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# CHRISTIANITY TODAY



||| A PRESBYTERIAN JOURNAL DEVOTED TO STATING, DEFENDING  
AND FURTHERING THE GOSPEL IN THE MODERN WORLD |||

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Published monthly by  
THE PRESBYTERIAN AND  
REFORMED PUBLISHING CO., Inc.  
525 Locust Street, Phila., Pa.

JULY, 1936

Vol. 7

No. 3

\$1.00 A YEAR EVERYWHERE  
Entered as second-class matter May 11,  
1931, at the Post Office at Philadelphia,  
Pa., under the Act of March 3, 1879.

## Editorial Notes and Comments

### 1936 GENERAL ASSEMBLIES: WHAT OF THE FUTURE?

**W**E ARE privileged in this issue to present to our readers reports of the General Assembly not only of our own Church but of the Southern Presbyterian Church and the United Presbyterian Church. One or two comments relative to the former may not be out of place.

Interest at the 148th General Assembly of the Presbyterian Church in the U.S.A. centered in large degree in its judicial and non-judicial decisions. The most significant of these—those having to do with certain members of the Independent Board for Presbyterian Foreign Missions and the action of Donegal Presbytery in demanding wholehearted support of the Boards as a condition of ministerial ordination or installation—are not only printed, practically in full, in later pages of this paper but considered at some length in accompanying editorials. Others of these decisions (as well as a number of other actions taken by said Assembly) are highly significant but reference to them, except as found in Mr. SCHOFIELD's informing report of the Assembly's proceedings, in view of the limits of our space despite the enlarged size of this issue, must be reserved for the future.

It has been widely reported—and possibly is widely believed—that the issue raised by the Independent Board and related cases was the culmination of the issue between the "Modernists" and the "Fundamentalists" in the Presbyterian Church in the U.S.A. that has been in dispute for many years and that the small opposition to the decisions in question indicates that this prolonged dispute has at last been conclusively decided in favor of the "Modernists." Such is by no means the case as the reader may learn from Mr. SCHOFIELD's dependable report. The issue raised by these cases was a constitutional issue in the field of constitutional government rather than a doctrinal issue with the result that the issue at stake was not of a nature to divide even roughly between "Modernists" and "Fundamentalists."

Now that the issue raised by the Independent Board has been largely settled there would seem to be no insuperable

obstacle in the way of obtaining united action against Modernism, indifferentism, bureaucracy and such like on the part of all true Presbyterians. We anticipate that this will soon be brought about. Let all true Presbyterians awake and gird themselves for battle. United we stand; divided we fall.

## GENERAL COUNCIL'S STATEMENT

**B**EFORE leaving Syracuse the General Council of the Presbyterian Church in the U.S.A. issued the following statement relative to the trials and convictions of eight members of the Independent Board:

"In view of persistent misrepresentations that have been made to the public press by the litigants involved the General Council of the Presbyterian Church in the U.S.A. at the adjournment of the Syracuse General Assembly, Wednesday afternoon, desires to emphasize two facts:

1. The long and patient process by which the Church has sought to bring these ministers to see their proper relations to it. These began with personal and friendly approaches by individuals and committees, and, on rejection of these, by trial in their local Presbyteries. On their appeal from the decision of their Presbyteries, they were given lengthy hearings by their Synods; and following their appeal from the decisions of their brethren in their Synods, they were given extended hearings before the Judicial Commission of the General Assembly. In two of the cases the official record contained more than 1,000 pages. In every case the decisions of the lower courts were confirmed unanimously by the Supreme Court of the Church.

2. In view of the persistent efforts of the litigants to make it appear otherwise, each of these courts—Presbytery, Synod and General Assembly—declared the issue in no case and in no sense doctrinal. These men have been condemned for defamation of the Church, for contumacy in the face of the Church's constituted authority, and for the violation of their vows taken when ordained to the ministry to study the peace and unity of the Church and to submit themselves to the lawful authority of the brethren. For such attacks on their Church and violation of their vows they have been suspended from the ministry by the votes of nearly 1,000 of their brethren sitting as the supreme judicatory of the Church who are as sound in the faith and as devoted to the Word of God and our Confessional Standards as any of these litigants could claim to be. The matter is not now and never has been a con-

troversy between "fundamentalists" and "modernists" and the decision is no victory for either but a triumph of constitutional government.

With this sad business finished the Presbyterian Church in the U.S.A. goes forward in the great business for which our Lord Jesus Christ founded it, to preach the Gospel among all nations and to hasten the fullness of the Kingdom of God."

In our opinion the above statement contains truth but not the whole truth and nothing but the truth. It is true, we believe, that the significance of the Assembly's action has been and is being misrepresented. It is also true, we believe, that the matter at issue is not and never has been an issue between "Fundamentalists" and "Modernists." It is true that all those condemned are "Fundamentalists" but it is also true that most "Fundamentalists" in the Presbyterian Church regarded the formation of the Independent Board as unwise even if they did not regard it as illegal. It is further true, we believe, that these men were condemned on non-doctrinal grounds but at the same time we think the General Council puts it too strongly when it asserts that the issue was "in no sense doctrinal" even though it merely repeats the statements of the courts in so asserting (compare what is said in the accompanying editorial on the Independent Board cases under 5). It is, however, we believe, emphatically not true that seven of these men "have been suspended from the ministry by the votes of nearly 1,000 of their brethren, sitting as the supreme judicatory of the Church *who are as sound in the faith and as devoted to the Word of God and our Confessional Standards as any of these litigants could claim to be.*" One need merely remember that a considerable number of the commissioners to the last Assembly were Auburn Affirmationists to perceive the untenableness of this assertion.

Neither is it true, in our opinion, that "this sad business" has been "finished." It is rightly called a "sad business"—Dr. MACARTNEY has called it "the saddest tragedy that has befallen the Presbyterian Church in the U.S.A. in half a century"—but we are far from believing that this business has been finished. A number of trials dealing with the same matter are still pending. These will have to be carried to completion and others instituted unless all members of the Independent Board who are members of the Presbyterian Church in the U.S.A. withdraw. But even if that happens the situation that led to the formation of the Independent Board still exists and must be met by those who deplore the methods employed by the organizers of said Board but who share their objective—Presbyterian Boards and Agencies that can be heartily supported by its orthodox members. In this connection, it need not be overlooked that the General Council itself is largely responsible for "this sad business" which wishful thinking leads it to assert is "finished." The General Council originated "this sad business" by initiating disciplinary action against members of the Independent Board despite the fact that the Constitution denies it such power. What is more, it prejudged their guilt by pronouncing their conduct "disorderly and disloyal" before they had

even been put on trial. What is even more to the point, had it not been for this illegal and unjust action on their part there is small doubt but that the Independent Board would long ago have been forced to disband because of a lack of support, as its leading spirits admitted in the writer's presence. Between the formation of the Board and the Mandate of the 1934 Assembly, the Board's receipts were disappointingly small but with the issuing of the Mandate, partly because of the resentment it engendered and partly because of the widespread publicity it gave the Board, receipts increased by leaps and bounds. The attempt to *compel* Presbyterians to give to the official Board added much fuel to the flame. The unwisdom of forming the new Board has been fairly matched by the unwisdom with which the Church has dealt with it at the instance of the General Council.

### THE INDEPENDENT BOARD CASES: OBSERVATIONS AND COMMENTS

**T**HE final judgments of the General Assembly in the cases of the Presbyterian Church in the U.S.A. *vs.* eight members of the Independent Board for Presbyterian Foreign Missions are printed on pages following, without material abridgment, in the order in which they were presented to the General Assembly by the Permanent Judicial Commission. Certain observations and comments follow:

(1) It will be observed that in each case the General Assembly sustained the judgments of the lower judicatories. It is hardly equitable that Dr. BUSWELL, confessedly guilty of the same offense as the others, should have been merely admonished while his "companions in crime" should have been suspended from the ministry. No doubt this finds its explanation in the fact that a higher judicatory lacks the power to increase the penalty fixed by the lower. In our opinion Chicago Presbytery judged better as to the nature of the offense involved than did the Synod of Pennsylvania and the Presbyteries of West Jersey and New Brunswick.

(2) It will be observed that the final judgments of the General Assembly carefully refrain from expressing an opinion concerning the constitutionality of the action of the General Council in initiating action against the members of the Independent Board or the constitutionality of the contents of the document entitled "Studies of the Constitution"; also that it expressly upheld the deliverance of the 1934 Assembly only in as far as it was an "executive order of the General Assembly, issued with reference to a particular situation that had arisen in the Presbyterian Church in the U.S.A., directed to a limited number of persons, and to the presbyteries concerned, for the purpose of securing definite action relating to those persons." The deliverance of the 1934 Assembly, in as far as it was an executive order, was upheld on the ground that this was the "exercise of a power specifically conferred upon the General Assembly of 'superintending the concerns of the whole church' (Form of Government, Chap. 12, sec. 5), and of having jurisdiction over organizations for mission-

ary and benevolent purposes 'where they cover territory greater than a synod' (Form of Government, Chap. 23, secs. 1 and 2." (McIntire case.) It is a matter of satisfaction to us that the General Assembly sitting as a court refrained from affirming the constitutionality of the 1934 deliverance except in as far as it was an executive order. This means that the deliverance as a whole, including its most objectionable features (see our January issue, p. 170 and our May issue, p. 1) still has the standing of the 101 other deliverances that the General Assembly has handed down, from time to time, on war, movies, the use of tobacco and such like. It will be noted that the Permanent Judicial Commission refrained from expressing any judgment on the Deliverance of 1934 in as far as it was not an executive order, on the ground that that deliverance is "not the determining factor" in these cases.

(3) It will be observed, further, that the General Assembly, while upholding the 1934 Deliverance in as far as it was an executive order, maintained that the members of the Independent Board had been put on trial and convicted not on the ground that they had disobeyed the orders of the General Assembly, but on the ground that they had violated the Constitution of the church of which they are members, as expressed in Chapter XXIII of the Form of Government. The Judicial Commission upheld the opinion of the Synod of Pennsylvania that "the accused in organizing, maintaining and operating the Independent Board for Presbyterian Foreign Missions were in defiance of the government and discipline of the Presbyterian Church, irrespective of the . . . 'mandate' of the Assembly; and that the Presbytery of Philadelphia could have and should have instituted disciplinary action on its own initiative" and further affirmed that the "Constitution of the Church, entirely aside from any deliverance of any General Assembly, demands disciplinary proceedings against ministers and church members who have organized a Board which has announced its purpose to solicit funds for Presbyterian missionary purposes throughout the Church, and which is not responsible to the General Assembly."

It will be seen, therefore, that the General Assembly, in substantial harmony with the view expressed in this paper (May, p. 3), distinguished between the question of the constitutionality of the 1934 Deliverance (at least in as far as it was not an executive order) and the question of the legality of the Independent Board—the main difference being that while we left it an open question whether the Board is an illegal organization they have expressly affirmed its illegality. In our opinion there is nothing surprising in this judgment as we intimated in our January issue (p. 170) and our May issue (p. 3).

(4) It will also be observed that the General Assembly, expressly affirmed that "membership in an independent agency or board is not in itself cause for disciplinary action" (McIntire case). This means that they upheld the convictions of the various defendants not on the ground that it is an offense for any minister or member of the Presbyterian Church to belong to (and presumably sup-

port) an independent missionary organization like the China Inland Mission or "A Movement for World Christianity" but on the ground that it is an offense—in fact a "grave offense"—to belong to and support an independent organization such as the Independent Board for Presbyterian Foreign Missions on the ground that an organization of this type is expressly "forbidden by that provision of the Form of Government (Chap. 23, sec. 2) which says that special organizations for missionary work, where they cover a territory greater than a synod 'shall be responsible to the General Assembly.'" It should be noted in this connection that in affirming that membership in (and presumably support of) an independent agency or board "is not in itself cause for disciplinary action" the 1936 General Assembly, by inference at least, repudiated the "Studies in the Constitution," which formed so large a part of the Deliverance of the 1934 Assembly, in as far as said Studies maintain that it is a "definite obligation and sacred duty" of each individual who is affiliated with any of the churches or judicatories of the Presbyterian Church to support its Boards and agencies "*to the utmost of his ability,*" and even the Mandate itself as an executive order in as far as it instructed each Presbytery "to inform the ministers and sessions of the particular churches under its jurisdiction that it is the primary responsibility and privilege of all those affiliated with the Presbyterian Church in the U.S.A. to sustain *to the full measure of their ability* those Boards and Agencies which the General Assembly under its Constitutional authority has established and approved for the extension of the Kingdom of Christ at home and abroad" (italics ours).

(5) It will be observed that the General Assembly held that these members of the Independent Board were in no wise convicted on doctrinal grounds. An examination of the charges brought against the defendants in these cases substantiate this claim. But while these defendants have been condemned on non-doctrinal grounds we are far from supposing that no doctrinal issues were involved. Doctrinal differences of a deep-seated nature were the occasion of the establishment and maintenance of the Independent Board. The conviction of certain members of the Independent Board has done nothing to settle these differences. It is impossible to have peace and unity in the Presbyterian Church as long as these doctrinal differences persist. We are in full accord with the 1656 Ruling Elders when in their Testimony they affirm: "We believe that doctrinal differences lie at the heart of and furnish the motivating cause for the present discord in our Church, and that issues having the aspect of administrative and governmental matters are only collateral manifestations and outgrowths of fundamental and irreconcilable differences in belief." As we view the matter the organizers of the Independent Board were right as to their objectives but made the mistake of employing unconstitutional and so illegal methods in furthering their ends. The result is that they exposed themselves to condemnation on purely governmental grounds. Compare what is said above under (3).

(6) Even granting that the 1934 General Assembly was

within its rights in issuing the executive order in question to members of the Independent Board and the presbyteries of which they are members, it seems to us that said Assembly erred in pronouncing the formation and maintenance of the Independent Board "a disorderly and disloyal act" before the matter had been passed on by the courts of the Church. Such a prejudgment of the case seems to us a gross abuse of power on the part of the Assembly. Had the Assembly been content to instruct the presbyteries to institute disciplinary action against members of the Independent Board for the purpose of ascertaining whether they had been guilty of an offense under the Constitution, and if so its nature, there would have been little ground for complaint. But for the Assembly as a deliberative and administrative body to prejudge the case seems to us highly reprehensible. Every man has a right to be treated as innocent until he has been proved guilty.

(7) In our opinion the General Assembly erred and erred grievously in upholding the Synod of New Jersey in refusing "to allow the defendant (DR. MACHEN) to show that the action of the General Assembly of 1934, upon which the prosecution was founded, was contrary to the Word of God and the Constitution of the church, and hence null and void" on the ground that "the presbytery and synod had no authority to decide as to the character of the actions of a higher judicatory" and hence that they were "justified in refusing to allow the appellant to show before them that the deliverance of the General Assembly of 1934 was null and void." Such a judgment seems to us to place the General Assembly above the Constitution and to be in accord with the basic error expressed in the deliverance of 1934 (*Studies of the Constitution*) when it asserted that "it (the General Assembly) has all the power the Church would have if it were possible to convene the Church together in one place. All its acts, therefore, are acts of the whole Church . . ." (Minutes 1934, p. 80). The Permanent Judicial Commission evidently holds that it alone has authority to question the constitutionality of acts of the General Assembly (though it refrained from pronouncing any judgment on the 1934 Deliverance, except in as far as it was an executive order, on the ground that it was not "the determining factor" in the Independent Board cases) inasmuch as it states that "before the Permanent Judicial Commission full opportunity was afforded the appellant (DR. MACHEN), through counsel, to present his contentions regarding the deliverance of the General Assembly of 1934." It is true that a succeeding General Assembly, sitting as a court, is alone competent to pass *final* judgment on the constitutionality of the actions of an Assembly but we hold that just as in the case of actions by Congress courts lower than the Supreme Court have the right to pass on their constitutionality and pronounce them null and void, pending appeal to the Supreme Court, so sessions and presbyteries and synods have a similar right in the case of actions by the General Assembly (when not sitting as a court). Here again we find ourselves in full accord with the 1656 Ruling Elders when in their Testimony they assert:

"We believe the General Assembly is subject to the Constitution just as is the Session, Presbytery or Synod, and that it exceeds its lawful power when it undertakes to deal with any matters in a manner contrary to that prescribed in the Constitution or where the effect of its conclusions is to amend or change the Constitution itself. Obviously for any Court of final jurisdiction to characterize in advance of trial defined conduct as constituting a punishable offense is to make a mockery of the orderly and serious business of process, trial and defense, and to deprive, if effective, the Judicial Commissions of original and appellate jurisdiction of the opportunity of reaching a conclusion in the light of the evidence. The security of the humblest member of the Church is involved here, because if the principle announced by the 1934 Assembly is valid he lives in the constant jeopardy of having his most conscientious conduct declared an offense by General Assembly fiat and all escape from ecclesiastical discipline denied. We believe the security of the individual and the willing and happy submission of Presbyterians to ecclesiastical authority demand that the safeguards of open and fair trial for alleged offenses be preserved in spirit and in fact as well as in form. The Constitutional guaranty of protection against tyranny and abuse through open, fair and impartial trial cannot be replaced by a blind and implicit confidence in the fairness of changing and hurried assemblies of men dealing with generalities."

(8) While it seems to us that these Judicial Decisions by the General Assembly leave much to be desired, it does not seem to us that they afford any real warrant for asserting that the Presbyterian Church in the U.S.A. has officially apostasized. It would be more plausible to argue thus if they had affirmed the constitutionality of the 1934 deliverance as a whole, including the "Studies in the Constitution" but even if that had been done (and worse) it would not mean that the Church had by official action apostasized. The doctrine of *stare decisis* is not part of the law of the Presbyterian Church in the U.S.A. as was pointed out in our April issue (p. 243) and our May issue (p. 3). Hence judicial decisions do not have the standing of constitutional articles. Future assemblies are not bound by the judicial decisions of past assemblies. Hence *even if* the last Assembly, sitting as a court, had placed the word of man above the Word of God and subordinated Christ Himself to a human authority that would not necessarily mean that the Presbyterian Church in the U.S.A. had become officially apostate. It would merely mean that one Assembly had erred and erred grievously. As a matter of fact, however, these decisions contain little, if anything, that even suggests apostasy on the part of said Church. The burden of their contention is that an organization such as the Independent Board for Presbyterian Foreign Missions contravenes express provisions of the Constitution, particularly sections 1 and 2 of Chapter XXIII of the Form of Government.

(9) The judicial decisions in the Independent Board cases sustain the right of the General Assembly to issue executive orders to presbyteries to initiate disciplinary action against those of its members who are guilty, or presumably guilty, of violating some provision of the Constitution. Members of the Independent Board have been condemned on the ground that their action in organizing

and maintaining that Board "expressly contravened provisions of the Constitution and did great harm to the peace of the Church" (Machen case). It will hardly be denied that there are those in the Presbyterian Church in the U.S.A. who openly hold and teach doctrines that contravene the Constitution of said Church and who thereby have greatly disturbed its peace and unity. And yet while members of the Independent Board are suspended from the ministry for such violation of the Constitution as they have been guilty of, the latter are elevated to positions of honor and influence. Is it any wonder that many are sad whom the Lord hath not made sad?

### THE DONEGAL PRESBYTERY DECISION

**O**NE of the most significant—possibly the most significant—judicial decision adopted by the last General Assembly was the one in which it maintained that Donegal Presbytery acted within its powers when it adopted resolutions urging church members to

support the Boards of the Church through their contributions and urging churches not to ordain any man as elder "who is not heartily in sympathy with the great missionary and benevolent 'ways' that the Boards of the Church are carrying on"; and resolved that it would not "ordain any man or install any man as pastor over any of its churches who cannot whole-heartedly lead his church in the work of giving Christ to the world and winning the world to Christ that our beloved Presbyterian Church is carrying on."

Whatever may be thought of the wisdom of its action we are disposed to think that Donegal Presbytery acted within its rights when it "urged" members of its churches to support the Boards of the Church through their contributions and not to ordain elders not in sympathy with said Boards. We think, moreover, whatever we may think of the wisdom of its action, that it would have acted within its rights under the Constitution if it had done no more than "urge" its churches not to call men out of sympathy with the work being carried on by the Boards of the

(Continued on Page 58)

## The Resurrection of Our Lord Jesus Christ

By Abraham Kuyper, D.D., LL.D.

Translated by the Rev. John Hendrik De Vries, D.D.\*

*I am he that liveth, and was dead. Rev. 1:18*

**O**UR Easter celebrates victory. It brings us the jubilation of a hope that is incorruptible and fadeth not away.

With the crib of Bethlehem grace comes down to us; compassion, that takes pity on us; a gift of God that melts the soul; but the struggle still tarries, the conflict is still to come. What will the outcome of this deadly conflict be?

But when Easter morning dawns on the horizon, there is decision, there is certainty of triumph. Not merely a triumph of Christ over the agonies of death, but a triumph that is pledged, both now and for ever, to everything that to us is holy and good and great.

The Church of Christ does not owe its wondrous appearance in the world, nor its almost inexplicable triumphant entry among the nations, to the Crib, nor even to the Cross, but to Jesus' Resurrection. It is the Resurrection of Christ the third day from the sacred grave that has changed the face of the world. Before that Resurrection even the Eleven are timid, confused, not knowing what or how—after that Resurrection they are the heroes of the Spirit, who take their stand against the whole world. The fact of the Resurrection has turned their inner being. Even as S. Peter testifies: "We are begotten again unto a lively hope by the Resurrection of Jesus Christ from the dead" (I:3).

In the East, from whence the Church of Christ went out, this perception still lives. On Eastermorn throughout all

Eastern Christendom one note of praise and of most blessed ecstasy is sounded, and everywhere in towns and villages the word of greeting is: *Alithoos o Kyrios anesti!* One does not merely entertain it as a thought, but openly expresses it in the words: "The Lord is risen indeed!" So do the poor and so do the rich, so do the old and the young, so do the wise and the simple. And now already more than nineteen hundred years that shout of joy: "The Lord is risen indeed!" as morning greeting of Eastern Christendom on Eastermorn, has chanted the triumph of what is holy and great, in the face of sin and curse.

Of course Easter would not bring that mighty word of life without the Cross back of it, and without back of that Cross the Crib. But with the Crib a heavenly glory shines and glistens but for a moment, and then sets, till the night of the Cross settles down upon everything. And only on Eastermorn that same glory of Bethlehem breaks through again, though now with so much more glistening splendour, never to set again, but to retain its glistening brightness throughout all ages, and unto all eternity.

The May-day feast has been called Easter, and in fact the brightness of spring that quickens dead nature into newness of life, is the holy symbolism of Christ's resurrection. Winter frost made leaf and fruit wither, the stream to stiffen, the ground to grow hard; and now with the spring-sun, life returns, the bud unfolds again, the streams run, the softened ground opens itself to receive the seed that is sown. Wondrously beautiful symbolism. But in nature

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the new life merely shows itself in order presently to go down again. For, presently when summer gives way to autumn, the death-bringing winter-frost returns, and again everything withers and stiffens, and snow shrouds hillside and field. But such is not the case with our Easter. Easter makes death turn into life, in order nevermore to have life turn into death. Easter brings an enduring, ever continuing, and eternal triumph over death!

