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CHRISTIANITY TODAY



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

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Editorial Notes and Comments

CHANGES



READERS will notice that in recent months the pages of CHRISTIANITY TODAY have undergone alterations in arrangement and subject. With this issue, still further changes are made. Four new departments have been added. These are first, the introduction of a systematic news coverage; second, a treatment of the International Uniform Sunday School Lessons for February; third, the publication of our "one page sermon," and fourth, the first appearance of our "Columnist" who will comment upon unusual or significant happenings. While the Editors, of course, agree with his general position, the views he expresses will be his own. The news coverage is not complete in this issue, but we expect it to be so in February, and in subsequent months. When complete it is doubtful whether any American religious journal will be able to equal it. In trying to make CHRISTIANITY TODAY the very best religious paper anywhere, we will continue to add departments and make changes. At least one new feature—perhaps two—will be found in the next issue.

THE NEXT MODERATOR



THE *Newark Evening News* for December 10th contained an article that many regarded as a formal announcement of the fact that Dr. WILLIAM HIRAM FOULKES, pastor of the First Presbyterian Church of that city, will be a candidate for the moderatorship of the next Assembly. "Presbyterian leaders," we read in the opening sentence, "are predicting the election of Dr. FOULKES as moderator of the 1933 General Assembly." "For several years," the article continues, "rumors have linked the name of Dr. FOULKES with the moderatorship, but he has been unwilling, because of pastoral and denominational duties, to permit his name to be placed in nomination. Now, however, there seems to be a general impression, not alone in the metropolitan area, but throughout the church, that Dr. FOULKES time to serve his denomination as its official head begins next May."

Dr. FOULKES' campaign manager (if we may so speak) is Dr. CHARLES LEE REYNOLDS, superintendent of church extension in the Presbytery of Newark. In commending his candidate Dr. REYNOLDS said: "At this time we need a leader with special gifts; one who is spiritually minded and possessed of a strong evangelical faith, and we have such a leader in our own presbytery in the person of Dr. FOULKES." That Dr. REYNOLDS, in his effort to secure the election of Dr. FOULKES, will have the support of those who have dominated the last eight Assemblies would

seem to be indicated by the fact that Dr. CHARLES R. ERDMAN and Dr. HUGH T. KERR reacted favorably when he put to them the question: "Do you agree with me that we need, at this time, the kind of leadership that Dr. FOULKES can give?"

Dr. ERDMAN replied: "Your letter affords me the very deepest satisfaction. There is no one in our church whom I should rather have elected as moderator of the coming Assembly than Dr. FOULKES. This choice is based not only on my personal friendship for Dr. FOULKES, but on the conviction that he is better fitted to fill the office at this time than any other man in the church."

Dr. KERR replied: "I certainly think that this is the year when Dr. FOULKES' name ought to go forward and be presented to the church as the next moderator. He has earned it, he deserves it, he is worthy of it, the church needs him. I am willing to proclaim this from the house tops if necessary and I would be glad to have you tell him the way I feel. I know there is a great many in the church who feel the same way."

It is possible that some of those who approve of the tendencies that have been dominant in the Presbyterian Church in recent years will, for personal reasons, prefer some candidate other than Dr. FOULKES. We do not see, however, how they can object to him in principle inasmuch as he epitomizes those tendencies as well as any man that could be named. We do not have the happiness to approve those tendencies and hence feel constrained to oppose the candidacy of Dr. FOULKES or any other man who may be expected to further those tendencies. In our judgment, what the church needs is a type of leadership very different from that which it has had in recent years.

DID THE PUBLICITY RELEASES GIVE A WRONG IMPRESSION OF THE LAYMEN'S REPORT?



THOSE responsible for the report of the Laymen's Foreign Missions Inquiry are still being criticised because of the press releases they gave out in advance of its publication. It is alleged not only that they broke their pledge, expressed or implied, to the Boards to keep the report confidential until after November 18 but that these press releases gave the public a false impression of the report and thus aroused unwarranted dissent and opposition.

Whether its sponsors acted unethically in giving the series of releases to the press before the report had been formally presented to the Boards we have no means of knowing. Be that as it may, it does not seem to us that these press releases were fitted to give a wrong impression of the actual character of the report. We read the releases as they appeared in the press from time to time. Our later reading of the report as a whole only tended to confirm the impression we obtained from the releases. At no time did we have the feeling that the press releases had misrepresented or even given a wrong slant to the Com-

mission's findings and recommendations. We are at a loss, therefore, to understand why the Foreign Missions Conference of board secretaries after "recognizing gratefully" the value of the report should have stated that "we are at the same time solicitous with reference to unfavorable reactions throughout the church to press releases given out in advance of the appearance of the report" and recommended "that in the measures adopted by the boards for fostering the study of the report special attention be given to clearing up misunderstandings and removing wrong impressions." No doubt the headlines given the releases were sometimes more startling than their contents justified; but that the releases themselves were other than fair as indications of the report's contents as a whole there is no warrant to affirm. Those whose knowledge of the report is based wholly on the press releases may have received an inadequate but not necessarily a wrong impression of the nature of the report.

