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# CHRISTIANITY TODAY



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

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## Christianity as the Way

**I**N Scripture, it is only in the Book of Acts that Christianity is spoken of as "the way." While this designation is used rather frequently in that book (9:2, 18; 25:23; 19:9, 23; 22:4; 24:14, 22) it seems to have been soon supplanted by other designations. At any rate it does not appear in any of the later Biblical books. Possibly the designation was suggested by CHRIST's own words, "I am the way, the truth and the life." But whatever may have been the origin of this designation and whatever may be the explanation of the fact that it is not found outside the Book of Acts, it directs attention to an aspect of Christianity that has lost none of its significance with the passing centuries.

This designation stresses the fact that Christianity is more than a creed, that it has to do with things to be done as well as with things to be believed. The early Christians did not suppose that a man belonged to their number merely because he shared their intellectual beliefs. They were quite conscious of the fact that a man may think rightly and yet act falsely, know the good and yet do the bad. It would seem, therefore, that the idea in the foreground of their minds when they used this designation was that Christianity marks off a path of life, indicates the lines along which our activities must proceed if we are to be well-pleasing to God. Whatever may have been true of some who in later years named the name of CHRIST, the early Christians did not lose sight of the fact that Christianity is an ethical movement and that no correctness of belief,

no scrupulous observance of rites and ceremonies, will lead it to look with favor on a man whose way is the way of sin and iniquity.

We are here face to face with a truth that everywhere pervades the Scriptures, and yet one that has been and still is too much ignored. Men would fain believe themselves Christians and as such sharers of the Christian inheritance, because they believe more or less as the Church teaches or because they are more or less faithful in attending the services conducted under church auspices, or because they contribute more or less generously to the church's support. It

is true that we have small reason to count ourselves Christians unless these things are in some degree characteristic of us; and yet it is well-known that these things may be characteristic of those whose lives can not bear the light—men who are unclean in private, selfish in their family, dishonest in their business, or corrupt in their political lives. What these men ignore is that Christianity—whatever else it may be—is "the way" and that as such it prescribes a path for life—a path in which we can walk only as we observe the moral law as expressed, for instance, in the ten commandments and especially as summed up by our Lord in the two great commandments. If we are really Christians, it must be that Christianity is actually shaping our lives and determining our conduct.

The fact that Christianity stresses the things to be done as well as the things to be believed does not mean, however, that it minimizes the importance of the latter. Many today who rightly urge us to put the Christian ideal of character and conduct into practice are of the opinion, apparently, that our attitude toward the beliefs of the early Christians is a matter of slight importance. Certainly the early Christians did not so think. They perceived, and with one voice affirmed, that right beliefs have value only as they issue in right living. But they were not indifferent to matters of belief, because they also had the insight to perceive that right living is itself the fruit of right beliefs. Hence their zeal for sound doc-

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trine. So far were they from minimizing doctrines that they rather regarded them as primary. They would have said that, in the long run at least, it is as foolish to expect a brook to continue to flow after the springs that supply its waters have dried up as expect men to live after a Christian fashion after faith in the great doctrines of Christianity has died out.

The current distinction between doctrinal and practical preaching—as though what is doctrinal is not practical and what is practical is not doctrinal—finds no support in the New Testament. What is more, preaching must be doctrinal in order to be practical, is not practical unless it is doctrinal. It is only on the assumption that certain things are true that it is either obligatory or possible to walk in the Christian way. You say, I ought to live a Christian life. Suppose I ask, Why ought I to live a Christian life? If you are to persuade me that I ought to do as you say, you will have to convince me that certain things are true—that, for instance, there is a righteous God, that JESUS is what He claimed to be and His teachings authoritative. If such things are true, any life other than the Christian is both foolish and wicked; but if such things are not true any and all exhortations to live a Christian life are hollow and unreal. Right beliefs are indeed means rather than ends, but they are necessary means. Right beliefs are essential, but we need not forget that it is not so much the amount of truth we profess as the amount we put into practice that counts. One man can qualify to be a theological professor but puts little of his knowledge into practice. Another man has a very imperfect knowledge of revealed truth but puts most of it into practice. It is the latter, of course, who is most to be commended. Ultimately it is not so much the size of the creed to which we subscribe that counts as the part of it that finds exemplification in our daily living.

We have shown that it is only on the assumption that certain things are true that it can be reasonably maintained that we are under obligation to live a Christian life. It is equally true that it is only on the assumption that certain

things are true that the *possibility* of the Christian life can be reasonably maintained. Men need more than to be told what to do; they need power to enable them to do the things that should be done. It is hardly profitable to indicate the right road to a man and tell him to take it, if his legs are broken or if he lacks any inclination to do as he is told. What such a man needs, in addition to information and exhortation, is power and inclination. Accordingly, Christianity is not content to tell us what we ought to do; it directs us at the same time to a power which operating in our lives gives us both the inclination and the power to do what we have been told to do. Ethical teachers of all ages have bewailed the fact that "men know the good without the power to do it and that they know the evil without the power to avoid it." What men need more than instruction and more than example is power, an energy that will enable them to translate into terms of character and conduct that which JESUS taught and exemplified. Unless it be true—as happily it is true—that JESUS is today a living reality who operates in the lives of men, enabling them to be and do what otherwise they would be unable to be and do, there would be no possibility of living a really Christian life. In the interest, therefore, of both the obligatoriness and the possibility of the things that Christianity asks us to do, it is necessary to stress the things that Christianity asks us to believe.

Not only did the early Christians speak of Christianity as "the way," and of themselves as "those of the way"; they spoke of Christianity as the *only* way and of themselves as being in the one way that leads to eternal blessedness. This fact is somewhat obscured

in the authorized version where we read of "any of this way"—a form of words that does not necessarily exclude the existence of other ways. The revised version, however, more accurately translates "any of *the* way"—a form of words that implies that Christianity is the only way. The exclusiveness of this claim aroused much opposition and was the occasion of nearly all the persecution to which the early Christians were subjected, but, despite the hatred and persecutions it engendered, it was persistently adhered to. Had the early Christians been content to present Christianity as but one religion among others, they would have escaped grievous persecution. But that they refused to do. Loyalty to truth and to CHRIST forbade it. An intelligent interest in others also forbade it. What was true then is equally true now. Most men are willing to admit that Christianity is a great and noble religion. Most are even willing to admit that it is the best religion in existence. But resentment is everywhere aroused when it is spoken of as the only true and saving religion. We will be praised as broad-minded and excellent persons, in most quarters today, if we present Christianity as but one religion among others even though we maintain that it is the best of all. If we do this, however, it will be because we love the praises of men more than the praise of God. There is nothing in CHRIST's teaching to indicate that He thought of Himself as but one saviour among others. He proclaimed Himself and was proclaimed by the apostles as the only Saviour. Everything in Scripture supports, nothing contradicts what He taught when He said: "I am the way, and the truth and the life: no man cometh unto the Father but by me."

## Editorial Notes and Comments

### "A Well-oiled Machine"

OUR contention that the General Assembly of the Presbyterian Church in the U. S. A. is dominated by a "machine" received rather unexpected support from the reports of the commissioners from New York Presbytery as made to said presbytery at its meeting on June 13th.

According to the *New York Times* of June 14th, the commissioners from New York Presbytery to the last Assembly were practically unanimous in reporting that it was run by a "machine" and that the machine was "well-oiled." One commissioner is reported as having said: "The 'guerrilla' (a term used to describe the Fundamentalists) has absolutely no show in the General As-

sembly. The old machine boiled up at Denver as a 1932 model. Of course there is no longer any democracy in the General Assembly. That day has gone by. Democracy has certainly failed there. The machine is run by able men because they have the goods." Others employed somewhat different language to express themselves, but apparently no one objected to the term, "machine," as applied to the General Assembly.

What has just been related is particularly significant by reason of the fact that New York Presbytery is accounted the outstanding "modernist" presbytery in the church. Doubtless similar reports were received in many of the "fundamentalist" presbyteries, but when even the representatives of New York presbytery laments the lack of democracy in the General Assembly and its domination by a "machine" it would look as though they were blind indeed who profess to see no evidence of control of the church by a relatively small self-perpetuating group.

We believe that the establishment of the General Council has had much to do with producing this situation—a super-executive body that has no proper place in a representative democracy such as the Presbyterian Church still professes to be. We think it regrettable, therefore, that the recent agitation to have the General Council as now constituted dissolved, and to substitute therefor a Commission with powers not inconsistent with a genuinely Presbyterian form of government, has come to naught. At the same time, we are not particularly interested in such a reorganization for its own sake. We are not of those who hold that our troubles as a church are ecclesiastical, not theological. Rather we hold that they are primarily theological and only secondarily ecclesiastical. Moreover we believe that only as it is widely realized that ecclesiastical reorganization is needed in the interest of the doctrinal purity of the church will it command sufficient support as to secure realization. If we mistake not, the main reason why the recent attempt at reorganization proved so futile was that so many of its advocates soft-pedalled on the doctrinal issue. Democracy for its own sake has small appeal as compared with democracy for the sake of the purity of the faith. We would not be understood as implying that all those connected with the "machine" are modernists but we think it obvious that the "machine" has functioned in the interest of the modernists and the doctrinally indifferent.

Doubtless the size of the Assembly is one of the chief assets of the "machine." As long as the Assembly remains as large as it is, it is all but certain that it will be little more than a rubber stamp to give validity to decisions framed by committees appointed by the powers that be. This is not to deny, however, that even as constituted the Assembly is capable of being much more of a

deliberative body than it is. What is needed is a reduction of the size of the Assembly to a degree that will make it a truly deliberative body and then the choosing of commissioners who are truly representative of the presbyteries they represent. An Assembly composed mainly of those sent "because it is their turn to go" is not apt to be much of an Assembly. Such an Assembly is almost sure to be easily handled.

### A Great Secular Newspaper Examines the Presbyterian Church

**A**N editorial of great significance has appeared in a recent number of the Brooklyn (N. Y.) *Daily Eagle*, one of America's great papers. It is as follows:

#### WHAT IS PRESBYTERIANISM?

"Acceptance of the Westminster Confession of Faith would have been the answer half a century ago to the question, 'What is Presbyterianism?' We cannot see how it is possible to reconcile the Westminster formula with the liberalism of the Federal Council of Churches of CHRIST in America. Yet in the General Assembly at Denver the Fundamentalists are beaten in their effort to have the Church withdraw from the council. Times have distinctly changed.

"Instead of exalting the old theological dogmas, the General Assembly attempts to line up Presbyterians against any modification of the Volstead law, or any repeal of the Eighteenth Amendment. It denounces tobacco advertisements, with the implied notion that the use of the weed is unchristian. And without going so far as the Methodists have gone in the same direction, it offers a rather vague resolution on social reform:

"The pastors recognize the inescapable obligations, resting upon them to help members recognize their Christian duty for correcting evils of the present social and industrial order.

