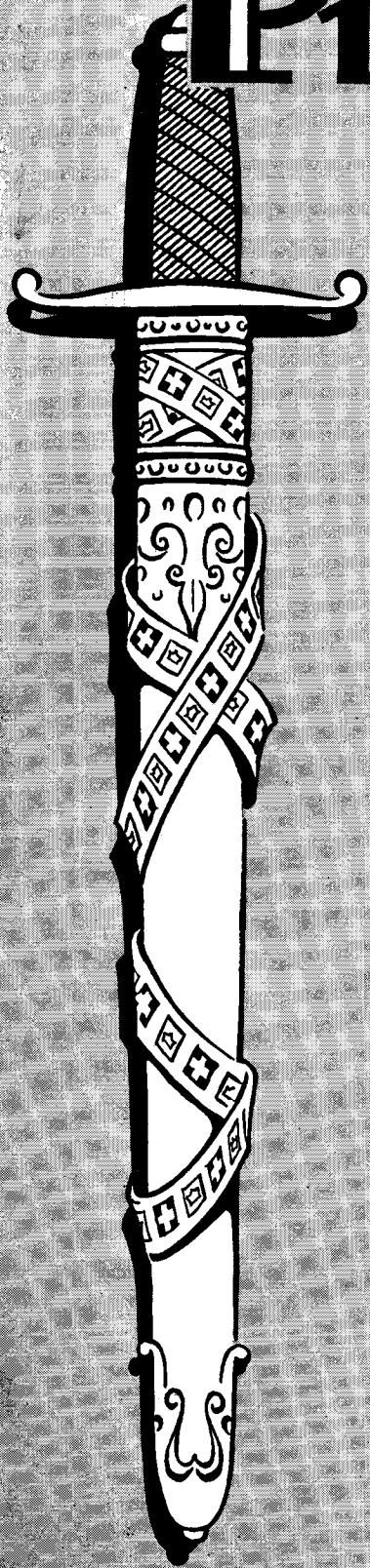


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THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

A Prayer of Jeremy Taylor

O eternal God, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed for the glorification of Thy Name, and, by Thy blessing, it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace; by making them orderly, regular, temperate; and let no pride or self-seeking, no covetousness or revenge, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that, doing all things for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord—Amen.

**THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION**

The Changing Scene and the Unchanging Word

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

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

Are We Schismatics?



Dr. Machen

WHEN ought Christian people to withdraw from a church with which they have been connected and seek to lead other people to withdraw with them?

That is certainly a timely question just now. A good many people are earnestly considering it in the Presbyterian Church in the U.S.A. The question of separation has ceased to lie in the dim and indefinite future and must be settled in a very few weeks. The General Assembly meets at the end of next month. At the General Assembly the church's decision on the great issue of the day will probably be made.

If the Permanent Judicial Commission declares the mandate of the 1934 and 1935 Assemblies to be constitutional or on any of the other grounds alleged confirms the condemnation of any one of the members of The Independent Board for Presbyterian Foreign Missions or of the Rev. Arthur F. Perkins or of the Rev. John J. DeWaard, and if the General Assembly, sitting as a court, confirms this decision, then the Presbyterian Church in the U.S.A. will have dethroned Jesus Christ and placed the word of men above the Word of God.

That is true no matter what is thought of the particular persons involved. If they were the most insignificant or the most unworthy persons in the whole church, the principle would remain exactly the same.

What shall be done by other Christian people in the Presbyterian Church in the U.S.A. after their brethren have thus been ejected? Shall they remain in that church or shall they depart?

Is Every Separation Schismatic?

That question is a very serious question indeed. It ought not to be lightly answered.

Unquestionably there are times

when separation from a church organization with which one has been connected is a sin. That sin is called the sin of schism. It is a very heinous sin. In saying that, I agree with those who denounce the Covenant Union, and who denounce the pledge, looking to separation in the event that efforts of reform fail, which the "covenant" of the Covenant Union contains.

But if I agree with the opponents of the Covenant Union in holding that there is such a sin as the sin of schism, I think they in turn ought to agree with me when I maintain, on the other hand, that by no means every separation from an existing church organization is the sin of schism.

Can it be seriously held by anyone that every separation is sinful schism?

Well, that could be held by a Roman Catholic, but I do not for the life of me see how it can be held by any Protestant. All Protestants have made themselves party to a separation from an existing church organization. Are we going to abandon the Protestant principle and go back to the Roman Catholic position? That is just exactly what we do if we hold, as many persons seem to hold today, that "splitting the church" is necessarily sinful.

If we are not going to take that step, if we are not going to abandon Protestantism and unite ourselves with the Roman Catholic Church, then we must inevitably admit that there are times when separation from an existing church organization is not the sin of schism but an inescapable and very solemn Christian duty.

The Example of the Reformation

When does such a time for separation come? I think the example of the Reformation again will give us the answer. The time for separation comes at a time when the existing church organization ceases to heed the Word of God and follows some other authority instead.

The early Protestants did not just appeal from authority in general to

some general human right of liberty. They appealed from false authority to true authority. They appealed from the usurped authority of ecclesiastical machinery to the divine authority of the Holy Scriptures.

It was to the Bible as the Word of God that they owed allegiance. That is the reason why they were not schismatics when they left the Church of Rome. That is the reason, indeed, why they would have been schismatics if they had remained.

Here, then, is the principle of the thing—it is schism to leave a church if that church is true to the Bible, but it is not schism if that church is not true to the Bible. In the latter case, far from its being schism to separate from the church in question, it is schism to remain in it, since to remain in it means to disobey the Word of God and to separate oneself from the true Church of Jesus Christ.

What Is Our Present Duty?

It is the latter case which will prevail in the Presbyterian Church in the U.S.A. if the Permanent Judicial Commission takes the action which it is expected to take. If that action is taken by the Permanent Judicial Commission at the end of next month and is then confirmed by the General Assembly sitting as a court, some earnest people, at very great sacrifice of worldly goods and with bleeding hearts, will leave church buildings hallowed for them by many precious memories and will sever their connection with a great church organization.

Why will they take that step? I will tell you. They will take that step because they are convinced that if they did not take it, if they did not depart from the existing church organization, they would be guilty of the sin of schism. By their continuance in a plainly apostate church, they would be separating themselves from the true Church of Jesus Christ and would be unfaithful to Christ the Head.

EDITORIAL

IF THE "MANDATE" IS DECLARED UNCONSTITUTIONAL

MUCH has been said in recent weeks of the duties that will devolve upon Christian men in the Presbyterian Church in the U.S.A. if and when the next Assembly either explicitly or in effect affirms the so-called "mandate" of 1934 against the Independent Board. That action, we sincerely believe, will, if taken, put the word of man above the Word of God. It will involve an abandonment of essential Protestantism. By it the church will have taken, officially, an apostate action. This, we hold, will oblige consistent Christian men and women to separate from the outward organization in order to continue the true life and soul of the church.

But suppose that the General Assembly, sitting as a court, does not put man's word above God's in any of the ways that are open to it? What would be the duty of Christian men and women then?

We believe that, in the first place, true Christians should then thank and praise God with grateful hearts that an awful sin had been averted. No one wants a church to sin, to betray its Lord. If the betrayal does not take place, we will be profoundly thankful to God.

Nevertheless this does not mean that the battle for the faith would then be over, that all would be henceforth well in the church. Far from it. The church is honeycombed with Modernism, and Modernism, allied with an official bureaucracy, is in control. A right decision at the coming Assembly would cause us to thank God and take courage. But it would be only the first of many steps that would have to be taken before the church could be considered purified.

What are some of those steps?

The Boards of the church, which have figured largely in the discussions of the last few years, would need to be basically reformed. This would inescapably involve thoroughgoing changes in Board and staff personnel.

But the condition of the Boards is no isolated phenomenon. It merely reflects the condition of the church generally. Modernism now dominates. That domination, which has steadily increased for a generation, would have to be broken, and the machinery of the church placed in the hands of those who love the church's heritage. Let no one think that this could be accomplished, if at all, without a grim and long struggle. Bureaucracies in power do not surrender upon the first bombardment. We do not mean to limit what the Holy Spirit might do.

It is, however, worthy of note that in the past one of His great activities has been to give weak, sinful men courage to stand up and contend for the honor of their Lord.

The doctrinal unfaithfulness in the church, then, would have to be faced and eliminated. It is found, not merely in high places, but in "low" places as well—in presbyteries, sessions, congregations. Much as they are distasteful to us all, we would have to begin an era of heresy trials resolutely and solemnly carried through from start to finish. Unless our talk of reform is only so much idle wind, we would not shrink from such trials.

In short, real reform would involve a cleansing of the whole fabric of the church. To accomplish this, there would have to be revealed an hitherto non-vocal evangelical majority in the church. Nor could anything be done by this hypothetical and not-yet-apparent majority without the divine empowerment and gracious presence of the blessed Holy Spirit of God.

How could these things be attempted?

Only, it seems to us, by the presentation to the church of a whole-orbed program of reform. The members of the Covenant Union and those who will adhere to them in this effort should engage in a nationwide attempt to restore the lost purity of the church's witness. The church should be informed, so far as is humanly possible, of the choices that confront it. It should be urged to retrace its steps, back to unwavering loyalty to God's Word as true and as supreme.

Then it would have to choose.

If the church then should say "no" to reform, in such fashion as to demonstrate that reasonable hope of purification was impossible, true Christian men and women would, we believe, be obliged to separate themselves from an apostate organization. Who is there that can look forward with untroubled mind to an indefinite continuation of the unnatural union between belief and unbelief that prevails in the church, and to all that inevitably accompanies such a union? May God have mercy on us, if we are so blind to the honor of Christ and the welfare of souls now living and unborn!

Our duty, then, is to contend earnestly where God has put us, unless and until the church has, in either one of the two ways described, become apostate. If and when this happens, a day of separation will have come. It will be tragic because of broken earthly ties, and triumphant, because for the believer there will be no separation from the victorious Christ.

An Open Letter to the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

By the REV. DONALD GREY BARNHOUSE

April 8, 1936.

The Board of Foreign Missions
156 Fifth Avenue
New York City.

Gentlemen:

ON November 18, 1935, the Board of Foreign Missions took action which was published in *The Presbyterian* of November 28, 1935, relative to my Report on my trip to the foreign mission fields.



Dr. Barnhouse

In that resolution, the Board as a whole went beyond the previous "Comment" which had been published in the same magazine on November 21, and gave certain definite assurance to the church, that the Board would make public a further report on the conditions pointed out by me in my report. In my Remarks on the Comments of the Executive Council (*The Presbyterian*, November 21, page 8) I stated:

"I regret exceedingly that the Executive Council fails to sense fully or ignores the picture I have painted and gives its attention to one or two brush strokes. It must be understood that my purpose has not been to pick out a few cases of unbelief among our missionaries with the thought of having them beheaded, but rather to show the existence of a situation about which the controlling personnel possessed knowledge and did not seem to be acting decisively in line with that knowledge."