"BUCHMANISM"



HE movement variously known as "Buchmanism," "The Oxford Group," and "The First Century Christian Fellowship" seems to be spreading. If not, it is not because of a lack of publicity. Its leaders, whatever else we may think of them, are adepts at obtaining publicity for the movement they sponsor. Recently, newspapers with nation-wide circulations have had much to say about the meeting held in its interest in the ballroom of the Waldorf-Astoria Hotel of New York City at which Bishop WILLIAM T.

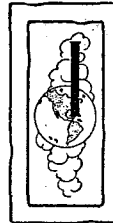
MANNING was scheduled to deliver the address of welcome and at which the reception committee included such notables as Bishop F. J. McCONNELL, Dr. JOHN R. MOTT, Dr. and Mrs. C. B. McAFEE of the Board of Foreign Missions and President and Mrs. J. ROSS STEVENSON of Princeton Seminary. A more permanent kind of publicity is being given to the movement by books like "For Sinners Only" by A. J. RUSSELL and "The Conversion of the Church" by S. M. SHOEMAKER.

Such knowledge as we have of this movement does not lead us to rejoice greatly at the apparent success that is attending its advocates. We cannot agree with them that what they are propagating is in any adequate sense of the word first-century Christianity or even that the methods they employ are those that the apostles employed. The very fact that "Modernists" and "Fundamentalists" seem equally at home within its fellowship indicates that there is nothing very distinctively Christian about the movement. The apostles are about the last men this world has known who would approve when Mr. RUSSELL writes (p. 142), with Mr. BUCHMAN approving (p. 145): "Through a unity in common action, many of divers religious beliefs, and more of none, have reached an altitude of Christian experience which may hold the one possible solution for modern world problems." And as for methods we think that Dr. WALTER LOWRIE in his recent book on "The Theology of Crisis" supplies a needed corrective to Buchmanism when he writes: "It is very observable in the New Testament that 'the glorious company of the Apostles', and indeed the first century Christian fellowship as whole, showed no inclination to point to themselves as shining examples of Christian virtue, were not accustomed to relate the triumphant experience of their conversion for the edification of others, and still less disposed to suggest that their very visible sanctification combined with their very visible unsanctification was a persuasive vindication of the righteousness of God—not to say the final, conclusive and long lacking proof of God's existence" (p. 199). We do not indeed have the same estimate of Barthianism as does Dr. LOWRIE, true as it is that we look upon it with more favor than we do upon Buchmanism.

It seems to us that the Rev. HAROLD T. COMMONS, pastor of the First Baptist Church of Atlantic City, N. J., has rendered a useful service in making available an account of his experience

with Buchmanism. Mr. COMMONS who was once actively associated with the Group says: "After three years on 'the inside' I finally severed my connection with the Group out of loyalty to my LORD, for I realized that it is actually far removed from real New Testament Christianity." In five small pages he sets forth the considerations that led him to take this step. His present judgment is that Buchmanism "is another one of the many counterfeits and delusions of the 'latter days'." This frank statement by a former adherent is at least worthy of wide distribution. Copies may be secured at the rate of one cent a copy by addressing the author, 17 South Marion Avenue, Ventnor, Atlantic City, N. J.

WILL THE CHURCH DIVIDE OVER THE MISSION REPORT?



IT is safe to say nothing has happened in recent years more fitted to divide the churches than the Laymen's missionary report. We may or may not like this report—we are among those who do not like it—but there would seem to be no way to escape taking an attitude toward it. It must at least be admitted that those responsible for it have thrust it upon the churches in a way that makes it impossible to ignore it. Church officials and others may assert that nothing should be allowed to divide us in our work as Christians but such assertions are vain and futile in view of the fact that the report urges Christians to make common cause with non-Christians. Disloyalty to our LORD is too large a price to pay for unity of action.

Already there are indications that the report will sharpen the line of cleavage between the evangelical and modernistic elements in the churches. The modernists are apparently expecting it to divide the churches. In our last issue we called attention to the *Christian Century's* statement to the effect that because of it "another major battle looms on the horizon of Protestant Christianity." *The New York Times* (Jan. 2) relates that Mr. ALBERT L. SCOTT, chairman of the Laymen's Foreign Missions Inquiry (also chairman of the board of trustees of Dr. FOSDICK'S church) defended the report before the men's class of that church on January 1st and quotes him as saying: "We feel that there has been forced an entire rethinking of the missionary enterprise. . . . The attacks upon these aims by fundamentalist and conservative elements in the home churches are manifestations of the vital interest among supporters of missionary work which might force an issue between the liberal objectives expressed by the laymen's report and the narrower, more exclusively evangelical methods of the past." What is equally important to note is that many evangelicals who have not been very pronounced in their opposition to modernism in the churches are apparently being awakened to the seriousness of the situation. For instance *The Presbyterian* in its issue December 29th says editorially: "One of the ultimate effects of the recent investigation and report as to Foreign Missions by the hand-picked Laymen's Committee may be that conservatives who believe in the gospel of the New Testament may be aroused to forget their unimportant differences and go forth with new zeal to conquer the world, at home and abroad, for CHRIST, the Son of God and only Saviour. . . . For a long time we have thought that the new thought of the day, the liberals and extreme progressives, would go so far that conservatives would see whither we are tending and unite in a strong front to put a stop to the drift away from the true gospel. Perhaps as the Laymen's Report is examined more and more, it will show us that the time has come to call a halt and get back to the essential beliefs which may not be given up without losing the gospel of our LORD JESUS CHRIST. We must take our stand somewhere or lose all. With malice toward none and charity toward all, are we not at the time and place to say,

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The Editor's Page

IS CHRISTIANITY TRUE?