"State compulsory unemployment insurance faded out of the picture. The provision putting before the denomination the alternative of some sort of socialism for what we have now, was eliminated in committee. A plank favoring the cancellation of war debts was voted down.

"So the answer today to the query, 'What is Presbyterianism?' must be rigid adherence to prohibition, abstinence from tobacco, and taking the advice of pastors on industrial reform. We can't help thinking that while Calvinism inspired doubts, it demanded less of self-surrender than the Denver formula above described."

Sometimes an observer from without can see more clearly the trends and directions of a movement than can those who are veterans within. Here is food for thought.

### The Natural and the Supernatural

**W**E recently had occasion to read a large book, written by a professor of theology in a Presbyterian institution in

England, having as its title, "The Natural and the Supernatural." We took up the volume with the expectation that it contained a well-considered discussion of what is perhaps the most fundamental of all problems. We had not read far, however, before we discovered that while there was much use of the word, "supernatural," there was little or no recognition of the idea which this word expresses when it is used in its ordinary, dictionary sense. According to the writer the distinction between the natural and the supernatural is essentially the same as the distinction between matter and spirit, nature and personality, necessity and moral freedom. This means, in effect, that he quite ignored the truly supernatural inasmuch as these distinctions are all distinctions within the sphere of the natural. Really there is no recognition of the supernatural save as its separateness from the natural is recognized. Only as we confess that which is above and distinct from the natural, whether physical or spiritual, can we be said to be supernaturalists in any proper sense of the word. What is more, there is no recognition of the supernatural in the Christian sense of the word except as we recognize a supernatural *person* above and distinct from the natural as its creator and preserver and governor and redeemer. The God of Christianity is indeed an immanent God, one in whom we live and move and have our being, but He is also the transcendent God, high and lifted-up and so great that as compared with Him what we call the natural is but as small dust in the balance.

In the nature of the case, this writer fails to do justice to Christianity as taught by CHRIST and His apostles seeing that the supernatural, in the sense of what is separate and distinct from the natural, is the very breath of its nostrils. Doubtless, living as we do in an age when the supernatural is everywhere spoken against, we are under constant temptation to explain it away; but we can do so only at the cost of getting rid of all that is distinctive of genuine Christianity, of all that makes it a source of hope to a lost world. A supernatural Saviour and a supernatural Saviour alone can avail such as we. It is such a Saviour that Christianity proclaims, a Saviour who literally *came* into this world to seek and to save the lost and who because He liveth forever is able to save unto the uttermost those who come unto God through Him. As that truly Christian thinker, the late Dr. W. B. GREENE, once put it: "It is just this supernaturalness of Christianity which makes it the hope of the world. It is the 'good tidings of great joy which shall be to all people' because it is the way of salvation from the guilt and power of sin. It could not be this, however, were it not supernatural. The condemned criminal cannot justify himself. Another, and one not like himself under the curse of the law, must  
(Concluded on page 9)

# "Remember!"

By the Rev. Milton Bennett Lambdin, D.D.

**I**N the fateful words of Abraham, addressed to Dives, as quoted by Christ in His parable of the Rich Man and Lazarus, the 16th chapter of Luke, "Son, remember, that thou in thy life time receivest thy good things, and likewise Lazarus evil things," there stands out the solemn fact, that death does not disrupt the functions of memory, but projects it unimpaired into the life beyond the grave.

Though a disembodied spirit, the person is the same essential person as he was in this material world, and memory grips the vanished past with as tenacious a hold as it ever did, and even more so.

Memory is a wonderful faculty endowment of the soul, as it stores up and retains the knowledge and impressions of bygone times. It has been called the infallible autobiography of the soul, and on its pages are deeply recorded the history of the long series of other days and years. A veritable mental storage vault of all that has been done, or said, or thought by us during our life in this world.

The preservation of the Memory intact is absolutely essential to the daily routine of life. We cannot transact business without it.

It was the opinion of both Lord Bacon and Coleridge, that nothing in one's antecedent history is ever irrevocably lost. That all is stored away in the soul's Memory Chamber to be recalled by the volitional act of recollection, when the occasion demands its reproduction, and, that there are special times when, due to certain extraordinary emotional and mental stimulation, the Memory machinery works with marvellous rapidity and precision. So that, much that has apparently passed into oblivion comes trooping back in the panoramic display of varied events, and scenes, and experiences.

Coleridge, somewhere, tells us a startling, but credible story of a young woman who was seized with a nervous fever, and rattled on in her delirium in Latin, Greek and Hebrew phrases. Pages

full of her ravings were taken down verbatim, perfectly coherent, but with no logical connection with each other.

A linguistic trick was entirely out of the question, as she was an ignorant serving maid.

It was eventually discovered that she had been a domestic for a long time in the home of a scholarly Protestant minister, whose practice it had been for years to walk up and down a passage, into which the kitchen door opened, and to read to himself aloud, passages from the Latin, Greek, and Hebrew volumes of his library.

Unconsciously those passages thus read became imprinted upon the memory of the servant woman.

Other instances of the retentive feats of memory are familiar in literature. Themistocles, so it is recorded, could call off by name 2,000 citizens of Athens.

Cyrus, so it is said, knew by name every soldier in his army, and Caesar, likewise, those in his legions. Not a few scientists are endowed with a prodigious memory. Professor Asa Gray, for one, so we are told, could reel off the names of somewhere near 25,000 plants. Mohammedan and Hindoo priests and pundits can repeat from memory enormous portions of their sacred books.

All our lives long, we also, have been cluttering up our memories with a miscellaneous mass of things, the larger part of which we would like to get rid of once and for all.

Some one has suggested, that were a shop to open up and advertise to buy uncomfortable memories, in imitation of second hand dealers, how densely their place would be packed by us all with our memory discards to junk, if we could. But, alas! impossible. It is an essential part of ourselves.

There are no Lethe waters to drink it into oblivion; no crematory to burn it into ashes; and Death transports it into the next life, to keep company with us for ever.

It is the teaching of science, that no

force is lost in the universe. It is simply changed into a correlative force. Heat becomes motion, and motion becomes heat.

The memory forces of the Soul live on, and on, and on. Great libraries have been destroyed, and scholarship has mourned in hopeless sorrow. Court Records have been converted by the incendiaries' torch into ashes, and vast estates in consequence have become wrecked in litigation.

But the Memory Library, the Court Records of the Human Soul, can never be destroyed; and all its contents, open and obscure, will be illuminated by the fierce light that beats about the throne of the Great Judgment Day.

"And in Hell he lifted up his eyes," what an awakening after death! And almost the first word heard was "Remember."

To remember what? Not that he had been a monster of wickedness upon the earth, with its ghastly record of murdered victims. Not that he had betrayed the confidence of his fellows, and defrauded the widow and the orphan of their patrimony, or the labor of his hire. Nothing of all this conventional evil doing that is going on every day of the year, as the centuries wing their flight.

This: that Dives, like tens of thousands of his heedless fellow creatures, lived solely, day in and day out, for this present, illusory and transitory world. That while in life he had a choice of things, just as we also have, and he made the deliberate choice of the material things of time, and the things that perish with the using, as his portion, and turned away his heart from a choice of the heavenly and the eternal.

He enjoyed the chosen portions, this world's "Mess of Pottage," and got out of it to its last drop and particle, all that was in it. But now it was all over with, with the memory sting and remorse, "Thou hadst," but now gone forever.

Whether or not the things of religion had made a transient appeal to him in

an outward and conventional form and profession, is left unsaid.

But the well-nigh certainty is, upon the very surface of the parable, that the paramount things of revelation, the eternal interests of the soul, Death, the Judgment, Heaven, Hell, with its future awards and punishment were nothing more to him than "old wives fables." And like Gallio of after mention, he "Cared none of those things."

And here he was, in the next life, a lost soul. And as he would not think about those things in time, he was doomed to think about them in Eternity.

"Where is Hell?" a scoffer flippantly asked. "Any where outside of Heaven," was the answer.

Memory is a blessing or a curse. It wells up a joyous song from our hearts, or wails a dirge.

There is an old castle, so 'tis said, where a foul murder had been perpetrated in the long ago, with the oaken floor streaked and stained with the livid blood marks. And though the floor has been planed and scrubbed, and planed and scrubbed, again and again, there yet remains the frightful evidence of the ghastly deed. We know not whether this be legend or fact, but this we do know, that memory baffles every effort to erase, or obliterate, its records of the so-called dead and buried past.

Once upon a time, so the classic story runs, a man offered to teach a philosopher the art of memory for five talents, "I will give you ten talents," was the instant rejoinder, "if you will teach me the art of forgetting."

Yes, ten thousand times ten thousand talents would be a cheap price to pay, were we able, through the alchemy of forgetfulness, to blot out the ceaseless activity of an accusing Memory in the next life, not to speak of the tortures of it in the present one.

But there is a Memory, a God blessed Memory, that we can have. To "remember," that though we are lost, guilty, condemned sinners, with Death ever near at hand to terminate our mortal stay in this world; that, through faith in the atoning merits of Jesus Christ, and in repentance towards God, we can be eternally saved.

And, yet another blessed thought,

to "remember" through the countless millenniums of a glorious Eternity the sweet moment when we first consciously gave our hearts and lives into the keeping of an adorable Saviour. And backed it up in a public confession of

Him before men, by casting in our lot with His professing people.

It is yours and mine to have the joy of it in this life; the ecstasy of it in the life to come, if we will.  
Washington, D. C.

## Prophecy

By the Rev. David Freeman, Th. M.

Minister, Grace Presbyterian Church, Philadelphia, Pa.

NO one can intelligently read the Scriptures without observing very plainly that in them is contained predictive prophecy. Christians in all ages have believed firmly that the words of Scripture are the words of holy men who spake as they were moved along by the Holy Spirit, so that the Bible is not merely the word of men but the true Word of God. And not only did the inspired writers speak forth the will and mind of God to the people, but as it was given to them to know, they revealed events to take place in the near and also the distant future.

If the Bible is inspired, as it itself purports to be, and as internally and externally it gives evidence of being, then predictive prophecy stands as a fact. The Old Testament is full of portions in which future events are foretold. The advent and reign of the Messiah in such familiar passages as Gen. 3:15; 49:10; the second Psalm; the fifty-third chapter of Isaiah and many other portions of the Old Testament, is clearly foretold and cannot possibly have anything but a future reference.

The Old Testament does not only foretell the advent of the Messiah and the New Testament fulfil that prediction, but they both go on and foretell events that have not yet transpired. The prophets assure us of happenings which the eye of man has not seen and Jesus and the Apostles also project events to take place in the future.

It being agreed among Christians that the Bible projects itself through all of time into eternity, thus often foretelling events before they occur, the question now arises, What does the Bible give us to know regarding the future? This is

indeed a fascinating inquiry. To know the past is interesting, but to know what will occur in the future is far more attractive and appealing. The fact is we naturally desire to know.

