

# CHRISTIANITY TODAY



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

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## Editorial Notes and Comments

### A STATEMENT

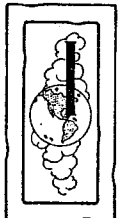


THIS issue of CHRISTIANITY TODAY has been sent to many, including all the ministers of the Presbyterian Church in the U. S. A., who do not receive it regularly. This has been done in the confidence that they will find its contents both interesting and valuable, and in the expectation that a goodly proportion of them will have their appetites so whetted by its contents that they will want to add their names to our list of subscribers.

In selecting the material for this issue we have been largely influenced by two considerations: (1) the desire to make known to as many as possible the more basic of our objections to the tentative "Plan of Union" that has been submitted by the Joint Committee on Organic Union of the Presbyterian Church, U. S. A., and the United Presbyterian Church; (2) the desire to convey to as many as possible reliable as well as up-to-date information about Westminster Theological Seminary. By yielding to these desires, especially to the latter, we have been compelled to omit—in most instances merely to curtail—some of our standard features.

CHRISTIANITY TODAY was established early in 1930 to state, defend and further the system of thought and life taught in the Bible in the conviction that this system of thought and life has as yet found its most complete and most carefully guarded as well as its most vital expression in the existing Standards of the Presbyterian Church in the U. S. A. Our correspondence indicates that in the judgment of friend and foe alike CHRISTIANITY TODAY occupies a unique position among Presbyterian publications not only because it is the one periodical that is committed to a militant defense of the faith professed by the Presbyterian Church but because of the ability and wholeheartedness with which it states and expounds that faith. It is our constant endeavor to make the paper increasingly effective as a means of furthering the cause it has been established to promote.

### TWO WORTHWHILE BOOKS

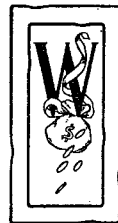


IN our March issue we editorially commended Professor Loraine Boettner's book "The Reformed Doctrine of Predestination" and promised that in a later issue we would publish a review commensurate with its importance. That promise is now fulfilled by the publication on page eleven of Professor Floyd Hamilton's review of this notable book—a book which has already reached the dignity of a second edition.

Professor Hamilton is himself an author of distinction. In 1927 he gave us "The Basis of Christian Faith: A Modern Defense of the Christian Religion." More recently he

has given us a companion volume entitled, "The Basis of Evolutionary Faith: A Critique of the Theory of Evolution." This volume was not only appreciatively reviewed in our February issue but has been highly commended by other publications at home and abroad. It seems to be the consensus of opinion that it is the first critique of evolution available fitted to meet the needs of those possessed of an ordinary college education or its equivalent. Unfortunately, however, it is published only in an English edition. Through special arrangement with the author, copies may be obtained through the office of CHRISTIANITY TODAY for \$1.50.

### WESTMINSTER SEMINARY



WHILE this paper sustains no official relations with Westminster Seminary it is in hearty sympathy with the aims and ideals of this institution and desirous of doing everything possible to further its interest. There is in fact no other theological seminary—certainly no other connected with the Presbyterian Church in the U. S. A.—with whose aims and ideals we have so full a measure of sympathy.

Dr. WILLIAM ADAMS BROWN of New York City in a recent article, printed in the *Union Seminary Review* of Richmond Va., stated that the declaration issued in 1924, commonly called the Auburn Affirmation, was signed by "professors of every Presbyterian seminary but one." He was referring, of course, to Princeton Seminary. Since that time, however, an official statement, signed by the President of its faculty and the President of its Board of Trustees, has come from that institution commending signers of the Auburn Affirmation to the confidence of the Church despite the fact that they are on record not only as affirming that the Bible contains errors but as denying that such doctrines as the virgin birth of our LORD, His bodily resurrection (and by implication His return in other than a spiritual sense) and His death as a sacrifice to satisfy divine justice and to reconcile us to God are essential doctrines of the Word of God and the standards of the Presbyterian Church. Hence while it remains true that the faculty of Princeton Seminary contains no signers of the Auburn Affirmation, yet obviously they might all sign it without losing favor with its present Board of Control. It seems clear, therefore, that according to Dr. Brown, Westminster Seminary is now the only institution for the training of ministers for the Presbyterian Church in the U. S. A. that is not more or less tainted with what we call Modernism.

We would not be understood as implying that we are in hearty sympathy with Westminster Seminary merely because it is free from the taint of Modernism. That, important as it is, is but a negative virtue. While we would not approve Westminster Seminary if it lacked this virtue, it is its positive virtues that command our admiration. Without equivocation or compromise it holds that Christianity as set forth in the Westminster Stand-

ards is in accord with the teachings of the Bible and as such true, that it is capable of scholarly defense, and that it should be proclaimed as the one way of salvation for lost men no matter what the opposition—whether within or without the Church. What is more it does this with unequalled breadth and accuracy of scholarship. Dr. MACHEN speaks not only for himself but for the institution he represents in the article printed in this issue. While Westminster Seminary owns no grounds and buildings and has but the beginnings of an endowment fund—and so is dependent on the voluntary contributions of those interested in the training of a truly Christian ministry—it fears no comparison as regards the one asset that lends distinction to such a school, viz., an outstanding faculty.

That Westminster Seminary is meeting a real need in the life of the Church is indicated not only by the fact that its graduates have been quickly called to pastorates but by the steady increase not only of its student body but of its friends and supporters. In the nature of the case it is feeling the effects of the present financial depression more than endowed institutions. While the list of contributors to its support has steadily grown yet a considerable number of them find themselves unable to give as much as they anticipated. As a result it is more or less imperative that additional supporters be found. The remarkable manner in which the Lord has brought support to this Seminary during its first three years generates within us the confidence that He will not allow it to fail. We urge the friends of Christian education, as the Lord has prospered them, to consider their duty in the light of the information about Westminster Seminary contained in this issue of CHRISTIANITY TODAY.

### THE LAYMEN'S FOREIGN MISSION INQUIRY



UCH newspaper publicity has been given the Report of the Appraisal Commission of the "Laymen's Foreign Mission Inquiry." As we write only instalments of this Report, containing its "more significant parts" have been made public. We are advised, however, that it will be submitted in full "early this winter to the missionary boards of the seven denominations whose laymen directed the inquiry." A final judgment must be reserved pending the appearance of the complete Report. Some tentative comments follow.

It appears that the "Laymen's Foreign Mission Inquiry" is a self-appointed organization. Be that as it may, the fact that the Inquiry has been largely financed by JOHN D. ROCKEFELLER, JR., whose hostility to evangelical Christianity is so well known, together with the fact that its chairman, Mr. ALBERT L. SCOTT, shares with Mr. ROCKEFELLER the doubtful honor of being a trustee of the Riverside Church of which Dr. FOSDICK is pastor, is not fitted to lead us to expect that the Appraisal Commission it would select to investigate the missionary enterprise would be composed of men and women who enjoy the confidence of evangelical Christians. Again be that as it may, our examination of its membership does not indicate that it contains a single person that we have any reason to think has any real sympathy with Biblical Christianity. Dr. WILLIAM E. HOCKING, Professor of Philosophy at Harvard, was placed at the head of the Commission. The other members chosen were: Dr. RUFUS M. JONES, Professor of Philosophy at Haverford College; Dr. WILLIAM P. MERRILL of the Brick Presbyterian Church of New York; President CLARENCE A. BARBOUR of Brown University; President ARLO A. BROWN of Drew University; Vice-President F. C. WOODWARD of Chicago University; Dean C. P. EMBESON of the Medical College of the University of Indiana; Dean H. S. HOUGHTON of the Medical College of the University of Iowa; EDGAR H. BETTS of Troy, N. Y.; Mr. and Mrs. HARPER SIBLEY of Rochester, N. Y.; HENRY C. TAYLOR of Burlington, Vt.; Miss RUTH F. WOODSMALL of Indianapolis; Mrs. WILLIAM E. HOCKING and Mr. ALBERT L. SCOTT.

The findings and recommendations of its Appraisal Commis-

sion, as far as made known, are about what was to be expected. It would have been strange if it had expressed anything like approval of the missionary work of the Church. Equally strange would it have been if it had not recommended far-reaching changes not only in missionary methods but in missionary aims. Only time will tell to what extent the churches will adopt its recommendations. It should be clear to all intelligent Christians that in as far as they do, it will be the end of real missionary effort. This is not to deny that there may be some warrant for some of its criticisms and recommendations; but it is to say that its main criticisms and recommendations can be approved and adopted only as the tap-root of all genuine missionary effort is cut.

That this Report attacks Christian missions at their most vital point is indicated, most clearly, by its criticism and rejection of the motive that admittedly animated the movement—at least until recently. The Report rightly affirms that missionary effort in the past was all but universally motivated by the desire to make the Gospel known to the heathen world in the conviction that it offered the one way of salvation from eternal death. It takes the position, however, that in the course of the last century we have attained an altered theological outlook that has caused this motive to lose its effectiveness. To cite from the Report:

"If the conception of hell changes, if attention is drawn away from the fear of God's punitive justice in the everlasting torment of the unsaved, if there is a shift of concern from other worldly issues to the problems of sin and suffering in the present life, these changes will immediately alter that view of the perils of the soul which gave to the original motive of Protestant missions much of its poignant urgency. . . . Whatever Western Christianity's present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned; it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

The words cited speak for themselves and makes only too clear that this Appraisal Commission regards the whole missionary work as a gigantic error, based as it has been on the conviction that CHRIST is the one and only Saviour. If men apart from CHRIST are not lost, for time and for eternity, the great commission of OUR LORD was a crime against humanity, seeing that it started the Christian world on a fool's errand, every step of which has been pursued at the cost of needless sacrifice. If this Appraisal Commission is right in holding that "other religions" are "sufficient to give that knowledge of God and His will which is necessary unto salvation" it is indeed high time that radical changes were made in the aims and methods of missions. In fact there would seem to be no escape from the conclusion that the time to put an end to the whole movement is long overdue.

We will await with interest the publication of the Report in full; but we will await with much greater interest the reception it receives when it is submitted to the missionary boards of the churches.

### THE PROPOSED PLAN OF UNION



HE Joint Committee on Organic Union was instructed by the last Assembly to make such further revision in the Plan of Union between the United Presbyterian and the Presbyterian Church in the U. S. A. it submitted to said Assembly "as may be deemed wise in the light of the instructions of the 1932 General Assemblies of the negotiating Churches and of comments received from interested parties not later than November 1, 1932."

Pending the printing and distribution of the Plan of Union in its revised form it is impossible to offer other than more or less tentative comments and criticisms. At the same

(Continued on Page 14)

# Westminster Theological Seminary in its Fourth Year

By Maitland Alexander, D.D., LL.D.

Former Moderator of the General Assembly

For Twenty-eight Years Minister of the First Presbyterian Church in Pittsburgh, Pennsylvania



IN the controversy which has existed in the Presbyterian Church for the last twenty years between Conservatives and Modernists, two events of far reaching importance recently have come to pass on the Conservative side. In 1929 Westminster Theological Seminary was established, and in 1930 the successful paper CHRISTIANITY TODAY began publication "to state, defend and further the Gospel in the modern world."

It was a tremendous undertaking to start a school for the education of Presbyterian ministers, to start it from nothing, without students, without endowment, and without money for current expenses. But it was evident that there were enough Presbyterians who had faith in an infallible Bible, in regeneration by the Holy Spirit, and in sinful man's redemption by Christ's death as the only means of salvation, to support an institution that would boldly stand out in behalf of these things. The Seminary was urgently needed. Its foundation was laid, not in brick and stone, but in a superb Faculty containing the ablest teachers of God's Word to be found anywhere.

Westminster Seminary has had the marvelous favor of God. It was said that the school would die for lack of money. It was said that students would not attend because they would be deprived of financial aid from the Presbyterian Board of Education. Both predictions have been proved untrue. Money has come from devoted individuals and churches in every part of the country. Missionaries have sent contributions year after year from their meager resources. The Seminary itself is a place of sacrifice as well as scholarship. Although its teachers are the finest scholars in the Church, they work for possibly the smallest salaries paid any theological professors in the Church. Many of the students who receive aid from the Seminary ask for far less than they are entitled to, relinquishing their portion as their free will offering. This year a third of the students have declined financial assistance. When it is remembered that every man entering Westminster Seminary already has paid the expense of four years in some university or college and usually arrives with little or no money, we can better understand what this has meant. Support more heroic or more significant than that which has come to Westminster is unknown to the writer of this article.

The Seminary has all the students it can now provide

for. Its graduates are quickly called to the pastorates of churches large and small and they go to churches which welcome them because of the Gospel they preach. A church coming under my personal observation has had a succession of pastors who were Modernists. Conditions grew hopeless. This church called a Westminster graduate to be its minister. It is almost pathetic to see how the congregation hungers and thirsts for the Gospel that is called "out-worn and old fashioned." The building is filled with people, offerings for every worthy cause are increased, conversions are many, and life abounds within its walls.

In five to ten years, at the present rate, Westminster Seminary men will occupy enough pulpits in the Presbyterian Church to insure the maintenance of the Seminary as it should be maintained. Meanwhile it is "The handful of corn on the top of the mountains," and those of us who believe in the things for which it stands, at any sacrifice, must maintain it.

Presbyterians who believe in the saving power of the cross of Christ; Presbyterians who believe in the infallible Bible as God's Word; Presbyterians who reject the trend of Modernistic teaching and want a scholarly evangelical ministry instead of a ministry of psychology, or social service, or "religious education," whatever they may mean; Presbyterians who hate all the nostrums given as a substitute for the Gospel, are the ones who *must* carry Westminster Seminary through the time of trial. It is an institution born of faith and self-denial and no historic glamor attaches to its name. But its future is bright. And because of its fixed doctrinal position, its learning and scholarship, its consecration and devotion to Christ, real Presbyterians will sustain it.

Your help is needed in these formative days. You may be giving to other valuable agencies, but nothing is so vital or so appealing as the school which will furnish the Church with able preachers of the Word of God, who in mind and heart are convinced that "Jesus bore our sins in His own body on the tree," and go out to repeat the triumphant truth of salvation by His precious blood.

The trustees, professors and students of Westminster Theological Seminary are like Elijah on his knees at Mount Carmel. There seemed to be nothing in sight but drought and famine as he looked for the promised relief. We can say to these men by an immediate concern in our prayers and gifts: "Get thee up, for there is a sound of abundance of rain."

# The World Well Past the Experimental Stage

An address delivered at the Fourth Opening Exercises of Westminster Theological Seminary, Philadelphia

By the Rev. H. H. McQuilkin, D.D.

Minister, The First Church of Orange, Orange, N. J.

