

# CHRISTIANITY TODAY



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

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## Christianity and the Bible

THE relation between Christianity and the Bible has perhaps received its best confessional expression in the opening paragraph of the Westminster Confession of Faith. That paragraph reads as follows:

"Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of His will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare His will unto His Church; and afterwards, for the better preservation and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary; those former ways of God's revealing His will unto His people being now ceased."

According to the statement cited, it is a mistake to say that Christianity is dependent upon the Bible for its very existence. Christianity existed before the Bible—obviously before that portion of the Bible we call the New Testament—and conceivably God might have found a way of preserving and propagating it without having caused the Bible to be written. It is a relative not an absolute necessity that the Confession of Faith asserts concerning the Bible. What is absolutely necessary to the existence of Christianity in the thoughts and lives of men is "that knowledge of God and His will which is necessary unto salvation," however acquired. God, however, was not content to make known that knowledge of

His will which is necessary to salvation and leave the matter of its preservation and propagation to the ordinary workings of providence. He went further and made special provision for its preservation and propagation. He caused a written record of it to be made "for the better preservation and propagating of the truth, and for the more sure establishment and comfort of the Church." The Bible is the instrument or vehicle that God employed to convey to men a saving knowledge of Himself and His will (Christianity), "those former ways of God's revealing His will unto His people being now ceased," but we should ever distinguish between the conveyance and the thing conveyed. The famous declaration of CHILLINGWORTH that "the Bible and the Bible only is the religion of Protestants" is true only in as far as it be taken to mean that the Bible is the sole authoritative source of a saving knowledge of God and His will.

It is one thing, however, to say that we

could have Christianity had we no Bible and quite another thing to say that we would have Christianity had we no Bible. Granted that God might have adopted some other method for the preservation and propagation of saving truth, the method He actually adopted was the method of committing it to writing. Granted, that conceivably we might have a saving knowledge of God and His will even if God had not committed this supernatural revelation to writing, yet actually and as a matter of fact it is to the Bible that we are indebted for such saving knowledge as we possess. Here we avail ourselves of the eloquent but exaggerated words of Warfield:

"We may say that without a Bible we might have had Christ and all He stands for to our souls. Let us not say that this might not have been possible. But neither let us forget that, in point of fact, it is to the Bible that we owe it that we know Christ and are found in Him. And may it not be fairly doubted whether you and I—however true it may have been with others—would have had Christ had there been no Bible? We must not at any rate forget those nineteen Christian centuries that stretch between us and Christ, whose Christian Light we would do much to blot out and sink in a dreadful darkness if we could blot out the Bible. Even with the Bible, and all that had come from the Bible to form Christian lives and inform a Christian literature, after a millennium and a half the darkness had grown so deep that a Reformation was necessary if Christian truth was to persist,—a Luther was necessary, raised up by God to rediscover the Bible and give it back to man. Suppose there had been no Bible for Luther to rediscover and on the lines of which to refound the church—and no Bible in the hearts of God's saints and in the pages of Christian literature, persisting through

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those dark ages to prepare a Luther to re-discover it? Though Christ had come into the world and had lived and died for us, might it not be to us . . . as though He had not been? Or, if some faint echo of a Son of God offering salvation to men could still be faintly heard even by such dull ears as ours, sounding down the ages, who would have ears to catch the fulness of the message of free grace which He brought into the world? Who could assure our doubting souls that it was not all a pleasant dream? Who could cleanse the message from the ever-gathering corruptions of the multiplying years? No: whatever might possibly have been had there been no Bible, it is actually to the Bible that you and I owe it that we have a Christ—a Christ to love, to trust and to follow, a Christ without us the ground of our salvation, a Christ within us the hope of glory" (Revelation and Inspiration, p. 72).

If it be conceivable that we could have Christianity even if we had no Bible, it goes without saying that the possession of an errorless Bible is not essential to the existence of Christianity. It is conceivable that God should have made such a revelation of Himself and His will as is "necessary unto salvation" but have left the matter of its record, and so of its preservation and propagation, to men without exerting any special superintendence over their efforts. Even if the writers of the Bible were no more trustworthy than ordinary historians, either in their report of the facts or the doctrines that constitute Christianity, their writings might yield us a saving knowledge of God and His will. What is indispensable, from this point of view, is not an infallible record but merely one that is historically credible and generally trustworthy. As a matter of fact there have been and are many genuine Christians who have held that that is the only kind of Bible we have. We are in entire agreement with what Dr. MACHEN has written relative to this point:

"It must be admitted that there are many Christians who do not accept the doctrine of plenary inspiration. That doctrine is denied not only by liberal opponents of Christianity, but also by many true Christian men. There are many Christian men in the modern Church who find in the origin of Christianity no mere product of evolution but a real entrance of the creative power of God, who depend for their salvation, not at all upon their own efforts to lead the Christ life, but upon the atoning blood of Christ—there are many men in the modern Church who thus accept the central message of the

Bible and yet believe that the message has come to us merely on the authority of trustworthy witnesses unaided in their literary work by any supernatural guidance of the Spirit of God. There are many who believe that the Bible is right at the central point, in its account of the redeeming work of Christ, and yet believe that it contains many errors. Such men are not really liberals, but Christians; because they have accepted as true the message upon which Christianity depends. A great gulf separates them from those who reject the supernatural act of God with which Christianity stands or falls" (Christianity and Liberalism, p. 75).

In admitting that we could have Christianity even if the Bible was only partially trustworthy in its statements we are not, after the manner of some, preparing the way for maintaining that that is the only kind of Bible we have. As a matter of fact we hold—on valid grounds—that the Bible is (not merely contains) the Word of God and as such is completely trustworthy whether as regards its factual, doctrinal or ethical representations. Moreover, we hold that Christianity, though not dependent upon such a view of the Bible for its being, is dependent upon it for its well-being. In the history of the Church low views of inspiration have ever been the precursor of increasingly erroneous conceptions of Christianity. What Dr. CHARLES HODGE said of the Rationalists in his discussion of the doctrine of justification admits of wide application.

"Those who admitted the divine origin of the Scriptures got rid of its distinctive doctrines by the adoption of a low theory of inspiration. . . . Inspiration was, in the first instance, confined to the religious teachings of the Bible, then to the ideas or truths, but not to the form in which they were presented. The fact that Christ saves men in some way was admitted, but not as a sacrifice nor as a ransom, nor by being a substitute for sinners. . . . In this way a wet sponge was passed over all the doctrines of redemption, and their outlines obliterated. This unnatural process could not be long continued, and, therefore, the majority of Rationalists soon threw off all regard to the normal authority of the Bible, and avowed their faith in nothing which did not commend itself to their own understanding as true, and for that reason alone" (Systematic Theology, Vol. 3, p. 195).

On the other hand, the times during which Christianity has flourished—enjoyed not only being but well-being—have ever been times in which the Bible has been recognized as the very Word of

God and as such an infallible rule of faith and practice. It may be added that only as the Bible is recognized as such a book does it speak directly to our souls as God's Word. This is the only view of the Bible whereby it brings the soul into immediate relation to God in the matter of truth. According to other views its human authors stand as more or less dependable intermediaries between us and God. The importance of this to Christian thought and life, especially to Christian assurance and Christian freedom, cannot be developed in this connection.

Certainly according to the Westminster Confession of Faith the Bible is completely trustworthy and divinely authoritative throughout. In the paragraph cited above, it is God Himself who is said to have committed that "knowledge of God and His will which is necessary unto salvation" unto writing. Since it was God and not merely man who is represented as doing this it follows as a matter of course that the Bible is thought of as free of error. That such was the judgment of the Westminster Divines is made certain by the fact that later they assert that the Biblical books have "God (who is truth itself)" for their "author" (sec. 4), that they are of "infallible truth and divine authority" (sec. 5), that they are so trustworthy that a "Christian believeth to be true whatsoever is revealed in them" (Chap. 14, sec. 2)—not to mention other declarations of like import.

In considering the relation between Christianity and the Bible the testimony of the Scriptures to their own trustworthiness is a matter of first importance. The representation is widely current that belief in the complete trustworthiness of the Bible is a view that men have sought to impose on the Bible, not one derived from the Bible itself. As a matter of fact it has been derived from the Scriptures themselves, more especially from the exegetically obtained fact that this was the view held by our LORD and His apostles. It is not too much to say that the fundamental claim of the Bible is the claim to be entirely trustworthy, because of divine origin and authority. On this claim it bases its demand that men believe and obey all its other teachings. There is a true sense, therefore, in which Christian faith and hope is bound up

with the view of the Bible we have commended. We are dependent on the Bible for our knowledge of all the distinctive facts and doctrines of Christianity. If we cannot trust it in what it tells us about itself, the question arises whether we are warranted in trusting it in what it tells us about the deity of CHRIST, redemption in His blood, justification by faith, regeneration by the Holy Spirit, the heavenly inheritance.

Perhaps we cannot conclude our all too meager discussion of this important subject more profitably to our readers than by citing the closing words of Dr. WARFIELD's book, "Revelation and Inspiration"—a book that cannot be too highly commended to Bible students. In the sentence immediately preceding he thanks God for having so loved us as not only to reveal His will but to give us a pure record of it—God-given in all its parts and infallible in all its statements—and adds:

"I am far from contending that without

such an inspiration there could be no Christianity. Without any inspiration we could have had Christianity; yea, and men could still have heard the truth, and through it been awakened, and justified, and sanctified and glorified. The verities of our faith would remain historically proven true to us, so bountiful has God been in His fostering care, even had we no Bible; and through those verities, salvation. But to what uncertainties and doubts would we be the prey!—to what errors, constantly begetting worse errors, exposed!—to what refuges, all of them refuges of lies, driven! Look but at those who have lost the knowledge of this infallible guide; see them evincing man's most pressing need by inventing for themselves an infallible church, or even an infallible Pope. Revelation is but half revelation unless it be infallibly communicated; it is but half communicated unless it be infallibly reported. The heathen in their blindness are our witnesses of what becomes of an unrecorded revelation. Let us bless God, then, for His inspired word! And may He grant that we may always cherish, love and venerate it, and conform all our life and thinking to it! So may we find safety for our feet, and peaceful security for our souls."

value if they contained a somewhat fuller record of the happenings at the Assembly. For example, they contain no record of lost motions. Thus it often comes about that the Minutes make no mention of matters that have sharply divided an Assembly. Consequently it is frequently impossible to obtain anything like an adequate knowledge of the proceedings of an Assembly merely by reading its official Minutes. In this respect the Minutes issued by the Scottish, Canadian and other Presbyterian Churches seem to us much better than our own. Moreover, the Minutes are sometimes compressed to such a degree as to fail to convey a true conception of what happened. For instance, all that is recorded of the election of the Moderator of the last Assembly is the statement that "The Rev. LEWIS SHERWOOD MUDGE, of the Presbytery of Philadelphia, was unanimously elected Moderator of the General Assembly." It is not false to say that Dr. MUDGE was "unanimously elected" Moderator of the last Assembly, inasmuch as after the result had been announced the rival candidate moved, and the Assembly approved, that the vote be made unanimous, but as it stands the record is fitted to convey the impression that Dr. MUDGE was unopposed as Moderator when, as a matter of fact, a change of 71 votes would have meant the election of Dr. BURRELL. There are plenty of precedents for this manner of recording the election of a Moderator—Dr. MUDGE has not recorded his own election differently than he recorded the election of his predecessors under similar circumstances—but that does not alter the fact it fails to advise the reader of what actually happened. More might be said. What has been said, however, is sufficient to indicate that with all their excellence the Minutes of our General Assemblies might be considerably improved.

## Editorial Notes and Comments

### Westminster Seminary

WE make no apology for devoting so much of our space in this issue to matters connected with Westminster Theological Seminary. While CHRISTIANITY-TODAY is not officially related to this institution, it is in full sympathy with its aims and purposes and desirous of doing everything possible to further its interests.

When two years ago Westminster Seminary was established "to carry on and perpetuate the policies and traditions of Princeton Theological Seminary as that institution existed prior to its reorganization," it was confidently predicted by many that it would prove to be but a "flash in the pan." Well-known Presbyterians expressed the opinion that its first year would be its last. These prophecies have not been justified by the event. That the institution is meeting a real need in the life of the Church is evidenced not only by the growth of its student body but by the facility with which its graduates have been absorbed by the Church. When its opening was first announced, prospective students were warned against enrolling on the ground that there would be no demand for the services of the graduates of such an "outlaw" institution. Here, too, however, the wish was father to the thought. As a matter of fact, the demand for its graduates has exceeded the supply. Events have shown that there are still many churches

who want Ministers who have been trained by real scholars who stand without equivocation or compromise for the Bible as the completely trustworthy and divinely authoritative Word of God.

The main problem that confronts Westminster Seminary is not the getting of students or the placing of its graduates, but the securing of funds with which to carry on its vitally important work. Westminster Seminary has practically no endowment. It is all but wholly dependent on the voluntary gifts of its friends. Its enlarged student body means enlarged, not reduced expenses. The manner in which its financial needs have been met thus far, despite the prevailing business depression, has been almost as amazing to its friends as to its enemies. Only as God continues to put it into the hearts of His people to contribute to its support—and they respond to His urging—can it hope to continue to exist and thrive. In our judgment the origin and growth of Westminster Seminary promises more for the future of the Presbyterian Church and evangelical Christianity than anything that has happened in many a day.

### The Minutes of the 143rd Assembly

THE Minutes of the last Assembly maintain their usual excellence. It seems to us, however, that it would add much to their

### The Reorganization of Western and Princeton Seminaries

BY the action of the last General Assembly (Minutes Pp. 112-128) the old Board of Directors of the Western Theological Seminary at Pittsburgh was dissolved and its functions vested in its Board of Trustees, enlarged to thirty members.

The editor of the *Presbyterian* obviously erred when he recently stated that the new Board of Control at Western is "made up of all the members of the two boards merged," inasmuch as the combined membership of the two old boards consisted of some fifty odd persons. What happened was that the members of the two old boards "unanimously selected" from their number the (thirty) men who should compose its single Board of Control. That apart, we do not share his belief that it would have been better if Princeton Seminary had been reorganized under a single board consisting

of all the members of the two old boards, despite the fact that we share with him the distinction of being among those who were "kicked off." In the case of Western apparently the only reason why this was not done (apart from the desire to have a board of reasonable size) was the fact that its charter provides that its Board of Trustees "shall not consist at any time of more than thirty persons." In the case of Princeton, however, there existed among the members of the old boards an irreconcilable difference of opinion relative to the policy according to which the seminary should be controlled. Even at the time it was apparent that the members were so evenly divided over this matter that it was doubtful whether a merger of the boards would give either side a working majority. Subsequent events have made it clear, it seems to us, that such a merger would have led to essentially the same change of policy at Princeton as has resulted. Hence we believe that such a merger would have meant the destruction of old Princeton under circumstances that would have kept the Church in ignorance of what had happened until it was an accomplished fact. More particularly it would have meant its destruction under conditions that would not have resulted in the establishment of Westminster Seminary.

It is of greater present importance to note that an unquestionably legal method was followed in forming one board at Western. No change was made in its charter. What was done was to increase the number of Trustees to thirty, as provided for in its charter, and transfer the functions of the old Board of Directors to this enlarged Board of Trustees. The same method might have been followed in the reorganization of Princeton Seminary except that its charter provided for a board of "not more than twenty-one persons, twelve of whom shall at all times be laymen and citizens" of New Jersey (according to the charter of Western Seminary, only nine of the thirty need be laymen and citizens of Pennsylvania). Had such a method been followed at Princeton, it would have placed the institution in the hands of a board the majority of whom were laymen and citizens of New Jersey, but it would have been unquestionably legal. What was done, however, was to amend the charter so as to provide for a larger board under an act of the Legislature of New Jersey that, according to leading New Jersey lawyers, does not authorize such an amendment. As a result it is highly doubtful and will remain doubtful until it is settled by judicial decision—as we are confident will be done some day—whether the reorganization was brought about in a legal or an illegal manner. In the meantime, it should not be overlooked that all the actions of the existing Board of Control of Princeton Seminary are of doubtful legality and so of doubtful validity.