Now, when we come to the future it is easy to become wiser above that which is revealed. Herein lies a great danger. That there is a possibility of being mistaken and having wrong views in the realm of eschatology or the last things is very evident when one reads the history of the Church and when one looks into some modern Christian literature on the subject.

It was because the Jews and more especially their leaders misinterpreted the Messianic prophecies that they could not believe Jesus to be the Christ. It is true the Scriptures are very plain, but because they saw in Scripture what is not there and because they took the speculations of the rabbis as the "key" with which to understand Moses and the prophets, they failed to see their Messiah. Not only did they fail to interpret Scripture correctly as to the Messiah and His times but, the whole Law of God came to mean what it was never intended to mean. The Scripture was so obscured by the extra Biblical notions of that day that even the disciples did not fully understand the nature of Christ's work in the world. Peter did not want his Lord to die. It was contrary to all that he thought of the Messiah, yet that the Messiah must first suffer and die had been clearly foretold by the prophet Isaiah. Even after the Resurrection the disciples asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" This betrays something of the wrong no-

tions, the deep ignorance and false expectations which the Jews were subject to in those days in the face of an open Bible. The multitudes acclaimed Him as the Son of David and would make Him their king but nowhere in the Old Testament was the Messiah to have a temporal kingdom.

It will be seen, therefore, that men have often accepted notions that are entirely at variance with Scripture. Even good people who are desirous of knowing the Truth as God has revealed it are often led astray into wrong conceptions because they themselves have not searched the Scriptures but have entrusted themselves to certain "keys" of interpretation. Just here a warning may be sounded. The Bible and the Bible alone is the only infallible rule of faith and practice. Measure what men claim to be the teachings of Scripture with the Scriptures themselves and accept only what is in harmony with this divine standard.

While then believing in predictive prophecy we must be sure we are on the bed rock of Holy Writ. Into the Word of God must not be put the notions of the rabbis. As is so often the case the speculation is the father to the interpretation.

For a statement on the teaching of Scripture as to the last things one can go to no safer place than to the Creeds of Christendom. They attempt not to be wise in their own learning but make a sincere effort to set forth what the Word of God plainly declares and of what we can absolutely be certain. The Westminster Confession of Faith with which all other Protestant Confessions are substantially agreed, teaches that at the coming of Christ, or the Parousia, all the bodies of the dead shall be raised and united with their souls and those who are alive shall not die but be changed. The unjust are raised to dishonor and the just to honor. At this time, the appointed day of Judgment having come, God will judge the world. Then apostate angels and "all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to that which they have done in the body,

whether good or evil." "The righteous shall go into everlasting life . . . but the wicked . . . shall be cast into eternal torments." And that day, or the coming of the Lord in glory, beside which Scripture knows no other, God will have unknown to men, so that we may "shake off all carnal security and be always watchful." We should then as Christians always be prepared to say, Come, Lord Jesus, come quickly.

The Confessions of all the Reformed Churches say no more because Scripture gives no warrant for saying more. And he who undertakes to fill up supposed gaps and enlarges with all sorts of details does so at his own risk and so ought to state. By all means he should not brand his own conjectures as Scripture Truth.

If it were a question of believing or disbelieving God's Word, that is, if the conceptions of many in regard to the future were the conceptions of Scripture, then all Christians everywhere would have no other course open to them but to believe. But, no! The question is not one of denying the Truth of God but refusing to affirm what God has not been pleased to clearly make known to us mortals. In the teaching of the

Prophets, Jesus, and the Apostles all conceptions that fall short or go beyond these plain declarations of our Confession are not to be found.

Human speculation is after all worthless and certainly not edifying. By allowing our minds to dwell upon surface superficialities we are apt to forget and lose sight of the abiding things of God. If we are not careful we may find ourselves so engaged with what men say and the schemes they devise that the Word of Christ will not be in us.

That Christ will come again, the Church Universal believes. That at His coming in glorious majesty He will raise the dead and judge the world, and that we are to be prepared for that day by turning in penitence to Christ for the forgiveness of sin trusting in His vicarious work alone, and that we, His redeemed children, are to walk more and more in newness of life, we also believe. For these truths, with the whole Church of Christ we give thanks and in them we glory. And for these truths of God's Word let us labor and suffer but for what we do not know let us keep silent and be content to leave to God the times and the seasons which Jesus said are in the hands of His Father.

## Christ and the Individual

A Sermon by the Rev. John T. Reeve, D.D.,  
Minister, South Presbyterian Church, Syracuse, N. Y.

*"There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink.'" (John 4:7.)*

MANY of the most famous conversations of our Lord were with individuals, Nicodemus, Peter, the thief on the cross, Zaccheus, and here with this woman of Samaria. Jesus, on His journey to the north, had come to the region of Samaria. It was the end of a long and tiresome day of traveling and, being wearied with his journey, He sat down beside the famous Jacob's well. His disciples had gone into the city to procure food and while they were gone the woman of Samaria came out to draw water. Jesus asked her to give Him to

drink and then in response to her query, why a Jew should deign to speak to a Samaritan, went on and spoke to her the beautiful words about the living water which He alone could give. The conversation went on from one great question to another, until at last the woman returned into the city with the enthusiastic report that she had found the Christ. We have in this beautiful account a striking illustration of *our Saviour's approach to the individual*. This is the way He began His great work for the redemption of the world. He never lost sight of the individual in the vast multitude of mankind. Short as His time was here upon earth, He realized that the only way to save hu-

manity was by the mighty power of the individual who should act as a leaven for good. What a dignity it put upon a mortal soul, to be singled out by the greatest Being that the world had ever known. Let us consider this interview of Christ's with the woman of Samaria and learn if we can His way of approach to the individual.

*First*—In the first place *Christ knew no barrier of race or station.* This woman was of a hated race. For generations there had been no dealings between the Jews and the Samaritans, and so deeply imbedded was this prejudice that on their first meeting the woman said unto Him "How is it that Thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." But Christ knew none of these barriers and came to break down every partition that divided mankind, whether of race or color, until at last it dawned upon the early Church that His gospel was not only for the Jew but also for the Gentile. This Samaritan woman was not only a member of a hated race, but she was also a very lowly soul, a poor unenlightened peasant woman. Her life had been a frail and erring one and she had fallen into many sins. How checkered and spotted an experience is there disclosed in Christ's searching words, "go, call thy husband and come hither." It was a life full of tragedies and unstanched wounds and yet in the presence of such an one our Lord did not draw the garments of His righteousness about Him and move away from her presence, as would have been the custom of the day, for even the disciples marveled that He talked with the woman, but instead He singled out this lowly person and of an alien race, to receive one of the greatest messages that ever fell on mortal ears.

*Second*—In the second place, *in Christ's dealing with the individual He knew no limits of weariness or hunger.* He was in love with His task. The day's journey had been long, and the road doubtless had been rough and it was now about the sixth hour and He was weary with His journey. When the disciples returned from the city they prayed Him saying, "Master, eat" but

He said unto them, "I have meat to eat that ye know not of." In other words, all human considerations were lost in the presence of this great opportunity of winning an individual from a life of sin and sorrow to a life of grandeur and truth. What a lesson there is in this for us! How often we permit the exigencies of our daily, earthly life to deter us from the doing of tasks that may be fraught with eternal significance. There is never anything of feverish haste about the work of Christ. He never goes rushing hither and yon. There is a calm steadfastness about it all. He moves on from day to day, always accomplishing that which He has set before Him to do and in the prosecution of His mighty task, individuals here and there emerge and with these He deals regardless of time or place, weariness or hunger. In other words, there was no mark of professionalism in Christ's dealing with the individual. It was always perfectly natural. There were no office hours which longing souls had to observe and when only they could interview the great Teacher and Saviour. He took the occasion wherever He was and whenever the occasion offered, to reach and help those in need. It might be a blind person sitting beside the road, some poor parents whose little child had died and who in their sorrow had sought Him out. It might be the widow of Nain and the funeral cortege of her departed son passing Him on the road. To all these He could turn aside and lend the needed help. Don't you see that this removes everything that borders on the perfunctory from Christ's dealing with men? Would it not put a new zest and a new interest into the life and work of many a one if only the blight of perfunctoriness could be removed? Nothing will do it but to go about our work in the same natural and sincere way as did the Saviour, forgetting all such considerations as weariness or hunger or personal pleasure in the opportunity to help some mortal in distress.

*Third*—Again we note that *in Christ's dealing with the individual He comes to close grips with her greatest need.* How deftly and gently and kindly and yet withal, how relentlessly, He brought this erring woman face to face with her

greatest need. After His beautiful words about the living water Jesus said unto her, "Go, call thy husband and come hither." The woman answered and said "I have no husband." Jesus said to her "Thou hast well said, I have no husband: for thou hast had five husbands; and He whom thou now hast is not thy husband: in that thou saidst truly." This hidden and unacknowledged sin was the burden and thrall of her life. She never could have been any better, she never could have been any happier. She never could have found eternal life, unless she were released from this burden and set free from the hidden sin. And Christ, the great Teacher and Master Physician, puts His finger on the troubled spot and she is free. How many there are, doubtless, in the world, whose souls are longing for this same master touch. How often we evade this heavenly duty of helping some soul get free and find that peace of conscience which alone can come from sin laid bare, confessed and repented-of. Sometimes it is a thankless task but how poor would the world have been had there not been those in their dealings with individuals who not only had the courage but the wisdom to come to close grips with the real trouble. Think of Nathan the prophet, standing in the presence of King David, with the words "Thou art the Man." But had Nathan not taken this wise and fearless stand David would not only have lost peace of soul which alone could come through the confession of his sin, but the world would have lost one of its sublimest passages, as in the 51st Psalm, the repentant King breaks out in the words "Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquities and cleanse me from my sin."

*Fourth*—Last of all, *in Christ's dealing with the individual He brings to her the sublimest truths.* In this casual conversation which arose between a weary traveler and a lowly peasant woman He rises to the great heights of the living water which He will cause to spring up into everlasting life. From then on He leads to the mighty truth that God is

everywhere and that His worship will not be confined either to the mountain in Samaria or in Jerusalem, but wherever the heart of man is lifted up to Him in sincerity and in truth. From this He goes on to the great words that "God is a Spirit and they that worship Him must worship Him in spirit and in truth," until at last He comes to that soul-thrilling truth that He is the Messiah. Or rather, by the contempla-

tion of these sublime doctrines she herself arrives at the truth and says "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things." Jesus saith unto her, "I that speak unto thee am He." What a wonderful example we have in this of the way in which to deal with an individual and to lead one from the small talk that might naturally arise between a weary traveler and a casual visitor of

the well to the sublime heights of the spiritual nature of God, His omnipresence, the living water that can satisfy the thirsty and the longing soul, and last of all, that the Desire of all hearts is here. O, that we might lift our conversation from the paltry themes that occupy so much of our time and thought and dwell more upon those great matters that pertain to eternity and the glory of God and the soul's need of salvation.

## Notes on Biblical Exposition

By J. Gresham Machen, D.D., Litt.D.