Late in February, 1936, further correspondence passed between Dr. McAfee and myself. He addressed me briefly in terms which I quote in the course of my answer which was sent to him under date of March 5, 1936. My letter is as follows:

"Dr. Cleland B. McAfee
156 Fifth Avenue
New York City, N. Y.

"Dear Dr. McAfee:

"I want to thank you for your letter of February 24th in which you say

1. 'In the weeks since our first conference with you here in the rooms we have been making the inquiries which were natural to make regarding the instances given in your report and we now have material from each of them regarding which we would like to confer with you' and

2. 'That the Policy and Methods Committee of the Board voted an instruction to us to invite you to a conference during the week beginning March 8th,' etc.

"I wish to inform you that the delay in acknowledging your letter was due to the difficulty which I have experienced in determining how I should respond. The issue is such in the church today that we need forward action on the part of the whole Board which would cause the church as a whole to take heart rather than to go back to that point where the 'Comment' made by the Executive Council of the Board of Foreign Missions upon my report would have left this paramount and vital issue.

"I had imagined that the next meeting of the Board would be of a larger scope than your letter indicates, as I read with a great deal of appreciation and sincere hopefulness the resolution of the Board of Foreign Missions passed by it subsequent to the 'Comment' made upon my report by your Executive Council, which was as follows:

'BE IT THEREFORE RESOLVED that the Board of Foreign Missions expresses to Dr. Barnhouse its appreciation of his efforts and consideration, and that the Board of Foreign Missions again assures the Church which it represents that it is and ever has been the constant aim of the Board of Foreign Missions to prosecute its work in fidelity and loyalty to the purposes of missionary endeavor as set forth in the Word of God and the standards of the Presbyterian Church, U.S.A., and further that we assure the church that the special cases cited in the report of Dr. Barnhouse which seemed to him to be at variance with the Word of God and our standards, are receiving and will receive our immediate and serious attention with a view to either justifying or rectifying the conditions cited and that the results obtained from the inquiry will be reported to the church.'

"I have already given you in my report and in conversations what in my opinion was a clear, concise and impartial description of the atmosphere surrounding and the common repute in which the various missions visited by me were locally regarded, together with that which I know to have been the sayings, opinions or other expressions of those interviewed by me. There has been an absence of frank recognition of the probable accuracy of such expressions which my personal efforts would presumptively justify their receiving, which is well illustrated by that statement of the Board official who wrote the 'Comment' upon my report above referred to, to the effect that the 'Chinese gentlemen' mentioned in my report are 'devoted, earnest, evangelical Christian gentlemen,' and so wrote in the face of the stenographic testimony which I supplied that the men in question held radical anti-Christian beliefs, and I further said in my 'Remarks' (published in *The Presbyterian* on November 21, 1935) upon the aforesaid 'Comment' of the Executive Council, namely:

'I regret exceedingly that the Executive Council fails to sense fully or ignores the picture I have painted and gives its attention to one or two brush strokes. It must be understood that my purpose has not been to pick out a few cases of unbelief among our missionaries with the thought of having them beheaded, but rather to show the existence of a situation about which the controlling personnel possessed knowledge and did not seem to be acting decisively in line with that knowledge.'

"I do not feel I should accept your invitation if the purpose of the meeting is to be limited solely to the consideration of the material which you have received from each of the persons concerned unless you can, having the foregoing before you, point out or suggest to me in what way you believe I can make a further contribution to the Board of Foreign Missions in aid of its rectifying the conditions cited and the making of

proper report thereof to the church at large as they promised by resolution so to do in the event they decided to rectify the conditions cited. Of course, nothing which any of these men might write would in my opinion justify the Board of Foreign Missions in permitting the conditions cited to continue.

"The issue is not primarily whether certain missionaries in the field or the controlling personnel are primarily at fault, but whether the Board of Foreign Missions itself will take such action as will be so positive and specific in its nature and immediate in its effect as will convince the church at large that there will not be and cannot be any recurrence of the conditions which have produced the unfortunate situation. In my humble opinion, the demands of those who have the cause of true missions at heart require of the Board something more than the mere passage of the resolution referred to, and that it will be just too bad for the future of the foreign mission work and its financial support should any attempt be made to justify the past actions of the controlling personnel because of any writings that may have been recently received from the particular missionaries referred to.

"On the other hand, I shall always be very glad to be in attendance at any meeting of the Board of Foreign Missions to which I may be invited, the purpose of which is to afford to the Board an opportunity of expressing itself in an authoritative manner on some of the most essential and vital present issues, such as

1. 'Has the controlling personnel been lax in the examination of candidates, taking no account of the fact that certain theological phrases are no longer sufficient to convey a true idea of the belief of an applicant, permitting candidates to go to the field accepted by the Board as a whole, when on the statement of some members of the Board, their vote was not approval of a candidate as much as confidence in the examiner?

2. 'Will the Board give the church assurance that it will carefully examine every union work in which we are involved and cut itself loose from any work or project where those with whom we are now united disagree with the standards of our church?

3. 'Will the Board publicly admit that the weakness and unfaithfulness that is to be found in our church at home is also to be found on the foreign field, even though it be with the reservation that

conditions are better abroad than at home?'

"Yours very truly,

(Signed) DONALD GREY BARNHOUSE."

Up to the present this letter remains without answer, without even acknowledgment. Does the Board intend to remain in silence on these matters even after having promised the church the results of its inquiry or is the Board waiting for the summer months when interest is at its lowest point?

It is with great heaviness of heart also that I feel that I must call to the attention of the church as a whole certain information that has come to me since the writing of my report and my "Remarks" on the "Comments" of the Executive Council. The report elicited considerable correspondence and editorial comment in various papers. I was gratified at the widespread use of the word "fair." My report was thus styled even by theological liberals. Then I began to hear from the foreign field. Strange to say, the major criticism of my report from missionaries actively engaged in the work of the Lord was that I had painted the picture better than it was in fact. I learned also that in many places in America my report was being cited as a blanket justification of all the work that was being done by our Board on the foreign field, "with one or two minor exceptions." One letter reported to me that in a large gathering a missionary speaker said, "Even Dr. Barnhouse, a well-known conservative, after careful study of more than a year on the foreign field could only find four modernists."

A careful reading of my report would have, of course, made such conclusions impossible. I specifically stated that the four cases I brought forward were merely those which, it appeared, had been previously known to the Board and concerning which no action had been taken. I concluded the citation of these four examples with a phrase,

"There are other cases which exist where there is almost unanimous testimony as to definite disagreements with the doctrines of the Scriptures as expressed in our Presbyterian standard. In some cases I received the statement of

missionaries only on definite promise that they should not be quoted and I respect that confidence."

I have other instances, in some cases more serious than those adduced in my first report. One of our missionaries who has spent many years on the field told me that if she had a million dollars she would not give one quarter of a cent to the work of our denomination in her particular mission, (not mission station but mission), "because of their toleration of Modernism and their over-emphasis of institutional work." Yet she had given her life to the work of that mission. Another missionary, working under another Board, spoke to me about his own blood brother who is a teacher in one of our mission institutions and with great sorrow told me that this brother did not hold to the faith which they had both been taught in their fine Christian home. A woman of education and refinement, whose daughter is a missionary under our Board, said to me, "I lost all confidence in our Board when they accepted my daughter as a missionary." Certainly none of these statements can be considered biased; the natural thing in every instance would be exactly the opposite of the statement made.

I would have given you further time for acknowledgment and reply to my foregoing letter of March 5, 1936, had I not received quite recently a letter from the Rev. Charles H. Dyke, of the American Presbyterian Mission, North India, which has so completely stunned me that I am presently at a loss to know how best I can further serve the missionary work of the Presbyterian Church otherwise than making instantly public the said letter, which I have been authorized by cable to do, and incorporating it herein for whatever immediate and public action on your part you think is imperatively required to meet the situation which its publication will produce. I appreciate that it is a challenge to the integrity and value of my report as it is also a challenge to a situation under your charge and one which must be met by everyone who is serving in the name of Jesus Christ, and so met without consideration of how it may affect the prestige of any one of us.

The following is a correct copy of

the said letter of the Rev. Charles H. Dyke:

"The American Presbyterian Mission
North India

Etawah, U.P., February 27, 1936.

"Rev. Donald G. Barnhouse, D.D.,
Editor, *Revelation*,
Drexel Building,
Philadelphia, Pa., U.S.A.

"Dear Dr. Barnhouse:

"It has been on my heart for some time to write you. Your report of your journey to the Mission Fields has been in my hands for some weeks and because of what I have seen in current periodicals there is upon me a definite compulsion of spirit to write. The January 20th issue of THE PRESBYTERIAN GUARDIAN came to us last Lord's Day and I was deeply moved to read about your refusal to participate at the Communion 'cross-finger' like with modernists, and that in your own Church. I can't convey to you the gratitude I felt in my heart to God for the courage it took to do it. It helped in large part to erase some of the disappointment I experienced in reading your report. I felt about your report that you somehow took a middle of the road course and the more I see this situation the more I am convinced that every man who will be true to God must come clean and *separate* himself. The hour is upon us with the handwriting on the wall.

"You can better understand my feelings about your report by the following letters which I shall quote in full. I have never gotten over the feeling of perplexity I experienced the day you were in our home and talked about Allahabad and Mr. Higginbottom. I was the more perplexed when you stated that you had asked him to write for *Revelation* and am frank to say that I wondered where your spirit of discernment had been put while you were in Allahabad. Ichabod has long hence been written over the work there. On January 25th, my cousin, Rev. L. R. Carner of the Alliance Mission in Akola, Berar, visited Allahabad and overheard Dr. Henry Winters Luce of the Kennedy School of Missions and Mr. Higginbottom talking about the problems of American young people. Dr.

Luce made this statement which was burned in upon the heart of my cousin, a young man just out from home and beginning his missionary career, 'They (the American young people) have too long been listening to THIS JARGON of Incarnation, Atonement and Salvation by the blood of Jesus.' Higginbottom not only did not challenge or remonstrate with Dr. Luce but had him address the students of the Agricultural Institute on the theme, 'Adjustment to the Universe.' I wrote to Mr. Higginbottom and will append his reply:

Feb. 12, 1936. Etawah, U.P.

'Dear Mr. Higginbottom:

'I am writing relative to a conversation which took place between yourself and Dr. Henry Winters Luce of Shanghai, China, (I did not know at that time that he was now at Hartford Seminary), when he was visiting Allahabad during the Adh Kumbh Mela. The thing has been so much on my heart that I have felt that I must write about it. You were discussing the young people of America and Dr. Luce made this statement, "They have too long been hearing THIS JARGON of Incarnation, Atonement, and Salvation by the blood of Jesus." And the only message Dr. Luce had for the students of the Agricultural Institute was "Adjustment to the Universe."

'The man who related the above incident to me was himself deeply distressed at finding such a situation—your not protesting against such a blasphemous utterance and taking issue with Dr. Luce.

'The reporter is a capable and honest person and his report I believe accurate. It is only fair to you, however, to hear your version of that conversation and I will greatly appreciate a word from you.

'Sincerely yours,

(Signed) CHARLES H. DYKE.'

"Answer:

Principal's Bungalow,
Agricultural Institute, Allahabad,
20/2/36.

