is quite possible that the early dating of this fragment may be disputed by some scholars. A word of caution is uttered, for example, in *The Times Literary Supplement* (London), for January 4, 1936. Nevertheless, it seems on the whole probable that the manuscript of the Gospel according to John from which this fragment comes was made not later than A. D. 150.

At any rate the editor is justified in saying that if the argument in his introduction is correct the fragment "is the earliest known fragment of any part of the New Testament" (p. 12). Whether he is also correct in going on to say that it is "probably the earliest witness to the existence of the Gospel according to St. John" depends upon the estimate which we attribute to other evidence. But at any rate this fragment certainly does seem to constitute an exceedingly important addition to the evidence for the early date of the Gospel.

# EDITORIAL

## THE GUARDIAN'S NEWS POLICY

**T**HE PRESBYTERIAN GUARDIAN exists primarily for the purpose of informing the Christian public concerning the thought and action of the present day church. Just now we are concerned with the great battle between Christianity and its arch-foe Modernism, particularly as that battle is joined in the Presbyterian Church in the U.S.A. We believe that in the perspective of a few years the events of this conflict will be recognized as far more important than most of what passes under the name of "church news." Therefore the material in our news columns is devoted to showing the *inwardness* of moves and counter-moves in the present struggle. We do not apologize for this. We are proud of it. It is our aim. It is, we believe, the only kind of religious journalism in which we could engage and yet retain essential integrity. What kind of faith would we be keeping with our readers, with the public which we expect and exist to inform, if we took the easy way and filled issue after issue with vainglorious personal piffle? To keep the Christian public informed concerning the events of the times and their meaning is, we believe, the only true function of a religious journal. We do not wish to throw despite upon any of our contemporaries. Yet it is obvious to anyone of intelligence that present general standards of religious news are not within broadcasting distance of secular news standards. Religious news resembles, not the concise, illuminating sentences of a modern news journal, but rather the country newspaper of forty years ago.

"Josh Simmons came into town Friday with a load of hay and remained in the evening to see the opera, leaving for home early Saturday morning to attend to the cows."

"The Rev. Dr. X. Y. Z. was on December 18th presented with a purse by his admiring people and on January 1st left for Florida to spend a month recuperating from the demands of his flourishing congregation."

What is the essential difference between two such items? None at all. We do not propose to fill the columns of the GUARDIAN with that which is not news merely to attract subscribers who like to see their names in print. We are persuaded better things than that of our rapidly growing list of readers. We aim to attract *intelligent* readers and would rather have one such than ten who are not. At the same time we do not believe that to be intelligent a journal of opinion and information needs to be either stilted or dull.

Nor do we conceal the fact that the news in our columns is presented from our point of view. It has to be. All news is presented from some point of view. Every statement of fact is made as someone sees or

understands the fact. The claim of giving completely "objective" news—minus the human equation—lies very near the summit of absurdity. It is a sheer psychological impossibility. That does not mean that news can or should be falsified or twisted. Truth has its own imperious claims. But facts are often meaningless and truth is concealed unless the setting and implications of those facts are adequately set forth.

Propaganda if understood as the art of persuading men to see and adopt the truth is a very commendable activity. Christianity is a propaganda religion. Its organs and agencies exist for the purpose of persuading men to believe on the Lord Jesus Christ, of building them up and defending them from error, else they have no reason for existence. We were somewhat surprised to find in a recent issue of our contemporary, *The Presbyterian*, this statement: "We are not a propaganda agency." We are afraid that *The Presbyterian* is congratulating itself upon a virtue which it does not possess and which, if possessed, would be no virtue. *The Presbyterian* is a propaganda agency for its own view: otherwise, why publish? The very kind of "non-controversial news" more or less regularly found in that paper and others is itself propaganda of a very definite kind. It is propaganda for the view that the church is basically at rest and serene, that the really important things are the colorless, inconsequential items reported. Such a news policy is twofold propaganda: both in what it prints and in the really vital news that it suppresses, leaving people in ignorance of the true state of the church.

We are not forgetting that much of the basic activity of the church is not "news" in a strict sense. If it could be printed it would make absorbing and exciting reading,—the clash of soul with soul, the glory of teaching and preaching the Gospel, of winning souls out of the principality of Time into the Empire of Eternity. But such things are not the true content of most of the "personalized" news in religious journals. In most cases the things reported are dull, uninspired accounts of unimportant doings. Such "news" we shall try to avoid, printing as far as possible only that which possesses enough significance to be recorded and considered by intelligent people.

All this concerns our *aim*. Practice always falls short of desire. But we are working toward the end in view. Soon we hope to have a much better world-wide coverage. We invite the cooperation of those who share our ideals of what a real religious news journal should try to be.

# A Momentous Decision for Presbyterians

By the REV. EDWIN H. RIAN



Mr. Rian

**I**F the members of the Independent Board, and others like the Rev. J. J. De-Waard of Wisconsin, are ousted from the Presbyterian Church in the U.S.A. because they refuse to obey men rather than God, then every minister and member of that Presbyterian Church must make a momentous decision. If the General Assembly sitting as a court rules either expressly or in effect that the "mandate" of the 1934 General Assembly relative to the Independent Board is constitutional, then the true spiritual succession of the Presbyterian Church in the U.S.A. will have been thereby renounced. It will be necessary then to announce the formation of a new organization to carry on the true Presbyterian Church in the U.S.A. Everyone in that Church will have to choose where he will cast his lot. Will it be with a Church that places human councils above the Word of God? Or will it be with a Church that enthrones Jesus Christ as its only Lord and King?

Eleven years ago the controversy between Modernism and Christianity broke loose on the campus of Princeton Theological Seminary. That was in my first year as a student there. This was no academic discussion but a live, real issue. In our rooms, at the dinner table and every place where two or more students might be gathered there the debate continued. Why? Because we students had to make a decision of great moment.

Our delegates to the convention of the Middle Atlantic Association of Seminaries had just reported that Modernism controlled that Association and recommended that we at Princeton should not continue as a member of it. One who was not on the campus at that time cannot appreciate with what intensity those for and against withdrawal argued.

Dr. J. Ross Stevenson, the President of the Seminary, threw all of his influence in favor of the Middle Atlantic Association of Seminaries. On the other hand, Dr. Machen and other members of the Faculty urged a com-

plete break with any association which favored Modernism.

By an overwhelming majority the students voted to withdraw from the Association. Shortly thereafter, upon the initiative of our student body, the League of Evangelical Students was formed. Its first convention was called to meet in Pittsburgh.

What followed is history. The conflict between Modernism and Christianity continued at Princeton until in 1929 the Modernist-Indifferentist coalition in the Church reorganized the seminary so as to make it conform to the drift of the times. Some professors withdrew and Westminster Seminary was formed to carry on the true soul of the old Princeton.

But the division did not stop there. In the fall of 1932 the attention of the world was focused on foreign missions by the publication of "Re-Thinking Missions." When Dr. Machen and others pointed out the presence of Modernism and modernist policies in the Board of Foreign Missions of the Presbyterian Church in the U.S.A., as sharply revealed by its attitude toward "Re-Thinking Missions," the Board refused to admit it. And when efforts were made to reform that Board, the General Assembly repulsed every move. As a result The Independent Board for Presbyterian Foreign Missions was announced.

In spite of the fact that men and women had a right to organize an Independent Board even though some of them were members of the Presbyterian Church in the U.S.A., immediately leaders of the ecclesiastical organization of that Church decided to put members of the Independent Board on trial for disturbing the peace of the Church. The result you know. Members of the Independent Board are on trial and some have been suspended from the Church already. In addition, other ministers who have had the courage to criticize the Boards of the Church because of their Modernism have been suspended from the ministry. The final decision in all of these cases is to be given at Syracuse next May when the Permanent Judicial Commission of the General Assembly brings in its report.

If the mandate of the 1934 General Assembly is declared constitutional and the suspension of these persons from the ministry and membership of the Church is found in order and thus the Kingship of Jesus Christ is taken away, then a new Church organization—not really a "new" Church, but the true spiritual succession of the Church that we have loved—will be announced.

In such a situation what should you do? What should guide you, ministers and members of the Presbyterian Church in the U.S.A., in making your choice?

