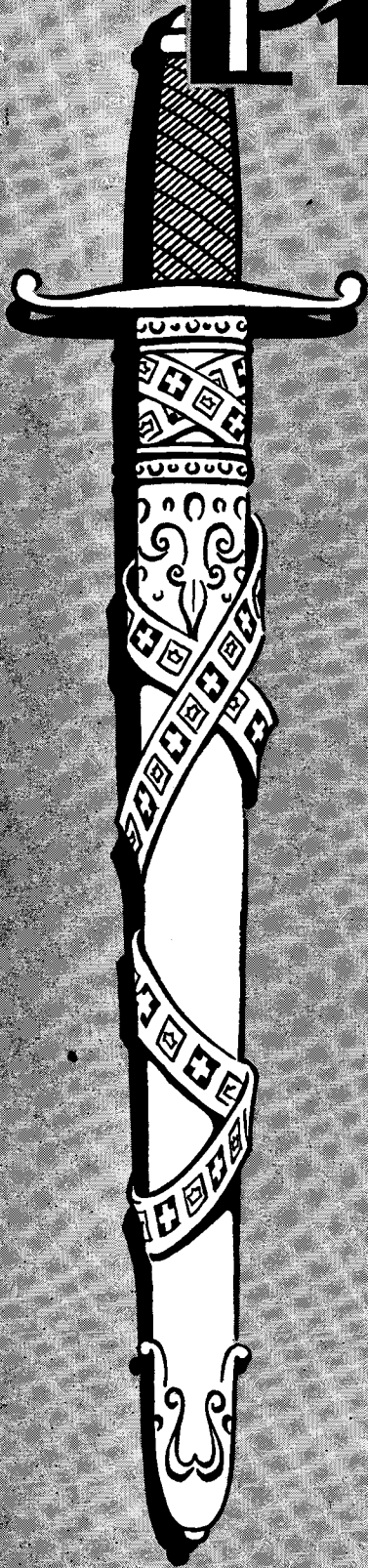


December 16, 1935

The Presbyterian Guardian



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



THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

EDITORIAL

GREETINGS

FOR the first time, THE PRESBYTERIAN GUARDIAN sends greetings of the Christmas season to its world-wide family. These greetings are not merely perfunctory, for those who by God's grace and in His providence love the Reformed Faith are being drawn closer and closer together in these days. Ridicule, misunderstanding and persecution from within and without the Church are theirs. In this God is gracious, for it is a privilege to bear the reproach of Christ. No Christian should seek persecution, but none should shrink from it. Often we sing "And blest would be their children's fate, if they like them could die for Thee." Then we go out and rebel bitterly at hardships which are far, far less than death. How ashamed we should be! And at this season when we remember God's unspeakable gift, may we resolve and covenant with Him and with each other that we will withhold nothing we have or are from His cause and service, whatever the cost. We are not our own, we are bought with a price.

CHRISTMAS

IN MUCH of the so-called Christian world the great annual "Christmas Rush" has begun. The streets are crowded with shoppers, stores are doing a larger volume of business in both necessities and luxuries, tinsel and string are being used in profuse quantities, festive decorations are up, almost every business corner has either a shivering Santa Claus or a Salvation Army Lassie ringing a bell to invite contributions for the poor. Millions of people are making lists, wondering what to give and to whom. Other millions, especially the children—may God bless them—are anxiously wondering what they are going to get. Some are going to get a great deal. Others,—. Near the end of the frantic period, as Christmas eve approaches, people who never honor the door of a church or sing its songs will congregate in stores and other places, singing Christmas carols. It's all a part of the holiday "atmosphere" . . .

Where does the One who was once a baby in Bethlehem share in all this? How much of the "Christmas observance" is merely a sort of benevolent paganism, and how much really has to do with Him? We are not forgetting that many, many devout Christian hearts will thrill anew at this season as they come in imagination to the manger, as they adore the Baby in the cradle of hay. But oh! that love for this little Child of so long ago might not be merely the surging of some seasonal

emotion! If only, as men see Him by faith across the chasm of the centuries, they could behold in all His glory the everlasting Son of the Father, come to save His people from their sins! If only that fuller, deeper, more personal understanding of what the Holy Child was born to do should kindle in millions of hearts a new, burning love for Christ and those for whom He died! If only men and women could rise in spirit above the earthbound placid levels of customary giving and receiving, and could see the Archtype of all gifts, the Son of God given for the life of the world!

This would not be to take the joy out of life. It would not mean that gifts could not be given and received. It would not obliterate those happy personal associations that for most people are forever linked with the word "Christmas." But it would make Christmas Christian. Now it is so tragically pagan. If the Christian Church once fairly saw the birth of Christ for what it is and was,—if it once grasped the ineffable, condescending love that lay back of the Incarnation, if it comprehended the Plan of which that birth was but one step on the way to Calvary and Redemption, what a change would come. No Christian age has ever seen such a Church as would be seen if God's people held the Love of Christ greater than any other love, received His full-orbed truth, and acknowledged Him in deed and confession as the Church's only Head and King!

That day would be a great day for the Church. It would be a great day for the world outside the Church. And all the bells of Heaven would ring.

THE REFORMED FAITH AND MODERN SUBSTITUTES

UNDER the above title THE PRESBYTERIAN GUARDIAN announces a series of articles by Mr. John Murray, of the department of Systematic Theology in Westminster Theological Seminary. Mr. Murray will explain in a concise, exact yet popular way, the content of the Reformed Faith and show wherein modern denials or perversions of it are contrary to the Holy Scriptures. THE PRESBYTERIAN GUARDIAN feels itself fortunate in being able to bring to its ever-growing international circle of readers such a clear and needed statement of the great system of theology that usually bears the name of Calvin. For when we look at that system we see not the systematizing intelligence of a man merely, but the full glorious organism of revealed Truth set forth in the Word of God.

The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART I



Mr. Murray

IT IS not exaggeration to say that the situation in the Presbyterian Church in the U.S.A. at the present time is unspeakably bad. Our conviction with respect to the conditions prevailing cannot perhaps be better expressed than in the words of the Psalmist, "O God the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth." (Psalm 79:1, 2.) This estimate is not a merely theoretical judgment; it is a state of affairs that makes the discerning in the Church sigh and cry and is to them the captivity of Sion.

The root cause of the lamentable situation is departure from the historic faith of the Church, in a word theological heterodoxy. We do not need to be theologians in the technical sense to be theologically heterodox nor to understand what theological heterodoxy is. Any devout believer knows that the person who denies, for example, the Deity of Christ or His substitutionary atonement or His bodily resurrection does not hold the faith of our Lord and Saviour Jesus Christ. The devout believer knows instantly that the person who is indifferent to or rejects these tenets of our holy faith cannot be accorded the hand of Christian fellowship; he must be regarded as an unbeliever.

The analysis and exposure of the fact that the Presbyterian Church in the U.S.A. has wandered far away from its historic witness may be undertaken from the standpoint of the formula of subscription signed by all who assume office in the Church. The first two articles of that formula read as follows: "1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice? 2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of

doctrine taught in the Holy Scriptures?"

These vows have as their plain import the belief that the Bible is the Word of God, that the system of doctrine taught in the Bible is divine in its origin and nature, and that the system of doctrine contained or expressed in the Confession of Faith is the same system of doctrine taught in the Holy Scriptures.

Every minister, elder and deacon on assuming office answers these questions in the affirmative. It will surely be conceded that the taking of this ordination pledge in the Presbyterian Church is one of the most solemn and heart-searching acts performed upon earth. Unfaithfulness to that pledge is one of the most heinous and reprehensible of sins.

In the year 1924 there was issued what is known as the "Auburn Affirmation." It was signed by 1293 ministers of the Presbyterian Church in the U.S.A.

This "Affirmation" as is well known attacks the Christian Faith at its centre. It affirms that the doctrine of Biblical inerrancy is not only not true but also dangerous and impairs the supreme authority of the Scriptures for faith and life, and that other doctrines—the Virgin birth of our Lord, His vicarious sacrifice to satisfy divine justice, His bodily resurrection, and the supernatural character of His miracles—are simply theories which may be held or not, but must not be considered as tests for ordination or good standing in the Church.

Such a position is manifestly heretical and heretical, let it be observed, not at the circumference of our Faith but at the very centre, and is therefore expressive of what is the antithesis of our Christian Religion. It means that another religion exists within the external unity of the Presbyterian Church in the U.S.A.

That the signers of the "Auburn Affirmation" have been unfaithful to their ordination vows is evident. They have not only avowed what is heretical but they have broken trust. They are guilty of transgressing the basic principle of honesty, indeed guilty of moral perjury and that in one of the

most sacred relations that exist in this world.

The path of life for these gentlemen is the way of repentance and public repudiation of the error to which they have affixed their signature. The minimum of simple honesty is that they should withdraw from the ministry of the Presbyterian Church. The fact is that with very few exceptions they have done neither. "Truth is fallen in the street and equity cannot enter."

In the "Auburn Affirmation," then, we have what provides us with conclusive evidence that, in the bosom of the Presbyterian Church theological heterodoxy of the most deadly character is rampant, and with that heterodoxy in doctrine goes hand in hand an ethical dishonesty reprehensible beyond description.

But the question immediately presents itself, why has this been tolerated? What has happened to the discipline of the Church? Every ordained minister vows on assuming office that he will be "zealous and faithful in maintaining the truths of the gospel and the purity and peace of the Church whatever persecution may arise unto him on that account," and every elder and deacon answers affirmatively the question, "Do you promise to study the peace, unity and purity of the Church?" Have these vows been fulfilled in the issues raised by the "Auburn Affirmation"? The answer is lamentably in the negative. In no case has an Auburn Affirmationist been brought to trial or convicted of heresy. The inevitable consequence flowing from the nature of the Church and from the ordination vows specified is that in every case discipline ought to have been exercised. And so in the fact that the Auburn Affirmationists have been allowed without any exception to flout the doctrine of the Church we have irresistible evidence that the corporate conscience of the Presbyterian Church in the U.S.A. had become practically dead. The default in the sacred province of discipline has been colossal. In view of this the whole Church as an organization is involved in the guilt of tolerating the most baneful heresy, a guilt of which the orthodox themselves, we are sorry to say, are by no means free.

We have a state of corruption beyond the power of words to estimate and ruinous in its consequences.

We are not forgetful of the noble service done by the vigilant and enlightened in exposing the error of the "Auburn Affirmation," and in the repeated protest made by such in the various courts of the Church against heresy and unfaithfulness. The loyalty of these we hold in the highest esteem. They have used their powers to the limit, if not beyond it, in arousing the Church to the dangers within its border. They have refused to be silent. They are as watchmen upon the walls of Zion who have not held their peace day nor night. We honour them even in the persecution that has fallen to them on that account and say to them, "Rejoice and be exceeding glad for great is your reward in heaven." (Matt. 5: 12.)

