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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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Editorial Notes and Comments

A WORD OF APPRECIATION



WE have been greatly cheered and encouraged by the expressions of approval we have received relative to our November issue, if for no other reason than that they evidence not only a widespread interest in Westminster Seminary but widespread opposition to the basis of the proposed union with the United Presbyterian Church. We regret that our facilities do not permit us to make individual acknowledgment of all these and other expressions of sympathy and good will. We therefore take this means of

expressing our appreciation.

REORGANIZATION OF THE FEDERAL COUNCIL



THE long awaited quadrennial meeting of the Federal Council of Churches has come and gone. At this writing information is not yet definite and explicit as to the completed details of the promised "reorganization." Regardless, however, of the mechanics of the reorganization we wish to make it clear that the council needs more than a coat of reorganizational whitewash. No matter how its structure may be modified, we are more concerned with the question of who shall dominate its policies

and pronouncements,—whether these shall be in the interest of modernism as heretofore, or of Evangelical Christianity. The selection of Dr. ALBERT W. BEAVEN, President of the modernist Colgate-Rochester Divinity School, to be President of the Council, the appearance of modernist speakers and emphases on the program are hardly calculated to assure us that the modernist leopard has now shed its spots.

THE "MARRIAGE OVERTURE"



THE overture now before the Presbyteries, relating to a change in Chapter XII of the Directory for Worship is unnecessary, concessive to a modernist view of human nature, and should be defeated. The Church has suffered long enough from the activities of those who continually itch to write new laws. Chapter XII as it stands is perfectly intelligible, and is consistent with the other standards, notably the Confession of Faith. If the new overture is adopted, as seems likely unless sensible

people bestir themselves and vote it down in the Presbyteries, the church will offer the spectacle to the world of possessing standards which contradict each other in letter and in spirit.

THE PASSING OF DR. PATTON



THE death of FRANCIS LANDEY PATTON, at his home in Bermuda, on November 25th, marked the passing of one of the most notable figures of recent times. Distinguished alike as a theologian, philosopher, educator and preacher, he would have been ninety years of age had he lived until January 22nd.

Dr. PATTON first came into national prominence in connection with the prosecution of Dr. DAVID SWING for heresy in 1874. Though Dr. SWING was acquitted, Dr. PATTON was elected Moderator of the General Assembly in 1878—a fact that bears witness to the change in temper that has come over the church since that day. In fact it would appear that his connection with a heresy trial not only led to his election to the moderatorship but to the establishment by ROBERT L. STUART of a chair at Princeton Seminary devoted to the study of the relation of philosophy and science to Christianity in order that Dr. PATTON's gifts might be employed in that connection. Dr. PATTON assumed this professorship in 1881 and held it until 1888 when he was elected to the presidency of Princeton University. In 1902 Dr. PATTON resigned as President of the University and shortly after was chosen to fill the newly created office of President of Princeton Theological Seminary—an office from which he resigned in 1913. Since that date—apart from occasional trips to this country to deliver lectures in exposition and defense of the Christian religion—he has been living in retirement in Bermuda.

While Dr. PATTON was not a great theologian in the sense in which his long-time colleague, the late Professor B. B. WARFIELD, was a great theologian; yet with no small theological learning he combined keenness of insight, philosophic grasp and a remarkable facility for expressing abstruse subject in language understandable of the people in a manner that made him the outstanding theologian-preacher of his generation. Dr. PATTON left relatively little in the way of writing, his most considerable writing being the publication of his lectures on "Fundamental Christianity" in 1926. He, like so many great men, had the defects of his virtues, in the sphere both of thought and action, but that he was a truly great man and that his influence was overwhelmingly on the side of the angels is beyond question.

Dr. PATTON's predominantly apologetical approach to his subjects led him at time to use language that was eagerly seized upon by the liberals to make it appear that he was in sympathy with their group. Nothing could be more absurd. Dr. PATTON remained to the last, as far as we have knowledge—and we think we have read all his writings—a firm believer not only in the Bible as the infallible Word of God but in the Westminster Confession of Faith as setting forth the system of doctrine taught in Holy Scripture.

"CONTEMPORARY AMERICAN THEOLOGY"



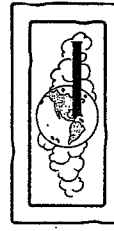
UNDER this title the Round Table Press has published a collection of theological autobiographies in which twelve "leaders of religious thought in America" trace the influences that have led them to the theological position they now occupy. The autobiographies included—a second volume is to follow—are those by B. W. BACON and D. C. MACINTOSH of Yale University, E. S. BRIGHTMAN and A. C. KNUDSON of Boston University, S. J. CASE and W. E. GARRISON and H. N. WIEMAN of Chicago University,

J. W. BUCKHAM of the Pacific School of Religion, W. M. HORTON of Oberlin College, R. M. JONES of Haverford College, E. F. SCOTT of Union Theological Seminary and J. G. MACHEN of Westminster Theological Seminary. The volume is edited and its introduction written by VERGILIUS FERM of Wooster College.

It is both interesting and informing to read the autobiographies of these men and thus to be advised of the views they hold expressed in terms of the influences and processes by which they had reached them. Its chief value, however, it seems to us lies in the light it throws on the theological views of those who are "reputed to be pillars" in the Christian church of today. It is only by employing the word, theologian, in an exceedingly loose sense that many of these men can be called theologians at all. Probably a considerable number of them are disposed to say with Dr. BRIGHTMAN that "to be regarded as a theologian arouses my sinful, Adamic nature to no slight extent." What is much more significant, however, is the fact that it is only by employing the word, Christian, in an exceedingly loose sense—a sense for which there is no historical warrant—that most of these men can even be called Christians. In fact if we agree with the late Dr. WARFIELD that "He is a Christian, in the sense of the founders of Christianity, and in the sense of its whole historical manifestation as a world-phenomenon, who, conscious of his sin, and smitten by a sense of the wrath of God impending over him, turns in faith to JESUS CHRIST as the propitiation for his sins, through whose blood and righteousness he may be made acceptable to God and be received into the number of those admitted to communion with Him" (Christology and Criticism, p. 357)—and who was more competent to express an opinion on this matter than he?—Dr. MACHEN is the only one in the group who can even be called a Christian, seeing that he is apparently the only one that holds to Christianity as a religion of supernatural redemption through the expiatory death of JESUS CHRIST.

We would not be understood as implying that the situation in the church today (bad as it is) is as bad as this book suggests. We are not overlooking the fact that this selection of "representative" theologians was made by a modernist editor. But the autobiographies of any list of those "reputed to be pillars" among us would make a volume fitted to remind us, as the editor of this volume does not fail to suggest, that the primary question calling for an answer today is the old yet ever new question, "What, after all, is Christianity?" It is no comfort to us to have a man tell us that he is a Christian if at the same time he makes clear that what he calls Christianity is the negation of what we call Christianity. Obviously, in that case, we can admit his claim only by admitting that what we call Christianity is false and as such worthless. For ourselves, despite the great names that may be cited to the contrary, we believe with Dr. MACHEN in the truth of the Bible and adhere to the redemptive religion it presents. What is more, we hold with him that it is capable of scholarly defense. And believing that Christianity is true, and hence that it has back of it the power of God, we are confident that it will yet make its way to ultimate victory.

"RE-THINKING MISSIONS"



IN our last issue we offered certain "tentative" comments on the report of the Appraisal Commission of the "Laymen's Foreign Mission Inquiry." Since that issue went to press, its report has been published in full by Harper & Brothers under the title "Re-Thinking Missions." Our examination of the complete report has confirmed the judgment expressed in our last issue to the effect that "its main criticisms and recommendations can be approved and adopted only as the tap-root of all genuine missionary effort is cut."

When we wrote what appeared in our last issue, we lacked positive assurance that the Boards of the churches were in no wise responsible for this report. Hence we contented ourselves with saying that "it appears that the 'Laymen's Foreign Mission Inquiry' is a self-appointed organization." We are glad to be able to say that fuller information makes it certain that the Boards are free of responsibility in this connection. The Inquiry, to cite the official statement of our own Board of Foreign Missions, "has been a voluntary and unofficial movement on the part of a few laymen in some of our denominations, to which the Boards have made no financial contribution and for which they have no responsibility. Their only relationship had been to request their missionaries to welcome the Commission and to facilitate their work." In judging this report, therefore, it should be kept in mind that it is entitled to only such weight and authority as attaches to the opinion of the group of men and women who composed the Commission of Appraisal appointed by the self-appointed organization known as "The Laymen's Foreign Mission Inquiry."

In judging this report, it is of first importance to keep in mind the distinction between the aims and purposes of the missionary enterprise and the personnel and methods employed to carry it on. If we Evangelicals confine our attention to what the report has to say about personnel and methods we will find much to commend along with much to condemn. If, however, we limit ourselves to what it has to say about the aims and purposes of the missionary enterprise we will find little to commend but much to condemn. We would not be understood as maintaining that the report contains nothing of value. But such value as attaches to its proposals in the sphere of methods sink into insignificance in view of what it proposes in the way of missionary objectives. What is more, it will be found, we believe, that even its proposals in the sphere of methods, in as far as they are wise, are already not only known to the Boards of the churches but acted upon as far as the circumstances have permitted. In as far as the Boards of the churches are deserving of criticism, it is, for the most part at least, for the same reason for which this report is deserving of criticism—to wit, because they have to so large an extent already adopted the missionary aims commended in its pages.

We do not object to this report because it is critical of the missionary enterprise. No one supposes that the missionary enterprise is above or beyond criticism. Wrong-headed as we believe much of its criticism to be, it contains much that no true friend of missions can afford to ignore. But even if we regarded all its criticisms as valid—we do not—we would disapprove the report as a whole because of the change it recommends in the aims and purposes of the missionary enterprise. In our judgment missions operated on the basis of this report would be an agency for the propagation not of the religion historically known as Christianity but of a religion diametrically opposed to Chris-

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The Editor's Page

CHRISTIANITY AND THE CROSS



SERIOUS, perhaps the most serious count in the indictment of the report of the Laymen's missionary inquiry is its failure to stress or rather its denial of the fact that Christianity is that particular redemptive religion that offers salvation, conceived as guilt as well as power and pollution, through the expiatory death of JESUS CHRIST. In this respect it differs radically not only from the teaching of the apostolic church but from the teaching of the church of all ages—at least until the rise and spread

of modernism.

Not only does the death of CHRIST as an expiatory sacrifice occupy a place of central importance in the teaching of our LORD and His apostles, there does not exist even today any important branch of the Christian church that does not, in its official teaching, place this event in the forefront of its teaching. Protestants and Catholics disagree at many vital points, but they unite in recognizing the cross as the symbol of Christianity and in singing the praises of the "lamb that was slain."

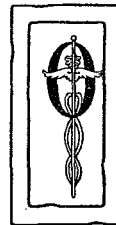
It is true, of course, that all that CHRIST experienced on earth, all He said and did, contributed to the sum total of that significance he possesses today; and yet, if we are to single out that which contributed most to this sum total, we must point to His death. In fact, apart from what He accomplished through His death, it would hardly have been necessary for CHRIST to come into this world at all. It is true that He is the chief organ of revelation and as such our teacher beyond compare. But He is not our only divinely inspired teacher. As there were prophets before Him, so there were apostles after Him. It is true also that He is our one perfect example. He is not, however, our only example. Moreover while these other examples lack perfection they have the advantage of being men in all respects like ourselves. In view of that degree of perfection that has been attained by some of God's saints, it would seem as though examples sufficient for practical purposes could have been supplied without the necessity of the Son of God becoming flesh and dwelling among us. And so we might go on and consider the other ends that were accomplished through the coming of CHRIST (apart from that accomplished by His death) and be led in each instance to the conclusion that for the most part at least they could have been accomplished through purely human agents. Even here CHRIST could hardly be regarded as indispensable if His death was but the death of a martyr. It was hardly necessary for the Son of God to become incarnate and die to teach us the glory of dying rather than sacrifice our principles or stifle our consciences. It is altogether certain, however, that, according to the New Testament, the death of CHRIST was more than the death of a martyr. It is fundamental to its whole point of view that it was a death that was died to satisfy divine justice and to reconcile us to God.

To perceive the significance that the New Testament attaches to the death of CHRIST is to perceive not merely that it contributed most toward giving to CHRIST the significance that He possesses today but that it contributed that which was absolutely indispensable in order that He might be the saviour of the world. Only when we fix our attention on His death as an expiatory sacrifice can we realize how true it is that:

"There was no other good enough
To pay the price of sin
He only could unlock the gate
Of heaven, and let us in."

Strange as it may seem the Laymen's missionary report does not even present CHRIST as an object of faith. With the modernists, it summons us to faith *like* CHRIST rather than to faith *in* CHRIST. It would not have been enough, however, even if it presented CHRIST as an object of faith and worship. The object of Christian faith is and ever has been CHRIST as crucified. We may eliminate the cross as an expiatory sacrifice and call what is left behind Christianity but that is to sin against honest nomenclature. Had CHRIST not experienced the cross He would not be qualified to bestow upon us the forgiveness of our sins and to grant us an inheritance among those who are sanctified through faith in Him.

THE CHRISTIAN LIFE AND CHRISTIAN DOCTRINE



ONE of the deepest cleavages in present-day religious thinking has to do with the relation between life and doctrine. Which is primary and which secondary? Which is plant and which fruit? Is the doctrine the product of the life or is the life the product of the doctrine? Practical as well as theoretical issues of the first importance are involved in these questions.

Those who ascribe primacy to the life are more or less indifferent to doctrine. This does not necessarily mean that they attach no importance to it; but it does mean that they do not think that doctrine enters into the essence of Christianity. With them the doctrine is but the intellectual expression of the life and as such varies in both its content and form as the life of which it is the expression varies. While these may hold that the doctrines of the New Testament exert a quickening and developing influence over the lives of Christians today yet they maintain that in essence they are but the intellectual expression of the life of the Christians of the first century. Moreover it is held that even if these doctrines be discarded new ones will take their place as the intellectual expression of the life found in the Christians of today. Somewhat as the rosebush when plucked of its flowers grows new ones, so the Christian life grows new doctrines if plucked of those doctrines that have been taught through all the Christian ages. In a word, with these the life is primary and alone essential. Cultivate it and the doctrines may be left to take care of themselves.

Those who ascribe primacy to doctrine are not indifferent to life. They hold, however, that the life is the product of the doctrine and hence that it is never found where the doctrine is wholly absent. They admit that doctrine is a means to an end—that life which is life indeed—but they hold that it is an indispensable means, that we can no more have roses apart from rosebushes than we can have the Christian life apart from Christian doctrines. Hence the high valuation they place on doctrine. They hold that only as Christian doctrines are preached and believed does the Christian life even come into existence, still less bud and bloom. With these, doctrine is, under the Holy Spirit, the determining factor, the life being rich and full in proportion as the doctrines are accepted in their fullness and allowed to sway the thoughts and so the lives of men.

Who are right—those who regard doctrine as a product of life or those who regard life as a product of doctrine? This is a question of the utmost practical importance. Modernists as a class take the former of the alternatives, Evangelicals invariably take the latter.

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The Importance of Doctrine:

DOES IT MATTER WHAT A MAN BELIEVES?

A Discussion in Two Parts

By the Rev. G. F. Cox

Minister, St. Paul's Presbyterian Church, Victoria, British Columbia.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

For he taught them as one having authority, and not as the scribes (Matt. 7:28, 29.)



ODAY the world is in revolt against two things: Jesus Christ; and His doctrine. They not only say, We will not have this man to reign over us; but they add, We will not accept or believe His Word. It thus becomes the more needful that His own people should clearly understand and give due place and honor to the teachings of the Lord Jesus, and should in all things

observe them.