HIS question is meaningless apart from the previous question, What is Christianity? Thoughtful men and women attach relatively small significance to the fact that Christianity is so widely confessed throughout the world today. That fact is largely off-set by another fact—that fact that what many call Christianity differs so radically from what others call Christianity that if what the former confess is basically true what the latter confess is basically false. Contradictory statements cannot both be true.

When we ask the question, Is Christianity true? we are asking whether that particular religion that had its origin and that finds its continuance in JESUS CHRIST, conceived as the God-man, and which offers salvation from sin through His atoning death, is true. We are not interested in the truth or falsity of some other religion even though it be called Christianity. We are interested not in the label but in the contents of the bottle, so to speak. There is a religion calling itself Christianity, today, in which the person of CHRIST occupies no essential place, in which moreover His death as an expiation for sin is expressly repudiated. Even if it could be shown that such a religion is true, it would have only an indirect bearing on the question, Is Christianity true? And that because that is not the kind of religion that Christianity is. It is important, of course, that the word "Christianity" be given its proper meaning; but, after all, it is the thing that the word is used to express that is really important. Those who are concerned about realities rather than words will not contradict us. We could look on with more or less concern as the word "Christianity" took on a different meaning if the thing that it had originally expressed was still retained; but the retention of the word affords us no satisfaction if the thing passes that the word has been used to designate these two thousand years.

There is something more to be said in this connection. When we ask, Is Christianity true?, we are not only asking whether it is true in the sense of "truth of idea," we are also asking whether it is true in the sense of "truth of fact." Many, including the authors of the Laymen's Mission report, write and speak as though the only important thing about Christianity were its ideas and ideals. Having these it is implied, if not openly asserted, that we may be more or less indifferent about the alleged historic events with which they are associated in the Bible. Such is not the case. Christianity is constituted not so much by the ideas and ideals inculcated in the Bible as by those great acts of redemption wrought by God for the salvation of His people as recorded in the Bible. Whatever may be true of other religions, Christianity rests on a fact-basis and has a fact-

content that can be denied or neglected only as Christianity itself is denied or neglected. This carries with it the acknowledgment that the doctrines of Christianity belong to its essence; and that because the doctrines are the explanations of the facts. Indispensable as are the facts, the doctrines are equally indispensable. Without an explanation the facts are meaningless. Give the facts explanations other than those of the Bible and they will yield us something other than Christianity. It takes both the facts recorded in the Bible and the Biblical explanation of those facts to yield us Christianity. The doctrines without the facts are empty; the facts without the doctrines are blind. Hence when we affirm that Christianity is true we mean not only that the principles and ideals it inculcates are valid but that God has both wrought out in history a great series of redemptive acts—acts which culminate in the person and work of the God-man—and given us the true explanation of those supernatural facts.

Is Christianity true in the sense indicated? It has been so contended by the church of the ages. Upon that conviction it was established, in that conviction it has grown, and only as that conviction is maintained will it escape decay and go on from strength to strength. As the late Dr. PATTON once put it: "The world will not long continue to value a religion which it believes to be irrational and Christianity will be denied a hearing in the court of feeling once it has been non-suited at the bar of reason." It is here that we place our finger on the primary explanation of the present-day defection from Christianity, especially in college and university circles. On more or less solid grounds they have become convinced that Christianity is not true. We do not mean to imply that as a rule those who have rejected Christianity have deliberately examined the evidence in its behalf and found it inadequate. Very few have done anything of the sort. The real explanation of their rejection, or better of their indifference to Christianity, is found rather in the intellectual atmosphere in which they live—an atmosphere that is deadly to the supernaturalism of Christianity. That atmosphere, however, is itself the product of those who have more or less deliberately rejected Christianity. It is true, of course, that the mere removal of intellectual objections, even the advancement of incontrovertible positive evidence of the truth of Christianity, will not lead a man to become a Christian; and yet unless and until this is done we cannot hope that intelligent persons will become Christians. We must at least have a religion that we believe to be true. The intellectual task of convincing the present age that it has been overhasty in concluding that Christianity is untrue is one, therefore, that cannot be shirked. It is a fatal mistake to take the position, as some of our would-be advisers urge, that Chris-

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A New Princeton Apologetic

By the Rev. Cornelius Van Til, Ph.D.,
Professor of Apologetics in Westminster Theological Seminary

A Discussion in Two Parts

Part I

SINCE the reorganization of Princeton Theological Seminary Dr. John E. Kuizenga has occupied the chair of Apologetics there. When Professor Kuizenga entered upon his work it became apparent at once that a new type of Apologetics was to be introduced. His inaugural address, which appeared in the Princeton Seminary Bulletin for November, 1931, served as a manifesto of the new course to be followed. His articles on "Religious Education," which were published in recent issues of the *Bibliotheca Sacra*, contained a further development of the new policy already on its way. But we pass these by in order to call attention to an address which has been printed in the Princeton Seminary Bulletin of November, 1932.