### The Orthodoxy of the Presbyterian Church U. S. A.

DR. E. M. MILLIGAN, a prominent Minister of the United Presbyterian Church, has mailed a pamphlet to all the elders and Ministers of that Church in which he vigorously opposes union with the Presbyterian Church U. S. A. on the ground that the latter Church is unsound in the faith. He asserts that he has been compelled to use such means to warn his brethren against making what he regards as "a terrible mistake" because "it is impossible to get a fair hearing in *The United Presbyterian* while *The Christian Union Herald* has been closed to all discussion of the union question for the present."

This pamphlet seems to have created quite a stir, judging from the attention it is receiving in the pages of *The United Presbyterian*. Its issue of August 13 contains an editorial denial of Dr. MILLIGAN's charge against that paper that is far from convincing; that of September 3 an article by Dr. WILLIAM M. WOODFIN that deals with the main ground upon which Dr. MILLIGAN opposes union; that of September 10 an article by Dr. JOHN McNAUGHER entitled "A Reply to an Intemperate Pamphlet" that describes his own article at least as well as it describes Dr. MILLIGAN's pamphlet.

Dr. WOODFIN's article is free of those "harsh judgments, bitter personalities or attributing of unworthy motives" that to a considerable degree mar those of Dr. MILLIGAN, Dr. McNAUGHER and the editor of *The United Presbyterian*. As a refutation of Dr. MILLIGAN's charge that the Presbyterian Church U. S. A. is unsound in the faith, however, it is poorly informed and lacking in cogency. Despite the fact that Dr. WOODFIN claims to have kept in close touch with happenings in the Presbyterian Church U. S. A. for a quarter of a century—from 1906 to 1924 he was one of its Ministers—he tells the United Presbyterians, strange as it may seem to the informed, that its "Fundamentalists" would not have paid any attention to Dr. FOSDICK preaching in one of its pulpits had not his sermon, "Shall the Fundamentalists Win?" been broadcast by a layman with more zeal than wisdom; also that no doctrinal issues were involved in the Princeton controversy. It is hardly surprising, therefore, that he also tells the United Presbyterians that the Auburn Affirmation was merely a protest against an Assembly setting up tests of orthodoxy other than those prescribed in the Constitution of the Church. One wonders whether those who make this statement have ever read the Auburn Affirmation. Surely every intelligent person who carefully reads that document cannot fail to learn that it attacks the Assembly deliverances of 1910, 1916, and 1923 not merely on constitutional grounds but also on the ground that they were attempts to elevate non-essential doctrines to

the rank of essential doctrines. Had the Auburn Affirmation attacked these deliverances on constitutional grounds alone Dr. Woodkin would be warranted in saying that it affords no warrant for asserting that its signers are unsound in the faith; but as a matter of fact it went further and denied that these deliverances express essential doctrines of the Word of God and of the Standards of the Presbyterian Church. Grant, if you will, that the Auburn Affirmation was warranted in as far as it was a protest against setting up extra-constitutional tests of orthodoxy, it is as clear as day (1) that it asserts that the doctrine of Biblical inerrancy is not only false but harmful and (2) that it asserts that belief in the virgin birth of our Lord, in his bodily resurrection (and so by implication in His visible return), and in His substitutionary atonement by which He rendered a satisfaction to divine justice, are all alike to be classed as non-essential doctrines. If that does not prove that its signers are unsound in the faith we are at a loss to know what would constitute such proof.

Drs. WOODFIN, McNAUGHER and MILLIGAN all seem to assume that the United Presbyterian Church is sound in the faith and would be unwilling to consider union with the Presbyterian Church U. S. A. unless it thought that the great majority of its Ministers and elders were also sound in the faith. We trust that this assumption is well-grounded, but by as much as it is well-grounded we think they will do well to "stop, look and listen" before they actually cross the track that now separates them and the Presbyterian Church in the U. S. A. While in our judgment the Presbyterian Church in the U. S. A. is not quite as bad as Dr. MILLIGAN pictures it, we would advise the United Presbyterians to go slow about uniting with us—unless they as a body are as bad as we are.

### Should the Orthodox Withdraw from the Presbyterian Church U. S. A.?

THE editor of *The United Presbyterian*, in his reply to Dr. MILLIGAN, disposes of the latter's citation of the views of certain "leaders of the conservatives of the Presbyterian Church (U. S. A.)" in support of his contention that said Church is unsound in the faith thus: "If the Presbyterian Church, U. S. A., is as black as these critics paint it, the wonder is that they do not immediately sever relationship with it, a thing that they seem to have no intention of doing. The fact that they continue in that Church reveals their deep conviction that the Presbyterian Church, U. S. A., is nearer their ideal of what a Church ought to be than any other Church. Most people will give more weight to the argument of their

(Concluded on page 17)

# The Ministry of Reconciliation

By the Rev. Frank R. Elder, D.D.

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(An Address Delivered at the opening exercises of Westminster Seminary, September 30, 1931)

THE novice who looks at the console of a great organ is amazed at the bewildering array of keys and stops that greets the eye. How can one ever learn which key to touch, which pedal to press, which stop to open, which combination to invoke, so that the souls of men may be stirred and they may dream dreams and see visions? How is it possible to avoid a cacophony or to make real music? Yet all this awesome confusion is simplicity itself as compared with the vast medley of choices which confronts the Minister of the Gospel as he takes up his task.

They tell us of a time when the work of the Minister was very different, when his duties were few and well-defined, when he had something of cloistered leisure. If there ever was such a time it is beyond the memory of living men. Today the Minister has the sensation of one who tries to drive wild horses six abreast. The demands upon his time and strength are multifarious, constant and unrelenting. The postman on his morning round brings him invitations to aid this appealing charity or advance that great and worthy reform. The language is polite but insistent. The adverbs may be velvet but the verbs are steel. The Minister is also reminded constantly of the needs of his congregation, the sick and the healthy, the richer and the poorer, the better and the worse. All these have their claims upon him which he cannot escape. The community looks to him for light and leading in caring for its poor and in dealing with the wayward and the erring.

Because the Minister's field of labor touches every other field, because his ear is attuned to human need, because notwithstanding the croaking of carping critics the help of the church is appreciated by a multitude of interests, he is beckoned hither and thither, day and night, week after week. The ministry

## A Memorable Picture



This picture appeared as the frontispiece in the June issue of THE CHINA FUNDAMENTALIST published in Shanghai by The Presbyterian Mission Press with the explanation: "Robert Dick Wilson's last photograph, taken with Dr. and Mrs. Henry M. Woods. In his address to the League of Evangelical Students a year ago Dr. Wilson said, 'My boys, my end is not far off; and I will be waiting for you over there.'"

Dr. Wilson's memory is honored in China as it is wherever missionaries who are loyal to the Word of God are found. A picture of the kindly, happy, gifted Christian scholar, probably the most famous conservative Old Testament authority of our time, brings tender recollections not only to missionaries but to thousands of Ministers in the United States and to an extraordinary number of acquaintances in other walks in life in America and Europe. As a defender of the truthfulness of the Bible he gave confidence and assurance to his students. When Dr. Wilson took his part in the establishment of Westminster Theological Seminary, making a costly sacrifice in order that he might throw his great influence where it would count most for the Bible, he simply followed the course his friends knew he must follow. Compromises on principles for the sake of personal advantage in the Princeton Seminary debacle were as alluring to him as to other men. He considered them all. But he did not yield; he could not.

In the photograph from left to right are Mrs. Woods, the Rev. Dr. Henry M. Woods (a Trustee of Westminster Seminary), Mrs. Wilson and Dr. Wilson. In front is William T. Blackstone who graduated from Westminster last year and is now a missionary in China. Readers of the book "Jesus is Coming" by W. E. B. will be interested in learning that this young Minister is the grandson of the author, William E. Blackstone, and that another grandson has entered Westminster Seminary this fall.

has many compensations and one of them is that wherever a man finds himself, be it a wide field or a narrow one, there is always more to be done than he can do. The danger lies in becoming submerged in a mass of particulars, in succumbing to an insidious form of materialism. Unless one is on guard he may mistake the treadmill for the highway and let bustling busyness become a substitute for the witness of the Spirit.

The problem must be solved by the reverent choice of a principle of unity. The situation does not indicate ascetic flight nor a mad plunge into the thing that is nearest. The issue is one that cannot be dodged and to follow the line of least resistance insures a futile ministry. Yet no subtle dialectic is required to deal with this multitude of unruly demands. What is needed is simply a bold unswerving adherence to the New Testament ideal for the ministry.

The Pauline word is "the ministry of reconciliation" and what a rich and stimulating word it is. All of Christian doctrine is in it. Theology, anthropology and soteriology are all there in solution. It speaks to us of a God of righteousness and yet of love, who has been wronged but who is ready to forgive. It tells us of man, sinful, weak and stubborn, desperately in need of the power and friendship of God. It reminds us of One who came to earth to bring men back to God and whose Cross alone made reconciliation possible. This conception of the work of the ministry is our coefficient of synthesis. It will bring order to the chaos of our tasks.

To be sure such an idea of the Minister's office does not appeal to the conceit of the modern man. There are circles where to utter such a view as this would lay one open to the familiar epithets "Puritans," "obscurantist" and "old fogey." But names need not disturb

us if we are assured that this conception of the ministry is the true one. Our chief concern is whether or not this way of looking at the life and work of the Minister is in harmony with the authoritative revelation in the Word of God. If this is that to which we are commissioned by our charter we can afford to ignore those who mutilate the Bible on their Procrustean beds. The arrogant little systems will have their day and cease to be.

Perhaps the most difficult task the Minister faces is the preservation of the integrity of his own soul. Insidious is the tendency to become professional, to treat the tremendous verities of faith as commonplaces, to speak glibly of eternities, to think of all that Jesus said and did as mere sermon material. The great apostle to the Gentiles apprehended this peril, for as he was taking leave of the church leaders at Miletus he gave them counsel inspired by his own deep sense of personal need, when he said "Take heed to yourselves." He knew how utterly essential it is that the Minister's heart be warm and filled with a high passion. And of John the Baptist it was said by our Lord that he was a burning and a shining light. This is not redundancy. He shone because he burned.

Paul, fearful that though he had preached to others he himself should be a castaway; Luther, crying as the tears rolled down his cheeks "For me! For me!"; Phillips Brooks, prone upon the floor of his steamer stateroom pouring out his soul to God in humble gratitude and joy—these are pictures that should hang on the walls of every Minister's mind. We are Ministers of reconciliation but only because we are first of all sinners saved by grace. Our solitary hours, of which there must be many, will be reckoned from boredom and barrenness only when they are spent under the shadow of the Cross. We must make our own calling and election sure.

From his own congregation comes a wide variety of demands upon the Minister. Each member of his flock is an individual and must be reckoned as such. How can the ambassador of God respond to each personality? How can he help in the development of each spiritual life? This is a difficult problem, as many-sided as there are people in his constituency.

Furthermore the Minister of today is an executive *ipso facto* and willy nilly. Rare is the church which does not shelter a swarm of groups and societies. On all these organizations the Minister must keep his hand. Conditions change, policies must be adapted and the personal equation has constantly to be dealt with. It is the Minister who must find some way to use both Euodia and Syntyche, who must anticipate the dangerous expansion of Diotrephes' self esteem and who must discover someone to take the place of Demas. Movements and activities outside the four walls of his church brazenly commandeer the Minister's time and energies. Against some of these he will steel his resolution, while he decides that others warrant his cooperation.

With all these insistent interests demanding a part of him the Minister must have a crucible to test the validity of their claims. He must have a formula for determining what he shall do and how he shall do it. There can be no better way to meet each situation than in the consciousness that he is a Minister of reconciliation. As he meditates upon his parishioners one by one, shall he not ask himself "How may I open that life to the power of God? How can I help the Lord Jesus Christ to melt that hard heart? How shall I bring the peace of God into that turbulent life?" Then as he thinks of the varied societies within the Church ought he not to say "Does this organization minister directly to the program of reconciliation? If not why should it cumber the ground? If it does how can it increase its usefulness in building up the Kingdom where the will of God is done?" And when the Minister considers his relation to outside movements he is likely to have heart-searchings. It may change the whole current of his ministry if he faithfully and clear-sightedly asks himself "How does this speech I am asked to make, this committee on which I am asked to serve, this club I am asked to join—how do these bear upon my main task of reconciling men to God?" An honest answer may mean less kudos, a narrower reputation as an after-dinner speaker, or a more restricted sphere of influence and it may mean the opposite. We judge not one another, however rigorously we judge ourselves. Of this we may well be assured that the only enduring

satisfaction comes when the Minister gives right of way to the main purpose.

It is in the pulpit that the Minister exercises his most characteristic function. As a preacher he does his most important work. Protestantism is unique in its emphasis on preaching. Other religions have their priests but the Minister of the Gospel is not a priest, unless pointing to the sacrifice of Christ be viewed as sacerdotal. Nor is it enough to say that the Minister is a prophet. He is more than a prophet. He too has a message from God. But while there was almost always the note of urgency in the prophet's message, yet his orders read, "Thou shalt speak my words unto them, whether they will hear or whether they will forbear." Such is not the Minister's commission. It is clothed in words like these: "Go out into the highways and hedges and compel them to come in"; "Go ye therefore and make disciples." It is illustrated by the Good Shepherd who sought until he found. It is exemplified by the great apostle who knowing the fear of the Lord persuaded men and who was resolved that by all means he might save some. The prophet might content himself with declaring the whole counsel of God but the Minister must go further and seek in every possible way to have that counsel accepted. He dare not adopt the take-it-or-leave-it attitude. He must ever be thinking of the dotted line. He is not a lecturer or an essayist. He is an attorney at the bar pleading for a favorable verdict.

His work is simplified and his vision clarified if he is resolved that every service shall in some way carry the message of reconciliation. No matter what evidences of scholarly attainment, of eloquent diction or of intellectual capacity a sermon may reveal, if it does not serve to bring God into the hearts of the hearers, it is sounding brass or a tinkling cymbal. Unless preaching pleads with men to be reconciled to God it tends to become what Jowett, the Master of Balliol, called "wallowing in the obvious." Real preaching has been defined as "the redemptive agony of a real man bringing to the needs of men a knowledge of the only true God in Jesus Christ—all else is just public speaking of varying merit." Real preaching is "tremulous with the minors of Good Friday" and it is the only preaching that men will respect for very

long. Personal charm, brilliant phrases, a superior manner, a cavalier treatment of the old formulae of faith, may command for a time a tenuous allegiance but it is an attachment to a mere man and not the welding of life to the Son of Man. People may come to church spasmodically from any one of a hundred motives but the habitual church-goer wends his way to the sanctuary because he has a rendezvous with God. He expects to meet Christ there who will help him to his feet and assure him that his sins are forgiven and that God is his friend. The preacher may be crude or polished, gifted or ordinary, but if this is what he strives to accomplish, his preaching will bear the stamp of reality.

Is such preaching an easy task? Not for a moment and especially not in a period of the world's history such as this. Many of the old sanctions have been broken down. Doctrines which were once a part of every man's mental furniture, even though they may not have been personally appropriated, have been discarded altogether. The mechanistic philosophy has profoundly affected multitudes. Many a man who never heard of Hegel is practicing Hegelianism and is satisfied to do what is right in his own eyes. All these things add to the difficulty of a task that was never easy but do they not at the same time intensify the challenge of that task? If Wordsworth could characterize the French Revolution in words like these:

"Bliss was it in that dawn to be alive  
"But to be young was very heaven"

surely as much can be said for today. The young men who are entering the ministry in our time will be the shock troops in one of the world's greatest religious conflicts.