*Is there a thing whereof it may be said See, this is new? It hath been long ago in the ages which were before us. (Eccl. 1:10.)*



REMEMBER, young men," said our old professor in the theological seminary, "Remember, young men, that the world is six thousand years old." The Preacher likewise bids us bear in mind that others have pioneered long before us and blazed the trails through the forests of experience. The book of Ecclesiastes expands the reminder into a comprehensive and detailed survey of the various lines of human endeavor. It might appropriately be called *Notes From the Laboratory of Human Life*. Therein are found listed ingredients, elements, combinations, affinities, reactions and conclusions. There are those who have stumbled at what the Preacher has written. They have set him down for a gloomy pessimist with his face turned away from God. Far from it. He is a realist in the best sense of that word. He sees things as they are. Consequently he writes the word "Vanity" over what the world has to offer. In this he is in agreement with Christ when He warned men of the moth and rust and the thieves which corrupt and steal away the treasure that is laid up on earth. And as for the Preacher's hold on God, we have only to turn and read the closing words of his book to see how firm and controlling that hold was. "This is the end of the matter; all hath been heard: Fear God and keep His commandments: for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." As one reads Ecclesiastes one may hear the intoning voices of invisible choirs saying "Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him."

Out of this wealth of wisdom from the Preacher's pen, let us select the general observation contained in the words, "There is no new thing under the sun." He is saying that in the laboratory of the world's life the process of experimentation has been going on since the beginning of things. The cardinal facts are constant. The fundamental forces are invariable. Nature and human nature are stationary in all essentials. They are not built upon the sand, nor are they driven by the wind and tossed. Elemental being, life, experience are today what they have always been and what they will continue to be. The same human faculties, the same principles or laws, the same results. It is not a

novelty world in which we live. Things do not begin *de novo* with the calendar changes. Forms may alter, styles of clothes and speech may change, methods of doing things may be improved, but all our boasted progress is mostly in connection with the surface aspects of life and does not in any wise contradict the Preacher's dictum, "There is no new thing under the sun."

This constancy of elemental life makes possible conclusions which are final. They represent the experience of generation after generation. They are race conclusions, based on universal law. History repeats itself for the simple reason that life repeats itself. Who so knows history has the key to prophecy. He becomes wise without growing old. He is a sage without senility or superannuation. The garnered stores of wisdom from all the past are piled high at his door. Others have experimented and he has entered into their findings. In the laboratory of actual experience, the individual and society have tried out different ideas, convictions, courses of action and have slowly made their deductions after the tests had been made. Does not the Preacher have the very technique and terminology of the inductive scientist in his concluding words, "This is the end of the matter; all hath been heard"? Life is not haphazard, and the accumulated wisdom of men is the product of age-long test and demonstration.

Let it be said, however, that it is not unaided human experimentation that the Preacher has in mind or that yields true wisdom. Room must be left in the whole plan and process for divine initiation, cooperation, supervision. "The world through its wisdom knew not God." Race experience, like transmutational evolution, has breaks, gaps, wherein divine interpositions take place in the form of revelations, epiphanies and supremely in the Incarnation, vicarious Death, Resurrection, Ascension and Promised Return of Jesus Christ our Lord. So that the race conclusions which result are dependent at last on God for origination and stability. To say this does not contradict the validity of experimental attestation. It rather establishes it, for it gives it a divine foundation on which to rest.

A generation or more ago the Presbyterian Church was violently rocked by the declaration of the late Dr. Briggs that there are three fountain sources of divine authority, the Bible, the Church and the Reason. This is of course not true. There is one fountain source of divine authority for us, and that is the Bible. But there are two rivers of divine authority which flow down through human life from

*(Continued on Page 13)*

# A Scholar and Christian Leader

By The Rev. Frank H. Stevenson, D.D.



IN another page is one of three addresses given by Dr. Machen in London on the occasion of the fortieth anniversary celebration of The Bible League of Great Britain, June 17th, 1932. This address is so clear, so reasonable and so timely that every Presbyterian should read it for the sake of the welfare of our beloved Church. If there is a way out of the darkness engulfing us all today, here it is.

During the early summer Dr. Machen also spoke before several congregations in the Free Church of Scotland, before The Bible Standards League of Northern Ireland, The South Wales Bible Training Institute, The Irish Evangelical Church, and under the auspices of the *Union des Chrétiens Évangéliques* in Paris. He received a stirring welcome from intensely interested audiences.

For a long time Dr. Machen has been more favorably known outside his own Presbyterian Church family than within it. *The British Weekly* introduced him to England six years ago in a series of articles entitled "What Is Faith?" and the magazine's editor, Dr. Hutton, earnestly commended them to the careful attention of British churchmen. Mr. Walter Lippmann, generally acknowledged to be one of the most competent publicists in America, and perhaps the most widely read of them all, wrote of him three years ago: "There is a reasoned case against the Modernists. Fortunately this case has been stated in a little book called *Christianity and Liberalism* by a man who is both a scholar and a gentleman. The author is Professor J. Gresham Machen. It is an admirable book. For its acumen, for its saliency and for its wit, this cool and stringent defense of orthodox Protestantism is, I think, the best popular argument produced by either side. We shall do well to listen to Dr. Machen. The Liberals have yet to answer him."

Students at Union Theological Seminary in the City of New York repeatedly have selected him to present the historic Christian position in that most eclectic, and most radical, of the country's institutions of religious learning.



J. GRESHAM MACHEN, M.A., D.D., LL.D.

Chairman of the Faculty in  
Westminster Theological Seminary

Even Mr. H. L. Mencken who affects to despise Christianity and publishes *The American Mercury* to please social rebels, writes in a current issue: "Thinking of the theological doctrine called Fundamentalism, one is apt to think at once of the Rev. Aimee Semple McPherson [and others]. It is almost as if one thought of Lydia Pinkham or Dr. Munyon in thinking of physicians. Such clowns are high in human interest, but one must remember always that they do not fairly represent the body of ideas they presume to voice, and that those ideas have much better spokesmen. I point for example to J. Gresham Machen, D.D., LL.D., Professor of New Testament in Westminster Theological Seminary in Philadelphia. He is a man of dignity and great learning, the author of valuable books, and a member of numerous societies of savants. I confess frankly, that I can find no defect in his defense of his position. Is Christianity actually a revealed religion as the Bible declares? If

not, then it is nothing. Dr. Machen answers questions very simply and very convincingly. Given his faith, his position is completely impregnable. There is absolutely no flaw in the argument with which he supports it. His moral advantage over Modernist adversaries, like his logical advantage, is immense and obvious."

These commendations are not from Presbyterians. The first is from an influential British Congregationalist who does not stand where Dr. Machen stands nor speak as he speaks; the second is from a Jew who is a leading Humanist; the third is from an ex-Presbyterian school whose Calvinism is a museum relic; and the fourth is from America's chief iconoclast. The sheer merit of Dr. Machen's books and papers has earned the admiration of these and many other men quite outside the Presbyterian fold simply because they value the adequate presentation of the claims of a sturdy Christian conviction. Probably a consensus of their opinions would give Dr. Machen the foremost place among living Christian teachers.

Equal recognition is more slowly bestowed by the Presby-

terian Church. But it may come, and soon. Presbyterians are a Bible-believing people by heredity. Their witness to the trustworthiness of the Bible has been their contribution to the religious thought of the world for centuries. John Calvin himself was distinctively a Biblical theologian, the most Biblical, by way of eminence, of his age. Where the Bible took him, there he went; where Scriptural statements failed him, there he stopped short. From John Knox to Charles Hodge the corporate testimony of the Presbyterian Church was undeviating, and this was for three hundred years. With the Bible in their knapsacks and with its commandments to sustain them, Presbyterians from Holland, Scotland, Ireland and America travelled to continents, building Christian homes and churches and social institutions from The Yukon to The Cape of Good Hope. With the Bible as a central textbook they founded colleges and theological seminaries throughout the world. Definite Christian learning was the rule and not the exception. Presbyterians knew what they believed, and why. Most of them could give answer in the noble and satisfying language of the Westminster Catechism.

It may sound strange today, but as recently as the earlier days of this present disturbed generation a President of the United States gratefully declared: "The Presbyterian Church has been steadfast for liberty, and it has kept steadfast for education. It has stood stiff as a steel beam for the faith delivered to our fathers, and it still stands with steadfastness for that essential doctrine—the inspired Word."

One has difficulty in bringing himself to the state of resolute pessimism necessary to the prediction that this heritage will be lost totally. And because Dr. Machen capably has upheld and protected it, there is equal difficulty in thinking of him as without honor in his own house. His successful fight against Modernism, considered alone, should earn enough appreciation to give him marked distinction when happier times, please God, shall come to the Presbyterian Church.

For Modernism is the deadly foe of Christianity, and Modernism prevails to the point of saturation among Presbyterians,—a religion bereft of fact and vitality, without a sovereign God, without a real Redeemer, without assurance of the resurrection, and with hardly more than a sentimental hope of eternal life. It is thorough-going agnosticism and appears to be a form of Christianity merely because it uses with counterfeit meaning the most sacred words of Christian speech. Many a Christian fears its arguments and goes forth to meet them with the fatal tactics of barter and compromise. Many a Presbyterian minister has gazed on its arrogant towers and battlements, and when he has been called to "preach the words God bids in the streets of Nineveh, that great city," straightway has taken ship to flee unto Tarshish from the presence of the Lord, because he does not like the words which God has given him to say.

Who was to face this menacing power? Who was to destroy the fear it created in the fields of philosophy and historical criticism? Who was to reply when it changed the truth of God into a lie? Dr. Machen has been oppos-

ing Modernism boldly for twenty years. He has opposed it as a whole. He has opposed all its parts. And he has fairly completely demolished its entire intellectual structure. When the Presbyterian Church is ready to set up its ancient banners again, some of Dr. Machen's ringing statements will be emblazoned on the standards of the battalions and regiments. None will speak the truth more clearly or more bravely.

Dr. Machen has received his share of personal abuse. He accepts it calmly. He is not contending for an immediate verdict. In London this summer he is reported to have said: "Defenders of the Bible are called extreme and bitter men; their opponents usually are called kind and tolerant. I am reminded of an article I saw in an American magazine, *The Saturday Evening Post*, in which an intelligent American Indian humorously characterized descriptions in histories of the wars between white men and the men of his race. 'When you won,' said the Indian, 'it was, according to your histories, a battle. When we won, it was a massacre.'" So much for transient verdicts. We will do well to rest our case with the more mature judgment of time, and with the permanent judgment of God.

Westminster Theological Seminary has the right to be proud of the hard working scholar who is the chairman of its vigorous Faculty. He is a born leader of men and his major achievements may still be ahead. Meanwhile he is a remarkable Christian teacher. We wonder if a teacher in any American school attracts the loyalty and devotion which has been Dr. Machen's portion from the students of the old Princeton and in his present position. It is a rich reward.

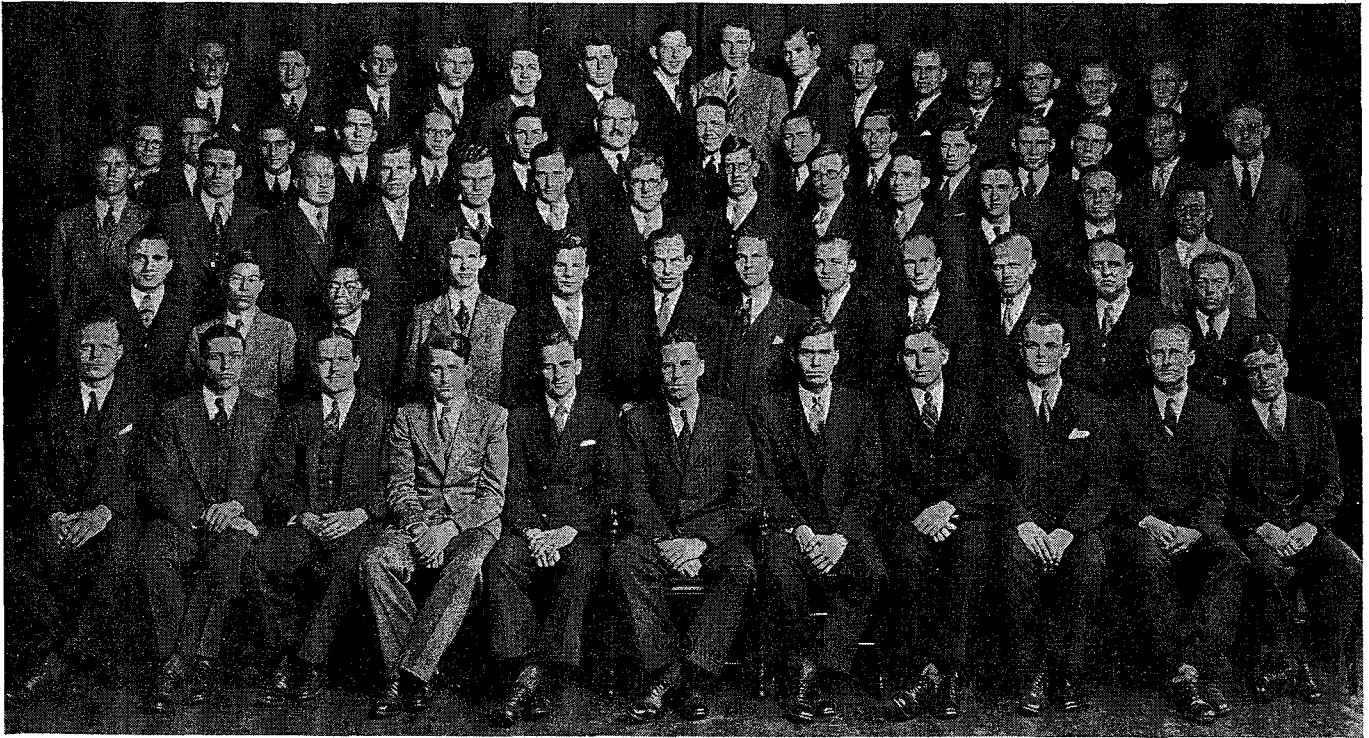
And a bright hope for the Presbyterian Church of the future is that an increasing army of young men who are preparing for the Gospel ministry under his guidance, will learn from him not only the abundant evidence which makes the Christian faith sure, but the joy, the zest, and the secret of spiritual power that will take the truth of the fixed and final religion come down out of heaven from God, and once more carry it across America and Europe, and to every nation under the sun. Then the Church we love will become a blessing again. Then our Church's forty years of wandering in the wilderness will cease, and with strength and good courage Presbyterians will resume the march to the Promised Land.