The Resurrection of our Lord Jesus Christ is *the turning-point*. Up to that wondrous event death was always triumphant, at length even casting down the Christ of God. But from that moment on it is the reverse. Life resumes its supremacy, makes ever greater gains, and already now forecasts the moment, when death shall for ever be swallowed up. Death, where is thy sting? Grave, where is thy victory?

With the resurrection of our Lord Jesus Christ death and life turn on their axes, and death goes under, and life comes up, from now on always to remain up.

What is death?

Death is not our going out from this world, in order to pass into a higher sphere. This also took place with Jesus, when He ascended into heaven. This would have been man's destiny in Paradise, had it not been destroyed. *Here* our life begins, but is destined for something higher. Enoch, the righteous, teaches us this from of old, in his departure without dying.

Death is violence, death is dissolution. God created you soul and body. These two belong together. United they form your human personality. In most intimate harmony God created both together. When that unity which God created is broken, when soul and body are torn apart, not in the natural course, but by unnatural violence, the body becomes a corpse, and the disembodied soul loses its instrument of utterance. It becomes unclothed. It loses its wrapper. In the words of the apostle, it is become *naked*. Thus death opposes the ordinance of God. It brings God's appointment to nought. It destroys the work of God. It turns our human world into something entirely different from what God had appointed it. From harmony it brings disharmony. It tears apart, it destroys, makes die what lives. Death is murderous. God creates, death destroys.

And this is merely yet the *outward* appearance of death. Death originates in something much deeper, and extends its destruction much farther.

The ground of your being is not your body, but your soul. You are not a body with a soul in it, but a soul, clothed with a body. Therefore death does not have its rise in the body, but in the soul. First there is sin, then there is the curse, and from that curse comes death. Thus death roots in your soul, and from your soul communicates itself to your body. Death inflicts its deadly wound in the soul first, and only from that wounded soul attacks the body. This is the "being dead in sin and trespasses." And with that mortally wounded soul you walk this earth a while, until corruption also enters into your body, first by sickness and then in dying.

What is the death of your soul?

In the soul also there is violence, breaking down, tearing apart what according to the ordinance of God's creation belongs together. Only here it concerns a far holier bond. Not that which binds your soul and body together, but that which *unites your soul to God*. There are two links in your creation. The one that holds body and soul together, the other man and his God. And death only consummates itself in the break of *both* these links.

The insistent determination of death is not merely to tear your soul out of your body, but, far more grievously, to tear your soul away from the Source of your life, from the Fountain of life, from your God. Your real, your actual life is not the unbroken union of soul and body, but much, much more, and in a far higher sense, the perseverance of the soul in unbroken fellowship with the Infinite. From Him is your life. You live as long as life from Him flows toward you. Only when that tie that binds you to God is severed, the light that is in you is extinguished, you are black darkness in yourself, and you fall into the arms of death. When that is consummated, you fall into what the Scripture calls the second death, and what we commonly call the eternal, the consummated, the perfected death, the outermost darkness.

That real death does not just begin on your deathbed, but with the germ of that death in your soul you are born. The work of destroying your being begins within, and from thence extends to the without. Now death does not succeed in cutting that tie with your God *entirely* at once. Were such the case you would no more be salvable, but be immediately devilish, in your inmost self be immediately a child of Satan. And therefore all the days of your life on earth the fibres of that band that bound you to God continue to draw you toward God, and when your God regenerates you, you pass from that incipient death again into incipient life. While if there be *no* regeneration, and in the hour of your death your mortally wounded soul is torn out of your body, the worm comes that never dies, the outermost darkness envelops you in its dark folds, then comes the weeping and gnashing of teeth, then you fall entirely away from your God, and sink away in the eternal death.

This was different with the angels. Angels are pure spirit. So with them there is no tearing apart of soul and body, neither is there a time of transition with them. The very moment an angel loosens his hold on God, he falls. The eternal death encompasseth him. Hence that Satan and his demons only know a state of eternal death. No fibre binds them any longer to their God.

But such is not the case with us. With us is postponement of decision, a state of transition. Until we die. And he who is not inwardly passed over into life, with the break of his soul also breaks away from God, and remains a prey of death eternally.

So in holy order our soul hangs on God, on our soul our body and on our body nature and the whole world. And now there are two currents. One goes out from God, to save the soul, to make the saved soul live again in the

glorified body, and finally in that glorified body to make us dwell on a new earth, under a new heaven. And in direct conflict with this the current that goes out from Satan, to tear our soul loose from God, the body from the soul, and so make all the earth end in the curse. Satan says, God's work must be destroyed, and God says, My creation shall exist in glory.

And in that conflict of the ages Christ is the center, and His Resurrection from the dead is the pledge that Satan's plan shall miscarry and that God's counsel shall stand.

The return of someone from the grave into life does not bring the world-problem to an issue. Also the young man of Nain, also the little daughter of Jairus, also Lazarus have been quickened from death unto life again. But however mighty such a quickening was *as a sign*, it decided nothing. Presently Lazarus died again, and was buried, and came to nought in the grave. Postponement of entirely dying away but no surmounting death.

No, the victory over death could not go out from a child of man, but only from the *Son of man*, from Him who placed at the center of our race, carried the thread of life of our entire race in His heart. Not from one who had himself been born with the deadly germ in the soul, who had himself inwardly been weakened, and in order to come to life would himself have been in need of regeneration.

He who by life was to bring death to nought, must have the incorruptible and imperishable life in himself. He must be Son of man and Son of God. Only so it could appear in the attack and in the struggle whether *death* was a match for *life*, even when life, not weakened as in us, but in its unbroken power as in Jesus, came face to face with death.

And the wonder here is that Jesus, entering into our nature, and involving Himself in our sin and curse-burdened life, remained unwounded in the soul, and yet by His fellowship with our lot, in holy love bare our sin. Satan leaves nothing untried to wound Jesus in the soul, but he cannot do it. Every poisonous arrow rebounds from Jesus' holiness. And now he undertakes to tear the soul of Jesus out of the body, and in this he is successful. Jesus dies. And the demons pass the word among themselves that the triumph is theirs.

But here the Resurrection comes in. Jesus endured the tearing apart of soul and body, but not as martyr, not as a vanquished party. He willed it. He allowed it. He Himself invited it. The Son of man had received *power* to lay down life, and also *power* to take it up again. And no sooner has His dying been consummated, but on the third day He weaves the soul together with the body again. He rises, He appears to His disciples. He who was dead, lives, lives to die no more. By His rising from the grave the power of death, which for one moment seemed to triumph, is shattered and broken.

That Resurrection was no surprise to those who understood and realized, who He was who on Golgotha commended His spirit into His Father's hand. It could not be otherwise. Death could not hold Him. He who had *the* life, unweakened and unwounded, in Himself, was *bound*

to shake off the bands of death. But it was a crushing surprise to the world of demons, which had already loudly proclaimed its victory. And also a surprise of ecstasy to the disciples, who had come away from Golgotha shaken in their mind, not knowing what next to do. And so it is still a surprise of everlasting joy to every one of us, who never have understood the depth of the Resurrection, and now for the first begin to appreciate the all else exceeding glory of that Resurrection of our Lord Jesus Christ. Then with the opened grave a heaven opens before you. Together with the stone from before the grave, the load of despair is removed from off your soul.

You understand what death is, and what death purposed to do with you and with the whole world. You tremble, you recoil from the thought what it would be, now and eternally, in case death had *not* been shattered, had *not* its power been broken. And now you rejoice in the fact, that with the Resurrection of your Saviour the demoniac plot of Satan against God and His world has been forever foiled, and that in Jesus the conflict begins, that shall continue throughout all ages, and finally shall restore the glory of the creation in behalf of all saved souls and of a saved world.

But at the same time your soul is pierced by the persistent question: is the triumph of your Saviour prophecy of triumph also for you? The saving of life from death is not mechanical. It does not of itself embrace everything that is born of a woman. It does not prevent death from operating in those that are born in sin, and self-destruction from consummating itself. Your Jesus called *all* unto Himself, excluded no one, yet testifies with so great seriousness, that there will be those who will die in their sin and become a prey of eternal death.

Death is the break of ties, of the tie that must bind life to the soul, and of the tie that must bind the soul to God; and therefore hope cannot save you, except a new tie rebinds you to Christ, and in Christ to God.

But then, you would say, the urge of all men would be to fly for refuge to Jesus, in order by faith to wind that tie to the Conqueror of life over death around the soul? And yet, experience is so painfully different. The gate is narrow and the way is straight that leads to life, and few there be that find it. The scales must first fall from the eyes, before the glory of Jesus' Resurrection can be seen. He who does see this, of his own volition goes to Jesus, and with full draughts drinks in the glory of His Resurrection. But the eyes of so many remain blinded. They see nothing of the glory of the opened grave. No halleluiahs comes to their lips.

The poor, the wretched miserables! Labor to save, what is still salvable!

But to do this enthusiastically you must first examine your own heart, and see whether the morningdew of Jesus' Resurrection glistens upon your own soul. Whether you feel that you are one with Jesus, even in such a way, that when He rose, *you* rose in Him. In hope, to be sure, but yet with a hope that is incorruptible and that fadeth not away.

# The Inspiration of the Scriptures

By Dr. Loraine Boettner, Professor of Bible, Pikeville College

## Part I

### Introduction

**T**HE answer that we are to give to the question, "What is Christianity?" depends quite largely on the view we take of Scripture. If we believe that the Bible is the very word of God and infallible, we will develop one conception of Christianity. If we believe that it is only a collection of human writings, perhaps considerably above the average in its spiritual and moral teachings but nevertheless containing many errors, we will develop a radically different conception of Christianity, if, indeed, what we then have can legitimately be called Christianity. Hence we can hardly overestimate the importance of a correct doctrine concerning the inspiration of the Scriptures.

In all matters of controversy between Christians the Scriptures are accepted as the highest court of appeal. Historically they have been the common authority of Christendom. We believe that they contain one harmonious and sufficiently complete system of doctrine; that all of their parts are consistent with each other; and that it is our duty to trace out this consistency by a careful investigation of the meaning of particular passages. As members of the Presbyterian and Reformed churches we have held the strictest views concerning inspiration. We have committed ourselves to this Book without reserve, and have based our creeds upon it. We have not made our appeal to an infallible Church, nor to a scholastic hierarchy, but to a trustworthy Bible, and have maintained that it is the word of God, that by His providential care it has been kept pure in all ages, and that it is the only inspired, infallible rule of faith and practice.

That the question of inspiration is of vital importance for the Christian Church is easily seen. If she has a definite and authoritative body of Scripture to which she can go, it is a comparatively easy task to formulate her doctrines. All she has to do is to search out the teachings of Scripture and embody them in her creed. But if the Scriptures are not authoritative, if they are to be corrected and edited and some parts are to be openly rejected, the Church has a much more serious problem. She is then thrown back on divergent human reason, and there can be no end of conflicting opinions concerning either the purpose of the Church or the system of doctrine which she is to set forth. It is small wonder that determined controversy rages around this question today when Christianity is in a life and death struggle with unbelief.

It should be noted that the Church has not held all of her other doctrines with such tenacity, nor taught them with such clearness, as she has this doctrine of inspiration. For instance, there has been considerable difference of opinion between denominations as to what the Bible

teaches concerning baptism, the Lord's Supper, predestination, inability of the sinner to do good works, election, atonement, grace, perseverance, etc.; but in the Scriptures we find this doctrine taught with such consistency and clearness that all branches of the Church, whether Lutheran, Reformed, Presbyterian, Baptist, Methodist, Episcopal, Roman or Greek Catholic, have, with instinctive judgment, agreed that the Bible is trustworthy and that its pronouncements are final.

But while this has been the historic doctrine of Christendom, and while today it remains embedded in the official creeds of the churches, it is apparent on every side that unbelief has made serious inroads. Perhaps no event in recent Church History has been more amazing than the swing away from faith in the authority of the Scriptures on the part of large portions of Protestantism. While numerous books and articles have been written on this subject in recent times, it must be admitted that most of these have been designed to explain away or to tone down the doctrines which the Church has held from the beginning.

The indifference which the Church has manifested toward sound Scripture doctrine in recent days is probably the chief cause of the uncertainty and of the internal dissension with which she is faced. Ignorance concerning the nature of the doctrine of inspiration, or want of clear views concerning it, can only result in confusion. It must be admitted that millions of Christians today are like men whose feet are on quicksand and whose heads are in a fog. They do not know what they believe concerning the inspiration and authority of the Bible.

Much of this uncertainty has arisen because of the searching critical investigation which has been carried on during the past century, and we often hear the claim made that the historic Church doctrine of the inspiration of the Scriptures must be given up. Hence the burning question today is, Can we still trust the Bible as a doctrinal guide, as an authoritative teacher of truth?, or must we find a new basis for doctrine, and, consequently, develop a whole new system of theology?

That there is a wide and impassable gulf between the Bible and all other books is apparent to even the casual observer. "Holy, holy, holy" seems to be written on its every page. As we read, it speaks to us with authority and we instinctively feel ourselves under obligation to heed its warnings. It is certainly furnished with an influence which is possessed by no other book, and we are forced to ask the question, Whence comes it? And since it is so unique in the power which it exerts, so lofty in the moral and spiritual principles which it sets forth, and since it so repeatedly claims to be of divine origin, are we not justified in believing that claim to be true, that it is in fact the very word of God?



The terms "plenary inspiration" and "verbal inspiration" as used here are practically synonymous. By "plenary inspiration" we mean that a full and sufficient influence of the Holy Spirit extended to all parts of Scripture, rendering it an authoritative revelation from God, so that while the revelations come to us through the minds and wills of men they are nevertheless in the strictest sense the word of God. By "verbal inspiration" we mean that the Divine influence which surrounded the sacred writers extended not only to the general thoughts, but also to the very words they employed, so that the thoughts which God intended to reveal to us have been conveyed with infallible accuracy—that the writers were the organs of God in such a sense that what they said God said.

#### **Inspiration Necessary to Secure Accuracy**

That this inspiration should extend to the very words seems most natural since the purpose of inspiration is to secure an infallible record of truth. Thoughts and words are so inseparably connected that as a rule a change in words means a change in thought.

In human affairs, for instance, the man of business dictates his letters to his secretary in his own words in order that they may contain his exact meaning. He does not assume that his secretary will correctly express important, delicate and complicated matters which might be given him in general terms. Much less would the Holy Spirit say to His penman, "Write to this effect." The Bible assumes to speak concerning a number of things which are absolutely beyond the reach of man's wisdom—the nature and attributes of God, the origin and purpose of man and of the world, man's fall into sin and his present helpless condition, the plan of redemption including our Lord's substitutionary life and death, the glories of heaven, and the torments of hell. More than a general supervision is necessary if the truth concerning these great and sublime subjects is to be given without error and without prejudice. Inerrancy requires that God shall choose His own words. All humans who have tried to explain these deep things without supernatural revelation have done little more than show their own ignorance. They grope like the blind, they speculate and guess and generally leave us in greater uncertainty than before. In the nature of the case these things are beyond man's wisdom. We have only to look at the pagan systems or at the arrogant and speculative theories of our own philosophers to find what the limits of our spiritual wisdom would be apart from the Bible. Whether we turn to the philosophers among the Greeks, to the Mystics of the East, or to the intellectuals among the Germans, the story is the same. In fact many of the world's supposedly advanced thinkers have even doubted the existence of God and the immortality of the soul. God alone is capable of speaking authoritatively on these subjects; and of all the world's books we find that the Bible alone gives us on the one hand an adequate account of the majesty of God, and on the other an adequate account of the sinful state of the human heart and a satisfactory remedy for that sin. It shows us that neither laws nor education can change the human heart, that nothing short

of the redemptive power of Christ can make man what he ought to be.

A mere human report of divine things would naturally contain more or less error, both in regard to the words chosen to express the ideas and in the proportionate emphasis given the different parts of the revelation. Since particular thoughts are inseparably connected with particular words, the wording must be exact or the thoughts conveyed will be defective. If it be admitted, for instance, that the words, ransom, atonement, resurrection, immortality, etc., as used in Scripture have no definite authority or meaning behind them, then it follows that the doctrines based on them have no definite authority. In Scripture's own use of Scripture we are taught the stress which it lays upon the very words which it employs, the exact meaning depending upon the use of a particular word, as when our Lord says that "the Scriptures cannot be broken" (John 10:35); or when he answered the Sadducees by referring them to the words spoken to Moses at the burning bush where the whole point of the argument depended on the tense of the verb, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Mark 12:26); or when Paul stresses the fact that in the promise made to Abraham the word used is singular and not plural—"seed," "as of one," and not "seeds, as of many" (Gal. 3:16). In each of these cases the argument turns on the use of one particular word, and in each case that word was decisive because it had divine authority behind it. Oftentimes the exact shade of meaning of the original words is of the utmost importance in deciding questions of doctrine and life.

#### **A Definite System of Theology**

For any serious study of Christian doctrines we must first of all have the assurance that the Bible is true. If it is a fully authoritative and trustworthy guide, then we will accept the doctrines which it sets forth. We may not be able to grasp the full meaning of all of these things, there may in fact be many difficulties in our minds concerning them; but that they are true we shall never doubt. We acknowledge our limitations, but we shall believe in so far as the truth has been revealed to us. The fortunes of distinctive Christianity are in a very real sense bound up with those of the Biblical doctrine of inspiration, for unless that stands we have nothing stable.

In the first place, then, if we have a trustworthy Scripture as our guide, we shall have an evangelical, as distinguished from a naturalistic or humanistic, system; and in the second place, if we mistake not, we shall have a Calvinistic, as distinguished from an Arminian, Lutheran, or Unitarian system; for we find the Evangelical, Calvinistic system of theology clearly taught in the Bible. But if the Bible is not a trustworthy guide, we shall then have to seek a different basis for our theology, and the probability is that we shall have but little more than a philosophical system left. To undermine confidence in the Bible as an inspired Book is to undermine confidence in the whole Christian system. This truth is rather painfully impressed upon us when we attempt to read some of the recent

religious books, even systematic theologies, in which the writers appeal not to Scripture but to the teachings of various philosophers to prove their points. If the Bible is not trustworthy we had as well save ourselves the labor of "revising" our creeds. We had as well throw them away and make a fresh start, for we shall then have to develop a whole new theology. To date we have accepted the distinctive doctrines of the Christian system because we found them taught in the Bible; and we have them stated perhaps more accurately and clearly in the Westminster Confession of Faith than in any other creed.

Unless the Bible can be quoted as an inspired book its authority and usefulness for public preaching, for comfort in sickness or death, and for instruction in every perplexity, have been seriously impoverished. Its "Thus saith the Lord" has then been reduced to a mere human supposition, and it can no longer be considered our perfect rule of faith and practice. If it cannot be quoted as an inspired book, its value as a weapon in controversy has been greatly weakened, perhaps entirely destroyed; for what good will it do to quote it to an opponent if he can reply that it is not authoritative? Today, as in every past age, the destructive critics, skeptics, and modernists of whatever kind center their attacks on the Bible. They must first be rid of its authority or their systems amount only to foolishness.

#### Nature of Scripture Inspiration

The inspiration for which we contend is, of course, that of the original Hebrew and Greek words as written by the prophets and apostles. We believe that if these are understood in their intended sense—plain statements of fact, figures of speech, idioms and poetry as such—the Bible is without an error from Genesis to Revelation. While it leaves much unsaid, we believe that all that it does say is true in the sense in which it is intended. We do not claim infallibility for the various versions and translations, such as the American Standard or King James versions, and much less do we claim infallibility for the rather free one man translations which have attained some vogue in recent years. Translations will naturally vary with each individual translator, and are to be considered accurate only in so far as they reproduce the original autographs. Furthermore, some of the Hebrew and Greek words have no full equivalent in the English language, and sometimes even the best of scholars differ as to the exact meaning of certain words. And further still, we must acknowledge that we have none of the original autographs, but that our oldest manuscripts are copies of copies. Yet the best of the present day Hebrew and Greek scholars assert that in probably nine hundred and ninety-nine cases out of a thousand we have either positive knowledge or reasonable assurance as to what the original words were, so accurately have the copyists reproduced them and so faithfully have the translators done their work. Hence he who reads our English Bible as set forth in the American Standard or King James versions has before him what is, for all practical purposes, the very word of God as it was originally given to the prophets and apostles. Certainly we have reason to thank God that the Bible has come down to us in such pure form.

This has been the historic Protestant position concerning the authority of Scripture. It was held by Luther and Calvin, and was written into the creeds of the post-Reformation period. In more recent times it has been reasserted by Hodge, Warfield and Kuyper. That these men have been the lights and ornaments of the highest type of Christianity will be admitted by practically all Protestants. They have held that the Bible does not merely *contain* the word of God, as a pile of chaff contains some wheat, but that the Bible in all its parts *is* the word of God.

*(To be continued.)*

### Editorial Notes and Comments

*(Continued from Page 53)*

Presbyterian Church in the U.S.A. It, however, went far beyond that. It went on record to the effect that it would neither ordain nor install a man as pastor of one of its churches who is not in full sympathy with the work being carried on by the Boards of our Church. The Presbytery might have done worse. It might have done what some presbyteries are actually doing (whether or not they have adopted any resolutions to that effect), viz., refuse to ordain or install any man who will not give a blanket promise to support the Boards not merely as they now are but as they may become—a thing we hold no man worthy of the office of a Christian minister will do. To say that the Presbytery might have done worse is not to deny, rather it is to affirm that what it did was bad. It seems to us as clear as day that what it did was, in effect, to add to or modify the Constitutional requirements for ordination and installation. It made it just as certain beforehand that Donegal Presbytery will not ordain or install a man unless he is in full sympathy with the work of the Boards as it is that it will not ordain or install him unless he confesses belief in the Bible as the Word of God. This is virtually admitted by the Permanent Judicial Commission when it cites the Blackstone-Kauffroth case which decided that a higher judicatory cannot require a presbytery to add to or modify the Constitutional questions prescribed for ordination. The inference lies close to hand that though a higher judicatory cannot require a presbytery to add to or modify the Constitutional requirements for ordination or installation the presbytery itself can do this very thing. It is nothing to the point to urge that a Presbytery has a right to satisfy itself concerning the fitness of the candidate for ordination or installation. The question is whether an individual Presbytery can decide beforehand whether it will ordain or install men unless they have qualifications other than those prescribed in the Constitution. If one Presbytery can resolve not to ordain or install a man unless he is in full sympathy with the Boards we see no reason why another Presbytery cannot resolve that it will not ordain or install a man unless he is a pacifist or a premillennialist or a postmillennialist or what not, unless it be something obviously unconstitutional. What then becomes of the principle that "all the Presbyteries are under one Constitution, and that what is lawful in one is lawful in all, and that what is unlawful in one is unlawful in all"?

# The 148th General Assembly of the Presbyterian Church in the U.S.A.

By the Rev. Joseph A. Schofield, Jr.

Pastor of the First Presbyterian Church of Gouverneur, N. Y.