We are not unmindful of the fact that in one case an attempt was made to bring certain signers of the "Auburn Affirmation" to trial. It was the action taken by Rev. H. MacAllister Griffiths and others in the fall of 1934,

when charges were filed in the Presbytery of Philadelphia against eleven signers of the "Affirmation" who were ministerial members of that Presbytery. This attempt failed because of the miserable tactics of the Modernists in the Presbytery and the spineless weakness of the Presbytery itself. But it was a noble attempt to fulfil a standing obligation to Him who is the Head and King of His Church, and in the opinion of the writer the most Presbyterian act performed in the Church for at least ten years. It was, however, but the discharge of a primary duty, a duty which left unfulfilled in all other cases has wrought irretrievable havoc in the history of American Presbyterianism.

It is also gratifying to know that some at least—we hope many—who failed in the discharge of this duty in the years that have elapsed since 1924 have repented in the bitterness of their souls. It does indeed appear that a streak of light is breaking through the dark cloud that hangs over the Presbyterian Church.

But the situation as a whole is un-

changed. The Church has no thought of rebuking and ousting heresy. So far is the Church from bringing her wayward sons to discipline that instead she elevates them to the positions of highest influence and trust. It is not then simply the "Auburn Affirmation" that forms the spectacle before us. It is a Church that in its organization, control and corporate witness is complacent towards what is the antithesis of our Christian Faith. The Presbyterian Church in the U.S.A. may not be worse than any other Protestant Churches, but it is questionable if there is another Church for which so much evidence can be produced of theological heterodoxy stalking abroad unashamed and unrebuked.

"Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." (Psalm 14: 7.)

[EDITOR'S NOTE: This is the first of a series of articles by Mr. Murray under the general title given above. The next will appear in the issue of January 20th.]

The World-Wide Revival Prayer Movement

By DR. HENRY M. and MRS. GRACE M. WOODS

AS AN illustration of how the Holy Spirit constantly and continuously indicates the purpose which God manifestly intends for the completion of His work through this channel we cite the following: When we ordered 20,000 copies of "Calling to Remembrance," we thought this number the limit of our financial resources and so notified friends that no more would be available after this number was exhausted. Before three months had elapsed the entire edition was distributed and pleas for copies continued to reach us. After some months of waiting on God to determine His will concerning His full purpose for the message we were enabled—some gifts having been received—to order a reprint. While the book was still in the printer's hands, though about to be released, we received a letter from our friend and counsellor, Mrs. A. A. Kirk, in which she said: "In rereading 'Calling to Remembrance' yesterday I was greatly blessed and in the night felt urged to plead for another edition. I know of nothing so up-to-

date for present needs. Is it possible; and very soon? He must have been speaking to you about it." We are now in a position again to offer copies of this booklet to our friends. Testimonies come from far and near telling of marvelous blessing through reading records of revival it contains.

The Sunday School Times, in a mid-summer number, published a strong appreciation of this booklet. Among other things it stated, "The book is a call to Christians everywhere to pray until a great world-wide revival shall come." This was copied by denominational church papers and a steady stream of applications has been the result, a convincing proof that more and more God is laying upon the hearts of His people the need for the blessing of revival.

The number who join in prayer and intercession on the first day of the New Year increases steadily. If space permitted we should print many letters from all parts of this great globe. We close with one from a saint who has found the secret of intimate and close

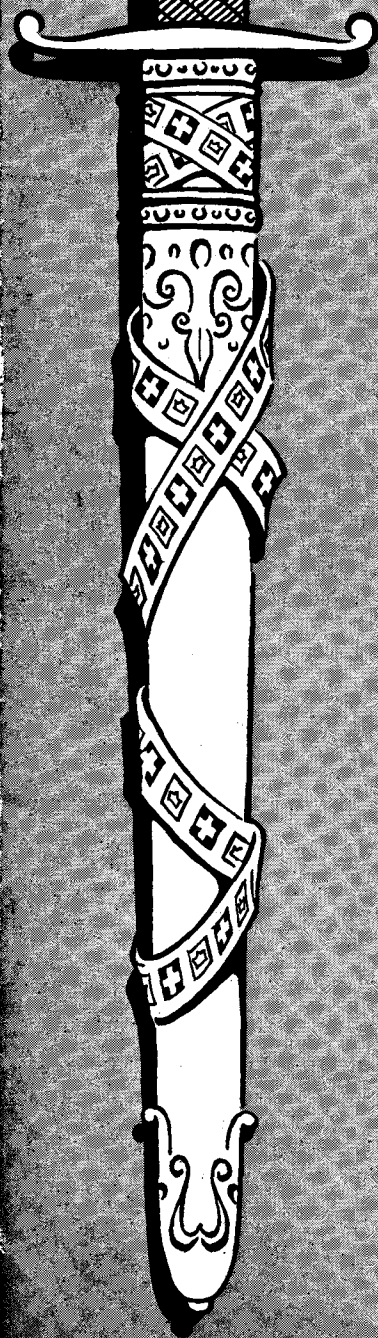
communion with Him who joins spirits in perfect harmony with His will. She writes thus: "How I rejoice as I bow in prayer in my home that I can join that company that are making the same request—praying with them and for them and especially for you who are carrying on the work. I thank God for the message sent to the President—reminding him that there is but one solution and may the Holy Spirit use it to touch his heart. May the weapons of our warfare be mighty through God as the year advances."

On New Year's Day, 1936, let us especially pray "first of all" for all in authority, according to I Tim. 2: 1-3, remembering that "the King's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will" (Prov. 21: 1). "God's work is a hidden work liberated for action by the prayers of His People."

(Copies of "The Way of Remembrance" may be received without charge upon application to the authors of this article, at 5 South Oxford Avenue, Ventnor, New Jersey.)

February 3, 1936

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

A Prayer of E. B. Pusey

O H LORD, prepare my heart, I beseech Thee, to reverence Thee, to adore Thee, to love Thee; to hate, for love of Thee, all my sins, imperfections, shortcomings, whatever in me displeaseth Thee; and to love all which Thou lovest, and whom Thou lovest. Give me, Lord, fervour of love, shame for my unthankfulness, sorrow for my sins, longing for Thy grace, and to be wholly united with Thee. Let my very coldness call for the glow of Thy love; let my emptiness and dryness, like a barren and thirsty land, thirst for Thee, call on Thee to come into my soul, Who refreshest those who are weary. Let my heart ache to Thee and for Thee, Who stillest the aching of the heart. Let my mute longings praise Thee, crave to Thee, Who satisfiest the empty soul, that waits on Thee. Through Jesus Christ our Lord. Amen.

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tations contain vague references to the death of Christ, but there is a sad lack of concern to remind young people of the redemptive purpose of Christ's mission. In the outline of His life which is quoted above, all that is said concerning the way in which Jesus dealt with sin is found in the bare statement that "he cleansed others of their sins and challenged them to sin no more." And the allusions to His suffering and death fall far short of expressing the uniqueness of His passion as "a sacrifice to satisfy divine justice and to reconcile us to God."

III. What Is Christianity?

If it is unimportant to insist that Christ came to deliver us from the wrath to come, how shall one describe the purpose of His mission? What is Christianity, if it is not redemptive at its heart? It is necessary to show how these questions are answered in this devotional literature in order to show that the argument which has been presented above is powerfully supported by positive evidence of a break with historic Christianity.

It is amazing how often the point of view presented in this literature recalls the Liberal Theology of Germany, which was given classic expression by Professor Harnack in his famous lectures, *What is Christianity?*, delivered at the beginning of the century. A few quotations will suffice to show that Christ and salvation find no place in the gospel of Liberalism, but only an appeal to man as he is to live a life of righteousness and love. "The gospel, as Jesus proclaimed it," Harnack declared, "has to do with the Father only and not with the Son" (p. 144). The whole of Jesus' message, the whole gospel, is comprehended in the combination of two ideas, "God the Father and the infinite value of the human soul, . . . the soul so ennobled that it can and does unite with him" (pp. 63, 68). Under "the higher righteousness and the commandment of love . . . the whole of the gospel is embraced" (p. 70).

In the meditation which was quoted at length above, one meets the same emphasis upon the Fatherhood of God and respect for human personalities, to the utter neglect of the truth of

man's separation from God and the universal and total depravity of mankind. "He was generous to all, not to a chosen few"; but what then of the doctrine of grace as God's favor to the guilty and unclean, through which favor "few are chosen," not "the wise and prudent" but "babes," those "to whomsoever the Son willeth to reveal" the Father (Matt. 11:25-27; 22:14). "He was Life" and He came that men should have "life abundant," we are told; but His resurrection is passed by as well as the fact that the abundant life is only for those who have been given to Jesus by the Father, for the sheep for whom He lays down His life" (John 10:11ff.). At the end of the meditation there is included a quotation of John 14:6, but, in the light of all that precedes, does this mean more than that we must follow Jesus as our example? In the meditation for November 2nd one finds the following interpretation: "Jesus so identifies himself with sincerity, with fearless truth-speaking and truth-living, that he could say, 'I am . . . the truth.' And he promises the same possibilities to us."

Other issues of *Follow Me* also place in the foreground the gospel of human possibilities apart from Christ and His Salvation. How shocking to find concern for one's personal salvation described as "beggarly living!"

"So God would have us live our lives on the level of abundance, not of mere duty. 'What *must* I do to be saved?' is beggarly living. 'Lord, teach me to live overflowing' is the eager prayer of Christian youth" (Reading for January 3rd, 1936).

"There is not a thing that can prevail against us if our lives are built on a sure foundation," one reads in the meditation for October 22nd. Are the youth of the church reminded at this juncture that the firm foundation of God's children is in His precious promises, and their hope in "nothing less than Jesus' blood and righteousness?" On the contrary, the next sentence goes on to find security in human experience and human achievement: "Winds of hate and temptation may blow and a torrent of disaster can even sweep against us, but we shall not be moved if we build on love, faith, honor, open-mindedness, and service."

And the good news that Christ "delivers us from the wrath to come" is altered, to fit an evolutionary theory of worship, into the doctrine that Christ came to deliver us from Moses' conception of a God of wrath. "Sixty-five thousand people bowed in one minute of silent prayer to their emperor, recently, begging his royal forgiveness. . . . We smile pityingly as

(Continued on Page 155)

The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART II



Mr. Murray

IN the issue of THE PRESBYTERIAN GUARDIAN for December 16th, 1935, we began an analysis of the situation in the Presbyterian Church in the U.S.A. as that

may be undertaken from the standpoint of the formula of subscription. In the "Auburn Affirmation" we have concrete, easily accessible and demonstrable evidence of widespread theological hetero-

doxy of the type that strikes at the very basis of our Christian Faith. This doctrinal heterodoxy goes hand in hand with ethical dishonesty reprehensible beyond measure. No other feature of the life of the Church, however serious, can bear comparison with that created by anti-Christian Modernism.

We should, however, be afflicted with intellectual and moral blindness if we thought that the only menace to doctrinal and ethical purity is what we have called anti-Christian Modernism. Modernists have no right in

any Christian communion. But modernists are not the only class excluded by the formula of subscription from office in the Presbyterian Church in the U.S.A. Every office-bearer, let it be remembered, subscribes not only to the question, "1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" but also to the question, "2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" The system of doctrine contained in the Confession of Faith is something very definite; its elements and tenets can be distinctly set forth by everyone informed on the subject whether he agrees with those tenets or not. It is a question that the impartial historian can determine irrespective of his own personal beliefs. In other words what the system of doctrine is which is contained in the Confession of Faith is an historical question and is not left to the ever-varying likes and dislikes of particular individuals.