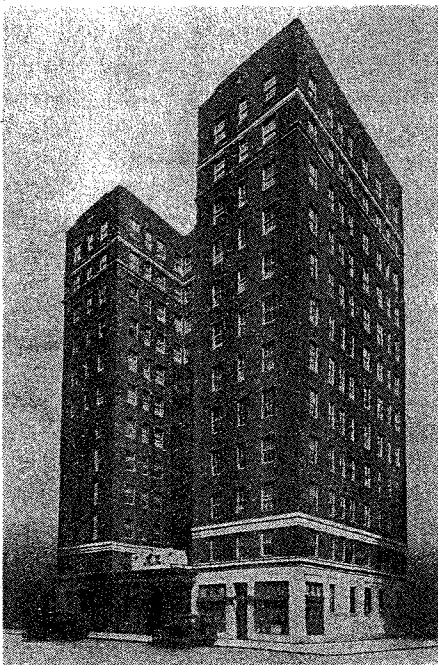
*Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,*

*As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!*

*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for Him. (Isaiah 64:1, 2, 4.)*



66 of the 75 students. Every student enrolled at Westminster Seminary is a college graduate. Some of the leading schools of America are represented, e.g., Pennsylvania, Princeton, Columbia, Michigan, California, Colgate, Williams, Lafayette, Stanford, Pittsburgh, Wisconsin, Southern California and Massachusetts Institute of Technology. Wheaton College in Illinois has 9 graduates at Westminster; the University of California 6; and Lafayette College 5. These are the leaders. The men have come from 19 States. 4 are from foreign countries. Pennsylvania contributes 18 students; California 12; and New Jersey 10. 66 per-cent of the students are in The Presbyterian Church, U. S. A. In the entering class of 28 men, 21 are Presbyterians.



Dormitory quarters are in the Spruce Hotel, Thirteenth and Spruce Streets. This is a new, conveniently located and comfortable building, well adapted to student life. Rates advantageous to the Seminary have been made.



The Seminary Library. The great libraries of Philadelphia, including that of the University of Pennsylvania, are also at the students' disposal for consultation.

# The Importance of Christian Scholarship for Evangelism

An address delivered in London before the Bible League, June 17, 1932

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



It seems to me, as I stand here before you today, that there is one blessing in these days of defection and unbelief which we have come to value as we never valued it before. That is the blessing of Christian fellowship in the presence of a hostile world, and in the presence of a visible Church which too often has departed from the Word of God. Today, during the three meetings of this League, in the portion of the meetings which has been allotted to me, I am to have the privilege of delivering three addresses on the subject, "The Importance of Christian Scholarship."

It is no doubt unfortunate that the person who speaks about this subject should have so limited an experimental acquaintance with the subject about which he is endeavoring to speak; but in these days of anti-intellectualism you may be willing to hear a word in defence of the intellect, even from one whose qualifications for speaking on that subject are so limited as mine.

There was a time when the raising of the question as to the importance of Christian scholarship might have seemed to be ridiculous; there was a time when a man who does so much talking as a minister or a Sunday School teacher does, and as no doubt every Christian ought to do, in the propagation of the Faith to which he adheres, would have regarded it as a matter of course that he ought to know something about the subject of which he undertakes to talk.

But in recent years we have got far beyond all such elementary considerations as that; modern pedagogy has emancipated us, whether we be in the pulpit or in the professor's chair or in the pew, from anything so irksome as earnest labor in the acquisition of knowledge. It never seems to occur to many modern teachers that the primary business of the teacher is to study the subject that he is going to teach. Instead of studying the subject that he is going to teach, he studies "education"; a knowledge of the methodology of teaching takes the place of a knowledge of the particular branch of literature, history or science to which a man has devoted his life.

This substitution of methodology for content in the preparation of the teacher is based upon a particular view of what education is. It is based upon the view that education consists primarily, not in the imparting of information, but in a training of the faculties of the child; that the business of the teacher is not to teach, but to develop in the child a faculty which will enable the child to learn.

This child-centred notion of education seems to involve emancipation from a vast amount of drudgery. It used to

be thought necessary to do some hard work at school. When a textbook was given to a class, it was expected that the contents of the textbook should be mastered. But now all that has been changed. Storing up facts in the mind was a long and painful process, and it is indeed comforting to know that we can now do without it. Away with all drudgery and all hard work! Self-expression has taken their place. A great pedagogic discovery has been made—the discovery that it is possible to think with a completely empty mind.

It cannot be said that the results of the discovery are impressive. This child-centred notion of education has resulted, particularly in America, where it has been most ruthlessly applied, in a boundless superficiality of which we Americans certainly have little reason to be proud; but it has probably not been confined to America by any means. I wonder when the reaction will come. I wonder when we shall have that revival of learning which we so much need, and which I verily believe might be, in the providence of God, as was the Renaissance of the fifteenth century, the precursor of a Reformation in the Church. When that revival of learning comes, we may be sure that it will sweep away the present absurd over-emphasis upon methodology in teaching at the expense of content. We shall never have a true revival of learning until teachers turn their attention away from the mere mental processes of the child out into the marvelous richness and variety of the universe and of human life. Not teachers who have studied the methodology of teaching, but teachers who are on fire with a love of the subjects that they are going to teach are the real torch-bearers of intellectual advance.

Certainly the present view of education is, when it is applied to the work of the preacher and of the teacher in the Church, sceptical to the core. It is summed up in what is called "religious education." I wonder sometimes at the readiness with which Christian people—I do not mean Church-members, but real Bible-believing Christians—use that term; for the ordinary implications of the term are quite opposed to the Christian religion. The fundamental notion underlying the ordinary use of the term "religious education" is that the business of the teacher in the Church is not to impart knowledge of a fixed body of truth which God has revealed, but to train the religious faculty of the child. The religious faculty of the child, it is supposed, may be trained by the use of the most widely diverse doctrinal content: it may be trained in this generation, perhaps, by the thought of a personal God; but in another generation it may be trained equally well by the thought



of an ideal humanity as the only God there is. Thus the search for objective and permanent truth is given up, and instead we have turned our attention to the religious faculties of man. In other words, men have become interested today in religion because they have ceased to believe in God.

As over against such scepticism, the Bible, from Genesis to Revelation, presents a body of truth which God has revealed; and if we hold the Biblical view, we shall regard it as our supreme function, as teachers and as preachers and as Christian parents and as simple Christians, to impart a knowledge of that body of truth. The Christian preacher, we shall hold, needs above all to know the thing that he is endeavoring to preach.

But if knowledge is necessary to preaching, it does seem probable that the fuller the knowledge is, the better the preacher will be able to do his work. Underlying preaching, in other words, is Christian scholarship; and it is in defence of Christian scholarship that I have thought it might be fitting to say a few words to you today.

Christian scholarship is necessary to the preacher, and to the man who in whatever way, in public or in private, endeavors to proclaim the gospel to his fellow-men, in at least three ways.

In the first place, it is necessary for evangelism.\* In saying so, I am perfectly well aware of the fact that I am putting myself squarely in conflict with a method of religious work which is widely prevalent at the present time. Knowledge, the advocates of that method seem to think, is quite unnecessary to faith; at the beginning a man may be a Fundamentalist or a Modernist, he may hold a Christian or an anti-Christian view of Christ. Never mind; he is to be received, quite apart from his opinions, on the basis of "simple faith." Afterwards, indeed, he will, if he has really been converted, read his Bible and come to a more and more correct view of Christ and of the meaning of Christ's death. If he does not come to a more and more correct view, one may perhaps suspect that his conversion was not a real one after all. But at the beginning all that is thought to be unnecessary. All that a man has to believe in at the beginning is conversion: he is saved on the basis of simple faith; correct opinions about God and Christ come later.

With regard to this method, it may of course be said at once that the "simple faith" thus spoken of is not faith at all; or, rather, it is not faith in Christ. A man cannot trust a person whom he holds to be untrustworthy. Faith always contains an intellectual element. A very little knowledge is often sufficient if a man is to believe, but some knowledge there must be. So if a man is to trust Christ he must know something about Christ; he may know only a very little, but without some knowledge he could not believe at all.

What these advocates of a "simple faith" which involves no knowledge of Christ really mean by "simple faith" is

faith, perhaps, but it is not faith in Christ. It is faith in the practitioners of the method; but it is not faith in Christ. To have faith in Christ one must have knowledge of Christ, however slight; and it is not a matter of indifference whether the opinions held about Christ are true or false.

But is this modern anti-intellectualistic view of faith in accordance with the New Testament? Does the New Testament offer a man salvation first, on the basis of a psychological process of conversion or surrender—falsely called faith—and then preach the gospel to him afterwards; or does the New Testament preach the gospel to him first, set forth to him first the facts about Christ and the meaning of His death, and then ask him to accept the One thus presented in order that his soul may be saved?

That question can be answered very simply by an examination of the examples of conversion which the New Testament contains.

Three thousand were converted on the day of Pentecost. They were converted by Peter's sermon. What did Peter's sermon contain? Did it contain merely an account of Peter's own experience of salvation; did it consist solely in exhortation to the people to confess their sins? Not at all. What Peter did on the day of Pentecost was to set forth the facts about Jesus Christ—His life, His miracles, His death, His resurrection. It was on the basis of that setting forth of the facts about Christ that the three thousand believed, confessed their sins, and were saved.

Paul and Silas were in prison one night at Philippi. There was a miracle; the prisoners were released. The jailor was impressed and said, "What must I do to be saved?" Paul and Silas said: "Believe on the Lord Jesus Christ, and thou shalt be saved." Did the jailor believe then and there; was he saved without further delay? I think not. We are expressly told that Paul and Silas, after that, "spake unto him the word of the Lord." Then and not till then was he baptized, and I think we are plainly to understand that then and not till then was he saved.

Our Saviour sat one day by the well. He talked with a sinful woman, and laid His finger upon the sore spot in her life. "Thou hast had five husbands," He said; "and he whom thou now hast is not thy husband." The woman then apparently sought to evade the consideration of the sin in her own life by asking a theological question regarding the right place in which to worship God. What did Jesus do with her theological question? Did He brush it aside after the manner of modern religious workers? Did He say to the woman: "You are evading the real question; do not trouble yourself about theological matters, but let us return to the consideration of the sin in your life." Not at all. He answered that theological question with the utmost fulness as though the salvation of the woman's soul depended on her obtaining the right answer. In reply to that sinful woman, and to what modern religious workers would have regarded as an evasive question, Jesus engaged in some of the profoundest theological teaching in the whole New Testament. A right view of God, according to Jesus, is not something that comes merely after salvation, but it is something important for salvation.

\* The other two lectures before the Bible League dealt with "The Importance of Christian Scholarship for the Defence of the Faith" and "The Importance of Christian Scholarship for the Building Up of the Church." All three lectures are published in the *Bible League Quarterly* for July-September, 1932, 45 Doughty Street, Bedford Row, London, W. C. 1.

The Apostle Paul in the First Epistle to the Thessalonians gives a precious summary of his missionary preaching. He does so by telling what it was to which the Thessalonians turned when they were saved. Was it a mere program of life to which they turned? Was it a "simple faith," in the modern sense which divorces faith from knowledge and supposes that a man can have "simple faith" in a person of whom he knows nothing or about whom he holds opinions that make faith in him absurd? Not at all. In turning to Christ those Thessalonian Christians turned to a whole system of theology. "Ye turned to God from idols," says Paul, "to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivereth us from the wrath to come." "Ye turned to God from idols"—there is theology proper. "And to wait for His Son from heaven"—there is Christology. "Whom He raised from the dead"—there is the supernatural act of God in history. "Even Jesus"—there is the humanity of our Lord. "Which delivereth us from the wrath to come"—there is the Christian doctrine of sin and the Christian doctrine of the Cross of Christ.

So it is in the New Testament from beginning to end. The examples might be multiplied indefinitely. The New Testament gives not one bit of comfort to those who separate faith from knowledge, to those who hold the absurd view that a man can trust a person about whom he knows nothing. What many men despise today as "doctrine" the New Testament calls the gospel; and the New Testament treats it as the message upon which salvation depends.

But if that be so, if salvation depends upon the message in which Christ is offered as Saviour, it is obviously important that we should get the message straight. That is where Christian scholarship comes in. Christian scholarship is important in order that we may tell the story of Jesus and His love straight and full and plain.

At this point, indeed, an objection may arise. Is not the gospel a very simple thing, it may be asked; and will not its simplicity be obscured by too much scholarly research? The objection springs from a false view of what scholarship is; it springs from the notion that scholarship leads a man to be obscure. Exactly the reverse is the case. Ignorance is obscure; but scholarship brings order out of confusion, places things in their logical relations, and makes the message shine forth clear.

There are, indeed, evangelists who are not scholars, but scholarship is necessary to evangelism all the same. In the first place, though there are evangelists who are not scholars, the greatest evangelists, like the Apostle Paul and like Martin Luther, have been scholars. In the second place, the evangelists who are not scholars are dependent upon scholars to help them get their message straight; it is out of a great underlying fund of Christian learning that true evangelism springs.

That is something that the Church of our day needs to take to heart. Life, according to the New Testament, is founded upon truth; and the attempt to reverse the order results only in despair and in spiritual death. Let us not deceive ourselves, my friends. Christian experience is

necessary to evangelism; but evangelism does not consist merely in the rehearsal of what has happened in the evangelist's own soul. We shall, indeed, be but poor witnesses for Christ if we can tell only what Christ has done for the world or for the Church and cannot tell what He has done personally for us. But we shall also be poor witnesses if we recount only the experiences of our own lives. Christian evangelism does not consist merely in a man's going about the world saying: "Look at me, what a wonderful experience I have, how happy I am, what wonderful Christian virtues I exhibit; you can all be as good and as happy as I am if you will just make a complete surrender of your wills in obedience to what I say." That is what many religious workers seem to think that evangelism is. We can preach the gospel, they tell us, by our lives, and do not need to preach it by our words. But they are wrong. Men are not saved by the exhibition of our glorious Christian virtues; they are not saved by the contagion of our experiences. We cannot be the instruments of God in saving them if we preach to them thus only ourselves. Nay, we must preach to them the Lord Jesus Christ; for it is only through the gospel which sets Him forth that they can be saved.

If you want health for your souls, and if you want to be the instruments of bringing health to others, do not turn your gaze forever within, as though you could find Christ there. Rather, turn your gaze away from your own miserable experiences, away from your own sin, to the Lord Jesus Christ as He is offered to us in the gospel. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Only when we turn away from ourselves to that uplifted Saviour shall we have healing for our deadly hurt.

It is the same old story, my friends—the same old story of the natural man. Men are trying today, as they have always been trying, to save themselves—to save themselves by their own act of surrender, by the excellence of their own faith, by mystic experiences of their own lives. But it is all in vain. Not that way is peace with God to be obtained. It is to be obtained only in the old, old way—by attention to something that was done once for all long ago, and by acceptance of the living Saviour who there, once for all, brought redemption for our sin. Oh, that men would turn for salvation from their own experience to the Cross of Christ; oh, that they would turn from the phenomena of religion to the living God!

That that may be done, there is but one way. It is not found in a study of the psychology of religion; it is not found in "religious education"; it is not found in an analysis of one's own spiritual states. Oh, no. It is found only in the blessed written Word. There are the words of life. There God speaks. Let us attend to His voice. Let us above all things know the Word. Let us study it with all our minds, let us cherish it with all our hearts. Then let us try, very humbly, to bring it to the unsaved. Let us pray that God may honor not the messengers but the message, that despite our unworthiness He may make His Word upon our unworthy lips to be a message of life.