VISITOR or a commissioner to the General Assembly of the Presbyterian Church in the U.S.A., whether he be attending the sessions of the highest legislative, judicial and executive body of our Church for the first time or for the twentieth, is rather apt to be filled with conflicting emotions and to be swayed by conflicting impressions. At one time he is struck by the vastness and the true greatness of our denomination. At another he is stunned by the smallness of certain actions and certain personalities. At one time he is awed by the dispatch with which business is carried on. At another he is amazed at the trivialities which are allowed to take up precious time. At one time he is delighted to note that the humblest commissioner from the most remote Presbytery can be recognized by the Moderator and can be heard on almost any subject. At another he is alarmed by the apparent disregard of the "platform" for the "floor." At one time he is thrilled to see the great mass of commissioners turn down some "pet scheme" of some official, over-riding some well-prepared and smoothly presented plan of Board or Commission. At another he is dumbfounded at the smoothness with which the "platform" dominates the Assembly. At one time he is impressed with the representative character of the sitting body—every Presbytery in the Church represented by ministers and elders. At another he is convinced, to use an old and worn-out phrase which the present writer overheard a commissioner employ on the street in Syracuse, that "this Assembly is being run by a well-oiled machine." The 148th General Assembly was no exception to this general description. None the less an impartial observer would be compelled to say that in this Assembly there was less dominance of the vast body of commissioners by the platform than in many previous Assemblies; there was more apparent unanimity than in many years, in spite of the fact that highly controversial decisions were eagerly awaited by all with baited breath; the Moderator chosen, after the heat of the election was over, seemed more generally acceptable than in various previous assemblies; and Dr. Master presided over the vast, diverse and unwieldy crowd of commissioners that went to make up the Assembly with unusual tact, fairness and courtesy.

## Pre-Assembly Conferences

It has long been the custom to conduct several "Pre-Assembly Conferences" on the Tuesday and Wednesday preceding the actual opening of the Assembly itself, the most noteworthy of which is usually the "Pre-Assembly Conference on Evangelism." For many years these conferences have been criticized on two grounds: first, that they are costly affairs and that the good accomplished is never commensurate with the expense; and second, that they usually furnish a convenient opportunity for campaigning for Moderator with the choice of the "machine" always given a prominent place on the program. This year, however, the second objection did not apply, as Dr. Master, the only candidate for Moderator prominently mentioned with any degree of confidence before the election, was not scheduled to appear at all in the Conference on Evangelism, nor was his name even printed in the advance notices for the Conference of the Board of which he is General Secretary. But the first objection still holds in the minds of many who cannot escape the thought that with the popular meetings of the Assembly covering fairly well most of the great interests of the Four Boards, these meetings are both unnecessary and expensive. At the same time the commissioners

who attended these Pre-Assembly sessions this year reported that they were of an unusually high order and very helpful. Such notables as Dr. John A. Mackay, newly elected President of Princeton Seminary; Dr. Bryan S. W. Green, of London, England; Dr. John S. Bonnell, of the Fifth Avenue Church, New York City; Dr. Paul Calhoun, of Lincoln, Nebr., and Dr. Hugh T. Kerr, of Pittsburgh, appeared on the program of the Conference on Evangelism. The Presbyterian City Church Extension Council also conducted a Pre-Assembly Conference as did the General Council, the Board of National Missions, the Board of Foreign Missions, the Board of Pensions and the Board of Christian Education. On Wednesday evening preceding opening of the Assembly, a popular meeting was held under the direction of the Committee on United Promotion. The speaker at this meeting was Dr. Raymon Kistler, Pastor of the Central Church of Rochester. A two-act play depicting college student life, "The Eternal Hills" by Elliot Field was presented by students of the Universities of Pennsylvania and Syracuse.

## The Opening Service

On Thursday morning, May 28, at 10:30 the Assembly officially opened with the Sermon by the retiring Moderator, Dr. Joseph A. Vance, of Detroit, followed by the Sacrament of the Lord's Supper. The vast congregation, filling both the main floor and the huge gallery of the Lincoln Auditorium, united in singing "The Church's One Foundation" and the Scripture Lesson was read from Acts 17: 16-34 by Dr. John T. Reeve, Pastor of the South Church of Syracuse. Prayer was offered by Dr. Ray F. Jenney, Pastor of Park Central Church of Syracuse, the host of the Assembly and then came Dr. Vance's sermon. He preached from the text, Acts 17: 19: "May we know what this new doctrine, whereof thou speakest, is?," an eloquent and forceful sermon on the subject: "This Christian Religion." After a striking introduction he made a reference which was not quite clear to his hearers, saying, "the most dangerous foes of the Christian religion have sprung up 'within its own household,' and deadliest among these has been, not even the worldliness of its followers, but what might be called the misplaced emphasis of some of its most devoted adherents; so that not seldom it has happened in our heroic story that a generation of Christians has become so absorbed in fighting for a shadow that they have lost sight of the substance," and then proceeded to declare that "The Christian religion is an irreducible minimum of at least four things, each of which must receive its full emphasis to secure the unified adequately proportioned whole." The first of these things, he said, was "Christianity, a Revelation." Under this head, in beautiful diction and in forceful manner, he said many true things. For example, he pointed out that the Bible was written in the "language of life" and that it became for Christians an authority, "attested to by the Spirit." But also under this head he made some references that, to speak mildly, did not present a very adequate or satisfying view of the Scriptures. For he pointed to what he termed the "limited range" of Revelation and suggested that the Bible was not trustworthy in the field of science or of history. Further he insisted that it was "a progressive revelation" which we believe to be quite true. But he interpreted this phrase to mean that much of the Old Testament, even its ethical portions, is outmoded and not binding. "Old Testament standards of morality do not fit New Testament times. Old Testament standards of morality made the Puritans live a thousand years before they were born. Twentieth Century people

cannot live by First Century standards," were some of the phrases he employed and he referred to the "brutalities of the Canaanitish wars" as being commanded by God as if not only the Revelation was a progressive thing, but God himself! The second element that goes to make up the Christian Religion, the preacher said, was "Christianity, a Life." "Christianity is a religion of supreme authority, but this is only in order to the creation and culture of the Christian life. . . . The great apologetic of Christianity is not its philosophical system, nor its ethical ideals, nor its creedal statements, nor its ecclesiastical organization; but the kind of life and character which the Lord Jesus Christ can reproduce in his followers." A very high note of Christianity as a life founded upon a doctrine was here sounded. Third, he spoke of "Christianity, an Experience." In glowing terms he compared the experience of the Christian who knows that his sin is covered to the experience of the prophet as recorded in Isaiah 6 and said it was like passing from the 51st to the 32nd Psalm. The fourth element of our religion stressed was "Christianity, a Hope."

After the sermon, came the high water mark of this, as it usually is of every Assembly, the Communion Service. To this observer, at least, there is nothing more impressive than that great mass of upwards of two thousand people taking the elements of the Supper of our Lord together. After the constituting prayer by the retiring Moderator and the singing of the hymn, "More love to Thee, O Christ," the Sacrament was administered by the Stated Clerk and the Moderator, assisted in the distribution of the elements by the Revs. Ray F. Jenney, John T. Reeve, Albert D. Stearns of Canastota and John R. Woodcock of Syracuse. Great tables were spread across the front of the platform, containing the plates of bread and trays of cups. Fifty-three elders sat in rows of seats at either end of the stage. The ministers occupied seats in the center. As the bread was given to the elders, silently and quickly they passed to every part of the vast auditorium, both floor and gallery; and in the quickest possible time, with no confusion and no noise, all that vast assemblage was served. The fifty-three elders quickly returned to the platform, the four assisting local ministers received the plates and returned them to the long tables and the elders were sent forth once more with the wine. The elders themselves received both the bread and the cup after all the audience had been served and the impressive ceremony, so vast, so well-planned, so smoothly conducted, so silently carried out, came to its conclusion. A very fitting opening to a General Assembly, the Communion is usually in sharp contrast to the hurry and excitement and the parliamentary entanglements that so frequently characterize the business sessions that follow. After announcements and the order of recess until 2:30 p. m., the service came to its close with the singing of, "Jesus, Thou Joy of Loving Hearts," and the Benediction by the retiring Moderator.

#### The First Business Session and the Election of the Moderator

As is always the case, rumors and gossip flooded the halls, the auditorium itself and the city newspapers prior to the actual opening of the Assembly's business which takes place on Thursday afternoon at 2:30. Speculation was rampant concerning the identity of the Moderator to be elected at this session. Newspapers reported that without question Dr. Master would be the choice, but at the same time they announced that the name of Dr. William Pierson Merrill, Pastor of the Brick Church of New York City, would be presented. As a matter of fact, however, Dr. Merrill, famous Liberal and member of the "Conference Committee" that created that unfailing source of Church strife, the well-known and much-quoted "Auburn Affirmation," was not nominated. Commissioners and press representatives guessed that he "did not choose to run." As an indication of the confidence of the powers that "run" the Assembly and the Church that Dr. Master would be the new Moderator, press representatives as they took their seats for the first time at the press table under the platform at the opening of the afternoon session, found

placed at each seat a mimeographed sheet prepared and issued by the Publicity Department of the General Assembly, Paul Patton Faris, Manager, giving a lengthy description of the life and work of Dr. Master.

Promptly on schedule the afternoon session began. After prayer and singing, the roll of the Assembly was called by the naming of the absentees. Then, the first surprise of the Assembly took place. Dr. Mudge, the ubiquitous and efficient Stated Clerk, presented a communication from members of the West Jersey Presbytery challenging the right of the delegation from that Presbytery to sit as Commissioners in this Assembly. On motion the paper was referred to the Standing Committee on Polity, the members referred to being allowed to be enrolled pending the report of the committee. The Manual of the Assembly (rule book) and the tentative docket in the "White Book" were adopted. The Stated Clerk nominated his assistants who were promptly elected by the Assembly as follows: The Rev. William B. Pugh, of Chester, Pa., Documentary Clerk; Ruling Elder Henry Barraclough, of Philadelphia, Journal Clerk; the Rev. Dr. William P. Finney, of Philadelphia, Parliamentary Clerk; the Rev. John Clark Finney, of Philadelphia, Commissioner's Clerk, and the Rev. Paul Patton Faris, of Philadelphia, Publicity Director. The Assembly was next organized into electing sections, the floor being divided up for facility in choosing the Moderator and for convenience in choosing members of the standing committees. Each section had a convener, chose its own chairman and secretary and was prepared to take its own vote, after which the votes of all the sections were to be reported to the platform for counting by the tellers, Ruling Elder George D. Dayton, II, and Ruling Elder Edward W. Martin.

The Rev. Dr. Mark A. Matthews, "the tall pine of the Sierras," and a perennial commissioner to the Assembly, was first to secure the floor. He began with, "Mr. Moderator, and Fellow Commissioners" rather than with the time-honored, "Mr. Moderator, Fathers and Brethren" which no doubt indicated the change in the thinking of the Assembly since the advent of the woman elder. He then proceeded to announce that he had the honor to present the name of the Rev. Henry B. Master of the Presbytery of Fort Wayne, General Secretary of the Board of Pensions. In a well-prepared address, Dr. Matthews gave the commissioners a history of his candidate, stressing his great service to the Pension Fund, the tremendous advance which the Pension Board has made under his leadership and his faithfulness to the historic position of our Church, "God's infallible Word." Dr. Matthews is always a colorful and interesting character at the Assembly and he made a good speech. Dr. Frank M. Silsley, of the Presbytery of Chicago was next to be recognized by the Chair. Though "a friend of Dr. Master," he declared that he stood before the Assembly to expound a great principle—the right of the active pastor to the Moderatorship. He deplored the tendency of recent years to bestow the Moderatorship on Secretaries of Boards of the Church and other Church officials. He called for cleaner elections of Moderators and declared that it was common knowledge that frequently months before the General Assembly enough votes were pledged as to make sure the choice of some prepared candidate. He said the selection of a pastor would make for greater democracy and a better feeling in the Church and give an impetus to the "Preaching Mission" scheduled. The candidate he named was Dr. Frederick L. Selden, of Chicago, whom he characterized as a man "beautiful in personality, irenic in spirit." (Commissioners wondered how the last phrase could be true when they looked quickly at their copies of the "Auburn Affirmation" and discovered Dr. Selden's name among the signers.) Dr. David H. Curry of the Presbytery of Philadelphia, next arose to present the name of a young man, not known throughout the Church, but one who preaches the Word with power, who is faithful as a pastor and who represents not only the pastorate but a section of the country that has not been represented by a Moderator for many years, the Great West,

and a Presbytery and Synod that has never had a Moderator of the General Assembly, the Rev. Samuel J. Allen, Presbytery of Bismarck, Synod of North Dakota.

There being no more nominees, Ruling Elder A. O. Oyan, of Werner, North Dakota, arose to second the name of Mr. Allen. He brought down the house with laughter as he began by saying "this is a new place for me" but made a strong, though brief speech, calling his candidate a "true Christian" and pointing out that his church had added more members by confession than any church of his Presbytery. The Rev. C. Carson Bransby, of the Presbytery of Council Bluffs, seconded the nomination of Dr. Selden, stressing again the need of a pastor in the Moderatorship. Dr. Arnold H. Lowe, of St. Louis, scconded the nomination of Dr. Master by "rising to the defence of Board Secretaries." Commissioners noticed that in none of the nominating speeches had any direct reference been made to the Independent Board or to the issues before the Assembly. Nothing was said to indicate whether any of the candidates had the support of what the newspapers called "the Machen group." Upon inquiry, however, observers were informed that Mr. Allen was the choice of this "party" in the Assembly. Dr. Selden would, probably, observers thought, get the "Modernist" vote that earlier reports had indicated Dr. Merrill would seek. That left Dr. Master as the candidate of the "middle-of-the-roaders" and all those conservatives who were not prepared to follow Dr. Machen in the Independent Board matter and the threat to leave the denomination. However, there was no indication that party lines were being drawn though many spoke of Dr. Master as the candidate of the "machine." But if any were led to vote along party lines, they would have acted in some such fashion as that outlined above. Unquestionably many voted for both Dr. Selden and Mr. Allen without knowledge of the fact that the former was a signer of the Auburn Affirmation and the latter the candidate of the "Machen group."

The total votes cast for Moderator were 887 so that the majority necessary to elect was 444. Of the 887 votes cast on the first ballot Dr. Master received 508, Dr. Selden 251 and Mr. Allen 126.

Dr. Vance immediately declared Dr. Master had been elected Moderator of the 148th General Assembly and called upon his nominator and seconder to escort him to the platform. Dr. Selden moved that the election be made unanimous, which was promptly done and the retiring Moderator handed the new Moderator the rules of the Assembly along with the gavel, saying humorously as he did so, "you have read these rules, I am sure, in preparation for this occasion." The joke was appreciated by the commissioners, who also saw some seriousness in it. Dr. Master replied feelingly, expressing a sense of unworthiness and gratitude to his brethren who had elevated him to this high honor and declared that he wished to be thought of as representing the vast number of men who used to occupy seats at the Assembly, whom God has not yet called home but who are too old and feeble to be present at this gathering. He said he wished all would consider him the servant of the whole Church. Dr. Master's service to the Church in the past is so well known that it need not be recounted here. His education at Princeton University and Princeton Seminary, his pastorates at Buffalo and Fort Wayne, his vast service in the vital Board he heads and his general popularity with the people of the Church fitted him well for his office and this observer, at least, had distinctly the feeling that he was generally acceptable in all quarters; much more so than several Moderators in the more recent past. Indeed, many conservatives of high standing in the Church expressed themselves plainly and with some vigor as well pleased with the choice of the Assembly. After some routine business and announcements by Dr. Jenney, the Host of the Assembly, the electing sections were instructed to convene and elect members to the standing committees, and the Assembly adjourned until Friday morning.

#### Chairmen of Standing Committees

The Assembly convened again Friday morning with hymns

and prayer, as all sessions began. The Moderator's appointments of the Chairmen of the various Standing Committees were as follows:

Bills and Overtures, the Rev. Mark A. Matthews; National Missions, the Rev. George Taylor, Jr.; Foreign Missions, the Rev. Arnold H. Lowe; Christian Education, the Rev. Alva Vest King; Pensions, the Rev. Paul S. Johnson; Polity, the Rev. Frederick Schweitzer; Theological Seminaries, the Rev. Wallace Harper Carver; Finance, Ruling Elder Edgar H. Evans; Mileage, Ruling Elder Nelson C. Works; Leave of Absence, the Rev. Frederick W. Cropp, Jr.; Synodical Records, the Rev. Ralph J. Lamb; Nominations of Members of General Council, the Moderator; Nominations of Members of Permanent Judicial Commission, the Rev. Stanley A. Hunter; Resolutions of Thanks, the Rev. Robert L. McLeod, Jr.; Social Welfare, the Rev. John E. Kuizenga.

The Moderator appointed Ruling Elder Hallock C. Sherrard, of Pittsburgh, as Vice-Moderator.

#### Church Co-operation and Union

The next order of business was the beginning of the report of the Office of the General Assembly. The Rev. J. Ross Stevenson, retiring President of Princeton Seminary, appeared several times before the Assembly presenting various matters that came up under the Department of Church Co-operation and Union. His report, like several others, was given in sections and was docketed for several different hours during the course of the meeting of the Assembly. But for convenience in consideration and for ease of possible future reference, this report, like the others, will be considered in this account of the proceedings of the Assembly as a whole, the present reporter referring to the actions of the Assembly topically rather than strictly chronologically. After giving a brief history of the department, Dr. Stevenson presented its recommendations on overtures referred to it. The Transylvania overture asking that legal arrangements be made so that a minister in a Presbytery of one branch of the Presbyterian Church could at the same time become a member of a Presbytery of another branch of the Presbyterian Church (such as the Presbyterian Church U.S.A. and the Presbyterian Church U.S.) had been referred to this department by a former Assembly but had not been transmitted to the Presbyteries because a change had been made in its provisions by the Southern Church. It aimed to give ministers of united or federated churches, "of which the constituent bodies are two particular Presbyterian churches each under the jurisdiction of a different Presbytery, said Presbyteries being of sister Presbyterian Churches and having approximately similar presbyterial boundaries" the right to membership in both presbyteries. But the Southern Church already having defeated the overture in its presbyteries, the Department recommended no further action. The recommendation was adopted. Similar treatment was accorded the Santa Barbara overture that sought a form of working agreement between Presbyterian and Episcopal churches that would permit a minister to be both an ordained Presbyterian minister and an ordained Episcopal clergyman at the same time. No action was taken on this overture on the ground that the Episcopal Church would not recognize Presbyterian ordination.

The second report of this department was given on Saturday morning. Dr. Stevenson referred to the work of the Alliance of the Reformed Churches throughout the world holding the Presbyterian System; the Federal Council of the Churches of Christ in America, to which he asked the General Assembly to authorize his department to appoint the 23 members that the Presbyterian Church is entitled to and also a member of the Executive Committee of the Council to fill the vacancy caused by the death of Dwight H. Day; the World Conference on Faith and Order; and the Universal Christian Council on Life and Work. A third report was given on Monday morning. After the announcement of various telegrams and other greetings exchanged, Dr. Stevenson introduced to the Assembly certain Fraternal Delegates and Distinguished Guests, who spoke briefly, as follows: The Rev.

Charles E. Schaeffer, Secretary of the Board of Home Missions of the Reformed Church in the United States who represented the Alliance of Reformed Churches throughout the World holding the Presbyterian System; the Rev. George Kilpatrick of Hamilton, Ontario, representing the United Church of Canada; the Rev. Dr. James Henry Howard of Liverpool, England, representing the Presbyterian Church of Wales; the Rev. Dr. George S. McCune of Pyongyang, Korea, representing the Church of Christ in Chosen and the Rev. Herbert J. Strickler of the Punjab, North India, representing the United Church of North India. Dr. Stevenson continued his report Monday afternoon, by reading a message of greeting from the General Assembly of the United Presbyterian Church in session at Pittsburg, Kansas, and being authorized to send a reply in the name of the Moderator and Stated Clerk. He then introduced the Rev. Robert W. Anthony of the American Waldensian Aid Society, who brought greetings from the Moderator of the Waldensian Synod and spoke of the work of this "Continuing Protestant Church" that has survived in Italy since the 12th century, that believes in the circulation of the Scriptures in the language of the people, that stands for religious liberty and that conducts worship in 250 places in Italy. Next to speak to the Assembly was the Rev. George William Brown, General Secretary of the American Bible Society, who was followed by the Rev. William H. Matthews, General Secretary of the American Tract Society.

#### Dr. Mudge Re-elected Stated Clerk

Dr. Joseph A. Vance, Chairman of the General Council, reported on the matter of the Office of the Stated Clerk. Since the term of Dr. Mudge expires on November 1, 1936, and since he will reach the age of seventy on August 24, 1938, under the rules he was not eligible for reelection for a full term of five years. With but one dissenting vote the Assembly adopted the recommendation of the Council to reelect Dr. Mudge to this high and important office until August 24, 1938, and to begin the term of his successor with that date.

#### United Promotion

Dr. Raymon M. Kistler of the Central Church, Rochester, presented a lengthy and somewhat detailed report of the Committee on United Promotion, a division of the General Council, stressing the vast amount of promotional work that this committee undertakes. He introduced different persons who have taken part in promotional work in various churches, the most interesting of whom were the Rev. George L. Whiteley, pastor of the Belmont Presbyterian Church (U.S.) of Roanoke, Va., "the father of the Belmont Plan" and the Rev. Dumont Clarke of Asheville, N. C., who explained the interesting experiment known as the "Lord's Acre Plan," by which Christian people, especially in rural churches, dedicate a portion of land or of farm stock to the Lord and give all the profit that this land or this stock makes to the church. The recommendations of the Committee were all adopted, including the adoption of the 1936-37 "Plan Book" for ministers and the promotional scheme that looks into the future under the general head of "The Years Ahead," outlined for the commissioners in a separate pamphlet. The recommendation concerning "Monday Morning," the little weekly publication for ministers, which the Committee recommended should be continued for six months and its fate decided by the General Council in the fall, aroused some opposition from the floor which was quickly quelled by the platform.

#### Mission Study Books

After the Chairman of the General Council recommended "no action" on the "Overture on a Statement of Faith for all employed lay workers" he presented the question of Mission Study Books, as originally brought to the attention of the Assembly by the Presbytery of Chester. And here a great victory was won for orthodox mission study literature. And for this victory, the present writer is convinced, CHRISTIANITY TODAY can take to itself most if not all the credit. For some years many persons have been troubled and alarmed at the Modernistic tendency in

much of the Interdenominational missionary literature put out by the Missionary Education Movement. CHRISTIANITY TODAY called vigorous attention to this situation in May, 1933, and again in October, 1933. In 1934 the Presbytery of Chester over-tured the General Assembly asking that steps be taken to remedy this serious situation. The Assembly of 1934 referred the matter to the General Council which reported in 1935 that progress was being made, that the Missionary Education Movement and the Boards of our own Church were being urged to safeguard the evangelical character of mission study textbooks. The General Council further reported this year that a conference on the entire matter of Mission Study Textbooks had been held in New York City on January 30, 1936, with representatives of the Presbytery of Chester, of the General Council, the Boards of National and Foreign Missions and of Christian Education, the Missionary Education Movement and others interested being present, and that this conference voted to recommend to the various Boards of the Church, the Missionary Education Movement and the General Assembly through the General Council that "only authors of known evangelical belief and evangelistic zeal be selected by the Missionary Education Movement to write Mission Study Textbooks." It was this final recommendation that now Dr. Vance suggested the Assembly adopt, with the further suggestion that the General Assembly ask the General Council to urge the Missionary Education Movement to agree to this statement of conviction and if the latter organization should refuse, for the General Council to withdraw from further participation in the Missionary Education Movement.