The system of doctrine is the Reformed or Calvinistic system and is to be carefully distinguished from, as well as set over against, not only non-Christian systems of thought but also systems of belief that in general terms may be called Christian or even Evangelical.

There are many men therefore who would avow belief in the full truthfulness and divine inspiration of the Holy Scriptures and would have to be accepted as sincere confessors of that belief who could not with any sincerity avow that the system of doctrine contained in the Confession of Faith is the system of doctrine contained in Holy Scripture. They may even be evangelical in their belief and yet be unable to take the second part of the ordination pledge. Fundamentally this is the basic reason for the denominational distinctions within Protestantism. The evangelical Methodist or Lutheran believes that the Bible is the Word of God, but neither accepts the Confession of Faith of the Presbyterian Church. Both reject very

vital elements that belong to the very essence of the system of doctrine it contains.

But the question may be asked: What has this to do with heterodoxy or with the formula of subscription in the Presbyterian Church in the U.S.A.? Are there any within the pale of office in this Church who, while in a broad sense evangelical, nevertheless cannot be said to hold to the system of doctrine contained in the Confession of Faith? This is exactly the issue with which we wish to confront evangelicals in the Presbyterian Church in the U.S.A.

There are certain brands of thought and belief widely prevalent within the Protestant Churches which we have much reason to fear have made serious inroads upon the orthodoxy of many in the Presbyterian Churches. Two of these types of thought because of their pervasiveness call now for more special mention. They are "Arminianism" and "Modern Dispensationalism."

The tenets of "Arminianism" have been explicitly formulated and promulgated within the Protestant Church for over three centuries, and were distinctly in mind as calling for refutation when the Westminster Standards were framed. Their meaning and implications will be set forth in early issues of this paper.

"Modern Dispensationalism," as the word "modern" suggests, is a much more recent aberration. The allegation that it is heterodox from the standpoint of the second question in the formula of subscription of the Presbyterian Church in the U.S.A. will perhaps surprise many. We are confident, however, that it will meet with the approval of some.

When we speak of "Dispensationalism" it is necessary to guard against misunderstanding. We have no quarrel with the word "dispensation"; it is a useful and expressive term. It occurs four times in our English version of the New Testament and is a good rendering of the corresponding Greek word. Neither do we have necessarily any dispute with those who wish to speak of different dispensations in the

history of divine revelation and the unfolding of God's redemptive plan. Dr. Charles Hodge, for example, the greatest systematiser of the Reformed Faith that this country has produced, mentions four dispensations in the administration of the Covenant of Grace, the first dispensation extending from Adam to Abraham, the second from Abraham to Moses, the third from Moses to Christ, the fourth the gospel dispensation extending from Christ to the end of the world. There may be others who wish to speak of more than four. Possibly they find it convenient to divide what Charles Hodge calls the first into two periods, one extending from Adam to Noah and the other from Noah to Abraham.

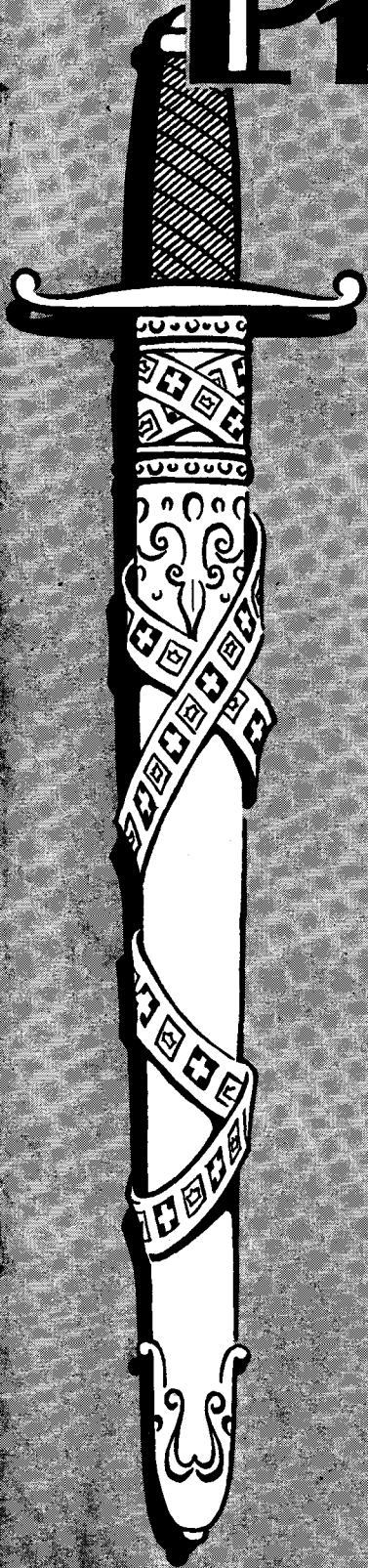
Indeed we cannot but recognize that there are distinct periods in the history of God's redemptive revelation, periods marked by great epochal events. The recognition of such distinct periods has Scriptural warrant, and it may be above all reproach to use the word "dispensation" to designate a period together with the content of divine revelation given in that period. Paul says that the mystery of the divine will had been made known to him, according to the good pleasure of God which He had purposed in Himself, "that in the *dispensation* of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth." (Eph. 1:10.)

The "Dispensationalism" of which we speak as heterodox from the standpoint of the Reformed Faith is that form of interpretation, widely popular at the present time, which discovers in the several dispensations of God's redemptive revelation distinct and even contrary principles of divine procedure and thus destroys the unity of God's dealings with fallen mankind.

This view we cannot expound fully in this article, neither can we show how it constitutes a serious divergence from the Reformed Faith. To that we shall address ourselves in subsequent articles, and we invite all concerned to follow these studies in the hope that it will be demonstrated what the error of this system of interpretation is.

February 17, 1936

The Presbyterian Guardian



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

In Time of Trouble

"WE KNOW that all things work together for good to them that love God, to them who are the called according to His purpose." (Romans 8:28.)

In time of trouble, say:

"First—He brought me here; it is by His will that I am in this strait place: in that will I rest.

"Next—He will keep me in His love, and give me grace in this trial to behave as His child.

"Then—He will make the trial a blessing—teaching me the lessons He means me to learn, and working in me the grace He intends for me.

"Last—In His own good time He can bring me out again—how and when, He knows."

Say: "I am here—1. By God's appointment. 2. In His keeping. 3. Under His training. 4. For His time."

—Dr. Andrew Murray.

**THE PRESBYTERIAN
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The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART III



Mr. Murray

ARMINIANISM derives its name from James Arminius, a minister of the Reformed Church in Holland who lived from 1560 to 1609. He became Professor of Divinity in the University

of Leyden, in 1603. It was particularly during the period of his professorial activity at Leyden that he gave expression to the departures from the Reformed Faith that have ever since been associated with his name. Arminius died in 1609, but he left behind him disciples who continued to teach and develop his tenets.

In 1610 a document known as the "Remonstrance" and frequently spoken of as "The Five Arminian Articles" was signed by forty-six ministers and presented to the civil authorities of the United Provinces. These articles set forth the doctrine of the "Remonstrants" or Arminians, as they came to be called, on the subjects of predestination, the extent of the atonement, the cause of saving grace, the nature of saving grace, and perseverance. These articles were both negative and positive—they denied one doctrine and affirmed another.

In the early stages of the controversy the precise hearings and implications of some of the points had not become explicit, but, as the conflict precipitated by the Remonstrants developed, it became evident that the five points of the Reformed Faith which the Arminians were particularly insistent upon denying were unconditional predestination, limited atonement, total depravity, irresistible grace, and the perseverance of the saints. These Calvinists affirmed, Arminians denied.

These five points do not define for us what the Reformed Faith or Calvinism is. The Reformed Faith is a system of truth and is much more comprehensive than any five points that might be enumerated, however important in it or essential to it these five points might be. In these five points attacked by the Arminians, however, the system of truth known as Calvinism may be said to be crystal-

lized. They express what this system is in opposition to the Arminian system or any other system that, in similar fashion, is opposed to it. They ever continue to be the decisive points at which conflict is joined with any system of thought that is moved by an Arminian bias and directed by the same underlying principles.

Neither are we to think that the error of Arminianism is confined to these five points. Arminianism is a theology and the difference between this theology and the theology of the Reformed Church comes to expression at many other points. The error of the Arminian theology is, however, summed up in these five points and so the greater part of the controversy in the past is quite justifiably found to concern the doctrines enunciated in them. What is true in reality has been demonstrated by history.

The first article of the Remonstrance of 1610 concerned predestination. All of the early Reformers were substantially at one on the doctrine of predestination. It is in the Reformed Church alone, however, that the doctrine of absolute predestination held by Luther as well as by Calvin continued to hold sway and came to its rights. What does it mean?

In answering we cannot do better than quote the Confession of Faith of the Presbyterian Church in the U.S.A. "I. God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established . . .

"III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

"V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, ac-

cording to his eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or anything in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace." (Confession of Faith III 1, 3, 4, 5.)

This statement of the doctrine was framed by the Westminster divines in 1645, but it is just the well-articulated creedal expression of the doctrine held by the early Reformers, conserved in the Reformed Church, and attacked by the Arminians. The import of the first section quoted is just this: that the whole sweep of universal history from the beginning to the end, in all its extent and minutest detail, is embraced in the plan and decree of God, that all that comes to pass, great or small, good or bad, God from eternity immutably determined would come to pass.

It is not, however, in connection with the all-comprehensive decree of God that the conflict with the Arminian in the first instance is joined. It is as this decree comes to bear upon the destinies of rational beings and more particularly upon the destinies of men, in other words, as the decree becomes operative in the predestination to life of some of mankind and the foreordination to death of others. But the doctrine of the general decree bears directly upon the question of the destinies of men. If God freely and unchangeably ordains whatsoever comes to pass, and if it comes to pass that some men are saved and some perish, then surely He has freely and unchangeably ordained these facts as well as others. If the Arminian denies the latter he must also deny the former.

Predestination to life and foreordination to death mean substantially that from all eternity God sovereignly, according to the counsel of His will, chose or elected a definite number of the human race to everlasting life, that He elected them as individuals, and that in making this election He was not conditioned by His foresight of faith or good works or perseverance

in both, but that the election was determined by that sovereign good pleasure which finds its whole ground and explanation in Himself and in nothing else. In other words, God by an absolute, unconditional, and unchangeable decree determined the salvation of certain persons out of free grace and love, and that in accordance with that decree He executes the purpose of His grace and love. The others not elected, by the exercise of the same sovereign good pleasure He decreed to pass by and ordain to everlasting destruction as the reward of their sins.

It is this doctrine Arminianism denies. In the words of James Arminius, "God has not absolutely predestinated any men to salvation; but that he has in his decree considered them as believers." It is peculiarly important that this fact should be appreciated. The fundamental principle of Arminianism on this article of faith is denial of the doctrine set forth in Reformed Standards. Too often the significance and seriousness of this is obscured by appeal on the part of Arminians to the positive side of their teaching. We must not allow this obscuration. Arminianism starts with negation, the denial of the doctrine of sovereign unconditional election. However much truth the more positive elaboration of the Arminian position may embody it in no way ceases to be Arminian as long as the denial of unconditional election remains, for this is the crux of the question. Everyone who denies unconditional election denies an aspect of truth that is of the essence of Reformed doctrine.