## New, Significant Books

Berkhof, Boettner, Warfield

### Preface to Dogmatics

*REFORMED DOGMATICS: Introduction by Louis Berkhof, Professor of Dogmatic Theology at Calvin Seminary. Wm. B. Eerdmans Publishing Co. 215 pages including Bibliography and Index. \$3.00.*

PROFESSOR BERKHOF'S "Reformed Dogmatics" (two volumes) was published early this year and appreciatively reviewed in our April issue. At that time, apparently, Professor Berkhof did not contemplate publishing the introductory volume now made available. The interest taken in the volumes on Dogmatics proper, however, has been of a nature to encourage both author and publisher to complete the work by adding this extended preface. That there should have been such a demand for this able exposition of Reformed theology is to us a source of no small satisfaction. Present-day theological literature is distinctly richer because of the appearance of this additional volume.

In this as in the former volumes Professor Berkhof follows in the footsteps of the Dutch Calvinists like Kuyper and Bavinck, rather than the American Calvinists like Hodge and Warfield. Inasmuch as it seems to us that each of these schools of Calvinists has much to teach the other we look upon this as fortunate. This is not to imply, however, that Berkhof has not read Warfield any more than it is true that Warfield had not read Kuyper and Bavinck.

This volume is divided almost equally into two parts. Under the head, "The Idea and History of Dogmatic Theology," Professor Berkhof gives us not only a succinct yet illuminating history of Dogmatics but a penetrating discussion of such matters as the origin and necessity and importance of dogmas, what theology is and the sense in which it is a science, and the task and method of the theologian. Under the head, "The Principia of Dogmatics," he takes up such problems as the ultimate and proximate sources of our knowledge of God and the manner and method by which man discerns and appropriates that knowledge. Inasmuch as Professor Berkhof holds with all sound theologians that the ultimate source of all knowledge of God is God Himself (revelation) and the proximate sources of this knowledge what are known as general and special revelation, much of the second part of this volume is taken up with a discussion of the concept of revelation and of the relation between general and special revelation. In this connection he deals admirably with the relation between special revelation and the Scriptures and the in-

spiration of the latter. Between his statement of the *principia* or first principles of theology and his discussion of revelation in its various aspects we are given a timely chapter on the origin, seat and essence of religion. The concluding chapter deals with what is called the *Principium Cognoscendi Internum* or the organ by which man judges and appropriates divine revelation. Here Professor Berkhof rejects the human understanding, the speculative reason, religious intuition or devout feeling, and the moral consciousness in favor of faith as wrought by the Holy Spirit.

It is interesting to note that Professor Berkhof like Kuyper and Bavinck minimizes the importance of apologetics. At this point he takes exception to the position of Warfield as stated in *Studies in Theology*, pp. 3-19. While we are disposed to hold with Warfield rather than Berkhof we think it easy to exaggerate the difference between the two positions. Certainly the points at which these men differ are few compared with those at which they agree.

While the value of this volume is more or less independent of the volumes on Dogmatics proper it has been published expressly as an introduction to the larger work. We have read the complete work with no small profit and take pleasure in commending it to our readers. While the cost of the complete work is \$13.00 yet this amount is small when its scope and character is considered. The bibliographies as well as the copious references given at the end of each chapter will prove highly valuable to ministers and theological students.

S. G. C.

### Vigorous Calvinism

*THE REFORMED DOCTRINE OF PRE-DESTINATION. By Professor Loraine Boettner, Professor of Bible, Pikeville College, Pikeville, Ky. Wm. B. Eerdmans Publishing Company, The Reformed Press, Grand Rapids, Michigan. Price \$1.50.*

THE publication of this book is epochal. Not only is the book the clearest, most comprehensive and most systematic presentation of the distinctive doctrines of Presbyterianism since the Reformation; the book should also be a landmark in the current of Christian thought. It should mark the turn of the tide toward the reestablishment of Calvinism in its rightful place in theological circles and in the Christian world. For many, many years the tide of Calvinism has been ebbing, until during the last decade it has seemed as though it could

not go any lower and continue to exist at all as a force in the Christian world. Within the last few years there have been signs of a change. The scattered forces of Calvinism have been gradually uniting and organizing. Calvinistic literature and magazines have again been gaining a hearing in religious circles. The establishment of a new purely Calvinistic seminary in America, and the drawing together of Calvinistic laymen and ministers in new organizations have all indicated what seemed to be a turn upward of the tide.

Up to the present the Calvinistic movement has conspicuously lacked two things: an outstanding leader capable of catching the imagination of Christians everywhere and sweeping the church into a new Reformation, and a modern defence of the Calvinistic system which might be used as the intellectual basis of such a Reformation. As yet there is no clear indication that the right leader has been found to lead the new Crusade, but the publication of this book, *THE REFORMED DOCTRINE OF PRE-DESTINATION*, certainly supplies the second of these two great needs of the Calvinistic movement. We have had, it is true, the old books of a former age to fall back upon intellectually, but it must be confessed sadly that very few even of our ministers have read the writings of Calvin, Zanchius, and their successors. They are, indeed, intellectually valid today, but people can't be persuaded to read them. The writings of Kuyper, Strong, Shedd, Charles Hodge, and Warfield have carried on the tradition, but these giants are all dead, and their writings have largely ceased to have their appeal. A new popular presentation of Calvinism has been needed if the new Reformation is to be intellectually validated, and this book seems to be exactly what is needed.

The book has appeared at what seems to be precisely the right time. The recrudescence of Calvinism would have been impossible during the reign of destructive Higher Criticism of the past fifty years. As long as there was serious doubt about the trustworthiness of the Old Testament, and as long as the foundations of Gospel and Apostolic History seemed to be crumbling, it seemed useless and even foolish to discuss seriously the system of doctrine taught in the Scriptures. The only possible validity of Calvinism was upon the assumption that the Bible was the Word of God, the revelation of God's will for men, and as long as there was serious doubt as to whether the Bible was such a revelation, it was not to be expected that Calvinism would be revived. Modern archaeology under men like Melvin G. Kyle and Sir William Ramsay and the historical, linguistic and literary investigations of men like Robert Dick Wilson in Old Testament criticism and J. Gresham Machen in New Testament criticism, have reestablished the whole Bible upon a sound historical basis; and although

religious Liberalism and Radicalism are still widely taught and believed in theological circles, their intellectual foundation has been destroyed and there is no longer any reason for seriously questioning the Bible as the revelation of God's will for men and as historically trustworthy from beginning to end.

Then, too, a revival of Calvinism was impossible during the reign of Darwinism and materialistic evolution. The collapse of Darwinism during the last two decades and the recognition of God at the back of the physical universe by the leading scientists of the world today has again made theism the only logical explanation of the universe, and so made possible the revival of the only logically respectable theism that there is, namely Calvinism.

Thus it is seen that the stage is clear for a reexamination of the system of doctrine which the Bible contains, and when that is done, the conclusion is inescapable that Calvinism is everywhere taught in the Scriptures of both the Old and the New Testaments. This book is unquestionably the sanest, clearest, most interesting and most forcible presentation of Calvinism that has been written in modern times. This seems extravagant praise, but a careful reading of the book will make it clear that such praise is deserved. The style is vivid and interesting. The argumentation is logical and forceful. The abundant quotations from the great Calvinists of the past bring into a small compass the best that has ever been said on each subject, and above all the splendid collection and arrangement of the Scriptural quotations bearing on each theme at the close of almost every chapter, makes this book an indispensable handbook for every minister of the Gospel.

But not only is this book written for ministers. It is a book written in such non-technical language and in such a clear and readable style that any Christian worker, Sunday School teacher or sincere Christian who wants to know what the Bible really teaches, can read and study this book with interest and profit. It is not too much to say that if by some means this book could be put into every Christian home, and read by every member of the various Christian churches of the world, we would see an immediate revival of Calvinism such as the world has not seen since the time of Calvin himself.

A glance at the list of themes discussed will give a good idea of the comprehensiveness of the book. The major subjects discussed are as follows: Statement of the Doctrine of Predestination; God Has a Plan; The Sovereignty of God; The Providence of God; The Foreknowledge of God; Outline of Systems; The Scriptures are the Final Authority by which Systems are to be Judged; A Warning Against Undue Specu-

lation; Total Inability; Unconditional Election; Limited Atonement; Efficacious Grace; The Perseverance of the Saints;—Objections: That It is Fatalism; That It is Inconsistent with the Free Agency and Moral Responsibility of Man; That It Makes God the Author of Sin; That it Discourages all Motives to Exertion; That It is Unfavorable to Good Morality; That It Represents God as a Respector of Persons or as Partial; That the Gospel Cannot Be Sincerely Offered to the Non-Elect; That It is Contradicted by the Universalistic Scripture Passages;—Salvation by Grace; Personal Assurance that one is among the Elect; Predestination in the Physical World; A Comparison with the Mohammedan Doctrine of Predestination; Practical Importance of the Doctrine of Predestination; Calvinism in History.

A glance at these subjects discussed shows that the author has dodged no issue nor evaded any difficulty which Calvinism faces. Admittedly Calvinism does not solve certain problems connected with sin to the complete satisfaction of any objector, but a point that the enemies of Calvinism constantly miss is that no alternative system solves these same difficulties, while Calvinism alone offers an intelligent basis for trust in the inscrutable wisdom of an all-wise, omnipotent and, with it all, a Heavenly Father who so loved us that He gave His only begotten Son to die on the cross in our place, to bear the penalty for the sin permitted by Him in the universe which He created and which He governs according to His eternal purpose and plan. In other words, Calvinism clears up difficulties better than any alternative system and has the great merit of being the only system completely in harmony with the teaching of Scripture. Professor Boettner brings all this out boldly and clearly. Only a careful reading of the book will show the cogency of his reasoning and the satisfactoriness of his treatment of these great themes.

In a book every portion of which is so well worth while, it is difficult to select one part that is better than another, but the last two chapters of the book on "The Practical Importance of the Doctrine" and "Calvinism In History," stand out especially because of their unique presentation of facts usually ignored by the opponents of Calvinism.

When one so thoroughly approves of the book as a whole it seems like straining out gnats to point to any defects, but there is one point to which the reviewer wishes to call attention. In the chapter on Unconditional Election the author has apparently made Calvinism and Postmillennialism indivisible. This seems unfortunate, for most certainly a Calvinist may be a Premillennialist or an Amillennialist as well as a Postmillennialist. Calvinism in no way hinges upon the view one takes of Christ's return provided one believes in the personal and visible return of Christ which the Scripture

teaches. This point only comes out in a few pages, however, and does not detract appreciably from the value of the book as a whole.

It is to be hoped that this book will be read by Christians everywhere and that it may be used to call back our Evangelical churches to the original Calvinistic position taken by all the early Reformers from Martin Luther to Cromwell. As the author well points out, Arminianism never existed among the churches of the post-Reformation period except as a heresy until late in the eighteenth century, when it found a place in the creed of an evangelical church for the first time. May this book help to bring in a new Reformation which shall establish Calvinism in its rightful place.

FLOYD E. HAMILTON, Pyeongyang, Korea.

## A Great Voice That Is Not Stilled

*STUDIES IN THEOLOGY* by Benjamin Breckinridge Warfield. Pp. 666. \$4.00.  
*CRITICAL REVIEWS* by Benjamin Breckinridge Warfield. Pp. 483. \$3.00.

THESE two volumes complete the series of the Collected Writings of the late Professor of Didactic and Polemic Theology at Princeton Seminary which for some five years has been in process of being published by the Oxford University Press (American address; 114 Fifth Avenue, New York). These ten volumes consist of the more important of the articles he contributed to encyclopaedias, reviews and other periodicals during his busy life and together constitute a contribution of the first importance to the theological literature of the world. At the time of his death Dr. Warfield was by common consent the leading Calvinistic theologian in the English speaking world and shared with Abraham Kuyper and Herman Bavinck the distinction of being one of the three leading Calvinistic theologians of the world. He was, we suppose, the most erudite theologian of which American Presbyterianism has ever been able to boast and it would have been regrettable indeed if the more notable of his contributions to theology had not been made available to scholars everywhere.

The volume entitled, "Studies in Theology," contains twenty-one of Dr. Warfield's theological articles. Here may be found, for instance, his articles on Apologetics, Christian Supernaturalism, The Idea, Task and Method of Systematic Theology, Modern Theories of the Atonement, Infant Salvation, Faith in its Psychological Aspects, the Antiquity and Unity of the Human Race, and Mysticism and Christianity.

The volume, entitled, "Critical Reviews," contains forty-seven of Dr. Warfield's outstanding book reviews. For a quarter of a

century and more there were those all over the world who eagerly awaited Dr. Warfield's judgment of significant books as they appeared at home and abroad. In making a selection of these reviews an effort has, of course, been made to select those that still have value and that promise to have value for years to come. Here, for instance, may be found Dr. Warfield's reaction to such books as "The Bible: Its Origin and Nature" by Dods; "The Christian Doctrine of Salvation" by Stevens; "The Doctrine of the Person of Christ" by Mackintosh; "Revelation and Inspiration" by Seeberg; "Foundations" by Streeter and others; "Mysticism" by Underhill; "Darwinism Today" by Kellogg; and "The Christian Doctrine of Man" by Robinson.

These volumes from the pen of Dr. Warfield may be purchased individually. Some of the articles of which they consist are of a highly technical nature and will be adequately appreciated only by scholars. The volumes best fitted to meet the needs of the general reader are, we suppose, those entitled "Revelation and Inspiration," "Biblical Doctrines," "Christology and Criticism" and "Studies in Theology." It seems to us, however, that the series as a whole should be in the library of every minister, certainly every Presbyterian minister with any pretense to scholarship.

S. G. C.

### The World Well Past the Experimental Stage (Continued)

that one fountain source and they are the Church which is corporate Experience, and the Reason which is individual experience.

Joseph Cooke once said there are four Testaments, the Oldest and the Old, the New and the Newest. The Old and the New are written; the Oldest and Newest are unwritten; the Oldest is the Nature of Things; the Newest is the Influence of Jesus Christ through nineteen centuries of human Experience. And the Voices of the Four are one.

There have come down to us through the centuries certain basic institutions, ideals, convictions, that have been certified by generation after generation of men and women who tested them out in the laboratory of actual life.

Take two or three cardinal institutions with which we are all familiar. There is the family. Originated by God when He made one woman for one man, according to the supremely authoritative declaration of Jesus Christ, the monogamous family has passed the rigid test of protracted world experience. Against this institution the flood gates of vehement contradiction have been opened recently. Brilliant writers with a reputation for intellectual aristocracy are

taking counsel together against the home and the family with their rigid exclusiveness. Lust is battering at the door of pure family life, "intellectualized lust" some one called it. What shall we say to these sex-mad critics? A physician, writing recently in one of the well-known magazines, says they are thoroughly unscientific to begin with. He asserts most emphatically the fact that the family life of today in its purity, with husband and wife faithful to each other until death, is the scientific conclusion of long and wide experimentation. "Companionate marriage" far from being a new thing under the sun, was being tried out away back in the days of the patriarchs when men had not only a wife but also concubines. King Solomon himself with three hundred "companionate marriages" to his score could give our modern advocates of the system a good many lessons. But "companionate marriage" was rejected in the world-laboratory because it did not work well. Not only is the proposal wicked, but it is downright foolish, for it is discredited by race experience.