Professor of New Testament in Westminster Theological Seminary

### XIX. JUSTIFICATION BY FAITH

*"We are by nature Jews and not sinners of the Gentiles; but, knowing that a man is not justified by the works of the law but only through faith in Christ Jesus, even we believed in Christ Jesus, in order that we might be justified by faith in Christ and not by the works of the law, because by the works of the law no flesh shall be justified" (Gal. 2:15-16, in a literal translation).*

#### Not Even Jews Were Justified by Works

**I**N last month's issue of CHRISTIANITY TODAY, we discussed the beginning of Paul's report of the speech which he made to Peter at Antioch. "If thou," Paul had said to Peter, "being a Jew, livest as the Gentiles do and not as do the Jews, how is it that thou art compelling the Gentiles to Judaize?" Peter himself did not on principle keep the ceremonial law; his principles led him to abandon it on occasion. Yet by the force of his example at Antioch he was leading the Gentile Christians to keep it. Such conduct was inconsistent. Surely a Jew, if anyone, would make it the principle of his life to keep the ceremonial law; and if even a Jew abandoned it, certainly it was unreasonable for him to lead the Gentiles to keep it.

This thought is developed farther in the passage which we now consider.

"We," Paul said to Peter, "are by nature Jews and not sinners from among

the Gentiles. We Jews, if any men, would rely upon the law; unlike the Gentiles, we did not need to acquire whatever benefits the law conferred by abandoning our own people and by uniting voluntarily with the people of Israel; on the contrary, we were Jews *by nature*; we were not 'sinners,' in the old, Jewish sense of the word which divided men into the two classes of 'Jews' and 'sinners' and equated the Gentiles with the latter; we had, from our birth on, whatever righteousness the law could give."

"Yet we gave up all that," Paul continued in his address to Peter, "in order to obtain our salvation in exactly the same way as that in which it was obtained by those despised 'sinners' of the Gentiles." "But, knowing that a man is not justified by the works of the law but only through faith in Christ Jesus, even we believed in Christ Jesus, in order that we might be justified by faith in Christ and not by the works of the law, because by the works of the law no flesh shall be justified."

#### The Meaning of the Word "Justify"

Here we have the first occurrence in the Epistle to the Galatians of the momentous verb "to justify." Does that verb mean "to make righteous" or "to declare righteous"? At the very root of evangelical Christianity, as over

against the Roman Catholic view, is the conviction that the word means not "to make righteous" but "to declare righteous."

The question might seem to be settled (to say nothing of other passages) by Rom. 3:4, where, in a quotation from Ps. 51:4, God is said to be "justified"—"in order that Thou mightest be justified in Thy words and mightest prevail when Thou art judged." Obviously God cannot be "made righteous," but He can be "declared righteous" or "recognized as righteous." It is, therefore, surprising indeed to find Professor Edgar J. Goodspeed, in his "American Translation" of the New Testament, actually translating the word that means "justify" by "make upright"! It would be difficult to imagine a rendering which more completely fails to get the meaning of the Pauline word.

In saying so, we can appeal not merely to Protestant tradition, but to the overwhelming weight, it is safe to say, of modern opinion. Many modern scholars who are as far as possible from holding, for themselves, to Paul's doctrine of justification by faith do at least recognize the fact that it *was* Paul's doctrine; and it may no doubt be said that in his incorrect rendering of the word "justify" Professor Goodspeed is placing himself in opposition to modern grammatico-his-



tological exegesis just as much as to the very roots of the Christian faith.

Plainly, then, the word "justify" in Paul's Epistles means "declare righteous," "pronounce righteous," and not "make righteous." God's act in "justifying" the sinner is—if we may use a theological term—a "forensic" act. That is, it is an act that is analogous to the act of a judge in pronouncing a sentence of acquittal upon a prisoner at the bar.

#### Justification and the "Modern Mind"

No doubt the entire forensic aspect of salvation, the entire question how a sinful man can become right with God, is highly distasteful to the "modern mind," as indeed it is distasteful to the unregenerate mind of sinful man in all ages. "We will have nothing to do," men say, "with these juridical notions of God, which represent God as a stern judge pronouncing sentence upon mankind; rather will we think of Him only as a loving Father and as the source of life."

The reason why the forensic aspect of salvation is so distasteful to the "modern mind" is perfectly plain. It is distasteful because it involves a profound view of sin as transgression of the law of God. Men no longer believe today in a law of God; the only law that they will recognize is a law that a man imposes upon himself. Sin they regard—if they are willing to use at all the antiquated word—as merely imperfection. They will have nothing to do with the idea of guilt. It is no wonder that they will not think of God as Judge.

But whatever modern men may think of the forensic aspect of salvation, it is perfectly clear that Paul thought a great deal of it. Modern men may not be interested in the question how a sinful man who has disobeyed God's command and come under the dreadful penalty of God's law may yet stand before God's judgment seat; but it is at least clear that Paul was supremely interested in it. In removing it from great passages in Paul's Epistles, by the translation of the word "justify" by the very modern expression "make upright," Professor Goodspeed is making the Epistles more palatable to modern men; but he is closing his eyes to what the Epistles really

contain. Whether we like it or not, the fact does remain that the Apostle Paul was supremely interested in the question how a sinful man can become right with God and that he answers that question by the great doctrine of justification by faith alone.

#### Justification by Faith Alone

"Knowing," says Paul, "that a man is not justified by the works of the law, but only through faith in Christ Jesus . . ." The Greek phrase which we have here translated "but only" means, in itself, "if not" or "unless" or "except." Can we then translate it "unless" or "except" in this verse? Most assuredly we cannot do so. We should then make Paul say, "A man is not justified by the works of the law except through faith in Christ Jesus"; and that would mean that if a man has faith in Jesus to help the works of the law out, he can be justified by the works of the law after all; it would mean that, while a man is not justified by works alone, he is justified by works and faith taken together. Thus faith would become merely the means by which a man's works become effective for salvation.

But that was almost exactly the view of Paul's opponents, the Judaizers. Certainly, therefore, Paul cannot mean to give expression to it here as his own view; and indeed he contradicts it in the clearest possible way in the latter part of this very sentence, where he places being justified by the works of the law in sharp opposition to being justified by faith.

Evidently, therefore, Paul is here using the phrase meaning "if not" or "except" in the sense which we discussed in the October, 1931, number of CHRISTIANITY TODAY—the sense, namely, in which the phrase introduces an exception to a general proposition of which what has actually been expressed in the preceding sentence is merely one specific instance. Here the phrase introduces an exception to the general proposition, "A man is not justified at all"; and Paul means to say, "A man is not justified at all except through faith in Christ Jesus." But the general proposition is not actually expressed in what precedes; it is

merely implied in the specific instance of it that "a man is not justified by the works of the law." Luther, therefore, was quite justified in holding this passage to teach the doctrine of justification by faith *alone*.

"Even we," says Paul, "believed in Christ Jesus, in order that we might be justified by faith in Christ and not by the works of the law, because by the works of the law no flesh shall be justified." It is not quite clear whether Paul has a specific Old Testament passage in mind in the last clause of this sentence, "because by the works of the law no flesh shall be justified." Possibly he is thinking of Ps. 143:2. But even if he has no specific Old Testament passage in mind, the Hebraistic phrase "no flesh" and the Hebraistic form of the sentence (which cannot be brought out in an English translation) show rather clearly that he is basing his proposition upon the whole teaching of the Old Testament. "You and I," said Paul to Peter, "believed in Christ Jesus, in order that we might be justified by faith in Christ and not by the works of the law, because in general the proposition stands firm on the basis of the Old Testament that no man is justified by the works of the law." If we ask how Paul showed in detail that the Old Testament teaches that general proposition, we need only turn to such a passage as Gal. 3:10-12.

#### Editorial Notes and Comments (Concluded)

bear his penalty. The diseased man can not cure himself. Another, and one not dying from his disease, must give him of his blood and so of his life. Precisely thus, guilty human nature demands a supernatural redeemer, and corrupt human nature demands a supernatural regenerator and sanctifier. Our salvation in a word supposes a new start; and the possibility of this, whether for the race or the individual, is conditioned on such supernatural intervention. If, as observation and experience no less than Scripture testify, we are 'dead through trespasses and sins,' we can be quickened and raised up to heaven in the likeness of CHRIST only as God Himself reaches down from heaven and Himself lifts us up."

It can hardly be said too clearly or too frequently that Christianity de-supernaturalized is Christianity extinct.

## Letters to the Editor

[The letters printed here express the convictions of the writers, and publication in these columns does not necessarily imply either approval or disapproval on the part of the Editors. If correspondents do not wish their names printed, they will please so request, but all are asked kindly to sign their names as an evidence of good faith. We do not print letters that come to us anonymously.]

### The Assembly and the Federal Council.

To the Editor of CHRISTIANITY TODAY:

SIR: I was a member of the Federal Council for eight years, long enough I think for any one representative to serve consecutively; now I have been a looker on for eight years with sympathy and a slight measure of support. Dr. Crowe of the Presbyterian Church South quit on the same night, if I remember correctly; the Church South withdrew soon afterward and still is not represented. The agreement made between the Federal Council and the Church South that the Council would abstain from political entanglements was quite ignored by the Council, in the mind of the Church, hence the separation. What will the Presbyterian Church North do about it? As I saw and have seen the character and work of the Federal Council, I believe that we ought to hang on, but also see to it that our members insist upon a change of policy. The little clause, in the original paper that constitutes the preamble and rule of the Council, that gives it the privilege to enter into realms of public welfare, moral issues, etc., has been taken advantage of to overwhelm and almost destroy the spiritual unity and intent of the Council. It has been the Administrative Committee and the Commissions, meeting and acting between the four year meeting of the whole Council that have caused this, rather than the quadrennial meeting itself.

Now, just what has been the offense that our church should withdraw? From the Council have come sexual proclamations that in their very nature belong to the physician, the parent, the teacher of morals to boys and girls in the many and good organizations like the Y. M. C. A., Y. W. C. A., Boy and Girl Scouts, pastors' boy and girl classes in the Bible and catechism when these matters come up in the study and teaching, and in the public school and parochial school classes of separate boys and girls. These things are like flinging fire around, when scattered broadcast by such a body as the Federal Council. The publicity of the sex matters by the Council tempted even the elect of the Presbyterian Church U. S. A. to issue a declaration that disgusted the church in general; and although pressure withdrew it in season to keep the church as a whole from the ignominy, how much harm it did!

From the Council have come declarations and statements concerning our United

States Government in relation to National Defense, condemning Army and Navy maintenance, that have encouraged the bitterest foes of our very Republican system of government to flood the country with anti-American propaganda that is kindling a revolt against our flag and our constitution. For several years I have not found a government official in army, navy or state departments who has not condemned the Federal Council as "an anti-American institution."