The crux of the whole matter in relation to doctrine is "authority." No word has authority in it except it be the Divine Word. Even the articles and standards of orthodox Christianity, such as the Confession of Faith and the Shorter Catechism of the Presbyterian Church, rank only as subordinate standards to the main standard which is the Bible itself, owing their rank and influence to the fact of their being derived from the Divine Word.

Commenting on this passage, MacLaren of Manchester has expressed himself thus: "The feature of His (Jesus') teaching which most astonished the villagers was its authority. Another thing which struck them was its unlikeness to the type of synagogue teaching to which they had been accustomed. They had got so accustomed to the droning dreariness and trivial subtleties of the rabbis, that it had never entered their heads there could be any other way of teaching religion than by boring men with interminable pedantries about trifles of ritual or outward obedience.

... They pretended to no power as expositors of the law and they fortified themselves with citations of what this, that, and the other rabbi had said. Christ quoted no one. He did not even say, Moses hath said. He did not even preface His commands with a, Thus saith the Lord. He spoke of His own authority. "Verily, I say unto you." Other teachers explained the Law, He is a law-giver. Christ's teaching is unique in this respect. He does not argue, He affirms. He seeks no support from others' teachings. He alone is sufficient. He not only speaks the truth, He is the truth. He is the world's Teacher.

There is always a careful distinction drawn in the language of Scripture between the doctrines received of God, and the traditions and precepts of men. The one is always set forth in honor and prestige as worthy of our reverence

and obedience, while the other is described in words indicating its inferior value as emanating only from the opinions and ideas of beings by nature finite, and in knowledge limited and faulty.

The New Testament word for the substance of Christ's doctrine, as distinct from its form, is *didache*, that which is communicated. This term again is taken from *didaskalia*, that which is received: i.e., that which is received from God, in contrast to the notions and philosophies which originate among men. In both words there is the distinctive note struck of a message Divinely imparted which gives to it the hall-mark of unquestionable authority. Jesus distinctly taught that His doctrine was heavenly in its origin. "My doctrine is not mine, but His that sent me." In these words he forever distinguishes His preaching from that of the preaching and teaching of His day, and from that of much of the preaching of our own day. His word is not tradition or science, or philosophy, it is doctrine: teaching received from above. Elsewhere the same name is applied by inspiration of the Spirit, to Christ's own teachings by the evangelists. He is regarded in the Divine Word, as having original power of both proclaiming and issuing doctrine, being the Son of God. What other teacher could have the hardihood to say, "The words that I speak, they are spirit and they are life." It was the going forth of the Spirit of God at the Word of God, made the world at the beginning. It was the Word made the world. The Word gave the Gospel. Thus He who said, "My words they are spirit and they are life," proved the truth and the living power of His doctrine, by giving to the world life in two realms—the physical and the spiritual.

It is doctrine, in the sense of authoritatively received teaching, that is the main subject and contention of many of the New Testament Epistles—Romans, Corinthians, Ephesians, Galatians, John, Peter, Titus, and Timothy. Was not their main purpose to support and make clear the principles of the Lord for whom these apostles and evangelists wrote? So that those people who, out of the mistaken kindness of their hearts, tell us we should not seek to correct false teaching, but proceed in love to set forth the Gospel of God's grace as the Saviour did and His disciples, are greatly mistaken both as to the contents of the Scripture, and that which constitutes the duty of Christian ministers today. Such good souls appear quite unaware

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For What Are We Contending?

By the Rev. Cornelius Van Til, Ph.D.

Professor of Apologetics in Westminster Theological Seminary, Philadelphia



IN the *Christian Century* of June 14, 1928, appeared a brief article on "German Fundamentalism" by Professor A. C. Knudson. The writer instituted an interesting comparison between "American" and "German" fundamentalism. In this comparison "German" fundamentalism is presented as dwelling on a much higher intellectual plane than "American" fundamentalism. A pathetic picture is drawn of an "American" fundamentalist seeking in vain to fathom something of the great work of the "German" fundamentalists. Says Knudson, speaking of Barth and others, "They certainly are not fundamentalists in the ordinary American sense of the term. What they at times say about errors in the Bible would shock the average American fundamentalist; and not only that. Their general theological independence would baffle him, their intellectual subtlety would dismay him, and their paradoxes would bewilder him. These German theologians move on a quite different level from that of the American fundamentalist movement. The latter is not devoid of intellectual vigor. Professor Machen and others who represent it have stated their case clearly and effectively. They know what they are driving at, and have argued their cause with skill and ability. But it would hardly be claimed for them that they are creative thinkers. They have shown considerable acumen in their criticism of current liberalism; but they have no new organizing principle under which they are rethinking the Christian faith." Still further Knudson tells us that the German fundamentalists do not "single out a number of specific doctrines . . . and make them tests of theological soundness." And finally they do not, with patent allusion to American fundamentalists, offer a "mere echo of the past."

We use these statements of Knudson as typical of a general attitude that seems to prevail with respect to American fundamentalism.

In the first place it is confusing to speak of American fundamentalism and include in that phrase the Reformed Faith as maintained by the Presbyterian and other churches. Reformed theologians are interested in the propagation of the Calvinistic life and world view, while



CORNELIUS VAN TIL, Ph.D.

many other "fundamentalists" are not. But we pass this by.

More important it is to note that every American fundamentalist entitled to a hearing believes in simple historical Christianity as a system of truth. The Presbyterian Church in the U. S. A., for example, asks of all its candidates for the ministry that they pledge themselves to a belief in the system of doctrine of the Westminster Confession of faith.

This Confession of faith contains a definitely Christian-theistic theory of knowledge. In this Confession God is thought of as the creator of the universe. Hence man's thought is derivative. It is primarily receptive. It is reconstructive of God's thought. This is the "organizing principle" under which the theologians and philosophers of the church have sought constantly to "rethink" the Christian faith.

This "organizing principle" satisfied St. Augustine. It satisfied Calvin. It satisfied Jonathan Edwards. These men met the "theological independence," the "intellectual subtleties" and the "paradoxes" of their day fearlessly. They disclaimed any "theological independence" that was out of harmony with their "organizing principle." What else could they do if as thinking men they had once adopted that "organizing principle" selfconsciously? If one could be called a "creative thinker" only if one adopted a new "organizing principle" they did not wish to be called creative thinkers. They did not wish to take for granted that a new "organizing principle" must be accepted merely because it is new. Hence they were not "shocked" at the "intellectual subtleties" of the heretics. These "subtleties" grew out of a non-Christian principle. They had been met and conquered before. And as for the "paradoxes" they appeared to resemble the paradox that Satan offered Eve when he said that man could become as God. Such is a simple reading of history.

All that the "American fundamentalist" claims for himself then is sufficient intelligence in order to adopt selfconsciously the "organizing principle" of St. Augustine. This comes to him first to be sure, as an "echo" of the past. Is there any one who does *not* as a child live by the "echo" of the past? Do men still spring full-grown from the

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RUSSIA

By the REV. DYSON HAGUE, D.D.

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Professor of Liturgics in Wycliffe College*

RUSSIA today to the average man is a mystery and a conundrum. To read some papers and hear the utterances of some of the clergy you would imagine that Russia, from the labor viewpoint, is almost an earthly paradise, that there is little or no unemployment, and that the whole country is vibrant with an optimism and enthusiasm that make it the envy of many other countries in the world.

Well, suppose it is. Suppose there is that general material prosperity and happiness that Bernard Shaw and others eulogize, though many competent authorities have showed that the Five-Year Plan has a good many holes in it, in spite of its grandiose vision, and that there is no freedom or general happiness or peace, hunger and discontent being the principal results. What I cannot understand is this: How anyone, loyal to all that decades of battle and toil have won for our country, or any Christian who believes in the Bible as the authoritative Word of God and Jesus Christ as the Son of God, can speak of Russia and of the Soviet Bolshevistic system in admiring and enthusiastic terms. I do not care what Bernard Shaw or any agnostic or infidel thinks. I say that it is impossible for me to understand how any who profess and call themselves Christian can view the present situation in Russia without feelings of sadness if not of horror. Here is a country that has deposed God, that is blasphemously anti-Christ, that openly scorns the very basis of all religion, that is practically the only country on the face of the earth today that shuts out the Bible from every entrance to its borders; a country, in short, that is heart and soul, root and branch, top and bottom, against the Lord and His Christ, against the Bible and all it teaches.

How, then, can we speak in admiring terms of its progress and success in material things? Take, for instance, their educational system. What on earth is the good of it all if God is excluded from it? For the fear of the Lord is the beginning of wisdom (Prov. 1:7), and the scholarship of atheists in God's sight is folly (Rom. 1:22). Take their marvellous industrial and mechanical advances. What on earth is the use of them if their object is to paralyze the trade of capitalistic countries and destroy our present forms of civilization? And what is the value of all their dynamics and enthusiasms, as we learn from "Humanity Uprooted," if it is against the Lord and His Anointed? It is such an absolute ignoring of values; it is such a glorification of materialism that is the curse of the Church and of the world.

Surely we are not going to be worshippers of a crass materialism, or imagine that any State can be prosperous or happy where God is defied and the Bible derided. Happy only is that people whose God is the Lord. As to those

whose rulers have taken counsel together against the Lord and against His Anointed, the Christ, and say, let us break His bands asunder and cast away His cords or His commandments from us, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." As for the people, our hearts can only go out in a great longing that God will open their eyes, and bring back to Himself that faith and love which is the only basis of lasting prosperity and peace.

THE FORGOTTEN MEN OF THE PRESBYTERIAN CHURCH

By the REV. JAMES L. ROHRBAUGH



THE glamour and romance of Missionary life have ever been associated with the foreign Missionary. When we think of consecrated men and women carrying the Gospel to people who know not God, we invariably turn our thoughts to that consecrated host that has braved every danger in every clime and has steadfastly proclaimed the message of Salvation.

The Home Missionary is in an entirely different category. He is generally considered to be a Minister who through circumstance, more than anything else has found his way to his field and on it is laboring much as any other ordained man in an organized Church. There are several reasons for this difference. The Home Missionary has not usually dedicated his life to his task as has the Foreign Missionary; nor has he spent his student years in special preparation for a particular phase of Christian work and he has not been accepted formally by a Board of the Church and sent with many a farewell party to his chosen task. Furthermore, when a Home Missionary hears the ringing call of more money and a larger Church, he generally finds the call irresistible, but the Foreign Missionary sticks to his post.

The result is that many of our Ministers do not deign to labor in a Home Missionary Church if they can possibly get something better, and our dependent Churches are relegated to the Ministry of new graduates—who regard their work as a stepping stone to something better and of older men who are no longer able to satisfy the requirements of a larger Church. Instead of these smaller Churches having the benefit of a long constructive Pastorate they are compelled to witness a shifting panorama of Pastors who reluctantly come, and eagerly go. The writer was second in seniority in his presbytery after two and one-half years on the field. This fact eloquently attests the above statement.

This condition is, of course, not universal. Under our Board are hundreds of workers who reject offers of better positions in order that they may continue in their chosen field. Though they receive little recognition from the Church they realize the high calling that is theirs and follow it. Proof of the little recognition they receive is seen in the fact that not in the history of the Church has a

real Home Missionary been elected to the Chair of Moderator of the General Assembly. At our last Assembly when Dr. Dirk Lay was nominated for the Moderatorship, it was commonly mentioned that the rough and ready ways of one who had spent his life in a Mission in the southwest would not properly grace the highest office in the gift of our Church.

That such a deplorable condition should exist is a slur upon the name of our Church. Is it right that when a young man leaves for the foreign field he should hear long praise of his consecration, while a young man who announces his departure for the Home Field is greeted with a "Oh!!!" as if to say "Poor fellow, couldn't you do any better?" Yet in the Home field souls are just as truly ignorant of God, and children just as eagerly listen to Bible stories as in pagan lands. The Home Missionary visits countless homes in which no other Ambassador of Christ has called—homes in which Divine names are mentioned only in profanity. He seeks to disarm the narrow-minded superstition of the mountaineer, to overcome the cold indifference of the foreigner in the city slums and to win the friendship and trust of the stolidly opposed redman in the reservations. He shivers, shovels and shoves his way through heavy snow over prairie trails in winter and plods persistently over blistering desert sands in the summer. Every known mode of travel is familiar to him, sometimes painfully so. And many are the weary miles that he has hiked to the nearest house when his Ford has broken down, or stuck in snow, mud or what you will. He who might have hundreds sitting at his feet finds an even greater joy in service as he tells the story of Redemption to an eager handful in a country school or as he holds family worship in some out of the way home. He has the greater joy of saving souls that but for him might not have found their Lord, and sees young lives that might have grown in darkness turned unto light. In many a little shack he has dispelled the gloom and brought the light of the resurrection to sorrow laden hearts. His is a labor of hardship but of love, and his reward is in Heaven. But what a stain it is on the record of our Church that it does not give to this movement and to these workers the prominence they deserve.

There is a Student Volunteer movement—gone to seed—for the Foreign Mission students, but no such organization to recruit for Home work. Ringing appeals are made for young people to give their lives to Foreign work but did anyone ever hear such an appeal for our Home fields? The Foreign Board sends those who have dedicated their lives to that work, but the National Board has to spend its money on whoever will take the job.

In fairness to the Home fields, to the Home workers, and more than all, in recognition of the great need for able consecrated men and for years of constructive service among the spiritually needy of the land let us give to the National Missionary the place that he deserves in the mind and heart of our Church.

THE INTER-RELIGIOUS MOVEMENT IN INDIA

By the REV. WM. C. IRVINE, D.D.

Editor, "The Indian Christian"

[This article is especially timely since it discusses a type of "fellowship" recommended by the "Laymen's Foreign Missions Report".]



ANY of the readers of CHRISTIANITY TODAY are well aware that the study of Comparative Religions is an important part in the curriculum of many Theological Colleges and Divinity Schools throughout the world. But I imagine that few have the faintest conception of the development of thought and practice along the lines suggested by some modern teachers, who in the face of revelation—which some of them discard—are forming International or rather Inter-religious Fellowships for prayer and worship.

My attention was first drawn to this Movement in 1924 through an article in the *National Christian Council Review* for April of that year, containing an address given before the Calcutta Missionary Conference by The Rev. R. L. Pelly. The writer was feeling his way cautiously, but evidently was favorable to a fellowship in worship with those of other faiths. He told his readers that "the Bible evidence is not conclusive either way," some passages appear to forbid such fellowship, and others to invite it—the "Yes and No" attitude! He states his case thus:—

"Is it possible to have any measure of that fellowship with non-Christians, or must we wait until they join the Christian Church? Obviously the fullest measure of fellowship is only possible when there is the fullest theological agreement. But is *no* fellowship in spiritual things permissible with those who do not give Christ quite the same position as we do? It is the outcome of this desire for spiritual fellowship with non-Christians that in many schools and colleges it is the custom to hold prayers, taken by the Christians but so worded as to contain nothing that would hurt the feelings of Hindus and Mohammedans. Mr. Hoyland, of Nagpur, has produced a book of prayers of this type."

Evidently evolution in religious thought and practice does not need the tens of millions of years that scientists allow for the evolution of man from monkey. In the *Dnyanodaya* of January 28, 1926, the editor, Rev. C. F. Edwards, tells us of an "International Fellowship" which held its first Retreat at Juhu, near Bombay, in 1924, at which "Hindus, Muslems, Parsees and Christians" united. He gave an outline of how they endeavored to "realize the presence of God, seeing His beauty in land and sea and sky." The Quran, Tukaram's poems, the Jewish Psalter, the Bhagvad-gita and other religious books were freely used. The editor before closing his article took the opportunity of "inviting our [his] readers either as visitors or preferably as members to the monthly meetings of the Bombay Fellowship." This Fellowship still functions, but

I am told is becoming more of a Social Club than a Fellowship of Prayer.