The church is another basic institution. Founded by our Lord Jesus Christ, it has come down through all the intervening generations and bears the endorsement of time. Mistakes and abuses have crept into the life of the church, but reforms have always followed and have arisen from within its own borders. What a catastrophe it would be if the church as an institution, with its missionary agencies, its holy sacraments, its warning, reproving, comforting message, and its blessed fellowships, should be blotted out. Men and women, today, therefore, who neglect the church and spend the Sabbath on the golf course or in the theatres or over the Sunday newspaper or in bed are opposing themselves against a scientifically accredited agency for the world's betterment. Centuries of Christian experience are against those who are against the church.

The state is another basic institution buttressed by the experience of generations. Political corruption may poison the life of the state, dishonest officials may get into office and use their office to fatten themselves at the expense of the public, or politically ambitious men may seek to distinguish themselves through obstructive tactics, but the cure is provided in the constitution of the state itself and may be applied whenever the majority of the voters so will.

The same may be said in a way for the economic system under which we live and against which there is always a strong protest by the exponents of the various shades of socialistic thought, the apostles of discontent. There are doubtless elements of weakness and peril in the capitalist system, but so are there in every other system. By all means let corrections be made where the

well being of the people calls for amendment of existing conditions, but let us not hasten to discard the entire structure of our economic life until it has been conclusively demonstrated that some different structure is better calculated to meet the needs of the rank and file of the population. That demonstration has not yet been furnished.

If we turn from the institutions that have been certified in the laboratory of experience to the realm of morals, we find that the traits of character which have attained the rank of virtues, such as honesty, fidelity, truthfulness and chastity, have all been tried as by fire through long periods of time and have stood the test. The ages have put the skull and cross bones over the door of the house of impurity, for death lurks within for both body and soul. The ethical code given by divine revelation at Sinai has been countersigned by unnumbered generations who have put it into the practice of daily living. He who in these last days revolts against that code revolts both against divine will and against human experience. He is an unscientific plunger and is foredoomed to failure and remorse. The universal order is geared up to the Ten Commandments. God inscribed them not only on tables of stone but also on the tables of man's inner life. The wicked may taunt the righteous, but let not the good man be disturbed, for the experience of millions through millenniums of time commends him for his wisdom.

But if the case is thus with regard to morals it is not otherwise in relation to religion.

Take, for instance, the Bible. The centuries certify it. Its works attest its divine character. It has built civilizations and scattered light and blessing wherever it has gone. It would exhaust the treasures of rhetoric to tell even in outline of the blessed ministries of the Bible among the people of each succeeding generation. The so-called "free thinkers" are out of step with the past. Their negative views have been tried out again and again ever since the days of Celsus and Porphyry and have been discarded by the vast majority of men each time for the simple reason that experience proves them to be erroneous. The conclusion of the whole matter after all the centuries have been heard is that the Bible is God's Book and its message eternally true and life-giving. Let no boy or girl be afraid to trust that message because of some sneering reference from the lips of an unbelieving teacher or associate. Stick to the Book through thick and thin and you will show your wisdom.

Then there is Jesus Christ the Living Word. The New Testament gives us the conclusion of the men and women of the first century with regard to Him. It gives us far more than that to be sure, for it gives us His own appraisal of Himself and

His Father's. But it gives also the conclusion men and women reached who saw Him and heard Him and knew Him personally.

And what is that New Testament conclusion? Go and read it for yourselves. Do not let someone else read it for you. Especially beware of anyone who wants to mutilate the New Testament record. There are men, as there have always been, who set themselves up to rewrite the Bible. They are ready to excise everything that opposes their pet notions. Just go back and read the New Testament and get your own picture of the Christ who is portrayed there. You will find Him to be Emmanuel, God with us and you will find Him to be the Lamb of God that taketh away the sin of the world. That is the Christ whom centuries of men and women have known and loved and lived by and they have bequeathed their conclusion to us. Lower views of Christ there are among us, but they are not new. You can trace these same lower estimates back and back and back through the centuries till you come to the Scribes and the Pharisees and the Sadducees of Christ's day. They were quite ready to acclaim Him a spiritual genius and all that, but they would not receive Him as the very Son of God. Listen to this: "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." They understood clearly what His claims were in this regard and they rejected them as blasphemous. And in the trial which resulted in His condemnation and execution, we read in Matthew's account, "And the high priest said unto Him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. Then the high priest rent his garments saying, He hath spoken blasphemy: what further need have we of witnesses: behold now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death." What could be plainer? Christ was sent to death because He would not accept that same lower estimate of His nature which is popular today in many quarters.

The history of the church catholic for nineteen centuries declares for a Christ who measures up to the claims He made for Himself, that is a Christ who is God manifested in the flesh, and able to save forever all those who put their trust in Him. Those ecclesiastical bodies that have an inferior Jesus are like the Dead Sea in that they grow by declensions from the evangelical bodies and seem to have little or no power to propagate a positive message of their own. A certain sterility marks their existence. In a pamphlet circulated among the men of the American army during the

World War and bearing the title "Who Is Jesus Christ?" the author, former Dean Brown of the Yale Divinity School, tells the story of such a group which sent a delegation to the leaders of one of the denominations in which Christ is exalted as the very Son of God with the offer of a sum of money to the amount of fifty thousand dollars to be used in sending out foreign missionaries of this latter denomination, and when they were asked why they did not use the money to send out their own missionaries they admitted that their church has no message for the non-Christian world. This only goes to illustrate the fact that a Christ any less exalted than the Christ of the New Testament is inadequate to the needs of the weary, sin-sick multitudes of earth. The question as to the deity of our Lord and Saviour Jesus Christ has been answered by the centuries.

But if the status of God the Son has been fixed finally by the experience of the ages, so likewise has that of God the Father been established by the same conclusive process. Today the rejection of a personal God has flared up like a forest fire. Humanism is contending for a place among the religious bodies. But it is not new. Comte with his religion of Positivism occupied the same field. Pantheism is as old as Plotinus and Spinoza. But Comte and Plotinus and Spinoza did not win the world. Why not? Principally because they did not test out well in actual practice. The pragmatism of everyday life rejected them. Centuries of experimentation have led to the conclusion that the God whom Jesus Christ revealed to men is the true God. He meets the yearning of the soul. "As the hart panteth after the water brooks, so panteth my soul after thee O God. My soul thirsteth for God, for the living God." The experience of the ages says "Amen" to this cry. Our Father-God has been tested and proved. It is scientifically correct, therefore, to say, "The fool hath said in his heart, There is no God."

Casting back our gaze over the path along which our minds have been moving in this address, we see that both truth and error are old, very old. Both have been subjected to long and decisive testings in the laboratory of human experience. They have been separated as the tares from the wheat, as the goats from the sheep, by the judgment of actual life. And today there are certain certified institutions, moral qualities, and religious facts that are settled forever in the history of mankind. The part of wisdom therefore in our late day is to inhibit reckless criticism of these institutions, moral qualities and religious facts and to "proceed upon" them, as Chalmers aptly put it, entering more deeply into their inner spirit until the conclusion of the centuries concerning them becomes our own personal conclusion.

## Editorial Comment—Continued

time it seems to be a foregone conclusion that the Joint Committee contemplates nothing beyond a modification of the Plan of Union submitted to the last Assembly. There is every reason to believe, therefore, that as finally submitted it will not differ substantially from the Plan of Union as given in the Committee's Report dated April, 1932. In the light of this consideration, it does not seem premature to express some of the more basic of our objections to union with the United Presbyterians on the basis of the Plan proposed.

Let it be said, first of all, that the fact that we object to the proposed union of these two churches does not mean that we think that the United Presbyterians as a body are inferior to ordinary Presbyterians either in the sphere of orthodoxy or of Christian life and service. We do not think highly of their creed but fortunately as yet the rank and file of their numbers have not been greatly influenced by it. We would rejoice to have the two churches united on the basis of the Westminster Standards. But we are unalterably opposed to a union of these churches on the basis of the Plan as proposed—mainly because it would involve a revision of our doctrinal Standards that would virtually mean that the Presbyterian Church in the U. S. A. had forsaken its historic attitude toward the Bible and the Reformed Faith.

### I.

While the Plan of Union does not involve any formal revision of the Westminster Standards it obviously carries with it a very real revision of these Standards. And that because it recognizes the Confessional Statement of the United Presbyterian Church "as being substantially identical in doctrinal teaching" with the Westminster Confession of Faith. Obviously in the proposed new Church no one would need to confess more than is taught in the Confessional Statement. The result would be in effect to substitute the vague, more or less modernistic (adopted in 1925) Confessional Statement for the Westminster Standards. This would be true whether or no the Preamble of the Confessional Statement, which expressly states that where it "deviates from the Westminster Standards its declarations are to prevail," is retained. It would be bad enough if the Confessional Statement were nothing worse than a weak and inadequate expression of the Reformed Faith. As a matter of fact its adoption would involve the abandonment of distinctive doctrines of the Reformed Faith and the substitution thereof of erroneous material, as Professor JOHN MURRAY has pointed out with special fullness (see CHRISTIANITY TODAY, January, 1932).

### II.

It is particularly important to note that the Plan of Union detracts from the author-

ity of the Bible. It is true that the Formula of Subscription refers to the Scriptures as "the Word of the living God, the only infallible rule of faith and practice" and that Article III of the Confessional Statement says that the Scriptures "are the Word of God and are inspired throughout, in language as well as thought." But these sound statements are offset by others that are destructive of the authority of the Bible, in any adequate sense of the words.

Article II, entitled "Of Divine Revelation," distinguishes between that knowledge of God and His will that comes from "the works of nature, the mind and heart of man, and the history of nations" and that which "came through men who spoke from God, being moved by the Holy Spirit," and even that which came through JESUS CHRIST, as merely a difference of degree and thus obscures that sharp distinction between general and special revelation expressed in Chapter I of the Westminster Confession of Faith.

Article III, entitled "Of Holy Scripture," states that the writers of the Scriptures "though moved by the Holy Spirit wrought in accordance with the laws of the human mind"—a statement which while susceptible of a sound meaning is also susceptible of the meaning that the Biblical writers never received information through other than ordinary or natural channels. At the best this statement is vague and indefinite; at the worst it makes the Bible differ only in degree (not in kind) from other books and thus rejects the Christian view of the Bible. Article III states further that the Scriptures "are an infallible rule of faith and practice and the supreme source of authority in spiritual truth." The use of "an" instead of "the" in this statement strikes at the Protestant doctrine of the sufficiency or completeness of Scripture inasmuch as it leaves the door open to allege that there are other infallible rules of faith and practice. But even if this be held to be guarded against by the Formula of Subscription, the statement is fatally defective because it asserts no more than that the Bible is the supreme source of authority in the realm of "spiritual" truth. Its distinction between "spiritual" truth and other kinds of truth, and its implied assumption that the Bible is authoritative only in the former realm, are both modernistic and both strike at the very heart of historic Christianity. They not only make it possible to hold that the Bible is infallible only in as far as it concerns matters of faith and practice, they make it possible to hold that the Bible is true in the sense of "truth of idea" but not in the sense of "truth of fact" i. e. it makes possible the view that events recorded in the Bible as facts, such as the virgin birth, expiatory death and bodily resurrection of our Lord, may turn out to be unhistoric without detracting from the value of Christianity. Such a view delivers the Church "bag and baggage" into the hands of the Modernists.

It will no doubt be maintained that the apparently anti-Christian statements about the Bible we have cited should be interpreted in the light of the truly Christian statements (also cited above), but the history of the Church shows only too plainly that where a creed contains both Christian and anti-Christian statements the former are invariably interpreted in the light of the latter rather than *vice versa*. Be this as it may, the Confessional Statement makes room for a modernistic conception of the Bible.

### III.

It should not be overlooked that in undermining the authority of the Bible, in the manner indicated above, the Confessional Statement undermines all the doctrinal teachings it contains—on the principle that the stability of a house can be no greater than the foundation upon which it rests. Even if it were true (instead of being false) that the Confessional Statement is "substantially identical in doctrinal teaching" with the Westminster Standards its doctrinal teachings more or less hang in the air because they rest on an insecure foundation.

### IV.

It is also important to note that the Formula of Subscription of the Plan of Union seriously weakens if it does not wholly change the doctrinal requirement for ordination. According to our present formula, the candidate receives and adopts the Westminster Confession of Faith as containing the system of doctrine taught in the Bible. He is required to affirm not only that the Bible contains a system of doctrine but that it contains but one system of doctrine and that the system set forth in the Confession of Faith. According to the formula of the Plan of Union, the candidate merely accepts the system of doctrine professed by the Church "as taught" in the Bible. Apart from the fact that this requires an impossibility from the candidate in view of the fact that if the Plan of Union is adopted the Church will have two contradictory systems of doctrine (that of the Westminster Standards and that of the Confessional Statement) it leaves room for holding that there are other systems of doctrine taught in the Bible than the one professed by the Church.

### V.

In expressing the more basic of our objections to the proposed Plan of Union we cannot ignore the fact that the Provisional Form of Government (Chap. XV, Art. 2) contains the provision that "The articles of incorporation (charter) of every particular church shall state definitely that it is a particular church under the jurisdiction of this Church and subject to all the provisions of the Constitution of this Church." This provision is similar to one that was recently rejected by the presbyteries and is thoroughly vicious. It is an attempt to deprive individual congregations of the control of

their properties and to place such control in the hands of the central church organization.

In this connection it is important to note that the Plan of Union makes no provision for individual congregations to decline to enter the union and to continue the Presbyterian Church under its present doctrinal and governmental standards. The Plan of Union, therefore, seeks to compel even those who are conscientiously opposed to the basis of union to enter the union, at least to the extent of saying that they will lose all their property rights if they refuse to enter the union. When it is remembered that the Plan of Union involves fundamental changes in the creed to which they have subscribed (and to which they still subscribe)—the creed, moreover, for the exposition and defense of which the present funds of the Church have been given—such an omission is thoroughly unethical, is in fact a sin against God as well as man. Common, everyday honesty demands that this Plan of Union be not put into effect without incorporating a provision that protects the rights of minorities.

### VI.

Other serious objections to the proposed Plan of Union might be enumerated. Those which have been urged, however, more than suffice to indicate the gravity of the situation that confronts our Church by reason of this ill-considered Plan of Union. Powerful forces are backing it and pressing for its adoption. We believe it can be defeated if all genuine lovers of the Bible and of the Reformed Faith will determinedly and unitedly oppose it. Let none such suppose that the Plan can be made acceptable by modifications here and there. Nothing short of a different basis of union will suffice. The circumstances being what they are, we think it the part of wisdom determinedly to oppose any plan of union which does not, on the basis of the Bible and the Bible alone, make the Westminster Standards the sole doctrinal standards of the new Church, or which alters in any material way the ordination pledge now used by our Church. We cannot see that this would be unfair to the United Presbyterian Church. They as a body honor the Westminster Standards as well as we, while the Confessional Statement (which for all practical purposes would be the real creed of the new Church if the Plan of Union were adopted) is at best a vague, more or less loosely written document that was adopted by the United Presbyterian Church only about seven years ago. Those who are really interested in a union of all truly Presbyterian churches, rather than in revising the standards downward, should remember that union with the United Presbyterians on the basis of the Westminster Standards pure and simple would leave the door open for union with the Southern Presbyterian Church but that union on the basis proposed by the Plan of Union would put a serious obstacle in the way of such union.