From the Council have come declarations on *World Politics* that were not our business even in our political relations, much less in our religious. Some of us left the meeting of the Administrative Committee at Cleveland after ten o'clock at night in the midst of a hot debate over the disposition of Fiume, and a general wrangle over the right and wrong of the Treaty of Versailles. One would suppose from the tense atmosphere of that late discussion and the final vote, that Europe's destiny hung upon the decision of the Federal Council of the Churches of Christ in America. And the League of Nations? And the World Court of the League? The Council passed resolutions, pled America's duty to join them, issued messages to the churches to stand for them, long after the country had refused to be led into this additional European entanglement. Lynching, child labor, labor and capital disputes and a host of fine and vital subjects in our national and social life consumed hours that ought to have been given to the original purpose of the Council, viz. the uniting of the Protestant forces of our country in the great Gospel proclamation and the upbuilding of Christian missions and education at home and abroad.

Now, in spite of all this we ought to retain our relations with that Council. It is the only organized Protestant Solidarity in America. It has lost membership; it has fewer constituent bodies than formerly; it is very limited in its financial income this past year; it has learned a sad lesson, but it is still intact and if "converted," as Simon Peter was, it can do a mighty work for Jesus Kingdom in America.

JOHN TALLMADGE BERGEN.  
Minneapolis, Minn.

### Communism

To the Editor of CHRISTIANITY TODAY:

SIR: The present time furnishes a soil particularly favorable for the development

of communistic and extreme socialistic ideas. Governments have to help so many who cannot find work, to say nothing of those who do not care to work.

In places there is plenty of food, if only it could be made available. Perhaps there is not enough to go around everywhere. Also there is material for much clothing. It needs only to be manufactured and put within reach of those who need it.

Communistic standards find aroused expression in Soviet Russia, but they slumber in many other places. In some places they need only the match of popular expression to touch them off. They cannot make a strong appeal to Christian people because almost invariably they are coupled with unbelief in God and the Word of God.

The weapons of Soviet Russia are not guns, cannons, airplanes and poison gas, but propaganda and the poison gas of ideas.

Do we find any scriptural backing for communistic standards?

Soviet views in their logical development strike at four of the ten commandments: at one in the first table, which concerns God, and at three in the second table, which have to do with relationships toward our fellow men.

The demand of communism is that all days of the week shall be common. It asks every day for men and denies God's right to any day. Communism has a quasi government, which is very tyrannical, though some of its implications are anarchistic.

Community of husbands and wives might not be advocated at once, though in the end that would be the logical outcome.

State owned property, no man calling anything his own, is the immediate demand of Sovietism. The eighth commandment reads: "Thou shalt not steal." Therein is a recognition of individual property rights.

The tenth commandment is against thoughts desiring that which belongs to others. Communism asserts that nothing belongs to others.

Communism then would abrogate the Sabbath; marriage, except perhaps in name, individual property rights, and coveting.

At the beginning of the formation of Christian society the apostles and disciples attempted to have everything common. Barnabas carried out the spirit of the attempt. Having land he sold it and laid the price of it at the apostles' feet. But this apparently ideal state of affairs ended in the Ananias and Sapphira incident. They had land and sold it and ostensibly put the whole price into the common fund. Yet secretly they kept back part of the price for themselves. The apostles thought their work would go forward more favorably if they decreased selfishness. But selfishness was by no means eliminated. Peter recognized the property right when he said to Ananias: "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?" Acts 5:4, a and b, R. V.

In the fourth chapter of his prophecy Micah describes the golden age that is coming. "But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it." Micah 4:1 R. V. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it." Micah 4:4 R. V. They do not live in government houses in the midst of state owned vines and municipal fig trees.

Individual ownership increases development. Men take greater interest in that which is their own and work harder with it.

WILLIAM F. BISSELL.

Saxton's River, Vermont.

## Ministerial Changes

### Presbyterian Church U. S. A.

#### Calls

O. C. Seymour, Tahlequah, Okla. to First Church, Joplin, Mo.

#### Calls Accepted

Cornelius U. R. DeJong, to Washington, Kans.; James M. Douglas, to Auburn, Nebr.; M. L. Gearhardt, to Ironton, O.; Robert E. Hartley, Congregational Church, Middletown, N. Y. to First Church, New Rochelle, N. Y.; Verner N. Hegg, to be Stated Supply, Delta, Colo.; H. B. Hudnut, Windemere Church, E. Cleveland, O. to Bellevue, Pa.; Walter H. Jones, Montreal, Canada, to Rome, N. Y.; J. Mark Irwin, Delta, Colo. to become Missionary to Persia; E. Stanley Kreidler, to Kingman, Kans.; Harold B. Long, to Immanuel Church, Tacoma, Wash.; C. A. Marshall, Cashmere, Wash. to Snohomish, Wash.; W. F. Perry, D.D., Federated Church, Fairmont, Neb. to Fourth Church, Lincoln, Neb.; Joseph E. Pringle, Grove City, Pa. to Waterford, Pa.; W. J. Shelton, Tullahoma, Tenn. to Cowan, Tenn.; M. J. Smalley, to First Church, Gravette, Ark.; Peter Wall, Garwood, N. J. to First Church, Chester, N. Y.

#### Resignations

E. W. Blew, Woodburn-Bethel, Ore.; Arthur Campbell, Saratoga, Wyo.; F. W. Duggan, Grace Church, Lakewood, O.; Alfred M. Bells, D.D., Milford, Del.; Grant E. Fisher, D.D., Turtle Creek, Pa.; David S. Graham, West Sunbury and Pleasant Valley, Pa.; Esta E. Grosh, Livingston Manor, N. Y.; William Jersek, Frankfort, Kans.; Lewis McIntyre, Freeport, Kans.; Nelvil R. Miles, Shelby, Ia.; James G. Robinson, Oliphant, Pa.

#### Ordinations

Harland E. Hogue, Redwoods, Cal. Presbytery, April 25; Raymond O. Johnson, Duluth, Minn. Presbytery, June 13; Ernest Sitenhof, Redwoods, Cal. Presbytery, April 25; Leslie Sloat, Hudson, N. Y. Presbytery, June 28; L. C. Tilley, Harrison, Ark.

#### Installations

Ernest R. Armstrong, Kouts, Ind.; Elmer L. Castrodale, New London, Ia., May 29; John P. Clelland, Eastlake Church, Wilmington, Del., June 9; William A. Crawford, Monticello, N. Y., April 21; H. G. Ellsworth, Diagonal, Ia., April 6; Ward Glenn Gypson, Liberty, N. Y.;

Paul M. Hosler, Pleasantville Church, West Orange, N. J., June 1; Roswell Park Johnson, Yeadon, Pa., June 10; Clifford F. Jones, Brooklyn Heights Church, San Diego, Cal., July 24; Theodore Gaillard Lilley, First Church, Salt Lake City, Utah, May 29; Harold G. Morehouse, Community Church, Garberville, Cal., April 14; L. C. Pettit, Calvary Church, Lockport, N. Y., April 22; Charles T. Shaw, Church of the Redeemer, Los Angeles, Cal., June 26; Harry S. Templeton, Second Church, Los Angeles, Cal., June 30; Peter F. Wall, Chester, N. Y., July 6; Samuel I. Ward, Nortonville-Huron, Kans.; W. V. Watson, First Ward Church, Syracuse, N. Y., Feb. 23; Roy H. Wollam, First Church, Pomona, Cal., June 14; Ferdinand Zissler, Steamboat Rock, Ia.

#### Changed Addresses

N. V. Andrews, 315 N. 5th St., Vincennes, Ind.; Lewis M. Lutz, Cokeville, Wyo.; R. R. Marquis, D.D., Winona Lake, Ind.; E. H. Osborn, Los Angeles, Cal.; L. E. Williams, Wallowa, Ore.

#### Deaths

William John Hazlett, May 19; W. W. Hendry, Chico, Cal., March 18; Gomer Jay Williams, Milwaukee, Wis.; David J. White, St. Louis, Mo.

### Presbyterian Church U. S.

#### Calls Accepted

R. L. Benn, D.D., Americus, Ga. to Etowah, Tenn.; J. A. Caligan, to Valdese, N. C.; Roy D. Fortna, United Brethren Church, to Carrollton Church, New Orleans, La.; E. C. Grimshaw, D.D., Fort Valley, Ga. to Quitman, Ga.; E. D. Witherspoon, Winchester, Va. to Blacksburg and Roanoke Valley, Va.

#### Installations

James Coad, Central Church, Miami, Fla., April 27; C. D. Denham, Prospect Church, Mooresville, N. C.; George West Diehl, Ph.D., D.D., First Church, Corpus Christi, Tex., May 1; J. J. Douglass, Newton, N. C.; J. B. Nelson, to Hartwell, Lavonia and Sharon, Ga.; Forest C. Taylor, Lake Worth, Tex., April 27;

#### Resignations

W. M. Crofton, Rose Hill, Columbus, Ga.; R. E. Hooker, San Marcos, Tex.; R. K. Porter, Titusville, Fla.; J. W. Smith, as Superintendent of Home Missions, Macon, Ga. Presbytery.

#### Changed Addresses

E. A. Smyth, to Nitro, W. Va.

#### Deaths

B. F. Wilson, D.D., Harrisonburg, Va.

### Presbyterian Church in Canada

#### Calls

E. C. Currie, Sault Ste. Marie, Ont., to Creemore, etc., Ont.; E. Fugh Thomas, Ph.D., Calvary Church, Buffalo, N. Y., to Ancaster and Alberton, Ont.; Ewart W. B. MacKay, Knox College, Toronto, to Woodville, Ont.

#### Resignations

E. A. K. Grant, D.D., Melbourne and Flodden, P. Q.; H. M. Lyon, St. Andrew's Kirk, St. John's, Newfoundland; A. K. McLaren, Bradford, etc., Ont.; C. S. Oke, First Church, Brandon, Man.

#### Ordinations

Ross K. Cameron, Streetsville, Ont., April 26; R. Currie Creelman, West Pt. Grey, Vancouver, B. C., April 23; J. Fred. Goforth, Knox, Wallaceburg, Ont., April 14; Robert Good, Cushman Memorial, Hull, P. Q., April 19; G. D. Johnstone, Central, Brantford, Ont., April 12;

Samuel Kerr, Avonton and Avonbank, Ont., April 21; Jas. D. MacLellan, Scotsburn, N. S.

#### Inductions

T. W. Goodwill, Hillsburg, Ont., May 5; Edward Lee, Roland, Man., as S. S.; Donald O. Lavis, Danville and Asbestos, P. Q., as S. S.; W. Patterson Bluevale and Eadies, Ont., April 14.

#### Deaths

Edward E. Annand of Port Perry, Ont., May 8; J. A. Brown, Ingersoll, Ont., April 20.

### Reformed Church in America

#### Call

J. J. Althuis, Chicago, Ill. to Bethany Church, Grand Rapids, Mich.

#### Calls Accepted

E. Furda, to Randolph, Wis.; Richard Oudersluijs, Milwaukee, Wis.

#### Installations

Millard Meitland Gofford, Community Church, Cambria Heights, N. Y.; Harry Van T. Kerckhoff, Byron Center, Mich., June 16; Francis A. Langwith, Colts Neck, N. J., June 10; John Vos, Beverly Church, Grand Rapids, Mich., June 17; J. Van Zomeren, Community Church, Corinth, Mich., June 17.