Signs are not wanting that the soil is being prepared for the seed of the Gospel. The very characteristics of our era are evidences of a deep spiritual need. The accelerated tempo of our distracting days, the restlessness, the craving for excitement, the sudden veerings of popular preference are eloquent of the hunger of humanity. This longing for something better, for something that "maketh rich but addeth no sorrow thereunto" may not be recognized as a desire for God on the part of those who possess it. It may be inarticulate, even wholly unconscious but

it is a craving which the living God alone can gratify. So much of our present day literature comes from those in darkness who have lost their way. It is written in a minor key and ends in a blind alley. Perhaps some time soon some of these may admit their helplessness and be willing to follow the true Guide who is the Light of the World. What of the cults which have sprung up like mushrooms on every side with their promises of healing and their illicit commerce with the other world? When these have spent their force may not their devotees seek a sure word of prophecy? Then too with all its faults modern psychology seems to be gravitating toward the old fashioned doctrine of original sin.

Modernism, gloomy and impotent, has no message for such an hour as this. It has no courage and no hope to offer. Men will ask some day for an authoritative and final guide in religion. The modernist merchant will say "We do not stock it any more. We are offering something just as good—religious experience." But the seeker will be in no mood to accept substitutes. He will ask again for a salvation that really saves and once more the modernist will answer "We do not have that either. Most of our customers are tinkering away at a homemade salvation." This will not appeal to the disillusioned seeker, yet he will ask "How about a creed, something that will carry me through life?" The pitying reply of the modernist will be "We had some creeds on hand but they became somewhat shopworn, so we junked them and tried to salvage the most valuable pieces but there was no market. No one wanted spare parts of a creed. But why do you want a creed anyway? Let us recommend a hypodermic of social service, then you will be filled with sweetness and light and you will not know or care whether you have a creed or not." But a man who is resolved at all costs to face the facts of life will not be misled by specious arguments. I fancy him finally saying to the modernist "My friend, you do not understand. I am in dire straits. I need help. I am weak. My life is a failure and I am burdened with the consciousness that I myself am to blame. Then too I am suffering pain from a disease which the doctors tell me is incurable. More than that

I have undergone a great sorrow. I have lost one whose life was more precious to me than my own. And last of all I am afraid to die. Can you not help me?" Then the modernist will have to say "All we can tell you is that nineteen centuries ago there lived a very good man. Of course he was the product of his time and he had his limitations but he was the best man the world has ever known. We suggest that you do the best you can to live as he did. That is all we can offer you. We have no forgiveness of sins to give you. We cannot promise you any supernatural encouragement or hope or comfort. As a matter of fact no one can do anything for you. Whatever is done must be done by yourself. For instance if you pray, your prayer may bounce back from a heaven of brass and do you some good but that is all."

What a dismal response to the deepest needs of a human soul! What a Bar-mecide feast for the man who is hungry for assurance and peace and strength is modern religious philosophy with its negations, its evasions, its reservations, its rationalizations, its pessimism and its earthward pull! Blessed is the man who in his hour of need has a true ambassador of God to show him the way of life, a Minister who is divinely commissioned, who is ordered forth to preach the gospel of redemption, not one who hazards an opinion but one who announces a fact, one with a passion for God and a passion for men, one who desires with all his heart to effect and keep effective the reconciliation between God and man.

Surely it will not be necessary to assert that what has been said just now cannot by any cunning eisegesis be interpreted as a record of achievement of any Minister here today, least of all the speaker. Rather it is the course which we charted at the beginning. It must be admitted with sorrow that there have been plenty of times when the force of adverse winds has been underestimated, when foreign particles in the binnacle have deflected the needle of the compass and when shifting planets have usurped the place of the north star, but the merciful and patient Captain of our vessel has always put us back on the course again.

Certain painters of the Italian Re-  
(Concluded on page 18)

# News Notes from Westminster Theological Seminary

By the Rev. Frank H. Stevenson, D. D.  
President of the Board of Trustees

THE experimental stage of Westminster Seminary's history is passed. We now know that students for the Gospel ministry want the kind of instruction this new institution provides. The entering class this fall is twice as large as last year's, and all but one of the classes are larger, including the post-graduate department. This year the total enrollment is sixty-two. The entering class numbers twenty-two. Every student in the Seminary is a college graduate.

If this is encouraging, it is not more so than the loyalty of Westminster students. When they come to the Seminary, they stay. Having put their hand to the plow they do not look back. The few men who have transferred to other schools have done so with deep regret and only on account of a ruling of a non-Presbyterian denomination with which they are affiliated. When the difficulty of the work set before Westminster students is understood their devotion can better be appreciated. In most Seminaries the so-called "Practical Courses" prevail, requiring little attention and less study. There is a minimum of such teaching at Westminster, an irreducible minimum. The men are given important basic subjects to master demanding every hour of available time and they must apply themselves to the hardest work. We doubt if the Harvard Law School, or the Medical Department of Johns Hopkins, celebrated as they are for the rigor of their curriculum, have stiffer class-room requirements. The willingness of students to maintain the highest standards of sound scholarship at Westminster Seminary is securing the right tradition for the future of the school.

A Presbyterian missionary in South America, Rev. Harold C. Anderson, writes:

"How about a policy at Westminster Seminary that will train students to endure hardship like good soldiers of Jesus Christ? I think God is calling the new Seminary to train men hardened in muscle and mind and spirit who will buck the line which the world, the flesh and the devil have raised up against us.

We can trust Dr. Machen to train men to straight, deep, and high thinking. Plain living will not be so easy in dear old Philadelphia. But Westminster, starting in heroic faith, and with few other resources than prayer and confidence in God, has the chance to do what is needed today.

Put on a West Point or Annapolis regime at Westminster Seminary, adjusted of course to theological education, and you will be the most valuable school in America as missionaries view the situation. Take knowledge from the men who evangelized Scotland and

North England, or from Bernard of Clairvaux; yes even from Loyola and his preaching monks, and from John Wesley and Whitefield. I see advertising in the American papers of forty varieties of breakfast foods, mattresses that are soft as eider-down, deep cushioned chairs, and deeper cushioned automobile seats, until I wonder if the ancient Christian virtues are still alive.

In our mission we need men who can put an army saddle on a mule and ride, who can sleep on a cow-hide at night and in the morning take a bath in a tin cup or in a big river according to the supply of water, and enjoy it. I do not mean that students in the year 1931 should step back into the Middle Ages. They have been brought up on radios, automobiles and airplanes. But they should be masters of these things, not be mastered by them. The men to set the pace should be the very men who have had culture and wealth and social position.

After five years of teaching in a Seminary in Recife, Brazil, I have gone back to itinerating in the hinterland on the plains and tablelands, and I personally feel the need of hardening myself. Mrs. Anderson and I leave next week for an evangelistic and pastoral tour of the San Francisco River Valley. Drop down 15° Latitude South, turn in three hundred miles from the coast, and you will have our location on the map. You will find a river there which is some river, let me tell you.

I am anxious to learn how Westminster closed the year financially and the prospects for the autumn. I renew my own pledge. Please keep me posted on the discouraging things as well as the bright side, so that I can pray as well as give, and do it intelligently.

Praying that God's blessing will rest upon Faculty, Trustees, Alumni and Students, I am,"

Needless to say, Westminster Seminary is in agreement with Mr. Anderson's letter. He is the best type of missionary, and the Seminary intends to send men of his kind to the churches and mission fields of the world in as large numbers as possible.

Circumstances already have decreed that the softening luxury of many institutions will not be our portion. We live in the center of a vast city with the needs and struggles and sins of men pressing upon us. We cannot escape them if we would. Moreover, the effort to make Westminster what Christ would have it be, is in itself a work requiring a considerable amount of the stuff of manhood in these dark times in the Christian Church. Because of the Seminary's steadfast adherence to the Bible our cause is unpopular, and it is a stout resolution that a student must take when he casts his lot with the minority group



in his own church, or when a professor commits his future to a venture that is under the daily risk of diminishing material returns. In all probability the independence of Westminster Seminary from ecclesiastical control is a guarantee against any future relaxation into slothful ease. At any rate there is no rich communion at hand to sustain Westminster and remain all the while indifferent to the character of the Seminary's teaching and product. Unless Westminster Seminary keeps the fire burning on the altar, the fire of self-sacrifice and zeal and absolute devotion to the Gospel, believers in the Word of God who alone are its refuge will forsake this institution and build another. Dependence is an insurance of fidelity.

We cannot be wholly sorry that comparative poverty attends us. Chemists have a saying that "the best discoveries are made in the worst laboratories," and sumptuous surroundings rarely have aided searchers for truth in any field. A theological seminary, of all places, must be the home of plain living as well as high thinking; they cannot be divided. Young men in training for the Gospel ministry must be made ready to take up a cross if they are to follow Christ. Our hope, fortified by two years of experience, is that Westminster graduates will choose difficult tasks in the future as they have been doing in this pioneer period of our history, and that they will be prepared for the obligations awaiting them.

While consistently adhering to the foregoing principle, the Seminary Board of Trustees invites attention to a Pennsylvania law. The State wisely restricts degree-granting powers within the commonwealth to educational corporations having five hundred thousand dollars in productive endowment funds. Large as the amount appears to be at this moment of universal business retrenchment, it is a comparatively small sum and the Seminary should secure it as quickly as possible. All who are praying for Westminster can well make the securing of the fund a matter of daily prayer. We want to comply with conditions laid down by the State, and we want to show forth the measure of stability which that amount in assets will guarantee. God's people are asked to give to Westminster's necessary endowment fund through bequests and by outright contributions that will anticipate bequests. Our immediate petition is for current expenses, *but not much less immediate is our entreaty for large offerings of permanent resources.* Will five hundred thousand dollars spoil the vigorous spiritual life of the Seminary? Hardly. Certainly the endowment required is small compared to the immense resources of institutions training men to preach a different gospel.

The care necessary for keeping a scientific library in proper shape for effective use is little understood by one who has had no actual practice behind a library desk. Cataloging and arrangement mean everything, and problems multiply as the number of volumes increases. The Westminster Library has been extended gradually through two rooms on the second floor of the administration building and now overflows into the adjoining house where the books of the Departments of Apologetics and Systematic Theology are shelved. Notwithstanding the limits of space, facilities for research and study are fairly satis-

Many people have asked about the fields to which Westminster Seminary men are called when their student work is done. This list gives their names, Seminary year, and location. The Seminary will graduate its third class next spring, and it will be a larger class than its two predecessors, but the demand for Westminster graduates continues and no lessening is anticipated in the number of calls they will receive to preach both at home and in the mission fields of the world. The men of 1930 and 1931 are at work in the following places:

#### Foreign Missionaries

William T. Blackstone '30...Peiping, China, under The Presbyterian Church, U. S. A.  
 Albert G. Edwards, P.G. '31...Hillah, Iraq, under The Presbyterian Church, U. S. A.  
 Ernest W. Zentgraf, Jr. '30...Chenyangkwan, Anwei, China, under the C. I. M.

#### Ministers of the Presbyterian Church in the U. S. A.

Chester A. Diehl '30.....First Church, Forsyth, Montana  
 Robert S. Marsden '30.....First Church, Middletown, Pennsylvania  
 Harold J. Ockenga '30.....Point Breeze Church, Pittsburgh  
 Samuel J. Allen '30.....Community Church, Jordan, Montana  
 Everett C. DeVelde '30.....Centre Church, New Park, Pennsylvania  
 Robert L. Vining '30.....First Church, Mifflinburg, Pennsylvania  
 Gerard H. Snell '31.....Church of the Covenant, Cincinnati (Assistant)  
 Carl C. McIntire '31.....Chelsea Church, Atlantic City  
 Adolf F. Broman P.G. '31...Rhawnhurst Church, Philadelphia  
 Tod B. Sperling '31.....First Church, Pittsburgh (Assistant)  
 Peter DeRuiter '31.....First Church, Nottingham, Pennsylvania  
 Harlee Bordeaux '31.....Community Church, Old Greenwich, Connecticut  
 Franklyn S. Dymess '31....Chestnut Level Church, Quarryville, Pennsylvania  
 J. M. Kooyers P.G. '31....First Church, Athens, Wisconsin  
 Henry G. Welbon '31.....Christiana Church, Newark, Delaware  
 Wayne Julier '31.....Beemerville Church, Sussex, New Jersey  
 Oscar T. Gillan '31.....Harvester Mission, Claremont, California  
 Henry W. Coray '31.....Supply, West Pittston, Pennsylvania

#### Ministers of the Presbyterian Church in Canada

Arend Roskamp '30.....First Church, Hopewell, Nova Scotia  
 Marcellus Kik '30.....First Church, Bass River, New Brunswick  
 Alexander K. Davison '31...First Church, Moose Jaw, Saskatchewan  
 William Ooms '31.....First Church, Oxford, Nova Scotia

#### Ministers in Other Denominations

Harold T. Commons '30.....First Baptist Church, Atlantic City  
 Herbert V. Hotchkiss '30...Spruce Street Baptist Church, Philadelphia  
 Ralph W. Todd '30.....First Methodist Church, Sharptown, New Jersey

#### Studying in Europe

Alfred W. Eppard '31.....University of Edinburgh, Scotland

factory. Room available for reading has been enlarged by about one-third with improved light. A complete steam-heating plant was installed during the summer to make all the rooms comfortable. By gift and purchase the shelves have been filled with representatives of the best American and foreign books of value to students and professors. We have never seen a library so constantly in use to its full capacity.

The work of the Faculty from May until September was varied and interesting. The Chairman, Dr. Machen, in addition to many Sundays of preaching, spoke at Bible Conferences in New York, New Jersey, Texas and California. In Southern

California he was introduced by Dr. Stewart MacLennan of the First Presbyterian Church in Hollywood who helped arouse a wide interest in Westminster Seminary. A luncheon of the friends of the Seminary gave Dr. Machen an occasion to explain the situation that calls for fidelity to the great cause, now more than ever. He accepted invitations to preach in the First Presbyterian Churches in Hollywood, Glendale and Long Beach, and in the First Methodist Church in Los Angeles.

Professor Allis remained in the vicinity of Philadelphia, supervising the renovation of the Seminary building. Professor Van Til lectured at the Media Bible Conference, and Professor Stonehouse at the Montrose Conference. Both preached in various pulpits in their home state of Michigan. Professor Woolley missed only a few weeks from his busy desk in the Registrar's office. Professor MacRae and Mr. Murray pursued studies at Berlin, Germany; Mr. Murray also visiting his father and mother, who live at Bonar Bridge in the Highlands of Scotland not far from the estate of the late Andrew Carnegie, "Skibo Castle."

The Seminary provides a long recess during the summer in order that students may be able to supply the pulpits of churches for seventeen or eighteen consecutive Sundays and give full time to a pastor's duties. The plan for a division of time between class-room instruction and work in the field has the same purpose as the cooperative plan in engineering schools whereby students alternate months between class-room and factory. In both instances theory and practice are welded together and both profit. Like engineering students, but unlike men in preparation for medicine and law, young men who are studying for the ministry can begin practising before their schooling is done.