In the first place, may I suggest that your choice be on principle, not on personalities or expediency.

When Martin Luther stood before the Papal legate and the Diet of Worms, and refused to recant, the paramount issue was whether obedience should be given to the voice of the Church or to the voice of God speaking in the Bible. Today the issue is the same. Again the organized Church is trying to usurp the authority which belongs only to God. Again human councils are attempting to bind the consciences of men by virtue of their own authority. When you make your decision, remember that human councils with their frailty and weakness are on one side and on the other is the Word of God which is final and infallible.

There are many men with engaging personalities who are standing with those who would obey the voice of the Church. But that should not blind us to the real issue. No matter how unpopular nor how maligned are those who will obey only the Word of God we, as followers of Jesus Christ, belong on that side.

Was Jesus Christ Himself popular and on the side of the majority? Did the Pharisees and Sadducees who were in authority flock to His cause? The answer you know. The question today is not: Are these men the right leaders? The real question is: *Are these men right?*

Expediency is vicious and harmful as a principle for action. Some time ago I conversed with a pastor of a large Presbyterian Church. He seemed to agree with me about the

principle involved, but when I asked him, "Are you coming out with us if a break occurs?" he replied:

"Oh, Mr. Rian, you can't expect me to give up my pension and large church. You younger men will have to bear the burden of a new Church if that is necessary."

Another pastor and I were having a discussion about the situation when he asked me, "What is going to be the outcome of it all?"

I replied, "I believe that we are going to be ousted from the Church."

"What are you going to do then?"

"By the grace of God we expect to announce the true spiritual succession of the Presbyterian Church in the U.S.A.," I answered.

Then I turned to him with the question, "Are you going to stay in a Church which dethrones the Kingship of Christ and substitutes the word of man for the Bible?"

He replied, "Is it right for me to leave this congregation to a modernist?"

The answer is obvious. We should choose the right regardless of the cost. When congregations are faithfully and fearlessly informed, most of the people will choose the Word of God instead of the fallible word of man. This is especially true if the preaching has been according to the gospel.

But in the above two instances everyone can see that these men are deciding the issue on consequences and not on principle. By contrast such discussions bring to mind very forcibly that Reformation hymn which reads, "Let goods and kindred go, this mortal life also; the body they may kill, God's truth abideth still, His Kingdom is forever."

Secondly, may I suggest that you determine your choice in the light of a long-range view of the situation.

We ministers and members of the Presbyterian Church in the U.S.A., who are in the midst of this stirring conflict, are likely to get a false perspective. Imaginations become inflamed and animosities develop so that our views are likely to become distorted. But let us detach ourselves and see the struggle in its historical setting, and that means a long-range view.

That long-range view should have largeness of scope. The crisis in which we find ourselves today is not

confined to the Presbyterian Church in the U.S.A. Every large Protestant denomination in the world is faced with the same issue. Perhaps the only difference is that some denominations have succumbed completely to the deadening control of Modernism.

A small company of us in the Presbyterian Church in the U.S.A. is fighting earnestly and with faith undimmed against great odds, humanly speaking. The ecclesiastical organization officially is overwhelmingly in favor of Modernism. It controls positions of power, prestige and money; we have none of these. In spite of this, with the help of God we shall go right on attacking unbelief.

We are contending for Christianity as expressed in the Reformed Faith for which the Presbyterian Church in the U.S.A. has always stood. We are Presbyterians. The official party favors another religion, Modernism.

"But," you say, "this is the judgment of a very partisan zealot."

Supposing that such is the case, let us call in two witnesses who are not in the Presbyterian Church in the U.S.A. What is their judgment?

Our first witness is the distinguished religious editor of the influential Boston *Evening Transcript*, the Rev. A. C. Dieffenbach, D.D., a Unitarian minister.

In the Boston *Evening Transcript* for November 2nd, 1935, he writes:

"The background of the controversy in the Presbyterian Church is doctrinal. There are two wings of the Church, one of which is fundamental, the other modernist or liberal. . . . It is admitted that Professor Machen represents the literal and authentic faith of the Presbyterian Church, as handed down from the sixteenth century. . . . There is no denial of the marked change in many phases of doctrinal belief in the Presbyterian household, as in most of the other Protestant denominations."

Our second witness is the Rev. Harry Emerson Fosdick, D.D. His latest sermon, which is published in the *Christian Century* magazine, ends by stating deliberately:

"We (modernists) have already largely won the battle we started out to win; we have adjusted the Christian Faith to the best intelligence of our day and have won the strongest minds and the best abilities of the

churches on our side. . . . The future of the churches, if we will have it so, is in the hands of Modernism."

While Dr. Fosdick did not have the Presbyterian Church in the U.S.A. particularly in mind, we can feel certain that he wasn't overlooking that Church in his statement.

Let us not be deceived; two irreconcilable religions are warring for supremacy in the Presbyterian Church in the U.S.A. In which do you have faith?

In the second place a long-range view should not only have largeness of scope but length of view in time.

The struggle in which we are engaged is an historic one. The outcome will not only affect the Presbyterian Church in the U.S.A. but other Reformed Churches. Many earnest men and women in churches with a like situation as ours are watching us and the result of the battle.

There is ample evidence for the belief that if those who stand for the Bible are suspended from the Presbyterian Church in the U.S.A., reverberations will be heard in other Reformed communions. Yes, more than reverberations! There will be genuine battles between Christianity and Modernism.

The real spiritual succession of the Presbyterian Church in the U.S.A. will be a haven of refuge for every lover of the Presbyterian Faith. It will grow as the apostasy of faith continues in other denominations.

When we view this conflict in an historical setting of ten, twenty or fifty years from now, the true spiritual succession of the Presbyterian Church in the U.S.A., we believe, will be the strongest Reformed church in America.

Ours will be a missionary Church. It will not only send missionaries to foreign lands, but it will be constantly a missionary to modernists. It should stir our souls to the depths to contemplate such a truly Christian Church.

As we approach the time of choice, we do well to remember the courage, devotion and strong faith of the early Christians. Persecuted, ostracized, yes martyred, their faith was not wanting. And because they kept the faith, we have heard the gospel.

Your decision, ministers and members of the Presbyterian Church in the U.S.A., is a momentous one.

# The Student World and the League of Evangelical Students

By CALVIN KNOX CUMMINGS

*"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19.*

**I**N THE modern world-wide conflict between Naturalism (unbelief) and Christianity the most strategic point of attack has been the student world. It is here that the future ministers, teachers, and leaders of the Christian church receive the indoctrination which shapes and molds their whole philosophy of life. A victory at this point means ultimately a victory all along the line. The opponents of supernatural Christianity have been quick to discern this and for the past half century have made a determined and organized effort to dominate and control America's institutions of higher learning.

In the effort to dominate and control these institutions the central object of attack has been the Christian denominational institutions.

The result of this concentrated and determined attack upon the Christian denominational institutions, which total well over half of the entire number of colleges, has been that institutions founded by Christians for the purpose of propagating the Christian faith have for the most part become strongholds of unbelief. Student organizations formerly Christian have abandoned their Christian purposes and have substituted neo-paganism instead. Christian ministerial and missionary students are steered by the hundreds into seminaries where everything that the Christian holds dear is openly assailed and denied. Christian students graduate blighted by the teaching received and by the atmosphere which such doctrines of necessity create. Lost students who have never heard the story of God's redeeming grace go on their way untouched by the Gospel.