### Reformed Church in U. S.

#### Calls Accepted

A. P. Hilgeman, Beaver Creek, O.; A. M. Billman, to 4th Church, Harrisburg, Pa.; Hewitt R. Carpenter, to South Fork, N. C.; T. C. Wiemer, Glenside, Pa. to Trinity Church, Detroit, Mich.

#### Resignations

E. C. Burkhardt, to Trinity Church, Thornville, O.; William E. Huber, Calvary Church, Crestline, O.

#### Installations

Harold Ash, Pymatuning, Pa., June 5; Russell B. Eroh, Brush Creek-Manor, Pa., June 12; Albert Klinger, Saegerstown, Pa., May 25.

#### Changed Address

C. W. Brugh, Tiffin, O.

#### Death

Heri F. Peters, D.D., Reading, Pa., June 26.

### United Presbyterian

#### Calls

William E. Ashbrook, Columbus, O. to First Church, Buffalo, N. Y.; N. B. McClung, to New Florence and West Fairfield, Pa.

#### Calls Accepted

H. A. Bruder, Moundville, W. Va. to Vandegrift, Pa.; Paul Glenn, to E. Craftsbury, Vt.; Henry E. Moore, to Multnomah, Ore., May 4; J. Boyd Patterson, to Albany, Ore.

#### Resignation

B. E. Myers, Holmes City, Pa.

#### Ordination

Joseph F. Daubert, First Church, Hoboken, N. J., May 10.

### Christian Reformed

#### Calls

J. Schaver, New Era, Mich. to Lucas, Mich.; M. J. Vanderwerp, Peoria, Ia. to Prinsburg, Minn.

#### Death

J. H. Beld, Cornstock, Mich., March 13.

# News of the Church

## Philadelphia Fundamentalists Complete First Year

THE Philadelphia Fundamentalists, organized as a result of the Convention of the World's Christian Fundamentals Association held in Philadelphia in May, 1931, have completed their first year which has been characterized by a spirit of happy Christian fellowship and a desire to exalt the Lord Jesus Christ. Great audiences, averaging close to a thousand, have attended the monthly public meetings.

The organization has been most simple, having no salaried officers and no dues of any kind, and membership being open to all ministers and laymen who sign the doctrinal statement. The purpose of the organization has been the encouragement and strengthening of the faith of believers, the defense of the fundamentals, and a witnessing to the saving power of the Gospel of Christ. Thus the Biblical mottoes have been, "Set for the defense of the Gospel," and "Holding forth the Word of Life." More than four hundred men have joined membership.

The year's program has consisted of a monthly supper meeting, followed by a members' hour of prayer and fellowship, and a popular meeting open to the public.

The addresses delivered at these public meetings have covered a remarkable range and have been of unusual significance. The successive speakers have been sound Bible teachers of national and international prominence.

Thus the first meeting was addressed by Captain Reginald Wallis of Dublin, Ireland, while Dr. Charles Ernest Scott of China at the same time addressed a great overflow meeting in the lower auditorium. Captain Wallis spoke on "War against the Lamb" and sounded the keynote when he reminded his hearers that these meetings for the strengthening of the faith would be of little value unless they resulted in a deepened spiritual life and a greater devotion and loyalty to our Lord and Saviour, amounting to a real surrender of life to the wishes of the Master.

Succeeding meetings were addressed by Dr. Will H. Houghton of Calvary Church, New York, on "How much of the Bible Shall I Believe?", Mr. George T. B. Davis on "Fulfilled Prophecies that Prove the Bible," Dr. William L. Pettingill on "The Mighty God Hath Spoken," Rev. T. Roland Phillips of

### OUR READERS WILL NOTICE

that this issue comprises but sixteen pages instead of the usual twenty-four. This has been deemed wise by the Editors due to the fact that the summer season is usually quieter and not so likely to be full of significant news. In addition the Editors believe that readers will approve their desire for every possible economy.

Baltimore on "Living Worthy of the Gospel," Dr. B. B. Sutcliffe of Dallas, Texas, on "The Coming World Rebellion," Dr. P. W. Philpott, formerly of Moody Church, Chicago, on "Vision and Vocation," and Dr. Harvey Farmer of the North Africa Mission on "The Open Secret of Prevailing Prayer."

The special members' meetings, previous to the public assembly, have been largely of a devotional and Bible study nature, including addresses by the Rev. Alexander Murray of New Zealand, Dr. Charles G. Trumbull of the *Sunday School Times*, Dr. Oswald T. Allis of Westminster Theological Seminary, and others.

At the May meeting, the first year's officers were reelected with two others forming an executive committee of seven as follows:

*President*, REV. A. V. KIMMELL  
*Vice-President*, REV. MERRIL T. MACPHERSON  
*Vice-President*, REV. HERBERT HOGG  
*Secretary*, REV. CLARENCE E. MASON, JR.  
*Treasurer*, PETER STAM, JR.  
REV. A. F. BALLBACH  
REV. WARREN R. WARD

Working faithfully with the officers has been an advisory Board of prominent evangelical ministers and laymen, as follows:

Rev. A. F. Ballbach  
Rev. Charles G. Bauer  
Rev. L. F. Bausman  
Rev. John B. Champion  
Rev. Lew Wade Gosnell  
Rev. H. McA. Griffiths  
Rev. Herbert Hogg  
Rev. Robert R. Littell  
Rev. Wm. L. Pettingill  
Rev. W. W. Rugh  
Rev. W. C. Sanderson  
Rev. Benjamin S. Stern  
Rev. B. Smith Stull

Rev. T. R. Waggener  
Rev. Warren R. Ward  
Rev. Robert M. Webster  
Rev. Paul Woolley  
J. Davis Adams  
J. Harvey Borton  
John T. Bougher  
George T. B. Davis  
E. Schuyler English  
Philip E. Howard  
Frederic M. Paist  
Wayne P. Rambo  
William H. Richie  
Alfred Schmitthenner  
John L. Steele

It is gratifying to add that this Advisory Board has not been one in name only, but has functioned frequently in counsel with the Executive Committee meetings usually for a half hour previous to the supper fellowship.

The Executive Committee is at work formulating plans for an equally helpful series of meetings next fall and winter. Those who would like further information or join the membership may write the President, Rev. A. V. Kimmell, 2259 North Tenth Street, who will be glad to send literature regarding the work.

## Westminster Seminary Notes

REGISTRATIONS for the entering class at Westminster Seminary this fall are now coming in rapidly and from widely-scattered sections of the country. New men are coming from as far west as California and as far south as Alabama and Florida.

The faculty is busily occupied during the summer months. Professor Machen is lecturing in Great Britain and France, Professor Allis is to teach at Winona Lake later this summer, Professor Van Til has just returned from a course of lectures in Mississippi, while Professor MacRae is now teaching on the staff of the New York Summer School of Theology.

Dr. Machen preached on Thursday evening, June 30th, in the Metropolitan Tabernacle, London, by invitation of the pastor, the Rev. H. Tydeman Chilvers.

## Death of Dr. Henry Lockwood

THE Rev. Henry Lockwood, D.D., Stated Clerk for many years of the General Synod of the Reformed Church in America, died suddenly on June 10 in his home in Englewood, N. J. Born in Albany, N. Y.,

in 1869, he was a graduate of Rutgers College and New Brunswick Seminary. He served various prominent Reformed congregations. He was elected Permanent Clerk of the General Synod in 1907, and Stated Clerk in 1914. He was at the time of his death also Pastor of the Hudson Ave. Community Church of Englewood, N. J. Regarded as one of the strong men of his Church, his passing was a profound shock to many. The funeral was held on June 13, from the Englewood Church. The sermon was preached by the Rev. Edward Dawson, D.D., of Passaic, N. J., President of the General Synod of the Reformed Church in America.

### Synod of Pennsylvania Disposes of Last Echoes of Barnhouse Case

THE 1932 Synod of Pennsylvania, meeting late in June at Grove City College, gave what is believed to be a final interment to the "Barnhouse Case" which has agitated Philadelphia and the Synod for three years past. At the time of his admonishment by the Presbytery of Philadelphia as directed by the ad-interim Synodical Judicial Commission, Mr. Barnhouse made a statement indicating that he did not confess any guilt and that he might repeat such of the alleged offenses as he acknowledged, under like circumstances. The Rev. W. P. Fulton, then moderator of Presbytery, prefaced his admonishment by reading a protest and dissent. (See CHRISTIANITY TODAY for March, 1932.) Presbytery also passed a resolution commending Mr. Barnhouse for his loyalty to God's Word and his zeal for the truth.

When Synod met it was apparent that there were some among the more implacable of Mr. Barnhouse's opponents who felt that new charges should be filed against him, and that the Presbytery of Philadelphia should be disciplined for allowing the Moderator's protest on the record, as well as for passing the commendatory resolution. Most of those who had had experience of the case, however, were sick of it and did not think its dead remains worth quarrelling over. The matter having been referred to the Committee on Judicial Business, it was privately suggested to that body by some of the Commissioners from Philadelphia that the Synod direct the expurging of the matter to which it objected from the minutes of Presbytery. This advice was favored by the Committee, who brought in a report recommending such action. The recommendation of the committee, which was seconded by the Rev. H. McAllister Griffiths, of Philadelphia, was adopted by the Synod.

One other item of possible trouble remained. When the Synod of 1931 accepted reference of the Barnhouse case from the Presbytery, it decreed that Presbytery should pay the entire cost. After the trial

bills were rendered to the Presbytery by the Clerk of Synod. Presbytery had already passed a resolution refusing to pay, and returned the bill. The refusal of Presbytery was based on the belief that a Synodical trial was much more costly than a Presbyterial trial, and that, the Synod having accepted the case of its own free will, it ought to bear the expense. In addition it was believed by the Presbytery that the Synod had no constitutional power to lay such an obligation on the Presbytery. The amount involved has been estimated at about seven-hundred dollars all told.

The desire on the part of some of the Synod to fight the matter through with Presbytery and to attempt to force payment, was obvious. A suggestion had been made to overture the Assembly asking whether Philadelphia were morally or legally responsible for payment. When this suggestion was made, however, it was strenuously objected to by representatives of Philadelphia, and others. The matter was finally referred to a special meeting of the new General Council of the Synod, to which it was promised the Philadelphia representative would make certain suggestions for an amicable settlement.

The representatives of Philadelphia, while entirely without any legal power to bind their presbytery, suggested a compromise to the Council, which sat immediately. They argued that to overture the Assembly would only add fuel to the flames and cause further useless strife next year. They felt that the Council should be frankly informed that the Churches would not and could not pay this assessment if an attempt were made to enforce it. They believed, however, and were prepared to recommend to Presbytery, that the Presbytery would be willing to pay an amount *equivalent to the cost of the trial if it had been conducted by Presbytery, the Synod, to pay the portion added by its acceptance of the reference.* The estimate of the Presbytery's cost was four hundred dollars.