'My dear Charles:

'I think you know my position sufficiently well for me to have to explain it. When we meet we can talk over Dr. Luce. All best wishes.

'Yours sincerely,

(Signed) SAM HIGGINBOTTOM.'

"Sam Higginbottom belongs pure and simple to the modernists. If I understand correctly it was in that home where the phrase originated, 'We must get off on the right foot.' They were warned that you were on a heresy hunt and deceived you well. They took their infidel books off the shelves till the 'storm was past.' I was told that they even went so far in Allahabad as to actually put that

Brahmin youth up to speaking to you that he wanted to become a Christian. And knowing the base things a modernist is capable of doing I little doubt it. The person telling me this spent some days in Allahabad shortly after your visit and was put in a position to discover a good many things. I rode with him to the Allahabad station after Presbytery Meeting and was utterly heart sick from hearing about the repercussions of your visit. The whole atmosphere among the missionaries was charged at that time with the sense of success they felt at having carefully hidden the real thing from you.

"When my cousin was here I talked over things with him and he felt that you ought to know what I know. It is such sordid stuff that my heart chills in touching it. A letter dated April 8th from E. G. Parker the president of our Mission reads in its first paragraph, 'Dear Charles: Sometime I hope the Barnhouse Chapter will be ended. I hope you retained your copy of the Bulletin—the last one—where it will not do any possible harm to our Mission, or returned it to Ferger or to me.' Under the date April 1, 1935, I have a *yellow* slip addressed to myself containing the following: 'With regard to the Mission News Notes for March 1935 recently mimeographed and sent only to members of the Mission and the Secretary of the India Council, we wish to recall the entire issue lest there be misunderstanding of the appreciation of the visit to our Mission of Dr. Barnhouse. The undersigned are responsible for the form of the Notes in which they reached you and would ask you to return to us the copy that was sent to you.' Signed by H. R. Ferger and E. G. Parker though they did not write the following:

'Mission News Notes, March 1935.

'Donald Grey Barnhouse of Philadelphia and Europe has departed from the bounds of our Mission (via first class compartment with his secretary). Our original interpretation of the purpose of his visit, namely that it was a check upon orthodoxy or even a heresy hunt, rather than an attempt to see Mission work and results, we believe to have been borne out. We could all subscribe to the rather broadly worded main question of the inquisition—though scarcely to

some of the conclusions he draws from the main premise.

"D.G.B. "Pearls of Wisdom" more or less reliably reported to have been cast forth:

"Missionaries should do all in their power to uplift the Indians but should not meet them socially.

"Missionaries should not let their children play with Indian children. (Bible references suppl.ed.)

"It is nothing short of criminal to send our children away to a boarding school at such tender ages. They should be educated at home by private tutors. (A pity we have not all been able to find Tiffany wives and become pseudo-aristocrats.)

"This sentiment about the Fatherhood of God (to include all men) and the brotherhood of man is Satanic. It is not found in the Bible. We become sons only by adoption. The Hindu is not a child of God but a child of Satan.

"An ingenious interpretation of a famous Pauline passage makes it appear that the test of the sincerity of a Brahmin convert is to require him to eat a piece of beef-steak.

"Paul was quoted extensively. Was Christ quoted at all?

"In the Bible we read that God made man to have dominion over the cattle of the fields. The trouble with India is that this has been inverted."

"We should like to know if Rex Louch (who drove him from Cawnpore to Agra via Fatehgarh, Etawah, Shikohabad, Mainpuri, Etah and Kasganj) kept a diary and also whether he ever got back the rupee he was instructed to give in Mainpuri for servants' tip.

"You will derive some satisfaction from the knowledge that Louch was paid, under great protest, 3 annas a mile for the use of his car. He was charged with commercializing it, and told that this had not been done elsewhere.

"Anyhow with the coming of pan-kahs, mosquitoes, sand flies and prickly heat we all need something new to talk about,—and this has been abundantly supplied. No new visitors can be expected for some months now!

"We found you perfectly orthodox," he wrote to one family. But perhaps the context should be given. The letter makes mention of the hospitality of the New Testament saints, then adds, "we found you perfectly orthodox in this respect."

[Mr. Dyke's letter continues.]

"On top of that we blandly lie as a Mission by recording on our Mission minutes the fact that we appreciated your visit. It is heart-sickening business to write this, but I believe that you ought to know it. I think that you were far too generous in your estimate of the orthodoxy of missionaries and I am absolutely convinced that you could not say of our North India Mission, 'the vast majority of our missionary body is personally devoted to the Lord Jesus Christ.'

"I believe with all my heart that a time of separation is just ahead and I for one want to be true at all cost to myself.

"I trust that your ministry may be especially blessed and that you will not be found among those at the next General Assembly who only go half way.

"With kindest regards,

(Signed) CHARLES H. DYKE."

I have been compelled instantly to publish the letter of the Rev. Charles H. Dyke from a sense of fairness to all the church who have before them my report and your action in respect thereto under the conviction that nothing else would do.

On the other hand, the whole Pres-

byterian Church will certainly be greatly encouraged to behold a missionary who is willing to serve with such courage as a witness of his faith and his fidelity to his Lord, especially when that missionary by common repute is held in such high regard for his spiritual integrity. God moves in His mysterious ways, His wonders to perform.

So far as I am concerned, as I did not go out to find heresy, but went out to ascertain conditions without expectation of meeting deception, I will welcome from any true missionary such letters as the above received from Mr. Dyke, so that everyone will know the proper value to put upon my report, in which observations I assume you concur.

It is my heartfelt wish that through the Holy Spirit everyone may be led to meet heroically the task in hand and that the Board of Foreign Missions may so publicly and promptly act that all Presbyterians will, without reserve, reach the conclusion that the Board recognizes the imperative task confronting it and proposes to eliminate all causes of possible further doubt of its intention so to do.

Yours very truly,

(Signed) DONALD GREY BARNHOUSE.

The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART V

Total Depravity



Mr. Murray

THE third of the five points of Arminianism concerns the question of original sin or human depravity. In several of the formal statements of the Arminian position as it bears upon human depravity, the real import of that position is not readily detected. As William Cunningham points out, the controversy when it arose, especially as it was conducted on the Arminian side, did not give the prominence to this aspect of the debate. Yet, as he proceeds to show, "it really lies at the root of the whole difference, as was made more palpably

manifest in the progress of the discussion, when the followers of Arminius developed their views upon this subject more fully, and deviated further and further from the doctrine of the Bible and the Reformation on the subject of the natural state and character of men." (*Historical Theology* II, p. 392.)

Arminians do in general terms assert the depravity of fallen human nature. But a merely general statement of the fact does not touch the heart of the question. The real question is the seriousness with which the general statement of the fact is taken and the willingness there is to appreciate all the implications of it. In a word, it is the question of the totality or entirety of this corruption.

Our Confession of Faith says with

respect to our first parents and their sin in eating the forbidden fruit: "By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

"They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation.

"From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions." (*Confession of Faith*, Chap. VI, 2, 3, 4.)

"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." (*Confession of Faith*, IX, 3.)

These are highly compressed and succinct statements of total depravity, and their meaning and consequences ought to be carefully weighed. They are peculiarly offensive to every view that hangs on to any vestige of optimism with respect to the qualities or potencies inherent in human nature as fallen. Indeed they must arouse the opposition and emphatic protest of every view that suspends any hope on the autonomy of the human will. It is just because the Arminian does in the last analysis place the determining factor in the individual's salvation in the free choice of the human will, that he has taken such unrelenting issue with the doctrine of the Reformed Churches. If their doctrine is correct, then for the Arminian the hope of salvation will have to be eliminated.

The Confession does not, of course, deny to men what we may call natural virtue or civil righteousness. It affirms that works done by unregenerate men may, as regards the matter of them, be things which God commands, and of good use both to themselves and others. Neither does it say that all men are equally depraved, or to put it more accurately it does not say that this corruption "whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined

to all evil" receives the same degree of development and expression in all. What the Confession does is to set forth the teaching of Scripture with respect to the moral and spiritual condition of men as they stand in the pure light of the divine standard and judgment. Judged by that norm they are dead in sin and wholly defiled.

Irresistible Grace

As is apparent from the foregoing discussion it is in connection with the operations of God in His saving grace that the implications of the affirmation or denial of the doctrine of total depravity come to light. The question here is: What is the mode of the divine operation of the Spirit of God in bringing men to faith and repentance? All are agreed that men are saved through faith. But the difference arises when we come to explain the fact that, of those who indiscriminately receive the overtures of grace in the gospel, some believe and some do not. The question is not in general terms that of grace. Arminians concede that men cannot be saved apart from the gracious operations of the Spirit of God in the heart. The question is: What is the nature of that grace? What is the cause of faith? Why is it that some believe to the saving of their souls and some do not? Is that grace of God given to men a grace that is given to all indiscriminately, or is it a grace given only to those who believe? Is it a grace that may be resisted, or is it always efficacious to the end in view, and therefore incapable of being frustrated?

Arminians though exhibiting certain differences among themselves are agreed that sufficient grace, whether it be regarded as a natural possession or a gracious bestowal, resides in all, and therefore that all men have the ability to believe. The explanation of the fact that some believe and some do not rests wholly in a difference of response on the part of men. This difference of response may be stated in terms of co-operation with, or improvement of, the grace of God. But in any case the explanation of the difference lies exclusively in the free-will of man. For the difference of response on the part of the believer as over against the unbeliever he is not only wholly responsible but he, in the exercise of the autonomy that belongs to his will, is the sole determining factor. God does not make

men to differ. He operates no more savingly and efficaciously in the man who believes than He does in the man who does not believe. For this indiscriminateness in the saving operations of God the Arminian is exceedingly jealous; he demands that what God does for and in one He does for and in all equally. In the ultimate, then, the issue of salvation rests with the sovereign determination of the human will. Men make themselves to differ.

Now it is easy to see that, if man is thus able to co-operate with or improve the grace that is common to all, there must remain in man some vestige of good. Indeed, so decisive an element of ability to good survives that it determines the exercise of the most important event or series of events in the history of the individual. And this is exactly where the Arminian position impinges not only upon the sovereignty and efficacy of God's saving grace but upon the total depravity of sinful man.

In magnificent contrast with this denial of the sovereignty and efficacy of the saving grace of God is the teaching of our Confession. It reads: "All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

"This effectual call is of God's free and special grace alone, not from anything at all foreseen in man; who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." (*Confession of Faith*, X, 1, 2.)

In these sections the faith that embraces Jesus Christ to the saving of the soul is referred to the sovereign predestination of God as its source, and to the regenerative operation of God in the heart as its cause. God is

sovereignly pleased to impart His efficacious grace, and it is the enablement that comes from this sovereign bestowal of the grace of the Holy Spirit that leads to faith. The person effectually called is altogether passive therein until renewed by the Holy Spirit. A new heart has been given him and a right spirit created within him by the mysterious work of the Holy Spirit; and because he has a new heart and a right spirit his response to the call of the gospel cannot but be one of loving reception and trust. Just as the reaction of the carnal mind cannot but be one of enmity against God, so the reaction of the mind of the Spirit cannot but be one of faith and trust. It is the very nature of the new heart to trust God as He is revealed in the face of Jesus Christ.