Not all the undergraduates of Westminster took churches between terms, a good many preferring to study or travel or accept occasional preaching appointments. Those who had Presbyterian Churches were:

Paul C. Price.....Stratford, Conn.  
 John P. Clelland.....Tisdale, Saskatchewan  
 George W. Marston.....Wayne, Pa.  
 Joseph C. Holbrook.....Columbus, N. J.  
 Oscar Holkeboer.....Watford City, North Dakota  
 John Davies.....Rudyard, Michigan  
 Claude E. Hayward.....Cedarville, N. J.  
 John H. Skilton.....Woodstock, New Brunswick  
 Harley A. Henderson.....Big Bay, Michigan  
 James E. Moore.....Absecon, N. J.  
 Sheldon O. Price.....Missions in Synod of Colorado  
 Percy B. Crawford,  
 Evangelist of Barnes Memorial, Philadelphia  
 Robert H. Graham.....Ringoes, N. J.  
 R. H. McIlwaine.....Missions in Synod of Montana

Undergraduates who had positions in churches of other denominations were:

Newton A. Kapp.....Avalon, N. J.  
 J. R. MacDonald.....Coatesville, Pa.

Robert S. Wilson.....Palmyra, N. Y.  
 Vincent L. Crossett.....Alto Pass, Ill.  
 Frank Moss.....Trenton, N. J.  
 A. J. Pamer.....Philadelphia  
 William S. Hawkes.....Travelling Evangelist  
 Charles E. Wideman.....Mercerville, N. J.

The Alumni Association of Westminster Theological Seminary has for its officers: Rev. Robert S. Marsden, Middletown, Pa., President; Rev. Tod B. Sperlberg, Pittsburgh, Vice-President; Rev. Carl C. McIntire, Atlantic City, Secretary and Treasurer. Representatives on the Executive Committee are: Professor MacRae from the Faculty; President Marsden from the Class of 1930; Rev. Harlee Bordeaux of Old Greenwich, Conn., from the Class of 1931; and Rev. Herbert V. Hotchkiss of Philadelphia, General Representative. The purpose of the organization is to promote fellowship among all graduates, to encourage and support every interest of the Seminary, and to further Westminster's influence throughout the Christian world. Meetings will be held annually on the day preceding Commencement. Copies of class letters, reports, etc., will be forwarded through the Association Secretary.

We wish the letters received at the Seminary office could be published. Some of them would make significant news. Westminster's unique position and the stalwart support of loyal Christians from coast to coast, with many a gift arriving from men and women who have little money to spare, together with the prayers and deep concern of hundreds of people whom we, here at the Seminary have never seen, are factors of unending surprise and cause for constant thankfulness to God. If nothing else served to create a sense of responsibility and accountability, these letters would. A portion of them come from foreign lands. For example we have this short but moving letter from an institution in a far-away continent, and a theological seminary at that, with its own financial burdens to carry:

#### ADMINISTRATIEWE BURO GEREFORMEERDE KERK

Potchefstroom  
 Transvaal,  
 South Africa

By request of the Senaat of our Theological School I have the pleasure to instruct the local branch of Barclay's Bank to forward to the Westminster Theological Seminary the sum of £5. [\$24.25]

Wishing that your good cause may prosper,

Sincerely yours

J. A. van Roon

11th June 1931

Secr. & Treas.

We believe Westminster Seminary is justifying its existence and is proving worthy of the sacrifices its establishment necessitates, and for three reasons:

(1) An appreciable number of graduates have gone into pulpits and mission fields with an increasing number in preparation to follow them. Their testimony is being heard and will be heard, and it is all in behalf of a trustworthy Bible, a Saviour who shed His blood for men's salvation, and the faith which

Christ once for all delivered to His ministers to preach. This is a definite gain.

(2) A notable standard in education has been maintained by an able Faculty at Westminster which is bound to be influential outside its class rooms. Great books by a thinker and writer like Professor Machen are carrying the institution's teaching far beyond the local scene and showing a skeptical world that historic Christianity demands and can be given a scholarly exposition and defense. Professor Allis is widely known for many learned contributions. Other members of the Faculty will increasingly be heard from. They have the scholarly capacity and the industry to produce books of importance; and they are young men with their best years ahead.

(3) Everyone familiar with movements within the Presbyterian Church in the U. S. A. is acquainted with the trend toward Liberal Christianity which Westminster Seminary withstands. It may be a mere coincidence, but it certainly is a fact that the stampede toward Modernism, if not stopped, at least has been perceptibly restrained ever since the announcement of the Seminary's opening.

No one imagines that Westminster deserves sole credit for the present timidity of Presbyterian Liberalism. The utter barrenness of the Liberal Gospel and the arrogance of its sponsors have very largely entered into the conditions. But the vitality of the new Seminary, its enthusiasm and courage and striking advance in the midst of serious financial depression has been too concrete and too conspicuous evidence of a latent orthodox strength to be disregarded. It is safe to predict an era of extreme caution in the councils of powerful Presbyterian Boards and Agencies, and we can be grateful for it. As an indication of a new and real opposition to the ecclesiastical policy that has been devoted to compromise and barter on all sides, it will be remembered that a change of seventy-one votes would have elected Dr. David DeForest Burrell the Moderator of the last General Assembly. And Dr. Burrell not only is an active advocate of a return to the old faith in the Word of God; he is also a Trustee of Westminster Seminary, and a Vice-President of the League of Faith. It was a startling sign of the way the wind is blowing and will scarcely be forgotten in the next Assembly, or the one after that.

Of course our whole cause in the Presbyterian Church is upheld by a minority and frequently by a small minority. Recent events have revealed the limited number of the men who are ready to fight Paul's good fight of faith, whether from lack of interest or opportunity or conviction. The Church is in bad condition. The Permanent Judicial Commission which is the arbiter of doctrine with Presbyterians has among its eight Minister-members, four signers of the radical Auburn-Affirmation, even Professor R. H. Nichols, the Auburn Affirmation Secretary, having been elected this year. The Commission does not contain a solitary outspoken conservative representative, so far as our knowledge goes. The great Mission Boards are out of control of anything approaching a conservative administration

as most of us understand the term, and so are the Boards of the Church's colleges and seminaries. There is no use in pretending that black is white. But we do hold that a minority made up of undaunted contenders for the faith in the Presbyterian Church is gaining headway at last. The adherence of Christian men and women to Westminster Theological Seminary not only is a step in the right direction, it is a step that is unifying believers into a compact body for constructive work and is bringing immediate returns in a measurable restoration of the Church's integrity before God.

As the Seminary prospers perhaps a wavering Church will be strengthened beyond our fondest hopes. From small beginnings God has before now brought great results, and he may do it again. People who are looking at Westminster with apprehension may presently look with delight. The plain duty of Presbyterians who are willing to sustain Westminster Seminary in a valiant struggle is just to be faithful day by day, trusting not in themselves but in Christ. Each day's work must be done; each of us must contribute to its accomplishment. If it be so that Christ will make the Seminary an instrument of His purpose in calling the Church back to its commission, unto Him shall be the glory, and at His nail-pierced feet we will lay the triumph of His grace.

The first questions invariably asked about Westminster Seminary are: How is the money coming in? Will you be able to pull through the hard times?

Nor does the answer vary. We have to reply that we can only judge the future by the past and by the promises of God.

As to the past, every bill is paid, we have never borrowed a dollar for any purpose, and a fairly satisfactory balance of available money is in the hands of the Seminary's treasurer.

We do need money for the present school year. The Seminary is growing and we shall require more than was given us last year.

We do not believe that loyal Christians who read these paragraphs will wait to see if the burden will be carried by someone else. That would mean our serious and probably fatal loss.

To maintain the Seminary we shall have to count on a good many contributions of around a hundred dollars and some considerably larger. The current budget of from sixty-five to seventy thousand dollars cannot otherwise be met.

But offerings of five dollars, even of one dollar are very valuable.

Believers in the Bible are the men and women who will carry Westminster Seminary through this critical year.

# Notes on Biblical Exposition

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

Professor of New Testament in Westminster Theological Seminary

## X. PAUL AND THE JERUSALEM CHURCH

*"Then after three years I went up to Jerusalem to make the acquaintance of Cephas, and I remained with him fifteen days; but another of the apostles I did not see—only, I saw James the brother of the Lord. Now as to the things that I am writing to you, behold, before God, I lie not. Then I went into the regions of Syria and of Cilicia. And I was unknown by face to the churches of Judaea which are in Christ. Only, they were hearing: 'He who formerly persecuted us is now proclaiming as a gospel the faith which formerly he laid waste'; and they glorified God in me" (Gal. 1:18-24, in a literal translation).*

### Was James an Apostle?

LAST month we began the discussion of this first visit which Paul made to Jerusalem after his conversion. He went there, he says, to make the acquaintance of Peter, and he remained with him fifteen days. It was no doubt an important period in his life, but hardly long enough to make him the kind of mere disciple of Peter that the Judaizing opponents said he was. And as for the other apostles, upon whom, as well as upon Peter, the Judaizers might have held him to be dependent, he did not see them at all. Only, he did see James, the brother of the Lord.

It is a question whether Paul does or does not here call James an "apostle." The phrase which we have translated "only," in the sentence "Only, I did see James," means "except." If so, it might seem at first sight as though Paul does call James an apostle. If he says, "I saw no other of the apostles except James," that seems certainly to imply that his meeting with James was an exception to the general assertion that in addition to Peter he saw no other of the apostles; in other words, it seems to imply that James was an apostle.

As a matter of fact, however, the Greek

phrase meaning "except" is sometimes used to introduce an exception to something that is more general than that which has actually been mentioned. So in Matt. 12:4, it is said of the shewbread: "Which it was not lawful for David to eat, nor for those who were with him, but only for the priests." Here the phrase which we have translated "but only" is the same phrase as that which we have translated "only" in our passage in Galatians. If we translated it "except" in the passage in Matthew, we should arrive at a thought which is clearly not intended. If we translated: "Which it was not lawful for David or those with him to eat *except* for the priests," that would imply that there was a company of priests among those who were with David at that time—which is clearly not the meaning. Rather is the underlying thought, to which the phrase that we are discussing introduces an exception, the thought that "it was not lawful for *anyone* to eat the shewbread." Of that general principle, the thought that has actually been *expressed* before—namely, that it was not lawful for David and his company to eat the shewbread—is only one particular instance. The phrase meaning "except" follows after the particular instance, although according to our ways of thinking it belongs rather with the more general principle.

So in our passage, Paul's mention of his meeting with James, even if James was not an "apostle," was in the nature of an exception to the assertion, "Another of the apostles I did not see." If Paul had let that assertion stand without the exception, and had defended himself in doing so on the ground that strictly speaking James was not an "apostle," he would have been engaging in something like a quibble, because even if James was not an "apostle" he was one of the pillars of the Jerusalem Church, dependence upon whom on the part of Paul would have established

the Judaizers' point just as much as would dependence upon one of the "apostles." So here again, as in the passage which we cited from Matthew, the Greek phrase introduces an exception—only, it is an exception to something a little more general than what has actually been stated in the preceding words. It is here an exception to what is the underlying sense of the preceding passage—namely, "Another of the Jerusalem leaders upon whom the Judaizers say I am dependent I did not see at the time of that first visit."

Of course what we have said about the Greek phrase in question does not mean that the use of the phrase shows that Paul does *not* call James an apostle; it only means that the use of the phrase does not show that he *does* call James an apostle. It is open to us to translate the words either: "Another of the apostles I did not see except James," or "Another of the apostles I did not see—only, I did see James." The question which of these two translations is correct will have to be decided on the basis of considerations that are not found in this passage itself.

### The Three Persons Named James

When those considerations are attended to, it seems probable that the latter of the two translations is to be preferred. Certain it is that the James whom Paul mentions here was not among the twelve apostles.

The opinion has, indeed, sometimes been held that the "brethren of the Lord," of whom James was one, were cousins of Jesus, the word "brethren" being used in a broader sense than that in which we use the word in English; and that these "brethren of the Lord" are to be identified with persons of the same names who appear in the lists of the twelve apostles. But this opinion depends upon certain rather doubtful combinations, and seems

to be opposed by the fact that specifically in the Gospel according to John (John 7:5) and by implication also in the Synoptic Gospels the brothers of Jesus are represented as not believing on Him during His earthly ministry, and certainly are not clearly designated in any way as being among His intimate disciples.

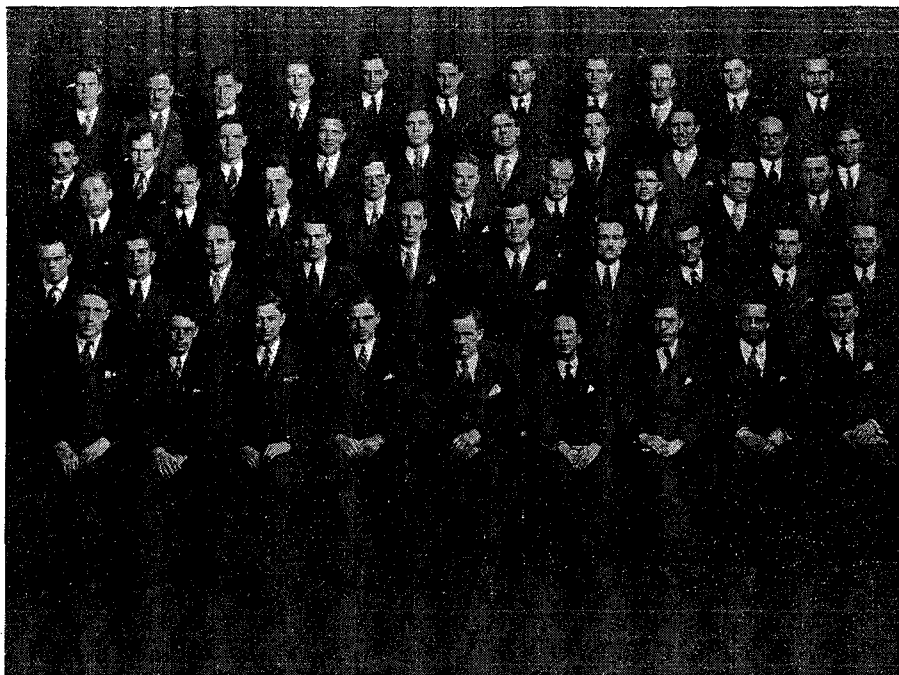
Thus the identification of "James the brother of the Lord" with the "James the son of Alphaeus" who appears among the Twelve must no doubt be rejected. Hence we have in the New Testament three persons who bore the name of "James." They are (1) James the son of Zebedee, who was martyred in 44 A. D. in accordance with the twelfth chapter of Acts, (2) James the son of Alphaeus, of whom scarcely anything is known except that he was one of the twelve apostles, and (3) James the brother of the Lord, who is mentioned here in Galatians.

#### James the Brother of the Lord

This James the brother of the Lord seems, as we have just observed, not to have been a disciple of Jesus during the public ministry. But, according to I Cor. 15:7, he was granted a special appearance of the risen Lord, and it is natural to surmise that, as in Paul's case, this appearance of the risen Lord to him was the means by which he was converted. With the other brothers of Jesus he was no doubt in the little company of men and women who met in the upper room in Jerusalem after the Ascension and before the day of Pentecost (Acts 1:14). In Acts 12:17 he appears in a position of leadership in the Jerusalem Church; for Peter, after his release from prison, is represented as saying to the company in the house of Mary the mother of John Mark: "Go shew these things to James, and to the brethren" (Acts 12:17). In Acts 15:6-29 he appears as presiding over the deliberations of the Jerusalem Church at the time of the "Apostolic Council"; and in Gal. ii. 1-10, in a passage which, as we shall see, probably refers to that same event or to events taking place at that same time, he is mentioned before the apostles Peter and John. In Acts 21:18-25, referring to the time of Paul's last visit to Jerusalem, James appears in a similar position of leadership.