# 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: As a Ruling Elder I should like to express myself as opposing both the basis upon which union with the United Presbyterian Church is proposed, and the manner in which the union committee is apparently planning to force it through.

I was an elder commissioner at the General Assembly recently held in Denver. While it was plain that the Church "machine" was in full control there, yet I found, on the part of a great many Ruling Elders, a very definite undercurrent of dissatisfaction. It is my opinion that if the "machine" tries to force the union on the present basis that it will not only be rejected by the people (who really compose the Church), but that those people will demand and secure a change in administration. I am not an expert in Church law or procedure, but I do believe that we the people can and will make our influence felt. Modernism has gone far enough—too far—and it is time to call a halt. The people are sick and tired of the husks of Modernism and we don't want our Church to adopt Modernism as part of its new constitution. If the union is forced through nevertheless, we are going to see that the spirit of our ancestors is only sleeping, not destroyed. Thousands of Ruling Elders and lay-people are going to obey the truth for conscience' sake, and will remain loyal to the Westminster Standards even if they have to establish a Church of their own. By an unjust use of law those who desert our fathers' faith, to which they are pledged, may be able to take our Church property away from us, but that will not matter. Men have not hesitated to sacrifice brick and stone and glass before this for the sake of the truth, and they can do it again. I would rather worship God with a free conscience in the loft of a barn than sit in the most beautiful cathedral church in the world at the expense of principle. Real Presbyterians refuse to be herded like a flock of sheep at the bidding of clergyman-masters. If the union leaders want disruption, they are going about exactly the right way to get it. Let Ruling Elders and lay-people who are loyal to the faith or our fathers' speak out so that the "leaders" may know their will, and change their plans before it is too late.

Yours truly,

RAYMOND T. SMITH.

Philadelphia

## Staggering Facts and the Only Possible Solution

A Special Message to Ministers

MR. ROGER BABSON, the great statistician, and we believe a very earnest Christian, in a recent general summary of present conditions, in the U. S. A. makes the statement that, "At least 10,000,000 are out of work and their resources have vanished—the hardships of the coming winter on the unfortunate millions of unemployed will be more severe than last." Some weeks before the above was published, there appeared in the papers here and abroad a similar statement by Mr. Green, Labor Leader, to the effect that already more than 11,000,000 were out of work and the number was being added to all the time, and that the coming months would witness unprecedented suffering, or words to that effect. In reading Mr. Green's article we hoped the figures as given were exaggerated—it is quite evident that this hope was without foundation in fact. The consideration that many of these are men with families dependent upon their earnings for the necessities of life makes a dark and an appalling picture. Added to the above comes a voice from across the Atlantic that of no less an authority than that of Mr. Montagu Norman, who has been governor of the Bank of England since 1921, an unprecedented reign. Governors are usually limited to a term of two years. Mr. Norman is regarded as one of the most gifted financiers and statesmen in England's history. The article copied from the London papers appeared in the New York "Herald Tribune," under date of October 21, and is headed "WORLD HELPLESS IN DEPRESSION, MONTAGU NORMAN TELLS LONDON" and begins, "The world is in the grip of an economic disorder which has rendered it virtually helpless, and there is no solution in sight, Montagu C. Norman, governor of the Bank of England, said tonight in one of the few public speeches he ever had made." . . . "The difficulties are so vast and so unlimited that I approach the subject not only in ignorance but in humility. It is too much for me. I wonder if there is anyone in the world who can really direct the affairs of the world, or of his country, with any assurance of the result his action will have? Who, a year ago, could have foreseen the position into which we have drifted little by little? First we have been down, then we have been up, then

down, then up. The confused affairs of the world have brought about a series of events and a general tendency which appear to me at this time as being outside the control of any man and any government and any country." Are not the facts as given by these three great experts a poignant cry to the Church of Jesus Christ? Already men's hearts are failing them for fear and for looking after those things which are predicted as coming upon the earth. Nations are in distress and perplexity such as has never been known. Enough has already been said upon this subject as to make further comment unnecessary. The only remedy for a sick and fainting world is a visitation of "power from on high." Because of the growing belief that this visitation is near, and the certainty that the prayer of faith is already being answered, and that God, who has endured with much long suffering, still waits to be gracious to make known the riches of His grace in opening the windows of heaven and pouring out a blessing—we appeal to you who have signified your complete oneness with the purpose of The World-Wide Revival Prayer Movement to make a special effort to observe the first day of the New Year in prayer and fasting. Sunday January first, nineteen hundred thirty-three will be the ninth anniversary of the birth of this Movement. On this day, in the providence of God, will begin the Week of Prayer observed throughout the world for more than eighty years, inaugurated and conducted by The World's Evangelical Alliance. Both organizations have the world for their field. The booklet, "By Way of Remembrance," we believe the Holy Spirit will use as fuel for this intensive period of intercession. The supply is not unlimited, and we should value your co-operation in getting copies in the hands of your fellow ministers who would impress upon the members of their congregations the importance of arranging to keep New Year's Day and the following week in waiting upon God. We trust you will send the names of as many as you feel would welcome such fellowship.

"O Lord, revive Thy work in the midst of the years;

In the midst of the years make known;

In wrath remember mercy."

Habakkuk 3:2

Faithfully,

H. McG. H. Woods.

5 So. Oxford Avenue, Ventnor, N. J.

[EDITOR'S NOTE: We are glad to commend this generous suggestion and offer to the ministers of the church. A postcard directed to the address above will receive immediate attention. It takes about four weeks for orders to be filled as the booklets are printed in London.]



# News of the Church

## Deaths of the Month

**T**HOUSANDS of readers of his works have learned with surprise of the recent death of Dr. David Smith, Professor of New Testament Language, Literature and Theology in the Presbyterian College, Belfast, Northern Ireland. Possessed of an immense international reputation, gained chiefly from his first and best known book, *The Days of His Flesh*, Dr. Smith served in both Scotland and Ireland. Always regarded as a brilliant student, he carried off scholastic honors from his youth. Considered an expert in the ministry of comfort, Dr. Smith's sympathetic nature and insight was largely credited to the fact that he had been lame and a sufferer from infancy. For 26 years he conducted a weekly column in answer to correspondents with problems and perplexities, in the *British Weekly*. He was 66 years old.

Known east and west in the Presbyterian Church in the U. S. A. was Dr. J. Montgomery Travis, who lately died in Butler, Pa. Since 1900 he had worked in Denver, Colorado, had been Stated Clerk of the Presbytery of Denver for 14 years. At the time of his death he was the Presbytery's executive secretary, wielding a great influence in the whole Rocky Mountain section. Dr. Travis was known as a staunch defender of the Faith, who was at the same time a man of gracious and equable temperament. He was moderator of the Synod of Colorado in 1926. Though born in Clarion, Pa., interment was in Denver. He was about 70 years of age.

Suddenly dying of septicemia James B. Allen, Presbyterian Missionary at Foullassi, Cameroun, West Africa, left behind a young wife and two small children. He had been in the Cameroun since 1923, engaged in building and architecture for the West African Mission. Details of his illness are not available. He was educated at the Armour Institute of Technology, Chicago, and was 41 years old.

The Rev. Lloyd P. Henderson, Presbyterian Missionary in Manchuria, was martyred on October 15 near Sinpin. With a party of foreigners being escorted by Japanese soldiers to a place of safety, he was killed when bandits fired upon the party. Stationed at Sinpin, he had been a worker since 1920, devoting his time to education and evangelism. A wife and two young children survive. He was a native of Oregon, a graduate of Princeton Seminary, 1919, and was 37 years of age.

The pastor with the longest record for continuous service with one church in Philadelphia, The Rev. Geo. B. Bell, D.D.,

(Continued on Page 18)

## Comment on Westminster Theological Seminary

By the REV. FRANK H. STEVENSON, D.D.  
President of the Board of Trustees

**I**T is a matter of record that theological seminaries show an increased attendance in periods of business depression. But economic conditions have not produced the increase at Westminster Seminary from zero in 1929 to the present enrollment. No student would select this institution of plain living and extremely hard work unless God had touched his heart. The Seminary is crowded to its utmost capacity, and while we can be grateful for many blessings from God, none probably is as valuable as the splendid young men of tested character who are here in a large number, earnestly preparing to preach the Word of God. The mounting enrollment indicates more devout Christian homes in America than some of us have imagined. One of these days we hope God will touch the heart of a man or woman able to provide the means, and we shall have the endowment and buildings adequate for this great enterprise. We shall not worry then, about the necessity for limiting the enrollment of students.

This summer Assistant Professor Allan MacRae of the Old Testament Department lectured at the summer school for ministers at Calvary Baptist Church in New York City. Dr. Will H. Houghton, pastor of this church writes: "I feel it my duty to tell you that Mr. MacRae gave us the highest kind of service. I consider him to be one of the outstanding young teachers of the country and expect that the whole church will hear from him if God spares his life." Like several other members of the Faculty, Professor MacRae is in demand at Bible Conferences, and in addition to his New York engagement, he lectured at Laguna Beach in California. Professor Allis was on the teaching staff at the Summer School of Theology, Winona Lake, Indiana. Professor Van Til gave conference courses in Pennsylvania, Mississippi and Michigan. Professor Machen's appointments were in Europe and are described elsewhere.

Dr. Clarence E. Macartney, minister of the First Presbyterian Church in Pittsburgh will ask for an offering for Westminster Seminary at one of the Sunday morning services in November. He is a loyal friend. Few of us will forget the address he made at the Seminary's first commencement exercises in May, 1930. Around him were all the signs of a courageous pioneer venture for the Lord and great enthusiasm prevailed, but he spoke like a prophet in Israel with a realization of the seriousness of the opposition that inevitably would come, and the

dangerous lethargy that might develop as difficulties and opposition grew strong. Institutions, like individuals, must endure hardness when they enlist for Christ. He saw the eventual victory. His references to Dr. Robert Dick Wilson the Senior Professor were as moving as they were prophetic. The chariot and horses of fire soon were to carry this true servant of God to his heavenly home; but Elijah's mantle has fallen on Elisha, and the work has gone on, precisely as he that night hoped and predicted.

Three graduates of the Seminary have been called to assist Dr. Macartney in Pittsburgh. The Rev. Harold J. Ockenga was the first. Subsequently he was invited to become the minister of the Point Breeze Presbyterian Church in Pittsburgh. The Rev. Tod B. Sperling was the second, and after a year he was called to the pastorate of the Westminster Presbyterian Church in Milwaukee. The Rev. Reginald Heber McIlwaine, the son of an American missionary family in Japan, is the third man. His future plans are for the mission field. Privileges and opportunities given to an assistant to Dr. Macartney in the First Presbyterian Church in Pittsburgh are exceptional. A young minister learns what are the real possibilities of the Christian Church from that thriving organization, and what Gospel preaching will accomplish.

Prizes are awarded annually to members of the Senior Class for work in the departments of Systematic Theology, Old Testament, and Apologetics. This year, Mr. Leslie Winfield Sloat, B.S., Princeton University, 1929, won two of these. The third was awarded to Mr. John Davies, A.B., Mission House College, 1929. The prizes bear honored names. They are given in memory of William Brenton Greene, Jr., and Benjamin Breckinridge Warfield, the distinguished scholars and teachers in the old Princeton Seminary.

Two of the speakers to the students this fall are the Rev. R. R. (Bob) Jones, President of the college that has his name at College Point, Florida; and the Rev. George A. Rhoad of the Sudan Interior Mission.

We wish letters received at the Seminary office could be published. Some of them would make important news. The stalwart fidelity of Christians who have put their hands to the plow and will not look back is disclosed in these letters. They contain the gifts of men and women and churches from coast to coast and from missionaries in distant lands. Many a contribution is from those who have little to spare, and every letter is accompanied by expressions of personal interest and the promise of prayer. Hundreds are from people whom we have

never seen. They are factors of unending surprise to us and the cause of constant praise to Almighty God. Every day we look for manna from heaven; every day for more than three years the manna has fallen.

At the fall meeting of the Board of Trustees, the Rev. Edwin H. Rian of Minneapolis, was elected a member of the Board. Mr. Rian has made personal visits to the homes of Presbyterians in many sections of the country.

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 fourth class next spring, 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, 1931 and 1932 are at work in the following places:

#### FOREIGN MISSIONARIES

William T. Blackstone, '30.....Presbyterian Mission U. S. A., Hengchow, Hunan  
Albert G. Edwards, P.G., '31.....Hillah, Iraq, under The Presbyterian Church, U. S. A.  
Newton A. Kapp, '32.....Nigeria, Africa, under the Sudan Interior Mission

#### THE PRESBYTERIAN CHURCH IN THE U. S. A.

Chester A. Diehl, '30.....First Church, Holland, Minnesota  
Robert S. Marsden, '30.....First Church, Middletown, Pennsylvania  
Harold J. Ockenga, '30.....Point Breeze Church, Pittsburgh  
Samuel J. Allen, '30.....Evangelistic Work in 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  
Adolph F. Broman, P.G., '31.....Rhawnhurst Church, Philadelphia  
Tod B. Sperling, '31.....Westminster Church, Milwaukee, Wisconsin  
Peter DeRuiter, '31.....First Church, Nottingham, Pennsylvania  
W. Harilee Bordeaux, '31.....Community Church, Old Greenwich, Connecticut  
Franklyn S. Dyrness, '31.....Chestnut Level Church, Quarryville, Pennsylvania  
J. M. Kooyers, P.G., '31.....First Church, Athens, Wisconsin  
Henry G. Welbon, '31.....Christiana Church, Newark, Delaware  
C. Wayne Julier, '31.....Beemerville Church, Sussex, New Jersey  
Oscar T. Gillan, '31.....Community Church, Goleta, California  
Henry W. Coray, '31.....First Church, West Pittston, Pennsylvania  
John P. Clelland, '32.....Eastlake Church, Wilmington, Delaware  
John Davies, '32.....First Church, South Range, Wisconsin  
Robert H. Graham, '32.....Forest Church, Middletown, Delaware  
Oscar Holkeboer, '32.....First Church, Oostburg, Wisconsin  
George W. Marston, '32.....Evangelistic Work in West Virginia  
R. H. McIlwaine, '32.....First Church, Pittsburgh, Pennsylvania (Assistant)  
B. F. Moss, Jr., '32.....First Church, Atglen, Pennsylvania  
Percy B. Crawford, '32.....Albert Barnes Memorial, Philadelphia, Pennsylvania

#### 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  
William O. Rhoad, P.G., '31.....First Church, Kensington, Prince Edward Island  
Claude E. Hayward, '32.....First Church, Thorburn, Nova Scotia  
Malcolm R. MacKay, '32.....St. Matthew's Church, Grand Falls, Newfoundland  
Ernest Zentgraf, Jr.,.....Ordained Missionary, Nova Scotia

#### OTHER DENOMINATIONS

Harold T. Commons, '30.....First Baptist Church, Atlantic City, New Jersey  
Herbert V. Hotchkiss, '30.....Spruce Street Baptist Church, Philadelphia, Pa.  
Ralph W. Todd, '30.....First Methodist Church, Richwood, New Jersey  
William S. Hawks, '32.....First Methodist Church, Hale Eddy, New York  
Joseph R. MacDonald, '32.....29th Street United Brethren Church, Harrisburg, Pa.  
Leon M. Maltby, '32.....Seventh Day Baptist Church, Shiloh, New Jersey

#### STUDYING IN EUROPE

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

## Deaths—(Concluded)

died late in October. Since 1888 he had been pastor of the Patterson Memorial Presbyterian Church of Philadelphia, which was his only pastorate. He came to that congregation following his graduation from Princeton Seminary and watched it grow from small beginnings until it became a strong and influential body. Vigorous of mind and body, Dr. Bell was zealous for the doctrine and order of the Presbyterian Church. He was generally described as a man of iron—of a type that is rapidly passing away. He was about 70 years old.