We have here in our Confession a rather neat statement of the relation of faith to regeneration. In this realm of theological debate our position can very readily be tested by our answer to the questions: Does God regenerate us because we believe, or do we believe because God has regenerated us? In other words what has the causal priority, regeneration or faith? There are many evangelicals who will say that faith is the means of regeneration, that God regenerates those who believe and because they believe. They thereby, whether wittingly or unwittingly, place themselves in the Arminian camp and in the most decided opposition to Reformed doctrine. Logically they place themselves—perhaps with good intentions—in a position that leads to the wreck and ruin of true evangelicalism.

We are, of course, using the term "regeneration" in the restricted sense of the new birth, and in this sense the very hall-mark of Calvinism as of Augustinianism is that faith is the gift of God, because it proceeds from the regenerative operation of the Holy Spirit as its only cause and explanation. God has elected His people to salvation. He has ordained that this salvation become theirs through faith. But because of the total depravity of their hearts and minds they cannot exercise faith; they are dead in trespasses and sins. In order to bring them to faith God implants by the agency of the Holy Spirit a new heart and a right spirit within them, and thus effectually and irresistibly draws them to Christ. They are made

willing in the day of God's power. By grace they have been saved through faith, and that not of themselves, it is the gift of God.

The Perseverance of the Saints

In the closest relation to the foregoing doctrine of efficacious or irresistible grace is the doctrine of the eternal security of the believer. This doctrine the Arminian bluntly rejects. A true believer, he says, may be in grace and then fall from grace and finally perish. Such a position is in logical coherence with his doctrine of the nature of saving grace. If the determining factor in the matter of an individual's salvation is the autonomy of his own free-will, then consistency would seem to be all in favor of regarding salvation as a very insecure and mutable possession. Salvation in this case cannot be any more stable than that which in the final analysis determines it.

But it is just here that the harmony of efficacious grace with the perseverance of the saints comes to light.

The Reformed Faith recognizes that God it is who determines a sinner's salvation, and that what He begins He brings to perfection. Salvation rests upon the unchangeable grace of God. He will not forsake the work of His hands, nor make void His covenant. Thus reads the Confession: "They whom God hath accepted in his Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

"This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof." (*Confession of Faith*, XVII, 1, 2.)

An Open Letter From a Missionary Observer

(EDITOR'S NOTE: During the current controversy in the Presbyterian Church in the U.S.A. over foreign missions, various persons have at times expressed a desire for the impartial opinion of competent observers unrelated to the parties at variance. THE PRESBYTERIAN GUARDIAN publishes herewith a communication from the Rev. James R. Graham, Jr., of Chinkiang, Kiangsu, China. As the letter indicates, it was originally written to another publication. Since it has not been printed in the journal to which it was originally addressed, Mr. Graham has by cable authorized its appearance in the columns of THE PRESBYTERIAN GUARDIAN.

Of the impartiality and competence of Mr. Graham to speak there can be no question. He is an influential and honored missionary of the Southern Presbyterian Church. He has no connection with The Independent Board for Presbyterian Foreign Missions. He has no connection with the Board of Foreign Missions of the Presbyterian Church in the U.S.A. He has

no relation to Westminster Theological Seminary. He is not beholden to the ecclesiastical machine in the Presbyterian Church in the U.S.A. He is, however, a close observer of conditions in that church. His estimate of what has happened is worthy of careful study and consideration.)

Chinkiang, Kiangsu, China,

January 5th, 1936.

Dr. Samuel G. Craig, Editor,
Christianity Today,
The Presbyterian and Reformed Publishing Company,
Philadelphia, Pennsylvania, U.S.A.

My dear Dr. Craig,

Ever since the paper was started I have been an enthusiastic and sympathetic reader of *Christianity Today*, and have praised God for what I considered to be the unequivocal stand you have taken for the "faith once delivered," and have heartily approved of the way that you have gone about exposing the "modernistic"

trends in your denomination without fear or favor.

Since your way and that of Mr. Griffiths forked, I have read the paper with less zest than formerly, and I feel no hesitation in saying that in the causes underlying the separation, I consider Mr. Griffiths' position to be entirely right and consistent and yours to be an unworthy contradiction of all that you have hitherto appeared to stand for. We readers who had never had the pleasure of knowing you personally were coming to look upon you as one who stood for Christ and His Word against all the machinations of an apostate ecclesiastical hierarchy, which for shameless injustice rivals the Diet of Worms and the Sanhedrin which condemned to death the Son of God.

Now however you remind us of Orpah of old who "went on the way" but finally, weeping, returned to the gods of Moab, from which traditional attachment she proved unable to sever herself.

In the December issue of *Christianity Today* you print under an editorial a letter from Dr. Warren R. Ward to the Board of Trustees of Westminster Seminary which, I take it, sets forth your position. Dr. Ward chides with the Board of the Seminary for permitting certain members of the faculty and student body to "make common cause" with the members of the Independent Board. But to any right thinking person who knows the history of both institutions, the cause and the issue are so obviously one and the same that it would seem that the "way-faring man though a fool cannot err" in seeing it. Exactly the same causes impelled practically the same individuals to withdraw from Princeton Seminary and establish Westminster, as were involved in the formation of The Independent Board for Presbyterian Foreign Missions.

It isn't as if some group of rash inexperienced youths popped up and established the Independent Board. The painstaking hand of Dr. Machen was in both, and there was mature thought and proper loyalty to the denomination as well as a higher loyalty to Him Who bought us in the handling of both. I have followed on the one hand the cautious accuracy and the fearless truthfulness of Dr. Machen and what Dr. J. Walter

Lowrie (the late "Saint of North China" and in his latter years the Chairman of the China Council) characterized as the "consecutive crookedness" of the "vested interests" of the church on the other, and most of my information has come from papers edited by yourself.

The Princeton withdrawal did not take place until every effort had been made to bring the issue of the amalgamation of the boards of control and its inevitable result before the people of the church. Nor was the formation of the Independent Board precipitate. That carefully drawn document, "Modernism and the Board of Foreign Missions," was circulated through the church and presented to the General Assembly where it was summarily dismissed and its facts ignored, and the official Board given a coat of whitewash.

This arrogant refusal to give any cognizance to, far less investigate well-substantiated facts gave no reasonable hope of reform "from the inside." That this disinclination to admit that anything is wrong persists, is evident from the footnote of Dr. Barnhouse's report which states that the President of the Board took "a very strong attitude that the Board *could not admit* the existence of any Modernism on the foreign field."

It is obvious then that you are dealing with people who are committed to a course of political expediency rather than one of sincerity and truth. If a man or an organization is determined to deny the possibility of there being anything wrong with himself or itself, where does your reform start? Furthermore is there *anything*, I ask you, Dr. Craig, in the actions of the General Assembly or subordinate judicatories in recent years in your church to indicate anything other than a headlong rush to a place of complete domination by Auburn Affirmationists and other enemies of the faith? The travesty of New Brunswick vs. Machen and the treatment of McIntire, Buswell, Brumbaugh by their respective presbyteries, the persistent refusal of presbyteries to ordain fine young men for failing to swear allegiance to every church agency right or wrong, while they accept without a qualm other candidates who deny the essentials of the faith, all combine to make it obtrusively apparent that the Presby-

terian Church in the U.S.A. as far as it is articulate is so thoroughly perforated by the termites of Modernism and so thoroughly leavened by the leaven of the Sadducees as to afford no place of rest for any true defender of the faith.

And yet you and others say "They should have gone about it differently! The thing was premature." I have demanded of a good many "How should they have gone about it then?" To date I have received no reply. *There is no reply.* The noble men who formed the Independent Board and are ecclesiastically immolating themselves for the cause of true foreign missions unsullied by the taint of this leprosy of Modernism, have followed the Master on a road which it appears, Dr. Craig, you and Dr. Ward *won't walk.* It looks a little like when the going gets *real* tough some are going to scurry for cover under talk about "methods" and "prematurity" and "reform from the inside" and other nonsense that should be no refuge of a good soldier of Jesus Christ.

So far from being premature, I agree with my boyhood friend, Charlie Woodbridge, that the issue should have been made when the Auburn Affirmationists first raised their serpentine heads.

Dr. Ward speaks of secession from the church as if it were an unheard-of thing. Where would we be if the reformers hadn't seceded from Rome? Organizational degeneracy has occasioned secessions for the preservation of doctrinal purity throughout the ages of the church, and with splendid results. There have always been the "stay-inners" but they are not the men whose names are engraved on the pages of history, but rather the Luthers, the Calvins, the Zwinglis, the Zinzendorfs and the Wesleys. . . . If the house catches fire you first try to extinguish the blaze, then when you are driven out on the back porch you take as much stuff as you can and clear out, and the longer you wait the less stuff you salvage. God give us all courage to secede when we can't hold aloft the testimony of an uplifted and risen and coming Christ.

It is my privilege to have done evangelistic work in a good many of the provinces of China and to know many missionaries and native be-

lievers, and I know the facts set forth by Dr. Machen and Mr. McIntire, and now by Dr. Barnhouse, to be true. I know also that the real Chinese believers are getting more voluble all the time at the influx of modernist missionaries, and I have a feeling that they are on the point of expressing themselves corporately in the matter more "impolitely" than Dr. Machen has ever done. I also know that the young men whom I have seen that are sent out by the Independent Board fulfill the highest expectations and desires of the best of the Chinese Christians and evangelists.

It is recorded of that generous and lovable character Jonathan that he loved David as his own soul, and that he stripped himself of his robe, his garments, his sword, his bow and his girdle and gave them to David, and that he "spake good" of David to his father, the rejected and disobedient king. He even went out to David in the fields. But he made a fatal mistake as set down in the last line of First Samuel 20. When David was finally forced into exile "Jonathan went into the city." He returned to his father upon whom the Spirit of God had already written "Ichabod." He could not bring himself to follow David into exile and to leave his traditional background, the final re-

Westminster Commencement

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

sult being that dear, beautiful Jonathan had his body one day nailed to the walls of Bethshan.

I believe your former friends are willing to follow our David-Christ even to the cave of Adullam. Will you leave them, then, and return into the city?

With Christian love and greetings,

Yours in Christ's service,

(Signed) JAMES R. GRAHAM, JR.

Study Your Bible

By the REV. EDWARD J. YOUNG

Studies in Genesis 2:1-3

VERSE 1. The word "thus" refers to Genesis 1:2-31. The verse simply means: the heavens and the earth and all their host were created just as has been recorded in Genesis 1:2-31. They were definitely finished in six days.

Verse 2. The seventh day of the creative week is set apart by the Lord as a day of rest. The day is not here called the Sabbath; indeed, this word does not occur in the book of Genesis. From the beginning of the world until the resurrection of Christ, the seventh day was appointed by God to be the weekly Sabbath. It is not correct to

say that the Sabbath was instituted with the giving of the Ten Commandments at Mt. Sinai, for the Bible teaches us that it was observed before that time, e. g., Exodus 16:23. The creative week, including the seventh day, was to be the pattern for man to follow.