Nor is the trend back to conservatism as men like Dr. Horton in his "Theism and the Modern Mood" would have us believe. Let us fearlessly face the facts at this point and admit, however painful it may be for us to do so, that Naturalism rather

than gradually releasing its hold upon the student world is today gaining a firmer and stronger hold than ever before. This is seen in the fact that seminaries which a decade ago were orthodox in their stand are today in a gradual but certain process of surrender to the foes of the Christian faith. Princeton Seminary, Southern Baptist Seminary, and Union Seminary (Richmond) are tragic examples of this fact. The most recently appointed professor at the first of these institutions has stated, "We must start from experience" and not "from a knowledge of God's absoluteness"—the very essence of Modernism. The same institution refuses to permit the evangelical testimony of the League of Evangelical Students on the campus, but permits a representative from the institution to be on the Executive Council of The Student Christian Movement which is quite clearly modernistic. Recently a professor at this same institution judicially condemned a man whose only crime was his zeal to send missionaries who would be sure to preach the pure Gospel to the heathen. At Louisville Southern Baptist Seminary the President has attacked of recent date the doctrine of the infallibility of the Scriptures and has become one of the Conference Sponsors of the National Theological Conference of the Inter-seminary movement—one of the most pronounced liberal movements in America. The professor of Theology at this institution is at present putting forth every effort to arrange a speaking tour for Emil Brunner, a well-known Barthian, who destroys the whole historic basis of Christianity when he says, "The Word of God in the Scriptures is as little to be identified with the words of the Scriptures as the Christ according to the flesh is to be identified with the Christ according to the spirit." It has not been long since the Regional Conference of the Inter-seminary movement, so thoroughly modernistic, was held at Union Seminary in Virginia. One of the professors there has twice defended the heretical Auburn Affirmation in print. Conditions in the denominational colleges are even worse. To

portray them would be but to multiply the number of examples already cited.

The resultant effect of the teaching of Modernism in these denominational institutions is seen in the founding of student organizations for the furtherance of the cause of Modernism. Eleven years ago at a meeting of the Students' Association of Middle Atlantic Theological Seminaries (a student organization sponsored by the Y.M.C.A.) a spiritual state was disclosed which resulted in the open denial of Jesus Christ as God's only begotten Son and man's only Savior. It was asserted that Buddha could save us as well as Christ. Within the last year a new student movement has been launched known as The Student Christian Movement which has as its platform a statement that could be subscribed by an orthodox Mohammedan who denies the Deity of Christ. This student organization is effecting a union of the Y.M.C.A., Y.W.C.A. and the Student Volunteer Movement on a distinctly modernistic basis.

The League of Evangelical Students of America, in the Providence of God, has been raised up to meet this growing need for the evangelization and indoctrination of a lost and blighted student world. Taking a four-square stand upon "the whole Bible as the inspired Word of God" the League of Evangelical Students is now engaged in an aggressive effort to reach students with the everlasting Gospel. The League of Evangelical Students engages the services of a Field Secretary to travel among the colleges in America for the purpose of banding students together for the study of God's Word and the evidences of its truth. These groups are supplied with a definite program of study. This program presents the basic facts and doctrines of the Christian faith, defends them, and leads the student on to a systematic study of the Bible. Regional Conferences and National Conventions are sponsored where the student is given an opportunity to hear scholars and men of God expound and defend the truths of God's Word. Three times a year there is sent to each student a copy



of "The Evangelical Student," the official organ of the League of Evangelical Students, which contains articles by some of the most outstanding evangelical leaders in American Protestantism.

The blessing of God on the testimony of the League of Evangelical Students becomes increasingly manifest. At the Constitutional Convention of the League eleven years ago there were but twelve students, representing six institutions of learning. At the most recent Convention of the League, held in Philadelphia, there were over three hundred students from forty-two institutions of learning, coming from such distant points as Georgia, Nebraska, and Massachusetts. Already during the current academic year seven new chapters have applied for membership in the League: Oberlin,

Hastings, University of Georgia, University of Tennessee, Converse, Allegheny, and Puget Sound. The number of Regional Conferences is gradually increasing. Truly, "when the enemy shall come in like a flood, the Spirit of the Lord will raise up a standard against him." The League of Evangelical Students of itself, to be sure, can never hope to be a serious threat to the forces of unbelief. But when the Sovereign Holy Spirit accompanies the League's proclamation of God's truth souls will be eternally saved, saints will be quickened and the gates of hell will not prevail against Him.

*Note: The second in the series of articles by Mr. John Murray on "The Reformed Faith and Modern Substitutes" will appear in an early issue.*

## Radio

By the REV. LUTHER CRAIG LONG



Mr. Long

**S**TATION KVI, through which Dr. Roy T. Brumbaugh broadcasts each Monday, Wednesday and Friday, covers an area from British Columbia to Oregon, and is located in Tacoma, Washington. On Mondays, Dr. Brumbaugh presents a brief devotional reading with a short Gospel talk and is assisted by a ladies' chorus. On Wednesdays he presents a devotional reading with a brief Gospel talk and is assisted by a Gospel trio of very fine singers. On Fridays he presents a devotional reading, a brief Bible study, and is assisted by the trio which sings on that day hymns and choruses. Our readers no doubt know, or ought to know, that Dr. Brumbaugh was the founder of the First Independent Church of Tacoma, as a result of the unwillingness of the machinery of the denomination to permit him to remain in good and regular standing while faithful to his Lord Jesus Christ. In spite of adverse criticisms by enemies and uninformed persons it can be said, for the glory of God, that the total attendance at the two Sunday services in the new church is around 1100; the membership of the

church is now 749. We, who cannot perhaps tune in KVI, can praise God that He has opened that station to Dr. Brumbaugh; those who can tune in KVI can thank God for such a splendid opportunity to be led in devotional worship.

A few weeks ago it was our privi-

### Radio Log\*

**KVI, 570 Kc., 1:15-1:30 P. M., Monday, Wednesday and Friday, Dr. Roy T. Brumbaugh, Tacoma, Washington.**

**WIP, 610 Kc., 4:00-4:30 P. M., Sunday, Dr. J. Gresham Machen, Phila., Penna. 8:00-9:00 P. M., Sunday the Rev. Merril T. MacPherson of Philadelphia, Penna.**

**WPEN, 920 Kc., 8:00-9:00 P. M., Sunday, the Rev. Carl McIntire of Collingswood, New Jersey.**

**WDEL, 1120 Kc., 8:00-9:00 P. M., Sunday, the Rev. Harold S. Laird of Wilmington, Delaware.**

**WELI, 900 Kc., 9:00-9:30 A. M., Sunday, the Rev. Luther Craig Long of New Haven, Conn.**

**\* Preachers listed here are members of the P.C.C.U.; if you know of others which should be listed, please, as a service to others, notify us.**

lege to hear the Forum which is conducted over WMCA of New York City each Wednesday evening from 9:30 until 10:00 P. M. On that evening the speaker was Professor Gordon H. Clark in conversation with the director of that Forum period. Dr. Clark is associated with the University of Pennsylvania's Philosophy Department and is Treasurer of The Presbyterian Constitutional Covenant Union. His message was one of vital importance in these days in that it pointed out the necessity of having teachers grounded in a personal Christian creed as a foundation for all that is taught. Although we cannot recommend all that is sponsored by the Forum, we certainly do commend its sponsor for the vision which he had when he chose Dr. Clark. We could only wish that it might become a regular feature over a station which we could tune in easily. Dr. Clark brought to our mind the value of requiring the memorization of the first four chapters of Genesis in the earlier grades of the Sunday School as a foundation in each child's heart for the modernist or infidel public school teacher to "try" to eradicate before implanting atheism and humanism.

A Cincinnati Christian woman, who, as a courageous defender of the faith we know of none greater, writes this admirable appraisal of the Westminster Seminary broadcasts, which neither she nor I can tune in on our radios: "We are only sorry that we cannot hear the Westminster broadcast—what a treat that would be." We repeat the challenge that it would be a matter of primary importance if we would all pray for God to open up the ways and means for that broadcast to become a chain broadcast. We listened last Sunday to a broadcast based upon the Bible by a Presbyterian minister; we had hoped to hear something vitally good. What we heard was nothing less than a collection of "foot-notes" which I found in a discarded Bible in my study. How I did long for the opportunity to hear Bible texts well expounded by a New Testament scholar like Dr. Machen rather than an illiterate repetition of "foot-notes" long since discarded as being of mere human value.

The Faith of our Fathers Broadcasts over WELI each Sunday are now presenting a verse by verse exposition of the Epistle to the Hebrews.

## The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

**"GO** YE into all the world and preach the Gospel!" Young people are still hearing the call of the Lord and are setting out in glad submission to His command. Do you know who are the happiest young people in the world? They are not those who have made happiness their object in life, and have set out to buy it at any price. They are those whose sole object is to honor and obey a living Saviour. They are to be found today in China, in Japan and Africa. They are to be found, too, in America, ready to go should the Lord call them, and ready always to pray and to give that the Word of Life may be preached to every creature.