Immediately the Rev. Stanley A. Hunter, Presbytery of San Francisco, arose to move that this recommendation be referred back to the General Council for further study on the ground that to pass the recommendation would be too much like an ultimatum to an Interdenominational body and a discourteous thing. The Rev. William Pierson Merrill, Presbytery of New York, seconded Dr. Hunter's proposal and said he thought our Church ought not make a threat to an Interdenominational organization that if they did not do as we wanted, we would withdraw. It must be said to the great credit of Dr. Vance that he instantly arose to the defence of the recommendation and said that our Church stands for orthodoxy and that we must not only consider courtesy to others in these matters, but must also safeguard the position of our own Church and meet the demands of our people for orthodox teaching in Mission Study Books. And so the issue was joined, perhaps the only clear-cut issue to arise in this Assembly between orthodoxy and Modernism. The substitute motion of Dr. Hunter was lost and the recommendation of the Council carried. This was a real triumph for conservative, orthodox opinion and was everywhere interpreted as such. It is devoutly to be hoped that the future mission books will show the result of this action.

#### Non-Judicial Cases

The Permanent Judicial Commission reported three times to the Assembly. For convenience in treatment, we shall consider the Non-Judicial Cases together. Most of the cases before the Commission, both Judicial and Non-Judicial, arose out of the establishment of the Independent Board for Presbyterian Foreign Missions and these were, by all odds, the cases that attracted most attention from the beginning of the Assembly to the end. All these cases were decided against Dr. Machen and his followers. The entrance of the Permanent Judicial Commission is an impressive thing. The Moderator announces that the floor must be cleared of all except commissioners; the doors must be locked, no one being allowed to enter or leave while the Commission is making its report; no debate is to be allowed on any decision of the Commission; and the Assembly simply affirms or rejects the Judgment of the Commission. The simple question is put after the reading of each case, "Shall the preliminary judgment of the Permanent Judicial Commission be made the Final Judgment of the General Assembly?" After these announce-

ments, the Assembly rises and stands in solemn stillness while the members of the Commission file in and take their places on the stage. The Moderator of the Commission, Judge Clifford L. Hilton, announces the number of the case and the member of the Commission who will read the decision.

Non-Judicial Cases Numbers 1 and 2 were treated together, dealing with complaints against the Synod of Pennsylvania for sustaining the Presbytery of Lackawanna in refusing to dissolve the pastoral relation between the Rev. Henry W. Coray and the church at West Pittston, Pennsylvania, and for erasing his name from the roll of Presbytery when he left his church and went out to China as a missionary under the Independent Board. Excerpts from the Preliminary Judgment of the Permanent Judicial Commission:

"The main issue in this case concerns the jurisdiction of a Presbytery over a minister in relation to his field of labor, and its right to insist that he shall respect the authority of the Presbytery. The Presbytery of Lackawanna, in its refusal to dissolve the pastoral relation between Mr. Coray and the West Pittston Church, exercised an authority which has been consistently employed by Presbyteries throughout our entire Church history. Questions involving the Independent Board for Presbyterian Foreign Missions are not an essential feature of this case. The field of labor to which the minister in question went has nothing whatsoever to do with the constitutional question involved, nor does his conviction of a divine call to the mission field. It is incumbent upon a Presbyterian minister to follow the procedure set down in the Constitution relative to dissolution of the pastoral relation. Form of Government, Chapter 10, Section 7, says: 'The Presbytery has the power to install, remove and judge ministers.' The power to remove also includes the power to refuse removal when such course seems wise.

"It is the opinion of the Permanent Judicial Commission that the Presbytery of Lackawanna would have been warranted in preferring charges of insubordination against Mr. Coray and citing him for trial. Under discretion granted to the Presbytery, it decided to follow, instead, the procedure set forth in the Book of Discipline, Chapter 7, Section 2B, which is as follows: 'When a minister, not otherwise chargeable with an offense, renounces the jurisdiction of this Church, by abandoning the ministry, or becoming independent, or joining another body not deemed heretical, without a regular dismissal, the Presbytery shall take no other action than to record the fact and to erase his name from the roll.'"

The Commission's decision was to sustain the Synod and Presbytery and dismiss the complaints, and this decision was made the judgment of the Assembly with a few negative votes being heard throughout the floor. This was considered by all an important case, involving, as it did, the Independent Board by upholding the right of the Presbytery to refuse to allow a minister in its membership to serve under that Board.

Non-Judicial Case No. 3 had to do with the refusal of the Presbytery of Chester to try Dr. Wilbur M. Smith for not resigning his membership in the Independent Board and the Commission decided, and the Assembly affirmed the decision, that the Presbytery must proceed to put Dr. Smith on trial.

In Non-Judicial Case No. 4, the Commission and the Assembly decided to uphold the Synod of Pennsylvania in invalidating the licensure and ordination by the Presbytery of Philadelphia of candidate John W. Fulton and remanding the case to the Presbytery for action. This case involved the refusal of the Moderator of Presbytery to allow certain questions to be asked the candidate and also a complaint against the action of Presbytery which served as a stay of licensure.

Non-Judicial Case No. 5 had to do with certain resolutions of the Presbytery of Donegal, which Presbytery was sustained by Commission and Assembly. The decision, in part, read as follows: "It appears from the records in this case that on Sept. 18, 1934, the Presbytery adopted certain resolutions urging

church members to support the Boards of the Church through their contributions; and urging churches not to ordain any man as elder 'who is not heartily in sympathy with the great missionary and benevolent "ways" that the Boards of the Church are carrying on'; and resolving, as a Presbytery, not to 'ordain any man or install any man as pastor over any of its churches, who cannot wholeheartedly lead his church in supporting the work of giving Christ to the world and winning the world to Christ that our beloved Presbyterian Church is carrying on.'

"On April 14, 1935, the Presbytery of Donegal refused to rescind these resolutions" and against this action of Presbytery complaint is made to Synod and Assembly. The Commission continued: "Presbytery" can satisfy "itself concerning the fitness of the candidate before it comes to the acts of licensure or ordination in any reasonable manner that it may determine." This case was considered by observers to be of great importance, for while it expressly refused to allow additions to the "Constitutional questions prescribed for the acts of licensure and ordination" it did allow the Presbytery to ask questions, concerning support of Boards, which many have considered illegal [see comments in editorial columns].

Non-Judicial Case No. 6 dealt with the question of the membership of Dr. J. Gresham Machen in the Presbytery of Philadelphia, and the Judgment was, inappropriately enough, read by Dr. Robert Hastings Nichols, of Auburn Seminary, Secretary of the Committee that formulated the famous "Auburn Affirmation." The gist of the decision is as follows: "The Permanent Judicial Commission is of the opinion that the Presbytery of Philadelphia erred in not securing to its members opportunity to ask proper questions of the Rev. Dr. Machen. Under our law a Presbytery is the judge of the qualifications of its members, and it has discretion as to whether or not it will examine applicants for membership presenting certificates from other presbyteries and other recognized denominations. But this discretion cannot be construed to mean that members of the Presbytery are to be denied opportunity to ask proper questions of applicants, or that a majority may prevent inquiry into their qualifications . . . the questions put to Dr. Machen were proper. It is therefore the judgment of the Permanent Judicial Commission that the complaint be and it is hereby dismissed, that the action of the Synod be and it is hereby affirmed, and that the Presbytery of Philadelphia be and it is hereby directed to take notice that the Rev. J. Gresham Machen is not a member of the Presbytery of Philadelphia and is still a member of the Presbytery of New Brunswick." This decision prepared the way for Judicial Case No. 3 dealing with the Judgment of the Synod of New Jersey in affirming the Judgment of the Presbytery of New Brunswick in suspending Dr. Machen from the ministry.

In Non-Judicial Case No. 7, complaint had been made to the Synod of Pennsylvania against the Presbytery of Philadelphia for voting to put on trial certain persons who were members of the Independent Board. The Assembly confirmed the Synod in the following language, adopting the judgment of the Commission: "It is the opinion of this Permanent Judicial Commission that the Synod of Pennsylvania was justified in dismissing the complaint on the ground that 'a lower judicatory cannot be complained against for obeying the orders of a superior judicatory.' (Digest, 1930, Volume I, page 630.)"

The Complaint of the Rev. J. J. DeWaard against the Synod of Wisconsin for sustaining the Presbytery of Milwaukee in dissolving the pastoral relation between himself and the church at Cedar Grove on account of his criticism of the Boards of the Church (Non-Judicial Case No. 10) was dismissed, the Commission declaring: "A Presbytery acts within its constitutional powers . . . in investigating conditions in churches within its bounds; in ordering whatever pertains to the spiritual welfare of the churches under its care; and in recommending to churches benevolence quotas for the Boards and agencies of the Church, and in requiring ministers to urge support of these Boards and

agencies of the Church." Many considered this a very important case as it involved the question of the right of a Presbytery to require ministers to give active support to the Boards even when those ministers questioned the activities and the faithfulness of the Boards.

Non-Judicial cases Numbers 8, 9, 12, 13, 14, 15, 16 and 17 either because they have only a local interest or because no important principle was at stake not involved in the other cases.

#### Overtures

On Saturday the Assembly answered the Overture from the Presbytery of Hudson on the question of holding card parties and dancing in Presbyterian Churches by declaring: "Implications of deliverances of General Assembly would indicate that uses of church properties for other than spiritual purposes should be consistent with the purposes for which such properties were acquired and dedicated." The Assembly heartily approved the proposed monument to Francis Makemie, "the founder of organized Presbyterianism in America" at Old Rehoboth Church, Somerset County, Maryland and the restoration of the church. The Committee on Polity announced that Overture A, "On Changing the Provisions of a Pastoral Call," which requires a call to a minister to be presented to the Presbytery in whose bounds he is laboring; and Overture C, "On the Mortgaging of Church Property," requiring written permission of Presbytery before any individual church can mortgage its property; had received sufficient votes of Presbyteries and, upon adoption by the Assembly, they became a part of the Constitution of the Church. Overture B, "On Membership in the General Councils of Synods and Presbyteries," was defeated by the Presbyteries.

#### The Federal Council Remains in the Budget

Elder J. Willison Smith of Philadelphia, on Saturday presented the report of the General Council's Standing Committee on Budget and Finance, recommending for the year 1936-37 a basic budget for the Boards of \$8,000,000 to be apportioned among them in the following percentages, after \$1,200,000 had been assigned to the Women's interests of the Board of National Missions and a like sum to the Women's interests of the Board of Foreign Missions: National Missions—42.50%; Foreign Missions—33.00%; Christian Education—18.50%; Pensions (Relief Department)—5.00%; American Bible Society—.80%; Federal Council of Churches—.20%. The Budget of the General Assembly, for the annual meeting of the Assembly, Stated Clerk, Minutes of the Assembly, Publicity Department, Church Co-operation and Union, History Department, etc., as recommended amounted to \$194,332, plus two sums added to the budget since the Blue Book was printed as follows: \$3,900 additional for the Spiritual Life Committee of the United Promotion Committee and \$2,000 for the preparation of a history of the Church in connection with the Sesqui-Centennial celebration being planned. Before these two budgets were approved, Commissioner Robert L. Vining, Presbytery of Northumberland, moved as an amendment that the item for the Federal Council be stricken out of the basic benevolence budget. Upon being called to the platform, Rev. Mr. Vining said that he believed our Church should not support the Federal Council because it was a well-known "Modernistic organization." At once Dr. Vance arose to the defense of the Council remarking that everybody who supported "evangelical Christianity" should certainly stay in the Federal Council. A commissioner from the floor objected to the Council as an organization having little or no power, to whose pronouncements Congress pays no attention. The Moderator stated that last year the Council had received from Presbyterian Churches only \$3,781.62. Mr. Vining's motion was lost by a large majority. Here was a distinctly Modernist victory in a perennial question. Two features of the victory stand out prominently. The opposition to the Federal Council was neither organized nor vocal. The platform had a tremendous advantage over the floor and used it well. Many people wonder why the platform is annually so attached to the Federal Council. Both budgets were then adopted.

The Assembly approved the raising of a \$10,000,000 "Capital Purposes Fund" for the Board of Christian Education and the Board of National Missions to use as a "Sesqui-Centennial Educational Fund" to aid colleges and Westminster Foundations that are thoroughly in accord with the Presbyterian Church. The "Centennial Fund" of \$1,000,000 of the Board of Foreign Missions was also approved. These funds are to be raised during 1937 and 1938 in recognition of the Centennial of the Foreign Board and the Sesqui-Centennial of the Assembly.

#### Flood Relief

Elder J. Willison Smith also reported on the splendid work done by the Special Flood Relief Committee, set up in the spring of 1936 to relieve churches of our denomination in the flooded areas. With himself as chairman, the committee was made up of Dr. Harold McAfee Robinson, General Secretary of the Board of Christian Education; Dr. Lewis S. Mudge, Stated Clerk; Dr. E. Graham Wilson, General Secretary of the Board of National Missions; and Dr. Reid S. Dickson, of the Board of Pensions. \$39,700 was received by the committee up to May 28th, being contributions from 1,150 different churches. \$41,300 had been spent in relief, and in addition gifts of books and supplies to needy churches had been made by the Board of Christian Education and aid for ministers' salaries given by the Board of Pensions.

The Assembly authorized the Moderator and Stated Clerk to address a communication to the President of the United States and the Secretary of Commerce urging the importance of taking the decennial census of religious bodies which is due this year but which the government contemplates abandoning.

#### Pensions

The Standing Committee on Pensions reported through its Chairman, the Rev. Paul S. Johnson. Dr. Master spoke to the report, informing the Assembly that the asset of the Board had increased between 1919 and 1936 from \$6,000,000 to over \$36,000,000; that more than 96% of all Church workers at home and abroad were now protected under the Service Pension Plan; that the Board was now conducting a Pension plan for church employees; that the accumulations department was proving popular; and that not one dollar in principal or interest had been lost by the Board on any of its investments during the depression. With the adoption of the report, the Assembly authorized the Board to close all 1935-36 accounts of members of the Pension Plan on November 15, 1936. On Wednesday the following were elected members of the Board: Rev. Andrew Mutch, D.D., Bryn Mawr, Pa., Rev. Stuart N. Hutchison, D.D., Pittsburgh, Pa., Harmar D. Jenney, Jr., Esq., Pittsburgh, Pa., Mr. Laurence T. Bliss, Wilmington, Del., Mr. J. Willison Smith, Philadelphia, Pa., Mrs. Earl L. Douglas, Germantown, Philadelphia, Pa.

The General Assembly ordered a communication sent to all presbyteries urging them not to dissolve any church until all legal questions relating to property interests were settled and passed a strong resolution against churches paying pension premiums out of benevolence funds. In connection with the Sesqui-Centennial of the Church, the Assembly authorized the Moderator to appoint a committee of seven to confer with other Churches of the Presbyterian family and invite their participation, suggesting to the Southern Church and the United Presbyterian that they, with the Presbyterian Church U.S.A., arrange their Assemblies for 1938, in the City of Washington.

#### New York Synod Instructed to Try Independent Board Case

On Monday morning, in answer to a communication from the Presbytery of New York, concerning membership of one of its Elders in the Independent Board, the Assembly, upon the recommendation of the Committee on Bills and Overtures, directed the Synod of New York to "assume jurisdiction, and conclude the matter itself, in connection with its next meeting." It was plain that the Assembly intended that the Mandate against the Independent Board should be carried out.



### Christian Education

Under the report of the Standing Committee on Christian Education, the Assembly voted "no action" on the Champlain overture that would have allowed student aid to ministerial students in Seminaries other than those under the direct control of the Assembly. At this point, Elder Henry Lee Willet, of Philadelphia North, arose to add to the list of nominees to the Board the name of Dr. Clarence Edward Macartney, of Pittsburgh, the "only Ex-Moderator not on any Board of the Church." When the election came on Wednesday, however, Dr. Macartney was not elected. Col. Guilford C. Babcock, Vice-President of the Board, presented, on behalf of the Board, five diplomas for distinguished service to famous educators related to our church as follows: Rev. Dr. Charles R. Erdman of Princeton Seminary, Rev. Dr. Daniel Shaw Gage, Professor of Greek and later Professor of Philosophy and Bible in Westminster College, Missouri; Ruling Elder William Shafer Hall, Professor in Lafayette College for 52 years; Rev. Dr. Wallace Howe Lee, past President and present Dean of Albany College; and Rev. Dr. J. Ross Stevenson, retiring President of Princeton Seminary. Dr. Harold McAfee Robinson, General Secretary of the Board, then made a stirring address, calling attention to the widespread neglect of the "Great Commission"; the neglect of "the living and real God"; the neglect of the "Christian Community"; and the neglect of the "Christian Religion as a Religion of History." There was considerable discussion, following this, upon the report. Commissioner Vining called attention to Modernism in some of the literature of the Board and moved that the report of the Committee be amended to adopt the overture of Philadelphia North that deals with this question instead of adopting the recommendation of the committee to take no action. The Moderator asked Dr. Robinson to answer Mr. Vining. He did so by asking all critics of the Board to bring their criticisms direct to headquarters. He said with some vigor before the Assembly that he himself repudiated every passage that Mr. Vining had read from the literature either published or approved by the Board and said that the Board desired only to publish literature that was in complete harmony with the polity and doctrine of the Presbyterian Church. All who heard this remark of the General Secretary of the Board thanked God and took courage at his stand and his public statement. Dr. Vance moved that the complaints about the literature of the Board be referred to the Board for due consideration. This carried and Mr. Vining's motion was lost. In spite of the fact that this was a victory for the platform as over the floor, observers were delighted at the real progress toward the elimination of objectionable material in publications of our Board that the statement of Dr. Robinson promised. When elections came on Wednesday, the following were chosen members of this Board: Revs. Robert B. Beattie, D.D., Arnold H. Lowe, D.D., Rev. Arthur J. Elliot, Rev. Harry M. Gage, LL.D., Frederic P. Vose, Esq., Edward F. Hitchcock, Esq., Col. Guilford C. Babcock, Mr. B. E. Babcock, Mr. William S. Jones, Mr. Edwin B. Lindsay, Mrs. James M. Howard, Dr. Anna L. Linglebach, Mrs. Louis E. Engler, Mrs. John McA. Harris, Mrs. Jacob Pfeiffer, William E. Roberts, D.D. The report, including recommendations covering the various phases of Christian education from Sunday School Work to Work for Men and from emphasis on the Christian home to emphasis on Bible teaching in colleges, was adopted.

### Judicial Cases

Judicial Cases were reported by the Permanent Judicial Commission both on Monday and Tuesday afternoons. But they will be grouped together here. Of the five cases, four dealt with members of the Independent Board who had declined to sever their connections with it and had been put on trial by their Presbyteries, had appealed to Synod and then to General Assembly. These cases were of the greatest importance, both in themselves and because of their bearing on the announced intention of Dr. Machen and others to leave the church if their con-

victions by the lower courts were upheld by the Assembly. Many considered that these cases constituted the most vital and important matter to be considered by this Assembly. Because of their importance, the complete decisions in Cases Numbers 1, 2, 3 and 5 are printed in other columns of this issue of CHRISTIANITY TODAY. By these decisions the Presbyteries of Philadelphia, West Jersey and New Brunswick are required immediately to pronounce the sentences of suspension upon H. McAllister Griffiths, Merrill T. MacPherson, Edwin H. Rian, Paul Woolley, Charles J. Woodbridge, Carl McIntire and J. Gresham Machen; and Chicago Presbytery sentence of admonition on President J. Oliver Buswell of Wheaton College. Many observers felt that in Cases Numbers 1 and 3 a ruling on the constitutionality of the famous Mandate of 1934 was carefully avoided, the Commission declaring that the defendants had violated the Constitution of the Church regardless of the Mandate. But it was likewise clear that in Case No. 2, the constitutionality of the Mandate was expressly upheld by the Commission. In all cases, the Assembly made the decision of the Commission the final decision of the Assembly [see comments in editorial columns].

Judicial Case No. 4 dealt with the appeal of the Rev. Arthur F. Perkins against the Synod of Wisconsin for affirming the judgment of the Presbytery of Winnebago in suspending him from the ministry. This was a complicated case involving several matters, one of which was the participation by Mr. Perkins in an interdenominational summer camp for young people. The judgment of the lower courts was sustained and the Presbytery ordered to pronounce sentence of suspension, although the term of the suspension was changed by the General Assembly from the period of one year, set by the Synod, to such time as evidence of repentance and reformation should be given. If this case hinged solely on the fact that the appellant took part in an interdenominational summer camp for young people against the desires of his fellow members of the Presbytery, it might set a very dangerous precedent that might one day be construed to militate against any interdenominational activity for young people and such well-known summer conferences as Northfield, Silver Bay, Stony Brook and Montrose might seriously suffer. But if the complications in the case were the deciding factor, the implications of the decision might not be so serious. Possibly nothing but future decisions in similar cases will decide this matter.

### Board Merger Abandoned

Dr. Vance of the General Council presented the matter of the proposed merger of the Boards of Christian Education and National Missions and called upon the Stated Clerk to announce the result of the request of expressions of opinion from the Presbyteries. Ninety presbyteries were reported as being opposed to the merger, nine in favor and seven uncertain or taking no action. Consequently the Council recommended that this General Assembly decline to merge the Boards; this in spite of an elaborate plan that had been drawn up and likewise in spite of an elaborate argument for merger that was distributed in printed form to all commissioners. The recommendation of the Council was carried unanimously, probably the only action of the entire Assembly to receive the vote of every commissioner present and for this reason a very refreshing thing.

### West Jersey Commissioners

Adopting the report of the Standing Committee on Polity, the Assembly seated the Commissioners from West Jersey, against whose seating a communication had been received by the Assembly at the opening business session. In its report the Committee said: "In its action in demanding that every member must vote for the full quota of Commissioners or not have his ballot counted, the Presbytery not only clearly violated" common parliamentary usage "but also the fundamental principle which gives to each member of any constitutional body entire freedom of choice. In further supporting the ruling of the Moderator to limit names on the ballot to those persons nominated, the Pres-

bytery also acted in an unparliamentary manner. . . . A careful study of the result of the election of Commissioners as recorded in the Minutes of the Presbytery indicates that even if the actions noted above as irregular were not adopted, the results of the election would have been the same. . . . The Presbytery of West Jersey" is "directed in all future elections of Commissioners to General Assembly to comply faithfully with those provisions of procedure recognized as valid in all constitutional bodies."