Since the resurrection of Christ, the first day of the week is the Christian Sabbath. We Christians do not begin to realize the value of this day for the propagation of our religion. If, aside from attendance at the regular worship services of the Church, Christian parents would use this day as a day of Bible reading and study of the Catechism *with* their children, and if the whole family would gather about the piano for the singing of the old Church hymns, a revival of true re-

ligion would soon be under way. Sunday is not a day of rigid asceticism. Rather, it should be a day of joyful praise and prayer to Him who loves us and washed us from our sins in His own blood.

There are old Babylonian traditions regarding the creation, the fall of man, etc., which are characterized by grotesque polytheism, wholly contrary to the pure Biblical narratives. It is utterly false and incorrect to say that the first few chapters of Genesis were taken directly or were borrowed from these Babylonian myths. This has been well demonstrated by competent scholars.

The Generations of the Heavens and the Earth

The phrase, "These are the generations of the heavens and the earth," is to be particularly noted. It divides the book of Genesis into eleven great sections. The word "generations" means offspring. Thus, this section which extends from Genesis 2:4-4:26 is an account of the "offspring" which the heavens and the earth produced. We do well here to listen to Dr. William Henry Green, who says, "These titles (i. e., these are the generations of) are designed to emphasize and render more prominent and palpable an important feature of the book (i. e., Genesis) the *genealogical* character of its history. This results from its main design, which is *to trace the line of descent of the chosen race from the beginning to the point where it was ready to expand to a great nation*, whose future organization was already foreshadowed, its tribes being represented in the twelve sons of Jacob, and its tribal divisions in their children."¹ Thus, we see that Genesis two is not a summary of Genesis one, nor is it merely a parallel account of creation. In Genesis one the emphasis was upon God as the *creator* of the heavens and the earth. In Genesis two we find a *particularistic* account; that is, the emphasis is not upon the creation of the universe in general, but upon the creation of man in particular. The attention is here focused upon man and the preparation of the earth for man. This chapter does not profess to be an account of creation. Rather, it is concerned with the earth which God had already created.

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

1. Quoted by permission of Charles Scribner's Sons from William Henry Green, "The Unity of the Book of Genesis," 1910, p. 2.

The Sunday School Lessons

By the REV. L. CRAIG LONG

May 17, "Jesus Inspires Honesty." Luke 19:1-10, 45-48.



Mr. Long

LUKE 19:1-10 portrays the conversion of Zacchaeus. The two chief divisions of the passage deal with: (1) the secret operation of the Holy Spirit, and (2) Christ's explanation and defense for having visited Zacchaeus.

The secret operation of the Holy Spirit is indicated by the facts: (1) that Zacchaeus was influenced so that he "sought to see Jesus"; (2) that he was impelled to climb up into a sycamore tree to see Jesus; (3) that Zacchaeus "made haste and came down," which was an obedience toward God that the natural man cannot accomplish apart from God's grace; (4) that the Holy Spirit was responsible for the joyful manner in which Zacchaeus received Jesus; (5) that the pledge which he made was the sort of pledge which the natural man never makes except by the Holy Spirit's influence.

The explanation and defense which Jesus made for visiting in the home of a publican was of a two-fold form: (a) "today is salvation come to this house;" (b) "the son of man came to seek and to save that which was lost."

When Jesus visited at the home of Zacchaeus, a publican and a reputed sinner, the tongues wagged among Christ's enemies; they said, "He is gone in to lodge with a man that is a sinner." Christ's explanation of His actions is clear and simple; the reasoning is as though He had said: "Zacchaeus is a lost sinner; I came to save lost sinners; Zacchaeus is now a true son of Abraham (Gal. 3:29); therefore, I have justified my lodging with Zacchaeus." Would to God that each minister and Sunday School teacher who has an obligation to fulfill for Christ might have such a justification for his presence in a pulpit or at the teacher's desk. Are you seeking the lost? Are your contacts resulting in conversions?

There are those who will erroneously teach this lesson as though verse eight were the grounds upon which Jesus pronounces that salvation has come to Zacchaeus. What is taught in one part of the Bible is never contradicted in another part. Therefore, although the word "conversion" is not mentioned in this section, it *must* be assumed that where salvation exists, there must have been the hearing of the Gospel by the power of the Holy Spirit, under the proper circumstances as guided and controlled by the Holy Spirit. All this is found in this wonderful message. Men never seek Jesus except when drawn by the secret operation of the Holy Spirit. Jesus comes to sinners today by the preaching of the Word of God.

May 24, "Building for the Future." Luke 20:45-47; 21:1-9, 34-36.

Luke 20:45-47 is a condemnation of the scribes. According to Jeremiah 8:8 a scribe was a copier of the law and other parts of Scripture. The scribes busied themselves (a) in studying and interpreting the law (both civil and religious), (b) in becoming well versed in historical doctrines of the Jews, and (c) by conducting a school for a group of disciples who gathered around each scribe for instruction. Although the profession was a good one it became full of blind guides, as far as spiritual truth was concerned. The scribes were well versed in the letter of the law but they lacked the wisdom of God to understand it properly. They became, in their blindness, the chief enemies of our Lord Jesus Christ. Their oral judgments were often accepted by the common people, and therefore it behooved Christ to denounce them as false prophets whose judgment was already pronounced against them. Christ's description of them in these verses is typical of hypocrites everywhere.

Luke 21:1-4 has two chief messages contained in it: (a) a warning to those who give gifts to God, large or small, but who fail to give them

with full acknowledgment to God that all that a man possesses in this life belongs to Him; (b) a word of comfort to all those persons who give gifts, large or small, to God and who give with sincere acknowledgment to God that all of their possessions are His. It is possible from this message to conceive of a poor man whose offering is of less value in God's sight than the identical amount when given by another poor man; it is likewise possible to conceive of a rich man's gift as of greater value in God's sight than the gift of a poor man. Christian missions will suffer until the rich and the poor Christians are able to cease tithing as of legal obligation and begin to come under the standard established by this widow who gave all that she had.

Luke 21:5-9 refers to the destruction of Jerusalem (an event which took place in 70 A.D.), and to the end of the world (an event which shall be as complete as was the destruction of Jerusalem). The followers of Jesus could not see past their eyes. The temple, which Josephus says required the labor of 10,000 of Herod's workmen for 8 years to complete, was so gorgeous that even a Christian could not conceive of its destruction. It seemed like a permanent world fixture. Jesus attempted to pronounce the destruction of the Temple so that His followers would begin to live as if it had already been destroyed. Jesus has given us plenty of evidence concerning the impending destruction of this entire world to cause true Christians to cease laying up treasures upon this earth, *but we continue to disobey God*. I believe that one of the most disobedient of all conditions prevalent among Christians today is the view that a long period of carnal splendor will be the lot of Christians upon this carnal earth. It violates such verses as Luke 21:28 and II Peter 3:7-13. Read these references for this lesson, then apply Luke 21:34-36.

May 31, The Last Supper. Luke 22:7-23.

This passage deals with a subject

which ought not to be studied lightly. It has been said that Baptism is the sacrament by which a person is admitted into the visible church and the Lord's Supper is the sacrament which, if faithfully taken by the Christian, keeps him in the church. The prevailing weakness in the visible church today is levity and superficiality concerning the Lord's Supper.

The Christian cannot properly appreciate the Lord's Supper unless he understands the Old Testament Passover. In I Cor. 5:7 Paul says, "For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast . . ." Christians are Abraham's seed (Gal. 3:26-29) and even as we claim the promises made to Abraham so must we honor the statutes and ordinances which God prescribed for Abraham and for his seed. These ordinances are binding unless they have been abrogated. New Testament ordinances are founded upon Old Testament ordinances, and must be interpreted in the light of all Scripture. The Old Testament Passover was a Hebrew festival held the 14th day of 7th month to celebrate the exodus of Hebrew people from bondage in Egypt. It was in imitation of that last meal eaten in Egypt in preparation for the journey, while Jehovah was passing through or over the houses of the Hebrews and slaying the first-born of Egypt. The following provisions of the Passover are important: (1) taking a lamb without blemish; (2) killing the lamb at even; (3) sprinkling the lamb's blood on doorposts and lintels of Hebrew homes; (4) roasting the lamb with fire; (5) eating unleavened bread and bitter herbs; (6) eating in haste, with loins girded, shoes on and staff in hand; (7) remaining in the house until morning; (8) burning all that remained of the feast. Exodus 12:14 made the feast a perpetually binding ordinance. Also: (1) the passover could only be sacrificed at the central sanctuary; (2) no uncircumcised person or alien could partake of the feast under any conditions; (3) pilgrimages to Jerusalem to eat the feast there became common as Messianic prophecies were passed from one generation to the next; (4) Luke 22:7 describes how Christ took His disciples into an upper room to keep the passover feast which was a feast in two ways: (a) it marked the last Old Testament feast (or supper) at which

an animal sacrifice was eaten by those who had recognized Christ as the Messiah (Heb. 11:23); (b) it marked the *last offering for sin*. Since that night the Passover is purely a memorial of the death of Christ combined with a mystical assurance that it is also a means of grace to those who eat and drink the bread and wine worthily (Luke 22:19-20); (5) The Passover has become the foundation feast upon which is instituted, as a perpetual ordinance, the service commemorating the final substitutionary death of Christ. (a) The meal that Christ ate with His disciples was probably a private celebration of Passover, on the evening of 13th Nisan; (b) Christ was crucified on the afternoon of the 14th Nisan, at the time when the Paschal lambs were being slain. Therefore, Christ really educated His disciples to the Biblical meaning of His impending death before they would sacrifice an animal lamb. It is as if Paul is apologizing for his non-offering of an animal lamb when he says, "For our passover also hath been sacrificed, even Christ" (I Cor. 5:7). It is what John meant when he said, "Behold the lamb of God that taketh away the sin of the world." Our conclusion is that the writers of the New Testament had found the Messiah, and that our appreciation and use of the Lord's Supper ought to be guided by the following indisputable facts: (1) Ex. 12:5 is fulfilled in I Pet. 2:22; (2) Ex. 12:7 is fulfilled in I John 1:7; (3) Passover was commanded by Moses and the Christian Passover (Lord's Supper) was commanded by the Messiah of Moses; (4) No alien to Israel could eat the Passover. No alien to spiritual Israel (Gal. 3:26-29) is allowed to eat the Lord's Supper; (5) The Old Testament sign of spiritual fitness was circumcision, while in the New Testament the spiritual seed of Abraham are commanded to be baptized as the sign of their public confession of Christ as Savior; the Old Testament Passover signified deliverance from bondage and slavery to sin as does the Lord's Supper signify that same thought by the hand of Christ; (7) Miracles are remembered at both the Old and New Testament sacrifices. The Lord's Supper is not to be eaten in a home (unless a church is represented); it is a sacrament of the church. It is the duty of elders to fence the Lord's

Table with enough Scripture evidence concerning the feast to warn and even prevent persons from that sacred feast whose hearts are not right with God. I do not believe that persons unknown to the elders should be promiscuously invited to take the Lord's Supper; or that the Lord's Supper should be taken by a lone individual in his home beside the radio while a minister in a church far away reads the word of institution. The church is polluted today because attendance at the Lord's Table has not been restricted, in accordance with God's Word. In many Churches the children are permitted to take the Lord's Supper before they are instructed in the meaning of it. In many places we find persons being invited to take the Supper who have never in their life been baptized. Does it not seem peculiar that Unitarianism should be called non-Christian and yet that ministers of so-called orthodox Churches of Christian doctrine should publicly invite all persons who love Christ to take the Lord's Supper in the Church, without demonstrating in detail that the views held by that visiting Unitarian are contrary to the Christian Church doctrine? Consider these suggestions: (1) All have sinned and fallen short of the glory of God; (2) All sinners who will acknowledge that God is able and willing to save them by their simple faith in the sacrifice made by Christ on Calvary, have the responsibility to celebrate the Passover which means to them the assurance that they shall not die, but live; (3) The Hebrew Passover Feast, which was so carefully administered by true servants of God until the Messiah came, has not been abrogated but rather has been made plain to us by Christ's institution of the Lord's Supper. Therefore, (1) no person who is ignorant of the doctrine of the substitutionary atonement is fitted to take the Supper, for he is an alien to Israel; (2) No person who still believes in the hope of salvation through personal good works is fit, for he too is an alien; (3) Those of us who call ourselves children of Abraham and heirs of the promises, know that for us there is an obligation to observe the Lord's Supper; (4) Willful neglect of the Lord's Supper by Christians ought to be considered a major offence in all Churches.