When these passages are carefully read,

#### Group of Westminster Students



A photograph taken eight months ago. A photograph taken today would show thirteen more men than appear in this picture. Sixty-two students now are enrolled from seventeen States, representing thirty-eight colleges and universities. Three students are from foreign countries. Pennsylvania sent the most students, thirteen; and California was second with eight.

it seems clear that James was specifically the head of the local Church in Jerusalem, whereas the twelve apostles had more general duties which increasingly took them on missionary or pastoral journeys outside of that city.

We learn from Josephus, the Jewish historian, that James was killed by the Jews in A. D. 62, after the death of the procurator Festus and before his successor had arrived in Palestine.

This James the brother of the Lord was the writer of the General Epistle of James, which is in the New Testament. The Epistle was no doubt written at an early time, prior to the controversy with the Judaizers and to the "Apostolic Council" of Acts 15:1-29: for its teaching about faith and works exhibits the most beautiful harmony of thought with Paul's teaching; and the writer would no doubt have avoided that superficial appearance of contradiction of Paul which has sometimes been a source of difficulty to devout readers of his Epistle if he had been writing after the terminology had become fixed, as it was no doubt fixed in the course of the controversy with the Judaizers.

#### "Unknown by Face to the Churches of Judaea"

Such was the only one of the pillars of the Jerusalem Church whom, in addition to Peter, Paul met during his first visit to Jerusalem after his conversion. It is now time for us to return to the account of that visit which Paul gives us in Galatians.

"As to the things which I am writing to you," he says, "lo, the fact that I am not lying stands in the presence of God"—and hence, since it is in God's presence, it is entirely true. Apparently the Judaizers had misrepresented the facts about that visit to Jerusalem, and so Paul is compelled to set the Galatians right about the matter by this strong asseveration. "God knows," he says, "that I am telling you the truth: I went up to Jerusalem not at once, but three years after my conversion; the only ones of the leaders that I saw were Peter and James; and I was with Peter only fifteen days."

"Then," he continues, "I went into the regions of Syria and of Cilicia; and I was unknown by face to the churches of Judaea which are in Christ. Only, they were

receiving the report: 'He who persecuted us formerly is now proclaiming as a gospel the faith which formerly he laid waste.' And they glorified God in me."

Great stress has been laid by certain modern scholars upon the words, "I was unknown by face to the churches of Judaea which are in Christ." If, it is said, Paul was unknown by face to the churches of Judaea, at the time of his departure from Jerusalem, he must have been unknown by face to the church at Jerusalem, since Jerusalem is in Judaea. Therefore, the argument continues, during that first visit to Jerusalem he must have been in hiding, seeing Peter and James, but by no means becoming acquainted generally with the Jerusalem disciples. This representation, it is said, is contradictory to the account in Acts 9:26-30; 22:17-18. According to the Book of Acts, Paul was by no means in hiding when he was in Jerusalem during his first visit there after his conversion, but went in and out in Jerusalem and preached to the Greek-speaking Jews. Thus it is maintained by the scholars to whom we have referred that Acts is quite incorrect in its account of that visit of Paul to the Jerusalem Church.

#### Was Paul in Hiding in Jerusalem?

But surely this attack upon the trustworthiness of Acts is based upon a totally unjustifiable interpretation of the one verse, Gal. 1:22. Paul has just said that he was in Jerusalem; then he says that he was unknown by face to the churches of Judaea. Is not the natural meaning simply that he was unknown by face to the churches of Judaea generally with the one obvious exception of the city that he has just mentioned? Surely I might say today, in speaking about my acquaintance with Presbyterian churches, that I know the churches of Philadelphia, but cannot say that I know the churches of Pennsylvania. It requires only a little goodwill and common sense to interpret Paul's words here in similar fashion.

Moreover, there is some evidence that in the language of that time "Jerusalem" was sometimes definitely distinguished from "Judaea," the capital city possessing such a unique importance that the name of the district could be used to designate the rest of the district in distinction from

the capital. That usage appears clearly in Mk. 3:7f., where it is said that there followed Jesus a great multitude from Galilee and from Judaea *and* from Jerusalem. Here Jerusalem is not included in Judaea, but Judaea and Jerusalem are coördinated as two distinct things.

At any rate, whether we appeal to this special usage or not, it is surely much more natural to interpret Paul as meaning that he was unknown to the churches of Judaea generally, exclusive of Jerusalem, than to derive from the passage the very adventurous notion that he had spent his time in Jerusalem during that first visit somewhere in hiding in a back room of Peter's house. If Paul had meant that he went away from Jerusalem without having seen the church that was in that city, surely it would have been natural for him to say that much more plainly; surely it would have been more natural for him to say, after recounting his meeting with Peter and James: "But I remained unknown by face to the church that was in that city." When he says merely, "I was unknown by face to the churches of Judaea," he seems to indicate rather plainly that he did not have the much more definite and much more noteworthy fact to mention, that he did not even see the church at Jerusalem itself.

#### Where Were the Apostles?

Perhaps it may be objected that if we interpret Paul as meaning merely that he was unknown to the churches of Judaea outside of Jerusalem, we are making him say something that had no point in his argument. What possible importance was there, it may be asked, in the question whether he did or did not see obscure country churches in Judaea? Surely the question under dispute was the question whether he had or had not come under the domination of the Jerusalem apostles. Jerusalem, therefore, it is said, was the place where his relationships became important in his argument, and therefore when he says "Judaea" it is primarily Jerusalem, the chief city of Judaea, that he has in mind.

This objection, far from being decisive, only calls attention to the most probable explanation of the whole matter. In all probability, the apostles, at the time of Paul's first visit to Jerusalem, were al-

ready engaged in the missionary and pastoral labors in Judaea in which we know that they did engage at an early time, in accordance with the direction of our Lord that they should be witnesses unto Him "in Jerusalem and *in all Judaea* and Samaria" (Acts 1:8). Therefore it became very much to the point in Paul's argument for him to deny acquaintance with those Judaeian churches. Since many of the apostles were in those churches, he could not clear up the matter of his relations with the apostles without mentioning those churches. "At that time," says Paul, "I went up to Jerusalem and there saw Peter and James; but as for the churches in the country of Judaea—lest anyone should say that it was there, rather than in Jerusalem, that I became a disciple of the apostles—I did not even see those churches at all."

This hypothesis, that many of the apostles were in the Judaeian churches at just that time, is not established by direct testimony. But it is very probable, not only because it is in harmony with all that we know of the movements of the apostles, but also because it serves to explain two things in Paul's account. It serves, in the first place, to explain why he met only Peter and James in Jerusalem. Those were the only ones of the leaders whom he met, not because he was in hiding when he was in Jerusalem, but because the others were out of the city, engaged in missionary and pastoral labors in the Judaeian churches. In the second place, the hypothesis explains, as we have just seen, why he mentions the Judaeian churches at all. Since many of the apostles were in those churches, it became important for him, when he was showing how limited his contact with the apostles was at that early time, to say that those churches knew him only from hearsay.

Let it be observed that Paul's lack of contact with most of the apostles at that time, and his lack of contact with the Judaeian churches, did not indicate any suspicion of him on the part of those churches. On the contrary, he says that when they heard that he was preaching the faith which formerly he had laid waste—not some different faith, be it observed, but the same faith as that which had been proclaimed in Palestine from the beginning—they glorified God in him.

(Concluded on page 18)

# Books of Religious Significance

*THE TEACHING OF KARL BARTH: AN EXPOSITION* by R. Birch Hoyle. Charles Scribner's Sons. Pp. 279. \$2.75.

THE first issue of CHRISTIANITY TODAY (May, 1930) contained a review of Brunner's *The Theology of Crisis*. Our February issue (1931) contained a review of Zerbe's *The Karl Barth Theology or the New Transcendentalism* from the able pen of Dr. Cornelius Van Til. Our readers, therefore, cannot be wholly uninformed concerning the Barthian School of theology that is the center of large interest in Germany and which seemed destined to exert a world-wide influence. It cannot be said, however, that even at the best the American reader can be very well informed concerning this important theological movement. Hence we are confident this volume will be welcomed by many. Its purpose is to interpret the theological ideas of Karl Barth and his associates to English readers in the manner that will meet the needs of the average Christian Minister and Christian worker.

The first part of the book deals with "The Man: His Friends: Their Milieu." The second part expounds the message of Barth and his friends, dealing in turn with such subjects as the transcendency of God, the brokenness of humanity, the invasion of time by eternity, the resulting crisis, the bridge between two worlds on different planes, the view of history (pre-temporal, temporal, post-temporal) where God speaks and man hears. The third and final part deals critically with Barth's method and views as a theologian. Mr. Hoyle seeks to be objective in his exposition of Barth and his message and with a large measure of success despite his own more or less liberal viewpoint.

Our reading of Mr. Hoyle's exposition confirms us in the view that the Barthian movement is wholesome as over against Modernism but that it is inadequate as a substitute for the historic Reformed Faith. However it is a movement concerning which the Christian scholar should be informed and which none such can afford to ignore. It seems destined to be as influential for the next generation as Ritschlianism has been for the past generation. It seems to us a decided improvement over Ritschlianism. In giving us this relatively full account of Karl Barth and his message Mr. Hoyle has made us all his debtor.

S. G. C.

*HUMANISM AND CHRISTIAN THEISM* by William Hallock Johnson, D.D., Ph.D. Pp. 154. \$1.50.

THIS book is small in compass but rich in content. It deals in an informing and discriminating manner with a subject that

is being widely discussed—often in a more or less confused and confusing way. That this discussion should be more or less bewildering to the general reader is not surprising in view of the fact that the word Humanism is used to designate views so diverse and even antithetic. "There are," as Dr. Johnson says, "literary, scientific, philosophical, economic, religious, and ethical Humanists; and there are Humanists of every shade of religious belief and unbelief—atheistic, agnostic, positivistic, theistic, naturalistic and supernaturalistic, Roman Catholic, Anglo-Catholic and Protestant."

"Humanism and History," "Humanism and Religion," "Humanism and Science," "Humanism and Philosophy" and "Humanism and Morals" are the titles of the five lectures (they were given on the L. P. Stone Foundation) of which this book is composed. Throughout his discussion Dr. Johnson keeps clearly before the reader the fact that there are two main schools of Humanism in the world today and that these two schools have little in common but the name, apart from the fact that both seek to promote the happiness of mankind. "What one kind of Humanism asserts the other denies. Humanism A. says that man is essentially good, that we may follow without check the impulses of our nature, that man through science can solve all problems and assure the highest progress, and that through science and the natural altruistic impulses an ideal kingdom of man can be established. Humanism B. on the other hand says with Plato and Aristotle that there are conflicting impulses in man, the higher and the lower, that the lower passions need to be restrained, and that man has free will and responsibility. Humanism of the former kind denies God and the future life, or at best is completely agnostic about them; Humanism of the latter kind has shown itself in its leading advocates to be an ally of religion, at least cooperating with it, and at most finding it essential to the highest development of man. The former is agnostic, naturalistic, monistic; the latter is dualistic, not unfriendly to the supernaturalistic, and asserting at least in man a power of restraint or control that distinguishes him from nature and the animal" (pp. 35-36).

Our author concludes as follows: "Our study of Humanism in its various forms and its bearing upon the problems which affect human life bring us face to face with certain alternatives between which it is necessary to choose. We can find no certainty anywhere in the present welter of confusion unless we find it in the sure word of prophecy of the Christian revelation. . . . If there is no certainty in Christianity, there is no certainty anywhere. Our discussion

of Humanism and morals shows that we must adopt the highest conception of God, the Biblical conception, and believe in a living God who can raise the dead, a loving God who so loved the world as to give His only begotten Son; or we shall have no God at all to worship. Our ultimate choice lies between 'the ethics of infinite and mysterious obligation from on high,' and no ethics at all. We must choose between supernaturalism and naturalism: between a supernaturalism in revelation, in history and in redemption, and a naturalism, in theory and ultimately in practice, of a very poor sort."

S. G. C.

*THE WESTMINSTER ASSEMBLY AND ITS WORK* by Benjamin Breckinridge Warfield. Oxford University Press, 114 Fifth Avenue, New York. Pp. 400. \$3.00.

THIS is the sixth of the ten volumes of the selected writings of the late Dr. Warfield that are in process of publication by the Oxford University Press. For information as to the five preceding volumes as well as for an appraisal of Dr. Warfield as a theologian the reader is referred to the July issue (1931) of CHRISTIANITY TODAY.

This volume derives its title from its opening article—an essay which is typically Warfieldian in the breadth and accuracy of its scholarship. This is followed by an article on "The Making of the Westminster Confession, especially of its Chapter on the Decree of God" that gives the reader some knowledge of the great labor and care that was employed in the preparation of the Westminster Standards—a fact that goes far to explain the further fact that they still remain, in the judgment of a body of Christians second to none in intelligence and evangelical zeal, the best expression that has ever been framed by the hand of man of the system of doctrine taught in the Scriptures.

Particular value attaches to the article, "The Westminster Doctrine of the Holy Scripture," in view of the fact that a much different view of Scripture is widely held even among those who subscribe to the Westminster Confession of Faith. It is safe to say that no where else is to be found so adequate an exposition of the origin and contents of this the foundation chapter of the Westminster Confession of Faith. Dr. Warfield makes clear, whatever may have been said to the contrary, that the inspiration which the Westminster Divines affirmed of all the books of the Bible was an inspiration which constituted them "in the most precise sense, the very Word of God, di-

vinely trustworthy and divinely authoritative in all their parts and in all their elements alike." Of the clause, "All which (books of the Bible) are given by inspiration of God, to be the rule of faith and life," he writes: "The misinterpretation of this clause, which would use it as a definition of inspiration, in the hope of confining inspiration to matters of faith and practice, is discredited as decisively on historical as well as on exegetical grounds. This view was not the view of the Westminster Divines. It had its origin among the Socinians and was introduced among Protestants by the

Arminians. And it was only on the publication, in 1690 (forty-three years after the Confession was first given to the public), of the 'Five letters concerning the Inspiration of the Holy Scriptures, translated out of the French,' which are taken from Le Clerc, that it began to make a way for itself among English theologians" (p. 203).

The volume closes with a significant discussion of the first question of the Shorter Catechism, "What is the chief end of man?" with its answer, "Man's chief end is to glorify God and to enjoy Him forever."

S. G. C.

prepared, brethren" who meet as the Sanhedrin in Philadelphia!

C. L. RICHARDS.

Poynette, Wisconsin.

To the Editor of CHRISTIANITY TODAY:

SIR: Permit me to express a word of appreciation for the outstanding articles in your paper CHRISTIANITY TODAY which I read with great pleasure, benefit spiritual help and enjoyment. The reading of your story in the last issue "They Shall Not Pass" was a great treat and spiritual uplift. Today the need of such stories is very urgent. Any stories bearing on similar subjects would be a great help to expose Modernism which is not lacking in our own Presbyterian Church in Canada.

A LOVER OF TRUTH.

Canada.

## 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.]

To the Editor of CHRISTIANITY TODAY:

SIR: In the article, "The Irish Evangelical Church," in the mid-August issue of CHRISTIANITY TODAY, there is a long quotation from the Rev. James Hunter, M.A., of the recently formed Irish Evangelical Church. In this quotation Mr. Hunter says:

"Chillingworth's famous saying still stands—'The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants.'"

Since most of your readers probably have not access to the Works of Chillingworth, it may be of interest to them to have the exact words of this famous saying, and their context. The following excerpt is from the first American edition of Chillingworth's Works, Philadelphia, 1846, page 480:

"By the religion of protestants, I do not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva, nor the catechism of Heidelberg, nor the articles of the church of England, no, nor the harmony of protestant confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions: that is, the Bible. The Bible, I say, the Bible only, is the religion of protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion: but as a matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption."