In 1928 Mr. Edwards in the *Dnyanodaya* published several articles on Tukaram's Bhakti Religion, and among many things taught that:—

"Christ is the Fulfiller of every worthy element in all true Religion" and "He is the Fulfiller of all that is worth preserving in every religion. This is true not only of Judaism but of Hinduism also." (March 22, 1928.)

In *The Christ of the Indian Road*, Dr. Jones told us a Hindu lawyer asked at the close of a meeting: "Don't you think that Hinduism will gradually evolve and change into Christianity without losing its good points? I assured him that I thought 'that very thing was taking place.'"

A writer in the *N. C. C. Review*, March, 1928, went still further and actually stated that "the Lord sits in the heart of Hinduism beckoning the Church to Him, even as He stands in the Church calling the Hindu to His feet."

The Rev. Simon de Silva, Ceylon, delegate to the Jerusalem Conference in an able article stated that: "It would seem, however, that the Indian Nationalists (dealing with non-Christian systems) were of opinion that there could be no question of superiority or inferiority, as between Christianity and Hinduism; that in fact, the claim of many Hindus that there is nothing in Christianity that they cannot find in their own System must be regarded sympathetically."

In the February issue of the *N. C. C. R.*, 1930, under 'Reports,' the following was published without comment:—

"The International Fellowship Movement has now been in India for some years. Its name is misleading, as it is really an *Inter religious* Fellowship. Men and women belonging to different religions are brought together in this organization for fellowship, study and service, on the basis of faith in the Fatherhood of God and in the Brotherhood of man. These Fellowships, which were until recently working in isolation, have now been brought under a federation."

Surely this 'basis of faith' tells its own tale!

Since then the pace has accelerated. In the same issue of the *N. C. C. R.*, Dr. E. Stanley Jones announced his intention of opening an Ashram (Retreat) "to yoke the Christian spirit in the service of Christ and India," and this year the Retreat has materialized. Later, we learned among other things that they spent at the Retreat seasons each day together, and that:—

"In the second period, a number of days was given to the study of the Bhagavad-Gita, first led by Cyril Madak and later by Prof. Sully of Agra. Later, discussions of 'Bhakti' took some periods, and an exposition of Hindu philosophy by Prof. Ahmed Shah of Lucknow. Another line of study of Islam, specially of the Quran, led by Dr. Murray T. Titus, who has become an acknowledged authority, his book, *Islam in India*, having been lately published in the 'Religious Quest' Series. Mr. Chakravarti, a recent

convert gave some illuminating information about the 'Chaitanya Movement.'"

In concluding, I quote briefly from an article written in the *N. C. C. R.* by the Rev. Andrew R. Low, a missionary of the Church of Scotland who tells of a church at which a 'monthly united worship' is held for men of all religions. He says:—

"The order is that of our ordinary Christian worship, including prayer, praise, offertory, Scripture lessons and sermon. The prayers are not stereotyped. We try to model them on the Lord's Prayer. . . . The Hindu and Muslim Scriptures and other religious writings as well as the Jewish and Christian sacred books, are drawn on in the preparation of these prayers. For praise a special hymnbook was compiled, containing psalms and hymns of a non-sectarian character, selected from the ordinary praise of the Christian Church . . .

"There is always a Scripture lesson from the Gospel. . . . Frequently, but not regularly, a lesson is read from the Upanishads, the Gita or the Quran, for we realise that the appeal of religion always owes much to the emotional associations of early days."

It is well that Christians in the Home Lands should know these things, for it is sad indeed that twentieth-century missionaries should be under the delusion that salvation will be wrought with the help of a 'mixed multitude.' Were the Old Testament not to a great extent scrapped, they might learn that the 'mixed multitude' was the cause of stumbling, weakness and sin to the church in the wilderness. The first article in that same issue of the *N. C. C. R.* is entitled: "Are Christian Missions out of Date?"

The Editor's Page—Concluded

There is no reasonable doubt as to how CHRIST and His apostles answered this question. Unquestionably the early Christians, particularly the early Christian missionaries, regarded themselves primarily as witnesses, as heralds of a doctrinal message. In their judgment Christianity was indeed a life, but it was a life based on a message. No doubt many who call themselves Christians today do not regard the New Testament as normative and so do not feel bound to follow the procedure of the early Christians. None the less we maintain, without fear of successful contradiction, that this consideration is conclusive in this connection. The question, What is Christianity?, is an historical question that must be answered like every other historical question. We may or may not approve of Christianity but unquestionably the thing described and exemplified in the New Testament is the only thing that has any right to be called Christianity. Now certainly there is no warrant in the New Testament for the notion that Christianity is life not doctrine. We may deplore the fact that Christianity ascribes such a primacy to doctrines, but the New Testament makes it perfectly clear that "the founders of Christianity earnestly believed, not that the so-called Word of God is the product of faith and its only use to witness to the faith that lies behind it and gives it birth, but that the veritable Word of God is the seed of faith, that faith cometh by hearing, and hearing by the Word of God; or, in other words, that behind the Christian life stands the doctrine of CHRIST, intelligently believed."

The Christ of Christmas

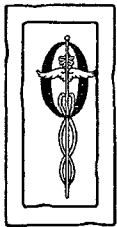
A Sermon by

The Rev. Walter A. Maier, D.D.

Professor of Old Testament, Concordia Theological Seminary, St. Louis.

[This remarkable sermon was first preached by Dr. Maier over the stations of the Columbia Broadcasting System, in one of a series of broadcasts called the Lutheran Hour. The whole series, thirty-six in all, has now been published by the Concordia Publishing House, Jefferson Avenue and Miami Street, St. Louis, under the title of "The Lutheran Hour" (Price \$1.50). As an eloquent, able presentation of the historic Gospel the book cannot be too warmly commended. This sermon is re-printed with the permission of the publishers.]

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.—Is. 9:6.



ONLY five hours more in the Pacific Coast country, only two short hours on the Atlantic seashore, and another Christmas will be but a memory. A few moments more to linger in the colorful radiance of the Christmas-tree, a few moments more to blend our hearts and voices in the cheerful Christmas melodies, a few moments more to enjoy the happiness that comes to our reunited family circles on Christmas, and this day of days from which we unwillingly release our grasp is gone and has given way to the to-morrow, in which, as men resume their wonted activities, the spell of Christmas is often broken, its luster dimmed, its message forgotten.

But Christmas is too wonderfully magnificent to be confined to one solitary, fleeting day. There is rather a deathless significance in this Child of Christmas, a permanent and divinely bestowed gift of God, which brings perpetual happiness, immeasurable and unspeakable, both here and hereafter. And if you have never permitted the star of faith to guide you to Bethlehem; if you have never opened the door of your heart to receive the Christ-child; if with Herodlike determination you have steadfastly tried to stifle the glorification of the Babe in Bethlehem, to what better advantage can I employ these happy moments than to ask you to separate your hearts from all earth-born attachments, to submerge the harsh dissonance of cold doubt and frigid skepticism, to follow the lowly shepherds to that glorious Child in Mary's arms, and to immortalize Christmas as a hope of perpetual and undying happiness by hearing and believing the divine and unfailing answer to this question, Who is this Child about whom the very universe revolves, in whom the hopes and fears of all the years have found their joyous fulfilment?

Seven centuries before the heavenly messenger aroused the drowsy Judean shepherds. Isaiah, the evangelist of the Old Testament, straining his gaze to the dim and distant horizon, answered this question in better terms than merely mortal lips can find. Casting aside the modern *camouflage*, which finds in the birth of Jesus Christ only such alien thoughts as the magnificence of motherhood or the glorifi-

cation of childhood, and probing deep down beneath the externals of our Christmas celebration, he strikes at the very heart and center of a Christ-conscious Christmas, when, in those deathless words beginning, "*Unto us a Child is born, unto us a Son is given,*" he identifies this Christmas-child by these five glorious names, "*Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace,*" and tells us to-night who this Christ-child is and what He must mean to our modern world after nineteen centuries.

"WONDERFUL."

Isaiah calls the Christ-child, first of all, "*Wonderful,*" or, as we can emphatically reproduce the original, "*The Miracle.*" Daniel Webster was once asked whether he could understand Christ. Replying in the negative, he declared that, if he could understand Him, there would be nothing to give Jesus faith and divine force and fact. The Christmas-message is thus not an appeal to reason, to be sure; and we breathe an ardent word of thankful prayer that it is something ineffably greater than this. It is an appeal to the truth of God's love; it is the mystery of God's becoming man; Divinity putting on humanity; the Creator appearing as creature; the eternal Son of God incarnate as the Son of Man. In an age when men glibly and confidently prate about the twilight of Christianity, as they compose their obituaries on the Biblical truth, the cold and calculating rationalizing of reason bids them ask with age-old skepticism, "How can these things be? How can this Child, called the '*Wonderful,*' be both divine and human, both a helpless babe and the Ruler of the universe," of whom our text says, "*The government shall be upon His shoulder,*" implying that He directs the affairs of men, controls the forces of nature, and governs this vast universe? But as the first Christmas-gifts were expressive of the willing tribute which scientific thought paid to religious verities, so to-day, when we daily accept uncounted arrangements and innumerable procedures as beyond the ken of the most enlightened mind, let no one who hears the Christmas evangel indulge in skeptical quibbles or sophisticated sneers, but let us rather rejoice that instead of understanding we must only believe and kneel down before this Wonder of the Ages to offer, as Magi-minded Christians, the pure gold of our faith, the fragrant frankincense of our hope, and the mystic myrrh of our love.

"THE COUNSELOR."

But the wonder of this Child, the supreme miracle in the history of all lands and ages, becomes intensified when we realize, as I pray God we may all realize on this joyful Christmas Day, that this Babe in the manger is the super-human solution to the great and universal problem of sin. When the stern demand of God's holiness tells you, "*The soul that sinneth, it shall die*"; when it continues its warning indictment, "*All have sinned*"; and when it individually emphasizes the weaknesses and inconsistencies that abound in every life and says, as it points the finger of accusation at you, "*Thou art the man*,"—then to every one who humbly and gratefully accepts Christmas for what its name implies, the wonder of wonders is accomplished, and they all are assured of this miracle-working love, announced even before the Child's birth, "*He shall save His people from their sins*." There is the glorious wonder of this wonderful Child,—no sin too great, no offense too vile, no wrong too oppressive to be removed freely and completely and for all time by His priceless, deathless love.

The second blessed name of the Christ of Christmas is "*The Counselor*." I believe that for many thousands who are listening in to-night the need of a capable, competent counselor has perhaps never been as great as it is on this Christmas Day, when we remind ourselves that the past year has brought to millions a long series of disappointments of various kinds and degrees. You who have gone on year after year with a smug sense of self-satisfaction and with a good deal of confidence in your money power, your brain power, your social power, but who have found that this house of cards in which you have enshrined your happiness has been puffed over by bank failures, financial reverses, and unemployment, and who now look about for some one and something that can effectively lift you out of the labyrinth of hopelessness and helplessness,—you can find a divine *Counselor* to-day in Bethlehem. Here is a *Counselor* who is concerned first and foremost about the soul that lives on after the trinkets and baubles that men clutch so frantically crumble into disappointing dust. Here is the faithful and efficient *Counselor*, who tells us, "*Seek ye first the kingdom of God*"; that is, get right with God. Remove the barrier that separates you from God and that keeps you away from the inner happiness which alone makes life worth living.

And when you come and ask, "How can I get right with God? How can I remove the impurity of sin from my life?"—great and wonderful *Counselor* that He is, this Christ tells us, "*I am the Way, the Truth, and the Life*." "*Believe in Me*." Never has His counsel failed; never is there any problem too intricate for His constructive solution; never is there any sorrow too deep to be healed by the balm of His consoling love. So to-night, when the joy of Christmas stands out in crying contrast to the sorrow that reigns in the hearts of some of my audience, when you think of your own misfortunes, of the gladness that has been turned to sadness through the coming of cold death or through the blasting of long-cherished hopes or

through the tragedy that has followed in the wake of grievous sins; look above these difficulties to the *Counselor*, reposed in Bethlehem's manger, and believe Him, when He calls out to you, "*Come unto Me, all ye that labor and are heavy laden, and I will give you rest*."

"THE MIGHTY GOD."

The third name of this Wonder-Child is "*The Mighty God*." Here, then, we have the real, essential Christ of Christmas; not the Christ whom the barrage of modern oratory and rhetoric likes to picture—a ghastly counterfeit of the world-conquering Son of God; but the Christ who from the lowly beginning at Bethlehem until the bitter, heart-breaking end at Calvary claimed to be, proved to be, and was declared by God to be, God manifest in the flesh. Oh, He had to be God to offer substitution for the overpowering weight of sin and its consequences. He had to be God to give to humanity a hope that was stronger than human power, truer than mortal truth, more hopeful than earth's strongest hope.

I sometimes wonder whether beneath all the hurry and the scurry of Christmas we realize, even as far as this is humanly possible, the practical meaning of this sublime truth, that God became man, that He lived and walked and had His being here on earth, in the closest contact with sin-stained man. What unutterable love, what indescribable mercy, what unfathomable grace! And what surpassing promise! For does not He who once trod the paths of men give to those who know Him and who love Him and who have been reconciled by His atoning blood the assurance even in to-day's turmoil, "*Lo, I am with you always, even unto the end of the world*"? Think of this priceless Christmas-gift of God's grace, Immanuel, "*God with us*." God with us to turn the night of sin and sorrow into the brilliancy of a radiant day! God with us to lead us on through the devious and difficult paths of life! God with us in the happiness of our homes, in the stern realities of the battle for existence! God with us in the trials and temptations that bear down upon us! God with us as the all-sufficient, all-embracing Friend, Guide, and Savior, now and forevermore!

"THE EVERLASTING FATHER."

Yes, "forevermore," because Isaiah's fourth name for this helpless Infant is "*The Everlasting Father*." Paradox though they seem when applied to this Babe of Bethlehem, let us linger for a moment on these two names of majestic import, "*Everlasting*" and "*Father*." Throughout their long and varied existence men have yearned and strained for something firm and unchangeable, for something positive and everlasting, since the highest achievements of human ambitions rise only to fade and wax only to wane. They are here to-day and gone to-morrow. Even the choicest products of man's intellectual attainments are ephemeral, hailed in this hour and rejected in the next. But to-night I want you to look with me at this Pillar of the Ages, this changeless Christ for a changing world—

Him who is "the same yesterday, to-day, and forever," and find in Him the everlasting Rock of Ages to which, amid the ebb and flow of man's fluctuating hopes and delusions, you can cling with unending and undying assurance. Friends and their favors may change; your hopes and plans may be shattered and crushed, but here in this Child is God's answer to your search for eternity, the solution of the mystery of the grave, the promise of Him who says, "Because I live, ye shall live also," whose eternity is the unfailing pledge of our life after death.

Think of the other word, "Father," and remember that behind all the love that this word expresses and the confidence that it inspires, leading us to come to Christ as loving children come to their loving father, there is the majesty of power, the mystery of the Holy Trinity, the very revelation of God to mankind. When Christ complied with Philip's request, "Lord, show us the Father," He answered, "He that hath seen Me hath seen the Father." My friends, I pause to ask you on this Christmas Day, Have you seen the Father in Christ? Remember, if you think you have seen God in any other way; if you think you can accept God without accepting Jesus Christ; if you try to stifle the appeal of the Bible by asserting that you believe in a "Supreme Being" or in "the great Creator" or in "the Father of us all," and exclude Christ from all this, then you do not know the meaning of Christmas, and you do not know God.

"THE PRINCE OF PEACE."

But the sweetest note of the Christmas-message comes in Isaiah's last name for the Christ-child, "The Prince of Peace." Above all the hatred of a war-torn world the Christmas anthem "Peace on earth" goes out into the world to-night to tell men that the only way to establish peace with our God and peace with our conscience is to come to Christ and to believe that He has effectually and forever removed the discord that exists between the holiness of God and the unholiness of men; that He by His incarnation, by the poverty and suffering to which He as the Lord of lords and the King of kings subjected Himself, satisfied the claims of divine justice and offers to all the benefits of that momentous peace treaty between heaven and earth that has been signed and sealed by His very blood.