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

### Change

**T**HE Rev. G. Campbell Morgan, Pastor of Tabernacle Presbyterian Church, Philadelphia, Pa., since 1929 has announced his determination to accept a call to return to Westminster Chapel, London, England, as co-pastor with Dr. Hubert L. Simpson. Dr. Morgan, who is internationally famed as a Bible expositor, is thus returning not only to his own land but also to a church to which he ministered previously for a number of years. Dr. Morgan has drawn large congregations in Philadelphia, as well as in other cities in which he has given week-night lectures.

Following formation of a new Presbyterian Congregation in New Haven, Conn., **The Rev. L. Craig Long** has been called as pastor. The congregation has rented a beautiful edifice in the residential section of the city. The Yankee Broadcasting Co., which broadcast the sermons of Mr. Long while he was pastor of the Benedict Memorial Church in the same city, is continuing this service. Mr. Long resigned from the Benedict Memorial Church, it is reported, because an aggressive minority of the people objected to his aggressive fundamentalism.

The resignations of **Drs. Henry Howard** and **Minot C. Morgan** were accepted on Oct. 19 at a congregational meeting of the Fifth Ave. Presbyterian Church, New York. Dr. Howard resigned because of age, and Dr. Morgan resigned because Dr. Howard's resignation seemed to leave him nothing else to do, both pastors having been called together. Those voting at the meeting of this congregation, once regarded as the finest in America, numbered 101. The Committee on the new pastor consists of elders, deacons, trustees and five members of the congregation at large, four of whom are women.

**The Rev. H. G. Mendenhall**, for years stated clerk of the Presbytery of New York, has been made stated clerk emeritus.

**Dr. Albert Parker Fitch**, who had been long absent from his pulpit in the Park

Avenue Church of New York, due to ill health, returned to his pulpit on October 2, apparently in good health. After two Sundays in the pulpit he was again stricken and it is now doubted whether he will ever be able to resume his work.

The Department of History of the General Assembly is operated jointly with the plant of the Presbyterian Historical Society. The efficient manager for years has been Dr. W. P. Finney, whose resignation because of age has recently been accepted. The Stated Clerk of the Assembly, Dr. L. S. MUDGE, has now appointed The Rev. Thomas Clinton Pears, Jr., former pastor of the Waverly Church, Pittsburgh, as the new manager. He was also elected secretary of the Historical Society, which is another name for the same position. He is a graduate of Princeton University and Western Seminary.

The Rev. John Richelson, D.D., former pastor of the First Church of Kenmore, N. Y., has, at his own request, demitted the ministry. After discussion which followed an article by Dr. Richelson, in which he stated that he no longer believed in God and immortality, the demission was suggested to him by the Stated Clerk of the Presbytery of Buffalo.

The Rev. J. K. MacGillivray, well known in both Canada and the U. S. A., has left the United States to take the pastorate of the Presbyterian Church at Ashfield, Ontario. Pastor of the Waterloo Church, Pa., for more than five years after coming from Nova Scotia, Dr. MacGillivray made an enviable record.

On October 14, the First Presbyterian Church of Long Beach, Calif., was taxed to capacity at a reception given to Dr. G. M. Rourke and his wife. Congregational greetings on this the 15th anniversary of Dr. Rourke's pastorate, were brought by Lieut. Gov. F. T. Merriam. In the 15 years, Dr. Rourke has received more than 3000 persons into the communion of his church.

Two women have been this autumn elected as moderators of Presbyteries. The Presbytery of Wooster, Ohio, is now moderated by Ruling Elder Lena L. Jennings, of Perrysville, Ohio. She is the unordained pulpit supply of two rural churches. Mrs. J. M. F. Gill, Ruling Elder in the Central Church of Abilene, Texas, has been elected moderator of Abilene Presbytery.

The Broadway Presbyterian Church of New York recently celebrated the 33rd anniversary of the pastorate of its famed Dr. Walter Duncan Buchanan, outstanding conservative, who vies with modernist Dr. Fosdick for the ears of the students of Columbia University. Special recognition services were held, with Dr. Buchanan himself preaching with all his vigor.

The Rev. Thos. C. Clark has resigned as Stated Clerk of the Presbytery of Washington City, because of illness. Regretted by all, the resignation was accepted, and The Rev. Freeley Rohrer, pastor of Metropolitan Church, was elected in his stead.

**Westminster Seminary's present financial condition may be somewhat less favorable than in November 1930 or 1931.**

**There is no occasion for discouragement in this fact. Every bill to date is paid, not a dollar has been borrowed, and there is a reasonable balance in the treasury. Expenditures are reduced to such an extent that costs should be six thousand dollars less than last year.**

**So far as we know, no one has lost interest in the Seminary who has ever been a friend. But some have been compelled to reduce the amount of their contributions. We do need money. The budget will be about \$60,000 for the next twelve months. Several \$10,000 and \$5,000 gifts, a good many of \$1,000, and a large number of from \$500 down to \$5 are required to see the Seminary through.**

**This is Christ's cause and we ask for help without hesitation. We believe God will provide for Westminster Seminary.**

Recent and expected speakers before the student body of Princeton Seminary: Dr. J. Harry Cotton, of Columbus, Ohio, well-known young liberal in religion; William Gascoyne-Cecil, Bishop of Exeter, England; Dean Charles R. Brown, outstanding modernist of Yale Divinity School; Dr. Paul Elmer More, famed philosopher of Princeton University, and Dr. Mark A. Matthews, "The Tall Pine of the Sierras."

#### SYNODS

##### Iowa

The Synod of Iowa, meeting on October 20th, took action on the following matters of public interest: Urged ministerial influence for cleansing the motion picture industry; resolved to "commend General Assembly" for its continued emphasis upon Sabbath observance, and urged synod to appoint a committee to formulate a general statement for the guidance of ministers in promoting Sabbath observance; united with the Board of Christian Education in its effort to stabilize the financial condition of the colleges of synod; protested against advertising of the tobacco industry; urged statesmen to look beyond national standards, to work everywhere for a "social and economic order as wide and as deep as the Kingdom of God"; pleaded that efforts "at least reach as far as the prophetic passion that our swords should be beaten into plow-shares and our spears into pruning hooks, so that we may have a world no longer organized for mutual suicide, but for 'peace on earth and good will among men'"; reaffirmed belief in and allegiance to the 18th amendment.

A high light of the Synod was the journey to Prospect Hill, where Sheldon Jackson and others, in April, 1869, dedicated "the regions beyond" to God and promised themselves to His service there. All the visitors knelt and were led in prayer by Dr. C. W. Kerr, Moderator of the last Assembly.

##### Indiana

The Synod of Indiana met in its 107th Annual Session in the First Presbyterian Church of Wabash. Dr. Henry Marcotte, of Evansville, was elected Moderator. While depression was reported as hampering finances, congregational reports were encouraging along other lines. Significant features of the Synod: (1) Devotional addresses by Dr. Donald MacKenzie, of Western Seminary in Pittsburgh; (2) Change in Synod's time of meeting from October to the third week in June; (3) Absence of debate and division; (4) Dedication of New Estella Peabody Home for the Aged, built by Thomas Peabody, Esq., in memory of his late wife. Cost, \$200,000; Endowment \$100,000; guests, 20, with applications coming in daily; superintendent, the Rev. Alexander Sharp. Synod will meet next June at Winona Lake.

##### Tennessee

The Synod of Tennessee met in October, at Lebanon. The usual routine was enjoyed by all. Important action: A resolution on racial cooperation. It encouraged the valuable work being done by the Tennessee Interracial Commission and its local committees. It recommended that "such local committees be organized in at least all county seats, and that our ministers and members, especially elders and members of women's societies, become identified with such committees and give all possible support to efforts to promote better understanding and full cooperation between good citizens of the white and black races, to the end that justice may prevail for all, and that each may help the other in building truly Christian communities."

##### New England

Synod of New England met October 24 and 25, in the Scotch Presbyterian Church of Boston, of which the Rev. Hector Ferguson is pastor. The congregation is largely composed of Highland Scottish ex-residents of Canada's maritime Provinces. Speakers included Dr. William F. Klein, secretary of the department on evangelism; Dr. Herman C. Weber, secretary of the committee on programs and field activities; Dr. John McDowell, secretary, all of the Board of National Missions; Miss Elsa von Ruecau of Philadelphia, representing the Board of Christian Education; Miss Helen Kittredge and Dr. Frank R. Millican, lately returned from China, Foreign Missions; and Dr. Reid S. Dickson, secretary of the Board of Pensions, Philadelphia.



Westminister's Faculty. Left to Right: (Lower Row) Prof. Woolley, Dr. Van Til, Dr. Machen, Dr. Allis, Dr. Stonehouse. (Upper Row) Prof. Murray, Prof. MacRae.

No very important actions were taken by the Synod.

#### New Jersey

The 110th session of the Synod of New Jersey was convened October 17, in the First Church of Atlantic City. The new Moderator was the Rev. Robert Robinson, pastor of the Church at Asbury, N. J.

Outstanding action of the Synod was the dismissal of a complaint of the Rev. Augustus Dodge Whitney against the Presbytery of West Jersey for having settled an intra-congregational dispute by having expressed confidence in him personally, then having dissolved his pastorate at the First Church of Camden, N. J. The Synod acted by a Judicial Commission. Enough signatures, it is reported, were secured to a complaint to the next General Assembly to hold the matter in abeyance until then.

The opening sermon was by the moderator of the last Synod, the Rev. A. B. Collins, D.D., who presided at the communion service. Among the speakers were Dr. Sam Higginbottom, head of the Agricultural Institute of Allahabad, India; the Rev. Stanley High, D.D., pastor of the First Congregational Church of Stamford, Conn.; William J. Ellis, State Commissioner of Institutions and Agencies; the Rev. Dr. John McDowell, of New York City; Prof. Andrew W. Blackwood, of Princeton Seminary; Elder Joseph H. Wright, of Trenton, on behalf of synod's Home for Aged Presbyterians, at Belvidere; the Rev. Joseph F. Folsom, pastor of the Clinton Avenue Church, Newark, chairman of the committee on historical materials; the Rev. Edward W. Morris, pastor of the First Church of Trenton, on Minutes of the General Assembly; the Rev. Lauren G. Bennett, of Basking Ridge, presented the report on Necrology; the Rev. Dr. Paul R. Hickok, of the Forest Hill Church, Newark,

for the finance committee; the Rev. Kenneth D. Miller, D.D., of Madison, spoke on behalf of the New Jersey Council of Churches, and the Rev. Dr. Henry B. Master, on Pensions.

Other speakers were the Rev. Park Hays Miller, D.D., of Philadelphia; the Rev. Charles T. Leber, of Scranton, Pa.; the Rev. James Oscar Boyd, D.D., of Vienna, Austria, and Dr. H. L. Bowlby, of New York City.

#### Nebraska

The Synod of Nebraska met in the First Church of North Platte on October 4-6, preceded by a pre-synodical conference. Dr. Frederick E. Stockwell, of the Board of Christian Education, gave the opening address; Dr. C. B. McAfee, of the Board of Foreign Missions, conducted an "Elders' Hour," and Dr. A. H. Limouze represented the Board of National Missions. Other addresses were given by Mrs. H. V. Hilliker, president of the Nebraska Woman's Synodical Society; Dr. W. R. Harshaw, of the General Council; Dr. D. L. Myers, secretary of the Board of Pensions, and Rev. Arthur F. Ragatz, of the American Bible Society. Rev. Edward C. Rane, of Scotsbluff, was elected moderator, and Rev. W. F. Perry, of Lincoln, stated clerk. Rev. Paul Turner, of York, was appointed vice-moderator.

When the Synod was dissolved, the next meeting was appointed to be held in the First Church of Fremont, of which the Rev. R. V. Gilbert is pastor.

#### New York

The Synod of New York, met October 17, in Auburn, electing Dr. George D. Miller of Warsaw as moderator. An elaborate pageant depicting the history of Presbyterianism in New York state from the time of Francis Makemie to the present was given in First Church. This was the semicentennial meeting of synod, organized in 1832 by union of

six small synods. First Church, Dr. M. L. McPhail pastor, was host to the synod, and Second Church, Dr. Frank Gosnell pastor, entertained the synodical society. Auburn Theological Seminary was host to the delegates at a pre-synod conference and dinner; the seminary is governed by and responsible to 16 of the 22 American presbyteries of synod. For the first time in its history, women were members of synod, their presence seeming not to disturb the usual tranquillity. Synod was not called upon to pass on any matters of public importance or interest.

#### Arkansas

The Synod of Arkansas (Pres. Ch. in U. S. A.) met with Mt. Pleasant Church, October 11 and 12, a large rural parish, 13 miles north of Batesville. Here extensive work is being done under the direction of the National Board and a Presbyterian health center is maintained, with Miss Agnes Walker in charge. In selecting its moderator, synod honored a veteran elder in the Harrison Church, Dr. E. Duncan Evans being elected in his old home church, where he was first ordained as an elder 40 years ago.

One of the important actions was the vote to return to the summer conference plan and arranged for its next meeting to be held in Clarksville some time in June.

Inspirational addresses were delivered by board representatives and a challenge for spiritual advance was made by Dr. Elbert Hefner, stated clerk and pastor host. An evangelism conference was given prominent place on the program, with effective addresses by Drs. M. L. Gillespie, F. S. Stowe and W. F. Rogers.

The last session of the Synod was held jointly with that of the Arkansas Synodical, since the two organizations were meeting at the same time and place. Mrs. E. G. Phillips, of Siloam Springs, presided and an inspirational address was given by Miss Ellanore Ewing, of the National Board.