The Arminian position involves, as we have already hinted, more than negation. The Remonstrance reads thus: "Act 1. That God, by an eternal, unchangeable purpose in Jesus Christ His Son, before the foundation of the world, hath determined out of the fallen, sinful race of men, to save in Christ, for Christ's sake, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through his grace, even to the end."

On superficial examination it might appear that there is no essential difference between this and the position set forth in the Reformed Standards. Does it not speak of an eternal and unchangeable purpose of God by which He determines to save all who believe on His Son and persevere to the end?

It certainly does this, and no one in this controversy will deny that what is said is as such true. God does eternally and unchangeably determine to save all who believe and persevere in holiness to the end. But there is a chasm of difference between what the Arminian here affirms and what the Calvinist affirms.

The difference is just this. The Calvinist affirms that God eternally and unchangeably decrees the salvation of certain persons whom He sovereignly distinguishes by this decree from those who are not appointed to salvation. In pursuance of this decree of salvation He decrees the ends towards its accomplishment, and so decrees to give faith and perseverance to all those predestinated to salvation. The Arminian denies any such decree bearing upon the salvation of individuals, and what he affirms in its place is that God decrees or purposes to save all who believe and persevere in faith and obedience to the end. In the former case there is the eternal destination to salvation of persons who are the objects of God's sovereign election; in the latter case there is the divine purpose to save the class characterised by faith and perseverance. In the ultimate analysis the former is the election of persons, the latter is the election of qualities with the provision that all who exhibit these qualities will be saved.

Some Arminians under the stress of the argument, and also on exegetical grounds, perceive the inadequacy of the foregoing position, and so they say that God not only decrees to save all who believe, but that He also *elects* all who believe. There is therefore, they say, an eternal unchangeable election of individuals whose number is certain, an election indeed of all who are to be ultimately saved. Some may be disposed to say that this is exactly the teaching of the Reformed Standards. A little investigation will expose the fallacy of this.

The hall-mark of Calvinism is unconditional election and that is exactly what this highest type of Arminianism vigorously denies. It professes indeed fixed and unchangeable election of individuals. But what is meant is, that, since God decrees to save all who believe and since He knows perfectly beforehand and from eternity who will believe, He on the basis of that foresight as ground and cause elects these individuals to eternal life. God elects

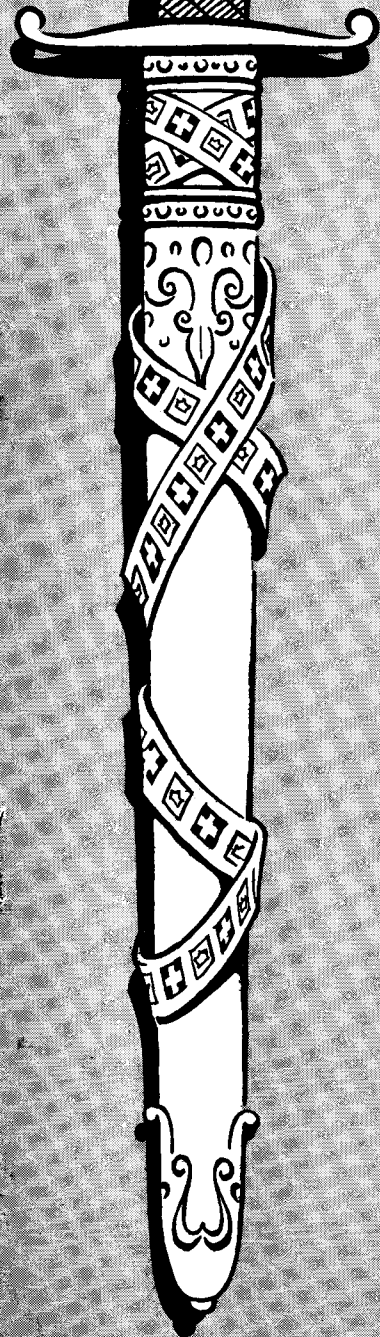
all whom He foresees will believe and persevere to the end. His election then is determined by His foresight of some difference that comes to exist among men, a difference which He Himself does not cause but which in the final analysis is due to sovereign choice on the part of the human will. The determining factor in this type of election then is not the sovereign unconditional good pleasure of God but the decision of the human will which God from eternity foresees. Election is not the source of faith, but faith foreseen is made the source or condition of election.

On close examination it should be evident that this is not divine election at all. The sovereign determination of God is ruled out at the vital point, for the ultimate determinant of the discrimination that exists among men is made to be something in men and not the sovereign good pleasure of God. Indeed this type of Arminianism that at first appears to approach so closely to the Reformed position only serves to show more clearly the total difference between the two systems. The election taught in the Reformed Church is election to salvation and eternal life and therefore also to faith and all other graces as the means ordained of God to the accomplishment of His sovereign decree. Election is not then conditioned upon faith, but faith is the fruit of election. God sovereignly works faith in men because He has in His eternal counsel appointed them to salvation. Faith is not the logical prius of election, but election is the eternal prius and source of faith. Arminianism at its best denies all of these propositions.

The denial of unconditional election strikes at the heart of the doctrine of the grace of God. The grace of God is absolutely sovereign and every failure to recognize and appreciate the absolute sovereignty of God in His saving grace is an expression of the pride of the human heart. It rests upon the demand that God can deal differently with men in the matter of salvation only because they have made themselves to differ. In its ultimate elements it means that the determining factor in salvation is what man himself does, and that is just tantamount to saying that it is not God who determines the salvation of men, but men determine their own salvation; it is not God who saves but man saves himself. This is precisely the issue.

March 16, 1936

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

"THAT anything contrary to the Scriptures can bind the conscience of any man, or be rightfully imposed upon him as a rule of faith or practice, no Protestant will for a moment admit. If all the ecclesiastical bodies in the world should pronounce that true, which God declares to be false; or that right, which He pronounces to be wrong, their declarations would not have the weight of a feather. . . . It was said on the floor of the Assembly, in the warmth of debate, that the deliverances, acts, or injunctions, of that body, are to be assumed to be within the sphere of Church power, to be constitutional, and consistent with the word of God, and obeyed as such, until by competent authority the contrary is officially declared. This is the denial of the first principles of Christian liberty, whether civil or religious. Every man has not only the right to judge for himself on all these points, but is bound by his allegiance to God to claim and exercise it. . . . The deliverances of the Assembly, therefore, by common consent, bind the people and lower courts only when they are consistent with the constitution and the Scriptures, and of that consistency every man may and must judge, as he has to render an account to God."

—Charles Hodge "Church Polity" (Written in 1866)

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of poems—a series of sonnets, a series of lyrics, and finally a group entitled “Songs for the Race of Man,” written in reply to Edna St. Vincent Millay’s “Epitaph for the Race of Man.”

The first poem in the final group excellently illustrates the truth that a dreary, hopeless outlook upon life and upon human destiny is impossible when God’s Word is accepted in simple faith at its face value.

“When, from His distant height, the Lord of all
Looks down upon this little race of man
Where, atoms, on the face of earth we crawl,
Shall we believe that under His dread ban
Of punishment we all are in duress?
Shall we believe there can no mercy be?
Must the whole race the same defeat confess?
One man has brought us under wrath yet he,

That distant man who, careless, threw away
So many happy hours upon this sphere,
Did not destroy us all for on that day
When Adam sinned, God’s promise sounded clear
That One should come who should our debt repay,
That One should die to take our guilt away.”

Surely this little book of Mrs. Sherwood’s may be introduced to the most skeptical in the words of Mr. Chesterton: “If, then, you are a pessimist, forego for a little the pleasures of pessimism. Dream for one mad moment that the grass is green. Unlearn that sinister learning that you think so clear; deny that deadly knowledge that you think you know. Surrender the very flower of your culture; give up the very jewel of your pride; abandon hopelessness, all ye who enter here.”

The Reformed Faith and Modern Substitutes

PART IV

By JOHN MURRAY, Th.M.

Limited Atonement



Mr. Murray

THE second article of the Arminian Remonstrance of 1610 concerned the question of the extent of the atonement. It reads as follows: “Art. II. That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of John 3:16. . . . And in the First Epistle of John 2:2. . . .” This is an emphatic statement of what is known as the doctrine of universal atonement, and is in its essence that Christ died for all men alike and procured for them equally and without distinction redemption and forgiveness of sins. The atonement as such, it says in effect, has as its intention the provision of salvation for all, the making of the salvation of all men possible, the placing of all men and every man in a salvable state or condition.

In opposition to this the Reformed

Faith affirms the doctrine of what is known as limited atonement. What does it mean? Perhaps the best answer that can be given to this question is to set forth the teaching of the Confession of Faith of the Presbyterian Church in the U.S.A.

Redemption Purchased for the Elect

“The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.” (Conf. of Faith VIII:5.) This definitely states that reconciliation and an everlasting inheritance in the kingdom of heaven is purchased for all *those given to the Son by the Father*. Who are they? In section 1 of this same chapter we are told that they are the people given to Christ from all eternity to be His seed and “to be by him in time redeemed, called, justified, sanctified, and glorified.” The people given to Christ are surely the same as the *people chosen in Christ*—the form of expression used in chapter III:5—and they are simply those of mankind predestinated unto life,

namely, the elect. With respect to them the Confession continues: “As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation.” (III:6.) It is for the elect, therefore, for the predestinated to life, for those given to Christ by the Father, for those chosen in Christ unto everlasting glory, that reconciliation and an eternal inheritance in the kingdom of heaven is purchased. It is *they* who are redeemed by Christ. Thus teaches the Confession, and so the difference has already become apparent.

Purchase and Application Co-extensive

“To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same.” (VIII:8.) The import of this cannot be controverted. It is that the extent of the purchase of redemption is exactly the same as the extent of actual salvation. If Christ purchased redemption for all, then all will have that applied and communicated to them. If only a certain number of the human race are ultimately saved, then only for that number did Christ purchase redemption.

So explicit is the above statement that it needs no confirmation. But in order to show that this is not a random statement but a determining principle of the Confessional teaching it can be shown by an entirely distinct line of argument. “Christ by his obedience and death did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father’s justice in their behalf.” (XI:3.) Those for whom Christ discharged the debt and made satisfaction to justice are then the *justified*. But all who are justified are also *effectually called*. “Those whom God effectually calleth, he also freely justifieth.” (XI:1.) And effectual calling expounded in Chapter X refers us back to predestination. “All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effec-

tually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." (X: 1.) And again: "God did from all eternity decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification." (XI: 4.) The upshot is plain—predestination to life, redemption, effectual calling, and justification have identical extent; they have in their embrace exactly the same persons.