What more wonderful privilege could there be on the birthday of this *Prince of Peace* than to offer in His name, by His command, and with His promise the surpassing gift of this inner, spiritual peace of God? And what greater cause of rejoicing, even in heaven, than this, that some of you within the reach of my voice this evening who are still at war with God, who are still allied with the forces of sin and hell, come to accept peace—not the peace of the world, but the peace of the soul that Christ Himself, our Shiloh, offers, the peace which, because it transforms our inner life, is reechoed in our outer existence. I appeal to you who have never learned the marvelous joy of life that comes when the benediction of Christ's peace is pronounced upon

your sin-free soul; to you who do not know this peace because you do not show it; to you who, although you may to all appearances kneel at the manger this night, nevertheless harbor thoughts of hatred and envy against your fellow-men; to you young people who live in strife and discord with your own fathers and mothers; to you husbands and wives who are permitting the rancor of selfishness and dissatisfaction to mar the beauty of a happy Christian home; to you who professionally promote misunderstanding and bigotry in the lives of men,—I appeal to you and beseech you in the name of the Lord Jesus: Do not let this night draw to its completion without coming to the Christ-child in spirit and in truth, without asking Him for the forgiveness of these sore and besetting evils, and without receiving from Him this priceless, peerless peace of soul and mind. Thus, and thus alone, can Christmas be to you what it should be and what, pray God, it will be—the birthday of Christ, *The Prince of Peace*, not only in Bethlehem, but also in your innermost heart. Amen.

For What are We Contending?—Continued

foreheads of the gods? The point is that the "organizing principle" does not petrify as a *mere* echo of the past but is adopted with a full realization of all that this implies.

It is for this reason then that at least certain "American fundamentalists" who call themselves Reformed do not want the new "organizing principle" of the "German fundamentalists." The "organizing principle" of the "German fundamentalists" appears to be identical with the "organizing principle" of the American modernist; both deny the receptively reconstructive nature of human thought. Accordingly Reformed theologians disown the "theological independence," the "intellectual subtleties" and the "paradoxes" of both the American modernists and the "German fundamentalists" because they are satisfied that the adoption of all these tit-bits would be the death of their own "organizing principle." They will not accept these things even though they are new. They will not accept them even if such an acceptance would make "creative thinkers" of them. They would rather not create than create falsely.

We may add to this that Reformed theologians are satisfied that the "organizing principle" of American modernists and the "German fundamentalists" is not *new* at all. There always have been two and only two "organizing principles." The one is that of Christianity, namely the idea of God as self-sufficient; the other is that of non-Christian thought which at best believes in God as a correlative to man. All the "professional" theologies with all the "theological subtleties" cannot add to these two.

* * * * *

We have seen that orthodox theologians who, for example, accept the "organizing principle" of the Westminster standards are not for that reason thoughtless traditional-

(Concluded on Page 15)

Notes on Biblical Exposition

By J. Gresham Machen, D.D., Litt. D.
Professor of New Testament in Westminster Theological Seminary

XXIII. THE SPIRIT OF GOD

"This only I wish to learn from you: Was it by the works of the law that ye received the Spirit, or was it by the hearing of faith? Are ye so foolish? Having begun in the Spirit do ye now make an end in the flesh? Have ye suffered so great things in vain—if indeed it be in vain? He therefore who supplieth to you the Spirit and worketh miracles among you, doeth He it by the works of the law or by the hearing of faith?" (Gal. 3:2-5, in a literal translation).

The First Glorious Days



WITH the first verse of the third chapter of Galatians, which we studied in the last article in this series, Paul introduces the second main division of the Epistle, which contains his defense of justification by faith alone as over against the gospel—falsely so called—of the Judaizers, which offered justification by faith and works. Today we study the first of the arguments which Paul adduces in defense of his gospel.

It is a very simple argument indeed. "You received the Holy Spirit," says Paul, "by faith alone, before you ever heard of the teaching of the Judaizers, before you ever thought of trying to attain merit by keeping the law. But if you received the Spirit apart from the works of the law, what more can the works of the law possibly bring you? By the gift of the Holy Ghost God set the stamp of His approval unmistakably upon the gospel as it was originally proclaimed to you—the gospel which bade you trust to the Cross of Christ not for a part of your salvation but for all."

"This only I desire to learn from you," says Paul. He does not mean that the immediately following argument is the only one that he intends to adduce, but he does apparently mean that it would be sufficient even if it stood alone. "Just tell me this one thing," he means to say, if we may venture to explain his meaning by a modern colloquial usage: "How did you receive the Spirit—by faith alone or by works? If you will just answer me that one question, the Judaizers will be refuted then and there."

When Paul speaks of the "Spirit" in this connection, he is no doubt thinking, in part at least, of special or miraculous gifts of the Spirit of God such as those that are described in I Cor. 12-14; for he refers to those special gifts rather plainly in verse 5. Evidently the presence of the Spirit in the Galatian churches was not something that could be doubted. It could be made the basis of an argument because it did not itself need any argument to establish it. It was a perfectly clear and palpable thing.

But those special gifts were not the only marks of the

Spirit's presence in the Galatian churches. Another mark of His presence was found in the changed lives of the Galatian converts. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—these things, as well as prophecy, healings and the gift of tongues, were "the fruit of the Spirit."

There is one thing, however, which Paul does not mean by "the Spirit"; he does not mean what the Board of Foreign Missions of the Presbyterian Church in the U.S.A. apparently means when in a recent official statement it refers to "the spirit and principles of Christ." For "the spirit of Christ" in that vague sense there is small place in the gospel of Paul; what Paul means by the Spirit is not the "spirit of Christ," with "spirit" spelled with a small letter—not the spirit in this vague sense so over-emphasized by the unbelief of our day—but the Third Person of the blessed Trinity, the Holy Spirit of God.

How Was the Spirit Received?

"You received the Spirit," says Paul, "not by doing something but by hearing something; not by doing the things that the law commands but by hearing the gospel of the Cross of Christ. You received the Spirit by the hearing of faith"—that is, by listening, not in indifference or in unbelief but in faith, to that story of the Cross of Christ. "Jesus Christ crucified was openly pictured before your very eyes in my missionary preaching. You simply listened to the story, and you received it in faith. You did not try to do anything to earn what Christ had already given you by His death. You said simply: 'Christ died there on the cross for me; He died to wipe away my sins; he died to make all well between God and me; I receive the gift and that is all.'" That is what Paul means by "the hearing of faith"—it is the hearing which faith renders to the story of the Cross of Christ.

"The result of that hearing," Paul says, "was plain. By that hearing, without merit, without works, without anything contributed on your part, you received the Spirit of God."

"But if you received the Spirit by faith alone, what folly to think that anything else is needed now! What folly to think that anything else is higher than the Spirit of God! Are ye so foolish? Having begun in the Spirit, do you now come to completion in the flesh?"

That is said, of course, from the point of view of Paul, not from the point of view of the Judaizers. The Judaizers would never have admitted that in advocating the keeping

of the law of God, as a means of attaining God's favor in addition to what they had obtained from the Cross of Christ, they were advocating something that consisted in, or was dictated by, "the flesh." But Paul believed in calling things by their right names, not by the names applied to them by human pride. So, no matter what the Judaizers thought about it, he insists that in advocating attainment of merit with God by their works, they were asking the Galatian converts to follow a glorious beginning, when they received the Spirit of God by faith alone, by a miserable end when they would drop back to dependence upon that which is trusted in by unredeemed humanity. There may possibly be a secondary reference to the external character of those observances—especially circumcision—by which the Judaizers asked the Galatian converts to attain merit with God; but even if there is such a reference it should not be allowed to obscure for one moment the central observation that this Epistle is directed essentially not against ceremonialism in the interests of "spiritual" religion, but against human merit in the interests of divine grace.

Were the Galatians Persecuted?

"Have ye suffered so great things in vain?", Paul asks. But what things does he mean; what were the sufferings to which he here refers? The only answer, if we hold to the usual translation of this verse, can be that the sufferings here referred to were persecutions which the Galatian converts had been called upon to endure. We may surmise that they were persecutions instigated by the non-Christian Jews, persecutions which might have been avoided by the Galatian converts if they had not evoked the jealousy and ire of the Jews by insisting on the freedom of Gentile Christians from the ceremonial law. Paul says in Gal. 5:11 that if he were still preaching circumcision the "offence of the Cross" would be done away. So here, if the translation "suffered" be right in the question, "Have ye suffered so great things in vain?", Paul would apparently be meaning to say: "If you are now going to fall at last into a practice which would have avoided all these persecutions, what was the use of enduring the persecutions in the first place? It looks as though you had endured them in vain."

It is by no means certain, however, that the translation "suffered" is correct. The word which we have just translated "suffered" is in itself a neutral word—that is, it can be used to designate experiences either good or bad. But if it is taken as a neutral word here, the reference to persecutions is removed. Paul would be taken as saying not, "Have ye suffered so great things in vain?", but simply, "Have ye experienced so great things in vain?" In that case, all would be perfectly plain. The reference would of course simply be to the great experiences of the Spirit's presence of which Paul has just spoken and of which he continues to speak in the following verse. "You received glorious manifestations of the Spirit's presence," he would be saying, "before you ever heard of the Judaizers and before you ever thought of keeping the ceremonial law; you received them by faith alone. But did you receive them in vain? After

God poured out upon you those signal manifestations of His grace as a result of the simple preaching of the Cross of Christ, are you now going to turn your back upon all that by having recourse to another gospel; despite those wonderful experiences of the Spirit's presence, received as a gift of God through faith, are you now going to try to earn by your own miserable works that which God has already showered upon you so richly; was it all in vain that God put the stamp of His approval so clearly upon the gospel of the all-sufficiency of the Cross of Christ; are you now going to desert that gospel after all for the 'other gospel' of the Judaizers?"

The only difficulty with this interpretation is that the word translated "experienced" usually (to say the least) means "suffered" unless there is some word with it to indicate plainly that it is used in a good or in a neutral sense. The bad sense, "suffered," though it did not necessarily belong to the word, is usually attached to it unless there is clear indication to the contrary.

On the whole, we are rather inclined to think that that indication is here plainly enough given in what precedes and follows. If the word means "suffer" here—if, thus, there is a reference to persecutions—that reference is entirely isolated in this Epistle. If, on the other hand, the word means "experience," then this verse is in perfect accord with what precedes and what follows; Paul would simply be continuing his appeal to the glorious manifestations of the Spirit's presence. He would be insisting that these manifestations would seem to be all in vain if the Galatian converts should now turn to some gospel different from that on the basis of which they had been so richly blessed by God.

The matter is, however, by no means certain. It cannot be denied that the verb is usually employed in the bad sense "suffer" unless there is some adverb with it; the possibility cannot be excluded, therefore, that there is, after all, in this verse an isolated reference to persecution. The verse involves an exegetical problem which may never be solved.

An Appeal to the Readers

At any rate, Paul does not allow his question, "Have ye experienced [or "suffered"] so great things in vain?", to stand without qualification. "If indeed it be in vain," he adds. Various interpretations have been suggested for this conditional clause. But it is best interpreted as a kind of appeal to the readers not to allow the painful supposition in the preceding question to stand even for a moment. "Have you experienced so great things in vain—if indeed it be in vain?" That is, Paul means to say: "I hope that the necessity even of putting the question may be done away; I hope you may cease to listen to the Judaizers and may return to the simplicity of the gospel of Christ; I hope that that dreadful supposition that those glorious experiences of the Spirit's presence were all in vain may at once be refuted by the heed which you give to my Epistle. 'In vain,' do I say? Oh, let it not be in vain, my brethren; let

(Concluded on Page 17)

The Importance of Doctrine

(Continued from Page 4)

that a great portion of our Saviour's teaching was in rebuttal of the false teachings of scribes and pharisees, quite as much as it was in setting forth the great truths of the grace of God. This is also true of the fiery and unequivocal denunciations of such saintly disciples as John and Paul. Does not Paul say, If any many bring unto you another Gospel, though he be an angel from heaven, let him be accursed?

And John declares, If any many deny the Christ he is an Antichrist. And the Spirit of Jesus solemnly avers, in the Revelation: "If any man add to or take away from the words of this book, God shall take away his part out of the Book of Life and of the holy city." And rightly so. Doctrines hold in them a terrible power. They can destroy or build up. They can ennoble character, or they can make it a poor, deluded, prejudiced, twisted thing, blinded by a veil of sophistry and vain imagination.

There is a significant passage in Paul's epistle to Timothy. After warning the young preacher against evil men and powerless professors of religion, who were ever learning but never able to come to a knowledge of the truth, he boldly refers Timothy to his own body of teaching and his personal example saying, "But thou has fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, and afflictions." Very notable and important is the fact that Paul puts *doctrine first of all*, before such vital things as even personal righteousness, purpose of life, faith, and love, and patience. Surely here speaks the wisdom of the Spirit. No writer uninspired would thus have done. All men tend to exalt their own piety or self-sacrifice before their creed. But Paul magnifies his creed before all else, as embodying the code which is the secret and the inspiration of all.

The implanting of His doctrine was the first concern of the Lord Jesus. He did not say: "Go and witness of my blameless life," as some preachers insist is our first duty today; but He said, "Go and preach the Gospel." Go and preach all the words of this life: the life eternal which was by faith in His Name. Not the Gospel of salvation by imitation. But the Gospel of eternal life through faith in the Son of God. This was the teaching of His apostle Paul also: that Jesus Christ had offered a full atonement for the sin of the people, so that whosoever would believe on Him should be saved. That Christ had suffered for us on the Cross: 'the just for the unjust to bring us to God.' 'God commendeth His love toward us, in that while we were yet sinners, Christ died for the ungodly.' He taught the doctrine of pardon. Paul, with glowing tongue, taught how God could be just and the justifier of him that believeth in Jesus. How all manner of sin and iniquity could be forgiven unto men, the simple condition being that the man believe in Christ. He equally taught the doctrine of justification. "Christ," he said, "Will wash you, He will clothe you, the perfect holiness of his character will be imputed unto you, and being justified you shall have peace with God. And there shall be no condemnation, because you

are in Christ Jesus." These great truths—atonement, pardon, and justification, and all the other great doctrines Paul preached—were the main doctrines the Apostle to the Gentiles had received by inspiration from his Divine Lord, and which he counted it his chief business to declare, even unto death.

On doctrine all else depends. "If the foundations be destroyed what shall the righteous do?" The foundations are the declarations and commandments of God given by holy men of old, upon which are built the whole credal structure of Christendom, and our authority as churches for all matters of faith and life: even to the forgiveness of sins and the inheritance of the life to come.