In this issue I am introducing two fine young ambassadors for Christ who are laboring in Beirut, Syria, under the Bible Lands Gospel Mission—Mr. and Mrs. Bill Richie, Jr. Both Jinnie and Bill are graduates of Wheaton College. Their homes are in Moorestown, New Jersey. In the following, Bill, who set out the first time alone while Jinnie was a senior at college, tells his own story:

April, 1934. An interview with the director of a mission school in Syria. He needs a teacher. Wouldn't it be great if I could couple my training along that line with full-time Christian service!

October 16. Hallelujah! New York City is fading into the sunset, and the Orient is getting nearer with each churn of the propeller. I wish Jinnie were along, but the Lord knows best, and a degree from Wheaton will give better standing at the Beirut school.

November 5. Beirut around the corner at last! Praise the Lord for a marvelous journey. What a view from the school building! If only we can be as prominent as a spiritual lighthouse as we are geographically!

January. Having blessed fellowship with Syrian and Armenian students who love Christ. The neighbors comment on our lusty rendition of the

Gospel in song. (More lusty than melodious.) One of Hagop's answers on the Bible test was: "Elisabeth's Husband was Zacharia, he was the mother of John's Baptist, he was a religious woman, the angel had spoke with him in his dream."

February. Syria's rainy season. Oh, Noah, does it rain!!

March. A fine time at the Greek Hospital with Gospels and tracts. One old fellow asked for more to take back to his mountain village. About



Jinnie and Bill

fifteen have been coming to the regular Wednesday night Gospel service.

April. A marvelous trip through the Holy Land. These thrilling side-trips seem to be a by-product of Christian service—"All these things shall be added unto you." I believe every time I looked at the city of Jerusalem I thought of the heartbreaking cry of the Lord Jesus as He beheld the city that He loved, which rejected and crucified Him. "Oh, Jerusalem, Jerusalem, thou that killeth the prophets and stoneth them that are sent unto thee, how often would I have gathered thy children together as a hen gath-

ereth her chickens under her wings, and ye would not!" Those words "and ye would not" rang in my ears the whole week.

July 6. Riding the "Rex" is fun, but landing is better. Back in America for a bride!

July 26. Married. Outside of that, it has been an uneventful day.

August. The past month has been a busy and happy one of deputation. We should be back in Beirut by October, and will sail as soon as Jinnie's support is pledged.

September 3. Hallelujah! Laying aside all traditional regulations, we are to sail next week on faith and the "Conti di Savoia." Only a small portion of Jinnie's support is pledged, but if the Lord wants us to win souls in Syria, surely He'll keep us there. We both feel like new creatures, stepping out on the promises like this!

September. Alexandria is as infested with warships as it is with flies. Haifa, too, is bristling with battle-ships and a lot of powerful et ceteras. If only all the Jews who are disembarking here were keeping the commandments of our God as faithfully as they are fulfilling His prophecies! The wharves are groaning under the loads of incoming lumber, destined for the rebuilding of the Promised Land.

November. We have about 340 boys and girls in the school here at Beirut and in Sweifat. How they need our prayers and the Gospel of Christ! Our study of Arabic seems hard to both of us, but the yearning to speak with these young people spurs us on. They go home singing the Gospel hymns that we teach them, so the home folks hear the Old, Old Story too.

November 28. Thanksgiving turkey with the director and several of his friends, and infinite blessings to be thankful for. What a joy it is to be here in the service of the King of Kings! And what a privilege to be among those bearing the Cross, and to know that whether we go to the yellow race or black or white or red, it is all the same glorious message of a Saviour who died for us and rose again, and is coming for us soon.



## LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

*"The way of man is not in himself: it is not in man that walketh to direct his steps."—Jeremiah 10:23.*



Mr. Freeman

**S**HROUDED in mystery and darkness are God's ways with men. Much has happened in our lives for which we can give no reason. We know not where our next foot-step shall be planted. Whether death or life, joys or sorrows await us, no wisdom can disclose to us.

Now the man of faith acknowledges God in all His ways with him. It has been a right way, even though events have been adverse. When we do not know what good can come out of our

present distress, God gives us the assurance that He is using us for the very purpose for which He sent us into the world.

What consolation to know that those things which we cannot control are governed by One who loves us better than we love ourselves.

But suppose we could order our own lives, what kind of lives would we cut out for ourselves? Certainly we would plan lives of pleasure and prosperity. There would be no pain in them. In such planning are we not proving to be our worst enemies? The pleasures of our choosing, will they not in the end be for our lasting evil and will not our prosperities destroy our souls?

Yes, we know not whither we are going or what lies in store for us of weal or woe, but God's way is better, for He is taking into account our eternal welfare. The very things

which we would avoid He is using for our good. Have not our richest blessings come with disappointment and defeat? Truly God's way is the best way even though we cannot see. When we least know whither we are going the Lord knoweth the way we take.

Often we repine at our lot. We try to help God by attempting to make the promises effective. We break into new paths our Leader has not chosen. Much we take upon ourselves, and many are our claims to power.

God is sovereign, wise, just and omnipotent. No part of our way is left to ourselves. Not merely the journey but every step of the journey is ordered by Him. Even our defects and offenses are so governed by the supreme Providence, as to work out our greater salvation, and display the greater glory of divine grace.

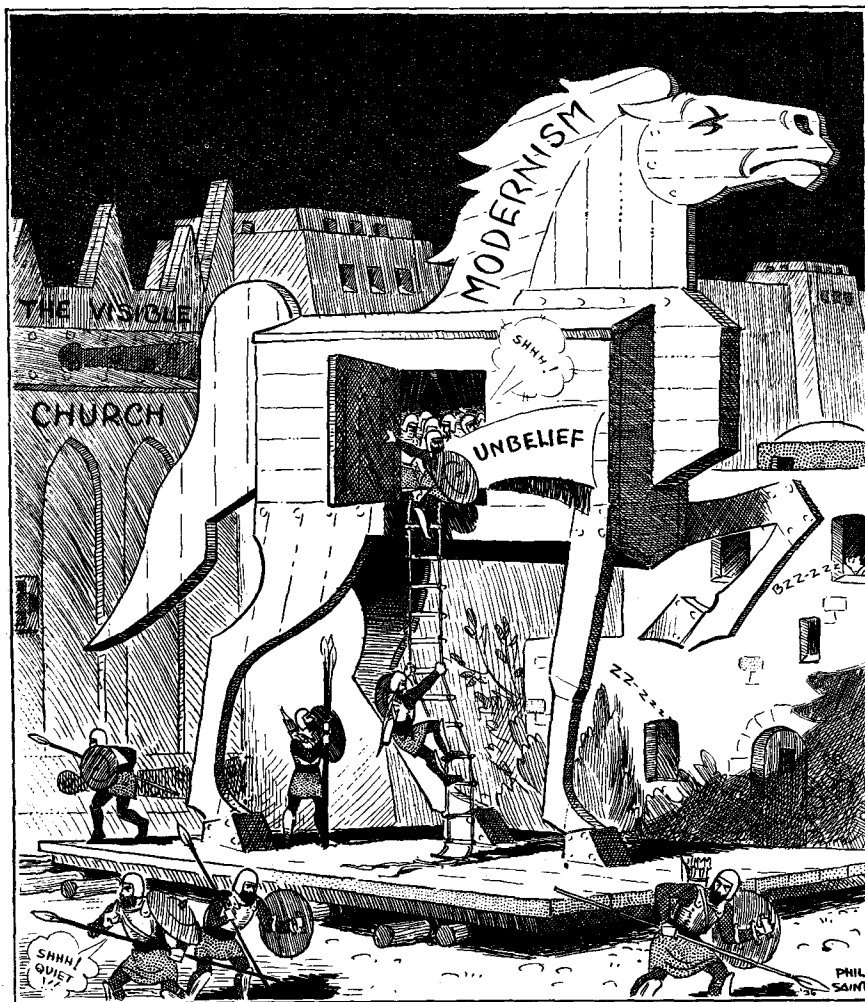
Do we not need God's rebuke for conducting our lives without reference to His providence? Shall we be as Israel, who "waited not for his counsel?" Shall we be as those who do not say as they ought, "If the Lord will, we shall live, and do this or that?"