The subject of this address is "The Remaking of Human Nature." Professor Kuizenga seeks to answer three questions: (a) "What is this human nature which may be remade," (b) "What is the power which can do this work," (c) "How may we know when the transformation is actual fact." We propose to look in turn at the answers given to these three questions.

Professor Kuizenga tells us in effect that many modern psychologists and the Bible are agreed on the answer to be given to the first question. Both speak, he says, of a lower and a higher aspect of man. The lower aspect is that which we have in common with the animal and the higher is the more specifically human. On the basis of this supposed agreement between modern psychologists and the Bible, Professor Kuizenga feels warranted in defining the moral issue of the day as follows: "The question of the day is whether we shall regard the animal powers as the essentially human, whether we shall build our lives around the animal powers only, and use the higher powers so far as they are not utterly delusive to build the life of humans as glorified animals; or whether we shall take seriously our higher powers, subordinate to them the animal, and so build our lives thru time to God." Both the psychologist and the Bible teach us, according to Professor Kuizenga, that man is made with a "capacity for God" and that what is needed is the development of this capacity.

By means of this unsatisfactory way of putting the matter Professor Kuizenga has succeeded in adapting the Bible to the needs of modern non-Christian psychologists and philosophers. He has done so chiefly by significant omissions of the specifically Biblical teaching on the question of human nature as it is today. The Bible does indeed teach

that man has a body as well as a soul. This body we may speak of as the lower aspect of man if we will. We may even say that since our bodies are physical and the bodies of animals are physical that we have something in common with the animal. But the Bible nowhere teaches that this "lower" aspect of man is evil merely because it is lower. On the contrary it is characteristic of pagan thought and of pagan thought only to teach that matter is inherently evil. Christian theology has fought for ages to have this pagan doctrine ousted from the church. And now at this date Professor Kuizenga does not even think it necessary to argue that the pagan and the Christian doctrines are identical but simply takes for granted that they are.

This assumption of the identity of the Christian and the non-Christian view of human nature leads Professor Kuizenga to a thoroughly non-Christian formulation of the moral issue of the day. That issue is, he says, whether the lower or the higher aspect of man is to conquer. But this exactly is not the main issue according to Scripture. Scripture nowhere teaches, and least of all in Genesis one, to which Professor Kuizenga appeals in proof of his contention, that the chief object in man's moral strife is to overcome the evil naturally inherent in the body first and in the soul afterwards. If anything is made clear in the first chapter of Genesis it is that man's "lower" as well as man's "higher" aspect were equally perfect when they were created by God. There could be no strife between them. Scripture teaches not that man had originally merely a "capacity" for God but that he was in actual and full communion with God. It was this perfect man, perfect in body as well as in soul, who wilfully, self-consciously, insulted God by breaking His law. Thus man became a sinner. Hence sin is primarily guilt before God. That in man as he is today the "lower" often dominates the "higher" is the *result* and not the *cause* of the guilt of man. Such is the doctrine of original sin. The individual man may add to his guilt by yielding to his "lower" self but he is guilty before he has done one self-conscious deed.

What then is the moral issue for man? Is it merely to overcome the "lower" and to strive for the "higher"? It is thus that all non-Christian systems of thought, interested as they are in denying or making of non-effect the Christian conception of guilt, have constantly put the matter. It is thus that evolutionary philosophy speaks when it says that the idea of guilt before a creator-god is a primitive notion that the race has naturally outgrown. It is thus

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"Renouncing Missions" or "Modernism Unmasked"

By the Rev. Clarence Edward Macartney, D. D.

Minister, The First Presbyterian Church, Pittsburgh, Pa., Moderator of the General Assembly of 1924.

[We are glad to publish this trenchant article by Dr. Macartney. His devotion to the everlasting Gospel and his great ability to defend it are written indelibly in the history of the Presbyterian Church. In these excerpts from a sermon preached before his congregation on January 8, Dr. Macartney not only shows the true nature of the "Laymen's Report" but also courageously bears witness to the fact that the missionary leaders must bear their share of responsibility for the state-of-affairs today.]

And some days after Paul said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts 15:36.)



AFTER nineteen hundred years of Christian Missions, the Laymen's Commission, headed by a Harvard Professor of philosophy, financed by Mr. Rockefeller, and broadcast by Mr. Ivy Lee, the same who in 1922 broadcast Dr. Fosdick's famous sermon, "Shall the Fundamentalists Win?" has made the interesting discovery that the whole foundation of Christian Missions must be changed if this work is to continue.

The Commission set before itself as the first question, "Shall these missions continue?" Their conclusion is that they ought to continue, but when we read what they are to do and to teach, it sounds like a complete repudiation of historic and evangelical Christianity.

The disqualification of this Commission to pass judgment upon the work of the churches in foreign lands is glaringly set forth in the Foreword to the published Report. In this they say that while to some of their members the "motive of Christian Missions can only be adequately expressed as loyalty to Jesus Christ—to others, this motive would best be called the spirit of altruistic service—to still others the desire for a deeper knowledge and love of God." All this is in striking contrast with the historic motive of Christian Missions, for it was not an altruistic desire to share certain benefits with mankind, nor was it a quest after God, which sent the first Apostles into the world, and after them, the great missionaries of the Cross.