Christ still claims this unique authority in matters of doctrine in His church today, in distinction from those who would offer the rudiments and philosophies of men. He condemned the pharisees and scribes of his day as hypocrites, because they made vain the whole of their worship by "teaching for doctrines the commandments of men" (Mat. 15:9, 10). In the light of the foregoing regarding the sacred origin of all that could rightly be so-called, the enormity of the offence in the sight of God can be plainly seen. It was a fraudulent substitution of the uninspired, imperfect, and broken mouthings of ignorant and sinful men into the holy and unique place of power and prestige accorded only to the omnipotent counsels of Jehovah, the all-wise Maker of heaven and earth. It is not the first or the last time that a particular class should seek to manipulate the legislation of the land for its own party interests, but the particular enormity of their offence was that that it was an offence committed by the very guardians of the sacred fire in the temple: those who, as God's vicegerents, sat in Moses' seat. What supreme effrontery for any man or men to be guilty of—to elevate the poor, imperfect regulations and rules of men to an equality, nay to actually take the place of, the holy, perfect, and all-wise commandments of Almighty God! What contempt of His majesty and utter disregard for His will, does it show! And yet this is a sin, a blasphemy, that is becoming more and more common today, and will tend to become even more so, as the logical outcome of the position taken up so widely, that man is himself God, and there is none else, save the human spirit. Let this generation take warning from the judgment pronounced by God in Isaiah upon a precisely similar apostasy in Israel: "For this the wisdom of their wise men shall perish," and their minds become confused and perplexed. It is this tendency Paul warns us against in Col. 2:8: "Beware lest any spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Philosophy offers us a god which exists only in our own consciousness. "Other cults offer something which discards the very Name of God, and offer something with a capital letter, as Being, Mind, Spirit, Reason, First Cause, Prime Mover, Creative Impulse, Will, Energy, and other words." Dr. Lamb, in his latest book, *The Wise Shall Understand*, has acutely outlined the effect of apostasy of this kind:—"Those who reject the God-given words of the Bible, and seek to sub-

stitute for them anything else, can never have understanding. Even a slight measure of departure from the truth as given on the sacred page, and at once the soul's vision is dimmed, and the position becomes that of error. For it is only by the entrance and acceptance of the very words of God, that light and understanding can ever be ours."

Does it matter what a man believes? The Communist's beliefs turn him into a raging demon filled with class hatred and the urge for violence. Bolshevism, with its career of blood and destruction, affords a contemporary, and undeniable illustration, of the far-reaching, revolutionary effects of the propagation of a vicious and destructive doctrine. In the early Christian centuries, the effect of the teaching of Romanism was to pervert and degrade the whole of Europe and the Eastern countries adjacent to the Mediterranean, under a bastard form of Christianity, into a gibbering, grovelling mass of humanity that writhed its way futilely up towards the throne of God by a broken ladder of incantations and incense and penances. That spiritual and intellectual degradation, held the minds and souls of men in its deadly grip till the glorious light of the blessed Gospel shone forth in undimmed splendour once again, with the arising of that God-inspired man, Martin Luther, who gave to the emancipated world Protestantism, with its pure ethic, its intellectual triumphs, its sturdy morality, and vitalizing spiritual dynamic. It was doctrine, the one false and the other true, that made the basic, revolutionary difference between the two. It is not criminal tendency, but the direct effect of the teaching of his peculiar creed that turns the Indian Thug into a murderer; or impels the crazy anarchist to hurl the deadly bomb at royalty. Strangest of all, is that amazing moral and intellectual aberration so widely held in America, which transforms otherwise reasonable and cultured men and women into fanatics that deny the intrinsic literalness of such palpable realities as matter, sin, pain, and death.

Today we have the movement called Buchmanism, with its airy statement that it does not matter what a man believes—whether he is a Fundamentalist or a Modernist—so long as he surrenders to Christ. Here is yet another sign of an age which would evade all intellectual effort necessary to set forth in dogmatic terms its spiritual convictions, which wants to blink all definite ethical responsibilities, and would throw all creeds into the waste-paper basket and live in a mush of sentiment. But every religious movement: whether Christian or non-Christian; whether of the East or of the West; must sooner or later be known by its creed. *The creed is the movement.* If Buchmanism has no creed other than the one so lightly offered us it brands itself as a thinly disguised Pelagianism which will disappear before the first sturdy enunciation of Christian doctrine and salvation by the Grace of God. And the devotees of Buchmanism, if they will be logical, must either be false to that Lord to whom they profess to surrender in so light-hearted a fashion, or else become believers-in and subscribers-to everything which His Spirit has written in the Book that bears His Name.

(Part Two will appear in the next issue)

For What Are We Contending?—Concluded

ists, as Knudson implies that they are. Similarly we can show that those who accept the system of truth of the Westminster standards are not for that reason mere traditionalists. As every minister in the Presbyterian Church accepts a theory of knowledge so every minister accepts a theory of reality when he pledges faith in the standards of his church. These standards present a logically coherent and consistent complex of ideas about God, man and the world. And all this comes, once more, as an echo but not as a mere echo from the past. If a theological student has been fortunate enough not to have had his curriculum cluttered with the non-sense syllables of "religious education" and the like he will have learned to accept or reject selfconsciously the "system" expressed in the standards of his church. And what he has accepted he has accepted as a *system* of truth, a system in which all the parts mutually depend upon one another.

It is this fact that Christian truth presents itself as a system that is forgotten by Knudson when he criticises the "American fundamentalists" for singling out a number of specific doctrines as tests for theological soundness. Knudson ought to know right well that the specific doctrines mentioned e. g., by the Auburn Affirmation are nothing but points of present attack on the part of modernists. Is it any wonder that the "fundamentalists" marshal their forces to those spots on the battle-line that receive most of the bombardment? Or does any one suppose that when Dr. Machen defends the "virgin birth" he could be quite indifferent about the Christian doctrine of God? On the contrary he defends one doctrine in detail in order thus to defend the "system" of Christian truth as a whole. So too, orthodox ministers make the "substitutionary theory of atonement" a test of orthodoxy when candidates for the ministry are examined because they are convinced that no one who denies that theory can help but eventually deny the Christian idea of God.

What ought to be plain is that the opponents of orthodoxy have sinned against the idea of a "system" of truth. They have torn out bits of flesh here and threads of tissue there. So Dr. J. I. Vance e. g. thinks he can reject several individual doctrines of the Westminster standards without injuring its idea of God. All this should cause the orthodox to be alert. They cannot afford to "fall" for the new because it is new and in fashion.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (I Cor. 1:20-24.)

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.]

Separate!

To the Editor of CHRISTIANITY TODAY:

SIR: The Westminster Seminary number of CHRISTIANITY TODAY was, I am sure, full of interest to all who believe that supernaturalism is vital to Christianity, not an unnecessary adjunct which may well be dispensed with, as the modernists teach. This number seemed to me to represent a call to those who believe as above stated to "come out" and "be separate" from the modernist managed mixup, which is called "The Presbyterian Church," just as the founders of Westminster have done in withdrawing from Princeton Seminary. If I mistake not that venture is a living symbol of the course which must be pursued to bring to birth a purified church with an unmixed worship so that true believers will not be "unequally yoked together with unbelievers." How can anyone look for a "revival" when this initial step has not been taken? If the root be not revived the plant cannot revive and the church is the root of Christian effort from whence flow the streams to promote growth and preserve life in "the household of faith." That a withdrawal of the Evangelicals from the Presbyterian Church would bring upon them suffering and reproach is true, but where in the history of the world have true Christians sought an easy path? The issue is drawn between materialism, represented by the modernists, and supernaturalism, as represented by the Evangelicals. If Westminster is a symbol of what is soon to be done in the church it will "brighten to all eternity" as the symbol of "faith triumphant," in action.

Very sincerely,

SAMUEL H. STUART.

Beuchel, Ky.

From a United Presbyterian

To the Editor of CHRISTIANITY TODAY:

SIR: I received the November copy of CHRISTIANITY TODAY and it is fine. I am a United Presbyterian, and opposed to the Union. Also a Pre-millennialist, but I like your paper for the strong stand you take for the Reformation doctrine.

Sincerely,

MRS. MARTHA B. HILL.

San Diego, Cal.

From a Canadian Ex-Moderator

To the Editor of CHRISTIANITY TODAY:

SIR: I admire and approve your straight

from the shoulder defence of the Truth as set forth in the standards of the Presbyterian Church, as I believe these to be soundly established in the Word of God and in the testimony of history and present experience.

I further appreciate your sympathetic understanding of our struggle in Canada to maintain the faith. I think you have received information re the Dominion wide census of 1931 showing the Presbyterian Church in Canada to be the third largest Protestant Church in this Dominion, with 372,482 Presbyterians. We have made remarkable progress since the church union disruption in 1925 and were ready for a real forward movement had it not been for the present depression. But we are not downhearted but rather rejoice and give thanks for the Grace and Mercy of Him Whose Name we bear and for such loyal and outstanding friends as your own CHRISTIANITY TODAY has been. With every good wish

Yours sincerely,

W. G. BROWN.

St. Andrew's Presbyterian Church,
Saskatoon, Sask.

Appreciation

To the Editor of CHRISTIANITY TODAY:

SIR: Thanks for your kindness in sending the Mid-November number of CHRISTIANITY TODAY.

I've just about given up reading "church papers" for they seem to have no "open vision" without which naturally the souls of the readers perish! But somehow or other I could not help reading nearly every word of the Westminster number, for it was "like an oasis in the desert" as Luther said of the *Theologica Germanica*, which no book, he loved to say, save the Bible, opened such flood tides of God into his heart.

Very sincerely yours,

F. N. RIALE.

Wooster, Ohio

To the Editor of CHRISTIANITY TODAY:

SIR: Enclosed please find Post Office Order for \$1.00 (one dollar), as renewal of my subscription to CHRISTIANITY TODAY for the coming year.

I am a great admirer of your admirable paper, and consider it to be without a peer in its field. The virile and forceful writings of Dr. Craig supply the exact tonic that neurotic Christians need today.

I was a subscriber to * * * for some

years, while it was under the editorship of Dr. Craig, but the inane parlor aphorisms that graced its editorial columns under his successor were too much (or too little) for me.

Wishing CHRISTIANITY TODAY all future success,

I remain, yours faithfully,

C. W. MOSDELL.

Toronto, Canada

To the Editor of CHRISTIANITY TODAY:

SIR: Thank you so much for the sample copy of the November number. I have read it throughout and have been greatly inspired by its challenging message. Dr. Machen's "Importance of Christian Scholarship for Evangelism" was worth a year's subscription and far more. I enclose my check for a year's subscription and am in hearty accord with you in your stand for the Gospel in its purity.

Very truly yours,

H. A. ARMITAGE.

Davenport, N. Y.

To the Editor of CHRISTIANITY TODAY:

SIR: The undersigned attended the Friday evening, the Saturday morning and afternoon sessions of the meeting on Nov. 18th, at which the Laymen's Report was publicly presented. He heard all the addresses except the one by Dr. J. R. Mott, who was not of the Commission. He heard the answers to questions, except two or three Saturday night. In all the sessions referred to, so far as observed, "The blood of Christ" was not once mentioned. "Christ's sacrificial death" was not once mentioned. "Forgiveness of sin," if mentioned at all (which is doubted), was lightly passed over. "How can ye escape the damnation of hell" had no standing. Christ dying for our sins (Col. 1:14), did not even get in the room. Dr. Hocking, Professor of Philosophy, Harvard, and Chairman of the Commission, said, "At the beginning of missions churches believed that those of heathen religions were lost. Now, NO!" He said further, "Leave the missionary free to preach Christ or not"; and, "Christ did not say, 'Before you can be saved you must believe in my Virgin Birth.'"

Applause given to modernistic statements made one fear the audience of perhaps 600 was sympathetic, if not in hearty accord. Many things in the Report, which have not to do with doctrine, its preaching and conduct, may be worthy of thoughtful consideration by Boards and Churches. It probably gives a fairly accurate cross-section view of missions in India, China and Japan. If so, unless the churches at home bestir themselves, missions in said countries will soon be walking in cordial and sympathetic fellowship with Hinduism, Buddhism and Confucianism.

THE REV. F. M. FOSTER.

Third Reformed Presbyterian Church,
New York, N. Y.

Editorial Comment—Concluded

tianity in all its fundamental beliefs. This report is based on views of God, of CHRIST, of man, of sin, of the way of salvation, of the future, of the church, of the Bible (not to mention other matters) which are all alike hostile to the views taught by CHRIST and His apostles and all but universally confessed by the Church of all ages—at least until the rise and spread of Modernism. So far from being the duty of Christians to support missions conducted on the basis recommended in this report, it would rather be their duty to oppose them by every legitimate means available. And that because their success would spell defeat for genuine Christianity.

We are not accusing the authors of this report of insincerity or dishonesty. Doubtless they are not only animated by a desire to further the well-being of humanity but actually believe that the message they commend is rightfully called Christianity; but that view will hardly be shared by any who are able to give anything like a correct answer to the question, What is Christianity?

The basic issue raised by this report is whether the missionary enterprise is to be dominated by Modernism or Christianity. Its advocates will resent our contrast. We think, however, that it is thoroughly justified as we regard Modernism (in any of its consistent forms of expression) not as Christianity but as a somewhat that is opposed to Christianity at all fundamental points. Be the motive back of this report what it may, its adoption by the churches would mean that the missionary enterprise had been transformed into an agency for the promotion of what, from a Christian viewpoint, is—unbelief.

The reader may or may not share our judgment of Modernism. Whether he does or not, we do not see how it is possible for him to deny that this report is throughout a modernistic document. There is nothing strange in the fact that it has had an enthusiastic welcome in modernistic circles with corresponding distrust in conservative circles. If any proof, other than a mere reading, was needed to make clear its modernistic character and the nature of the issue its publication has precipitated it has been supplied by *The Christian Century*, the leading weekly exponent of Modernism. In its issue of November 30th, under the title "Is Modernism Ready?", it says in part:

"Another major battle looms on the horizon of Protestant Christianity. Its lines are likely to be drawn by the Laymen's report on the work of Christian missions. . . . Up to this date, modernism has been satisfied to accept the organized enterprises of the churches and their accepted policies without much critical con-

cern. . . . But that period of silent and uncritical acquiescence in the status quo has passed, and the Laymen's report is the signal that it has passed. . . . This is the first time that modernism has acted explicitly, and upon its own initiative, to effect the reconstruction of any primary function of the Christian church. . . . Modernists are not now a minority in Protestant leadership. . . . They cannot escape the responsibility that goes with numeral strength and accepted leadership. It was inevitable, therefore, that soon or late, the attitude of acquiescence would have to be abandoned and an attitude of critical responsibility adopted in its place. The Laymen's report, which challenges many aspects of traditional missionary policy and offers constructive principles for its revision, reflects the new sense of responsibility which Christian modernism feels for the fate of Christianity in the modern world. . . . It reflects the dominant ideals and standards of modern ethical and spiritual culture, rather than the presuppositions of orthodox theology upon which the missionary enterprise has always operated. . . . The Laymen's report signalizes distinctly the obsolescence of dogmatic orthodoxy and the emergence of an effective and responsible modernism. . . . Are modernists ready for the discharge of the responsibility which the Commission, in making this report has assumed on their behalf? . . . The report will be condemned by those who read it with the fixed ideas of orthodoxy. . . . We repeat our opening sentence: A major battle looms on the horizon of Protestant Christianity. . . . The basic functioning of organized Christianity is involved. When you touch the missionary enterprise you touch everything that goes by the name Christian. Is modernism ready to take over so fundamental a function as the long cherished enterprise of Christian missions?"

It seems to us that *The Christian Century* has correctly stated the fundamental issue raised by this report. Shall missions in the future be carried on in the interest of Modernism? The report answers that question in the affirmative. Hence we derive no comfort from the fact that its authors declare that they regard it as beyond serious question that missions should go on. In our judgment, the sooner such missions as they advocate are discontinued the better it will be for all concerned. We indeed believe that missions will go on and that they will continue to go on until the kingdoms of this world have become the kingdom of our LORD and His CHRIST but they will be missions that exalt JESUS CHRIST as the only but all-sufficient Saviour and Redeemer of the world, not missions that reduce Him to the level of one of the world's religious leaders.

Notes on Biblical Exposition (Concluded)

us at once put that supposition behind our backs, because you return at once to the gospel from which the Judaizers are trying to lead you away."

In the following verse, Paul summarizes the argument which he has just advanced in verses 2-4. "He, therefore, who supplieth to you the Spirit and worketh miracles among you, doeth He it by the works of the law or by the hearing of faith?"