LIFT UP YOUR HEART

By the REV. DAVID FREEMAN

"And it shall turn to you for a testimony." Luke 21: 13.



Mr. Freeman

EVER since the gospel of saving grace has been revealed from heaven, there have been men who have suffered for it even with cruel torments and death. Here is how believers in times past gave evidence of their faith—they "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder; were tempted, were slain with the sword; they wandered about in sheep-

skins and goatskins; being destitute, afflicted, tormented; they wandered in deserts and mountains, and in dens and caves of the earth."

Our Lord told His disciples that persecutions and arrests would surely come upon them, but that this ought not to dishearten, as it should turn to them for a testimony. That is, by their sufferings they would declare more effectively the truth of the Gospel, and the more abundantly would they show forth the power of God.

These same words are for us as well as for all the children of God until Jesus comes. Trials and adversities will offer new occasions to glorify our supporting God.

Should this not cause those who have thought of Christ's religion as an easy way to heaven, to change

their minds? The road to the Celestial City is not without difficulties. Many shall seek to enter in and shall not be able. Among high professors, some shall perish, and among true believers, some shall be saved "as by fire." "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

No, the way of Christ is not an easy way. We should have a higher view of Christ and His religion, if we could enter into the conflicts of those who have suffered for His sake.

Rather than deny His blessed name, thousands on thousands were mercilessly slain and tortured. Christians have been found ready to hazard the greatest sufferings rather than disown their Lord. They left this world in torments of body, but in soul they triumphed. To the last they declared their belief in the verities of the Gospel. What glorious words are these which fell from the lips of Polycarp, when summoned to deny Christ, "Eighty and six years have I served him, and he hath done me no harm: how can I revile my King, who hath saved me?"

They could not renounce their King. What a testimony against our lukewarmness and unbelief! For how little will we deny Him! What little scorn, from an unbelieving world, it takes to make us hide our faces in shame because of Him. Do we say that He is our Savior and that we love Him? But not as they loved Him, surely. Theirs was a religion all in earnest. They died for it, they died by it. Christ was their all. Would not many a Christian church be thinned if to come to the Communion meant peril or death?

Often God lets the great and learned fall, to show us what is in man; and holds up the timid and feeble, to show us what is in God.

We now live in days of a mighty conflict between belief and paganism. Every suffering of disciples in former days of strife ought to rebuke and stimulate us. They despised this mortal life, and deliberately threw it away for the sake of another.

In a true religious experience Christ is above all; there is a deep concern for the things of God; God's service is the chief interest, and union with Christ is everything.

If to live is Christ and to die gain, then every trial will bring glory to God.



Stop, Thief!

By PHIL SAINT

Gary—

Paying the Price

By Phil Saint

BETTY WORTH, SEEING THE WRITE-UP IN THE GAZETTE, PHONED CARL AND ASKED TO SEE HIM.....

NEVER MIND GOING INTO ANY MORE DETAILS OF YOUR SUPPOSED CONVERSION—I'VE HEARD ENOUGH—WE'RE THROUGH!

BETTY, YOU KNOW THAT I THINK THE WORLD OF YOU..... AND I SORT OF HOPED THAT..... WELL.....

LET'S NOT HAVE ANY SOB STUFF—YOU'VE MADE ME THE LAUGHINGSTOCK OF THE WHOLE CAMPUS..... PICTURE ME AT A PRAYER MEETING!??—HOW UTTERLY RIDICULOUS!!

...AND WHEN YOU GET OVER YOUR CHILDISH NOTIONS.... GIVE ME A CALL AND I'LL RE-CONSIDER

THANKS, BETTY.... BUT I NEVER EXPECT TO GET OVER IT!!!

"MEDIAEVAL SUPERSTITIONS!!" "SOB STUFF!!" "CHILDISH NOTIONS!!" "RIDICULOUS!!" "WE'RE....." ".....THROUGH....."

"...NEVER... MIND...DETAILS... WE'RE—THROUGH," "FINISHED..... ENDED...."

I TOLD GARY I WAS READY TO PAY THE PRICE....I...WONDER..... "AND THEY FORSOOK ALL AND FOLLOWED HIM"—A-L-L—IT'S ONE THING TO SING ABOUT IT, BUT.....!!

HELLO JIMMIE HOP IN !!!

HI CARL! ARE YOU GOING BACK TO THE CAMPUS ??

SAY, THAT WAS SOME WRITE-UP IN THE PAPER!!

YES, IT WAS RATHER AMUSING

THE PICTURE WAS FUNNY ENOUGH; AND WHAT THEY SAID ABOUT RODNEY AND BILL WAS A SCREAM

....BUT WHEN I READ ABOUT YOUR GETTING "CONVERTED"...YOU—THE BIG TIME PLAYBOY—"CONVERTED"!! DID I LAUGH ???!!! WHERE DID THEY GET SUCH A CRAZY IDEA ???!

IT LOOKS LIKE A TIME OF TESTING FOR CARL. WILL HE STAND THE TEST?

BY PHIL SAINT



The Young People's Own Page

By LOUISE H. RIECKE



Miss Riecke

THE arrival of Spring at Haddondale Farm each year was like a glorious home-coming. For Springtime and Haddondale were very happily mated. Sunshine, violets and anemones seemed as much a part of the place as the big friendly house and the velvety, rolling lawn.

In the early afternoon of a warm clear day in April a dozen young people wandered across the meadows and sat down on some rustic benches at the very edge of the woods. The place was a veritable pool of sunlight, and one young man breathed a deep sigh of contentment and assumed the expression of one who had found his Utopia at last.

"You know," he said, "I believe this is the sunniest spot in the world." He parked a battered tennis-racket under the bench and added: "I could sit here for hours and do nothing but soak it in."

A girl in a bright-colored sweater dropped her racket and answered breathlessly: "I should think you would need to, Don, after the way you've been running us ragged for an hour!"

She caught a glimpse of a tall, sturdy figure on the other side of the meadow and sang out a friendly greeting. Hearing her voice, Mr. Bob Andrews, Haddondale's proprietor, waved a gay salute and walked on toward the barn.

The Andrews kept open house at Haddondale winter and summer, but when the warm weather began the visitors became more frequent, and at all hours cars would drive in the long lane bringing groups of young people or older folks, most of them from the church where the Andrews, though they were Quakers and still members of the Society of Friends, were nevertheless faithful in their attendance and support. For Bob and

Mary Andrews never thought of Haddondale Farm as their own. It was the Lord's. They had given it to Him when they gave themselves, and they rejoiced that God's people seemed always to find it a haven of fellowship and rest.

An hour later Bob Andrews walked out across the meadow again and watched the sun slowly disappear for a time behind a huge black cloud that had gathered with amazing rapidity. The young people on their benches were watching it too, so intently that they neither saw nor heard him approach them. A cool breeze blew across the meadow, the sun was hidden altogether for a moment, and a young man shivered and said: "Where's our sunlight now?"

The girl in the bright-colored sweater stood with her eyes fixed intently on the spot where the sun had been shining in all its glory a few minutes before, and as Bob approached he heard her say, half to herself and half in reply to the question: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

Some hours later when the young guests were gone, and when Bob's wife and their son Philip had gone in the car to a neighboring town, Bob sat in the big chair by the fireplace silently watching the embers. Strange that she should have quoted that verse which never failed to bring so many memories crowding into his mind!

He shut his eyes, ten years seemed to have vanished, and he saw a small child dancing her happy way through his heart and life like a warm, lovely gleam of sunlight. Kathleen, his own little daughter, Kathleen of the soft blonde hair and the blue, blue eyes who had sat so firmly ensconced upon the throne of his heart and of Mary, his wife's. Vividly he recalled the awful day when he had heard a shrill scream and had seen her come rushing out of the barn with her clothes in flames. Her restless fingers had

found a match somewhere, and had struck it to see if it would work like matches did when grown folks struck them.

After that there was no small Kathleen, and life was empty and dreary. Even Philip, only two years older than his sister, saw and understood the misery in his parents' eyes, and reflected it in his own small, troubled face.

But one never-to-be-forgotten Sunday Bob's cousin persuaded them to miss the Friends' meeting which seemed only to tire them and to go with him instead to visit a Presbyterian church about six miles away whose pastor he had learned to know and love. And they went—for their cousin's sake, because he wished it—and as the Word of Life was proclaimed in simplicity, yet in the power of the Spirit of God, they saw somehow not the one who spoke but the dear One whom he set forth, that One who had said: "Come unto Me . . . and I will give you rest." And they came even then, and found Him faithful who had promised.

As they left the church Bob turned to his wife and said slowly, thoughtfully, as though it were a new idea to him: "The Lord gave, and the Lord hath taken away . . ."

Mary rested her hand on his arm and looked up at him. "Finish it, Robert," she said.

A load seemed lifted from his heart, and the hard lump went out of his throat as he turned his face away and said in a voice that was intense and earnest: "Blessed be the name of the Lord!"

That was ten years ago. Since then both joys and sorrows had come to the Andrews' home. But . . . yes, it was true . . . Haddondale was the sunniest place in all the world, for its sunlight was His light who is the Sun of Righteousness. And here He was not a guest; He was the Host—the Master of the house!