According to the Report of this Commission, one would conclude that Christianity is not the Eternal Gospel, the



The Rev. Clarence E. Macartney, D.D.

only way of Eternal Life, or the Name of Christ the only name given under Heaven among men whereby we must be saved, but just *one* of the numerous religions of the world. These other religions are not to be assailed as false, but to be appreciated as other paths that lead in the same direction as Christianity. In the amazing statement of the Commission, we are to "look forward, not to the destruction of these religions, but to their continued coexistence with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest religious truth."

The unique thing in the Christian revelation, so this Commission declares, is not any one of its great doctrines, in contrast with the heathen religions; but what they call the "grouping of these doctrines." "Christianity," they tell us, "proffers a selection which is unique." For Christianity, they tell us, to contest priority or uniqueness in regard to its great doctrines, is a "humiliating mistake."

The Commission commends to our modern churches and missionaries the methods of the Apostle Paul in the Greek and Roman world. But how strange their motive for missions is, and how different the qualifying beliefs of the missionary, according to this Commission, when compared with the commission which was given to St. Paul at the time of his conversion at Damascus. This was not to start out on a quest after God through the pagan world, nor to share with them some of the blessings of Christianity; but, as stated by the Lord Jesus Christ, to be a witness of the things which he had seen and heard; "delivering thee from the people and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified." (Acts 26:18.)

The real significance of this report lies not in its diverse suggestions about missionary methods, which may be sound or not, but in its confession as to the underlying motives of missionary endeavor, and its repudiation of Scriptural and evangelical Christianity. The Commission suggests the reduction in number of the Theological Seminaries on the Foreign Field, and the abolition of the word "theological" altogether. This is only natural, since the Commission seems to have abandoned all Theology, and reduced Christianity to a quest after God and a sharing of the higher way with others.

The Report of this Commission is, in its doctrinal statements, the most carefully elaborated creed of Modernism which has yet appeared. This is at once recognized as its chief significance by the Modernist paper, "*The Christian Century*," which, under the title "Is Modernism Ready?" enthusiastically endorses the report of the Commission and says, "This is the first time that Modernism has acted explicitly and upon its own initiative to effect the reconstruction of any primary function of the Christian Church."

The question now before the Christian Churches of America is this: Is the organized Church ready to abandon Scriptural and historic Christianity? Has it discovered better motives for Christian Missions than those which Christ gave to St. Paul, viz, to open their eyes, to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins?

The published report of the Commission is a book of 350 pages. But in these 129,000 words, I can note just one mention of the word "sin." The omission is significant. Nor do I recall seeing a single mention of the Third Person of the Trinity, the Holy Spirit, by Whose authority Christian Missions commenced, when He said at Antioch, "Separate unto me, Barnabas and Saul," and by Whose guidance and under Whose dispensation the work of the Church is now done.

Most of the Missionary Boards of the Churches which had unofficial representatives on this Commission, while ready to accept and rejoice in any sound suggestions as to missionary methods, have made haste to repudiate the doctrinal statements as to missionary motives and as to the relationship of Christianity to the heathen religions.

The missionary leaders of the Churches have been conspicuous for their repudiation of the doctrinal implications of the report. Yet those who can remember back as far as ten years ago, will recall that when a Baptist clergyman was proclaiming from a Presbyterian pulpit practically the same ideas of Christ and the Christian religion as are found in this report, these men did not seem to be in the least disturbed. They gave no encouragement or counsel to those who, because of their protest, were bearing the heat of the battle, but by their silence gave comfort to the enemies of evangelical Christianity. Therefore, the ringing repudiation of the report by some of our missionary leaders has, to the minds of many in the Churches, come too late

to prove effective. Perhaps the better course for them now would have been silence, humiliating indeed, but consistent.

Nevertheless, the fact that this Commission's report has compelled the middle-of-the-roaders and the peace-at-any-price men to break their silence, reveals the fact that what is called Modernism in our Churches has now reached such a point of development that those who adhere to the standards of historic Christianity, can no longer pretend to ignore its presence or the fact that it is "another Gospel which is not another." Therefore, for this reason, evangelical Christians in all our Churches can thank the members of this Commission for their report. They have scattered the fog; torn off from the face of Modernism its mask and its disguise, so that he who runs may now know that there is an irreconcilable difference between the Christianity of the Scriptures, of the Apostles, and of the ages, and that vague and inchoate collection of human thoughts and fancies which has been masquerading as a new and higher interpretation of Christianity.

"Choose ye this day whom ye will serve!"

Is Christianity True?—Concluded

tian conceptions have only a subjective validity and incapable of validation in the forum of reason. If Christianity is to shape the future we must be able to maintain, as all the great heroes of the faith have maintained, that the Christian is the only true rationalist. All Christianity asks for, from an intellectual point of view, is a fair hearing and a just verdict. The first charge we bring against the non-Christian is that he is irrational. We believe in Christianity because such faith is rational, not in spite of the so-called fact that it is irrational.