So translated, the verse would seem to imply that the manifestations of the Spirit's presence had not yet been discontinued in the Galatian churches; despite the perilous condition of the churches, Paul would seem to be saying that God was still supplying the Spirit to them and was still working miracles among them. But the matter is by no means so clear in the Greek as it is in our provisional English translation. The verse may perhaps be translated: "He who *supplied* to you the Spirit and *worked* miracles among you, *did* He it by the works of the law or by the hearing of faith?" So interpreted, the verse would simply be referring to that first glorious time before the Judaizers had appeared on the scene. Or, finally, the time when God supplies the Spirit may simply not be in view. "He who supplieth to you the Spirit in general," Paul may mean, "without reference to the question whether He is still doing it, doeth He it in general, at any time that He may be found to do it, by the works of the law or by the hearing of faith?"

The words which we have translated "worketh miracles among you" may also be translated "worketh miraculous powers in you"; since the decisive word *dynamis*, "power," may be used in either sense. Obviously the difference is not important. In either case, the reference is to special gifts of the Spirit's presence—presumably like those which are mentioned in I Cor. 12-14.

So ends the first of Paul's arguments in defense of his gospel. It is a perfectly simple argument: "The Cross was proclaimed to you. You listened to the story and received it in faith, without attempting to add any merit of your own to what Christ had done for you when He died for your sins. The result was plain. You received the Spirit of God. But if you received the Spirit thus through faith alone, how can you possibly believe the Judaizers when they tell you that something in addition to faith is necessary if you are to be saved? What more can a man possibly have than the Holy Ghost? What surer sign of salvation can there be than His presence?"

News of the Church

Deaths of the Month

The Rev. Francis Landey Patton, D.D., LL.D., Ex-President of Princeton University, Ex-President of Princeton Seminary, Ex-Moderator of the General Assembly of the Presbyterian Church, U. S. A., died in Hamilton, Bermuda, Nov. 25th. Born Jan. 22, 1843, Dr. Patton was educated in Bermuda and Canada. After attending the University of Toronto and Knox College, Toronto, he entered Princeton Seminary, where he graduated in 1865. After three pastorates he became a professor in what is now the Presbyterian Theological Seminary in Chicago, in 1871. In 1874 he took the lead in bringing to trial for heresy the Rev. David Swing, acting as prosecutor. Within five years, at the age of 35, he was elected moderator of the Assembly. From 1881 to 1888 he was "Professor of the relations of philosophy and science to religion" in Princeton Seminary. From 1886-1913 he was Professor of Ethics in Princeton University, and its President from 1888 to 1902. Returning to the Seminary, he was President and Professor of the Philosophy of Religion from 1902 to 1913. Since that time he had lived largely in retirement in Bermuda, coming into public view again from time to time as lecturer and author.

The death of The Rev. Professor Robert Morton, D.D., of the Original Secession Church of Scotland, means the loss of one of the most honored figures in the religious life of that country. Dr. Morton had been laid aside by illness for some months, but he was making a gradual recovery and was looking forward to being present at the celebration of his diamond jubilee in the ministry on November 22 and 23, when he was to be entertained at a complimentary dinner and a congregational meeting. Late on Saturday evening, however, when seated in his study, he passed suddenly and peacefully away. Since his ordination in 1872 Dr. Morton had spent a strenuous life, and even at his advanced age he had been carrying on without assistance the pulpit and pastoral work of his own congregation in Mains-street Church, Glasgow, and his duties as Professor of Systematic Theology in the Original Secession Divinity Hall. In addition, he was one of the most active figures in philanthropic and charitable work in Glasgow. As the result of an accident he lost both hands in childhood, but he triumphed over his disability in the most remarkable way. Professor Morton was as much beloved in other denominations as in his own. The Church of Scotland Commission of Assembly appointed Dr. White to convey the Church's congratulations at the diamond jubilee celebrations—the Modera-

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The Laymen's Foreign Missions Inquiry

The Appraisal Report Released

THE report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry was released to the public on November 18th from New York. Simultaneously it was issued by Harper & Bros., Publishers, as a volume of 349 pages entitled "Re-Thinking Missions."

The report is divided into three main divisions: (1) General Principles (4 chapters); (2) Aspects of Mission Work (8 chapters); and (3) Administration (2 chapters, with a summary of principal conclusions). Public interest has been aroused principally by the first four chapters, which are a "re-examination" of the reasons for and the objectives of the whole work of foreign missions. This division is modernism rampant. The two later divisions really depend upon the first part for their character, and cannot be logically separated from it. Despite the attempt of many to make such a division it was soon obvious to intelligent observers that, as a whole, the divisions of the report stand or fall together. This because methods, discussed in the second two divisions, depend directly and completely upon what is proposed to be done, which is the subject of Part I.

Significant Excerpts

Sentences which are characteristic of the report's first four chapters:

"... It would be a poor compliment to our theological insight if a hundred years so full of intellectual development, of advance in scientific thought and of philosophical activity, had brought no progress in the conceptions attending our religious experience. The bases of that experience belong to the eternal and unchangeable things—since it is precisely the function of religion to bring man into the presence of the everlasting and real. But since religion is not isolated from the rest of our mental life, there will be changes in every living religious system, in its symbolical and imaginative expression, and in its adjustment to the developing body of scientific truth, as the rest of our world-view changes.

"Of all the changes in the world, a theological change will bear most directly upon the missionary motive. If the conception of hell changes, if attention is drawn away from the fear of God's punitive justice in the everlasting torment of the unsaved, to happier conceptions of destiny, if there is a shift of concern from other-worldly issues to the problems of sin and suffering in the present life, these changes will immediately alter that view of the perils of the soul which gave to the original motive of Protestant mission much of its poignant urgency.

"Generally speaking, these changes have occurred: Western Christianity has in the main shifted its stress from the negative to the affirmative side of its message; it is less a religion of fear and more a religion of beneficence. It has passed through and beyond the stage of bitter conflict with the scientific consciousness of the race over details of the mode of creation, the age of the earth, the descent of man, miracle and law, to the stage of maturity in which a free religion and a free science become inseparable and complementary elements in a complete world-view. Whatever its present conception of the future life, there is little dis-

position to believe that sincere and aspiring seekers after God in other religions are to be damned; it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good. Our missionaries did not at first approach them with the Pauline tact or understanding, by picking up the thread of their religious quest, and carrying it on to a further stage. They were repelled by the external strangeness, the plural gods, the idols, the devious elements of superstition, fear, baseness, priestly corruption. If there was a lotus arising from the slime, they were not sensitized to perceive it—that was not their business. It was their defined charge to win souls from this context to a new discipleship, and to create a church. . . . This clean-breach method, experience has now amply shown mistaken. Its uncompromising attitude toward local tradition, social scheme, religion, required heroism in the convert and found its heroes. But its cost in human suffering was like the cost of mediæval surgery, and its results were mixed with failure. It was a cruel pedagogy, which required pruning down to the stalk the earlier growths of the spirit, and checking the momentum of an ancient current of life. . . . It was hard for the missions to mix with their absorbing interest in rebirth a practical recognition that the surrounding religions were religions, and as such were ways to God. Their very compassion led them to hold these 'false' religions responsible for the defects of oriental society and custom. . . . It speaks but sadly for the candor and perspicacity of this present religious age that these barriers of expression, all but banished in the scientific unity of mankind, should still hold kindred spirits apart in the field of religion. . . . For since the same world-change has entered the sphere of the Christian Church and of the mission, they, too, must deal with their own question of life and death; they, too, must state the case for any religion at all. Thus it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia. It is an alignment which creates no new truths and solves no problems of religious difference. It simply shows how necessary it has become for every religion to be aware of and to stand upon the common ground of all religion. . . . The original objective of the mission might be stated as the conquest of the world by Christianity; it was a world benevolence conceived in terms of a world campaign. There was one way of salvation and one only, one name, one atonement; this plan with its particular historical center in the career of Jesus must become the point of regard for every human soul. The universal quality of Christianity lay not alone in its vivid principles of truth and morals, but in an essential paradox, the universal claim of one particular historic fact; the work of Christ. General principles may be reasoned out, and perhaps proved, so that all men must accept them. But particular facts cannot be proved; they must be recognized. Hence, in respect to its central fact Christianity was necessarily dogmatic—it could only say *Ecce Homo*, Behold the Man; and it was committed to a certain intolerance, beneficent in purpose—in the interest of the soul it could allow no substitute for Christ. It came to proclaim truth, which is universal; but its truth was embodied in a particular person and his work. . . . In meeting this problem, we may at the outset point out one principle which all may accept. The more of religious insight there is in any group of mankind, the more favorable the conditions are for one who has further insight to contribute. It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity may have to say. . . . If there were not at the core of all the creeds a nucleus of religious truths, neither Christianity nor any other faith would have anything to build on. Within the piety of the common people of every land, encrusted with superstition as it usually is, and weighed down with vulgar self-seeking in their bargainings with the gods, there is this germ, the inalienable religious intuition of the human soul. The God of this intuition is the true God; to this extent universal religion has not to be established, it exists. Upon this theme, the great religions have made their elaborations. They have mixed true discernment with much vagrant imagina-

tion; but there is no doubt that they have used the real foundation and have made, on the whole, genuine advances. Christianity, however untrue its message, has nothing to gain by disparaging the degree of this progress. So far from taking satisfaction in moribund or decadent conditions where they exist within other faiths, Christianity may find itself bound to aid these faiths, and frequently does aid them, to a truer interpretation of their own meaning than they had otherwise achieved. . . . Little by little, much of Christianity is assimilated by these religions without calling it Christianity. Not merely modes of worship, preaching, Sunday schools, hymns, popular fables, but aspects of the conception of God, ethical notions, the honoring of Christ, may be taken over. . . . The unique thing in Christianity is not borrowable nor transferable without the transfer of Christianity itself. Whatever can be borrowed and successfully grown on another stock does in fact belong to the borrower. For a part of the life of any living religion is its groping for a better grasp of truth. The truth which rectifies the faults of any religious system is already foreshadowed in its own search. Hence all fences and private properties in truth are futile; the final truth, whatever it may be, is the New Testament of every existing faith. . . . Almost everyone now agrees that religion cannot be handed on as a finished doctrine, without renewal of insight by those who undertake to transmit it. . . . In respect to its theology and ethics, Christianity has many doctrines in common with other religions, yet no other religion has the same group of doctrines. It would be difficult to point out any one general principle which could surely be found nowhere else. But there is no need—it is a humiliating mistake—for Christianity to contest priority or uniqueness in regard to these general ideas. As we were saying, there is no property here; what is true belongs, in its nature, to the human mind everywhere. From this treasury of thought, however, Christianity proffers a selection which is unique. The principle of selection is its own peculiar character: its individuality lies in the way in which it assembles and proportions these truths, and lends to them clarity, certainty, exemplification and therefore power. Its features, like the features of a person, are unmistakably its own. . . . The message presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men. It is a way which may enter without violence the texture of their living and transform it from within. As Christianity shares this faith with men of all faiths, they become changed into the same substance. The names which now separate them lose their divisive meaning; and there need be no loss of the historic thread of devotion which unites each to its own origins and inspirations. . . . Should we try to express this conception in a more literal statement it might be this: To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to this spirit in the life of the world. . . . But the local evangelists and "Bible workers" in Asia are seldom competent to carry out this difficult, slow, and wisdom-requiring work; they are for the most part narrowly prepared, their message is doctrinally formulated and without sufficient background of human meaning; it lacks the thought-content necessary for any profound influence over life. Such shallow extension of a nominal Christianity excites scorn on the part of thoughtful Orientals, and in the long run reacts seriously against the standing of Christianity. These negative results are seldom perceived by the evangelists; they succeed in impressing a number of individuals, collect scores or hundreds of "signatures," count baptisms as so many substantial additions to the Church of Christ; but they neither see nor consider the other multitude, the more reflective and morally deeper spirits, who by this spectacle may be set against the Christian movement for the rest of their lives. . . . The Christian way of life and its spirit is capable of transmitting itself by quiet, personal contact and by contagion; there are circumstances in which this is the most perfect mode of speech. Ministry to the secular needs of men in the spirit of Christ is *evangelism*, in the right use of the word. . . . We believe, then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization. We must be willing to give largely without any preaching, to cooperate with non-Christian agencies for social improvement; and to foster the initiative of the Orient in defining the ways in which we shall be invited to help. . . ."

What feeble defense there has been of the distinctively Christian character of the report of the Commission has been based upon four lines in its Introduction. Speak-

ing of different motives for missions, the Introduction said:

" . . . To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfillment of the divine possibilities of personal and social life."

The pale and colorless nature of the first of the three "possible motives," printed in italics above, is clear. It could be signed by almost every modernist. Even this statement, vague as it is, however, was not included at first in the introduction, was only added, if reliable reports be credited, at the last moment when four of the members of the Commission refused to sign the Report without it. Since the report as a whole was written before this clause was inserted, gives no encouragement to its "motive" in the text, it affords scant comfort to those who would attempt to support it as evangelicals.

Reactions to the Report

Discussion of the report, which had been begun with the issuance of the piecemeal summaries released by the Commission to the press, has been general. At the meeting on Nov. 18th, when the report was expounded by the Commission, no discussion was allowed from the audience of six hundred laymen, board members, secretaries and others, but written questions were accepted and answered by the Commission.

The reasons why the report was issued piecemeal through the daily press before it was presented to the seven mission boards whose work was studied were presented by Albert L. Scott. As it is the laymen who provide the money for missions, it was felt that the report should go first to them rather than to the boards.

"Our report is aimed at the people in the churches," stated William P. Merrill. "Stated crudely, our purpose is to inform the people in order that they may liberate the boards in order that the boards may liberate the missionaries so that the missionaries in turn may liberate the nationals and thus set free the spirit of God in the churches of the orient!"

Arlo A. Brown reported that the nationals were more conservative than the missionaries and that there were serious deficiencies in the quality of the village pastors, the lay leadership, and in theological education. William P. Merrill asked for "a real policy of self-support." Frederic Woodward stated that the missionaries were not lacking in devotion but that they were frequently limited in imagination, and that there were "too many amateurs" trying to do professional jobs. The doctrinal position

of the commission was repeatedly stated by W. E. Hocking, Rufus Jones, and others, which was that they had prepared a document to which all could agree but to which no one was limited. To do so they had found a basis broad enough to include the divergent views present in the commission itself. They had worked together happily and successfully without agreement on all points, and thought that missionaries and boards could do likewise.

The final plea of the appraisal commission was for unified administration at the home base. W. P. Merrill (Presbyterian) said, "All roads lead to unification." It was stated that the usefulness of the union institutions which now exist was sadly hampered by "remote control" from the homeland. Henry S. Houghton asked for (1) "wider allegiances"; (2) simplified organization; (3) centralized audit; (4) leaders who have risen above denominationalism; (5) more experimentation as to methods; (6) a unified front on the foreign field. Mrs. Harper Sibley, an Episcopalian church-woman who termed herself a "catholic," made a fervent plea for unity while granting that her own church was "among the chief sinners." Said Mrs. Sibley: "By this report we have taken missions away from the sentimentalists, we have rescued missions from the dust pile where the colleges tried to put them, and we have placed missions at the forefront of the modern world movements making for world betterment."

The closing address was by John R. Mott, who announced that "a new day had come" and that it was one of "growing solidarity."

Presbyterian General Council Comments

The General Council, meeting in Chicago, on Nov. 16, two days before the complete text of the report was made public, but with obvious knowledge of its contents, resolved, in part as follows:

"The Council is confident that the Board of our Church will consider with scrupulous thoroughness the recommendations of the Report. It recognizes the ability and devotion of the members of the Laymen's Inquiry and their desire to help forward this great enterprise of the Christian Church. Every forward-looking policy will be sympathetically canvassed, for our Board has stood throughout its history for an indigenous, self-conscious, self-supporting, self-propagating church in every mission field. It has met and will meet changing conditions with an enlarged program and will cooperate with all evangelical churches in bringing to a successful issue past and present efforts looking to unity in Church life and work on the mission field.