The Exclusiveness of Redemption

That the non-elect, those who do not become the actual partakers of salvation and are therefore finally lost, are not included within the scope of the redemption purchased by Christ, we may and must even from that which we have already quoted infer to be the teaching of the Confession. But it is interesting to observe that not only does the Confession imply this; it also expressly states it. "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only." (III: 6.) The Confession is using the phrases "redeemed by Christ" and "purchased redemption" synonymously. Here it is said that *redemption by Christ* or the purchase of redemption is for those who as a matter of fact are saved and for those only. It is exclusive of those who are not called, justified, adopted, sanctified, and saved. Redemption is defined not only extensively but exclusively.

If we may recapitulate then, the teaching of the Confession can be summed up in these three propositions. (1) Redemption is purchased for the elect. (2) Redemption is applied to all for whom it is purchased. (3) Redemption is not purchased for those who finally perish, for the non-elect.

Atonement is defined therefore in the Confession in terms of sacrifice, reconciliation, redemption, satisfaction to divine justice, discharge of debt, and states clearly that atonement thus defined is for those whom God hath predestinated to life, namely, the elect. They are saved because Christ by his redemptive work secured their salvation. The finally lost are not within the embrace of that salvation secured, and therefore they are not within the embrace of that which secures it, namely, the redemption wrought by Christ. It is just here

that the difference between Arminianism and Calvinism may be most plainly stated. Did Christ die and offer Himself a sacrifice to God to make the salvation of all men possible, or did He offer Himself a sacrifice to God to secure infallibly the salvation of His people? Arminians profess the former and deny the latter; our Standards in accordance, as we believe, with Holy Scripture teach the latter.

Objections Answered

The term "limited" atonement has given much offense. It may not indeed be the most fortunate terminology. It is capable of misunderstanding and misrepresentation. Some for this reason may prefer the terms "definite" or "particular" atonement. But what we are particularly insistent upon defending is that which the term historically used connotes, and so if the disuse of the term "limited" is calculated to create the impression that we have renounced the doctrine of which the term is the symbol, if in other words the disuse is calculated to placate the enemies of our Reformed Faith, then we must resolutely refuse to refrain from its use. The atonement is limited, because in its precise intention and meaning and effect it is for those and for those only who are destined in the determinate purpose of God to eternal salvation. We may well bless God that this is not a meagre company, but a multitude whom no man can number out of every nation and kindred and people and tongue.

Let it not be thought that the Arminian by his doctrine escapes limited atonement. The truth is that he professes a despicable doctrine of limited atonement. He professes an atonement that is tragically limited in its efficacy and power, an atonement that does not secure the salvation of any. He indeed eliminates from the atonement that which makes it supremely precious to the Christian heart. In B. B. Warfield's words, "the substance of the atonement is evaporated, that it may be given a universal reference."* What we mean is, that unless we resort to the position of universal restoration for all mankind—a position against which the witness of Scripture is decisive—an interpretation of the atonement in universal terms must nullify its properly substi-

tutive and redemptive character. We must take our choice between a limited extent and a limited efficacy, or rather between a limited atonement and an atonement without efficacy. It either infallibly saves the elect or it actually saves none.

It is sometimes objected that the doctrine of limited atonement makes the preaching of a full and free salvation impossible. This is wholly untrue. The salvation accomplished by the death of Christ is infinitely sufficient and universally suitable, and it may be said that its infinite sufficiency and perfect suitability grounds a *bona fide* offer of salvation to all without distinction. The doctrine of limited atonement any more than the doctrine of sovereign election does not raise a fence around the offer of the gospel. The overture of the gospel offering peace and salvation through Jesus Christ is to all without distinction, though it is truly from the heart of sovereign election and limited atonement that this stream of grace universally proffered flows. If we may change the figure, it is upon the crest of the wave of the divine sovereignty and of limited atonement that the full and free offer of the gospel breaks upon our shores. The offer of salvation to all is *bona fide*. All that is proclaimed is absolutely true. Every sinner believing will infallibly be saved, for the veracity and purpose of God cannot be violated.

The criticism that the doctrine of limited atonement prevents the free offer of the gospel rests upon a profound misapprehension as to what the warrant for preaching the gospel and even of the primary act of faith itself really is. This warrant is not that Christ died for all men but the universal invitation, demand and promise of the gospel united with the perfect sufficiency and suitability of Christ as Saviour and Redeemer. What the ambassador of the gospel demands in Christ's name is that the lost and helpless sinner commit himself to that all-sufficient Saviour with the plea that in thus receiving and resting upon Christ alone for salvation he will certainly be saved. And what the lost sinner does on the basis of the warrant of faith is to commit himself to that Saviour with the assurance that as he thus trusts he will be saved. What he believes, then, in the first instance is not that he *has been* saved,

(Continued on Page 211)

*B. B. Warfield, "Plan of Salvation." Page 122.

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Editor
H. McALLISTER GRIFFITHS
Circulation Manager
THOMAS R. BIRCH

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against Mr. Laird conferred with him last fall, asking him if he would resign from the Independent Board. Mr. Laird had answered that he "could not" resign as he felt he was "in the will of the Lord" in the matter and would violate his conscience by resigning.

The Commission adjourned to meet at 9 A. M., March 20th, when the "case" is expected to be completed.

Moderator Vance Addresses New Jersey Gathering

ON Thursday evening, March 5th, the First Presbyterian Church in Haddonfield, New Jersey, was crowded almost to capacity, the occasion being a special service in commemoration of the visit of the Moderator of the General Assembly, the Rev. Joseph A. Vance, D.D., LL.D., Pastor, First Presbyterian Church, Detroit. The service was in charge of the pastor of the Haddonfield Church, the Rev. Robert Hugh Morris, D.D., LL.D., who set his seal of approval upon the ecclesiastical machine by including in the program for the evening as well as the Moderator of the General Assembly the Rev. Thurlow Fraser, Ph.D., Moderator of the Presbytery of West Jersey, and the Rev. Lewis S. Mudge, D.D., LL.D., Stated Clerk of the General Assembly.

The service was marked by much pomp and ceremony and by a generous exchange of compliments among those taking part.

Moderator Vance, the speaker of the evening, was introduced by Dr.

Mudge as "a profound preacher, a meticulous pastor, and a power for God." As Dr. Vance came forward toward the pulpit the entire audience arose, stood on its feet to honor the highest official in Presbyterian officialdom.

In introducing his subject, Moderator Vance stated that one of the most alarming factors in the present-day situation is that the church is now looked upon as a negligible quantity, a back number. Yet, he said, it is the only means ordained by God Himself for "the building of a better order and the bringing in of the Kingdom of Heaven." That we may meet the situation which confronts the world today "we, like Mary, whom God asked to furnish her body that He might in the baby who would be born provide Himself with a personality which He could use, are asked, each one of us, to furnish Him with a complete personality through which He can re-live His life."

First of all, said the Moderator, we must furnish God with a mind that He can use. "The Presbyterian Church has always had its great theologians and thinkers. It has always had its creeds, and having framed them it has turned and quarreled about them. But truth is the correspondence of faith to life. A creed written down becomes a dead thing. Only as it is lived out can it be a living thing. The great task facing the world today requires that we give our mentality to God. We must do the thinking for our own day. We must not rest upon the laurels of the theologians of the past."

Secondly, we must furnish God with a will that He can use, since it is "not just true thinking, but well doing" that counts. We must practice the teachings of Christ. Here by way of illustration the speaker told the story of an atheist of long standing who was some time ago converted in Maine. A great public meeting was held at which the former atheist told the story of his conversion, gave details as to how it was brought about. Dr. Vance stated clearly, pointedly, that the man put great emphasis upon having been converted—not in any sense through the teaching of the infallibility of the Scriptures, the Deity of Christ, or any of these things—but simply through the life of a neighbor who was a Christian. We do not go to church in order that the preacher

may make us to understand something we had not understood before, but that "all truth may get down into our system, making us better men." If worship services are not helpful and impressive, if things are not accomplished in the church, it is only because we do not will to make it so.

Lastly, said Moderator Vance, we must furnish God with a heart that He can use. Christ had a great heart; He was filled with compassion. We have grown callous to others' pain. But Jesus felt every man's pain. He was driven to the cross by the hurts of the world, and God used Him for the world's redemption. We must feel the hurts of mankind as Christ did. In concluding, Moderator Vance made the startling statement: "When you and I get back to that, possibly we can help God redeem the world."

The audience was extremely attentive, seemed much impressed by the dignity of the occasion, not at all alarmed by Moderator Vance's brash Modernism.

The Reformed Faith and Modern Substitutes

(Continued from Page 201)

but that believing in Christ salvation becomes his. The conviction that Christ died for him, or in other words that he is an object of God's redeeming love in Christ, is not the primary act of faith. It is often in the consciousness of the believer so closely bound up with the primary act of faith that he may not be able to be conscious of the logical and psychological distinction. But nevertheless the primary act of faith is self-committal to the all-sufficient and suitable Saviour, and the only warrant for that trust is the indiscriminate, full and free offer of grace and salvation in Christ Jesus.

What Is It That Hurts?

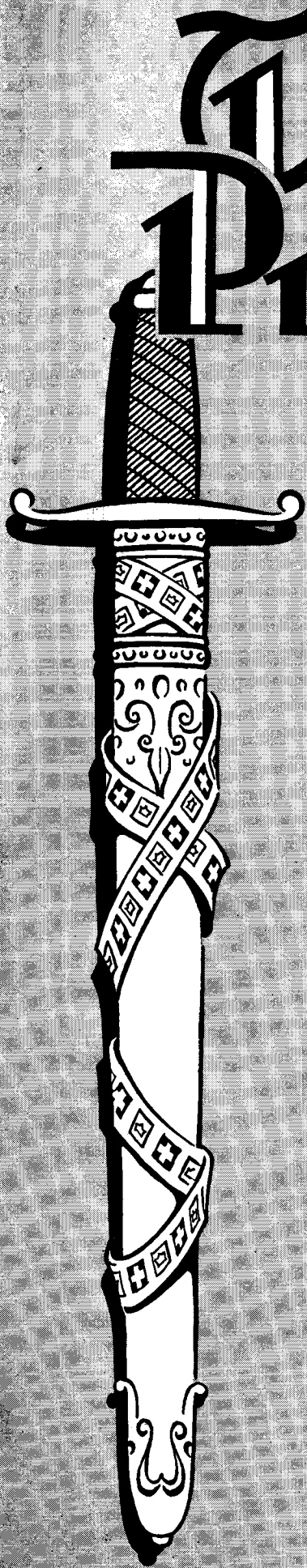
(Continued from page 197)

Why this determination to crush to ecclesiastical death men who have the temerity to speak out? The leaders of the church are proclaiming from the housetops their guilt as charged and confessing before the world that they are false to the trust reposed in them by a confiding church. "It Is Them Nasty Truths That Hurts."

April 20, 1936

VOLUME 2. NUMBER 2

The Presbyterian Guardian



THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

A Prayer of Jeremy Taylor

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

THE PRESBYTERIAN
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some of the conclusions he draws from the main premise.

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

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

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

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

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

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

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

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

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

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

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

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

[Mr. Dyke's letter continues.]

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

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

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

"With kindest regards,

(Signed) CHARLES H. DYKE."

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

On the other hand, the whole Pres-

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

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

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

Yours very truly,

(Signed) DONALD GREY BARNHOUSE.