Is Christianity true? We might answer this question in the negative and still have an interest in Christianity as a historical movement that has done much to mould the thought and life of mankind; but we would not allow it to move our hearts and guide our hands or hold that it would continue to mould the culture and civilization of the future. It is impossible to exaggerate the importance of this question. The question, What is Christianity?, has only an historical interest once it is seen that it is not true. Moreover the question, What is the value of Christianity?, is emptied of all real meaning. Our whole life and world view, our hopes as individuals and as members of society, are wrapped up in this question. We are the advocates of a Christian culture and civilization, and rejoice in the hope of a blessed immortality through the riches of God's grace as revealed in JESUS CHRIST, because we believe that Christianity is true. Others are the advocates of a different type of culture and civilization, and anticipate a very different future, because they believe that Christianity is false. It is our conviction not only that Christianity is true in the sense indicated but that it is capable of rational defense in the forum of the world's thought.

The Importance of Doctrine:

DOES IT MATTER WHAT A MAN BELIEVES?

A Discussion in Two Parts: Part Two

By the Rev. G. F. Cox

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



It is a well-known fact that in Christendom every church has its distinctive type of character. Why is this? Many of their services are alike. You might go into a Baptist, a United, or a Presbyterian Church for an occasional service, and never know the difference between them. But yet their types of character are quite distinct. Why? They differ in doctrine, that is the main reason. These doctrinal differences dip deep down. They color thought, and emotion, and sentiment. They set up certain prejudices, affections, and antipathies. Calvinism is credited with putting iron into the blood of Covenanters and Puritans; Methodism with inflaming zeal for souls; the Baptist faith with raising up the modern zeal for missions. Today the appeal is for soft, easy-going doctrines, with the Cross left out; but you cannot abolish all the blood-and-bone-making constituents of Christianity without coming into a legacy of marrowless and flabby characters with weak wills and flabby souls. You may abolish hell and the fear of God, but in so doing you lose iron from the blood and elevation from the spirit. You may cast aside your belief in election, but in so doing you minimize your God to suit your own shrinking soul. You may deny the Virgin Birth and the wonder of the Incarnation of the Son of God, but in so doing you lose a Divine Saviour and sink back into a mere unregenerate son of Adam. Give me a faith which makes me, by right Divine, a son of God. I am certain that something of truth, something of vision, of honesty, of reverence, of righteousness, is lost with every doctrine demitted from our system of faith; and that something of falsehood, of short-sightedness, of dishonesty, of irreverence, and of unrighteousness, is imparted to it, and actively works for the moral ill-health and undoing of the soul of man.

In answer therefore, to those who would tell us that it does not matter what a man believes, we would point first to this insistence of our Lord and His apostles upon a true and full belief in His own unadulterated words as contained in holy Scripture; and also to the further fact that it is further taught in the Bible, that a man's whole standing in Christ, his spiritual destiny indeed, are likewise dependent upon his having a true and right belief. There is no equivocation in John's statement: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." That is to say, that upon whether or no a man continues to hold the Bible teaching regarding Christ in all its integrity and

literal truth, without diminution or addition, will determine at the last great day whether he is the possessor of eternal life. Arresting, even startling, perhaps to some fair professors condemning, this inspired statement sounds, a brief moment's reflection will convince of its utter logicalness. Every regenerate man and woman receives their light from the Holy Spirit shining upon the portions of the Word of God that influenced their decisions for Christ. If they are to continue in a state of grace, it must be by the aid of that same Spirit who inspired the Word. To deny the Word, in whole or in part, is to grieve the Spirit and deprive the soul of that spiritual food which is necessary for its life. The soul starved, or given unnutritious food, slowly dies. That is the one side of the case. Notice the complementary statement with which the Beloved Apostle completes his dictum: "But he that abideth in the doctrine of Christ, he hath both the Father and the Son." Stronger or more complete inscription of the overwhelming need of faithfulness in adhering to the faith once and for all delivered unto the saints could not well be penned than we have in this complete verse of Scripture. On the one hand the lack of continuance in that doctrine robs one of Christ, and on the other the continuance in that doctrine ensures one the possession of "Father and Son" for all eternity. Similar statements of our Lord could be quoted to prove that this is Jesus Christ's own teaching upon this subject.

The recent pronouncement of the Laymen's Foreign Missions inquiry at New York that "the religion of words" has failed and that "the church must transform faith into a thrilling way of life" sounds very heroic; but when one reads that the method of achieving this is to be by a movement away from doctrine toward a "religion focussed upon the vital issues of life," the proposal strikes us as very like that of a ship's captain who, in a bold and adventurous mood, should throw his chart and compass overboard, and cramming on all sail should shout, "Ho, for the open sea!" His cruise would be bold and jolly while it lasted, but it probably wouldn't last long. And when one reads further that the cause of these resolutions of the New York laymen is the weakness of several of their churches, one is inclined to ask: Have they first found if there was *enough doctrine* in the churches that are weak? Was it ascertained that these churches all had apostolic faith and doctrine, as well as apostolic practice? And as to "a religion of words," though we do not stand for words and nothing else, was not Christ's own ordained method of propagating the Gospel

that of "the foolishness of preaching": a method of words? And has not that method been blessed in the past, and proved wonderfully successful when practised in conformity with the Bible and in the power of the Holy Ghost? Then why should it not succeed likewise in this present time?