After hearing the representatives of Philadelphia, the Council unanimously recommended to the Synod that when Philadelphia had paid the sum of four hundred dollars, the matter should be wiped from the books and considered closed. This was agreed to unanimously by the Synod and represents a great victory for those who stood for the rights of the Presbytery, and who were also willing to negotiate, that the unhappy case might be forever buried. An amount representing a difference between the Commission and Mr. Barnhouse concerning the cost of extra copies of the record was absorbed by the Synod in its effort to bring the case to an amicable end.

It is generally anticipated that the Presbytery of Philadelphia will enthusiastically agree to this settlement of the case.

### Dr. Machen's Addresses Before the British Bible League

THREE meetings under the auspices of the Bible League of Great Britain were held late in June in Caxton Hall, Westminster, London. Among the speakers were, Captain James A. Campbell, President of the League, Colonel A. H. Fraser, the Rev. H. L. Bleby, F. W. Challis, the Rev. W. M. Robertson, and the Rev. J. Gresham Machen, D.D., Litt.D. Dr. Machen delivered three inspiring addresses to large and attentive audiences. He spoke on (1) The Importance of Christian Scholarship for Evangelism; (2) The Importance of Christian Scholarship for the Defense of the Faith; (3) The Importance of Christian Scholarship for the Building Up of the Church. On the first subject, Dr. Machen said that in these days modern pedagogy claimed to be emancipated from anything so irksome as earnest work in regard to the acquisition of knowledge. Surely the primary business of the teacher is to acquaint himself with the subject he proposes to teach. Yet it is conceived today that education consists primarily in the training of the faculties of the child, and that the basic work of the teacher is not to teach, but to enable the child to learn. Self-expression is to take the place of drudgery and hard work. All this has resulted in a boundless superficiality. "When shall we have that revival of learning that we so much need? When that revival comes, it will sweep away the present emphasis upon methodology as opposed to content. Then we shall see teachers on fire with the subject which they are called to teach."

Turning to religious teaching, the speaker observed that in that connection it had come to be regarded as the business of the teacher not to impart a knowledge of a fixed body of truth revealed by God, but to train and to draw out the religious faculty in the child. "The Bible presents a body of truth which God has revealed. Our supreme function as preachers, teachers or parents is to acquire and to impart a knowledge of that body of truth. The preacher should know, above all, that which he is endeavouring to preach. Christian scholarship is necessary to evangelism. Men to-day are, as ever, seeking to save themselves, but it is all in vain. Peace with God can only be obtained in the old, old way, by accepting that living Saviour Who once for all wrought salvation. In the written Word are the words of life. There God speaks. It is for us to study it with all our minds, to cherish it with all our hearts, and then try very humbly to bring those words of life to the unsaved, that they too may enter into life."

At the afternoon session, speaking of the Defence of the Faith, Dr. Machen said that there are those who tell us that the Bible

needs no defence, but he had observed that those who thus speak show a tendency to propagate a non-doctrinal Modernism, which certainly requires no defence: it is, in fact, in accord with the current of the age, whereas true Christianity cannot be maintained without a struggle—it demands defence. The New Testament is a book of argument, and the teaching of Christ exhibits the same character—"if ye then, being evil, know how to give good gifts . . . how much more . . . ?" There is an appeal to reason; and although argument does not make a man a Christian, yet it sometimes occurs that reasoning introduces a man to Christ, while, even more frequently, it serves to assist conviction; a man may desire to be saved, but not until some decisive fact or argument is appreciated does the Gospel message become true to him. It is often found that men reach settled faith by way of Christian apologetic; and while it is true that men and women who believe in the Bible are more ready to listen to the call of the Gospel, yet there are always those who, through defence of the Scriptures, are prepared to give heed to revealed truth.

Proceeding, Dr. Machen declared that his object was not so much to convince people who are opposed to the Christian faith, as to supply believers, Sunday School workers, and others, with material that would serve them in training the young—or such as, notwithstanding a desire to become disciples, are troubled in mind through the confusing voices that meet them on every side. Spurgeon and Moody, in their day, faced a situation very different from that which now obtains. Then popular opinion was generally in favour of the Christian faith; whereas to-day such opinion is actively opposed, people being imbued with the notion that the Christian position is antiquated or absurd. Never was there so great a call for the defence of the faith. Formerly the evangelist regarded the work of the apologete as a waste of time, if not impious, but to-day the call is insistent for the production of such reasons as show the faith to be abundantly confirmed. It seems useless to proclaim a Gospel that people cannot hold to be true, and all the time we are faced with the question—"Did Christ Rise from the Dead?" and "Is the Bible a trustworthy Book, or not?"

In further prosecution of his subject, he held that the apologete must bear in mind, not only enemies outside, but also such as are within the Church. This, quite evidently, has been recognized by the Bible League. The opponents of the Faith are not less dangerous, but rather more so, because enjoying place and influence in the ecclesiastical world. When men say "Let us have no controversy, but let us all live in Christian love," we are brought up against a situation that must be faced with judgment. We must not be persuaded that things that are different are actually the same; nor must

we overlook the fact that serious heresies have found lodgment inside the Church. Revival work that is indifferent to the truth will be a sham thing, and there can be no true evangelism when men preach "another Gospel," which is not a gospel at all! In truth, we must expect the work of revival to lead to controversy; our Lord Himself said, "I am come, not to bring peace but a sword"; and a church without controversy, and careless of the defence of the faith, is a dead church. All the same, we may contend for the faith without disregard of friendly relations, with consideration for other people. "Speaking the truth is love."

In conclusion, Dr. Machen invited prayer to God that defenders of the Faith, bold and active, may be raised up. The conflict calls for intelligent weapons. The case of many that do not accept Christ is that they do not believe the Gospel to be true. Intellectual objections are raised, and these must be met. God has raised up, not only evangelists, but a host of scholars, able to answer objectors. The Christian faith flourishes, not in the darkness but in the light; and the true remedy for the prevailing darkness is found in the consecration of intellectual powers to the service of Christ. Of the result let there be no fear; though the Church has been beguiled into By-path Meadow, and has known what it is to groan in the dungeon of Giant Despair, yet in due time deliverance will come, and, hills and valleys being left behind, the Church will reach liberty and enlargement in the City of God.

Speaking on his third theme, Dr. Machen observed that at that point, as at the other two with which he had dealt that day, they had the New Testament on their side. In the Acts of the Apostles they were told that the apostolic Church continued steadfastly not only in fellowship, and in the breaking of bread, and in prayer, but also in the apostles' teaching. There was no encouragement whatever in the New Testament for the notion that when a man had been converted and his name had been written on the Church books, all had been done for him that needed to be done. Let them read the Epistles of Paul in particular from that point of view. He was the greatest of evangelists, and gloried in preaching the Gospel in places where it had never previously been heard, and yet his epistles were full of edification of those who had already been won. The whole New Testament clearly discouraged the exclusive nourishment of Christians with milk instead of with solid food. In the modern Church that important work of building up had been sadly neglected, and neglected even by those who believed that the Bible was the Word of God. Often doctrinal preaching had been pushed from the primary place where it belonged into a secondary place. Exhortation had taken the place of systematic instruction, and the people had not been built up. Was it any wonder that a Church thus nurtured was

carried away with every wind of doctrine and was powerless in the presence of unbelief? A return to solid instruction in the pulpit and at the desk of the Sunday-school teacher, and most important of all, in the Christian home, was one of the primary needs of the present hour. He did not mean that a sermon should be a lecture; he did not mean that a preacher should address his congregation as a teacher addressed his class. One thing that impressed him about preaching to-day as he had listened to it or heard of it was the neglect of true edification, even by Evangelical preachers. What the preacher said was often good, and by it genuine Christian emotion was aroused, but a man could sit under that preaching for a year, or ten years, and at the end of it he would be just about where he was at the beginning. Such a lamentably small part of Christian truth was used. The congregation was never made acquainted with the wonderful variety and richness of what the Bible contained. Above all, the congregation never obtained the impression that the Bible had within it, not just this doctrine or that doctrine, but a wonderful system of doctrine, and that a large part of the evidence for the truth and Divine authority of the Bible was what the Westminster Confession of Faith called "the consent of all the parts." The wonderful variety and the wonderful harmony within variety of Bible teaching was never made clear.

Commenting upon the afternoon lecture, the *British Weekly* (London) said: "The afternoon was warm, London's first real experience this year of summer heat, but Professor Machen not only looked cool himself, in contrast with some others of the company, he spoke so calmly and lucidly that every word could be followed with the utmost ease, and even opponents of his views, if any were present, could but have admired his clear statements and reasonings."

### Death of Dr. Howard A. Banks

**H**OWARD A. BANKS, Litt.D., Editor of *Christ Life* (Pittsburgh) and well known in evangelical circles everywhere, died on June 29th in the Presbyterian Hospital of Pittsburgh, after a three months' illness.

Dr. Banks was a journalist who gave up an assured career in his mature years in order to enter Christian work. From 1893 to 1904 he rose from reporter to Washington Correspondent and Managing Editor of the *Charlotte Observer* (N. C.). For a period of years after this he was editor and publisher of the *Hickory Democrat* (N. C.). Later he became editor of the *Raleigh, N. C., News and Observer*. When Josephus Daniels became Secretary of the Navy, Dr. Banks accepted an invitation to become his private secretary. He held this position during the first Wilson administration. Then he re-

signed to become officiated with the *Philadelphia Record*, and later with *The Sunday School Times* (Philadelphia) as its Associate Editor. He occupied the latter position for seven years. In 1926 he went to Pittsburgh as Secretary of the Silver Publishing Co. Later he founded and edited *Christ Life* through which he has spoken to a large and spiritual constituency.

Dr. Banks was born February 15, 1867. He was a graduate of Davidson College, N. C., and had taken post-graduate work at the University of North Carolina. He is survived by Mrs. Banks, his two sons, and a sister. His loss will be widely felt by a host of friends everywhere among whom he was greatly respected and beloved.

### Reformation Fellowship Incorporated

WHAT may prove to be an important event in the history of American Presbyterianism transpired recently in the incorporation of the Reformation Fellowship, when this organization was thus definitely launched upon its militant career.

The Fellowship, as is generally known, seeks to enlist all the men and women in the Presbyterian and Reformed Churches, whether they are of the pulpit or the pew, who deplore present conditions in the church: the lack of true Gospel preaching in many churches, the near-empty church edifices on the Lord's day, the worldliness that has well nigh overwhelmed the sacred territory of Christ, and other evils. The Fellowship lays special stress on the "laymen," men and women, and seeks to awaken them to a sense of their solemn duty before God to do something in this situation.