The reader may wonder why in this excerpt, in referring to theological confessions, Chillingworth does not mention the Westminster Standards. The reason is that they had not then been formulated. The book, "The Religion of Protestants," from which the excerpt given above is taken, was pub-

lished in 1638. The Westminster divines began their work in the following decade.

Very sincerely,

HAY WATSON SMITH.

Little Rock, Arkansas.

To the Editor of CHRISTIANITY TODAY:

SIR: I have read "They Shall Not Pass" by Eva Brown, and pronounce it one of the finest things I have read in many a day. If most of the Ministers would read that story several times, and commit the main drift of its dramatic movements to memory, and deliver it in their own way, it would strike a telling blow to present-day looseness and unbelief. I shall use it.

In my judgment an occasional article like that would, in CHRISTIANITY TODAY, tremendously help in steadying many a Minister and elder and family. Let's have more of them. Wings and weight to CHRISTIANITY TODAY!

Fraternally,

REV. A. C. V. SKINNER, PH.D.

San Diego.

## Irony

To the Editor of CHRISTIANITY TODAY:

SIR: What a blunder Jesus Christ made when He rode into Jerusalem on the foal of an ass, and posing as a Reformer drove the money changers out of the Temple! He made Himself unpopular with the General Council and the best he could do was to go up to Galilee and mix in with the unlearned and ignorant men and make same "Missionaries" out of them.—Peter James and John.

Ought not Christ to have known that those Galileans were wholly "unprepared to meet all the responsibilities of fully ordained Ministers of our Church"? The idea of "placing them on a level with their better

## The Auburn Affirmation

To the Editor of CHRISTIANITY TODAY:

SIR: I sent you yesterday under separate cover under my mailing number 775-S a copy of the "Christian Observer," printed May 27, marked, directing your attention to article entitled "A Final Word About the Auburn Affirmation" on page 27. It does not seem to me that this is by any means a "final word." The whole trouble about the thing is that Dr. Thompson has ignored a rule of law, business, and common sense.

If we were to resort to the law, I mean the civil not ecclesiastical law, for our definition, we would find that the Auburn Affirmation contains two distinct pleas: one is a plea to the jurisdiction, namely, that the General Assembly had not power to pass regulations instructing the presbyteries how they should ordain Ministers. Instead of stopping there, which would have been the proper practice at common law and under common sense, the affirmance went on to deliver themselves of certain theological views which are very objectionable to many members of the Northern as well as the Southern church.

A proper plea to the jurisdiction would have raised the jurisdictional question alone, "simply that and nothing more."

Assuming, for the sake of the argument, that I thoroughly agreed with the affirmants that the General Assembly in directing who should and who should not be ordained, was acting beyond its jurisdiction, I should have refused to sign a paper which went beyond that and committed me to theological doctrines of which I did not approve.

The Supreme Court of the United States has decided on several occasions that if a man sign a paper he is bound by it, and it is not at all sufficient for these affirmants to say that they only intended to object to the jurisdiction of the General Assembly, when, as a matter of fact, they signed a document going on beyond the jurisdictional question and raising certain theological points.

No lawyer or even a business man would have signed this sort of paper unless he



agreed with the theological points therein contained.

You are at liberty to publish this letter or make any use of it you see fit, and it may be published under my signature if at all.

Very truly yours,

S. R. CHURCH.

Lynchburg, Va.

To the Editor of CHRISTIANITY TODAY:

SIR: Here's hearty appreciation of the story: "They Shall Not Pass." Expected to find it interesting and profitable, since published in CHRISTIANITY TODAY. I usually "pass up" stories, but this is different. You say, "Whether it will be followed by other stories will depend partly on the response of our readers, etc." Here's mine.

Gratefully yours,

(REV.) CHARLES F. GEIGER.

Rushford, Minn.

To the Editor of CHRISTIANITY TODAY:

SIR: May I be permitted to express my hearty appreciation of that soul thrilling story "They Shall Not Pass"? That is what is needed today. I trust you will be enabled to obtain many more of equal merit.

I wish also to again express my appreciation of CHRISTIANITY TODAY. May its circulation increase.

Sincerely,

F. J. SCOTT.

Sixth United Presbyterian Church,  
Pittsburgh, Pa.

To the Editor of CHRISTIANITY TODAY:

SIR: Since reading in the mid-September number of CHRISTIANITY TODAY an article on the Christian education situation in China, I felt impelled to write you an account of our experience in the Nodoa boys' school.

Since 1885 the American Presbyterian Mission has had a station at Nodoa in the island of Hainan, China. A school for boys became part of the station work in the early 90's and a girls' school was started about the same time. These schools have been maintained ever since.

The registration question has been discussed by both foreigners and Chinese, quite often but no official moves had been taken before the fall of 1929. At that time our district magistrate sent over letters urging the taking of this step. The Chinese head-teacher replied for us that we did not care to comply with the religious restrictions included in the regulations and begged permission to change the status of the school from that of grade school to Bible school. An insolent reply was received refusing us permission to become a Bible school and demanding that we register within ten days.

On receipt of this we thought that perhaps the "dog's bark was worse than his bite" and decided to wait for the blow to fall. At the expiration of the ten day period, as I was about to go to church one morning, a dapper young official, accompanied by an older and less radical man, also an official,

announced that he was the head of the Government's Bureau of Education for our district and he presented again their demand that we register our schools. Among other things he said that schools teaching religion were spreading superstition. His companion suggested that if we were only willing to forgo chapel exercises and Bible classes, they would do nothing to hinder our school work. I told them carefully that those were essential parts of our school program and if the school was to be closed because of teaching religion it was something we could not help for that was the main purpose of our school.

After this meeting we heard from unofficial sources that a "little money" might yet set things right but otherwise the school would surely be closed. Sometimes red tape has great binding power in China so the station decided to go with the work as usual and let official action take its course.

On April 29, 1930 the blow fell. The Chinese pastor, Rev. Li Eng-hoa came to us before breakfast with the copy of an official proclamation which had been posted up at the local police station. It stated that contrary to the new ruling the mission boys' school had preaching and Bible classes in the school, had refused to register, and called on parents to prohibit their children from attending this school and threatened the teachers with arrest if they continued to teach.

We as missionaries saw that it would be impossible to continue with the boys' school under these circumstances.

The girls' school which has its own campus, was not mentioned in the proclamation, nor were girls mentioned as students, so after full consultation with the pastor and faculty, we decided to close the boys' school and maintain *status quo* in the girls' school. Then we called the boys into their chapel hall and told them the reasons for dismissal. As a closing lesson we pointed out that Peter and John felt compelled to serve God rather than man and we were unable to comply with the official's wishes for the same reason.

At this point some were expecting trouble from the students. Their attitude was entirely correct, however. We paid each one what the school owed him on his boarding account and the next morning, with regretful goodbyes, the boys went home.

The girls' school then continued in session for perhaps two weeks before another official proclamation put an end to its activities. The principal hurried the work a bit and commencement exercises were about to begin when the order came.

More than a month passed by before the Bureau of Education official was found again in Nodoa. While in town he sent for Mr. Wang and Mr. Zi, two of our teachers, and demanded that they sign a commitment never to teach in a mission school again. Mr. Wang (a non-Christian) said he would sign and was dismissed. He told his friends that he did not regard the signature seriously.

But Mr. Zi, a Christian, refused to sign even though threatened with prison. Then the official sent for two of the young women teachers and told them they must also sign. They refused so he detained them in the yamen. About two in the morning the women's husbands found them and advised them to sign and go home. This they did.

The official mentioned has since been relieved of his post and both our schools are in operation as Christian schools. The above may serve to illustrate the "registration problem" as it concerns some of the Christian schools in China.

Cordially yours,

PAUL C. MELROSE,

Principal, Boys School,  
American Presbyterian Mission,  
Nadoa, Hainan Island, China.  
Los Angeles, Calif.

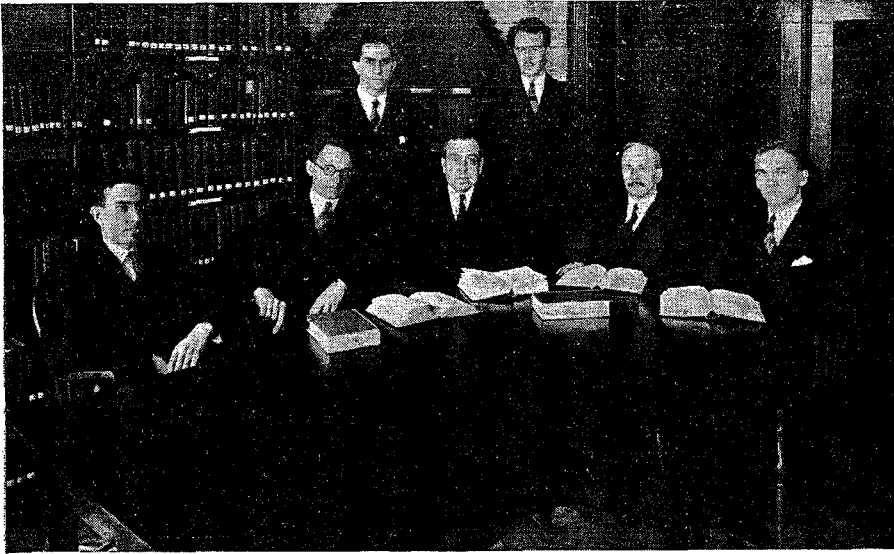
## Editorial Comment

(Concluded)

conduct, than to the argument of their words."

To deal adequately with the allegation just cited would require more space than is at present available. Suffice it to say in this connection that, in our opinion, the facts do not justify the conclusion our contemporary draws. He overlooks the fact that the Presbyterian Church is a constitutional Church and that it is loyalty to its Constitution that determines whether a man has a right to continue as one of its Ministers or elders. We hold that it is the Auburn Affirmationists, not the conservatives whom Dr. MLLIGAN cites, who, judged by this standard, ought to withdraw from the Presbyterian Church. Should the creed of the Church be revised so as to bring it into harmony with the Auburn Affirmation, we do not think the conservatives cited would be able to justify their continuance in the Church. Until that time arrives, however, or until it becomes altogether clear that the creed (though remaining as it is) has become to such an extent a dead letter that it can never hope again to express the convictions by which the Church lives, the fact that conservatives remain in the Church does not mean that they regard it as actually "nearer their ideal of what a Church ought to be than any other." The time may be near when those of the Presbyterian Church who are truly devoted to the Bible and the Gospel it contains will be in duty bound to withdraw from said Church either to unite with some existing Church or to form a new church, but it does not seem to us that that time has yet arrived. We are not without hope that the Presbyterian Church may be saved, for while it seems clear that the Auburn Affirmationists and their friends are now dominant in its councils, we are by no means convinced that the rank and file of the Church is basically unsound.

## Westminster's Faculty



Photograph taken March 17th, 1931. From left to right: Paul Woolley, Th.M. (Church History), Cornelius Van Til, Th.M., Ph.D. (Apologetics), John Murray, M.A., Th.M. (Systematic Theology), J. Gresham Machen, D.D., Litt.D. (New Testament), Allan Alexander MacRae, M.A. (Old Testament), Oswald Thompson Allis, Ph.D., D.D. (Old Testament), Ned Bernard Stonehouse, Th.D. (New Testament).

## The Ministry of Reconciliation— Concluded

naissance loved to use characteristic backgrounds. Giotto wherever possible introduced his bleak Umbrian hills and Leonardo da Vinci had a predilection for moving waters. In a fuller sense there will be in the Minister's life and work a background dominating the whole scene. Calvary will loom large in every phase of his ministry.

Economically, socially, politically, religiously these are disquieting days in which we live, and the fact that each one of these departments of life is tied in with all the others intensifies the disturbance. But if we are perplexed it need not be unto despair. We are so close to the present that we lose our perspective and forget that many such critical periods have come and gone in the past. Such eras have always prepared the way for mighty victories for the Kingdom of God. It will prove true again. But if it does come to pass it will be because once again the Church of God has found the Scriptures to be the way out of the darkened area where the storm clouds hover. It has never failed that when human eyes have turned to look on Jesus, the Author and Finisher of our faith, He has placed upon

them His benediction. He and He alone has the healing power to make the world well. The supreme need of our age like every other age is restored relationship to God as he is revealed in Jesus Christ. To this task so abundantly rewarding we commit our hearts and our hands as Ministers of reconciliation.

## Notes on Biblical Exposition— Concluded

In other words, they recognized that the Glory of God had been singularly manifested in the wonderful and blessed change that had been wrought in Paul.

### What is Meant by "The Faith"?

It is a very interesting question what Paul here means by "the faith." We use the word "faith" in two distinct senses in English. Sometimes we designate by the word "the act of believing," and at other times we designate by it "the thing that is believed." We use the word in the former sense when we say that justification is by "faith," or when we call on men to have "faith" in Jesus. We use it in the latter sense when we speak of the Christian "faith" or the Reformed "Faith" or the like.

In our passage, perhaps our first impulse is to take the word in the latter of these two senses; and certainly that sense

fits admirably into the meaning of the passage. It yields a very good thought if we interpret Paul to mean: "They glorified God in me; when they heard that I was proclaiming as a gospel the message about Jesus Christ which formerly I was laying waste."

The only trouble is that it is doubtful whether this use of the word occurs elsewhere in Paul—at least in his earlier Epistles. It certainly occurs in the New Testament, as, for example, in the well-known passage in the third verse of the Epistle of Jude concerning "the *faith* which was once for all delivered unto the saints"; but whether it occurs in Paul's Epistles, and particularly in his earlier Epistles, is a disputed question.

Perhaps, therefore, contrary to our first impulse, we had better abide by the other meaning of the word in our passage; perhaps we had better take the word as meaning, as it commonly does in Paul, "the act of believing." In that case, Paul would here mean to say: "They glorified God in me when they heard that I was proclaiming as a gospel—that is, that I was commending to men as the appointed means of salvation—that trust in Jesus Christ which I was formerly endeavoring, by my persecutions, to root out of men's minds and hearts."

But even if the word be taken in this sense, Paul certainly does not mean that he proclaimed the act of believing as a means of salvation because of its psychological effect, apart from the thing that *was believed*, namely the gospel message. Such a thought, common though it is in the Church today, is just about as far from the teaching of the Apostle Paul as anything that could possibly be imagined. When Paul speaks of his work in proclaiming as a gospel that trust in Jesus Christ which unites men to Him, we may be sure that he thinks of that trust, not as working in itself, through its psychological effect, but as being valuable only because the message which was received by it was true. Thus if we should translate this passage: "When they heard that I was preaching as a gospel that message about Jesus Christ, that 'faith' which consists of what is believed when He is received as Saviour," we might be technically wrong, but we should not be departing, after all, very far from the essential meaning of the passage.

# News of the Church

## Westminster Seminary Opening

WESTMINSTER Seminary opened its third year of work on Sept. 30, with exercises in Witherspoon Hall, Philadelphia. The Rev. J. Gresham Machen, D.D., Litt.D., Chairman of the Faculty, presided, and welcomed the incoming students. The address was delivered by the Rev. Frank R. Elder, D.D., Minister of the Presbyterian Church of the Covenant, in Cincinnati, Ohio. He gave an eloquent discourse on "The Ministry of Reconciliation," which appears in this issue of CHRISTIANITY TODAY,—an address which was thoroughly appreciated by the large number of persons present.

In rising to welcome the graduating class, Dr. Machen said that he did so with mixed feelings of joy and sorrow. A year ago Dr. Wilson had stood to give that welcome. There was sorrow because Dr. Wilson was no longer among them, but joy when his noble life and testimony were recalled. He had come to Westminster at a sacrifice of ease, honors and emoluments. The highest aim that could be set before any of the students would be to be like him.