All committee chairmen were re-elected and the stated clerk likewise re-elected.

#### Texas

The Synod of Texas met October 7, in Trinity Church, Dallas. Dr. F. H. Ford, of New Orleans, was elected moderator without opposition. Rev. A. G. Becker, of El Paso, was appointed vice-moderator. An interesting episode occurred when Miss Gertrude Siebold, the first woman elder ever to be enrolled as a member of the synod, was called to the platform by Moderator Ford, introduced amid applause, and asked to preside for a while as vice-moderator.

A new Mileage Fund plan was in operation for the first time and was so successful that there was a surplus of several hundred dollars. The Synod of Texas is a delegated body, with a limited number of chosen representatives from each presbytery, and owing

to the great distances, attendance varies. This time, not counting many visitors, the enrollment of actual delegates was 94:59 ministers and 35 ruling elders.

A feature of the sessions was a series of four inspirational addresses given at popular hours by Dr. Umphrey Lee, a Methodist.

Chairmen of Synod's Permanent Committees for the coming year were elected, as follows: General Council, J. Elmer Ferguson; Foreign Missions, Edgar Hubbard; National Missions, M. H. Arnold; Christian Education, Ilion T. Jones; Pensions, A. M. Blackman.

A Historical Society was formed, with Dr. B. A. Hodges as chairman, to gather and preserve important historical records relating to the church in this region.

Visitors were Dr. Frank W. Bible and Miss Ann T. Reid, of the Foreign Board; Dr. W. P. Lockwood, of the Pension Board; Rev. Jas. F. Riggs, of the National Board, and Mrs. M. L. Girton of the Tucson Indian Training School. The opening sermon on Thursday evening was by the retiring moderator, Dr. Ilion T. Jones.

## Significant American News

### The "Laymen's Appraisal Report"

Herewith is a summary of ten instalments of the reports of the "Appraisal Commission" of the modernist-dominated "Laymen's Foreign Missions Inquiry" (self-appointed).

The first instalment asks, Shall Foreign Mission Continue? The Appraisal Commission answers:

"That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question.

"There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form and on their present basis.

"This Commission makes no such appeal.

"In our judgment, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the condition for every further enlargement of the enterprise."

The second instalment dealing with the attitude Protestant Christian missions should assume in the future toward non-Christian religions, begins:

"At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion."

As a consequence of the changed conditions confronting mission effort, the Report recommends:

"The necessity that the modern mission make a positive effort, first of all to know and understand the religions around it and then to recognize and associate itself with whatever kindred elements there are in them.

"It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself."

The third instalment deals with respects in which the original reason for foreign missions has undergone alteration, due to the changing times, and suggests the new orientation:

"The crucial problem is this: whether the motives which animated the inauguration of the Protestant missions a century or so ago remain in full force, in view of the changes which have taken place since their inception.

## 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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## MY GIFT

I subscribe \$..... for Westminster Seminary. (I enclose remittance)\* (I will pay as follows:.....)

NAME.....

ADDRESS.....

\*Strike out words not applicable.



A partial view of the Seminary dining room. Students manage everything. Last year they presented the Seminary with \$113.50 profit.

"Western Christianity has in the main shifted its stress from the negative to the affirmative side of its message; it is less a religion of fear and more a religion of beneficence.

"Whatever its present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good. The connection of Christianity with western life, formerly a matter of prestige, now has its disadvantages. For the sake of securing for Christianity a fair hearing it is necessary to separate it, as far as possible, from our history and our promoting agencies and to present it in its universal capacity.

"It is incumbent upon us to acknowledge, without blindness to the special problems of Asia our common need of salvation, the common drag toward paganism and religious indifference, an incomplete grasp of our own faith in matters affecting individual and social conscience, our common need to confer in the search for a deeper and more persuasive view of religious truth."

The fourth instalment discusses the type of personnel which should be sent to the Mission Field:

"We recommend that the initiative for calling missionaries for work within the sphere of the Church shall in the future be the right and privilege of the churches on the mission field, and that they shall indicate through the proper channels the type of person needed for the specific task in sight as well as the length of the expected service, whether for a short term of years, or for a life engagement. . . ."

Stating that Christian and non-Christian religions learn from each other, instalment five says:

"Whenever two vigorous religions are in contact, each will tend to borrow from the other—terms, usages, ideas, even gods and articles of faith. In the presence of Christianity, it is not surprising that the living religions of the East should grow in this way, especially Hinduism and Buddhism. Little by little, much of Christianity is assimilated by these religions without calling it Christianity. Not merely modes of worship, preaching, Sunday schools, hymns, popular fables, but aspects of the conception of God, ethical notions, the honoring of Christ, may be taken over.

"If through growing appreciation and borrowing, the vitality of genuine religion is anywhere increased the Christian may well rejoice in that fact. He will look forward,

not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth. . . .

"One great reason for the presence of Christianity in the Orient is an interest in its own developing interpretation, as it could hardly grow in America alone, through free intercourse with various other types of religious experience. The relation between religions must take increasingly hereafter the form of a common search for truth."

"A profound transformation of the Church in the mission field of the Orient is needed," states the sixth instalment. "The main direction indicated is away from sectarianism toward unity and cooperation, and away from a religion focused upon doctrine toward a religion focused upon the vital issues of life for the individual and for the social environment in which the individual lives.

"Conformity is by no means desirable. Differences of thought and emphasis should be welcomed. They become tragic only when each one of those who disagree claims to be infallibly right, when each excludes the other from fellowship, or when the disagreements reach the point of engendering hate and bitterness and defeat the possibility of sharing life, ideals and common purposes."

Answering the question, "Shall the Christian Church in the missionary fields be subsidized by home Churches?" the seventh instalment states: "It is doubtful whether any single thing has brought weakness in life and morale to the missionary church to the same extent that the payment of foreign subsidies has done. It has introduced an element of commercialism into the very inner courts of the church. It has tended to produce parasites, it has cut the nerve of forward-moving adventure on the part of those who should have been the leaders of the indigenous church, and it has often given an undue influence to the missionaries who dispensed it."

As its eighth instalment the Appraisal Commission makes the following general recommendations as to mission schools in the Far East:

"I. That where missions are conducting schools, the aim of these schools should be primarily education, not evangelization, and that teachers and administrators should be chosen with this standard in view.

"II. That mission schools in all Oriental countries cooperate in good faith with the governments in their efforts, through conscience clauses or through agreements in registration, to protect the religious liberty of their citizens; and to this end

"That non-Christian students be not required to attend Christian services of worship or Bible classes. This does not mean that religious services or classes for all students need be omitted, but that they should be carried out in a tolerant and sympathetic spirit.

"III. That religious education and worship in the schools be reorganized under expert guidance to the end that they may have vital relationship with the problems and lives of the pupils, and that only teachers specially qualified for this work be responsible for this part of the school program.

"IV. That a Board of Specialists be established at home, maintained by united action among denominations, advising a united enterprise in Christian education abroad, and keeping in mind the special and changing needs of the Oriental peoples."

The problem of higher education in Christian colleges in the Orient, is the subject of the ninth instalment. In Japan there are eight Christian colleges for men and two for women. In China there are thirteen Christian colleges, while in India there are thirty-eight such institutions, of which nine derive a portion of their support from the United States.

"It is only by becoming thoroughly naturalized that they can hope ultimately to be supported by the nationals, and to realize their potentialities for service to the Orient.

"This involves not only gradual and whole-hearted devolution of the authority but increasing cooperation with indigenous institutions, increasing devotion to the study of national genius and culture, and increasing concern with the problems of their environment.

"We recommend that the mission boards hereafter make their contribution to the colleges exclusively in the form of money grants, standing ready to assist in the selection of western teachers but leaving the ultimate choice without restriction to the college authorities.

"Unquestionably the most serious weakness of the missionary enterprise in the field of higher education is the lack of unity of administration.

"We are convinced that the only remedy for this condition is the establishment of centralized authority. From the point of view of American contributors the Christian colleges in the Orient should constitute a single enterprise; the control of all missionary funds for their support should be placed in the hands of a single competent board; and the board should be vested with ample authority to deal drastically with the situation."

The tenth instalment deals with the problem as to what should be the place of conscious evangelism and proselyting in the work of foreign missionaries:

"The local 'evangelists' and 'Bible workers' in Asia are seldom competent to carry out this difficult, slow, and wisdom-requiring work; they are for the most part narrowly prepared, their message is doctrinally formulated and without sufficient background of human meaning: it lacks the thought-con-

tent necessary for any profound influence over life.

"Such shallow extension of a nominal Christianity excites scorn on the part of thoughtful Orientals, and in the long run reacts seriously against the standing of Christianity.

"Ministry to the secular needs of men in the spirit of Christ is evangelism, in the right use of the word. For to the Christian no philanthropy can be mere secular relief. With the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good.

"If such an act is then made subservient to a more vocal operation of preaching or appeal—especially if undergoing such an appeal is made obligatory as a fixed condition of the service to be rendered, as it were an admission fee—the peculiar force of this silent ministry of the deed itself is destroyed.

"It is worth noting that deeds of this sort are never controversial. They are the expression of a faith, but not of a sectarian view. The silent language of humane action is always simple and rests on the essentials. For this reason it invites and permits united action across denominational lines, and even across religious boundaries. It persuades by first engaging the mind within the region of agreement.

"We believe, then, that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization.

"This means that we must work with greater faith in invisible successes. We must count it a gain when without addition to our institutional strength the societies of the East are slowly permeated with the spirit of Christian service. This attitude will be in accord with the greater patience implied in the permanent mission program: the universal church is to arrive, but by its

own mode of building, and in God's own time."

### Dr. Downs Teaches Personal Evangelism

A School of Personal Evangelism conducted in the First Presbyterian Church, Berkeley, Calif., by the pastor, Dr. Francis Shunk Downs, on Wednesday evenings is proving extremely popular. On the first three weeks the Prayer Meeting Room was crowded, and additional chairs had to be brought in to provide seats for the one hundred and seventy-two persons who were present. The purpose of the School is to teach and train Christians in the art of winning individuals to Jesus Christ. Dr. Howard Agnew Johnson's book, "Enlisting for Christ and the Church" is the text that is being studied. Many also take part in personal testimony and prayer.

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**"Union" Committee Meets "In Camera"**

November 2, in Pittsburgh, the Joint Committee on Organic Union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church sat down to digest and consider suggestions and objections to the Union submitted in accordance with the mandate of the two assemblies. While rumors of debate and dissention flew thick and fast, the Committee sat *in camera*, issued no statement. It will meet again, it is rumored, early in the new year again to attempt to agree upon a recommendation that will be unanimous.

**Scotland**

**Dr. Robert Morton**

The illness of Professor Robert Morton, of the Original Secession Church, has been of concern to his friends because of his very advanced age, but, with his wonderful constitution, he is now making good progress towards recovery. Dr. Morton has almost reached the sixtieth anniversary of his ordination—arrangements are being made for the celebration of his diamond jubilee—yet he has been carrying on all his pulpit, pastoral and professional work without assistance of any kind. For many years Professor Morton has been an outstanding figure in the religious life of Scotland, and he is honored in all branches of the Church.

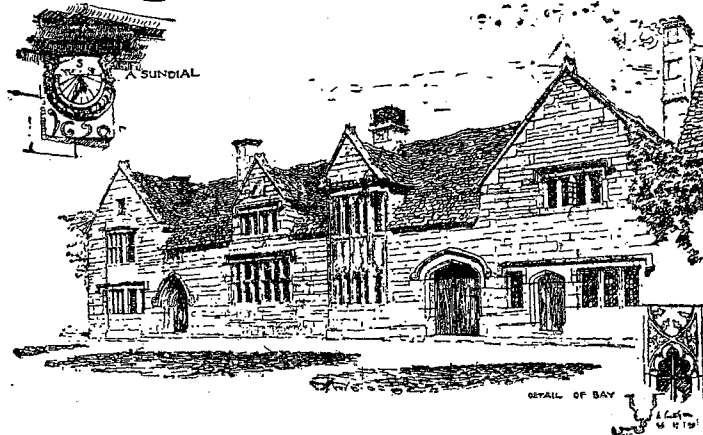
**Norman MacLean Breaks with Orthodoxy**

Dr. Norman MacLean, famous minister of St. Cuthberts, Edinburgh, in whose church prayers for the dead were offered last year, has just published a book "Death Cannot Sever" in which his break with orthodox Presbyterian doctrine is complete. An ex-moderator of the Scottish Church, Dr. MacLean's opinions are viewed with alarm by pulpit and press alike.

The trumpet blast of the minister of St. Cuthbert is neither that of a new theology, nor of a new doctrine, but of a new revelation. "The day is at hand," he claims, "when the Supreme revelation will come and a new world flash forth before the amazed eyes."

According to Dr. MacLean the Gospel that will fill the empty pews is one which maintains that the "Word of the Lord is still being written, still proclaiming that beyond the horizon there lie new worlds radiant and

**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.

unexplored." Once again the multitudes are to rally to the Church to hear that "at death the souls pass into the next stage of their evolution," because "God cannot have one method here, and another within the veil. The conditions into which the dead enter must correspond in large measure to those

not Sever' can only imply assent."

**Another Maclean Speaks Out**

Another member of the MacLean clan, Dr. Donald Maclean, Professor in the Free Church College at Edinburgh, who spells his name with the small "l," has spoken out vigorously for the Reformed Faith. At the college opening in October he spoke on "Has Calvin a Solution for Present Problems?" Significant excerpt:

"Calvinism may be broadly defined as the entire body of theological, ethical, philosophical, social and political conceptions conceived, systematized and applied by John Calvin, which became the predominating influence in Protestant lands, and which left a permanent impress on the religious thought, social order and political organizations of these lands. Calvinism is thus not merely doctrine, as it is sometimes alleged, nor cold intellectualism, as is also charged against it. It is practice also. It is, as it has been well remarked, religious, moral, political, social, scientific, aesthetic life. Doctrine and life do not constitute antithesis in it. Nor is it primarily doctrine, and only secondarily life. It is doctrine and life at one and the same time, where doctrine and life stand on the same plane, each exercising influence on the other, and where neither lays claim to priority. It is faith with works.

"Calvinism is rich, complicated and many-sided. It has been well defined as the most consistent and harmonious Christianity. It consists of many doctrines, and its strength lies, not in an acceptance of the consequences of any one of these, but of all of them. It is distinctive, not by its propagation more than any other system of any of these doctrines, but by its propagation of all of them. It, therefore, discourages all efforts to compress its essence into a tabloid or to round off spiritual magnitudes in a compact formula of men's devising. Because we cannot trace the divine logic in the inter-relationship of these doctrines we are not therefore free to accept one and reject the rest, for all are on the same plane of authority as the revelation of God. Rather do we bow reverently before a mystery whose logical coherence is beyond our limited understanding and blurred vision, which tests our faith in what God has spoken, than rest in negations that may please our reason without challenging our faith."

The address has created a great stir in Scotland.

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