The Fellowship has its main business office in the city of Philadelphia, 6802 Quincy Street, and all those interested, who would like to share in the testimony of Jesus and His everlasting Gospel, may correspond with it at that address. It is incorporated under the laws of New Jersey. This was done because the New Jersey statutes were more fitting and convenient for an organization of this type.

The present Board of Trustees consists of six members: the Rev. H. McAllister Griffiths, Edgar Frutchey, D. T. Richman, Prof. Gordon H. Clark, Ph.D., Kendrick C. Hill, and the Rev. John Clover Monsma. At the first annual meeting, which will probably be held some time in the fall, the membership of the Board will be increased to a considerably larger number. Some of the most outstanding churchmen and theologians in the Presbyterian Church, not now connected with the Board, are members of the Fellowship and take a very cordial interest in its affairs.

The organization is thoroughly Calvinistic in its doctrinal stand. There has been no compromising of any kind in the preparation of its official documents. The Fellowship believes that Calvinism, or historic

Presbyterianism, or the Reformed faith, or whatever else it may be called, is the most faithful and most consistent expression of the truths of Scripture, and its founders felt that any attempt at church reformation would be worse than futile which did not start out with a full, conscientious statement of those truths.

In its Certificate of Incorporation the Reformation Fellowship announces the following purposes:

"The reformation of the Presbyterian Church in the U. S. A. as well as other Presbyterian and Reformed Churches of North America as institutions, so that these Churches may be purified of unbelief and controlled only by those who recognize and believe the system of doctrine of the Westminster Confession and the other historic standards of the Reformed faith. With a view to the prevailing heresies of this modern age (such as Modernism so-called, Rationalism, Arminianism) and particularly as a clear and definite testimony against the infamous Auburn Affirmation, the following doctrines are specified as being essential to the system referred to above; with the understanding, however, that no writing of a new or abbreviated creed is hereby attempted, nor that the exclusion of other essential Reformed doctrines is hereby intended, but that the doctrines here stated merely reflect vividly and in brief compass something of the full glory of Calvinism:— (follow a number of doctrinal statements).

"And further, the reconstruction of every department of the Church along the lines of historic Presbyterianism, so that Christ may again be recognized as King in Zion, His entire Word thankfully and joyfully accepted, and all His subjects may truly serve and worship Him in humble obedience and love."

The Executive Committee is now working out a country-wide plan of organization. An attractive folder has been printed, explaining in detail the principles and program of the Fellowship, and the Committee will be glad to mail the same to anyone upon request. Interested parties may write to the Fellowship at the address given above.

### Dr. Orchard Goes Over to Rome

DR. W. E. ORCHARD, Congregationalist in whose Church in London the "mass" was celebrated, has at length gone over to the Church of Rome. Not in many years has the defection of a non-conformist clergyman aroused such interest. Dr. Orchard reversed the usual process allowed by Congregational freedom of worship, for instead of having simple services, he made them almost counterparts of the mass of the Roman Church. His Church, the King's Weigh House Congregational Chapel, has attracted the attention of thousands of visitors to London annually. Varying re-

actions appear to Dr. Orchard's change in the religious press. Says the *Christian Register* (Unitarian):

"For at least a decade it has been said that Dr. Orchard would inevitably go either to the Church of England, under its Anglo-Catholic wing, or to the Catholic Church. All of his ministerial brethren, and a large constituency of Protestant worshippers, regret his going, and their friendly sentiment for Dr. Orchard is unvarying. This is true because everybody knows that he is utterly sincere. Personal ambition has nothing whatever to do with his decision. His career has been singularly free from any self-seeking. Priestly pride or any kind of vanity has never touched him. As a preacher his reputation has grown and gone abroad. An intelligent visitor in London would wish to hear this man, though it might baffle one to participate in a Congregational service so strongly sacerdotal. It is a fact that the atmosphere of the hour was like that in a Roman Catholic church.

"Through the years the duty of freedom of thinking was maintained, yet the order of service was bound in time to overbear the spirit of free Congregationalism. Not much has been said either by Dr. Orchard or by his friends about his theological views. It is perhaps true that these became less and less important to him. Probably the historic and traditional beliefs came to have dominance, for as a rule when a minister says he is not interested in theological thought he is, in fact, because of his lack of study, committed to the prevailing orthodoxy. Dr. Orchard hopes to enter the Catholic priesthood."

The *British Weekly* (Undenominational) said, in its "Notes of the Week," "The reading public learned the other day from a paragraph in the *Universe* that Dr. Orchard had at length, decisively and overtly, severed himself from the Church of the Reformation. We learn that so far Dr. Orchard is not at liberty to make any statement, even if he were disposed to, with regard to the reasons which led at length to his not at all surprising action. In cases of the kind, as we all know to-day who know psychology, the reasons propounded are never separately or together the real reason. The real reason is either infra-human or supernatural. We should say, as one who was familiar with his writings and who frequently observed him as he preached in these latter days, that Dr. Orchard lived too lonely a life. 'It is not good for a man to be alone.' It is impossible for a man so sensitive and concerned as was Dr. Orchard to continue to be alone, without moving on to a collapse.

"From our point of view, which we venture to think was the Pauline point of view, Dr. Orchard has failed. There is no reason why any of us should similarly fail; but there are warnings from his example which we should not similarly neglect.

"Meanwhile, we know of nothing more appropriate to say to ourselves and to one another than to quote lines from an old slab rescued, we believe, from the waters of the Straits of Eubœa:

"A shipwrecked seaman buried on this coast

Bids you set sail!

Full many a gallant barque when we were lost

Weathered the gale!"

### The Church of Scotland and "Unrestricted Conference" with the Church of England

WHAT may probably prove to be one of the most significant church actions of modern times was taken at the recent General Assembly of the reunited Church of Scotland when it was voted to adopt the report of a committee which recommended "unrestricted conference" with the Church of England with a view to closer relations. The report was opposed vigorously by a minority whose amendments were voted down. Many felt that the shades of Knox, Wishart and a host of covenanting forebears must have been surprised by the appearance of the Archbishop of Canterbury upon the platform. Cosmo Gordon Lang, the present Archbishop, is a son of the Scottish Manse. His father was a Moderator of the Scottish Assembly. When he addressed the great gathering it was with evident emotion. "All the strong and tender associations of my childhood," he said, "are bound up with the life and worship of the Church of Scotland. And this morning when I heard the old Scottish psalm these associations surged up within my heart. Moderator, I seem to see in your chair the form of my own loved and honored father. I cannot help wondering whether his spirit may not now be listening to his son and perhaps helping him. How could the boy of those now distant days, the boy of the barony, imagine that he would ever be addressing the General Assembly of the Church of Scotland as the Archbishop of Canterbury! When I think on these things I can only bow my head before the romance of destiny—or rather, dare I say, before the inscrutable will of God, who leads his children along their varied ways."

Immediately after the adjournment of the Assembly, intense opposition began to be evident, chiefly from those who hold that now "Scotland looks toward Lambeth, Lambeth looks toward Rome." Those who are desirous of maintaining the Presbyterian and Reformed character of the Church of Scotland are opposing the conference. It has also been pointed out that the terms of the Union between Scotland and England definitely provide that the Church of Scotland is and must be established as Presby-

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secured a few more copies of "The Basis of Evolutionary Faith" by Floyd E. Hamilton. As a convenience to our readers they may be purchased for \$1.50 postpaid. Requests will be filled in order of their receipt. Address Book Dept., 501 Witherspoon Bldg., Philadelphia.

terian. Considerable opposition has also risen to the term "unrestricted conference." Considerable light on the origin of this term is given by Leighton Knox, writing in *The British Weekly* for June 16th, in part as follows:

"Our Church leaders last month proposed an 'unrestricted conference' with the Church of England. The word 'unrestricted' caused a storm which still continues. Many of the blue banners are unfurled against it! In reality the storm was blown up by gusty ignorance. Whence was the word derived? From the very replies which the Scots returned to the Lambeth Appeal ten years ago! The Anglican 'Appeal to all Christian People' of 1920 was sent, among others, to the Church of Scotland and the United Free Church of Scotland. These Churches replied courteously and sympathetically, saying that they were willing to confer, but not yet awhile, on account of their own national concern in that field—namely, the Union which ultimately came about in 1929. The General Assembly of the Church of Scotland replied on May 24, 1922, and said, 'The Church of Scotland would, on the first convenient occasion, welcome an unrestricted conference with representatives of the Church of England and the Scottish Episcopal Church, from whom it has received such a cordial invitation.' The General Assembly of the United Free Church replied on May 29, 1922, and said, 'Contemplated conference is, we understand, to be unrestricted in scope and character.'

"That's where the word 'unrestricted' came from; it is the Scottish word and condition. It was used for a plain reason; and that was found in the chapters in the Lambeth Appeal (VI. and VII.) which (1) intimate the Anglican conviction that 'the visible unity of the Church will be found to involve the whole-hearted acceptance' of three propositions, of which the third is, 'a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body'; and (2) ask this question, 'May we not reasonably claim that the Episcopate is

the one means of providing such a ministry?"

"The Scottish Churches in their replies deprecated any suggestion that the proposed conferences should be restricted in any way by such an interrogation as that which I have just quoted from Chapter VII. of the Lambeth Appeal. The reply of the United Free Church, in particular, referred to that interrogation, regarded it as 'a proposal submitted for frank and friendly consideration,' and immediately proceeded to describe the proposed conference as one that would be 'unrestricted in scope and character.'"

It thus appears that the term "unrestricted conference," as originally used, was intended as a defense of the non-Anglican-Episcopal position. History, however, sometimes evidences startling changes in interpretation to which such terms are subjected. That is what consistent Presbyterians fear.

### Lord Strickland Surrenders to Rome

LORD STRICKLAND, the late Prime Minister of Malta, famed for his courageous opposition to the intervention of the Church of Rome in the political affairs of the island, has at last surrendered to the Pope. It will be remembered that Roman Catholics were forbidden by their ecclesiastical superiors to vote for Lord Strickland's Government on pain of mortal sin; that the election was accordingly postponed; and that, more recently, the Constitution of Malta was suspended by the British Government. Now the deadlock has come to an end. Lord Strickland has capitulated, tendering a full apology to the Pope for resisting the religious leaders of the people and for the harm he had thereby done to the interests of the "true faith."

This apology, and the manner in which it was extracted, has caused intense indignation in British Protestant circles. After the apology, Lord Strickland's party was defeated in the elections,—a defeat which, it is said, was deliberately decreed by the authorities of the Church of Rome. Commending editorially, the *Monthly Record* of the Free Church of Scotland says, "What pressure the poor man was subjected to before he agreed to this humiliation we can only conjecture, but it is not unlikely that he was goaded beyond endurance by the disabilities attending excommunication in this world and the threats of everlasting woe in the world to come. So far-reaching is the authority, and so unrelenting is the wrath, of the Church of Rome, especially with reference to her own adherents. Although Lord Strickland for a time was man enough to be a rebel for conscience' sake, he never ceased to own allegiance to the Pope, and now at last he has been brought to his knees, and the Vatican is triumphant."