#### Commission of Nine to Visit Philadelphia and Chester

Through its chairman, the Rev. Henry S. Brown, the Special Commission appointed in 1935, to visit the Presbyteries of Philadelphia and Chester reported to the Assembly that they had visited both Presbyteries, had made various suggestions to them looking toward peace and harmony and that both Presbyteries had voted to co-operate with the Commission by endeavoring to put the suggestions into effect. The Commission reported that the small minority opposed to their suggestions in Philadelphia were "chiefly members of the faculty of Westminster Seminary or representatives of the Independent Board for Presbyterian Foreign Missions." Further, the Commission reported that the Presbyteries are now endeavoring to remedy "the unfavorable and unconstitutional conditions which obtained" and asked to be continued and to report at the next Assembly. Certain proposals were offered as follows: 1. A re-study of the report of the Commission of Fifteen made to the Assemblies of 1926 and 1927. 2. An emphasis on law and order. 3. A study of the possibility of erecting a Metropolitan Presbytery about Philadelphia as a center. 4. The study of certain constitutional changes which the commission may present as overtures to the next Assembly. Such changes would include, to quote from the report: "A. The policy and program of the Church should be determined by ministers in full time service of the Church and their associated elders. It is significant that the Scottish and the Australian Presbyterian Churches limit the voting and office holding membership of the Presbyteries to the pastors of its churches and those executives, and teachers of its accredited Theological Colleges, whom the General Assembly appoints as voting members in the Presbyteries. B. A change in our constitution making it mandatory on the Presbytery in receiving as a candidate for licensure or ordination a graduate of a Theological School or Seminary not under the care of our Assembly, or a minister . . . from another denomination, to arrest the process and refer the question to the Synod's Committee on Licensure for recommendation. If Synod's Committee recommends that the applicant be not licensed or ordained, or received Presbytery can proceed with the process only on a two-thirds vote. C. A rule throughout our church that, at seventy years of age, a minister's active and official service of the church, either as installed pastor or as executive, shall terminate."

#### National Missions

Under the report of the Standing Committee on National Missions, the list of 16 persons associated with the Board who had died during the last year was read, and prayer was offered by the Rev. Mark A. Matthews. Service pins of the Board were awarded to Mrs. Tillie K. P. Tamaree for "35 years of service in Alaska"; the Rev. B. F. Mitchell, for "28 years of service in National Missions"; the Rev. J. M. Hernandez, for "a quarter of a century of service for the King"; and the Rev. John M. Gaston, "since 1910 a member of the staff of the Board or of its constituent Boards in service for Negroes." A number of National Missionaries addressed the Assembly, including Miss Martha E. Robison, of Higgins, N. C., Elder Commissioner from the Presbytery of French Board and Moderator of that Presbytery (the first woman ever to be Moderator of a Presbytery). General Secretary E. Graham Wilson addressed the Assembly as did the retiring President of the Board, last year's Moderator, Dr. Joseph A. Vance. When the motion was made to accept the report and adopt its recommendations, the Rev. Samuel J. Allen, of Carson, N. D., arose to present a minority report as a mem-

ber of the Standing Committee. He protested against the treatment accorded minority reports, stating that his report should have been printed and presented exactly as the majority report, and should have been heard before the various speeches of missionaries and officials. The report itself cannot be printed here for lack of space, but it was a forceful document which deplored the growing centralization of power in the field of National Missions and the growing dependence upon the ability of man rather than reliance upon the power of God. It went on to complain that some of the literature of the Board was contrary to the Bible and the Constitution of the Church and urged the Board to discontinue sending it out. Next it complained of the comity arrangements made by the Board with other denominations in certain fields as a menace to the rights of Presbyteries to decide whether certain churches should be maintained or abandoned. It next pointed out that 7 out of 17 ministers on the Board are signers of the Auburn Affirmation. Certain definite recommendations were also given, one directing the Board to cease circulating literature contrary to the Bible and the Constitution of the Church, another directing the Board to abandon all comity agreements with other churches and a third naming a slate of nominees to the Board composed of ministers, laymen and women. The minority report was seconded, but was quickly lost by an overwhelming vote. After some remarks by commissioners on other matters and some minor changes in the report, it was adopted, including its various routine recommendations for promotion and administration of the work of the Board. On Wednesday the following were elected to membership on this Board: Rev. Hugh I. Evans, Mrs. R. E. Buchanan, Rev. Paul Calhoun, Rev. George E. Davies, William J. Demorest, Mrs. Ralph W. Harbison, Mrs. Harvey S. Murdoch, Wilbur LaRoe, Jr., Rev. Jean Milner, Alexander Murdoch, Wilson W. Phraner, Miss Elinor K. Purvis, Rev. T. Guthrie Speers, Benjamin Strong, Rev. Raymond C. Walker, Mrs. S. D. Wingate, Mrs. Harry W. Hart, Rev. Louis H. Evans.

Dr. Arthur H. Limouze of the Board at this juncture presented the Moderator with a most interesting and novel gavel, composed of 20 or more elements associated with the Whitman-Spalding mission to the Northwest Indians a century ago, the centennial of which was celebrated in central New York, where the missionaries were born and where their mission originated, the day after the close of the Assembly.

#### The Manual for National Missions Churches

The matter of the Manual for National Missions Churches aroused considerable discussion. For a period it looked as if the manual would be adopted by the Assembly, over the protests of many aid-receiving churches throughout the country. Those who made vigorous speeches against the manual as putting too much power in the hands of the National Board, making it a court of appeal, denying to aid-receiving churches and the Presbyteries in which they are located the rights of self-determination granted to them by the Constitution, were Rev. George Logie, of Phoenix Presbytery, the Rev. James Palmer, of New York Presbytery and the Rev. Charles F. Bole, of Minot Presbytery. Mr. Logie offered a substitute motion to the effect that Mission Churches be asked to accept the Manual only as a guide and that the General Assembly re-affirm the actions of earlier assemblies guaranteeing to Home Mission churches all their constitutional rights. Dr. Jesse Halsey, Chairman of the Special Committee, spoke for the original motion. But by a large vote, the substitute motion of Mr. Logie passed and the floor definitely and vigorously overruled the platform! Quite the reverse, however, was the action taken by the Assembly the very next morning when it passed, over very much the same kind of opposition, the so-called "alternative plan" to the one suggested in the Grand Rapids Overture "regarding the Restive Church and the Restive Pastor." The plan adopted added to the Manual for National Missions Churches a provision that each aid-receiving church "shall agree that whenever it becomes vacant, it will counsel with and abide by the recommendation of the Synod's Committee on National

Missions, acting in co-operation with the Presbytery's Committee on National Missions as to the person to be secured as pastor or stated supply." Here the platform dominated the floor and put over an action that many think will take away a large part of the independence of aid-receiving churches and even of Presbyteries in which they happen to be located.

#### Blasphemy Charge

Ruling Elder Donald B. Cahoon, of Lackawanna, presented a resolution to the effect that a newspaper statement of a certain minister who referred to some of the actions of this Assembly as "an iniquity" and "a blasphemy perpetrated by the General Assembly" be referred to the Special Committee of Nine appointed to visit Philadelphia and Chester Presbyteries. This was promptly carried.

#### Social Welfare

The General Assembly voted to merge the Unit of Social and Industrial Relations of the Board of National Missions and the Department of Social Education of the Board of Christian Education into a new Department of Social Education and Action within the Board of Christian Education and requested all Synods and Presbyteries to create corresponding committees of Social Education and action.

The Standing Committee on Social Welfare presented a lengthy and detailed report which was widely discussed and held over until Wednesday morning, when it was adopted with certain amendments and additions. It covered a wide field of thought and action, including motion pictures, the liquor problem, "bank nights" at neighborhood theatres, legalized gambling, compulsory military training, marriage and divorce, race prejudice and many other items.

#### Edited Protests

Several protests, especially against the decisions in the Independent Board matters, were presented to the assembly from time to time, leading to the appointment on the last day of the Session, upon the suggestion of the Stated Clerk, of a Committee on Protests, composed of Mark A. Matthews of Seattle, Andrew C. Zenos of Chicago and Elder Marion W. McIntyre of Columbus. This committee edited the various protests and reported to the Assembly later in the day what parts of the protests it recommended the Assembly strike from them. It seems to this humble reporter that such a procedure is questionable, to say the least, because a protest that is edited may be so changed as to be no longer a protest. Protests in dignified and respectful language, it seems to him, should never be disallowed according to our Constitution. This matter of edited protests will no doubt come in for further discussion at later Assemblies.

#### Foreign Missions

As is usually the case, the report of the Standing Committee on Foreign Missions was made on the last day of the Assembly. Two Secretaries of the Board, the Rev. James E. Detweiler and Elder Robert E. Speer, spoke in connection with the report. The report included the information that Secretary Clelland B. McAfee and Treasurer Russell Carter retire this year on account of the age rule and that Secretary John A. Mackay has resigned to accept the presidency of Princeton Seminary. The report further announced that the committee had fully investigated all published criticisms to the effect that the Board had been remiss in its duty to send out and retain only such missionaries as were loyal to Christ and to the standards of the church and found "these charges to be without adequate foundations in fact." It appears that the next move is up to Dr. Barnhouse! The following were elected to membership on this Board: William J. Barnes, M.D., Rev. C. Waldo Cherry, Rev. Peter K. Emmons, Rev. Charles R. Erdman, Mrs. John H. Finley, Mrs. William VanV. Hayes, Rev. Paul C. Johnston, Rev. Robert R. Littell, Mrs. Minot C. Morgan, Mrs. Delavan L. Pierson, Mrs. Charles K. Roys, Mr. W. P. Stevenson, Rev. J. S. Bonnell, Mr. T. S. Whiteman, Mr. William A. Eldridge, Rev. George Taylor, Jr., Miss Eleanor Greacen.

Dr. Roy Ewing Vale, of Detroit, was elected to the Permanent Judicial Commission to fill the vacancy caused by the death of Dr. Robert Watson, of Boston.

#### Cayuga Overture

Dr. Vance reported for the General Council that it recommended to the Assembly the sending down to the Presbyteries for their vote the famous Cayuga overture that would remove from the Confession of Faith the words giving magistrates the right to "wage war upon just and necessary occasion." Dr. Matthews offered a minority report to the effect that the overture should not be sent down. The minority report was rejected and the Assembly sent the overture to the Presbyteries. The Assembly accepted the invitation of the Broad Street Church of Columbus, Ohio, to hold the 1937 Assembly in that city, and after routine business had been disposed of, was dissolved.

#### Popular Evening Meetings

Each evening and on Sunday afternoon a popular meeting was held in Lincoln Auditorium in the interest of one of the Boards of the Church. The Thursday night meeting in the interest of young people was mediocre. The Friday night meeting in the interest of Pensions was entertained by a brilliant and humorous speech given by Dr. Robert Freeman of Pasadena. But the high water mark was reached on Monday night when the Board of National Missions put on a centennial meeting to celebrate the opening of the Oregon country by the Whitmans and the Spaldings. The famous historian of the Spaldings, Rev. Clifford Merrill Drury, made a brief address. And this was followed by the outstanding address of the entire Assembly, an historical sermon by the Rev. Clarence Edward Macartney, D.D. Special meetings were also held for women on Friday, Saturday and Monday, in the interest of their work for the Mission Boards.

#### Impressions

In closing this report, much of which had to be rushed through in the briefest possible space, the present writer cannot refrain from giving a few rambling impressions that came to him through the sessions of the Assembly. 1) The Lincoln Auditorium of Central High School was a beautiful room, ample in size and equipment and well fitted with stage, radio amplifiers, and other facilities. But the fact that the sessions were held in a public school building created certain inconveniences for the commissioners. Some sessions had to be hurriedly closed so that the corridors could be cleared for the passing of classes. Commissioners had little opportunity to greet friends and chat in corridors. Some confusion was inevitable. Yet to the school authorities and the pupils themselves as well as to the commissioners should go a sincere vote of appreciation in view of the fact that so little confusion and so little difficulty and so little conflict actually occurred. 2) Old men run much of the Church's business. It was surprising to this observer how much gray hair was always in evidence on the platform. When Dr. Kistler was making his famous report on Promotion, his great head of black hair was in striking contrast to practically all others on the platform. 3) Certain men were much in evidence and their work, their influence and their personalities dominated much of the meeting and their names were heard on every lip. Among the men who were prominently influential were, of course, the Stated Clerk, the Moderator, Dr. Vance, Dr. Kistler, Dr. Matthews, Dr. Jenney, who worked untiringly to make the Commissioners comfortable in all the arrangements for the Assembly, and Dr. J. Gresham Machen, who, while he did not appear once in any public meeting except in one of the pulpits on Sunday, probably was mentioned more frequently and was more in the thoughts of Commissioners and visitors than any other one man. 4) Another impression that was unusually strong in the mind of this reporter was the feeling that Dr. Machen, standing as he firmly believes for a great principle and a great cause, was gradually losing supporters on every hand. Multitudes in the Church, the vast majority we verily believe, stand fully and firmly with him on every doctrinal issue before the Church. But most of these persons, many of them

very prominent in the affairs of the Church, some of them ex-Moderators of the Assembly, apparently feel that they cannot follow him either in his policy with respect to the Independent Board nor in his movement to leave the Church and establish a new one. When the doctrinal issues, which Dr. Machen himself had done so much to accentuate, were allowed to be overshadowed by constitutional issues—when a clear-cut division on doctrine was superseded by a division on lines of support or non-support of a particular movement, the Independent Board—it was remarkable how the followers of Dr. Machen fell away. It is a sad thing indeed for the Church to lose a man of Dr. Machen's abilities and unquestioned scholarship, unsurpassed in all the world, probably, in his field of the New Testament. But it is a sadder thing to realize that Dr. Machen himself could not yield to the judgment of his closest friends and that they were forced to part company with him on an issue that apparently meant everything to him but

which they regarded as of secondary importance. 5) There are still grave problems before the Church which future years must face. Dr. Machen, one of the strongest men in the Church, and others, have left our denomination and formed a new body. But the problem of Modernism is still with us. The problem of centralization of power in Board and Commission and Council is still a live issue. The debate between pacifism and patriotism is still before us. The Boards may declare that there is no Modernism either in the home base or on the field, but that declaration does not change the facts. The Assembly may vote to centralize power over aid-receiving churches in the hands of the National Board, but the churches themselves are yet to be heard from. The Cayuga overture may be sent down to the Presbyteries, but the question of war and peace remains. Problems are still ahead of us, calling for wisdom, devotion, and complete dependence upon the Spirit of the Living God.

## The Augusta Diamond Jubilee Assembly Salient Events and Actions

By the Rev. J. Blair Morton, D.D.

Pastor of the First Presbyterian Church, Charleston, W. Va.



THE seventy-sixth General Assembly of the Presbyterian Church in the United States convened in the First Presbyterian Church, Augusta, Ga., May 21st to the 26th. In this historic Church it celebrated its seventy-five years of separate existence. In it, it was organized Dec. 4, 1861. And in it, it celebrated its Silver Jubilee, in 1886. None of these celebrations gloried in the separation that took place in 1861, from the Presbyterian Church in the United States of America. "Seventy-five years of Achievement, 1861-1936," a souvenir pamphlet of this Diamond Jubilee, says, "Not in vain-glorious spirit, but in humble gratitude for God's blessing, and in full realization of the fact that we have but served as His instruments, we pause in this Anniversary Year of our General Assembly to review the accomplishments of the past seventy-five years, to discover therein every challenge to renewed zeal for service that may give even greater cause for rejoicing when the century milestone is reached twenty-five years hence."

"Christ and His Church First!" has been aptly chosen as the theme of the Diamond Jubilee Celebration of our Church. It is this we would stress in our anniversary program, rather than the facts and conditions that, in the turbulent days of 1861, brought about the organization of the Presbyterian Church in the Confederate States of America.

"In the spirit that ruled that first Assembly, however, and in the principles to which it gave utterance, we find the ideals that actuate our Church today. In the character, acts, and utterances of mental and spiritual giants who led the deliberations of that solemn hour we find both inspiration and challenge. It is most fitting, therefore, that before considering the accomplishments of the past or our plans for the future, we should pause to review briefly our General Assembly of 1861 with its leaders, of whom we feel justly proud. These are the priceless heritage of our present generation." The above verbal frontispiece is quoted to show the spirit of the promoters of this Diamond Jubilee Assembly, and as a yardstick to measure its spirit, as far as it is possible to measure the spirit of any Assembly.

The First Presbyterian Church, Augusta, Ga., was organized 1804, incorporated 1809, and the present building was erected 1812. Its auditorium has the seating capacity of over eight hundred. There has been built a separate Sunday School building with most of the modern conveniences, and requirements. Diago-

nally across the street from this church is a home, though now privately owned, still known as the "Wilson Manse," where President Woodrow Wilson spent some twelve years of his boyhood, and was known as "Tommy." Its long list of pastors includes some of the most influential ministers of both the united and divided Presbyterian Church. To get a taste of the spiritual atmosphere of this old church, one must needs sit in its pews, and gaze around. There is the pulpit chair from which DR. PALMER presided over the Assembly of 1861. There is the beautiful Chester arch ceiling, the famous Norman round-arch recessed central doorway, with rose window above, and other architectural beauties of the old edifice, as yet unchanged. Also a bronzed tablet marks the pew where "Tommy," Woodrow Wilson sat each Sunday with his family to hear his father, DR. JOSEPH R. WILSON one of this church's great pastors, preach (1857-1870). This church, described as an architectural gem of colonial style, was dedicated the first year of the War of 1812. The edifice has served as a hospital for wounded Confederate soldiers. Its yard as a detention camp for Federal soldiers. And there is set in the front wall of this building a marble keystone tablet by the Twenty-eighth Division, Pennsylvania troops, who during 1917 and 1918 used its Sunday School building as a religious and social center, while at training camp Hancock. The present pastor of this church is DR. R. EXCELL FRY.

*The Augusta Chronicle*, the South's oldest newspaper, 1785-1936, the same paper which published reports of the first Southern Presbyterian Assembly, furnished the Commissioners and its subscribers with ample, and well-written reports of the Diamond Jubilee Assembly. The city of Augusta with its beautiful trees, its wide streets, its many monuments of great men of the past, lying along and protected from the Savannah river by a high levee, and with its Southern hospitality was and is the ideal place for any Assembly to meet. Before it became the birthplace of the Southern Presbyterian Church, it had entertained in May, 1845, the first Southern Baptist Convention. Time and space forbids any further mention of its historic events.

DR. P. FRANK PRICE was elected Moderator from a list of five Ministers and one Ruling Elder, by the election of any one of whom this Assembly might have honored itself. With forty-six years of missionary experience, it was fitting that he should become the first missionary Moderator of the Southern Presbyterian

Assembly, at the time of its Diamond Jubilee. For the Assembly of 1861 inscribed on this Assembly's banner our Lord's command, "Go ye into all the world, and preach the gospel to every creature." DR. PRICE is not technically a parliamentarian but he is spiritually, a Master of Assemblies. For he knew just when to call the Assembly to prayer, and just when to "Praise God from whom all blessings flow," and exactly when to call one of the nominees, or an Ex-Moderator to the chair. He also bears on his record the marks of the Lord Jesus Christ, having faced death more than once, in order to preach the Gospel. It will greatly further the Cause of Foreign Missions, if, as the Assembly unanimously requested, his furlough is extended for another year, in order that he may visit as many churches as possible, in the interest of the Cause so near his heart.

DR. E. C. SCOTT, for some ten years the assistant clerk to the Stated Clerk, DR. J. D. LESLIE, and who was appointed Acting Clerk, after the death of DR. LESLIE about a week after the adjournment of the 1935 Assembly, was unanimously elected Stated Clerk for a term of three years. His level-headed guidance of this Assembly, proves that the choice of him as Stated Clerk was no mistake, and his long experience in the affairs of this office assures the Assembly of his greater and greater usefulness in this capacity.

"Christ and His Church First," was emphasized and stressed time and again, not only in sermons, and addresses, and devotional exercises; but also in many of the actions of this Assembly. One of the speakers pictured the Church, as a racing crew, pulling forward while looking backwards into the face of their cockswain, Jesus Christ, who seeing the whole course steers the Church. That is the attitude towards Christ, that the Jubilee Committee recommends for the Southern Presbyterian Church, during its Diamond Jubilee Year. This writer is using the term "Southern Presbyterian Church," not as a bitter reminder of the past but because it clearly locates the Assembly about which he is writing. The sermon of the Retiring Moderator, DR. HENRY H. SWEETS, from Eph. 3:16, on the subject, "Spiritual Lives in This Material World," impressed the writer among other things with the necessity for and the possibility of Christ-controlled lives. DR. PRICE in his Sunday sermon illustrated by recital of missionary incidents how far Christ controlled lives can go in the cause of Foreign Missions. DR. SAMUEL MCPHEETERS GLASGOW, how the growth of the Southern Assembly had been accomplished along lines of home Missions by Christ-controlled lives. And DR. JOHN M. VANDER MEULEN in his sermon on "That in all things He might have pre-eminence," called attention to the doctrine that it is Christ that is the head of the Church not simple Jesus, for other men were named Jesus. That the Head of the Church, is Jesus Christ the Son of God. This writer emphasizes these sermons, and if space allowed he might speak of prayers and addresses that magnified Christ as the Son of God and the Head of the Church; not simply because this is the fundamental doctrine of this Church, but also because it was the chosen theme of this Jubilee Year. Like the Assembly of 1861, there was in this Assembly no glorying in its separation from the Northern Assembly; but it gloried in the fact that Christ the Son of God can be the Head of all Churches. No Assembly that this writer has attended heard as many or any finer sermons and addresses than this Assembly heard. Something of the momentousness of this Assembly seemed to have moved the speakers to the greatest care in the preparation and in the presentation of their sermons and addresses. They took care to read them. This is mentioned not so much as an asset but as a fact. One can but wonder what the results of the Diamond Jubilee Year will be? An eye-opener to the necessity for greater spiritual endeavors, along the line of Evangelism, was furnished in the report that 1,040 Churches, enrolling almost half this Assembly's membership, had received no one on confession of faith. Ninety of these said Churches having a membership from 100 to 500. This was for the year 1934-35. The Assembly was more or less stunned, when its atten-

tion was called to this humiliating fact. Under the guidance of the Moderator they bowed in prayer. One of the recommendations of the Committee on the Diamond Jubilee, which had been adopted, is apropos this failure, viz: "To make this Jubilee year, 1936, a great year of ingathering, with at least 25,000 new members on confession of their faith in the home church, and 10,000 in our field abroad." They advocated a special evangelistic effort in every Church and in every institution of any kind, controlled by the Church.