The Word of God predicts that in the time of the end, just before the glorious revelation of our Lord from heaven, that all manner of Satanic cults, with all subtlety and demonic power, shall fill the earth. Never have there been so many evidences of the presence of these false cults than now. A modern author tells us that in the early days of the Roman Empire the city of Rome was a religious Babel. It was the meeting place of cults and creeds without number. The classic gods of the Graeco-Roman West were joined by these of the Eastern mystery cults. Philosophy and scepticism abounded. Men might believe anything or nothing on condition that they yielded nominal homage to the State religion. A religious Babylon indeed! Today we have a religious Babylon in this North American Continent. Men may, and do, believe anything they please. Regardless of the fact that belief shapes life, and that false belief destroys life, body and soul for all eternity, they heap to themselves "teachers having itching ears, men-pleasers," being turned away from the truth and following doctrines of devils that deceive and destroy. These cults are very subtle and deceitful, as we should expect. We find them denying the essential doctrines of the Christian faith, yet using the same forms of worship; reading the Holy Scriptures and piously singing psalms and hymns inspired by genuine saints and martyrs of old. In such ways do they allure the simple and unwary in the name of religion. Verily, "Satan is transformed into an angel of light!" We hear such God-given words as faith, and love, and truth, upon their lips. "Truth" is especially parodied and monopolized among them. When they enter their false faith they are said to "come into the truth." They call their deceitful systems by this holy name, as "Unity truth." They give their antichristian leaders Divine names and attributes, as do the deluded followers of that impious and immoral woman, Mary Baker Eddy.

The Word of God sounds a solemn warning note both to the church and the individual in regard to their attitude toward transgressors of the doctrine of Christ.

First, to the churches—Churches which pride themselves on their toleration and broadmindedness would do well to consider the arresting fact that the condemnation of the churches in Asia mentioned in Revelation chapter two, was not primarily for wrongs committed, nor yet, as is commonly supposed, for coldness of heart and indifference. A careful reading of the passage will show that it was for their toleration of the teaching of false doctrine in their midst. Thus, Rev. 2:14: The Spirit had this against the church at Pergamos, that she had there them that taught the doctrine of Balaam, the effect of which was to corrupt the people by causing them to marry unbelievers, to defile their vow of separation, and to become worldly-minded. There was a second ground of condemnation, also doctrinal.

They had also them which held the doctrine of the Nicolaitanes, "which thing I hate," saith the Lord. "Repent, or else I will come unto thee quickly, and will fight against thee quickly with the sword of my mouth." In the church at Thyatira, there was found another form of false teaching: they were there guilty of "teaching and committing fornication, and to eat meat sacrificed unto idols." In every case the prime fault for which punishment is threatened is not practical but credal. Those whom the Spirit clears of guilt, it is significant to note, are "*those that have not this* (i.e., the false teaching specified) *doctrine*, and have not known the depths of Satan." Does this last clause mean that the deepest depths of the devilishness of Satan centres around some new and subtle perversions of the truth? It is at any rate well for us to recognize that, wherever men may have placed the emphasis of guilt and wrongdoing, the wisdom of the Spirit reveals that in the sight of God not only the holding of wrong doctrine, but even the toleration of others who hold such views in the church, is a sin of major importance which the Great Judge will punish with severe penalties.

Second, to the individual. Not less severe is the condemnation of the Word against private and individual laxity in matters of doctrine. "If any come to your house and bring not this doctrine (of the Gospel of Christ) receive him not into your house, neither give him Godspeed." (II John 10). Paul is equally emphatic: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. 16:17). Do not go to their meetings out of curiosity; do not read their literature: "avoid them." Crafty men are represented in the Bible as out to deceive the simple and lead them astray. Those who follow these are "tossed to and fro" inwardly. They do not know whether this spiritualist or that theosophist is the better, but like silly sheep, run from one to the other. They are like billows of the sea, unstable. The various teachings are the "winds" which keep them tossed about on a sea of doubts. They are in the evil atmosphere in which the various currents of devilish teaching exert their unholy and destructive influence. How different those wise and faithful ones to whom the pastor of the flock can turn and say: "But, God be thanked, ye have obeyed from the heart that form of doctrine which was delivered you."

The acceptance of the true and full doctrine of Jesus Christ is vital to the full health and well-being of the church. Everything depends upon the recognition of and continued insistence of this fact. The words of God are seven times refined. They contain the perfect antidote for all human ills. They see the end from the beginning. They are fitted to guide, exhort, instruct, and reprove. God's Word, through the Spirit, imparts Divine wisdom. Less than this Word we dare not have, for every word of man has failed. This Word overcame the world when the whole world and the kingdoms thereof were in league against it. It is a word of power for the problem and oppositions of Christ's church today. Whittle it away, deny it, or disbelieve it,

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The One Page Sermon

IS CHRISTIANITY PASSING?

By the Rev. I. Sturger Shultz
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"Watchman What of the Night?" (Isaiah 21:11).



ROME was not built in a day, nor was Rome destroyed in a day. Nero fiddled while Rome burned, but there had been many years of iniquitous fiddling long before that final conflagration. Rome had been burning for years; the fires of idolatry, of greed, of lust, of hate, of inhuman persecution, had been consuming Rome for many years. Aye, Rome was burned one fateful night, but the truth is, she was destroyed gradually, destroyed unconsciously so far as the majority of her people was concerned. Rome was powerful, advanced, rich, self-satisfied and comfortable, but her ignoble end came. Wicked Rome was a suicide.