Cast yourself upon Him who is infinite in love and tenderness toward those who have been accepted in the Beloved One—Christ Jesus. Your resignation and faith will discern God's doings in the smallest hair that falls. Happy will be the life that binds together all the affairs of life, both great and small, and entrusts them to God. You are taking no chances when you have the assurance that He who loves you better than you love yourself will lay nothing upon you which is not for your good. Your future cannot be dark and uncertain when it is bright and gloriously certain to Him.

God's eye sees and His hand has marked out your path to the end.

It will be part of the happiness of the redeemed in heaven to look back upon all their winding track and see that every step has been ordered in infinite love. They shall see that their freest choices have been links in God's chain of purpose and that their very sins have been overruled for good.

Then shall be heard the song of Moses, the servant of God, and the song of the Lamb, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."



The Trojan Horse

By PHIL SAINT

## The Sunday School Lessons

By the REV. GERARD H. SNELL

### February 16, Jesus Helps a Doubter. Luke 7:19-28.



Mr. Snell

THE deputation from John the Baptist to Jesus came at a time when the latter was enjoying the widest popularity with the people, and was being acclaimed by all as a great prophet (Luke 7:16, 17). John's doubting at such a time reveals the acuteness of his own distress, and also his failure to grasp the method of Jesus' work.

Only the Lord Jesus Himself could fittingly place judgment on John's doubt. John was suffering the anguish and torture of an oriental prison, having been placed there by Herod because he had reproved Herod for his impure life and "all the evil things which he had done" (3:19). Even as Elijah under the juniper tree had lost courage after his victory over Ahab and Jezebel (I Kings 19), so John, having preached to multitudes and seen the Messiah, now suffers a relapse in faith. While we dare not judge John for this, neither can we justify ourselves for lack of faith in life's trial by his apparent weakness. Jesus rebuked John (Luke 7:23), and those who live after the resurrection of Christ may say as none who lived before, "In all these things we are more than conquerors through him that loved us."

John doubted also because he mistook the primary nature of Christ's work. He saw that Christ was the Lamb of God which takes away the sin of the world. But like most of his generation he saw primarily the Christ of Psalm 2 rather than Isaiah 53, and heralded a Judge rather than a Saviour. His message is summarized in Luke 3:7-17. But Jesus' first work was to offer salvation to the world (John 3:17). After the world rejected that salvation He would then judge the world. Because Jesus' ministry was one of serving, forgiving, teaching and blessing, John mistook it. He had expected Christ to make swift

judgment and then lead Israel to a worldly victory over her enemies. Perhaps John had the hope that thereby he would be released from prison.

The miracles are Jesus' proof, to John and also to the succeeding ages, of His Messiahship. Part of the glory of the gospel lies in its objectivity and "factualness." Proofs that are wont to be offered for Jesus' supremacy, such as His "moral mastery over men," the "loftiness of His ethics," and the "winsomeness of His personality," are too nebulous to be a rock on which to plant one's feet amidst the changing currents of life. Christ's proof of His Messiahship was not argument, persuasion, philosophy or even claims, but concrete deeds that the inquirers saw with their eyes. Likewise to a doubting world do the miracles, and above all the physical resurrection of Christ, offer a tangible, verifiable declaration that Jesus is the Son of God.

The poet, J. G. Holland, wrote:

"God give us men. The time demands  
Strong minds, great hearts, true faith,  
and willing hands;  
Men whom the lust of office does not  
kill;  
Men whom the spoils of office cannot  
buy;  
Men who possess opinions and a will."

Such men, men such as John the Baptist, God is seeking to use today in the battle for the faith. A pioneer ruggedness of faith, hewing to the line of truth, calling a spade a spade, the scorn of ease for the sake of sensitive spiritual perception—these qualities let all who call themselves Christian seek today with the whole heart.

### February 23, People Before Property. Luke 8:26-37.

In this incident is summarized the Bible's philosophy of the problem of sin and evil. Why did not Christ put out of existence the demons which inhabited their unfortunate victim? Why did not He send them to the abyss, i.e., hell, of which they were

so preëminently worthy? Why did He allow them to bring catastrophe and hardship to the owners of the two thousand swine which they destroyed? These are questions in miniature of the fundamental problem of evil—its origin, its purpose, the fact that a good God tolerates it. Just as the above questions are not answered in the narrative, so the problem of evil is not answered in the Bible. It nowhere tells of its origin or purpose, save to hint that in an unsurpassable mystery it ministers to the glory of God. But the Word of God does not leave its readers stranded in a mid-air of helplessness. For just as Christ had absolute authority over the demons, and they must seek His permission to do anything, so God is the absolute master over Satan, and has all of Satan's awful activities in the counsels of His wisdom and will. Why God tolerates Satan, no one in this life knows. That man cannot understand this mystery does not lessen the fact that He doeth all things well.

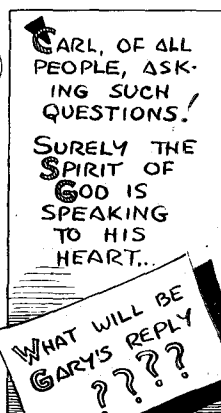
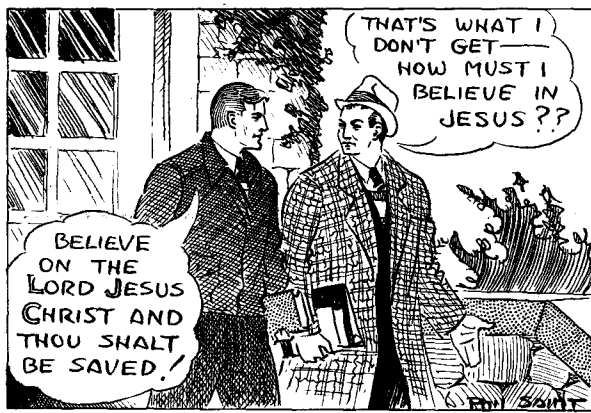
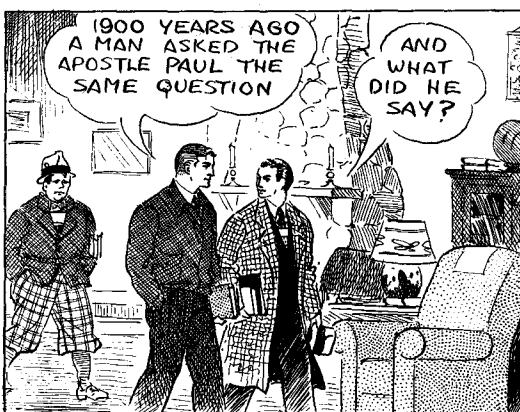
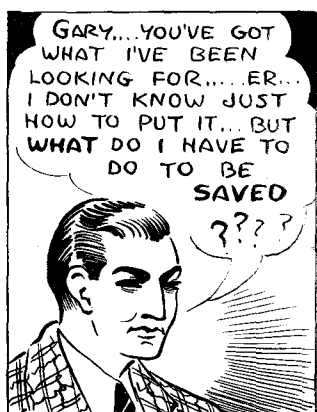
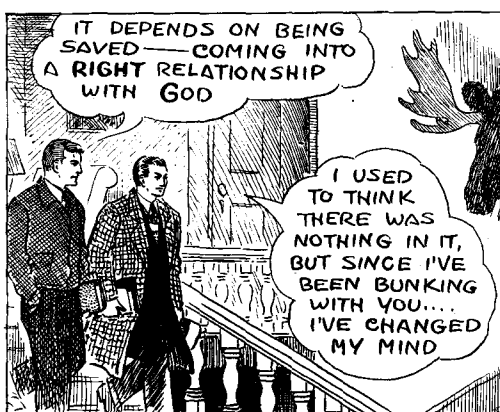
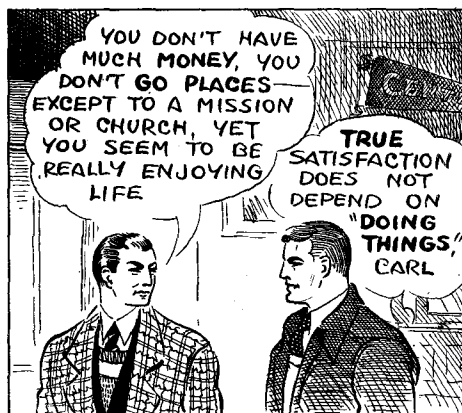
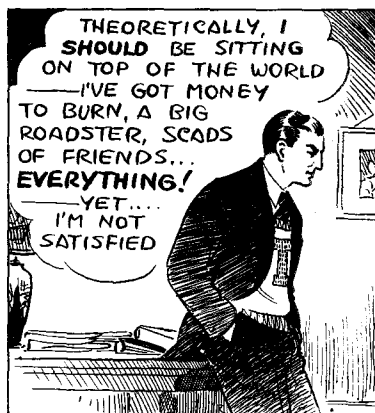
The destruction of the swine illustrates the comparative value in Christ's mind of property and the human soul. Perhaps, as some one suggests, the owners of the herd were Jews, and its destruction a punishment for their breaking the law of Moses. Whatever may have been the reason, and it was no arbitrary whim, the welfare of one human being meant more to Christ than thousands of dollars in commercial goods. The people of Gergesa gave Christ no chance to explain His deed. Their possessions were in jeopardy, and that outweighed all else.