As an inspiration to smoother going and more spiritual and constructive actions, this Assembly, at the very beginning of its sessions, had adopted a recommendation of the Jubilee Program Committee as follows, viz: "That no divisive or controversial questions be brought before this Assembly." Such a course, as events soon proved, was impossible. The recommendations of several Committees, recorded in the Blue Book, were sure to create divisive and controversial discussions. Such discussion, in several instances, was of great advantage, as far as bringing to the attention of the Assembly the importance of the said recommendations, either for good or evil. Among the reports dividing this Assembly most widely was that of Social and Moral Welfare. Since and during the inauguration of this Committee, several years ago, its existence and recommendations have continually divided the Assembly. An almost overwhelming opposition, at least to some of its deliverances, and a strong opposition to its existence was aroused by its presentation to this Assembly. One of the bitterest battles fought, was over one of the clauses in this year's report, which is as follows: "Certainly it is entirely beyond the point to argue that certain wars of the Hebrew people were commanded by God." It was pointed out that this statement pointed towards the questioning of the value and inspiration of the Old Testament. It certainly was a questioning of and an indirect protest against the historical attitude of Presbyterian Churches. Without the recommending an amendment to the Confession of Faith, (See Chapter XXIII, Par. II), the report proceeded to assert, "There is no command of God for warfare in our day." One wonders, if DRs. PALMER, and THORNWELL and others of that first Assembly had been present, what they would have thought of such a deliverance. Certainly theirs was a tremendous achievement in grace and forbearance, when in the midst of one of history's bitterest wars, they issued no deliverance pro or con warfare. For a rather large minority, the whole report possessed too much the tone of political criticism. Some of its paragraphs, with few changes, might be used as planks in some party's platform. But even amidst such intense debate God be thanked, there were no bitter personal remarks. And this writer sincerely believes, that no one questioned the spiritual motives of the Committee. This report certainly, most vividly, brought to the attention of this Assembly many deplorable social situations within its bounds. But it still leaves, with all the amendments that were inserted, a question, whether the study of this report, as was recommended by our Young People, will lead them to a fuller dependence upon Christ, as the Head of the Church.

The proposed Amendment to the Book of Church Order, presented by the Ad Interim Committee on Curricula of the theological Seminaries, so as not to require the study of both Hebrew and Greek, making either one elective, was stricken out of said report. It was surprising to some, that since by a large majority the Presbyteries had rejected the amendment proposing to make Hebrew elective, as sent down by the 1935 Assembly, that it should be proposed to this Assembly to do almost the same thing, if not a little more than the same thing. The minority report which in this case was substituted for the majority, seemed to be supported by only one of the Southern Theological Seminaries. The minimum course of study, as a proposed Pre-Seminary Curriculum, lays its emphasis on English, Philosophy, History, Psychology, Natural Sciences, and Social Sciences. It seems to put Greek and German almost on a par. It does not suggest that

a Pre-Seminary Study of Hebrew, if it could be arranged, would be of advantage. It also takes it for granted, that candidates for the ministry will be required to take Pre-Seminary Bible.

No changes in the Confession of Faith and Shorter Catechism were suggested by the Ad Interim Committee into whose hands this matter had been placed. It asserted: "We are fully persuaded that there are some changes that should be made." This committee was continued.

Nothing came of the two Ad Interim Committees, one on the Basis of Salaries for Pastors and Home Missionaries, the other on Changes and Length of Pastorates. The Assembly refused to erect an Equalization Fund for Sustentation at the expense of \$100,000.00 increase to the askings for Assembly's Benevolence, which was proposed to be met by readjusting the percentages for other Assembly's Causes. On Changes and Length of Pastorates, the Majority report recommended that this matter be submitted to a further Ad Interim Committee. The Minority report urged that Presbyteries exercise their Original Jurisdiction. It, in the main, asserted that the solution was provided in the Book of Church Order. The two reports consumed some seven pages in the Blue Book, several hours of the Assembly's four days of Work, and resulted in the setting up of a New Ad Interim Committee, to whom was relegated all data secured by the present Committees.

The Assembly had almost breathlessly awaited the report of the Standing Committee on Foreign Relations. The interest in this Committee's report centered around the question of Union with other Presbyterian Bodies. That there might not be presented to the Assembly any divisive or controversial questions, this Committee, unanimously, recommended the continuing of this Ad Interim Committee on Union with other Presbyterian Bodies.

This was in accord with the established habit of this Assembly, "passing the buck," (no disrespect is meant, this Assembly had determined to adjourn on schedule, and was indisposed to dispose of difficult questions). After substitutes had been offered, and some very sharp and almost bitter debate indulged in, and a special Committee appointed, the above recommendation was practically adopted by continuing this Ad Interim Committee.

There was no Judicial case involving doctrine that required the appointing of a Judicial Commission, and the Synod of North Carolina was sustained in its approving of the dissolving of the Church-by-the-Side-of-the-Road. And no overture or resolution was offered in regard to the Federal Council of Churches.

The haste of this Assembly to adjourn, which reached almost a fevered point the last day, resulted in the rapid passing of all routine reports such as Foreign Missions, and Home Missions, etc., with little or no discussion or explanation. Just routine matters? Does the Kingdom of God advance on extraordinary or mere routine actions? It provided for the entertainment of the 1937 Assembly by accepting Montreat's invitation, whether it fully provided for the paying of its debt or not.

Besides the generous hospitality of the Presbyterians of this beautiful city, this Assembly was presented with a historical pageant of marvelous proportions. It was locally created and put on by 630 actors. It held from 5,000 to 10,000 people, gathered on the Church's lawn, spell-bound for some four hours. There passed before the eyes of the audience, in processions and tableaux many of the striking incidents of Presbyterian History from the time of the Reformation to the present day. Space forbids any worth-while description of this Pageant, even if the writer had the ability to make others see its beauty and feel its many inspiring thrills.

## The 78th General Assembly of the United Presbyterian Church

By Dr. J. A. Thompson, President Emeritus of Tarkio College



HE congregation which entertained the United Presbyterian General Assembly this year is an interesting one. It is composed of a United Presbyterian Church which was increased by the admission of a substantial Congregational Church many years ago. That the union did not seriously affect the United Presbyterianism of the organization is shown by the fact that the congregation prepared for the coming of the Assembly by the purchase of a sufficient number of copies of The Psalter which is made up of Psalms only after the most approved old fashioned orthodox United Presbyterianism. The singing of the Assembly was a notable feature of its worship periods.

The meeting is preceded by what is known as The Pre-Assembly Conference. This was started some years ago as a meeting for prayer commencing in the afternoon preceding the opening session of the Assembly in the evening. Later the Evangelistic Committee of the Assembly was given charge and lengthened the program by the addition of a morning session. Still later the Conference was placed in the hands of the Board of Administration and is now being used to set forth the church's annual program. The devotionals which preceded each of the three sessions beginning with the evening preceding the hour of meeting of the Assembly were led by the man whom the Assembly elected as its Moderator, Rev. R. W. Thompson, D.D., a member of the Presbytery of Wisconsin, now residing in Monmouth, Ill., Superintendent of Missions of the Synod of Illinois. The honor con-

ferred upon Dr. Thompson was also a compliment to the entertaining congregation of which he had been pastor for a number of years. The opening address of the Conference was by Rev. I. M. Hargett, D.D., pastor of the Linwood Methodist Episcopal Church, Kansas City, Mo. It was practical, spiritual and orthodox. Its sanctity was sprinkled with the salt of good natured humor.

Further program of the Conference consisted of consideration of the plans announced by the Board of Administration for its Departments of Missions, Stewardship and Canvass, Spiritual Living and Evangelism.

This was the Seventy-eighth General Assembly of the United Presbyterian Church of North America, the official name. One wonders at the brevity of the life of our American church organizations as compared with the length of the Christian era. We are a restless people, always tinkering with the machinery of the simple organization created by our Lord Jesus Christ and developed under the guidance of the Holy Spirit.

The General Assembly of the United Presbyterian Church contains a much larger proportion of its ministerial and lay membership than that of the larger Presbyterian bodies. Each presbytery which contains not more than seven ministerial members is entitled to one minister and one ruling elder in the Assembly. Each presbytery containing more than seven members is entitled to send one additional minister and ruling elder for each addi-

tional seven members or major fraction of that number. The large proportion of ministers and elders makes for a particularly fine Christian fellowship.

The sermon of the retiring Moderator, Dr. E. C. McCown, pastor of the Mt. Lebanon Church, Pittsburgh, Pa., the largest in the denomination, was on "The Marked Life," based on the text, "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." He indicated that the Christian should carry about him the marks of his service. He noted that the marked life might indicate ownership, love and triumph. Paul taught, "Ye are not your own; for ye are bought with a price." He took pleasure in referring to himself as the slave of Jesus Christ, a relationship repulsive between man and man but blessed between Christ and man. "Only those who yield themselves to such a master can possibly know that Christian liberty is slavery, and Christian slavery is liberty." Our love for Christ is marked by our belief in God, by sacrificial service, by the teachable spirit and by the fruit we bear. Paul's marks were the evidence of his accomplishments, the triumph he anticipated. His scars were to him the banners of a conqueror. The dungeon in which he lived was no prison cell to him because his soul was free. Do our hands give evidence of toil for him? In thought and word have we the mind of Christ? If we are living in that lofty companionship with God, we can say with the shout of victory in our souls, "I bear branded on my life (body) the marks of Jesus."

In welcoming the new Moderator the retiring Moderator presented him with a gavel made from wood from India, Oregon, Tennessee, the old church of the Mt. Lebanon congregation and South America. The gavel represented the work of foreign missions, home missions and the established church—all one work as explained by the donor.

There is little of controversy before the United Presbyterian Church at the present time. The question of union was not even mentioned at this meeting. The only matter referred to the Committee on Judiciary was an appeal from the Kansas Synod which was settled in a manner satisfactory both to the Synod and to the appellant. The only matter requiring more time than was allotted was the Report of the Committee on Survey of the Boards of the Church, a committee appointed by the last General Assembly. Its report was brought in early and was disposed of only after most of the day had been given to its consideration. It looked toward the creation of a Committee on Finance with a treasurer which should handle all the finances of the various boards and trustees of the church. These included the budget funds of the church, the Assembly and Delegate Fund, gifts, legacies and bequests to the various boards and other organizations of the church and the permanent investment funds of these. The report also included the consolidation of the Boards of Education and Publication. The discussion of the report was marked by very great earnestness and decided expression of opinion pro and con but was singularly free from any note of bitterness or reflection upon any of those concerned either as members of the committee or of the boards affected. The report was finally rejected by a vote of 108 for to 118 against. A number of delegates, of whom the writer was one, refused to vote, believing that the church should have further time to consider a report so important that final action should have been postponed to the next Assembly with an informational overture to the Presbyteries in the interim. The questions involved had been before the church in some form for many years. The report was filed and may be resurrected for future action.

Another question on which there was considerable discussion and a change from previous action was that dealing with Unchurched Youth. A committee had been appointed to deal with consideration of this question by the previous Assembly. This committee reported to this Assembly through its chairman, Rev.

J. Campbell White, LL.D. The discussion showed the mind of this Assembly to be that there was no need for a special committee to deal with this subject, that it was already sufficiently dealt with by Sabbath school, young people's organization and the church. If further work along this line should be contemplated, it should be interdenominational. The committee was discontinued.

Since the United Presbyterian Church has mission work in Ethiopia it was only natural that there should be great interest in the future of that war ridden region. No word had been received from the church's mission in that country since the Italian capture of Addis Ababa, its capital. Special prayer was offered for the missionaries in western Ethiopia who were believed to be in great peril because of the breakdown of the central government and the threat of guerilla warfare throughout the section not under the control of the Italian conquerors. The Assembly was marked by the attendance of an unusual number of missionaries from Egypt, India and the Sudan. There was no representative from Ethiopia. On the evening given over to Foreign Missions Rev. John C. Heinrich of India, under the title of "Rural Reconstruction in India," told of the transformation of a whole district in his territory through a clean-up campaign originated in a Christian village which had, so to speak, "soured" in spite of its Christian profession. His advice followed by the village had "removed mountains of manure" and had demonstrated that "Cleanliness is next to godliness." Dr. H. E. Phillips of Egypt showed by means of charts the necessity for continued missionary effort in that land and the failure of the church to meet the necessity. No new ordained missionaries had been sent to that field or to any other for twelve years. His demonstration produced a very serious and thoughtful group as the church contemplated its failure to measure up to its responsibility. One new ordained missionary is being sent to Egypt by order of this Assembly.

The night devoted to American Missions had practical demonstration of the work being done in the presence of a woman missionary from the immediate vicinity of Pittsburg, Kans., who brought with her men, women and children who were in attendance at her mission Sabbath school conducted in a mining village close by. These sang, gave flag drills illustrating their development into good citizens of the United States, recited Scripture and expressed appreciation of the work being done with them. Colored delegates to the Assembly came to the platform to evidence the work they were doing under the guidance of the church.

The Assembly recommended its college in Kansas, Sterling College at Sterling, to the generosity of the church as it seeks to rehabilitate itself after being dropped from approval by the North Central Association of Colleges and Secondary Schools, the reason being its financial weakness following years of drought and depression.

The Assembly approved the Missionary Budget proposed by the Board of Administration, \$474,000, an increase of \$12,000 over that of the previous year. This marks the first advance made by the church in six years. The Board of Administration also recommended that it be the fixed policy of the Church to promote and develop an *ever increasing missionary budget*.

The women of the United Presbyterian Church have their own board which cooperates with the other boards of the Church in every line. It reports to the General Assembly each year and its report is always approved. It never has a deficit. It provides for a large share of the Church's work at home and abroad. Through the Women's Association it conducts an Orphans' Home, a hospital and a Home for Aged Men and Women.

The Assembly adjourned to meet in the Oak Park Church, Oak Park, Ills., in 1937.

# Final Judgments on Judicial Cases

## re

# Members of the Independent Board

### Judicial Case No. I

In The Matter of The Presbyterian Church in the U.S.A.

vs.

H. McAllister Griffiths, Merrill T. MacPherson, Edwin H. Rian, Paul Woolley and Charles J. Woodbridge

THIS is a group of five appeals by H. McAllister Griffiths, Merrill T. MacPherson, Edwin H. Rian, Paul Woolley and Charles J. Woodbridge, individually, members of the Presbytery of Philadelphia, from the decision of the Synod of Pennsylvania, suspending them from the office of ministers in the Presbyterian Church in the U.S.A. Since the charges and specifications in each case are identical, except for names of defendants, the Permanent Judicial Commission of the General Assembly treats them as one Judicial Case, all parties consenting.

The General Assembly of 1934 issued a deliverance concerning the Independent Board for Presbyterian Foreign Missions, concluding with the following directions to its officers and judicatories:

"1. That 'The Independent Board for Presbyterian Foreign Missions' be and is hereby directed to desist forthwith from exercising any ecclesiastical or administrative functions, including the soliciting of funds, within the Synods, Presbyteries, the particular churches and the mission stations of the Presbyterian Church in the U.S.A.

"2. That all ministers and laymen affiliated with the Presbyterian Church in the U.S.A. who are officers, trustees or members of 'The Independent Board for Presbyterian Foreign Missions' be officially notified by this General Assembly, through its Stated Clerk, that they must immediately, upon the receipt of such notification, sever their connection with this Board, and that refusal to do so and a continuance of their relationship to the said Independent Board for Presbyterian Foreign Missions, exercising ecclesiastical and administrative functions in contravention of the authority of the General Assembly, will be considered a disorderly and disloyal act on their part and subject them to the discipline of the church.

"3. That Presbyteries, having in their membership ministers or laymen, who are officers, trustees or members of 'The Independent Board for Presbyterian Foreign Missions,' be officially notified and directed by this General Assembly, through its Stated Clerk, to ascertain from said ministers and laymen within 90 days from the receipt of such notice as to whether they

have complied with the above direction of the General Assembly, and in case of refusal, failure to respond, or non-compliance on the part of these persons, to institute or cause to be instituted promptly such disciplinary action as is set forth in the Book of Discipline."

The Presbytery of Philadelphia on January 7, 1935, elected a Special Committee on Judicial Business, which considered, among other items, the cases of the above-mentioned five ministers, all of whom were affiliated with the Independent Board for Presbyterian Foreign Missions. This Special Committee reported to the Presbytery of Philadelphia on June 24, 1935, recommending that Presbytery institute judicial action against these ministers, in accordance with the direction of the General Assembly of 1934, as provided in the Book of Discipline. At a subsequent meeting on June 28, 1935, an effort was made to postpone action until the direction of the General Assembly of 1934 should be found to be constitutional and should be so confirmed by the General Assembly sitting as a court of Jesus Christ. This effort, being in form a substitute motion, was defeated, whereupon its mover, Dr. McDowell, gave notice of complaint to the Synod of Pennsylvania against the judicial action proposed. The chairman of the Committee on Judicial Business then read the charges, which were as follows, each of them being supported by three specifications:

1. Acts in defiance and contravention of the government and discipline of the Presbyterian Church.

2. The failure to be zealous and faithful in maintaining the peace of the church.

3. The refusal of subjection to one's brethren in the Lord.

4. The violation of ordination vows.

5. Rebellion against superiors in the church in their lawful counsels, commands and corrections.

6. Breach of lawful promises.

It is to be noted that the charges against these appellants do not in any wise involve questions of faith or doctrine.

The Presbytery of Philadelphia did not, however, try these cases, but adopted the following resolution:

"The Presbytery of Philadelphia respectfully represents to the Synod of Pennsylvania that in the case of the Presbyterian Church in the U.S.A. against the Rev. (here follows in each case the name of one of the accused), in consequence of the deep-seated factional spirit manifest in Philadelphia Presbytery, which would make it doubtful as to whether justice could be rendered; and

since the issue involved is one of great delicacy and of supreme importance to the entire denomination, and since the trial of the case within the Presbytery of Philadelphia would jeopardize the work of Christ in the churches that would be involved, it appears to be highly desirable to remove the matter from the jurisdiction of the Presbytery to that of the Synod. The propriety of this course will more fully appear from the minutes of the Presbytery . . . The Presbytery asks leave, therefore, totally to relinquish the decision and to submit the whole case to the final judgment of the Synod."

Thus the cases were referred to the Synod of Pennsylvania for adjudication.

The Synod of Pennsylvania transmitted the cases to its Permanent Judicial Commission, and hearings on the same were begun on November 18, 1935. Rev. H. McAllister Griffiths, acting for himself individually and as counsel for the other four accused, presented a paper to the Permanent Judicial Commission of the Synod on November 19, 1935, affirming that the accused appeared under protest before it and without admitting its jurisdiction over them, for the following reasons:

1. The Permanent Judicial Commission of the Synod of Pennsylvania has no power to hear or decide cases not transmitted to it by the electing judicatory, that judicatory in this case being the 54th Synod of Pennsylvania, which was dissolved June 21, 1935. Hence the reference of cases arising between sessions of the judicatory to its Permanent Judicial Commission is unconstitutional.

2. The complaint against the proposed judicial action by the Presbytery constituted a stay.

3. The action of the 146th General Assembly with reference to the Independent Board for Presbyterian Foreign Missions was unconstitutional.

4. Any further benefit accruing to the defendants through irregularities is not waived, but reserved by them.

Challenges were made against four of the members of the commission, alleging disqualification for various reasons. These were considered and overruled. A demurrer was then filed by the accused and was also overruled. Each of the accused entered a plea of "not guilty," and the trial proceeded. The chief contention in defense was that the deliverance of the 146th General Assembly was unconstitutional, and that, therefore, the accused were not bound to obey it. The Synod, through its commission, held that a lower judicatory had no power to review or question the action of a higher judicatory; and, furthermore, that the above action of the General Assembly was in full accord with the Constitution of the Presbyterian Church in the U.S.A. It further held that the accused, in organizing, maintaining and operating the Independent Board for Presbyterian Foreign Missions were in defiance of the government and discipline of the



Presbyterian Church, irrespective of the above "mandate" of the Assembly; and that the Presbytery of Philadelphia could have and should have instituted disciplinary action on its own initiative. After mature deliberation, the Synod found each of the five accused guilty upon each of the charges and the specifications thereunder, suspending each and all of them from the exercise of the office of minister in the Presbyterian Church in the U.S.A. until such time as they should sever their connection with the Independent Board of Presbyterian Foreign Missions and should give satisfactory evidence of repentance; provided, however, that in case an appeal were taken to the General Assembly, the execution of the sentence should be suspended until such appeal should be decided. It is against this decision of the Synod of Pennsylvania that appeal is taken to this General Assembly.

The specifications of error are as follows:

I. That the Permanent Judicial Commission of the Synod of Pennsylvania was without jurisdiction to try ad interim cases.

II. That it refused to allow challenges against four of its members made by the defense.

III. That it failed to declare the deliverance of the 146th General Assembly unconstitutional.

IV. That it rejected the offer of proof made by the defendants of their good faith, in this entire controversy; and their desire for the peace, unity and purity of the church.

V. That it failed to find the charges and specification deficient in form and legal effect.

VI. That it found a verdict which was against the weight of the evidence.

VII. That it failed to dismiss the cases because of the lack of a presentation of a prima facie case by the prosecution.

VIII. That it entered a judgment against the defendants which was in violation of the law of the church and of the rights of the defendants guaranteed therein.

The first specification of error in this appeal concerns the constitutionality of the action of the Synod of Pennsylvania of 1935 in referring all administrative or judicial cases arising between the Synods of 1935 and 1936 to its Permanent Judicial Commission, by the adoption of the following recommendation of the Committee on Judicial Business: "The Committee recommends that until the next regular meeting of the Synod of Pennsylvania, the Stated Clerk of the Synod be and hereby is directed to transmit to the Moderator and Clerk of the Permanent Judicial Commission for hearing and decision, all cases and specified documents thereof, which may come ad interim to the Synod of Pennsylvania on complaint, reference or appeal." (Minutes of Synod of Pennsylvania, 1935, page 65.)

The Permanent Judicial Commission holds that the Form of Government gives the Synod such power, as follows: "The Synod has power to receive and issue all appeals,

complaints and references that are regularly brought before it from the Presbyteries, and to decide finally in such cases all questions that do not affect the doctrine or constitution of the Church, provided that cases may be transmitted to Judicial Commissions, as prescribed in the Book of Discipline." (Form of Government, Chapter XI, Section 4.)

Therefore, the Permanent Judicial Commission of the General Assembly holds that the reference of these cases to the Permanent Judicial Commission of the Synod of Pennsylvania was constitutional.

The second specification of error in the appeal affirms that the Permanent Judicial Commission of the Synod of Pennsylvania erred in not allowing the challenges against four of its members made by the appellants. . . .

The Permanent Judicial Commission of the General Assembly finds no evidence whatever that these members were prejudiced or in any wise disqualified from sitting in these cases.

Regarding the fifth specification of error, the Permanent Judicial Commission of the General Assembly holds that the charges and specifications were not deficient in form and legal effect.

The third specification of error questions the constitutionality of the Deliverance of the 146th General Assembly. The Permanent Judicial Commission of the General Assembly holds that this Deliverance is not the determining factor in this case, and that the facts set out in the several charges, with specifications thereunder, constituted sufficient ground for the decision of the Synod of Pennsylvania to proceed with judicial discipline against these appellants.

A group of Presbyterian ministers and laymen, including these appellants, organized the Independent Board for Presbyterian Foreign Missions, which avowedly aims at the solicitation of funds from Presbyterian sources for the work of a missionary agency not responsible to, but in competition with, a recognized agency of the General Assembly. The original application for the charter of this Board, made on January 29, 1934, names twenty-six persons as trustees, most of whom were ministers or members of the Presbyterian Church in the U.S.A. The charter sets forth plainly the fact that this Board is based upon the "Confession of Faith and Catechisms of the Presbyterian Church in the U.S.A." and "the fundamental principles of Presbyterian church government." It further states that the purpose of this Board is to "encourage Presbyterian churches and individuals to support this Board" and to appoint and support missionaries in the foreign field.