The student body showed a substantial increase. This was a glorious open door of opportunity. Here were young men desiring to preach the unsearchable riches of Christ. Congregations are thirsting for the Gospel. How joyful it had been for him in past months to aid in installing men from the Seminary who would be true pastors, true undershepherds who would not lead the sheep astray. There was going forth from this institution a new breath of life in the preaching of the Gospel.

Having been elected by the Faculty as its chairman, it was his duty to address the new students. He rejoiced in their numbers, but even more in the fact that they are coming out of true love to Christ to proclaim His Gospel in the midst of a hostile world. It would be difficult to find any place in the whole Christian world where the merely professional motive for entering the ministry is so nearly non-existent. Those students having church-political ambitions were not coming here. Those who are here are real men, real servants of Christ. In addressing them he would welcome them in three ways:

First, to a fellowship of friendship. The Westminster community exists in the face of a world and a Church that are hostile. Because of this, all are drawn together in a warmer fellowship than elsewhere. He cherished the hope that this relationship would never become merely perfunctory.

Second, they were to be welcomed to a fellowship of labor. He would never forget the experience of his first classes in Westminster. It had seemed not to be the rela-

tion of a teacher in the presence of learners, but that of a little company determined to seek the truth of God's Word together. If any seminary has that desire, it has a great wealth—greater than endowments or equipment—and the seminary that does *not* have that is poor, no matter what else it has. The student's primary duty is the study of the Word of God. While they should serve the Church, as should other Christians, yet they would be permitting an irreparable error if they did not put earnest, systematic study of God's Word in the primary place in their seminary course. The Church is calling for a prepared ministry,—for men who love God enough to work hard. If there is much of this labor the joy of it will be evident in their lives.

Third, he welcomed the students to a fellowship of prayer. One could not look out upon the world today without feeling deeply the physical need of mankind, and a man's sympathies would be poor indeed were he callous to that suffering. But there was something even more deadly, a famine for the Word of God, a terrible turning away from the Gospel in the organized work of the Church. A faith that is not based upon the facts is a faith based upon sand. Like Hezekiah, who took the threatening letter and spread it before God, we should plead with Him for the Church. God will tell us to hold to the riches of His Word,—and that there are others also who are true.

All should pray for the needs of their own lives as they stand in the forefront of the battle. There are many temptations. No doubt it would be *safer* for them not to perplex themselves with deep or difficult questions, but that would leave the field in possession of the enemy. Come into the battle prepared, in your shining armor, with prayer. The greatest question of all is, Does the favor of God rest upon this institution? Because of the confidence that it does, we look for a blessed, joyous and fruitful year.

The enrollment as announced was sixty-two,—a net gain of seven students, making an increase of 12.7%.

After the exercises had been concluded, those attending were invited to be guests at a reception and tea in the buildings of the Seminary at 1526-1528 Pine Street. The wives of the members of the Board of Trustees acted as hostesses. The members of the Faculty, and their wives, received.

## The Presbyterian League of Faith

A WELL-ATTENDED and enthusiastic meeting of the Presbyterian League of Faith was held October 1 in the Broadway Presbyterian Church of New York City, of which Dr. W. D. Buchanan is Minister. It was announced that the membership of the

league is now 1018,—each member having expressed his opposition to the Auburn Affirmation and his determination to work for the doctrinal purity of the church.

An amendment to the Constitution proposed at the last meeting, was adopted. This amendment gives to the Executive Committee the right to receive new members upon being satisfied that they are in good faith sympathetic with the purposes of the League.

The next few months the League decided to set apart to bringing others into its membership who are in thorough accord with its aims. It was emphasized that this was to be no "membership campaign," but an effort to see that no one who really wished to be numbered among them was inadvertently omitted.

The meeting heard gratifying reports of the accomplishments and progress of Westminster Seminary, and CHRISTIANITY TODAY. The last portion of the gathering was devoted to earnest intercessory prayer for the whole Church and for the work of the League.

Any Minister of the Presbyterian Church in the U. S. A. who has not joined the League may receive an application card by addressing the Rev. A. D. Gantz, 730 East 225th St., New York City.

## Significant Fraternalizing

A SERIES of seminars, round table conferences and "town meetings" on inter-religion good will to take place within the next two months was announced by the National Conference of Jews and Christians in a statement issued on the eve of the Jewish High Holydays. Newton D. Baker, Professor Carleon, J. H. Hayes and Roger W. Straus are the co-chairmen, and Everett R. Clinchy, the director of the National Conference of Jews and Christians which was organized four years ago to promote "justice, amity and understanding between the many groups that comprise America."

The first of the seminars was held in Denver, Colorado, on September 29 and 30, and consisted of addresses, round table conferences, and a mass meeting at the close of the seminar. Similar conferences will be held in Los Angeles, San Francisco, California; Dallas, Texas; New Orleans, Louisiana, and in Birmingham, Alabama.

Town meetings and round table conferences featuring addresses by prominent religious and cultural leaders will be held during the month of October in Salt Lake City, Utah; Phoenix, Arizona; Austin, Texas; New Orleans, Louisiana; Birmingham, Alabama, and Atlanta, Georgia. Among the prominent local and national speakers who are included in the program of the

inter-religious meetings are: Dr. Nathan Krass of Temple Emanuel, New York; Rev. E. R. Clinchy of the National Conference; Bishop James E. Freeman of the Protestant Episcopal Diocese of Washington, D. C.; President R. B. Ogilby of Trinity College; Rabbi Solomon Goldman of Chicago; President Robert G. Sproul of the University of California and Archbishop E. J. Hanna, Romanist, of San Francisco.

"The function of these seminars, discussion groups and town meetings," Mr. Clinchy explained "is to build larger communities of interest to the participants. All kinds of false rumors and misunderstandings circulate when contrasting cultural groups abiding in the same land live in isolation. The alternative is reasonable fellowship. Common enterprises such as the conferences sponsored by the National Conference of Jews and Christians help to dispel fear, distrust and animosity.

"Three things result:

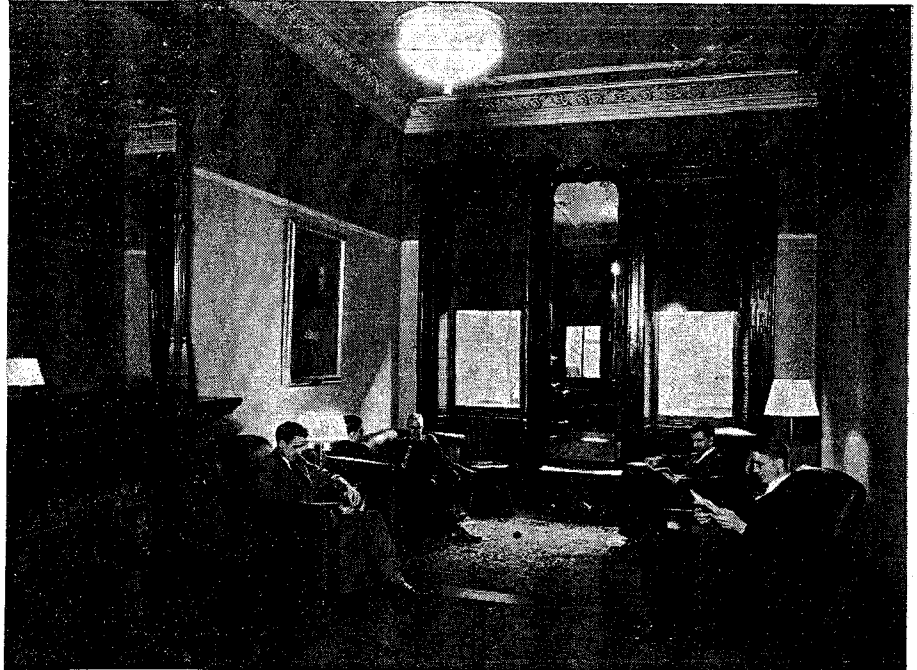
"First, Jews, Catholics and Protestants achieve a fair way of thinking about one another. Second, they all realize that with all their differences there are many interests and endeavors which they all share. Third, this mode of association sometimes symbolizes the sublime conception of human brotherhood which each religion teaches should come to pass."

### Romanists v. Jews in Montreal

**M**ONTREAL, capital city of the Province of Quebec, in Canada, is a predominantly French-speaking and Roman Catholic city. The city possesses two school systems, entirely distinct in their administration. One system is controlled by Romanists, with their own religious instruction. The other is controlled by a Protestant Board of Commissioners. Both systems are tax-supported from the public treasury, and have been in existence many years.

The Jews are now asking for special privileges in connection with the public schools. The general understanding is that they will eventually ask for a division of the school funds, so that they can have their own schools. But Roman Catholics are making strenuous opposition to a measure, now before the provincial legislature, proposing to grant the Jews their request. The Archbishop of Montreal has been reported in the press as saying: "This bill would introduce non-Christian religious teaching. The legislature has the right to create a non-Christian system, only if Catholics and Protestants are not prejudiced against it. Our fathers would feel aggrieved, if they would see Christians and non-Christians sitting in council together. The real aim of the bill is to secure a share of the neutral school taxes. In no other countries are minorities given similar rights." He is reported as saying further, that this plan might result in an attempt to

### A New Interior View of Westminster Seminary



The students' new Common Room achieved through the renting of the building adjoining 1528 Pine Street and converting the old-fashioned drawing room into less formidable quarters. In this spacious apartment students find a piano, books, papers and magazines, and an approach to the atmosphere of home.

Dr. Wilson's portrait on the left wall with its inspiring face and figure, and the scarlet hue of his academic hood against the black silk robe fits into the furnishings of a room intended for the use of "the boys" he loved. A quotation from Dr. Wilson is inscribed on the frame beneath his picture, "I have not shirked the difficult questions." It was selected by Professor Allis, his associate for many years, as the best sentence to describe his life.

impose upon the entire province a neutral school system, which has been condemned by the Vatican. What the Vatican has condemned is therefore exactly the same as the American public school system.

### The Seattle Bible Reading Campaign

**T**HE "Bible Mastery Campaign" for enlisting Christian people to read First Thessalonians entirely through, every day during October, sponsored by the Presbytery of Seattle, although voluntary on the part of the churches, has enlisted every Presbyterian church in Seattle. A United Presbyterian and a Reformed Presbyterian church also join in the campaign which will culminate in Seattle with a Rally at First Church, Sunday, October 25, to be addressed on First Thessalonians by the Bible teacher, Dr. B. B. Sutcliffe. This will be broadcast.

Inquiries have poured in from all over the United States, thirty states, and from Canada. There are already enlisted churches and groups in at least fourteen states and six different denominations. These are as widely separated as Alabama and Alaska, New Jersey and California, Georgia and Idaho, Texas and Washington, Louisiana and Michigan, Pennsylvania and Minnesota,

Virginia and Colorado. There are probably others not yet reporting.

Those who desire to share in this experience may begin reading First Thessalonians through daily, for the rest of October. They may send a postal saying they are doing so and wish to be counted in the Bible Reading Fellowship to Rev. C. J. Boppell, 2666 37th Ave. S. W.; Seattle, Wash.

### Princeton Seminary Opening

**P**RINCETON Seminary opened its third session under the new Board of Control on Sept. 23. The opening sermon was delivered by the Rev. John E. Kuizenga, D.D., as his inaugural address as Professor of Apologetics and Christian Ethics. The enrollment of the Seminary, as announced some days later, was 195, an apparent gain of five students over last year, making an increase of 2.6%. Commenting upon the last graduating class of Princeton Seminary as it now exists, the *Christian Standard*, Cincinnati, says, "Out of a class of thirty-seven graduating from Princeton Theological Seminary this year, the Presbyterian Church gets only five pastors, two assistants and a stated supply. Some of the rest may eventually serve the denomination which

educated them, but isn't that a severe indictment, against the persuasiveness of Presbyterianism?"

The summer bulletin of Princeton Seminary shows nineteen graduates without pastorates, including those who are pursuing further study. Probably there are a number of Presbyterians among them. The comment of the *Christian Standard* does not take the status of these men into account.

### The Presbyterian Church in Canada

A DISTINGUISHED figure in the Church passed from the scene quite recently when Rev. Ephraim Scott, M.A., D.D. peacefully entered upon his eternal rest at the advanced age of eighty-six years. As a member of the Church courts and particularly of the General Assembly, a counsellor in the Church, editor of the *Presbyterian Record*, defender of the faith and champion of the cause of the Church throughout the union debates, Dr. Scott was eminent. His devotion to the Church, his keenness of thought, his facility with the pen, his soundness in reasoning, and his impressive speech would single him out in any deliberate body. His long connection with the *Record* made his name a household one throughout the Dominion of Canada.

He was a native of Canada, his birth place being in a beautiful glen among the Gore Hills in the heart of Nova Scotia, and his entire life subsequent to his arriving at the momentous decision to enter the ministry was given to the service of his Church, a ministry which covered fifty-six years. His ministerial work was limited to his native province where he served first at Milford and Gays River, and then in what is now known as Westminster Church, New Glasgow. In 1881 he was appointed successor to Mr. Jas. Croil as editor of *The Presbyterian Record*, a post which he surrendered only in 1926 when physical infirmities compelled his retirement. He did not however withdraw from active service for up to the time of his death he was diligent with the pen. His book, *The History of Church Union*, is a comprehensive and clear statement of the issues involved, the methods adopted by the champions of Union, and a sturdy defence of the position taken by the Church.

Immediately after the unhappy division in the Presbyterian Church over union Dr. Scott was elected Moderator of the General Assembly. He had a splendid capacity for business. The *Record* with him was successful, and whilst thus engaged he placed the Sunday School publications on a paying basis.

His attendance upon General Assemblies was an unusual record for in the period 1876 to 1926 he had attended all but four of our General Assemblies, either as a commissioner or as correspondent. His thirty-five years service as editor of the *Record* is the longest official term served by any in

### Joins Westminster Seminary Faculty



The Rev. John H. McComb, M.A.

Mr. McComb is lecturer in sermon preparation and preaching. He will give Friday afternoon and evening to class-room and individual instruction coming each week from the Forest Park Presbyterian Church in Baltimore where he is himself a remarkably successful preacher of the Gospel.

For several years Mr. McComb was a reporter on a Philadelphia newspaper and night wire editor in the Philadelphia Bureau of the Associated Press. He graduated from the University of Pennsylvania in 1923 as a member of the Phi Beta Kappa honorary society. In 1927 he received the degree of Bachelor of Theology from Princeton Seminary and Master of Arts from Princeton University. His first charge was the Calvary Presbyterian Church in Newark, New Jersey. This summer he spoke at the Winona Lake Bible Conference and at the General Conference at Northfield.

the history of our Church. He was a member of the Board of Foreign Missions continuously from 1879 to 1925.

Mrs. Scott predeceased him as well as all his family. Notwithstanding the heavy burden of affliction and his infirmities of later years, he preserved his poise and maintained good cheer, showing ever a bright face to the world. When the first payment was made on the pension given him by the Church he returned it with instructions that it be made the nucleus of a fund to aid needy Ministers and their families.

The funeral service was held in the church in which he worshipped in Montreal, Knox Crescent, and then the remains were taken to New Glasgow for interment. He was one indeed who had "fought a good

fight and finished his course" and of whom it could be said that he was a strong personality, a noble character, a devoted servant, a tireless worker, and a warm friend.

\* \* \* \*

An extraordinary incident, when the church of St. Andrew and St. Paul, Montreal, was razed to give place to a railway building, was the discovery when the corner stone was removed that a bottle of water from the River Jordan that had been enclosed in the stone had broken. As, however, there was no aperture from which the liquid contents could escape the documents contained in the box were saturated, as well they might be for they had been immersed in this bath for over fifty years. Though marred, the papers under the care of Mr. E. Lionel Judah of McGill University Museum, were so restored that in book form (having been photographed) they will find a new resting place in the structure now in course of erection.