In connection with the reality of demon possession the following words from the pen of a missionary are illuminating: "It may be difficult to distinguish the actual influence of demoniac powers from conscious dissimulation, delusion, lying and deceit. But this is certain, that in the heathen world still untouched by the gospel, there are dark spiritual powers at work of which we in Christendom know nothing, and that the heathen are exposed to many influences from the kingdom of darkness from which we seem to be protected."

Gary—

# An Honest Confession

By Phil Saint



## Westminster Board Reorganized, Original Policies to Continue

ON January 7th, the Board of Trustees of Westminster Theological Seminary, Philadelphia, took action to preserve the original policy upon which the institution was founded as represented by its faculty. The Board accepted the resignations of thirteen members who for various reasons could no longer support that policy, and elected six new Trustees. It is anticipated that further elections will be made in the future. One Trustee, Mr. T. Edward Ross, resigned because of ill health, not because of any disagreement with the faculty.

Resigning members: The Rev. Charles Schall, D.D., James F. Shrader, Esq., the Rev. Clarence E. Macartney, D.D., the Rev. T. Roland Philips, the Rev. John H. McComb, the Rev. John T. Reeve, D.D., the Rev. Samuel G. Craig, D.D., the Rev. J. A. Schofield, the Rev. T. Stacy Capers, the Rev. Maitland Alexander, D.D., the Rev. Alexander Alison, D.D., the Rev. Frank R. Elder, D.D.

Elected members (from the Seminary Alumni): Calvin K. Cummings, Philadelphia, Pa.; the Rev. John P. Clelland, Wilmington, Del.; the Rev. Gerard H. Snell, Allegan, Michigan; (Not from Alumni): The Rev. Charles J. Woodbridge, Philadelphia, Pa.; the Rev. J. J. DeWaard, Cedar Grove, Wisconsin; Murray Forst Thompson, Esq., Philadelphia.

The Board, after the meeting, issued the following statement:

"The Board of Trustees of Westminster Theological Seminary announces that the Seminary will go forward in accordance with the policy favored by the Faculty, which it holds to be simply the policy which the institution has followed from the beginning and on the basis of which it has made its appeal for funds.

"The Board expresses its warm admiration of the manner in which those members of the Board who could not support the Faculty in the present decision have sacrificed all

personal considerations by resigning from the Board in order that the institution may continue, and it expresses its high appreciation of the services which they rendered during their period of office and its sincere regret that they cannot under the circumstances continue as members of the Board.

"The Board also expresses its profound sense of the loss which the institution has sustained through the resignation of Dr. Oswald T. Allis, who has rendered distinguished service of quite incalculable value as Professor of Old Testament.

"With regard to the future, the Board desires to emphasize the fact that in its judgment the present changes in its membership will not bring any innovations of policy but will simply insure the continuation of exactly the same policy as that which has been followed from the beginning and on the basis of which the appeal of the institution for support has been made. It has no intention whatever of forming any official connection with organizations like The Independent Board for Presbyterian Foreign Missions or The Presbyterian Constitutional Covenant Union; but the prevailing temper of its Trustees and Faculty will be to give a hearty God-speed to those who are serving in the vanguard of any legitimate effort to engage in the battle against Modernism in the Presbyterian Church in the U.S.A. or in other churches."

The developments are the result of the fact that during the past two or three years, a growing divergence of attitude has developed between the Faculty on the one side, and certain members of the Board of Trustees on the other. The views of the latter have been to some extent reflected in the journal *Christianity Today*, whose editor is a member of the Board. The divergence was by no means due exclusively to the increasingly unfavorable attitude of the paper toward The

Independent Board for Presbyterian Foreign Missions and its unfavorable attitude toward The Presbyterian Constitutional Covenant Union; nor did the Faculty desire that the Seminary should enter into official relations with or endorsement of those organizations. But it was felt by the Faculty that the paper had increasingly retreated from its formerly vigorous opposition to Modernism and indifferentism in the councils of the Church, and that if the attitude which it now represents were to dominate the Seminary the institution would no longer stand clearly for the things for which it has stood from the beginning and for which the overwhelming majority of the donors to its funds desire it to stand.

A decision between the policy now represented by *Christianity Today* and the policy represented by the Faculty could not, it was felt, be postponed, because the donors and prospective donors had a right to know immediately, in view of the present church crisis, what kind of institution it is to which they are being asked to give.

Therefore the Faculty at the regular October meeting of the Board asked the Board to decide between the two attitudes, and expressed itself as being conscientiously obliged to resign unless the Board should express itself as endorsing the attitude of the Faculty and as rejecting the other attitude. Five of the seven voting members of the Faculty—namely, Dr. J. Gresham Machen, Dr. Cornelius Van Til, Professor R. B. Kuiper, Dr. N. B. Stonehouse and Professor Paul Woolley—concurred in this communication of the Faculty and one other, Professor Allan A. MacRae, was in agreement with its purpose. One member of the Faculty, Dr. Oswald T. Allis, opposed it. Dr. Allis subsequently resigned from the Faculty, and this resignation was accepted at the meeting of the Board with the resignations of members of the Board. Thus full harmony now prevails between the Board and the Faculty.

## Miss Stewart, Mr. Thompson Convicted by Hollond Session

### Vote Six to Three

ON January 3, the Session of Hollond Memorial Church, Philadelphia, surprised nobody when it brought in its verdict of "guilty" against churchmembers Mary Weldon Stewart and Murray Forst Thompson because of their Independent Board membership. The vote on each of six



Miss Stewart

charges, with the specifications thereunder, was six to three. Voting was by ballot, to permit Moderator George A. Avery to be counted. A dissenting opinion was filed by Ruling Elder Ernest Berry.

The Session pronounced the penalty to be admonition, and decreed that unless resignations from the Independent Board were forthcoming within ninety days further action would be taken. In case of appeal, however, the ninety days was to begin to run only from the date of the final affirmance of the sentence — which



Mr. Thompson

meant that the Hollond Session had thereby, perhaps unwittingly, set aside the so-called "mandate" of the Assembly requiring resignation, in fact, had "reviewed" and set aside the deliverance on which it had convicted the defendants! Constitutional experts, however, quickly expressed the belief that the whole sentence was hopelessly, illegally, muddled. The decision contained no reasons, yet described membership on the Independent Board as a moral evil. Excerpts:

"Inasmuch as you, Mary Weldon Stewart and Murray Forst Thompson, have been found guilty of the charges preferred against you, the Session of the Harriet Hollond Memorial Presbyterian Church does hereby declare that the censure to be inflicted upon you shall be that of Admonition:

"Whereas, you, Mary Weldon Stewart and Murray Forst Thomp-

son, have been convicted by sufficient proof of the sin charged against you in this trial, and by this sin have made yourselves disturbers of the peace and purity of the Church of Jesus Christ, and have exposed yourselves to the dangers of being led still further into sin, we, therefore, the Session of the Harriet Hollond Memorial Presbyterian Church, in the name and by the authority of the Lord Jesus Christ, solemnly admonish you to put away from you the evil of your doings, to watch and pray that you enter not into temptation, and to avoid the very appearance of evil. As your strongest safeguard against future transgression, you are also admonished to be so steadfast and earnest in the service of the Lord that there will be no opportunity for sin to have dominion over you. While neither of you has taken the solemn vows required of those who are to be ordained as Elders in the Presbyterian Church in the United States of America, nevertheless, both of you have promised before God and His people to be obedient to the government and discipline of our Church. You are therefore admonished to remember those promises and yield yourselves not only to the Session of your Church, but to the constituted authority of the Presbyterian Church in the United States of America as lodged in the higher judicatories. In particular, you are hereby admonished to fulfill the directions of the General Assembly of 1934 by resigning from 'The Independent Board for Presbyterian Foreign Missions' within 90 days of this decision, or in case of appeal from this decision, within 90 days from the date of the final decision on the appeal.