The law of the church bearing upon such a situation is as follows: Form of Government, Chapter XXIII, discusses the organizations of the church, their rights and duties. The entire chapter reads as follows:

"I. The members of a particular church

or particular churches may associate together, and may associate with themselves other regular members of the congregation or congregations, under regular forms of association, for the conduct of a special work for missionary or other benevolent purposes, or for the purpose of instruction in religion and development in Christian nurture.

"II. Where special organizations of the character above indicated exist in a particular church, they shall be under the immediate direction, control and oversight of the session of said church; where they cover the territory included within a Presbytery or Synod, they shall be responsible to the judicatory having jurisdiction; and where they cover territory greater than a synod, they shall be responsible to the General Assembly.

"III. The names or titles of special organizations may be chosen by themselves, and the organizations shall have power to adopt each its own constitution and to elect its own officers, subject always to the powers of review and control vested by the Constitution in the several judicatories of the church.

"IV. Whenever the functions of the special organizations shall include the collecting and distributing of moneys for benevolent work, it shall be done always subject to the power of oversight and direction vested by the Constitution in the session and in the higher judicatories."

The language of the above chapter makes perfectly clear the constitutional principle that any organization, which claims the power to carry on Presbyterian missionary work and for this purpose to solicit funds from the members of Presbyterian churches, must be under the control of the judicatory within whose territory it labors. It is furthermore expressly stated that when the operations of such an organization cover territory greater than that of a synod, it shall be responsible to the General Assembly.

Reference is made by the Synod of Pennsylvania to the document entitled "Studies of the Constitution of the Presbyterian Church in the U.S.A.," adopted by the Assembly of 1934 (see Minutes of the General Assembly, 1934, pp. 70-115), and also to the Deliverance of the General Assembly of 1934, found in the Minutes of the General Assembly, 1934, pp. 115-116. This Commission holds, however, that the Constitution of the Church, entirely aside from any deliverance of any General Assembly, demands disciplinary proceedings against ministers and church members who have organized a Board which has announced its purpose to solicit funds for Presbyterian missionary purposes throughout the church, and which is not responsible to the General Assembly.

To the fourth, sixth, seventh and eighth specifications of error the Permanent Judicial Commission makes the following answer:

"The record shows that the appellants, and

other Presbyterian ministers and laymen, organized a Board for the conduct of Presbyterian foreign missions, without the permission of the General Assembly, for the purpose of paralleling and even opposing the agency which the General Assembly has maintained for almost a hundred years in the discharge of this particular responsibility. Further, this group, as the record shows, claims power to go into individual churches and presbyteries and solicit funds, power to appoint and support missionaries, free from the control of any ecclesiastical body.

The record further shows that the Independent Board, in connection with its activities, maintains a propaganda designed to discredit the Presbyterian Board of Foreign Missions and to divert money of Presbyterian churches therefrom. It is in the record that one of the appellants, speaking for himself and three others, stated in a conference with the Special Judicial Committee of the Presbytery of Philadelphia that they would be satisfied only by the resignations of all the members and secretaries of the Presbyterian Board of Foreign Missions. This is a clear expression of the attitude of these appellants.

The record also shows that these appellants, in promoting the Independent Board for Presbyterian Foreign Missions, caused dissension and strife in the churches of the Presbytery of Philadelphia; that by their utterances, spoken and written, they engendered suspicion and ill will and disturbed the working of churches and church organizations; and that in general they seriously injured the peace of the church.

The Permanent Judicial Commission therefore does not sustain these four specifications of error.

It is the opinion of the Permanent Judicial Commission of the General Assembly that the appeals of H. McAllister Griffiths, Merrill T. McPherson, Edwin H. Rian, Paul Woolley and Charles J. Woodbridge should be dismissed.

It is therefore the judgment of the Permanent Judicial Commission of the General Assembly that the judgment of the Synod of Pennsylvania in the case of H. McAllister Griffiths [also Merrill T. McPherson, Edwin H. Rian, Paul Woolley and Charles J. Woodbridge] be, and it is hereby affirmed. The Presbytery of Philadelphia is hereby directed immediately to pronounce sentence of suspension as provided for in Book of Discipline, Chapter IX, Sections 4 and 11.

## Judicial Case No. II

**Presbyterian Church in the U.S.A.,  
Prosecutor,  
vs.  
The Rev. Carl McIntire, Appellant.**

The Rev. Carl McIntire, a member of the Presbytery of West Jersey, has appealed from judgment of the Synod of New Jersey

affirming the decision of the Presbytery of West Jersey suspending him "from the Communion of the Church and from his office as a minister of the Gospel until such time as he shall resign from the Independent Board for Presbyterian Foreign Missions and shall give such further evidence of repentance as the Presbytery of West Jersey may deem adequate."

The records in this case show that the Presbytery of West Jersey, in carrying out the directions of the General Assembly relative to membership on the Independent Board for Presbyterian Foreign Missions, did on April 23, 1935, prefer charges against the Rev. Carl McIntire, appoint a prosecuting committee and elect a Special Judicial Commission to try the case.

The trial by the Special Judicial Commission of West Jersey Presbytery began June 24, 1935, on the following charges:

1. "Disapproval, defiance, and acts in contravention of the government and discipline of the Presbyterian Church in the U.S.A."
2. "Not being zealous and faithful in maintaining the peace of the Church."
3. "Contempt of and rebellion against his brethren in the Church."
4. "Conduct unbecoming a minister of the Gospel."
5. "Advocating rebellion against the constituted authorities of the Church."
6. "Violation of his ordination vows."

The opinion and judgment of the Special Judicial Commission of the Presbytery of West Jersey, rendered August 10, 1935, declared the defendant guilty under Charges 1, 2 and 6, and dismissed Charges 3, 4 and 5. The judgment of the Special Judicial Commission of the Presbytery was:

"(1) that the defendant, the Rev. Carl McIntire, shall be suspended from the communion of the church and from his office as a minister of the Gospel until such time as he shall resign from the Independent Board for Presbyterian Foreign Missions and shall give such further evidence of repentance as the Presbytery of West Jersey may deem adequate; (2) that this Commission recommends to the Presbytery of West Jersey that, if notice of appeal is given within ten days from this announcement of censure, the execution of judgment shall be suspended until the appeal is finally decided, provided, however, that the Presbytery of West Jersey shall through its Stated Clerk notify the Rev. Carl McIntire that the Presbytery reserves the right to execute the sentence of suspension at any time, if, in its judgment, the honor of religion and the peace of the Presbytery shall require it."

From this decision of the Presbytery of West Jersey the Rev. Carl McIntire appealed to the Synod of New Jersey, alleging 80 specifications of errors as grounds of appeal. Twenty-one of these specifications of error were sustained and fifty-nine were not sustained by the Special Judicial Commission of the Synod. The Synod voted to

sustain the judgment of the Presbytery, but modified the judgment by striking out the provision that made the sentence enforceable at any time at the opinion of the Presbytery.

The Rev. Carl McIntire has appealed to the General Assembly from the judgment of Synod, and in the appeal has set forth forty-nine specifications of alleged error as grounds of appeal.

The Permanent Judicial Commission has examined the records of the trial in the Judicial Commissions of both Synod and Presbytery, and finds that both trials were conducted so as to give the defendant or appellant a fair and impartial trial. The trial judicatory showed great patience and painstaking effort in the case.

The Permanent Judicial Commission is of the opinion that three essential questions are involved in the case.

1. Is the appellant guilty of an offense justifying the sentence of suspension from the ministry because of his refusal to obey the direction of the General Assembly of 1934 requiring "that all ministers and laymen affiliated with the Presbyterian Church in the U.S.A. who are officers, trustees, or members of the Independent Board for Presbyterian Foreign Missions be officially notified . . . that they must immediately . . . sever their connection with this Board"?

The refusal of the Rev. Carl McIntire to obey this direction of the General Assembly permeates this case and is specifically stated as a proof of guilt among other proofs. The Deliverance of 1934 is an executive order of the General Assembly, issued with reference to a particular situation that had arisen in the Presbyterian Church in the U.S.A., directed to a limited number of persons, and to the presbyteries concerned, for the purpose of securing definite action relating to those persons. It was the exercise of a power specifically conferred upon the General Assembly of "superintending the concerns of the whole church," Form of Gov., Chap. 12, Sec. 5, and of having jurisdiction over organizations for missionary and other benevolent purposes "where they cover territory greater than a synod," Form of Gov., Chap. 23, Secs. 1 and 2. The General Assembly, exercising its constitutional power for the preservation of the unity of the church and protection of its missionary enterprise, made this deliverance. It does not either establish another term of ministerial communion or "bind the conscience," Form of Gov., Chap. 1, Sec. 7, or add to the constitution. Offences must lie in the violation of some provision of the constitution. It is perfectly clear that the Presbytery of West Jersey acted properly in instituting disciplinary action in obedience to the order of the Assembly, and was wholly within its constitutional rights and duties.

2. The records of the case show clearly that disciplinary action was instituted against the defendant by the trial judicatory on the ground that he was a member

of the Independent Board for Presbyterian Foreign Missions. Membership in an independent agency or board is not in itself cause for disciplinary action. But the case is different in regard to the Independent Board. The formation of such a board is forbidden by that provision in the Form of Gov., Chap. 23, Sec. 2, which says that special organizations for missionary work, where they cover territory greater than a synod, "shall be responsible to the General Assembly." The formation of this Independent Board has done much to disturb the peace and unity of the church. Its character as a rival agency to the Presbyterian Board of Foreign Missions, its declared purpose to gather funds from Presbyterian churches and hold them for its own uses without responsibility to the Presbyterian Church, its implied criticism of the officers and members of our Foreign Board, have all tended to cause great harm, so that membership therein is membership in a combination or group of persons who are doing great injury to the work and missionary enterprise of the church. Membership in such an organization is in itself a grave offence, and calls for disciplinary action and judgment.

3. The records of the case also show that the appellant had joined with others in a very definite and determined effort to spread propaganda inimical to the Board of Foreign Missions and to cast unwarranted suspicion upon members, officers and missionaries of the Board of Foreign Missions and upon the integrity of Presbyterian ministers in good standing, amounting even to defamation of character. He has written contemptuously of our church and of the Presbytery of which he is a member. It is the opinion of the Permanent Judicial Commission that he has greatly disturbed the peace and unity of the church.

The Permanent Judicial Commission has examined each and all of the forty-nine specifications of error in the appeal and finds them so phrased that they do not correctly reflect the charges of the rulings of the lower judicatories. They are drawn so as to convey the impression that the defendant was tried for disobedience to the direction of the Assembly of 1934 relative to membership on the Independent Board for Presbyterian Foreign Missions, whereas he was on trial for violation of the constitution of the church. The Permanent Judicial Commission does not sustain any of the said specifications.

The records of the trial judicatory show sufficient ground for sustaining the charges there lodged against the defendant, and the Synod decided justly in sustaining the judgment of the presbytery. It is the opinion of the Permanent Judicial Commission that the appeal should be dismissed and the Synod of New Jersey sustained.

The judgment of the Permanent Judicial Commission is that the appeal of the Rev. Carl McIntire be, and is hereby dismissed,

and that the judgment of the Synod of New Jersey be, and is hereby sustained. The Presbytery of West Jersey is directed immediately to pronounce sentence of suspension according to Book of Discipline, Chap. 9, Sections 4 and 11.

### Judicial Case No. III

**This is an appeal of the Rev. J. Gresham Machen against the judgment of the Synod of New Jersey affirming the judgment of the Presbytery of New Brunswick suspending him from the ministry.**

The events leading to the situation out of which this case arose, as they appear in the record of the case and the official records of the judicatories of the church, are as follows. Prior to the General Assembly of 1933 this appellant introduced into the Presbytery of New Brunswick a proposed overture to the General Assembly relating to what he called "modernism" in the Presbyterian Board of Foreign Missions. The Presbytery, after hearing him at great length in support of this overture, by a large majority refused to send it to the General Assembly. But from other presbyteries the same overture reached the General Assembly of 1933, by which it was received and referred to the Standing Committee on Foreign Missions. Although the appellant was not a commissioner to this Assembly, the committee, in order that the fullest investigation might be made of the allegations contained in the overture, permitted the appellant to present his evidence, which he did at great length. By a vote of 43 to 2 the committee reported unfavorably on the overture and expressed its confidence in the Board of Foreign Missions. By a nearly unanimous vote the General Assembly approved this report of the committee.

Despite the decisive overruling which his views had received in his presbytery, in the General Assembly's committee and the General Assembly, the appellant evinced disregard for the historic Presbyterian principle of majority rule. He had stated beforehand "that he would accept neither the judgment of the committee nor the decisions of the General Assembly if it did not conform to his views." Hardly had the General Assembly taken its action when public announcement appeared of a plan to organize an Independent Board for Presbyterian Foreign Missions, with a list of those who had consented to be its members. This proposal for action was carried into effect by the incorporation in December, 1933, of the Independent Board for Presbyterian Foreign Missions, with the appellant as its president. The charter of this corporation declares that its purposes include: to encourage the work of all missionaries who adhere to "that system of religious belief and practice which is now set forth in the Confession of Faith and Catechisms of the Presbyterian Church

in the U.S.A.;" "to receive and disburse funds to be used for foreign mission work which is true to the Bible and to the system of doctrine contained in the Westminster Confession of Faith and to the fundamental principles of Presbyterian church government"; and "to encourage Presbyterian churches and individuals to support this Board."

The disturbance and dissension in the church created by this organization, of which the appellant was the directing spirit, necessitated action by the General Assembly of 1934. This General Assembly directed "that all ministers and laymen affiliated with the Presbyterian Church in the U.S.A. who are officers, trustees or members of the 'Independent Board for Presbyterian Foreign Missions' . . . sever their connection with this Board," and that in case of their refusal so to act, the presbyteries to which they were subject institute disciplinary proceedings against them.

When the Presbytery of New Brunswick, in pursuance of this direction of the General Assembly, called upon the appellant to resign his membership in the Independent Board for Presbyterian Foreign Missions, his reply was a positive and determined refusal: "I cannot obey the order." After long-continued futile efforts by correspondence to bring the appellant to a different mind, carried on by a committee of the presbytery, this committee on December 20, 1934, recommended that the presbytery prefer charges against him, as follows:

"With the violation of his ordination vows; with his disapproval of the government and discipline of the Presbyterian Church in the United States of America; with renouncing and disobeying the rules and lawful authority of the church; with advocating rebellious defiance against the lawful authority of the Church; with refusal to sever his connection with 'The Independent Board for Presbyterian Foreign Missions' as directed by the General Assembly; with not being zealous and faithful in maintaining the peace of the Church; with contempt of and rebellion against his superiors in the Church in their lawful counsels, commands and corrections; with breach of his lawful promises; and with refusing submission to his brethren in the Lord."

The committee also recommended that the presbytery appoint a prosecuting committee and transmit the case to a Special Judicial Commission for hearing and determination.

In due time the Special Judicial Commission tried the case upon six charges with specifications in support thereof. These charges were a revised form of those presented to the presbytery without material change. The record shows that the trial was conducted in accordance with the requirements of the Book of Discipline. At the conclusion of the trial the Special Judicial Commission found the appellant guilty on all of the six charges and sentenced him to be suspended "from the office of a minister

in the Presbyterian Church in the U.S.A. until such time as he shall give satisfactory evidence of repentance."

From this judgment the appellant appealed to the Synod of New Jersey, which affirmed the judgment.

From this judgment of the Synod appeal is now made to the General Assembly.

I. It is alleged, as the first specification of error, that the Presbytery of New Brunswick was without jurisdiction, because on March 5, 1934, the appellant became subject to the jurisdiction of the Presbytery of Philadelphia.

This General Assembly has already considered this matter in Non-Judicial Case No. 6, and has decided that the appellant was and is under the jurisdiction of the Presbytery of New Brunswick. Hence this allegation of error is not sustained.

2. It is alleged, as the second specification of error, that the Special Judicial Commission of the Synod was partisan and manifested prejudice against the defendant throughout the conduct of the case. . . .

The Permanent Judicial Commission finds . . . no evidence that the Special Judicial Commission was partisan. Neither does it find in the record evidence of prejudice against the appellant. Therefore the Permanent Judicial Commission does not sustain this specification of error.

3. It is alleged, as the third specification of error, that the presbytery and the Special Judicial Commission of the Synod committed irregularities in their proceedings.

1. It is asserted that the presbytery, by adopting the report of its committee recommending that presbytery prefer charges against the appellant, prejudiced the case by declaring the appellant guilty.

The Permanent Judicial Commission finds this assertion groundless.

2. It is asserted that the presbytery never adopted charges and specifications against the appellant, in conformity with Book of Discipline, Chapter IV, Section 1.

The Permanent Judicial Commission finds that the presbytery was not required by this section of the Book of Discipline to adopt charges and specifications; but that charges and specifications were presented to the presbytery, as this section requires.

3. It is asserted that material errors were committed when two members were elected by the presbytery to membership in the Special Commission, after the refusal to serve of two of those originally elected.

The facts of this matter, as they appear in the record, are that two of the members originally elected informed the presbytery that they declined to serve, and that thereupon the presbytery elected two additional members. There was no communication between the presbytery and the Special Judicial Commission after the transmission of the case to the Commission.

The Permanent Judicial Commission finds here no irregularity.

For these reasons the Permanent Judicial Commission does not sustain the third specification of error.

IV. It is alleged, as the fourth specification of error, that the charges and specifications against the appellant, with one exception, "do not allege facts which if true would constitute an offence."

The Permanent Judicial Commission holds that the charges and specifications contain allegations of offences, according to the Book of Discipline, sufficient to warrant prosecution; and therefore does not sustain this specification of error.

V. It is alleged, as the fifth specification of error, that the following errors were committed by the presbytery and the Synod:

First, the commission of the synod refused to allow the defendant to show that the action of the General Assembly of 1934, upon which the prosecution was founded, was contrary to the word of God and the constitution of the church, and hence null and void.

Second, the commissions of the presbytery and the synod refused to declare as to the constitutionality of the action of the General Assembly of 1934.

To these allegations of error the Permanent Judicial Commission makes answer as follows:

The prosecution was founded upon specifications separate from the deliverance of the General Assembly of 1934 which were sufficient to warrant prosecution.

The presbytery and the synod had no authority to decide as to the character of actions of a higher judicatory. Therefore they were justified in refusing to allow the appellant to show before them that the deliverance of the General Assembly of 1934 was null and void. Before the Permanent Judicial Commission full opportunity was afforded to the appellant, through counsel, to present his contentions regarding the deliverance of the General Assembly of 1934.

The Permanent Judicial Commission points out that the deliverance of the General Assembly of 1934, so far as it was addressed to individuals, called upon them to fulfill their constitutional obligations as ministers and members of the Presbyterian Church in the U.S.A. If the defendant believed that he was being called upon to give an obedience to the constitution which was contrary to the word of God, it was incumbent upon him, in this church, to seek by orderly methods to secure amendment of the constitution in accordance with his convictions regarding the word of God. But as a Presbyterian minister he cannot offer his interpretation of the word of God to justify his violations of the church's constitution.

For these reasons the Permanent Judicial Commission holds that the fifth specification of error should not be sustained.

VI. It is alleged, as the sixth specification of error, that the Synod refused to allow the appellant to prove that the case was doctrinal.

The Permanent Judicial Commission finds this specification of error without merit; since no question of doctrine is presented in the case.

VII. It is alleged, as the seventh specification of error, that the Synod erred in refusing to allow the defendant to prove during the trial his charges of "Modernism" in the Presbyterian Board of Foreign Missions.

The Permanent Judicial Commission calls attention to these facts, that the officers and members of the Presbyterian Board of Foreign Missions are not on trial in this case, and that, if the appellant thought it his duty to prefer charges against them, the constitution of the church specifically provided him with a method of procedure.

Therefore the Permanent Judicial Commission does not sustain this specification.

VIII. It is alleged, as the eighth specification of error, that the judgment reached by the presbytery was contrary to the weight of evidence.

The Permanent Judicial Commission finds this allegation not supported by the evidence in the record and therefore does not sustain it.

IX, X, XI, XII. The allegations contained in these specifications of error have been dealt with under other specifications.

The Permanent Judicial Commission finds in the record no evidence substantiating them and therefore does not sustain them.

It appears to the Permanent Judicial Commission that the essential question in this case is this: if a minister or member of the church is dissatisfied with an authorized agency of the church, has he a right to organize an agency according to his own views, in competition with the church's agency, and meanwhile to claim his rights under the church's constitution? This is what this appellant has done and claims. The record shows that the formation and maintenance of the Independent Board for Presbyterian Foreign Missions, of which this appellant was the president and the guiding spirit, expressly contravened provisions of the constitution and did great harm to the peace of the church. Furthermore, his denunciations of fellow-ministers and of members of the church to which he belonged, amounting to defamation of character, which are found in the record, seriously aggravated his other offences.

It is the opinion of the Permanent Judicial Commission of the General Assembly that the appeal should be dismissed.

It is the judgment of the Permanent Judicial Commission of the General Assembly that the judgment of the Synod of New Jersey be, and it is hereby, affirmed. The Presbytery of New Brunswick is directed immediately to pronounce sentence of suspension upon the Rev. J. Gresham Machen, in accordance with sections 4 and 11 of Chapter IX of the Book of Discipline.

## Judicial Case No. V

## The Presbyterian Church in the U.S.A.

vs.

## The Rev. J. Oliver Buswell, Jr.

This is an appeal in a judicial case by the Rev. J. Oliver Buswell, Jr., a member of the Presbytery of Chicago, from the judgment of the Synod of Illinois affirming a judgment of the Presbytery of Chicago in which the defendant was declared guilty of offenses hereinafter mentioned.

The defendant, herein called appellant, who was a member of the Independent Board for Presbyterian Foreign Missions, was called upon by the Presbytery of Chicago to sever his connection with such Board. He refused to do so, and continued his membership in the Board and his activities in opposition to the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Thereafter appellant was charged by the Presbytery of Chicago with offenses as follows:

1. With acts and conduct in contravention of the government and discipline of the Presbyterian Church in the United States of America contrary as well to ethical standards and the rules and regulations of said Church as to the vows taken at the time of his licensure and ordination as a Minister of said Church.

2. With failing and refusing to study the peace, unity and purity of the Church and with failing and refusing to be zealous in maintaining the peace of the Church, contrary to the Word of God and the rules and regulations of said Church founded thereon and in violation of the promises and vows made at the time of his licensure and ordination as a Minister of said Church.

3. With refusing subjection to his brethren in the Lord, contrary to the Word of God and the rules and regulations of said Church founded thereon, and with disloyalty to said Church and defiance to the lawfully constituted authority thereof in violation of the vows as taken as a Minister of said Church; to which charges appellant pleaded not guilty.

The issues in the case were tried by a Special Judicial Commission of the Presbytery of Chicago, to which the charges with supporting specifications had been referred by the Presbytery, and appellant was found guilty on Charge I and Specification 1, guilty on Charge II and the specifications thereunder, and guilty on Charge III and the specifications thereunder.

In considering the matter of sentence the Special Judicial Commission said:

"The Commission has decided upon Admonition to the accused to desist from his course, Admonition being the mildest form of Censure provided by the Book of Discipline."