"The General Council, however, regrets that in the releases given to the press and in the Report itself, unjust criticism is laid at the door of the foreign missionary. . . ."

"Likewise the present aim and message of the missionary enterprise has been called in question by the Report, and the General Council wishes emphatically to dissent from the conclusions of the Commission as affecting the aim and message of the missionary enterprise.

"We cannot accept the interpretation placed by the Report upon the Christian message and the missionary objective. What is proposed is virtually a denial of evangelical Christianity. The Gospel cannot surrender its unique supremacy. We hold that there is much of value in non-Christian religions and that Christ came not to destroy but to fulfill; but we cannot

take the position of the Report which says, 'We must look forward to their continued co-existence with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest truth.' We do not so understand the Christianity of the New Testament and in this regard the Report takes a position which our Presbyterian Church will not take. . . ."

Board of Foreign Missions Resolution

The Board of Foreign Missions of the Presbyterian Church, U. S. A., is, according to persistent though unconfirmed rumors, badly divided on the subject of the report. Nevertheless it succeeded in producing that goal of twentieth century boards and agencies, a document so carefully phrased that all members may approve, despite their differences. That the statement of the Board is satisfactory to many modernists is evidenced by the fact of its cordial reception almost everywhere. Excerpts from the statement of the Board follow:

"The Board of Foreign Missions of the Presbyterian Church in the U. S. A. has awaited with interest and hope the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and is now giving it careful consideration. The Board recognizes with appreciation the earnestness and sincerity and devotion of the members of the Commission and of the Inquiry. . . .

"As this Report is studied by the Board and its Missions and the Church at home and the general public, the Board feels that in justice to the Church which it represents, as well as to the Commission and the Laymen's Foreign Missions Inquiry, it should make clear its position. . . .

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. . . .

"While eager for improvement and increased efficiency the Board believes that meanwhile the foreign missionary enterprise in its present form and on its present basis is fully justified in appealing for continued and enlarged support. . . .

"The Board holds the body of its foreign missionaries in high regard and deep affection. It has confidence in their character, devotion and ability as worthy representatives of the home church. Both the members of the Board and its missionaries wish that they all attained a higher standard and were more worthy of the Master they serve, but they are seeking to the best of their powers to do what were otherwise left undone. . . . The Board regards the evangelistic purpose of Missions, when truly conceived, to be paramount. . . . The Board regards the place of the Church with its message, its sacraments and its fellowship as essential and central in the missionary program. . . . The Board knows the mind of the Church to which it is responsible and will continue to represent that mind in faithful and honorable trusteeship, in loyalty to the evangelical convictions of the Church and to its desire for the fullest possible measure of cooperation and unity among all who are seeking to serve our Lord Jesus Christ.

"On this basis the Board is prepared to make any changes in methods and policies and administration which will advance the cause of Christ throughout the world, and which will bring to all men those saving gifts of truth and life which can come through Him alone.

"The Board cordially recognizes many recommendations in the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry which, taken apart from its theological basis, it believes to be sound, which represent policies and judgments which the Board believes to be right, and which it has sought and

will continue to seek to carry out in the work under its care.

"The Board will refer the Report in these and other respects to its Missions and to its appropriate committees for further consideration of its recommendations. . . ."

Position of Other Boards

The Boards of the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society also cautiously adopted resolutions. Excerpts:

"Many of the recommendations contained in the report cover ground entirely familiar to the missionary organizations. . . .

"The boards feel that the report does our missionaries less than justice. While, of course, they differ in ability, we believe them to be men and women of genuine devotion, sound training and beyond the average capacity. . . .

"The philosophical interpretation of the basis and scope of the missionary enterprise set forth in Part I of the report constitutes only one of several interpretations as the Commission itself agrees. Our boards have already expressed their own viewpoint which they believe to be in harmony with the convictions generally held by Baptists. . . .

"We recognize that the report represents the convictions of thoughtful Christian leaders including members of our own constituency, after two years of careful study. While not all the conclusions and proposals found in it are acceptable to our boards or are likely to prove acceptable to our constituency the report nevertheless constitutes an important appraisal of foreign missions and many of its critical and constructive suggestions may be found genuinely helpful."

The Methodist Board of Foreign Missions and its Woman's Board, which had attended the meeting of Nov. 18 in a body, seemed more wholehearted in approval. They said, in part:

"The report deals with the fundamental conceptions of our Christian faith and its place in the life of the world. It makes a critical survey of the several fields and of the types of missionary endeavor such as education, medical work, evangelism and church organization. It offers concrete proposals as to administration on the field and reorganization at the home base. . . . 'Re-thinking Foreign Missions,' constitutes the most notable and challenging utterance since that of the Jerusalem Conference of 1928. It should be read and studied by every Methodist.

"We note that many of the readjustments of foreign missions to meet the demands of the modern world recommended by the report, are in line with our own thinking and with policies inaugurated by our Church in many mission fields. The appraisers themselves, to use their own words, referring to the co-operating boards, 'have not proposed anything of which the germs are not present already in directions of activity and in trends of change.' 'Everything,' said Doctor Hocking, chairman of the Appraisal Commission, 'that we have said has been anticipated by you.' . . .

"We believe that the Appraisal Report and the ensuing discussions will mark a new epoch in missions, an epoch to be characterized by new tides of spiritual life in the Church, and by the giving of life and substance in larger and more sacrificial measure.

"The inescapable challenge of this report should appeal to our laymen and should serve to turn apathy and indifference into interest and support. Further, the search for reality and the courage facing of the issues so characteristic of this Inquiry are in full accord with the temper of youth today and will give new meaning and effect to the Christian message as it is presented to this disturbed and distracted modern world. . . ."

A group of Congregational Laymen and leaders meeting in New York Sunday, November 20, following the meetings at which the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry was presented to the Mission Boards, adopted resolutions strongly favoring further inter-denominational meetings throughout the

country for the presentation and study of the Report.

This group also warmly commended the Report and approved in principle its recommendations and adopted resolutions recommending to the American Board of Commissioners for Foreign Missions of the Congregational and Christian Churches (1) that it shape its policies along the lines recommended in the Report and (2) that it cooperate with the Laymen's Committee and other denominations in working out the measures to be taken toward united action.

Discussion in the Religious Press

The report has, of course, occupied its full share of attention in religious periodicals. Comment has been varied. Most notable of all references, however, was in the avowedly modernist *Christian Century*, in its issue of Nov. 30th. Under the title of "Is Modernism Ready" it gave its endorsement to the report, expounded its modernism, and predicted that the time had now come for modernists to take control of the denominational machineries for Foreign Missions. Startling among the statements waved like red flags in this call to battle were:

"The first significance of the Laymen's report is that it registers this changed status of modernism in the churches. Up to this date, modernism has been satisfied to accept the organized enterprises of the churches and their established policies without much critical concern. . . . Liberals were in a minority. . . . But that period of silent and uncritical acquiescence in the status quo has passed, and the laymen's report is the signal that it has passed. . . . This is the first time that modernism has acted explicitly and upon its own initiative, to effect the reconstruction of any primary function of the Christian Church. . . . Modernists are not now a minority in Protestant leadership. . . . They represent the most effective influence in all the progressive communions, they cannot escape the responsibility that goes with numerical strength and accepted leadership. . . .

"The members of the commission were selected because they were believed to be the most competent minds in the American church to study and assess the situation. Some of them would resent any imputation of theological liberalism. And the laymen would vigorously resent, and rightly, any imputation that they were actuated in the faintest degree by modernist motives in sponsoring the commission. Let it be clear, therefore, that we make no such imputation. The facts would not support it for a moment.

"But it is precisely that fact which invests the report with the significance that we are attributing to it. A group of the fittest minds in all the churches is set to work by a group of orthodox laymen to study the whole problem of Christian mis-

sions. When their report is published, it is found that it reflects the dominant ideals and standards of modern ethical and spiritual culture, rather than the presuppositions of orthodox theology upon which the missionary enterprise has always operated. Unwittingly, and without the slightest partisan motive, both the commission and the sponsoring laymen have become the instrument of the spirit of modernism. The event, therefore, is a measure of the distance which the church has already traversed in its transition from the old school of theological thought to a new body of Christian culture. The Laymen's report signalizes distinctly the obsolescence of dogmatic orthodoxy and the emergence of an effective and responsible modernism. . . . A major battle looms on the horizon of Protestant Christianity. It is no academic battle of ideas, this time, though it will bring into play the whole ideology of both traditional and modern thought. But the basic functioning of organized Christianity is involved. When you touch the missionary enterprise you touch everything that goes by the name Christian. Is modernism ready to take over so fundamental a function as the long cherished enterprise of Christian missions?"

Pearl S. Buck Defends Report

Doubtless the most persuasive voice that has yet been lifted in defense of the Report is that of Mrs. Pearl S. Buck, famous missionary-novelist. Writing in the *Christian Century* for November 23, she espoused the cause of the Appraisal Commission with consummate skill. She also addressed a luncheon-meeting of Presbyterian men and women in New York City in terms that were quoted far and wide. Mrs. Buck is the daughter of a Southern Presbyterian missionary in China, a Dr. Sydenstricker. Born in the United States (not, as is usually reported, in the Orient) she spent her childhood in China, married a missionary, Dr. J. Slosser Buck, in 1917. Unheralded and unknown she suddenly leaped into fame a few years ago with her novel of Chinese life, "The Good Earth." For this she was awarded the Pulitzer Prize. Her second novel "Sons" is also on the best-seller list. While her books did not gain wide missionary approval because they almost ignored the existence of Christianity in China, yet it was evident that in her had appeared a literary star of the first magnitude. By far the most brilliant advocate of the Laymen's Report, her support of it seemed to catch the ear of the public as experts of more dignity and reserve did not.

In her *Christian Century* article, Mrs. Buck said, *inter alia*:

"I have not read merely a report. I have read a unique book, a great book. The book presents a masterly statement of religion in its place in life, and of Christianity in its place in religion. The first three chapters are the finest exposition of religion I have ever read. The later chapters present a true and perfect picture of missions, and last of all are a series of



PEARL S. BUCK

constructive plans for the reorganization of Christian missions, which if followed must result in a great new impetus not only to missions but to the life of the Church in America.

"The foundation of the whole book, the cornerstone of the temple, is in the first chapter where it is said, 'That missions should go on, with whatever changes, we regard as beyond serious question.' Upon this is built a masterpiece of constructive religious thought, expressed in a simple style so beautiful as to make of this report a literary work and one filled with a spirit which to me is nothing less than inspired.

"I think this is the only book I have ever read which seems to me literally true in its every observation and right in its every conclusion. Naturally, therefore, I cannot review it critically. It expresses too perfectly all that I have known and felt about Christianity in general and missions in particular. I can only rejoice that what seems to me complete truth has been thus made known. I am more encouraged about missions and about the Christian religion than I have ever been in my life. I want every American Christian to read this book. I hope it will be translated into every language. If Christians take this book seriously at all, I foresee possibly the greatest missionary impetus that we have known in centuries. What do I not see—what possibilities for showing forth Christ, at last as He truly is, to the world!

"... The average missionary minister, like the average missionary doctor and teacher, is above others of his own kind, I believe, in America. He more than represents the groups who send him abroad. Indeed, he is the fruit of the Christian Church in America. If he is limited in outlook, it is because American Christians are limited in outlook; if he is lacking in appreciation and understanding of the culture of the country to which he goes, and particularly of religions other than his own, it is because those who send him are so also. Yet it is also perfectly true that the missionary is not a big enough man for his situation. I used to blame him for this until I came to America and saw the people who sent him and then I knew I was demanding a well-nigh impossible product from such a source. . . .

"In addition, the organization of the mission, from the boards to the local station on the foreign field, is an intolerable weight upon the missionary, and a crushing weight upon any person of sensitivity. . . . I protest . . . against the enormous and cruel organization which now puts the missionary into the place of an employe who must account for the penny of money and the moment of time. Of course we are men and women of limited outlook. In heaven's own name, what else could we be? The rules of the Mission Manual assume an importance greater than any rule Christ ever gave. We are time punchers, frightened lest we do not please—not God, but the board or our supporting constituency. It is a spiritual slavery degrading beyond words. . . ."

The feelings of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. as they read the paragraph above may better be imagined than described. As if anticipating a desire to dismiss her, not as a modernist but as one who had dared criticize the Sacred Board, Mrs. Buck further wrote:

"Here is a significant fact: almost every missionary who has achieved distinction in appreciation and understanding of a culture which he was sent to Christianize, and who has expressed that appreciation and understanding, has been forced to leave missionary ranks. . . . If they have not yet severed themselves, feeling as many of them do the enormous value of the Christian spirit in the world, and desiring to identify themselves with Christians even though they are groups of narrow and limited persons, yet these also have been warned that they are departing from the rules of the organization. . . ."

Concluding she said:

"But above all, let the spread of the spirit of Christ be rather by mode of life than preaching. I am weary unto death with this incessant preaching. It deadens all thought, it confuses all issues, it is producing in our Chinese Church a horde of hypocrites, and in our theological seminaries a body of Chinese ministers which makes one despair for the future. . . ."

"I take hope, therefore, for the future of our religion and for its permeation into the hearts of men everywhere. If there is a body of men like these, who can produce a work like this book, who have this spirit in them, then Christ is not dead but living. If the Christians of America will take this book and read it and proceed upon it, I believe it will stand in the future as a great monument, dividing the dying past from a glorious new movement in Christian life."

Strategy of the Boards

Early in the discussion of the report, many felt that the strategy of most of the mission boards had become quite apparent. To make statements which would please the constituency of each, gradually smother consideration of the report, do nothing, let the excitement die down. In the Presbyterian Church it seemed obvious that what was most feared was such a general awakening to the Report's significance that might cause modernists to spring to arms militantly for it, and that might cause evangelicals to oppose it, leading to a possible major battle and disruption in the church, in which the job-holding machine might be ground to pieces between the upper and the nether millstone. All officialdom seemed to be mobilizing its power to satisfy conservatives, on the one hand, by repeated evangelically-toned statements, and to satisfy modernists on the other hand, by doing nothing to disturb their presence on the mission field or in the boards at home.

The Philadelphia Meeting

Credited by some, whether rightly or wrongly cannot be said, to fear of an outbreak of opposition that might probe so deeply as to expose the modernism permitted and encouraged by the Board itself, a meeting of protest against the Report was held in the reputedly conservative stronghold of Philadelphia on Dec. 1. The speaker was none other than Ruling Elder Robert Elliott

Speer, D.D., LL.D., Senior Secretary of the Board of Foreign Missions, Ex-Moderator of the General Assembly, fallen idol of many evangelicals. In an eloquent and exceedingly able manner he tore the doctrinal portion of the report to shreds. Flushed with success and acclaim, what he probably did not see was that his every sentence of analysis and repudiation of the modernism of the report formed an addition to the lengthening indictment against the Board and its executives for their employment and support of modernist missionaries and officials of their own choosing. The natural climax to his apologetic address would have been an appeal for the purification of the church, its message and personnel. Instead, having aroused a mighty surging of emotion in his audience, Dr. Speer swung at the end into a brilliant *non sequitur*, namely: Let us not allow the plowshare of division to come among us. Let us not fight among ourselves, but keep our ranks together. The inference of this peroration was that the Presbyterian Church in its work and workers is now perfectly sound, and not a partaker of the sins for which the Laymen's Commission was being so roundly damned,—an inference which could only be taken seriously by persons uninformed of the actual state of the Church. One amusing feature was reference by Dr. Speer to a portion of Mrs. Buck's *Christian Century* article (her name was not used), taken out of context, which seemed to reflect on the calibre of the members of the Appraisal Commission. This led some observers to think that Dr. Speer could not quite unload Mrs. Buck and her host of Presbyterian followers from his mind as he made his eloquent appeal against the dividing plowshare.