"If at the expiration of the time above indicated, the condition shall not have been met by you, Mary Weldon Stewart, and/or by you, Murray Forst Thompson, then you shall be cited to appear before this Session to show cause why you should not be suspended immediately from the communion of the Church of Jesus Christ for contumacy.

REV. GEORGE A. AVERY, *Moderator*  
JEANNETTA V. ALLEN, *Clerk*"

### Dissenting Opinion

The three elders voting "not guilty" were Ernest Berry, Harry E. Horn and James A. Kirkpatrick. Elder Berry's dissenting opinion:

"I DISSENT from the verdict and judgment of this Session holding the defendants Mary Weldon Stewart and Murray Forst Thompson guilty of offenses.

"An offense is defined in the Book of Discipline, Chapter I, Section 8. I find nothing in the evidence in this case to make even a *prima facie* case against the defendants as having committed offenses as therein defined. As appears from the record, under certain of the specifications no evidence whatever has been submitted. Concerning the other specifications I find that no competent evidence has been introduced sufficient to establish the respective charges.

"This case revolves around an administrative deliverance of the 146th General Assembly, concerning 'The Independent Board for Presbyterian Foreign Missions' which these defendants are alleged to have failed to obey. In my opinion, the alleged act of the defendants in refusing to obey this administrative deliverance was not an offense. I hold that deliverance itself to be a violation of the Constitution of the Church, unlawful, a usurpation of power in that it makes disobedience to its own orders an offense thus placing a human authority in the place that belongs only to the Word of God, binding the conscience by virtue of its own authority. This deliverance is, therefore, *ultra vires*, null and void, and should not be obeyed but should be resisted by all who love the law, Constitution and heritage of the Presbyterian Church in the U. S. A. Further, obedience to this order would have involved support and giving to the official Board of Foreign Missions of the Presbyterian Church in the U. S. A., which these defendants, according to their offer of proof, believe to be spreading modernist heretical propaganda. To require such support under these circumstances, therefore, would be to require these defendants to violate the ninth commandment, as interpreted by the Larger Catechism. All these conclusions are, I hold, inevitable in the light of clear provisions of the Constitution as found in the following places: Confession of Faith, Chapter

XXXI, Sections II and III; Chapter XX, Section II; Chapter I, Sections IX and X. The Larger Catechism, Questions 127, 128, 130, 105, 145. The Form of Government, Chapter I, Sections I and VII.

"At no time did the prosecution prove, or make any attempt or offer to prove, the legality of the administrative order of the 146th General Assembly which these defendants are alleged to have disobeyed. I hold the order in question to be unlawful. But in this case, in order to prove the defendants guilty of offenses, the burden of proof undeniably was upon the prosecution to prove that the order disobeyed was lawful. He who merely disobeys an order is no offender—the order must be, according to the Larger Catechism, Question 127, 'lawful.' That is, it must be an order or command given within the scope of the body issuing it, must not be of a kind prohibited by the Constitution, and disobedience to it must involve disobedience not to man but to God (Book of Discipline, Chapter I, Section 8). To prove a defendant guilty, the prosecution must establish each element of the offense. It was therefore the duty of the prosecution to prove that a lawful order had been served upon these defendants, in order that it might have the right to ask for a conviction. This the prosecution has not done. Therefore it has failed to establish its case.

"All the charges hinge upon the legality of the order in question. The lack of the proof of lawfulness is the absence of an essential element in the proof of all the charges and is fatal to them all. In two charges, IV and V, while superficially the offense alleged seems independent of the so-called deliverance or mandate, yet when the specifications are examined it is plain that the lawfulness of this deliverance lies at the heart of the matter. The so-called 'vows of membership' and the 'lawful promises' allegedly taken and broken by the defendants have never been offered in evidence, or proved to have existed or been made.

"I believe the Constitution to have been violated by the Session itself in the course of this trial, to the unjust prejudice and hurt of the defendants, particularly in the unwarranted and unlawful closing of the doors, injunc-

tions to secrecy and the establishment of a non-member of the Session as a Committee of Prosecution.

"FOR ALL THESE, and other reasons which appear in the record of this case, I hold that the defendants have not been proved guilty of any offense, that the verdict should be not guilty on all charges and specifications, and I dissent from the verdict and opinion of the majority.

"Signed:

ERNEST BERRY."

Two sidelights: after the "court" had adjourned, Defendant Mary

Stewart was approached by the Moderator who came smiling, with outstretched hand.

Miss Stewart: "Mr. Avery, this reminds one of a chapter out of seventeenth century ecclesiastical history."

Mr. Avery (blandly): "Isn't it so?"

Second sidelight: brought in from the Church auditorium to the prayer meeting room, for the second time in the trial the Moderator sat behind a table across which were the words: "This do in remembrance of Me."

Notice of appeal has been filed.

## Philadelphia Presbytery Defeats Motion to Omit Communion

### Barnhouse Motion Assailed and Defended

FOR the first time in years, the Presbytery of Philadelphia on January 6th got down to bedrock realities, having to face the fact of the deep doctrinal cleavage in its ranks. In a scene unexampled for solemnity and intense feeling, the Presbytery debated for more than an hour a motion to omit the customary yearly communion service.

The raising of the question was unexpected. The meeting was being held in the Tenth Presbyterian Church, of which the Rev. Donald Grey Barnhouse, D.D., is pastor. At the point in the report of the Business Committee when the docket was being adopted, Dr. Barnhouse suddenly arose and came forward. Evidently laboring under great tension, he roused the interest of the Presbytery, though no one suspected what was to follow. In a voice low but vibrating with emotion, he began to speak:

"If I may speak at this point. I am the pastor of this church and was very happy to have the Presbytery come and meet here. I did not know when the meeting was arranged that it would be the order of the day to have the communion service. When I got the card announcing that the communion service was on the docket for three o'clock, I must admit that it caused me a great moment of grief. This place in the past few years has become very sacred to me. Very deep

spiritual moments have been passed here and as I read the Word of God, I believe the communion service should be taken together by those who are of like mind. In I Cor. 11:18, Paul blames the Church that when they came together there were divisions among them. Personally, I know that this Presbytery is certainly in no spiritual tone to take the communion of our Lord, the one with the other. Divisions among us there certainly are.

"In a moment I want to ask that we have the courage in the presence of this prepared table to refuse to take communion. To my mind it would be blasphemy and nothing less for us in the present frame of our mind to come with our fingers crossed to the Lord's Table, to say that we are of one mind and take the communion together. I for one cannot do it. I would die before I would take the communion service with the Presbytery of Philadelphia in their present frame of mind. And yet I love this church and this denomination in which I have been born and brought up.

"For days, since I first knew that the communion service was on the order of the day, I have thought of little else. Mr. Moderator, without further talk, I would like to make a motion that this Presbytery have the courage in the presence of the Table of the Lord to recognize that we are not in a fit state to take the communion and leave the communion table untouched. I would like to move



---



---

## The Presbyterian Guardian

---

Vol. I JANUARY 20, 1936 No. 8

Editor  
**H. McALLISTER GRIFFITHS**  
 Circulation Manager  
**THOMAS R. BIRCH**

The *Presbyterian Guardian* is published twice a month by The Presbyterian Constitutional Covenant Union, at the following rates, payable in advance, for either old or new subscribers in any part of the world, postage prepaid: \$1.50 per year; \$1.00 for seven months; 10c per copy. Introductory Rate: Two and a half months for 25c.