Presbytery of Philadelphia Elects "Affirmationist" as Moderator; Standing Rules Amended

THE Presbytery of Philadelphia, for generations reputed as an evangelical stronghold, on April 6th demonstrated that it is now dominated by the will of the modernist-indifferentist coalition now in power in the church. On the third ballot it elected an outstanding modernist, Dr. George Emerson Barnes, pastor of the wealthy Overbrook Church and a signer of the Auburn Affirmation, over the conservative candidate, Dr. Clarence S. Long, pastor of the historic Third Church of Philadelphia. Final vote was 55 to 51. This is the first time that a signer of the Auburn Affirmation has been elected to the Moderatorship of the Presbytery. Some of the votes for Dr. Long came, on the third ballot, from members of the middle group in Presbytery. The first ballot stood, Dr. Barnes 41, Dr. Long 39, and Dr. Henry B. Boyd, pastor of the Arch Street Church, 16. The second ballot showed Dr. Barnes with 53, Dr. Long 51, and 2 ballots spoiled.

Soon after he had taken the chair the new Moderator had made plain that he intended to be boss. He ruled quickly, decisively, and in the interests of his party, also made vigorous speeches when necessary in favor of amendments to the standing rules based upon the report of the Assembly "Commission of Nine."

Rules Debated

On April 6th the Presbytery did the following with the proposed standing rules:

Caucuses: The resolution banning "caucuses" was referred back to the Presbytery Committee which recommended it, for "further study." Moderator Barnes said that "everyone knew" the difference between a caucus and a mere meeting of like-minded brethren for consultation and prayer. Just what it was that "everybody knew," however, remained locked in the Moderator's mind. Members *suspected* that he meant "caucuses" to be meetings of conservatives consulting and praying against modernists, and that the permitted gatherings would be those of modernists consulting and praying against

conservatives. This was indicated by prominent Auburn Affirmationist, Edward B. Shaw, who said darkly that "caucuses were certain meetings held for a certain purpose."

Publicity: The proposed rule requiring that all information should be given out to the press by the Stated Clerk and asking the press to "co-operate" in this, remained undebated, unpassed.

Vacancy and Supply: The proposed rule setting up a committee on Vacancy and Supply, an obvious effort to bring all vacant pulpits under organization control, was severely amended, finally passed. The amendments eliminated *some*, not all, of the objectionable features, made organization control easier.

Presbyterial Council: The proposal for a General Council for the Presbytery was debated with warmth, not voted upon, and was the first matter on the docket at an adjourned meeting held on April 14th.

Thompson-Stewart Appeal "Referred" to Synod

ON APRIL 6th the Presbytery of Philadelphia, after having been assured that Dr. Lewis S. Mudge had approved the legality of the proceeding, voted to "refer" the judicial case of the Independent Board membership of Miss Mary W. Stewart and Murray Forst Thompson, Esq., to the Synod of Pennsylvania. The committee's recommendation was made by Dr. William E. Jordan, chairman. A minority report was offered by the Rev. J. Norris McDowell, who contended that reference could only be made, according to the Book of Discipline, of "a judicial case not yet decided." This was an appeal, not a yet-unheard case. The provisions of the Book of Discipline, however, did not seem to outweigh the verdict of the Stated Clerk of the General Assembly, *plus* the cost of hearing the appeal, and the Presbytery, by a thumping vote, "referred" the case. Two amusing features: Dr. Edward B. Shaw voluntarily producing a "reference" he had himself drawn up

in his anxiety to see that the case was properly dispatched (which was politely declined), and two of the "reasons" cited by the committee for "reference." One was, that if the case were heard on appeal by Presbytery it might mar the new unity and peace now present; another that the case ought to be referred, as it was one on which the Presbytery "is greatly divided."

Permanent Judicial Commission Meets April 15-21 in Columbus

THE Permanent Judicial Commission of the General Assembly will meet in the Deshler-Wallick Hotel, Columbus, Ohio, from April 15th to 21st. Seldom, if ever, has the Commission met so long before the Assembly. Reason: the many pending complaints and judicial cases, most of them growing out of the 1934 deliverance against the Independent Board.

So far as known the Commission will hear cases as follows:

April 16th, 10 A. M.: Two complaints against the Presbytery of Lackawanna for erasing the name of the Rev. Henry W. Coray, Independent Board Missionary, from its roll without trial on the ground that he had "declared himself independent."

April 16th, 2 P. M.: Complaint against the Presbytery of Philadelphia in the licensure of John W. Fulton, who refused to promise blind obedience to future Assembly decrees. This is the case in which the Pennsylvania Synod Commission "pronounced" that Mr. Fulton was not ordained, though his ordination was not before it.

April 16th, 7 P. M.: Complaints against the action of the Presbytery of Donegal in resolving to license, ordain, receive, no ministers who would not pledge support of official Boards.

April 17th, 10 A. M.: Complaint by the then-minority in the Presbytery of Philadelphia against the reception of the Rev. J. Gresham Machen, D.D., in March, 1934. This complaint had been held for a year by the Synod of Pennsylvania.

April 20th, 2 P. M.: Appeals from the verdict of guilty by the Commission of the Synod of Pennsylvania against five Philadelphia ministers, four of whom are members of the Independent Board, and one of whom is an employee. They are: (members)

Paul Woolley, Merril T. MacPherson, Edwin H. Rian, H. McAllister Griffiths; (employee) Charles J. Woodbridge, General Secretary.

April 21st (time uncertain): Four complaints from the Presbytery of

West Jersey, one having to do with a "stay" secured by the minority in that Presbytery which believes that this should have blocked the trial of the Rev. Carl McIntire until the complaint had been finally determined.

New Brunswick Presbytery Meets; Requests Candidates Pledge "Loyalty" to Official Boards

By the REV. BRUCE F. HUNT

ON APRIL 6th the Presbytery of New Brunswick held an adjourned meeting in historic Miller Chapel at Princeton Seminary, for the purpose of examining nine young men, all Princeton Seminary students, for licensure. Following the usual examinations the Presbytery passed upon the acceptability of each, in a roll call vote. I, who am a foreign missionary on furlough and a member of the Presbytery, was late in arriving. Since I did not have my name on the roll as taken earlier, I was not called upon to vote. In view of the fact that I had not heard all the examinations I did not ask to be allowed to vote. The examinations were sustained.

After the Presbytery had thus passed upon the candidates the Moderator announced that he would proceed with the licensure. After the regular constitutional questions as prescribed in the Form of Government had been asked, the following question was put: "Are you willing to support the regularly authorized Boards and Agencies of the Presbyterian Church, U.S.A., particularly the Board of Foreign Missions?" (The quotation may not be word for word. It is, however, exact in showing what was being required. The "requirement" is based upon a paragraph in Article 8 of the Rules of Presbytery, adopted on September 26, 1933: "All candidates seeking licensure or ordination shall be examined as to their willingness to support the regularly authorized Boards and Agencies of the Presbyterian Church, U.S.A., particularly the Board of Foreign Missions. A record of this examination shall be made in the Minutes of Presbytery.")

Six of the candidates answered in

the affirmative. One of them, a Mr. Bogard, stepped forward and asked to say a few words. In effect he stated that he could not make an unqualified promise to support the Boards of the church in the future, but would support them as long as they were true to the Word of God as interpreted in the Constitution of the church. Then Mr. Winn Erdman (a nephew of Dr. Charles R. Erdman, Princeton Professor, President of the Board of Foreign Missions) and a Mr. De Boc said that Mr. Bogard's words expressed their position.

Dr. C. R. Erdman then arose and asked them if they did not know that the church has a right to interpret its own Constitution, the implication being that this replaced the right of private judgment at this point.

At this juncture I felt obliged to rise and to protest against the asking of this extra-constitutional question, stating that the Form of Government had provided the constitutional questions and that I did not believe the Presbytery had any right to add to them.

Another member then moved that Presbytery should proceed to the licensure of the six who had given assent and that, following this, it should go into executive session to consider the cases of the remaining three. This was carried. The six were licensed. Just as the spectators and candidates were leaving, Mr. Winn Erdman asked to make a statement. He said that he had received help from the Board of Christian Education, was under appointment by the Board of National Missions, and had applied to the Board of Foreign Missions. He could, he declared, support these Boards as at present constituted, but he could not make any blanket pledge

for the future. Then, in answer to a question by a member of Presbytery, he took up a position which seems to the writer a complete repudiation of the principle on which he had originally stood. He said that in case the Assembly should put its approval on the Boards, where he could not, he "recognized" that the Assembly could interpret its own Constitution. Therefore he would, in such case, either submit to the decision or get out of the church.

This was exactly what many members of the Presbytery had wished: a confession that a minister is obliged to support the Boards of the church as approved by the Assembly or "get out."

After Mr. Winn Erdman had spoken, many members signified their satisfaction with his answer. The Moderator said that he would understand this statement to be satisfactory to the Presbytery. I again was obliged to rise and to ask to have my dissent recorded as the answer did not satisfy me. It was, I said, my understanding of the Constitution that even if the General Assembly should pass favorably upon something that was contrary to the Scriptures, as I understood them, I would not be lawfully bound to obey. Nor would I be obliged voluntarily to "get out" of the church for not obeying. Rather it was my duty in such a case to oppose the action. I further protested on the ground that the Blackstone-Kauffroth decision at the last Assembly had declared such questions out of order and unconstitutional. I asked that that decision be read. The request was not granted. I announced my intention of filing a protest.

I voted against the licensure of Mr. Erdman, not because I did not respect the stand which he tried to make, but because I believed that he was mistakenly induced to promise to get out of the church if he could not support Assembly-approved Boards. I also disagreed with his blanket approval of the Boards as at present constituted.

After Mr. Erdman had been passed, the other two candidates were recalled. Again I protested the asking of the questions, to no avail. Mr. Bogard repeated that he could not promise future unqualified support. Then, under questioning by the Moderator, he said that if the Assembly should approve of what was to him

un-Biblical he would withdraw from the church rather than set his personal convictions against the decision of the Assembly. The Moderator then stated that he believed this to be satisfactory to the Presbytery. It was so established with but one dissenting vote. The three candidates were then licensed.

Following this, the minutes were read. It was voted to instruct the clerk to expunge from the minutes all reference to the statements of the three candidates, all reference to the executive session, all reference to the separate vote on and licensure of the three. The clerk was instructed to record only that the nine candidates had been duly licensed. The minutes were then adopted as amended, with one dissenting vote.

Mr. Laird Files Appeal Notice, States Position to Congregation

THE Rev. Harold S. Laird, pastor of Wilmington, Delaware's First and Central Presbyterian Church on April 4th announced to his congregation that he had filed notice of appeal against his conviction for an offense based upon his refusal to resign from The Independent Board for Presbyterian Foreign Missions. He also issued a statement explaining his position and refuting the misrepresentations of his testimony as given in the Judgment of the Special Judicial Commission of the Presbytery of New Castle, which convicted him. Mr. Laird's statement follows:

"On Wednesday, March 25, 1936, the Special Judicial Commission of the New Castle Presbytery by vote of five to one, announced to me at Dover that I had been found guilty of the charge of being disobedient to the government and discipline of the Presbyterian Church in the U.S.A. I was also found guilty of the 'grave offense' of associating myself with 'men engaged in an un-Presbyterian and un-Christian action,' referring, of course, to my membership on The Independent Board for Presbyterian Foreign Missions. My own conscience is quite clear. I am convinced that in all this matter I have earnestly endeavored to be true to my ordination vows.