Probable Developments

In late December speculation was rife as to possible actions of the Board. Would it dismiss Mrs. Buck, make her the scapegoat? Some thought it would. Others felt equally sure that the Board would not dare, because of her popularity, standing and prominence as a chief advocate of the Report. To dismiss her would cause the Board to be called "intolerant"—which was just what the Board would not want, as it walked the tightrope between its modernist and conservative constituencies. Most observers were agreed on what the Board would *not* do: (1) it would *not* stop circulating cautiously conservative manifestos; (2) it would *not* cause any unpleasantness to modernists in its employ; (3) it would *not*, it was felt reasonably sure, hold any rousing meetings "in defense of the faith" for the benefit of its modernist New York City constituency; (4) it would *not* stop devoutly wishing that something unexpected, non-doctrinal, would happen to silence Mrs. Buck.

Deaths of the Month—Concluded

tor recalling the fact that Dr. Morton made one of the most striking of all the speeches at the Union Assembly of 1929.

Dr. George Duncan, formerly minister of the Church of St. Andrew and St. Paul, Montreal, recently died in Dumfries, Scotland. He was born in Canada but spent his early childhood in Edinburgh and Bridge of Weir where his father was afterwards minister. He won the gold medal as leader in Glasgow High School, graduated with distinction at Glasgow University, and in the Divinity Hall was, in the judgment of Principal Caird, the most distinguished scholar of his year. In taking his B.D. degree he won the highest honor of the Divinity Hall. He served as assistant to Professors Hastie and Storey and afterwards pursued his studies in Germany. After two pastorates he came in 1910 to St. Cuthberts, Edinburgh, as successor to Dr. James Macgregor. He spent a short time in St. Stephen's Church, Sydney, Australia, and then was called to St. Andrew's Church, Montreal, and subsequently became minister of the Church of St. Andrew and St. Paul in 1918. Six years later he returned to Govan, Glasgow, and in 1929 accepted a call to New Abbey, Dumfries. Twice the degree of D.D. was conferred upon him. His successor in St. Cuthbert's, Dr. Norman MacLean, writes, "He had a gift of eloquence such as is given to few. . . . He could soar to lofty heights of impassioned appeal and could sway his hearers as wind the harvest field."

On November 17 took place the death of The Rev. Henri de Vries, D.D., from 1884 to 1915 pastor of Van Nest Reformed Church, Peekskill, N. Y. Born in Holland, he came early to the United States, and held various pastorates. He was the author of various works dealing with the person of Christ. He was translator of *The Work of the Holy Spirit* by the great Dr. Abraham Kuyper, of Holland. His volume, *The Lord's Anointed, Prophet, Priest and King* has been called "a work of rare excellence and illuminating power."

John Pitts Errett, Vice-President and General Manager of the Standard Publishing Co., died Nov. 30. Except for an intermission of one year he had been for twenty-three years connected with the company, which publishes the *Christian Standard*, organ of conservative Disciples of Christ. (Followers of Alexander Campbell.) Born in 1886, he was the son and successor of the late Russell Errett, grandson of Isaac Errett,—the three generations having been prominent in the "Restoration Movement."

The League of Evangelical Students

UNPRECEDENTED interest and endeavor mark the Fall and Winter work of the League of Evangelical Students, the

only orthodox agency ministering in a national way to students in higher educational centers. The League Chapters are maintaining a strong Christian witness, and new groups are being formed amid enthusiastic and vigorous influences, not the least of which were the Regional Conferences held during November.

The Philadelphia Regional Conference met at the University of Pennsylvania, November 11 and 12. Over one hundred and forty students and friends, representing thirteen different Eastern institutions were in attendance. The banquet hour, at which a hundred were present, was a joyous fellowship. The Spirit of God is giving promise of great spiritual blessing in the East, as evidenced by the increase in power and influence of each succeeding Eastern Regional gathering. Friends desiring League information in the East may write Miss Mary J. McAllister, 1627 Green Street, Philadelphia, Pennsylvania, who is aiding in the work so faithfully done the last two years by Miss Margaret Haines, who is now in India. Information may also be received from the Eastern Regional Secretary, the Rev. W. Harlee Bordeaux, Old Greenwich, Connecticut, or Mr. Calvin Cummings, Spruce Hotel, Philadelphia, Pennsylvania.

The Minnesota Regional Conference, held for the first time, met under the auspices of the Minnesota League groups, and Bethel College, and the Northwestern Bible School. Dr. J. Gresham Machen spoke at several sessions, as did also Dr. B. M. Christensen, Dr. Norman B. Harrison, Professor R. L. Moyer, and Professor H. C. Wingblade of the Twin Cities. Representatives from fifteen different schools were in attendance. Encouraging and challenging were the spirit and temper of the fellowship dinner at which the delegates saw the call of untouched areas of student life where no strong witness for the gospel is being carried on.

The League representatives in the West from whom information may be received are: Miss Marjorie Myer, 212 Kennedy Court, Louisville, Kentucky; the Rev. Dirk Mellema, Hamshire, Texas; Miss Helen K. Rittenhouse, 2210 30th Street, San Diego, California, and Miss Margaret Hunt, care of Moody Bible Institute, 830 N. La Salle Street, Chicago, Illinois.

The Eighth Annual Convention of the movement will meet under the auspices of the Chapters from Calvin College, Calvin Theological Seminary and Western Theological Seminary in Grand Rapids, Michigan, February 17, 18, 19, 1933. Already the hosts are preparing a fine program.

The League welcomes correspondence from those wishing to know of its work, or from those of God's stewards desirous of helping a student movement which is faithful to the everlasting gospel. Address the General Secretary, Box 264, Huntington, Indiana.

Work

THE Woman's Society of the First Presbyterian Church, of Berkeley, Calif., renders an invaluable service through the calling that it does. In November, 1,032 church calls were made. Rev. Francis Shunk Downs, D.D., is Pastor. As a result of the School of Personal Evangelism, a Personal Workers' Band has been organized in the church. It consists of 22 carefully chosen laymen of various ages who have dedicated themselves to the task of winning souls to Christ. The Group does not make social calls, but calls to do with definite work with lost souls. The Band meets twice a month after the Prayer Meeting when reports are made and other names assigned to the workers. . . . At the close of the first two months of the ministry of the new Calvin Presbyterian Church in New Haven, Conn., it has been found that a total of 100 persons have been received into the membership of the Church upon Confession of Faith in Jesus Christ as Lord and Saviour. Included in this number are two converts from the Roman Catholic Church. The Finances of the Church are conducted upon a strictly faith basis and the preaching has been evangelical and doctrinal. The Graded Bible School stresses Bible memory work and Catechism. No hand-craft is used. The School has an enrollment of 90 children. Rev. L. Craig Long and the seven organizers of the new Church praise God for what He has done thus far, and they request the continued Prayers of Christians everywhere, that others may be won for Christ through this work. The pastor is The Rev. L. Craig Long. . . . The South Presbyterian Church, Syracuse, N. Y., The Rev. John T. Reeve, D.D., pastor, has recently been greatly refreshed and blessed by a Bible conference, lasting eight days, conducted by the Moody Bible Institute. The lectures were of high order, being given both afternoon and evening, and attracted large congregations. Many ministers were present, a number of whom did not miss a single meeting. The Church was also greatly blessed by a visit from Miss Christabel Pankhurst, L.L.B., of London, who spoke on "World Problems in the Light of Biblical Prophecy." Miss Pankhurst gave a profound and inspiring message, true to the Word and gloriously exalting our risen Lord who will come again. . . . The resignation of The Rev. Henry B. Kirkland as pastor of the North Church of New York City has been accepted by Presbytery. . . . The Rev. Maitland Bartlett, former pastor of the Beck Memorial Church, the Bronx, has been elected as Stated Clerk of the Presbytery of New York. . . . The Rev. Hansen Bergen has been installed as pastor of the First Presbyterian Church of Eau Claire, Wisconsin. His father, The Rev. J. T. Bergen, of Minneapolis, preached the installation sermon.



ALBERT W. BEAVEN

Federal Council Quadrennial Meeting

THE regular meeting of the Federal Council of Churches was held December 6 to 9, in Indianapolis.

As President, to succeed Modernist Bishop McConnell of the Methodist Episcopal fold, the Council elected easy-going middle-of-the-road Albert W. Beaven, President of the Colgate-Rochester (Baptist) Divinity School, generally regarded as a modernist institution. As Vice-President the Council selected The Rev. Lewis Seymour Mudge, D.D., LL.D., Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A., Ex-Moderator of the Assembly, Trustee of the reorganized Princeton Theological Seminary.

The promised reorganization of the Council was effected. Its details will be given in full in the next number of CHRISTIANITY TODAY. Main features: (1) Reduction in size of Council; (2) Council made representative of denominational groups only; (3) Council to meet every two years instead of four; (4) Combination of old Administrative and Executive Committees as one Executive Committee (about 80 members as compared with 170 on the two old committees); (5) Departments are made less in number and no utterance will be made public until it has been approved by the Executive Committee; (6) Reduction in number of Vice-Presidents from one for each denomination in the Council to one for the whole number.

While there was no question but that this reorganization would make less likely irresponsible utterances by the agencies of the Council, and while it was clear that the grip of denominational leaders was made supreme, yet nothing in the reorganization

had anything to do, apparently, with the reorganization of the Council along evangelical lines that was promised at the Denver General Assembly.

Correction

In the last issue of CHRISTIANITY TODAY it was stated that the Joint Committee on organic union adjourned without making a statement. Later advices indicate that a statement was issued indicating that "certain matters, difficult of settlement, were considered" and reporting "satisfactory progress" while saying that "Final conclusions on these points were not sought."

Canada

Presbyterian Moderator Appeals to Church

The Rev. Robert Johnston, D.D., Moderator of the last Assembly of the Presbyterian Church in Canada, has issued a special appeal calling that church to prayer, which is, in part, as follows:

"At the last General Assembly there seemed to be a spirit abroad urging us as members of The Presbyterian Church in Canada to a closer walk with God. This was crystallized in a resolution that was passed setting forth measures whereby the spiritual life of our people may be quickened. One is ever conscious that it is only the Holy Spirit who can carry us all to a higher level of religious thinking and living . . . the primary purpose of the Church is spiritual. Our business is to deal faithfully with the souls of men. It may be that the present with all its financial difficulties and its economic worries when temporal things are shaken to their foundations may be God's chosen hour to lead us to the things that cannot be shaken. Human experience has abundantly shown that periods of material prosperity in the world have not been conducive to any great spiritual progress, but rather the reverse. . . . Just now there seems to be a yearning in the hearts of men for better things and a wistful look in the eyes of thinking people towards the place of high ideals. Coupled with this there is a call, yea a demand for a warm evangelical message from the pulpits of our land, a message that knows no doubts and that can always make a way for itself down deep into the souls of men and women both young and old.

"Towards the great end of our spiritual dreams and desires we must stress two or three great factors in our Church life. There must be amongst our people a respect for the Bible which is God's special book; a respect for the Sabbath which is God's special day, and a respect for the Church which

is God's special house on earth. These three are surely God's levers to lift the world. Associated with these and woven with them as the warp and the woof is the spirit and practice of prayer amongst our people. . . . Prayer is the medium of the mystical union between God and His children. Prayer is the power-house of our Church and every other Christian Church. Prayer does things. It puts life, throbbing virile life into dry bones. One is absolutely convinced that, if we had an all-round praying membership in our Church, we could remove every mountain of difficulty and create a body of people that would enrich our land. Prayer that is real and sincere assures us of God working with us, and with God there is no IMPOSSIBLE.

"We plead then for the practice of prayer and this in three spheres. Prayer with others in God's House or elsewhere . . . prayer at the family altar . . . prayer in private, prayer with the door closed, the wrestling of the individual soul with the Eternal God. He heard a Daniel with his windows open toward Jerusalem and He will hear you. Pray sincerely, intelligently, definitely, and continue to pray.

"Most affectionately then would I suggest that in every congregation in our Church there should be prayer circles formed. . . . My prayer is that God will bless our Church with an outpouring of His abundant grace and that our people may be persuaded to put first things first and to climb the hills to greet the sunrising of a new day for our beloved Zion.

Your very sincerely,
 ROBERT JOHNSTON,
 Moderator."

United Church Elects Clerk As Moderator

The recent General Council of the United Church of Canada, composed of the former Congregational and Methodist Churches of Canada together with a minority of former Presbyterians who left their Church, has elected as Moderator the Rev. T. Albert Moore, D.D., its long-time clerk. Dr. Moore usually signs the yearly, plaintive appeal to the "Non-concurring Presbyterians" asking them to cease use of the name "Presbyterian Church in Canada" on the ground that that body, which is very much alive, was theoretically swallowed up by the United Church in 1925.

Synod of British Columbia

The Synod of British Columbia opened its session on October 12, in St. Andrew's Church, Victoria. Rev. David Lister, D.D., minister of the Kerrisdale Church, Vancouver, was elected moderator. The synod had the pleasure of welcoming the moderator of the General Assembly.

IT IS NOT TOO LATE

for the Editors to wish a very happy and blessed Christmas and New Year Season to the great international family of CHRISTIANITY TODAY. These are difficult and trying days,—but God's grace is more, far more, than sufficient for our every need. Help the cause by every means in your power this new year: Pray, work, study God's Word, testify to His grace and truth. Extend the ministry of this paper to your many friends. If each subscriber induced four others to subscribe, financial difficulties would almost disappear. Stand by the guns: the battle is not lost. Everywhere are signs that the tide has begun to turn. Help us to help the Church and you with a paper that will be still better with each succeeding issue.

Library of Adolf von Harnack

The library of the great German theologian, Professor Dr. Adolf von Harnack has been bought by the Prussian Ministry for Public Worship and divided between the National Library and the theological faculty of the University of Berlin. Amongst the treasures of this collection is a very costly edition of the works of St. Augustine on parchment, which came into the possession of Professor Harnack in a strange manner. He was one day buying oranges in the market-place of Messina in Italy when his attention was attracted by the paper in which the fruit-seller packed his wares. A brief examination convinced him that the

parchment belonged to a very rare edition of St. Augustine's works. He bought up all the packing paper and as it happened that von Harnack was the first customer for whom the paper was used, he came into the possession of the complete edition.

The Oberammergau Passion Play

According to tradition the Passion Play at Oberammergau is performed every ten years. As the last occasion was in 1930, the next performance was not due till 1940. In 1934, however, it will be three hundred years ago that the Passion Play was instituted. The inhabitants of the famous village, therefore, have decided to give the performance also in 1934.

The Church in Russia

The German Protestant organ, *Das Evangelische Deutschland*, reports that the Soviet government is preparing the issue of a new anti-religious decree which aims at totally destroying what remains of church life in that country. The decree orders that all churches, prayer-houses, chapels, etc., must be liquidated, not later than December 31, 1933. During the transition period, only a few may remain open.

Theological Faculty in Bulgarian Universities

Owing to the storm of protests which arose in all parts of the country, those who introduced a Bill in the Bulgarian Parliament, providing for abolishing the theological faculty in the State universities, that is to leave the study of theology to the churches and sever all connection with the official organization of the university, have withdrawn their Bill.

First German Protestant Church

On October 30 last, a remarkable ceremony took place in Torgau, Germany. There stands the first church built in Germany by Protestants. History reports that Luther took an active part in its construction. The church was first used for public service on the 5th of October, 1544, by Luther, that is one and one-half years before his death. The Prince of Saxony, Johan Friedrich, attended the service with his whole court. The sermon preached on the occasion has been preserved, together with the music composed by Johan Walter. The building had suffered much from decay and for a long time past, no service was held in it. Now, however, it has been completely restored in its original form and solemnly opened on October, 1930. The original music by Johan Walter was performed on this occasion.

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