The Reformed Faith and Modern Substitutes

By JOHN MURRAY, Th.M.

PART V

Total Depravity



Mr. Murray

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

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

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

Our Confession of Faith says with

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

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

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

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

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

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

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

Irresistible Grace

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

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

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

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

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

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

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

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

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

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

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

The Perseverance of the Saints

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

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

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

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

An Open Letter From a Missionary Observer

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

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

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

Chinkiang, Kiangsu, China,

January 5th, 1936.

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

My dear Dr. Craig,

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

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The Presbyterian Guardian



PRAYER

○ LORD our God, we adore and praise Thee for Thyself, Thy boundless being, Thine infinite perfection, Thy sovereign grace. We thank Thee for Thy Holy Word, given to light our journey through the dark ways and devious paths of mortal experience. We thank Thee for Thy Church: the Church universal which Thou hast redeemed with Christ's blood, and those visible Churches which Thou hast planted and blessed. Help us to be utterly loyal to them so long as they are utterly loyal to Thee. Keep us from the idolatry of giving to them a loyalty or devotion which we owe to Thee alone, if they should blindly and wrongfully ask such for themselves. Be first in our hearts, Lord Jesus, first by creation, first by redemption, first by possession. And if Thou dost call us to take hard or new paths for Thee, keep us from self-pity, give us grace to rejoice in Thy will, to endure hardness as good soldiers of Jesus Christ. Keep us from stain of bitterness and malice, cleanse and defend our hearts from the sin that seeks to overthrow us, fill us with love for souls, give us grace and strength not to count our lives dear unto ourselves, that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify to the gospel of the grace of God. For Christ's dear sake. Amen.

THE PRESBYTERIAN
CONSTITUTIONAL
COVENANT UNION

The Reformed Faith and Modern Substitutes

PART VI

By JOHN MURRAY, Th.M.

Modern Dispensationalism



Mr. Murray

IN ENTERING upon an exposition of what we have called "Modern Dispensationalism," and the establishment of our thesis that it contradicts the teaching of the standards of the Reformed Faith, in particular those of the Presbyterian Church in the U.S.A., it is necessary to remind our readers that we have no objection to the word "dispensation," nor to the idea of designating the various periods that may and must be distinguished in the divine economy of the history of the world as distinct "dispensations." What we are intent upon showing is that the system of interpretation widely prevalent in this country, and set forth, for example, in the *Scofield Reference Bible* and in the books of various Bible teachers of prominence, is palpably inconsistent with the system of truth embodied in our Presbyterian standards.

The *Scofield Reference Bible* defines a dispensation as "a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God" (p. 5). There are, Scofield says, seven such dispensations—Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom. It is with the last three—the fifth, sixth, and seventh—that we shall in this article more particularly concern ourselves. The fifth dispensation, that of law, extends from Sinai to Calvary; the sixth from Calvary—i.e., the death and resurrection of Christ—to what is called the rapture of the Church, when Christ will descend from heaven and the Church will be caught up to meet Him in the air; the seventh extends from the return of Christ to set up the earthly Messianic Kingdom through the millennial reign upon earth.

Having settled the extent of these dispensations the next question that arises is to determine what are the distinguishing characteristics of them in contrast with one another? What are the basic underlying differences?

We are told that "Law as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ" (p. 1244). In one word the fifth dispensation is the dispensation of Law. Grace it is, on the other hand, that characterizes the dispensation extending from the death of Christ to the rapture of the Church. It is "constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man (Rom. 3: 21, 22; 8: 4; Phil. 3: 9). . . . The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation" (p. 1115). Grace, therefore, in basic contrast with law is characteristic of the sixth dispensation. Grace as a dispensation ends with the removal of the Church. It is a little difficult to know whether the seven-year period which dispensationalists intrude between the rapture of the Church and the return of Christ in glory to reign belongs really in this scheme to the dispensation of law or of the kingdom. But for our present purpose it makes little difference. What is important is that it is not by any means part of the dispensation of grace, and is therefore a period of the reign of law in which the gospel of the Kingdom as distinguished from the gospel of grace is preached.¹ The Kingdom age is identical, Scofield says, with the kingdom covenanted to David when all the kingdom prophecies and promises will be fulfilled (cf. p. 1250). It is the earthly Messianic kingdom when Christ will personally exercise upon the earth the reign of righteousness. It is the dispensation of the "Fulness of Times." The governing principle of this last dispensation is the same as that of the fifth, namely, law in contradistinction to grace.

It is very important that we appreciate these basic distinctions which are at the heart of the dispensationalist scheme. Perhaps no one has more clearly and consistently unfolded and applied these distinctions than Dr.

¹ Cf. A. C. Gaebelein, *The Jewish Question*, p. 51.

Lewis Sperry Chafer in his book, *The Kingdom in History and Prophecy*, a commendatory introduction to which is written by Dr. C. I. Scofield. He develops the contrast between law and grace with particular clarity in his exposition of the kingdom of heaven as announced and offered in the early part of Matthew, which belongs, he says, to the dispensation of law rather than of grace. The Sermon on the Mount does not belong to the revelation of the gospel of grace, but has a limited national meaning. "A great division between the Old Testament and the New, therefore, lies in the fact that 'grace and truth came by Jesus Christ' and became effective with the cross of Christ rather than with his birth" (p. 39, 40).

This message of the kingdom of heaven, accordingly, announced and offered in the early part of Matthew, is interpreted as setting forth very admirably the principle of law as the opposite of the principle of grace. It is "accompanied with positive demands for personal righteousness in life and conduct. This is not the principle of grace: it is rather the principle of law. It extends into finer detail the law of Moses; but it never ceases to be the very opposite of the principle of grace. Law conditions its blessings on human works: Grace conditions its works on divine blessings" (p. 46, 47). "So the preaching of John the Baptist," he continues, "was on a law basis as indicated by its appeal which was only for a correct and righteous life. . . . his immediate demands were in conformity with pure law, as were the early teachings of Jesus. Thus the legal principles of conduct of the Old Testament Kingdom are carried forward into the revelations of the same Kingdom as it appears in the New Testament" (p. 47, 48).²

But not only is this principle of law the ruling principle in the Mosaic dispensation extending from Sinai to the cross; it will be also in the Kingdom age. "And when these changed, age-long conditions have run their

² Dr. Chafer interprets John's message with respect to the Lamb of God as a looking forward to the blessings of grace.

course we are assured that there will be a return to the legal Kingdom grounds and the exaltation of that nation to whom pertain the covenants and promises" (p. 70). "The legal Kingdom requirements stated in the Sermon on the Mount are meant to prepare the way for, and condition life in, the earthly Davidic Kingdom, when it shall be set up upon the earth" (p. 49).

Between the governing principles operative, then, in the dispensation of grace co-terminous with the Church age on the one hand, and the law and kingdom dispensations on the other there is, it is alleged, complete opposition. The riches of grace revealed in the former must be kept "pure and free from an unscriptural mixture with the kingdom law" (p. 51). "Christianity is totally opposite to Judaism and any mixture of the two must result in the loss of all that is vital in the present plan of salvation" (p. 64).

At the cost of being perhaps repetitious we must tarry a little longer with the foregoing construction in order that its import may be thoroughly clear. The church age or dispensation of grace exhibits a ruling principle of the divine economy that is in flat antithesis to the ruling principle of the dispensation extending from Sinai to the cross. It must not be thought that these differing ruling principles are mutually supplementary and co-exist. It is not to be thought that the difference is simply one of preponderance, a preponderance of law over grace in the one, and of grace over law in the other. Not at all. Nowhere does the principle of mutual exclusiveness apply more absolutely than just here. The exponents of dispensationalism are peculiarly explicit and insistent that they are mutually exclusive and destructive. Law as a governing principle is the very opposite of grace and reigns without rival in the law and kingdom dispensations. Grace to the exclusion of law reigns in the dispensation of grace. Lest we should be in any doubt, we may quote from the recently published work of Dr. Charles Feinberg, *Premillennialism or Amillennialism?* in commendation of which

Dr. Chafer writes the introduction. He says, "God does not have two mutually exclusive principles as law and grace operative in one period" (p. 126). "That grace which came by Jesus Christ and now offers salvation to all . . . will terminate at the catching away of the body of Christ to be ever with the Lord" (p. 177). "The principles of law and grace are mutually destructive; it is impossible for them to exist together" (p. 175). "The basis of the law is the covenant of works; that of grace is the covenant of grace. Human merit is the foundation stone of the law; the merit of Christ is the foundation stone of grace. . . . The covenant of works is grounded in confidence in what the flesh can do; the covenant of grace is based upon faith in what God has done and is willing to do" (p. 180-1). "Israel was governed (and will be in the millennial age) by a principle wholly foreign to that which is in force in the church age" (p. 190).

Nothing therefore could be plainer than that, in the judgment of this school of interpretation, radically opposite, mutually exclusive and destructive governing principles prevail in the differing dispensations concerned.

The teaching of our Presbyterian standards stands to this in the sharpest antithesis. The immediate question reduces itself to the construction the Confession of Faith places upon the Mosaic dispensation, and upon its relation to the Christian dispensation. Does the Confession regard the Mosaic dispensation as one of law based upon the covenant of works, and standing as regards its governing principle in flat antithesis to grace and to the covenant of grace upon which grace is based? The answer is very simple. It is an emphatic no. The quotation of a few sections of the Confession is sufficient to demonstrate the truth of this. Chapter VII of the Confession deals with the topic, "Of God's Covenant with Man," and after the first section which expresses the idea of divine covenant, and the second which deals with the covenant of works made with Adam, it proceeds:³

"Man by his fall having made himself

incapable of life by that covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto life His Holy Spirit, to make them willing and able to believe.

"This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

"This covenant was differently administered in the time of the law, and in the time of the gospel; under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come, which were for that time sufficient and efficacious, through the operation of the spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.

"Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper, which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations." (Chapter VII, Sections 3, 4, 5 and 6.)

"Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same, and for ever." (Chapter VIII, 6.)

"The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament." (Chapter XI, 6.)

"The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,

³ In this article we are mainly concerned with showing that "Dispensationalism" contradicts the teaching of our historic Presbyterian standards. Since we believe the latter is Scriptural, then we must conclude that the former is contradic-

tory of Scripture. We hope to show this by argument based directly upon Scripture at some later date. We take great pleasure in referring our readers to an admirable examination of this subject by the Rev. Prof. Oswald T. Allis in the

issue of the *Evangelical Quarterly* for January, 1936. Copies of Dr. Allis's article may be secured in pamphlet form from the present writer. Other articles by Dr. Allis on the same subject are expected to appear in the near future.

from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience to him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law; but under the new testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God than believers under the law did ordinarily partake of." (Chapter XX, 1.)