Editorial and Business Offices: 1209 Commonwealth Building, Philadelphia, Penna.

---

that in view of the well recognized low state of the Presbytery that we recognize this fact and pass to the order of the day, omitting the communion service."

Following Dr. Barnhouse' speech, came a moment of almost stunned silence. To many present it was plain that the speech was an act of lofty and pure courage such as the Presbytery had rarely witnessed. After an instant of stillness, the motion was quickly seconded from various parts of the house. Then debate began.

Opponents of the motion were not slow to spring to action—speaking with mingled indignation, tears, and unction. Most of them seemed to assume, at the beginning of the debate, that Dr. Barnhouse was referring to division as sin, and proclaimed that of course we were all doctrinally one. Those who spoke in the first stages of the discussion against the motion included intense Dr. Matthew J. Hyndman, President of the Presbyterian Ministers' Fund, polished Dr. Howard Moody Morgan of Tabernacle Church, and deliberate Dr. Edgar Yates Hill, Auburn Affirmationist, of the First Church. These all declared that the Communion was the place to go to become one—that if Dr. Barnhouse and others felt their own personal condition to be wrong, they could themselves refrain from coming to the table.

To answer these arguments, the Rev. H. McAllister Griffiths, the Rev. Merrill T. MacPherson, the Rev. Ned B. Stonehouse and others made it clear that the matter had nothing to do with petty differences, but with

the deep doctrinal divergences in the modern world that were found reflected in the Presbytery. It was not enough merely to "unite around Christ's Table." What Christ? What atonement? Members of the Presbytery had cast despite upon the central doctrine of our faith: that Christ offered up Himself a sacrifice to satisfy Divine justice and reconcile us to God. We were not agreed upon what the table meant, and ought to have the courage to recognize it.

At this point Dr. Barnhouse rose again to make clear that he had meant doctrinal differences when he made his motion. He said:

"I want to say just this one word to clarify the question. As I said, I have prayed about what I have said for days and days and certainly I can agree with Dr. Hyndman that I can shake hands with a man who disagreed with me and I could sit at the Lord's Table on the basis of some of those disagreements. Dr. Griffiths has been writing editorials against me in his paper, and yet I could sit at the Lord's Table with him.

"Yet, dear friends, I think that as has been pointed out, what was in my mind was certainly not an administrative question and it is not a question of preferring charges, for everyone knows it is extremely difficult to collect evidence that would stand a heresy trial in a Presbyterian court. But we are not at one as to whether or not Jesus Christ was supernaturally born. We are not at one as to whether Jesus Christ was eternally God. We are not at one as to whether the body of Jesus Christ was raised again on the third day. It is those differences that are responsible for many of our administrative differences and it is because I felt in my soul a definite cleavage that I spoke. I assure you that what I was saying was not because of any differences of administrative purposes, but that we were not one on the basis of what this Table stands for and that is why I made the motion and that is why I cannot withdraw it."

Furiously, yet with a tragic dignity entirely foreign to the usual wont of the Presbytery, the discussion continued. Those favoring the Communion declared that things said about the views of certain members, such as the signers of the Auburn Affirmation, should, if true, be made the subject of charges. They were

quickly reminded that charges *had* been filed, that they themselves had voted against trial with great indignation! Now they were saying: Why don't you bring charges?

The "middle" element of the Presbytery seemed more worried about what outsiders would think if the news of the debate leaked out than about anything else. The conservative group, on the other hand, demanded, "What does *Christ* think?" Dr. Robert R. Littell, member of the official Board of Foreign Missions, declared that the Scriptures tell us to examine *ourselves*, not each other, when we come to Communion, and intimated that there was too much heresy-hunting, though he did not use the phrase.

After an hour and a quarter of debate, the motion to have Communion at 3 P. M. was passed at 3:30 P. M. As was expected, a large number of the members of Presbytery absented themselves from the service.

---

### Philadelphia Presbytery Declares John W. Fulton "Unordained"

**I**N spite of the fact that the complaint against the action of Philadelphia Presbytery in licensing John W. Fulton was claimed to effect a "stay," the Presbytery, on January 6th, at the behest of the same complainants, voted to declare Mr. Fulton no minister, only a member of the Church to which he had belonged before ordination. This was opposed by the conservatives in the Presbytery, who argued that if there was a stay as claimed by the complainants, it should suspend all further action until the complaints now pending before the General Assembly were adjudicated. Having a majority, however, the former minority swept aside all legal objections, claiming that the only effect of the "stay" was to bar Mr. Fulton from the ministry.

In the opinion of most constitutional experts, the coming Assembly, if it acted on the principles of the 1935 "Blackstone - Kauffroth Case" would reverse the Synod of Pennsylvania, declare Mr. Fulton to have been always a regularly ordained minister.

**Laird Case Sent Back to Presbytery**

**A**BRUPTLY, on January 8th, was the case of the Rev. Harold S. Laird, of Wilmington, Delaware's great First and Central Church, sent back to Presbytery from the Judicial Commission elected to try it. Reason: the Charges and Specifications presented were not authenticated or signed; proved upon inquiry not to be the same as those adopted by Presbytery. Those originally adopted had been defective, without specifications. Upon these facts being pointed out by quick Defense Counsel James E. Bennet, the Prosecution agreed that everything was so confused that no other alternative was possible than to return the case to Presbytery. This was done. The case is therefore now to begin *de novo*, as the irregularity wipes out everything heretofore done. What action the Presbytery may take is problematical.

Defense counsel, in addition to Mr. Bennet, are: James L. Rankin, Esq., elder in the Third Church of Chester, Pa., and the Rev. John P. Clelland, pastor of Eastlake Church, Wilmington, Delaware.

**World Lutheran Convention Assails "Totalitarian State"**

**A**VIGOROUS attack on attempts on the part of totalitarian states to control the education of their youth, was given at the recent World Lutheran Convention held in Paris.

A resolution on The Education of the Youth said:

"Although it is the right and duty of the State to train its youth to become useful members of the nation, who shall grow into and fit into its organism as living members, nevertheless, the right to give Christian training must be accorded to the Church uncurtailed in any way. Thus the Church may either establish her own schools or participate in the religious instruction given in the schools of the State, determining both content and method of such instruction."

Another resolution on The Church and Social Problems declared that the Church "must cooperate in bringing about a better social order." This should be done, the resolution continued, "not by championing definite types of economic reform, which is

and must remain the function of the State, but by fearless and tireless witnessing to divinely ordained principles of social justice."

**Protestantism Condemned Unity With Rome Urged**

**U**NDER the title of "Ut Omnes Unum Sunt," twenty-nine well-known members of the "Anglo-Catholic" group in the Episcopal Church recently issued an appeal for Church Unity, with a strong Rome-ward bent. Published under the auspices of the "Church Unity Octave Council," the tract declares that "Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or inspire. The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly."

Some Protestants were inclined to agree concerning the parlous state of Protestantism, but ascribed it to another cause: unbelief.

**It's Not Too Late**

There is still time to take advantage of the unusual offer presented on this page two weeks ago. These three famous volumes, by two of the most celebrated of contemporary theologians, can be yours AT NO CASH EXPENSE to you.

**CHRISTIANITY and LIBERALISM**  
by Dr. J. Gresham Machen

**THE PLAN OF SALVATION**  
by Dr. B. B. Warfield

**WHAT IS FAITH?**  
by Dr. J. Gresham Machen

Any or all of these books will be sent you postpaid on receipt of new, paid subscriptions according to the following terms:

**One Book Free For**

2 Yearly Subscriptions at \$1.50 each .....	} Total for each book In <b>\$3.00</b> Subscriptions
Or 3 Seven Months' Subscriptions at \$1.00 each .....	

If yours is a Christian library it needs these books. Suggest to your Christian friends that they need the Guardian, and send their subscriptions to

**The Presbyterian Guardian**

1209 Commonwealth Building

Philadelphia, Pennsylvania