\* \* \* \*

A further loss to the Church has been suffered recently first in the death of Rev. Matthew White, synodical missionary for the province of Alberta, and Mr. C. S. McDonald, Chairman of the Board of Administration.

Mr. White succumbed to an operation and passed away at the age of seventy-one years. For thirty-seven years he had served the Church in the west and was a witness there to remarkable advance both in settlement and in the Church's work. He was singularly devoted to his work and was of a most benevolent disposition. Those serving "with him," for he would not think of them as "under him," had experience of his warmth of heart and his consideration. Dr. White was a native of Scotland where he obtained his education and came to Canada fully equipped for his work.

Mr. McDonald was quite prominent for many years in the work of the Church as a layman. In the early years of his business life in Toronto he had been remarkably successful in work among young people in St. James Square Church with which he was identified. He was a sturdy champion and leader in behalf of our Church during the strenuous years of conflict resulting in the division of 1925. From the date of its organization he was a member of the Board and was also trustee and treasurer for Knox College. Upon the death of Mr. Thos. McMillan, the first chairman he was unanimously chosen as chairman. Having retired from business some years ago he gave his entire attention to the work of the Church. Following the re-organization of our Church he was one of a commission to visit our mission fields in foreign lands. This tour covered British Guiana, Formosa, Japan, Korea, and India. His death was very sudden, though in a sense not unexpected, as he had had symptoms suggestive of sudden dissolution. In addition to being a member

**WESTMINSTER THEOLOGICAL SEMINARY**

Information about the Seminary can be obtained by writing to the office, 1528 Pine Street, Philadelphia, Pennsylvania. Catalogues, bulletins, copies of the Charter and Plan, are available.

The President of the Board of Trustees or the Registrar and Secretary will be glad to correspond with every interested person or church.

Gifts should be made payable to Morgan H. Thomas, Treasurer of Westminster Theological Seminary, and sent to 1528 Pine Street, Philadelphia, Pennsylvania.

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NAME.....

ADDRESS.....

\*Strike out words not applicable.

of the Board of Administration he was a trustee of the Church and in that capacity was in conference with the Board in the forenoon of the day of his death. In the afternoon he suddenly collapsed while engaged in playing golf, his favorite pastime. He had retired from the chairmanship of the Board at the beginning of the year, but his services were still at the disposal of his Church.

**Author of "Thrillers" Takes to the Pulpit**

EDGAR WALLACE, the "mass production" novelist of Great Britain, who turns out scores of books annually, is engaged in a curious controversy. In a recent speech Dr. A. Porter, pastor of a Congregational Church at Fleetwood, England, deplored the fact that nowadays people would

rather read Edgar Wallace for three hours than the Bible for thirty minutes. On this Mr. Wallace commented that the Bible was a beautiful book, and that if Ministers did not make it interesting they were "not doing their job." Dr. Porter replied that those who week by week were trying to get an audience for the Bible failed to obtain as much support as Mr. Wallace did for his books, because more brains, more concentration, and more intelligence were required to read the parables of Jesus and the epistles of St. Paul than "The Flying-Fifty-five." "One cannot," he said, "read the Sermon on the Mount lying in a hammock, chewing gum, but in that posture one cannot only enjoy but understand the type of fiction Mr. Wallace writes." So, too, he said, there were beautiful pictures in art galleries, but people did not stand in line to see them, though they would stand in line to see Charlie Chaplin on the films. Did that mean that artists had not the brains or intelligence to make their pictures interesting? Did it not rather mean that the majority of youth would not submit to the necessary training to learn to appreciate works of art? As an outcome of this discussion it is reported that Mr. Wallace is to occupy Dr. Porter's pulpit on a Sunday in October. His subject will be "The Great Taboo," and he will deal with those people who taboo religion on six days of the week and profess to practice it on the seventh.

**Philadelphia Fundamentalists Progress**

ANY doubt as to the interest in a local Fundamentalist organization was quickly dissipated at the first meeting of the Philadelphia Fundamentalists held on October 21, in the Central-North Broad Street Presbyterian Church, of which the Rev. Merrill T. MacPherson is Pastor. Some 1500 Christian people crowded the main auditorium beyond capacity and filled the Sunday School rooms below in a great overflow meeting. Captain Reginald Wallis of Dublin, Ireland, delivered the main address of the evening, making a stirring appeal for a Fundamentalism of the heart as well as of the head. He struck the keynote when he reminded his hearers that these meetings for the strengthening of the faith would be of very little value unless they resulted in a deepened spiritual life and a greater devotion and loyalty to their Lord and Saviour, amounting to a real surrender of life to the wishes of the Master. Rev. Alexander A. Murray, coming from New Zealand, addressed the early meeting for members only, while Dr. Charles Ernest Scott, just home on furlough from missionary service in China, was pressed into service at the last moment and thrilled the overflow gathering with his accounts of the hardships endured by Christians in

China and their unswerving loyalty under the most trying conditions.

At a preliminary meeting of the Advisory Board of the Philadelphia Fundamentalists, two questions of special interest were discussed. The membership thus far has been confined to Ministers and laymen who sign the doctrinal statement, but there have been many requests to admit women as members. In response to this there will be an auxiliary membership for women, although the facilities of the church make it necessary for the present to limit the supper fellowship hour to men only.

There was also a lengthy discussion as to whether the modification of the statement on the Second Coming of Christ from that issued by the World's Christian Fundamentals Association would weaken the position and testimony of the local body. The officers explained that while they were all personally of pre-millennial convictions, there had been a desire on the part of many to welcome to fellowship those staunchly orthodox Christians who might not be in agreement on that one doctrine, and in accordance with the decision of the majority at a previous organization meeting, a statement had been adopted which Modernists certainly could not sign, but which would be satisfactory to both pre- and a-millennialists who believed in the inspired Word of God. (This statement reads, "We believe in 'that blessed hope,' the personal and visible return of our Lord and Saviour Jesus Christ.")

It was further brought out that the doctrinal statements of three great Faith Missions, the China Inland Mission, the Africa Inland Mission, and the Sudan Interior Mission, included no definite commitment to the pre-millennial position while their orthodoxy as well as their predominantly pre-millennial positions are well-known and their great ministries on the field have been blessed in an ever-widening circle.

The organization of the Philadelphia Fundamentalists is an outgrowth of the Convention of the World's Christian Fundamentals Association held in Bethany Presbyterian Church last May, and while not officially connected with the World's Association the Philadelphia body remains in hearty sympathy with rather than in any way opposed to the work of the National body.

A helpful constructive program is being planned from month to month. The next meeting is to be held in the same place on November 19th, when Dr. Will H. Houghton, pastor of Calvary Baptist Church, New York, succeeding John Roach Straton, will be the principal speaker.

Those who would like to secure further information or join the membership may write the President, Rev. A. V. Kimmell, 2259 North Tenth Street, Philadelphia, who will be glad to send literature regarding the work.

## More "Experts" to Survey Missions in India

THE Laymen's Commission appointed to evaluate the facts collected by a group of missionary "investigators" which recently visited India has been announced: Dr. William E. Hocking, chairman, professor of philosophy in Harvard University; Miss Mary E. Woolley, president of Mount Holyoke College; Dr. Henry S. Houghton, dean of the College of Medicine of the University of Iowa; Dr. Charles P. Emerson, dean of the Indiana University School of Medicine; Dr. Arlo A. Brown, president of Drew University, Madison, N. J.; Dr. W. P. Merrill, pastor of the Brick Presbyterian Church, New York; Dr. Albert R. Mann of the New York State College of Agriculture at Cornell University; Dr. Rufus M. Jones, professor of philosophy at Haverford College, Pa.; Mr. and Mrs. Harper Sibley of Rochester, N. Y. During the nine months of its stay in India, the expenses of this Commission will be borne, like that of its predecessor, by a committee of laymen of seven different denominations of the U. S. A.

Complaining of the preponderance of university professors on this Commission, the *Indian Witness* says, "We believe the lopsided nature of the Commission is not calculated to make its conclusions of the greatest value to the Church. At least half of the members should be large-hearted, broad-visioned, evangelistic pastors." To this the *"United Church Review,"* organ of the United Church of Northern India has replied: "We would suggest, however, that the Commission is a Laymen's, not a Clergymen's Commission; that a man may be a college professor and at the same time keenly interested in the direct presentation of the Gospel; and that professors, trained in the methods and procedure of research, may possibly be fitted for the task of evaluation of collected facts."

Both papers seem to have overlooked the fact that the preponderance of weight on this committee is distinctly Modernist, and can hardly be expected to have much sympathy or approbation for the work of missions and missionaries who are preaching blood atonement as taught in an infallible Book.

## From Major-General to Baptist Minister

MAJOR GENERAL William G. Everson will resign as chief of the Army Militia Bureau on December 1 to become pastor of the First Baptist Church, Denver, Colorado. When his resignation becomes effective General Everson will have completed two years in his high post in the War Department. General Everson has been a soldier and a Minister for thirty years. He

served in both the Spanish-American and World wars, winning several decorations in the latter. He has held pastorates in Morgantown, Lewis Creek and Columbus, Indiana; Boston, Indianapolis, Newport, Kentucky; Louisville, Cincinnati and Muncie, Indiana.

## The Anti-God and Anti-Church Movement in Germany

THE Anti-God and Anti-Church Movement in Germany has become a serious problem to which Church leaders, Church authorities, and Church associations have been paying increased attention for some months. In the middle of the last century there came into being in Germany certain circles that were indifferent to the Church. They either did not participate in Church life at all or only in a very small degree. The position became more serious with the growth of the Socialist Party, and beginning with the year 1870 laws were issued in different German countries (Prussia, Bavaria, Saxony) rendering it possible to leave the Church for atheism. The number of those who left the Church from that time to the beginning of the Great War was still very small, amounting to but a few thousand persons. Since 1918, however, a great movement of Church-leaving has set in. In Germany 1,749,559 persons left the Church and professed themselves atheists during the years 1919-1928. During the same period 165,136 persons cancelled this step, so that the total loss of the Evangelical Churches in Germany amounted to 1,584,423 persons in the years 1919-1928.

The movement has not stopped since 1928. Towards the end of last year and in the beginning of this year a new increased agitation against the Church has set in. Agitation against the churches has become so aggressive in the course of the last months that von Hindenburg, President of the Reich, issued special decrees in order to protect religious societies. These decrees order, *inter alia*, "that public meetings can be forbidden if it is to be feared that a religious society of public right, its institutions, customs, or objects of religious veneration will be insulted or maliciously made contemptible."

The agitation against the Church originates especially from the "German Society of Free thinkers," existing for 25 years and embracing actually about 600,000 members, and from the "Association of Proletarian Freethinkers," with 119,400 members, the periodicals of which are said to reach a total edition of 1,265,000. The members of the "German Society of Freethinkers" are Socialists for the greatest part. So far as is known, most of the members of the Socialist Party in Germany are hostile to the Church. There are, however, believing Christians among them. The Prussian minister of

Science, Arts and Public Instruction, Dr. Grimme, belongs to the religious socialists. "The Association of Proletarian Freethinkers" is, on the contrary, entirely Communistic. The relations between the German and Russian Communists are very close, especially in their struggle against religion. There exist particularly close relations between some groups of Freethinkers in Germany and Russia. Thus, for instance, the Associations of Freethinkers in Leipsic and Odessa are in mutual competition. The Associations of the Anti-Gods in Leningrad have challenged the Associations of Freethinkers in Thuringia. In other words, the German and Russian Communists try to surpass each other in their success in anti-church agitation.

The German Communists are holding public meetings in Berlin, Leipsic, Dresden and many other German cities, at which they insult the Church and her institutions in every way. Following the Russian example theatrical performances are arranged mocking the clergy. Anti-religious exhibitions are well known in Russia. Such exhibitions are arranged by the German Communists as well. An exhibition of that kind was recently to be seen in Berlin. It was prohibited after having been frequented by 20,000 workmen. Among other things there was indicated on a map of the city the number of churches actually existing in Berlin; at the same time, people were triumphantly informed of the quantity of churches closed and priests expelled in Russia.

Communist recruiting bands wander from one part of the city to the other with trumpets and phonographs, inviting the inhabitants to leave the Church. According to the Russian example Communist processions carry pictures and placards deriding the Church and the clergy.

The German Communists are paying special attention to the work among the youth and school children. In this connection they are equally following the example of the Russian Communists. There exist special "school periodicals" for children, stirring them up against religion and the Church. A pamphlet for children runs as follows:—"Leave religious instruction! Religion is only meant to make you stupid!" The parents are also invited by the Communists to keep their children away from religious instruction and to send them to the so-called "secular school," where no religious instruction is given.

The circles standing behind such an agitation are by no means small. On the occasion

### When Westminster Has Money to Build



Sketch (suggestion only) of a permanent headquarters building for Westminster Theological Seminary. In this modest structure would be chapel, library, class rooms and office. It might be erected with equipment for approximately one hundred and fifty thousand dollars. The best site for a permanent Seminary building would seem to be in Philadelphia and not far from the campus of the University of Pennsylvania.

Grevel House, England, by W. Curtis Green, A.R.A. From an illustration in "Architectural Drawings" by Farey and Edwards. Courtesy of Charles Scribner's Sons.

of the last election for the Reichstag, on September 14th, 1930, the Communists had 4,590,179 electors (surpassing by 1,200,000 the former election of the year 1928), the Socialists had 8,575,343 electors (the total of votes amounting to 35,224,464. Certainly, not all Socialists and Communists are taking an active part in anti-Church agitation. But it is apparent that the Anti-Church Movement has already gained a broad basis in Germany.

### Monks of St. Bernard to Move to Himalaya Mountains

THE monks of St. Bernard, famous guardians and rescuers on the pass across the Swiss Alps, are about to emigrate. They have decided to go to the Himalayas and to continue there, on one of the most frequented and difficult passes, their work

of being the helpers and protectors of travelers in distress.

Two monks of the order have recently returned from a reconnoitering journey, undertaken by order of their confreres, to the Himalayan Mountains to find out whether there was any possibility of settling there. Their journey took them over the plateau of Yunnan in China to Lolo in Tibet. For more than a month they were in their saddles riding through the rocks and the ice of the highest mountains in the world.

The result of their investigations is that, as is now reported, a chapter of the order consisting of twelve members accepted the proposal made by the two monks that a new hospice of the order should be founded in the Himalayas. For many years now the monks of St. Bernard on the Swiss pass have found their services little needed.

Since 962—for almost a thousand years—they have devoted themselves on this mountain road, exposed to the howling storms, to their Samaritan work with the help of the big dogs which they breed and train for the tracing of travelers who have met with accidents. Their hospice on the road across the Alps, with its strong walls of stone and small windows, looks more like a fortress than a monastery. It was destined to resist death in all the various forms in which it approaches man, in bad weather, storm and cold. From their hospice the monks watched the pass, looked for travelers in distress who had lost their way, and rendered them help. There the travelers found modest accommodation and, in case of illness, medical assistance. The monks themselves led a life of privation and hardship.

### Protestant Minority in Chicago

DR. Arthur E. Holt has made a survey of the religious forces of Chicago including Protestants, Roman Catholics and Jews. Dr. Holt says: "Of these churches, 256 were Roman Catholic, with a total of 601,492 members. The Jews had 123 congregations, with a total of 233,350 members. All the remaining groups had 1,120 churches, with a total of 393,744 members. These 1,120 churches represented 107 denominations which were classified into sixty family groupings. The average Roman Catholic church had 2,349.5 members thirteen years of age and more; the average Jewish congregation had 1,897 members; the average church of all the remaining groups had 356 members." This survey therefore shows that there are but 393,744 Protestants of every variety in that great city of 3,375,000 people.

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