A few observations will suffice to set forth the significance of these quotations. The covenant of grace becomes operative as a result of the fall—it is the fact of the fall that makes its provisions and blessings necessary. In terms of this covenant life and salvation by Jesus Christ are offered freely unto sinners, and it is by it that the promise of the Spirit is guaranteed to the elect. It is this same covenant with the same provisions and blessings that is administered in the time of the law as well as in the time of the gospel, differently administered, of course, but, nevertheless, the same covenant by which the elect in all ages had full remission of sins and eternal salvation. The liberty which Christ hath purchased for believers under the gospel was enjoyed also by believers under the law. It is one and the same covenant under various dispensations. The Old Testament as well as the New is therefore an administration of the covenant of grace. What is a part—indeed the greater part—of the Old Testament, namely, the Mosaic dispensation is therefore construed as an administration of the covenant of grace.

What the Confession calls the time of the law inclusive of the Mosaic dispensation is not expressive, then, of the principle of law as opposed to grace, not based upon a covenant of works in contrast with a covenant of grace. Nay, rather it is expressive of and based upon grace and the covenant of grace. There is no opposition. Mutual exclusiveness or mutual destructiveness as between the Mosaic dispensation and the Christian is out of the question. The difference is not in substance, but only in fulness of exhibition of that substance—in the New Testament it is "held forth in more fulness, evidence, and spiritual efficacy to all nations."

Dispensationalists may attempt to reconcile their teaching with the Reformed standards. They may appeal to their admission that God has only one way of saving, and that saints under the Mosaic economy were saved by the blood of Christ and the grace of God. Charles Feinberg, for example, says: "All premillennialists believe God has one way of saving both Jew and Gentile; namely, through the vicarious and substitutionary death of the Son of God to satisfy the demands of a holy and righteous God who from the very nature of His being hates with a perfect hatred all that the Word reveals as sin. Paul's argument in the fourth chapter of the Romans seeks to make clear that God has always justified guilty sinners by faith" (op. cit. p. 202). "All the blessing in the world in all ages is directly traceable to the death of Christ" (p. 200). "God has had and always will have but one way of salvation. There is only one name under heaven given among men whereby all must be saved" (p. 217).

Some may be surprised when we say that these concessions afford no escape for the dispensationalist, except in so far as he is willing to contradict himself. Our standards are explicit that the Mosaic dispensation was an administration of the covenant of grace. Its ruling principle was the very covenant of grace that comes to its full exhibition in the New Testament revelation. Dispensationalists are emphatic and reiterative that the governing principle of this Mosaic dispensation was the principle of law or covenant of works. The contrast between the two positions is absolute.

Furthermore of what avail is the admission or concession that men were and always will be saved by grace, when the principle that is woven into the warp and woof of the dispensation of law by their own admission positively excludes the operation of grace? The concession is wholly inconsistent with their scheme. We repeat Feinberg's own words: "God does not have two mutually exclusive principles as law and grace operative in one period" (p. 126). "The principles of law and grace are mutually destructive; it is impossible for them to exist together" (p. 175). How then could grace be operative to the salvation of men in the Mosaic age, since during that time the principle of law exclusive and destructive of grace prevailed and

reigned? By the very principle of "mutual exclusiveness" for which dispensationalists are so jealous they are shut up to the alternatives of salvation by the works of the law, or relinquishment of the very basis of their construction. They cannot have the reign of law, and salvation by grace. The logic of their position, whatever may be their concessions in the pinch of difficulty, is that, if any are saved for eternity during any period in which law is the governing principle, they must be saved by the works of the law. The position which by such simple logic leads to such a conclusion is an offence to the justice of God and the gospel of His grace. Herein consists the real seriousness of the dispensationalist scheme. It undermines what is basic and central in Biblical revelation; it destroys the unity and continuity of the covenant of grace. We hope that many may be induced to withdraw from a system of interpretation the logic of which leads to such disastrous consequences.

Who's Who in This Issue

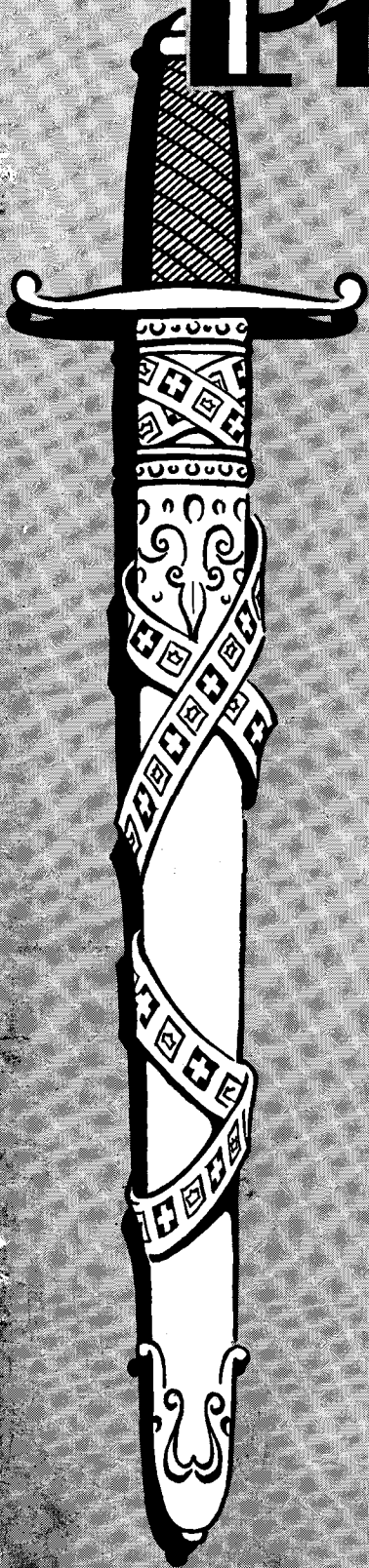
THE PRESBYTERIAN GUARDIAN takes pleasure in introducing the following contributors to this issue.

The Rev. J. Gresham Machen, D.D., Litt.D., is Professor of New Testament at Westminster Theological Seminary, President of The Independent Board for Presbyterian Foreign Missions, and the well-known author of numerous theological classics; *the Rev. Ned Bernard Stonehouse, Th.D.,* is Assistant Professor of New Testament at Westminster Seminary; *Murray Forst Thompson, Esq.,* a Philadelphia lawyer, is Treasurer of the Independent Board and a Trustee of Westminster Seminary; *Mr. John Murray* is associated with the Department of Systematic Theology of Westminster Seminary; *the Rev. J. Edward Blair,* of Albany, Oregon, is a retired minister whose years of loyal and distinguished service have won him a host of friends; *Mr. D. T. Richman* is a prominent Ruling Elder of Philadelphia; *the Rev. L. Craig Long* is a popular radio preacher, and pastor of the Calvin Presbyterian Church (Independent) of New Haven, Connecticut; *the Rev. David Freeman* is pastor of Grace Church, Philadelphia.

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THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD

FROM "PILGRIM'S PROGRESS"

MR. MONEY-LOVE said to Mr. By-ends, Who are they upon the road before us? For Christian and Hopeful were yet within view.

By-ends: They are a couple of far country-men, that after their mode are going on Pilgrimage. . . . Why, they, after their head-strong manner, conclude that it is their Duty to rush on their journey all weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my Life and Estate. They are for holding their notions, though all other men be against them; but I am for Religion, in what, and so far as the Times and my safety will bear it. They are for Religion when in Rags and Contempt, but I am for him when he walks in his Golden Slippers in the sunshine, and with Applause.

—John Bunyan.

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The Reformed Faith and Modern Substitutes

By JOHN MURRAY

PART VII—Modern Dispensationalism

The "Kingdom of Heaven" and the "Kingdom of God"



Mr. Murray

MODERN Dispensationalism very jealously insists upon the distinction between the kingdom of heaven and the kingdom of God. The space and importance accorded to the elaboration of this distinction would appear to demonstrate that it is indispensable to the system of interpretation as a whole, and so if the alleged distinction is once perceived to be arbitrary and untenable, then we fail to see how adherence to the dispensationalist system can be maintained.

The phrase "kingdom of heaven" is used exclusively by the evangelist Matthew, and, with a few exceptions, it is his usual designation. Only in four instances does he use the phrase "kingdom of God" (12:28; 19:24; 21:31, 43). The latter phrase on the other hand is used uniformly by Mark, Luke, and John. In Mark and Luke it occurs frequently, in John only twice (John 3:3, 5). The question at issue is: Can any line of distinction be drawn between these two designations of the kingdom?

The Dispensationalist View

Dr. Lewis Sperry Chafer in his book, *The Kingdom in History and Prophecy*, acknowledges that

"there can be no question that there is much in common between whatever may be represented by these two terms, else they would not be used interchangeably. The common ground between them lies, it would seem, in the fact that both refer to a certain divine authority, or government. A study of the passages involved will reveal that there is a wide difference between the kingdom of God and the kingdom of heaven. This will be seen to be in the extent of the government which is implied in each. The term 'kingdom of God,' it will be found, is employed when there is nothing stated that would limit its authority over all the universe. The term 'kingdom of heaven,' it will also be found, is used when the divine government is considered as limited to the earth. There is an important difference, as well, in the possible moral character of each. It is not said of the kingdom of God, as it is of the kingdom of heaven, that there are divine judg-

ments required for wrongdoers within its bounds, or that the false wheat, or tares, and bad fish are a part of it. Entrance into the kingdom of heaven, in its Messianic form, may be by so low a standard as that which merely exceeds the righteousness of the Scribes and the Pharisees (Matt. V. 20): while entrance into the kingdom of God is by a new birth alone (Jno. III. 3)" (pp. 52f).

The Scofield Reference Bible in like manner sets forth the position rather clearly, and, in view of the fact that it is freely quoted by writers of this school, we may conclude authoritatively.

"(1) The phrase, kingdom of heaven (lit. of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6:10). The phrase is derived from Daniel, where it is defined (Dan. 2:24-36, 44; 7:23-27), as the kingdom which 'the God of heaven' will set up after the destruction by 'the stone cut out without hands' of the Gentile world-system. It is the kingdom covenanted to David's seed (2 Sam 7:7-10, refs.); described in the prophets (Zech. 12:8, note); and confirmed to Jesus Christ, the Son of Mary, through the angel Gabriel (Lk. 1:32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) 'at hand' from the beginning of the ministry of John the Baptist (Mt. 3:2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12:46-50); (b) in 'seven mysteries of the kingdom of heaven' to be fulfilled during the present age (Mt. 13:1-52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13, and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24:29—25:46; Lk. 19:12-19; Acts 15:14-17)" (p. 996).

On page 1003 Scofield draws a fivefold distinction between the kingdom of God and the kingdom of heaven.

"(1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the church, or saints of past or future dispensations (Lk. 13:28, 29; Heb. 12:22, 23); while the kingdom of heaven is Messianic, Mediatorial, Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3:2,

note; 1 Cor. 15:24, 25). (2) The kingdom of God is entered only by the new birth (John 3:3, 5-7); the kingdom of heaven during this age, is the sphere of a profession which may be real or false (Mt. 13:3, note; 25:1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares and of the net (Mt. 13:24-30, 36-43, 47-50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13:33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13:33, note.) (4) The kingdom of God 'comes not with outward show' (Lk. 17:20), but is chiefly that which is inward and spiritual (Rom. 14:17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth . . . (5) The kingdom of heaven merges into the kingdom of God when Christ, having 'put all enemies under his feet,' 'shall have delivered up the kingdom to God, even the Father'."