Covenant Union Meeting At Home of Dr. Trumbull

ON THURSDAY, April 9th, at the invitation of Dr. and Mrs. Charles Gallaudet Trumbull, a group of members and friends of the Covenant Union gathered in the attractive Trumbull residence to discuss the present crisis in the church, ask questions, exchange ideas. Dr. Trumbull is internationally known as editor of *The Sunday School Times*. Both he and Mr. Philip E. Howard, President of that organization, are members of the Covenant Union.

The evening's discussion was led by Dr. J. Gresham Machen, with the Rev. Charles J. Woodbridge presiding. A strong chapter is expected shortly in the Germantown area.

"About nineteen years ago I took the vows of a minister of the Presbyterian Church. At that time I promised among other things 'to be zealous and faithful in maintaining the truths of the Gospel, and the purity and peace of the Church, whatever persecution or opposition may arise unto me on that account.' I have endeavored to keep this vow with the same zeal that I have sought to keep the other vows. In so doing I have that peace which is the result of an honest effort to commend myself unto God. Apparently in doing that I have incurred the opposition of some men. Because of this opposition I have been subjected to a church trial with all of its attendant embarrassments.

"The General Assembly of 1934, without obtaining the required approval of the Presbyteries, concluded that ministers and elders who were members of The Independent Board for Presbyterian Foreign Missions should be ordered to withdraw from that Board or be subjected to disciplinary action. According to the law of the Church, as it has always been understood and expressed by Dr. Charles Hodge, one of the greatest experts on Presbyterian Law, and others of authority, a mere deliverance by a casual majority at any meeting of the General Assembly

acting in a legislative capacity is not binding on the conscience of any minister or member of the Church, and, furthermore, Section 7 of Chapter I of the Form of Government of the Presbyterian Church in the U.S.A. provides that 'No church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions should be founded upon the revealed will of God.' The action of the General Assembly of 1934 was, therefore, not Constitutional and not binding upon me or any other minister or member of the Church. My conscience is perfectly clear in this regard.

"The Independent Board developed because of a very widespread lack of faith in the doctrinal integrity of some of the members of our Presbyterian Board of Foreign Missions, as evidenced by the well-known Pearl Buck Case, and the presence on the field of others supported by that Board, who have not hesitated to declare their unbelief in the full integrity of the Holy Scriptures. In addition to this, there is also the matter of teachings destructive of faith in the Scriptures promulgated in publications sponsored by the Board and in schools and colleges assisted by the Board. Because of these distressing things many had withdrawn their contributions from the official Board long before the Independent Board was ever conceived.

"Many of us believed, and still believe, that an agency should be provided to which many sincere Christians holding the Reformed Faith could give their missionary contributions in the knowledge that those funds would be used to preach the pure Gospel, particularly in pioneer fields. Wholly apart from the matter of unbelief in the official Board, I believe it to be the primary duty of the Church to teach and preach the Gospel, and not to engage in the many educational and social welfare enterprises which so largely characterize the work of our Church's Foreign Board.

"For this reason, I confess, that for years as a Presbyterian minister I have found myself drawn more and more to a growing interest in those independent and undenominational missions whose principal concern has

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always been to preach and teach the Gospel in the distant and out of the way places, rather than to educate the masses in the great centers of civilization. At one time it was my privilege to serve one of these missions, the South America Inland Mission, as a member of its American Council. No one ever questioned my right to act in such a capacity then. It was for these very same reasons, mentioned above, that with the full knowledge of the Session of my church, I became a member of The Independent Board for Presbyterian Foreign Missions. While I was interested in its witness against unbelief and for the truth, I was primarily interested in its great ministry of getting the pure Gospel to the ends of the earth in accord with our Lord's final command, 'Go ye into all the world and preach the Gospel to every creature.' The need for this particular independent agency was proven in the fact that there were both lives and money which could not conscientiously be offered to the official Board, but which were ready to proclaim the Reformed Faith which the Presbyterian Church U.S.A., along with all other Presbyterian Churches, holds.

"From its beginning, the Independent Board has not made any appeal for funds, but has relied entirely in faith upon the support of Christian people in sympathy with the Board's objectives. The Independent Board's

work has been blessed and each six months' period shows a phenomenal increase in contributions to its work, and a goodly number of missionaries are laboring under its support.

"This is not a schismatic or divisive movement, as the verdict states it is. Certainly I could have had no part in it had I believed it to be such. On the contrary, it is a testimony as well as a protest against certain conditions in our Presbyterian Church which must be purified. I am more interested in the purity of our Church than I am in its so-called peace, for there can be no peace without purity. God in His Word declares, 'The wisdom that is from above is first pure, then peaceable' (James 3:17).

"The statement prepared by the majority members of the Judicial Commission says, 'He still encourages members of his congregation to contribute to the work being carried out by the official Board of Foreign Missions of the Presbyterian Church U.S.A., and that such contributions are increasing at present.' This is not true. I am not willing to suggest to any persons that they should contribute generally to the work of the official Board of Foreign Missions, and have limited my encouragement to the support of those missionaries now representing First and Central Church, and in whom we have absolute confidence.

"This I made clear on the witness stand, when asked by Commissioner Brown concerning my position in this matter. I quote from the record:

MR. BROWN—You say that you are not satisfied to send your contributions to Foreign Missions to the Board? . . .

MR. LAIRD—I am satisfied if I can support those missionaries for whom First and Central Church was responsible before I came, and those taken over by the Women's Missionary Society. When I came to the Church the Women's Missionary Society was giving about \$2300 a year to the Foreign Board and the National Board, without specifying where it should go. And knowing what I did, I felt I would not be doing my duty as a conscientious leader if I permitted them to send that off without specifying where it was to go. I felt that that money should be sent to propagate the Gospel, and not to do the work of education. . . .

MR. BROWN—Do you see any necessity for this Independent Board for Presbyterians who have the perfect liberty of designating their funds?

MR. LAIRD—Yes.

MR. BROWN—You still think it is necessary, though it satisfies your conscience to send money to the Board and designate it?

MR. LAIRD—I am not sure that it would satisfy my conscience to continue to make appeals to our people to give more to the official Boards of the Church. . . . I could not conscientiously raise money . . . for the support of any missionary who is now on the field; that would release money for . . . purposes which I do not think are in the will of God.

"The experience of the past three years shows that the Independent Board is an agency which releases both lives and money for the propagation of the Gospel in places which otherwise would not be reached. Conscientiously I can not resign from such a Board. I believe it to be of God and I believe my call to membership on that Board was of God. Under such circumstances, how can I resign? To do so would mean to obey men rather than God.

"In taking my position I appreciated from the beginning what it would cost me—opposition, misunderstanding, and misrepresentation. Nevertheless, I must needs endure such things because of my ordination vow mentioned earlier in this statement. Let me quote it in full again from the Form of Government, Chapter 15, Section 12: 'Do you promise to be zealous and faithful in maintaining the truths of the Gospel, and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?' To this I answered in the affirmative, hence my present position.

"I am grateful for the support which has been so generously given to me. This is especially true with respect to the members of First and Central Church and those accustomed to worship with us. Many have asked in real sincerity what they might do to assist me. To such I have answered that there is but one thing that they can do, namely, to pray earnestly that I may continue to be faithful to the Lord Jesus Christ, the King and Head of the Church.

"Regarding the matter of appeal, I have served notice of my intention to appeal solely on the ground that I do not consider myself guilty of any offense toward God in the matter of my membership on The Independent

ent Board for Presbyterian Foreign Missions. It is not a question of whether I am going to submit to a rebuke. I have already been rebuked. This was done by the Commission on March 25th, in the very language of its conclusion which reads, 'The Special Judicial Commission of the New Castle Presbytery hereby rebukes the defendant for his disobedience,' and a little further on it again adds, 'an offense for which he is hereby rebuked.' Of course this Commission had no authority under the law of the Presbyterian Church to rebuke me, and even if it had, I should have considered this rebuke unjustified, contrary to the Constitution and Law of the Presbyterian Church U.S.A., and above all, contrary to the Word of God."

Dissenting Opinion in H. S. Laird Case

THE Rev. Harley B. Kline, pastor of the Greenhill Presbyterian Church, Wilmington, and a member of the Special Judicial Commission of the Presbytery of New Castle, has filed a dissenting opinion against the verdict of "guilty" found against the Rev. Harold S. Laird. Text of his dissent:

"I dissent from the verdict of guilty submitted by the Special Judicial Commission, elected by the New Castle Presbytery to try the Rev. Harold Samuel Laird, for the following reason:

"The charge brought against Mr. Laird was that of disobeying the government and discipline of the Presbyterian Church U.S.A. and of breaking his fourth ordination vow which promised subjection to his brethren in the Lord. The prosecuting committee claimed insubordination on the basis that Mr. Laird disobeyed the mandate of the 1934 General Assembly. This mandate was based upon the right of the General Assembly to suppress schisms and disputations within the church, as set forth in the form of government.

"Such a mandate would have been constitutional if The Independent Board for Presbyterian Foreign Missions had been operating within the Presbyterian Church U.S.A. But in my estimation, as a judge, no evidence was submitted to prove that

The Independent Board for Presbyterian Foreign Missions had made a bold and reckless invasion into the ecclesiastical and administrative areas assigned by the Constitution to the General Assembly of the Presbyterian Church U.S.A.

"The charter of the Independent Board was very judiciously worded to emphasize its real purpose. The charter reads as follows: 'It is to encourage Presbyterian churches and individuals to support this board. . . .' It is not worded: 'It is to encourage churches and individuals of the Presbyterian Church U.S.A. to support this board. . . .' If the charter had been so worded there could have been no question about the right of the General Assembly of the Presbyterian Church U.S.A. to render the mandate it did. However, somebody overlooked the fact that there are at least three Presbyterian churches functioning within the bounds of the United States of America. They are: the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the United Presbyterian Church. All three use the word Presbyterian, but that does not give the General

Assembly of Presbyterian Church U.S.A. any authority over them for they are independent organizations. The charter of the Independent Board is so worded to include in its appeal all three denominations. And the fact must be clearly borne in mind that the Independent Board is an independent organization. What right, therefore, has the General Assembly of the Presbyterian Church U.S.A. to take steps to accomplish the resignation of members within the Presbyterian Church U.S.A. from membership in an independent organization? The answer is: It has no constitutional right, and therefore the mandate was unconstitutional.

"In conclusion, I dissent from the majority opinion of the commission for the reason that it was not proven that The Independent Board for Presbyterian Foreign Missions operates within the Presbyterian Church U.S.A. Since the charter of the Independent Board is specific, and since it does not operate within the Presbyterian Church U.S.A., the mandate of the 1934 General Assembly was unconstitutional, and therefore the defendant is not guilty."

A Significant Five Weeks

Only about five weeks remain before the next General Assembly. Straws in the wind of the day's news are already pointing significantly to the probable outcome of that Assembly. The Permanent Judicial Commission has just completed the hearing of several important cases. Other events, too numerous for mention, will crowd the pages of forthcoming issues. Finally, capping the climax, we will publish a complete, accurate and detailed account of the General Assembly itself.

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