From this decision and judgment an appeal was taken to the Synod of Illinois. The

appeal was heard and dismissed and the judgment of the Presbytery affirmed.

Thereupon the appellant appealed to the General Assembly, assigning twelve specifications of error. The specifications of error may be summarized thus:

I. The Special Judicial Commission of the Presbytery of Chicago, in reporting to the Presbytery on July 15, 1935, was by that act dissolved.

II. All proceedings subsequently taken should have been de novo. No new Commission was elected, therefore the proceedings subsequent were null and void.

III. The Commission erred in not sustaining the challenges offered by the defense.

IV. The Commission erred in not dismissing the charges and specifications.

V. The Commission erred in not sustaining the demurrer of the defense and in not declaring the administrative deliverance of the 146th General Assembly concerning the Independent Board for Presbyterian Foreign Missions to be a nullity, unlawful and unconstitutional.

VI. The Commission erred in holding that the defendant had been duly visited by a Judicial Committee in accordance with the law of the Church.

VII. The Commission erred in not dismissing the case on the ground that the Prosecution had not presented a prima facie case.

VIII. The Commission erred in not considering evidence of the doctrinal unfaithfulness of the official Board of Foreign Missions of the Presbyterian Church in the U.S.A.

IX. The Commission erred in finding the defendant guilty, against the weight of evidence; the Prosecution not having established the separate elements of an offense by the accused, including the lawfulness of the order of the 146th General Assembly.

X. The evidence presented by the Prosecution was not either in law or in fact sufficient to sustain a verdict of guilty.

XI. Having acquitted the defendant of certain elements of certain specifications, the Commission erred in afterwards pronouncing him guilty of the specifications concerned.

XII. The Commission erred in particulars not covered in the first eleven sections of the appeal. Every ruling to which exception was taken by the defense is hereby assigned as reversible error.

The first and second specifications of error relate to the proceedings of the Presbytery of Chicago at its meetings held July 15, 1935, and September 9, 1935. It is asserted by the appellant that when the Special Judicial Commission reported to the Presbytery July 15, 1935, the Special Judicial Commission was by that act dissolved and no longer possessed any legal existence and that therefore the body which conducted the trial appealed from had no right to do

so, and all of its proceedings are null and void.

The records of this case disclose that at a meeting held April 2, 1935, the Presbytery of Chicago elected a Special Judicial Commission and appointed a Prosecuting Committee. This Commission entered upon the consideration of the case and held a meeting June 14, 1935, and a second meeting July 8, 1935. At the second meeting of the Commission counsel for the defense interposed the objection that the charges and specifications had not been presented to or read in Presbytery and that therefore the trial should not continue. This objection was sustained by the Commission "but without prejudice and without intending to establish any sort of precedent for any future action by the Presbytery of Chicago or any action taken by any Presbytery of our General Assembly."

This decision was reported to the Presbytery July 15, 1935. The matter was further considered by the Presbytery September 9, 1935, at which time the charges and specifications were presented and read and referred for hearing and determination to the same Special Judicial Commission.

The Permanent Judicial Commission of the General Assembly finds it unnecessary to decide whether the objection above referred to, interposed at the July 8th, 1935, meeting of the Special Judicial Commission, was or was not well taken; if it was valid the error complained of was corrected by the subsequent procedure of the Presbytery of Chicago; such proceedings being in conformity to the provisions of the Book of Discipline relating thereto. The trial of the case thereupon and thereafter was conducted de novo.

The Permanent Judicial Commission has considered the other ten specifications of error and finds that the eighth specification of error is irrelevant and that the third, sixth, seventh, ninth, tenth, eleventh and twelfth specifications of error are without merit and are not sustained by the records of the case.

As to the fourth and fifth specifications of error, the Permanent Judicial Commission refers to the opinions in the cases of *The Presbyterian Church in the U.S.A. vs. H. McAllister Griffiths et al.*, *The Presbyterian Church in the U.S.A. vs. Carl McIntire*, and *The Presbyterian Church in the U.S.A. vs. J. Gresham Machen*, wherein the general principles controlling the decision and judgment of this case have been enunciated by this General Assembly. It is unnecessary in the instant case to repeat the reasoning applicable here.

It follows that the specifications of error are without merit and should be overruled.

The Permanent Judicial Commission has examined the records of the trial judicatory and of the Synod and finds that the trial and the hearing were conducted in a fair and im-

partial manner and that no errors were committed by either judicatory.

It is the opinion of the Permanent Judicial Commission of the General Assembly that the appeal should be dismissed and the judgment of the Synod sustained.

It is the judgment of the Permanent Judicial Commission of the General Assembly that the judgment of the Synod of Illinois affirming the judgment of the Presbytery of Chicago be and it is hereby affirmed.

The Presbytery of Chicago is hereby directed immediately to pronounce sentence of Admonition according to the provisions of the Book of Discipline, Chapter IX, Sections 4, 5 and 6.

### The Donegal Presbytery Decision

**T**HIS is a complaint against the decision of the Synod of Pennsylvania in dismissing the complaint of George N. Marston et al. against the action of the Presbytery of Donegal in refusing to take action rescinding certain resolutions adopted by the Presbytery on September 18, 1934.

It appears from the records in this case that on September 18, 1934, the Presbytery adopted certain resolutions urging church members to support the Boards of the Church through their contributions; and urging churches not to ordain any man as elder "who is not heartily in sympathy with the great missionary and benevolent 'ways' that the Boards of the Church are carrying on"; and resolving, as a Presbytery, not to "ordain any man or install any man as pastor over any of its churches, who cannot wholeheartedly lead his church in supporting the work of giving Christ to the world and winning the world to Christ that our beloved Presbyterian Church is carrying on."

On April 14, 1935, the Presbytery of Donegal refused to rescind these resolutions. Against this action Rev. George Marston et al. complained to the Synod of Pennsylvania. On November 19, 1935, the Synod of Pennsylvania through its Permanent Judicial Commission dismissed this complaint. Against this action of the Synod complaint is made to the General Assembly.

With reference to the first two resolutions complained of, the Permanent Judicial Commission holds that the Presbytery of Donegal was acting within the powers given to it by the Constitution of the Church. See Ch. 10, Sec. 7, Form of Government.

With reference to the third resolution complained of, the law of the Church sets forth in detail the questions that are to be asked in the acts of licensure and ordination. See Form of Government, Ch. 14, Sec. 8; Ch. 15, Sec. 12. But preceding the act of licensure or ordination, of which these questions are an integral part, a Presbytery has a right to satisfy itself with reference to the fitness of the candidate. The General

Assembly of 1935 in the Blackstone-Kaufroth case decided that "a Presbytery cannot be required to add to or modify the Constitutional requirements for licensure." Minutes of the General Assembly, 1935, page 86. This means that no higher judicatory can require the Presbytery to add to or modify the Constitutional questions prescribed for the acts of licensure and ordination. This decision, however, does not preclude a Presbytery from satisfying itself concerning the fitness of the candidate before it comes to the acts of licensure or ordination in any reasonable manner that it may determine.

The Permanent Judicial Commission holds that the Presbytery of Donegal was exercising its rightful authority in the resolution complained of.

Therefore, it is the judgment of the Permanent Judicial Commission that the action of the Synod of Pennsylvania in dismissing this complaint be, and hereby is, sustained, and that the complaint be, and hereby is, dismissed.

### Covenant Union Members Establish New Church

**T**HE Presbyterian Constitutional Covenant Union was dissolved at the first meeting on June 11 of a four-day convention in Philadelphia when a new denomination calling itself the Presbyterian Church of America was formed. About 250 persons were present. The General Assembly of this church convened, with Rev. Dr. J. G. Machen elected unanimously as Moderator. Rev. Paul Woolley, professor of Church History at Westminster Seminary, was elected Stated Clerk.

The brief statement of doctrine was adopted unanimously to serve as a basis until a more complete statement has been approved.

The list of 40 ministers who joined the denomination includes most of those who were suspended recently from the Presbyterian Church, U.S.A., because of their refusal to sever connections with the Independent Board for Presbyterian Foreign Missions.

At the meeting the following day the General Assembly unanimously adopted resolutions declaring that any attempt by the Presbyterian Church, U.S.A., to discipline them "would be deemed an unwarranted, presumptuous and unlawful interference of one religious body in the internal affairs of another." All censures imposed on members of the new Church by courts of the Presbyterian Church, U.S.A., were "terminated, lifted and declared at an end." This is in line with the sending in of resignations on June 9 by four members of Philadelphia Presbytery who had been suspended. These resignations were not accepted, as the Presbytery held that a minister cannot resign.

A long debate between two groups, one

headed by Rev. H. McAllister Griffiths and the other by Rev. Dr. Ned B. Stonehouse over the methods by which ministers should be admitted, was ended by a compromise being effected whereby a committee of thirteen under the General Assembly is to "enroll" ministers and the presbyteries to "receive" them, subject to veto at the next meeting of the General Assembly. Mr. Griffiths had proposed that admission of ministers be under the control and direction of this committee. Dr. Stonehouse denounced commission control and urged that the historical gateway to the church be retained and that ministers be admitted only through presbytery.

On Sunday evening the following were ordained: Culver Gordon, Carl Ahlfeldt, Robert Churchill, Bruce Coie, Calvin K. Cummings, A. Laird Harris and Frank L. Fiol.

### Two Churches Become Independent

**T**HE congregation of the Central North Broad Street Presbyterian Church, Philadelphia, at a special meeting on June 5, adopted by an overwhelming majority a resolution which disclaims any authority of the Presbyterian Church of the U.S.A.

In taking this stand the members show their support of their pastor, the Rev. Merrill T. MacPherson, whose suspension has been ordered by the 148th General Assembly.

The resolution which follows was adopted with only 23 dissenting votes, though the membership of the church is over 500.

"In view of the actions of the 148th General Assembly by the Presbyterian Church in the U.S.A.:

"BE IT RESOLVED, that we, the Congregation of the Central North Broad Street Presbyterian Church, do utterly repudiate and disavow the un-Christian and un-Presbyterian actions of the 148th General Assembly of the Presbyterian Church in the U.S.A. We believe that these actions have caused the once great body to forsake and sever itself from its true Reformed and Presbyterian heritage;

"THEREFORE BE IT FURTHER RESOLVED, that this Church does not desire to join in this departure from the fundamental faith of our Presbyterian forefathers. Therefore, we stand on the doctrinal basis on which this Church has stood from its beginning and declare that the body which has taken this apostate action has no longer any jurisdiction, control, or authority over us. This we do for the glory of God and the maintenance of His truth.

"BE IT FURTHER RESOLVED, that a copy of these resolutions be spread upon the minutes of this meeting and a copy be sent to the Presbytery of Philadelphia."

Since the submission of this resolution to the Philadelphia Presbytery that body, on June 8, ordered the Stated Clerk to seize the

church and all its possessions. It suspended all the church's elders by a vote of 59 to 31.

Rev. Merril T. MacPherson announced plans for the formation "of an undenominational testimony in this city fashioned somewhat after the great Moody Church in Chicago."

He announced the names of several business men who will serve on an advisory board, among them Philip E. Howard, publisher of the *Sunday School Times*; Dr. Charles G. Trumbull, editor of the *Sunday School Times*; E. Schuyler English, managing editor of *Revelation*; Harry E. Jaeger, and Frederic M. Paist.

The congregation of the Collingswood Presbyterian Church, Rev. Carl McIntire, pastor, voted on June 15 to secede from the Presbyterian Church U.S.A.

The congregation voted unanimously to continue to function as the Collingswood Presbyterian Church, "the elders and the trustees being responsible to the congregation; the pastor, the secretary, the office clerk, the sexton, the organist and the choir leader continuing their responsibilities as usual."

"Any action which may be taken by the Presbytery of West Jersey concerning our pastor," the resolution said, "can have and will have no effect whatsoever upon his continued occupancy of the pulpit of the Collingswood Presbyterian Church.

"Any action which may be taken by the Presbytery of West Jersey concerning the session, trustees or any officers or members of the church is without binding force of any kind upon the Collingswood Presbyterian Church, and shall be ignored.

"The session and trustees of the Collingswood Presbyterian Church are hereby instructed and authorized to continue in possession of the real and personal property of the Collingswood Presbyterian Church for the benefit of the congregation of the church as heretofore.

"The session of the church shall take immediate steps to see that the property is guarded at all times and that any one who may come, presuming to have authority from the Presbytery of West Jersey, in any way to interfere with the religious worship of this congregation in its place of worship shall be considered a trespasser."

The vote for withdrawing from the West Jersey Presbytery was 479 to 8.

The Presbytery of West Jersey, meeting the next evening, voted to authorize legal action to protect the rights of the Presbyterian Church U.S.A.

Mr. McIntire said he and his congregation would form an independent church.

### Princeton Seminary and Wilson College Choose New Presidents

REV. Dr. John Alexander Mackay has been called as President of Princeton Seminary. Dr. Mackay was born in Inverness,

Scotland, May 17, 1889, and was graduated from Aberdeen College, in Scotland, in 1912 and from the Princeton Theological Seminary in 1915. He was ordained as a missionary by the Free Presbyterian Church of Scotland in 1916 and at the same time was appointed principal of the Anglo-Peruvian College, at Lima, Peru. After holding that post for eight years he became professor of philosophy at the National University in Lima. He returned to the United States in 1932 when he received the appointment of secretary of the foreign department of the Presbyterian Board of Foreign Missions.

Dr. Paul Swain Havens, Litt.B. (Oxford), has been elected President of Wilson College, Chambersburg, Pa.

Dr. Havens is a graduate of Princeton University. He studied three years at Oxford after winning a Rhodes scholarship. For a time he was an instructor at Princeton and for the past five years has held the professorship of English at Scripps College. He is a grandson of the late Rev. Dr. George Swain, and a nephew of Rev. Dr. J. Ramsay Swain.

### Notes from China

By Rev. M. A. Hopkins

THE release a few weeks ago of Mr. Bosshardt of the China Inland Mission, after eighteen months in the hands of the Communists of Yunnan, was the cause of great rejoicing and thanksgiving on the part of the whole missionary body in China. It would require a whole volume to recount all the sufferings, hardships, and ill-treatment he endured, but through it all proving that "My grace is sufficient for thee." After his release the English papers in Shanghai reported that the Russian Communists have issued orders to their comrades in China that they are no longer to molest missionaries. This is welcome news, but should not be interpreted as a change of heart but only a change of policy on the part of the Communists.

During the first week in March Dr. John Sung, one of China's best known young evangelists, held a series of meetings here in Tenghsien. Dr. Sung studied in America where he received his Ph.D. in science, but was later soundly converted and came back to China not to teach science but to preach Jesus Christ and Him crucified. As there was no building here large enough to accommodate the crowd expected, a mat shed was constructed in a vacant lot, large enough to seat one thousand people. The students of the North China Theological Seminary, the Mateer Memorial Institute, the Girls' School and Orphanage, the local congregation, and people from the surrounding country filled the shed thrice daily for eight days. Each meeting lasted over two hours, including singing, preaching, and after-meeting for inquirers. Dr. Sung is a preacher of the pure Gospel of grace, and his style is somewhat like "Billy" Sunday.

There were 500 confessions of faith and re-consecrations. Much stress was laid on personal evangelism, and at the close of the meeting 130 evangelistic bands were organized, chiefly among the students of the Seminary and the Institute. The students received a great spiritual uplift, and are most earnest in carrying on the work of reaching the unsaved. Dr. Sung held meetings in Huschowfu, Taichow, and other cities with the same good results. He gives his whole time to evangelistic work in all parts of China.

China is still in the grip of one of the worst famines in many decades as a result of the Yellow River's overflowing its banks and washing out the dikes last summer and fall. Hundreds of thousands have been rendered homeless. An unusually cold winter and late spring have added greatly to the suffering. It is impossible to form an estimate of the numbers that have perished from starvation, famine fever, and pneumonia resulting from weakness and exposure. The latter part of the spring when every available resource has been used up, and the new crops seem yet a great way off, usually witnesses the most acute suffering, and many who have eked out a bare existence for months succumb at this time. It is impossible to cope adequately with such a situation, not only because of lack of funds, but because of the actual physical difficulties encountered by relief workers, as is evident from the following description by missionaries in a neighboring city engaged in famine relief work.

The villages to be visited by the relief workers were surrounded by vast fields of silt mire waist-deep, through which boats were propelled either by poling or by natives wading in the slime and pushing them along. An hour or more is required to cover less than a mile of such slime. In other places a stiff crust had formed on the surface of the slime and offered an even greater obstacle to travel. A boat could not be used and the crust was not stiff enough to support a person traveling on foot. One who unwarily wanders on such a field will soon find himself deep in the mire. Varied ingenious devices were used by the people for getting the relief workers to their villages. Part of the way was negotiated by a moving board walk, the planks behind being gathered up and placed in front by those wading waist-deep in the slush. At another place four ladders were used placed end to end over the weak crust, the rear ladders being carried forward. Slowly they worked their way over the innocent looking crust that concealed thin mire three feet deep. An hour was spent in getting over one-sixth of a mile in this way! Another device was a chair with poles tied securely to the sides and borne by men who waded through. But the best device was an inverted table with poles tied to the sides for carrying. This had a tremendous advantage in that when the carriers got tired they could place the

table on the crust, where it rested securely because of the flat top. There was a wide stretch of mud thigh deep with a stiff but moist crust. A husky crew carried the investigators across about a mile of this in two hours, wallowing right gallantly in the mud to do it.

In this region there are very few places where any wheat was sown. Not only so, but it was impossible to plant Kaoliang (Kaffir corn) and there is practically no hope of a fall crop. In such regions the end of the famine is not yet in sight. In some villages only one or two houses remained, and folks recently returned from refugee camps had huddled in the corner of a little lot where their houses had once stood. A mat shelter over the bedding and a hastily constructed fire-place of earth or brick was all to indicate where they lived. Willow leaves and black bread made of cotton seed meal are their staples.

We are glad to get good news from our own Dr. and Mrs. A. B. Dodd of the Independent Board, and are thankful that they are being so wonderfully used during their furlough. They are greatly missed in the work here, and it is hoped that they will return this autumn. A hearty welcome awaits them. Dr. Dodd has been a professor in the North China Theological Seminary ever since its inception in 1919. In addition to his work in the Seminary he has given unstintingly of his time and energies to the organization of the League of Christian Churches and the League of Evangelical Students in China, organizations which stand uncompromisingly for true evangelical Christianity.

### Congress of Calvinist Theology

THE basis of the Congress which met in Geneva June 15 to 18 was the Confessions of Faith of the Reformation. The Chairman was Professor Auguste Lecerf, of Paris. Professor Eugène Choisy is the Honorary President. The subjects of the addresses and the speakers were as follows: The Biblical Basis of Calvin's Doctrine of Predestination by Peter Barth; Predestination in Calvinist Dogmatics (from a historical point of view) by Rev. Leigh Hunt; Predestination in Calvinist Dogmatics by Rev. G. Oorthuys; Election and the Cure of Souls by Rev. W. A. Langenohl; Election and Vocation by Rev. George S. Hendry; Election and Preaching by Rudolph Grob; Election and the Sacrament by Professor Auguste Lecerf; Calvinism and State by Professor C. H. Rutgers; Election and Faith by Rev. Pierre Maury; Election and the Church by Rev. Jean Cadier.

### Bibles for Stricken Areas

TO DATE nearly 10,000 Bibles, Testaments, and Portions of Scripture have been sent free by the American Bible Society into the areas affected by the heavy

floods of last March and into the Southern states stricken later by tornadoes.

In the flooded section the waters rose to such a height in many of the churches as to completely cover the pews, thereby ruining the Bibles. One West Virginia town reported eighty per cent. of the homes inundated.

Situations describing Scripture needs as yet unmet will be welcomed by the American Bible Society, which may be addressed at Bible House, New York City.

### Eager Demand for the Scriptures in Ethiopia

NEWS has been received by the British and Foreign Bible Society from its Secretary in Abyssinia of the great demands for Scriptures from all parts of that country, so that the presses available cannot keep abreast of the demands. "On top of the needs of the troops," he writes, "Ethiopian evangelists are besieged for books in every village through which they pass on their way to the armies.

"In one district the evangelist sent to supply the soldiers could not escape the people and clergy along his road, and supplied no less than fifteen churches with Scriptures. In yet another district the people almost mobbed the evangelist to secure copies of the Gospels. In the confusion it seemed as if the books would have to be distributed gratis, but the people came run-

ning after the preacher as he moved away, and gave him the money, saying: 'We could not defraud you, because you have just been preaching the Gospel to us.'"

### Christ Is Risen!

A CORRESPONDENT of the *Daily Telegraph* tells of a boldly worded appeal that had been drawn up recently by the "Provisional Church Administration" in Germany and includes the following:—"Christ is risen. That gives us the strength to continue the struggle in which the Church is engaged. That gives us the right to call upon pastors and congregations to stand fast in the fight which awaits us. No worldly values are at stake, but the Gospel of our eternal salvation. The issue whether this Gospel is to remain the one law of the Church is not decided. We must not be satisfied with still being permitted to believe in Christ in the privacy of our chambers."

### No Longer "Protestant"

THE *American Lutheran* says: "So flagrant have been the defections from truth on the part of many Protestant groups, that Lutheranism has been compelled to dissociate itself from the designation of Protestantism and has insisted upon separate classification. This demand is justified. We have spiritually and religiously nothing in common with those who deny the basic principles on which our religion is founded. Those who are with Christ refuse to be cast into the same category with those who are against Him. As a matter of fact, the very term Protestant has lost its significance when applied to those who have ceased to protest against anything except the binding power of God's Holy Word."

### Tri-State Bible Conference

FROM August 1st to 8th at Tome School, Port Deposit, Maryland, a group of young people from Pennsylvania, Maryland, and Delaware will meet for a week's conference held every year under the leadership of a group of Presbyterian ministers who are true to the Bible and the Standards of the Presbyterian Church as set forth in the Westminster Confession and Catechism.

This year there will be two conferences going on simultaneously and yet independently, the one for young people, and a new conference for adults appealing to all who wish to combine a week's rest in beautiful surroundings with real spiritual blessing.

Tome School is beautifully situated in a secluded spot above the palisades of the Susquehanna and offers every vacation advantage. There is swimming, tennis, conference baseball, and horseback riding. The cost for both adults and young people is \$15 which includes everything. For further information write Rev. Wayne Monroe, Port Deposit, Maryland.

## IN THIS ISSUE:

### EDITORIALS

1936 General Assemblies: What of the Future? .....	49
General Council's Statement .....	49
The Independent Board Cases: Observations and Comments .....	50
The Donegal Presbytery Decision .....	53
The Resurrection of Our Lord Jesus Christ ..	53
ABRAHAM KUYPER	
The Inspiration of the Scriptures .....	56
LORAIN BOETTNER	
The 148th General Assembly of the Presbyterian Church in the U.S.A. ....	59
JOSEPH A. SCHOFIELD, JR.	
The Augusta Diamond Jubilee Assembly Salient Events and Actions .....	68
J. BLAIR MORTON	
The 78th General Assembly of the United Presbyterian Church .....	70
J. A. THOMPSON	
Final Judgments on Judicial Cases re Members of the Independent Board .....	72