These quotations suffice to show the precise nature and scope of the distinction for which dispensationalists plead, and also the fundamental importance attached to it. The careful student will, however, ask: Is it warranted and tenable?

Comparison of the Synoptics

In this article our purpose is to present an important part of the evidence bearing upon the question. First of all, parallel teaching of our Lord with respect to the kingdom is set forth in a series of passages in parallel columns. In the first column are the words of our Lord as recorded by Matthew with the use of the phrase "kingdom of heaven", and in the second the words of our Lord as recorded by Mark and Luke with the use of the phrase "kingdom of God." In each case, for the assistance of the reader, we italicize the phrases "kingdom of heaven" and "kingdom of God." A careful survey of this parallel teaching will, we are convinced, lead the unbiassed reader to conclude that, to say the least, only an interpretation of crude artificiality and arbitrariness can maintain a distinction between the two designations. We conclude the article with a partial examination of Matthew's own usage with respect to the phrase "kingdom of God."

I.

(1) Matt. 4:17.

From that time Jesus began to preach and to say, repent ye, for the *kingdom of heaven* is at hand.

(2) Matt. 5:3.

Blessed are the poor in spirit, for theirs is the *kingdom of heaven*.

(3) Matt. 8:11, 12.

But I say to you, that many shall come from the east and west and shall recline with Abraham, and Isaac, and Jacob in the *kingdom of heaven*. But the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the gnashing of teeth.

(4) Matt. 11:11.

Verily I say to you, there hath not arisen among those born of women a greater than John the Baptist. But he who is lesser in the *kingdom of heaven* is greater than he.

(5) Matt. 11:12, 13.

And from the days of John the Baptist until now the *kingdom of heaven* suffereth violence, and violent ones take it by force. For all the prophets and the law prophesied until John.

(6) Matt. 13:11.

To you it is given to know the mysteries of the *kingdom of heaven*, but to them it is not given.

(7) Matt. 13:31.

Another parable set he before them, saying, the *kingdom of heaven* is like to a grain of mustard seed, which a man took, and sowed in his field.

(8) Matt. 13:33.

Another parable spake he to them, the *kingdom of heaven* is like to leaven, which a woman took, and hid in three measures of meal till the whole was leavened.

(9) Matt. 16:28.

Verily I say to you, there are some who stand here, who shall by no means taste of death, till they see the Son of Man coming in *His kingdom*.*

(10) Matt. 19:14.

But Jesus said, suffer the little children, and forbid them not to come unto me: for of such is the *kingdom of heaven*.

(11) Matt. 19:23, 24.

But Jesus said to his disciples, Verily I say to you, that a rich man shall hardly enter into the *kingdom of heaven*. And again I say to you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the *kingdom of God*.

II.

Mark 1:14, 15.

And after John was delivered up Jesus came into Galilee preaching the gospel of God, and saying, the time is fulfilled and the *kingdom of God* is at hand. Repent ye, and believe in the gospel. (Cf. Luke 9:2, 10:9, 11.)

Luke 6:20.

Blessed are ye poor, for yours is the *kingdom of God*.

Luke 13:28, 29.

There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the *kingdom of God*, and yourselves cast out. And they shall come from the east and west, and from the north and south, and shall recline in the *kingdom of God*.

Luke 7:28.

I say to you, among those born of women there is none greater than John. But he who is lesser in the *kingdom of God* is greater than he.

Luke 16:16.

The law and the prophets were until John. From that time the *kingdom of God* is being preached, and every one presseth into it.

Mark 4:11.

To you is given the mystery of the *kingdom of God*, but to those that are without all things are done in parables. (Cf. Luke 8:10.)

Mark 4:30.

And he said, how shall we liken the *kingdom of God*, or by what parable shall we set it forth? It is as a grain of mustard seed. . . . (Cf. Luke 13:18, 19.)

Luke 13:21.

And again he said, To what shall I compare the *kingdom of God*. It is like to leaven, which a woman took and hid in three measures of meal till the whole was leavened.

Mark 9:1.

Verily I say to you, there are some who stand here, who shall by no means taste of death, till they see the *kingdom of God* come with power. (Cf. Luke 9:27.)

Mark 10:14.

Suffer the little children to come unto me: forbid them not: for of such is the *kingdom of God*. (Cf. Luke 18:16.)

Mark 10:23, 25.

And Jesus looked around and says to his disciples, how hardly shall those who have riches enter into the *kingdom of God*. . . . It is easier for a camel to go through a needle's eye, than for a rich man to enter into the *kingdom of God*. (Cf. Luke 18:24, 25.)

As we survey these parallel teachings of our Lord we should be convinced that from the standpoint of sane interpretation it becomes impossible to maintain a distinction between the two designations. The parallels are too frequent and the omissions to which Scofield and Chafer appeal too few to admit of the distinction alleged.

The Kingdom of God in Matthew

But not only do we have these striking parallels between Matthew on the one hand and Mark and Luke on the other. Even in Matthew the kingdom of heaven and the kingdom of God are brought into the closest collocation. In Matthew 19:23, 24, Jesus says, "Verily I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Jesus is manifestly dealing in both verses with the difficulty that encompasses the entrance of the rich into the kingdom, and in one verse he uses the designation kingdom of heaven, in the other the designation kingdom of God. Could this easy passage from the use of one designation to the other be justified if the dispensationalist distinction is maintained? The dispensationalist at this point cannot be allowed to minimize or forget the hard and fast line of distinction he draws between the conditions for entrance into the kingdom of heaven on the one hand and the kingdom of God on the other.

The reply might be made that in verse 23, Jesus is dealing with the condition of entrance into the kingdom of heaven, and that in verse 24 advance is made to the higher and more spiritual condition of entrance into the kingdom of God. The futility of such a resort will be demonstrated by looking at the parallel teaching in the passages already quoted from Mark and Luke (Mark 10:23, Luke 18:24). Both Mark and Luke say of the Kingdom of God what Matthew in 19:23 says of the kingdom of heaven.

In line with the foregoing evidence for identification of the two designations is Matt. 21:43 and Matt. 8:11, 12. In the former Jesus says, "Therefore I say to you, that the kingdom of God shall be taken from you, and given to a nation bringing forth the

* Though it is the kingdom of the Son of Man that is used here, we quote it because of the similarity and identity with kingdom of heaven.

fruits thereof," and in the latter, "But I say to you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the sons of the kingdom shall be cast out into the outer darkness." In both cases it is the woe

consequent upon hard-hearted rejection of Him that Jesus has in mind, but in one case he uses kingdom of God and in the other kingdom of heaven. The reason for such facile interchange of expression is surely apparent.

(To be continued)

The Presbyterian Church of America

By the REV. EDWIN H. RIAN



Mr. Rian

Its Origin

THE Presbyterian Church of America was formed on June 11th, 1936, in the city of Philadelphia.

The Presbyterian Constitutional Covenant Union was assembled at its first annual convention at the New Century Club of Philadelphia on June 11th, 1936. This organization had been formed to further two main purposes, according to its covenant:

"We, the members of this Covenant Union, are resolved, in accordance with God's Word, and in humble reliance upon His grace, to maintain the Constitution of the Presbyterian Church in the U.S.A. (1) making every effort to bring about a reform of the existing church organization, and to restore the church's clear and glorious Christian testimony, which Modernism and indifferentism have now so grievously silenced, but (2) if such efforts fail and in particular if the tyrannical policy of the present majority triumphs, holding ourselves ready to perpetuate the true Presbyterian Church in the U.S.A., regardless of cost."

The delegates to this convention felt, and felt strongly, that the efforts to reform the existing organization of the Presbyterian Church in the U.S.A. had failed completely. Therefore, in accordance with the second part of the pledge, the members of the convention voted to dissolve the Covenant Union and to perpetuate the true spiritual succession of the Presbyterian Church in the U.S.A. Immediately thereafter this group of ministers, elders, and lay members of the Presbyterian Church in the U.S.A. renounced the jurisdiction of that church organization and formed themselves into The Presbyterian Church of America.

Why was this drastic step taken?

The answer can be given in one sentence: Unbelief controlled the ecclesiastical organization of the Presbyterian Church in the U.S.A. to such an extent that the gospel was practically eliminated from the corporate witness of the church.

The so-called "Mandate" of the 1934 General Assembly of the Presbyterian Church in the U.S.A. against the members of The Independent Board for Presbyterian Foreign Missions, stated in so many words that every member must support the Boards and agencies of the church to the utmost of his ability. If he refuses, so says this "Mandate", he is as guilty as a Christian who refuses to partake of the Lord's Supper. Every true believer will recognize such a statement as stark unbelief. It is a substitution of the word of man for the Word of God. This is especially true since incontrovertible evidence has been adduced to show that the Boards of Foreign Missions, National Missions, and Christian Education of the Presbyterian Church in the U.S.A. were dominated by Modernism.

Further, this "Mandate" demanded that the members of the Independent Board resign from that organization or be disciplined. Members of the Independent Board refused to resign. They were tried and convicted. On June 1st, 1936, the General Assembly meeting in Syracuse sustained the decision of the Permanent Judicial Commission in suspending seven minister-members of the Independent Board from the exercise of their ministerial rights.

But not only were members of the Independent Board disciplined. The Rev. A. F. Perkins of Merrill, Wisconsin, and the Rev. John J. De-Waard of Cedar Grove, Wisconsin, were also suspended. Mr. Perkins had committed the "crime" of establishing

an independent summer camp for young people because the camp of the Presbytery of Winnebago was modernist in its emphasis. Mr. De-Waard had dared to criticize the Board of Christian Education.

In giving these decisions the Presbyterian Church in the U.S.A., acting in its official and highest capacity as a court of Jesus Christ, dethroned the Lord Jesus Christ as the only Head and King of His Church, and substituted the actions of a human council for the Word of God. These decisions placed an official stamp of approval upon the church's surrender to Modernism. Therefore, there remained no other alternative for the Covenant Union than that the true spiritual succession of the Presbyterian Church in the U.S.A. be announced. As a result The Presbyterian Church of America came into existence.

Its Aims

The Presbyterian Church of America's greatest purpose is to preach the everlasting gospel of Jesus Christ to all the world. In fact, it exists solely for that reason. Every minister under its jurisdiction is a true servant of the Lord Jesus Christ. Every one believes that the Bible is the inspired Word of God, the only infallible rule of faith and practice. The church believes that all are lost, undone, and separated from God, and that only by accepting Jesus Christ as Saviour and Lord can one find salvation. This is the gospel which shall sound forth from its pulpits.

The Presbyterian Church of America will also attack unbelief in every walk of life. For example, Communism is no longer regarded as a political philosophy. It is a way of life. The same is true of Fascism and Naziism. The Christian church has a message from God as set forth in the Bible against such forms of error. There is a Christian view of life and this church will present it.

The fields are white to the harvest! So many large denominations have succumbed to Modernism in their corporate witness that no longer is the gospel preached from hundreds of pulpits. Paganism flourishes not only in the foreign field but in the United States. Such a condition presents a glorious opportunity and a stupendous responsibility. Under God, The Presbyterian Church of America desires to fulfill this obligation to the utmost of its ability.

In cities and in towns from coast