Christianity has been a long time in the world. She boasts of centuries of noble and inspiring history. She has been the forerunner of the world's greatest civilization. She has held the torch of truth high. Her Cross "On which the Prince of Glory Died," has been a refuge for all mankind. Today the Church is great, in wealth, in charity, in influence, in educational equipment, and in its opportunity to keep step with the Infinite in His purpose to redeem a lost and ruined world. The greatness of any institution, however, does not necessarily insure its permanence; nor does the goodness of an institution; nor does its noble history; or its splendid purpose; or even its Divine origin, mean that institution will abide. In fact men and women, thinking men and women, are talking and writing about the new religion; the new faith; the new Church, the new "gospel of Brotherhood and progress." Are we witnessing now the passing of Christianity?

I am not a pessimist, nor am I an alarmist, but with eyes wide open I cannot fail to discern the face of the open sky. That Christianity is waning is a fact that is irrefutable; by any definite, tangible test this sad fact is revealed. Her sacrificial service is decreasing; her family altars are passing; her prayer meetings are passing; the family pews are passing. The world no longer respects the Church as it once respected it. The minister is no longer the divinely commissioned representative of God. The follower of Jesus is not now one who lives a separate and surrendered life. We say the times have changed. The people have changed also; are we witnessing the passing of Christianity?

Sunday is a divinely established day set apart for an



The Rev. I. Sturger Shultz

important purpose. It is a day established for the protection of spiritual life. All life must be protected. The color of the animals of the forests; they were designed to protect life. The same is true of mineral and vegetable life. God protects all life; He protects spiritual life by establishing His holy day. That protection is gradually being destroyed; Sunday is going; every year determined attempts are made to take it from us. Individuals are rapidly surrendering the day for worldly enjoyment. Can Christianity survive without a Christian Sunday? If the Lord's Day goes, will the Lord's Church go, too?

The Christian Home is a Divine institution. Marriage is ordained of God, and blessed by our Lord Jesus Christ. Yet the home is being viciously assaulted. Divorce is no longer a disgrace; indeed it is become a popular thing today. Immorality has become more general, and is judged very tolerantly. Where are the Christian Homes in which the Father is the Priest and the Mother is the Priestess? There are some, thank God, but their number is decreasing rapidly. Can Christianity survive the passing of the Christian Home?

The Christian Church is a Divine institution. It was instituted by our Lord through His apostles. He is its head; we his disciples are its body. It is the agency for the promulgation of Christianity. What is the general attitude toward the Christian Church today; the attitude of the world; what is the attitude of the nations; what is the attitude of the press toward the Church and her ministers; what is the attitude of Church members toward the Church? I need not answer these questions for you. Any informed person knows that the attitude of these ranges from self-complacent indifference to that of ugly enmity or even open hostility. If the Church passes will Christianity abide?

The Bible is our Divine revelation; it is the word of God. It contains God's message of salvation. It is the source of authority in our religion. Is the Bible revered as it once was? Is it read as faithfully as it used to be? I know it is the greatest seller, but the majority of its volumes are freely distributed in mission fields. Where are our Bibles? Do we read them as we once read them? The chief attack upon Christianity is directed against our Bible; its credibility; its authority; its Divine inspiration; its age; its authorship; its miracles; its prophecy; its Divine Saviour. Can Christianity survive the passing of the Bible?

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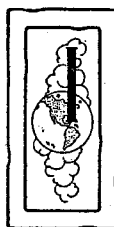
Notes on Biblical Exposition

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

XXIV. THE AUTHORITY OF THE BIBLE

"Just as Abraham believed God, and it was reckoned unto him for righteousness. Know, therefore that those who are of faith, these are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the gospel beforehand to Abraham, to the effect: 'In thee all the nations shall be blessed.' So then those who are of faith are blessed with believing Abraham" (Gal. 3:6-7, in a literal translation).

The Argument from Scripture



IN the last number of CHRISTIANITY TODAY, we considered the first of the arguments which Paul adduces in favor of the great central doctrine of justification by faith alone apart from all human merit. "You received the Holy Spirit, plainly manifested," the Apostle says, "by receiving in simple faith the story of the Cross, before you ever heard of the Judaizers or ever thought of trying to attain merit by your own observance of God's law. But if you received the Holy Spirit thus apart from the works of the law, what more can you possibly expect to have through your works; what can possibly be higher than the presence of the Spirit of God? Nay, in seeking to establish your own merit, you are doing despite to the Spirit of God, and are really descending from the Spirit to the flesh—to the things in which unaided humanity relies."

This month we turn to the second of Paul's arguments. It is the argument from Scripture, and to it Paul attaches here as always supreme weight. It was particularly important, of course, in dealing with the Judaizers: in their insistence upon observance of the ceremonial law they had no doubt appealed to the Old Testament against Paul; and it was important, therefore, for Paul to show that their interpretation of the Old Testament was wrong. But only the shallowest reading of the Epistles can possibly lead a man to think that the Apostle's appeal to the Old Testament was merely an argumentative device—useful in defeating the Judaizers but not valuable in the Apostle's own mind. Nothing could be further from the fact. As a matter of fact, to Paul as well as to our Lord Jesus Himself, the written Word of God was decisive in all controversy. People who make "the teachings of Christ" instead of the whole Bible the seat of authority in religion are doing despite to the teachings of Christ themselves; and people who make what they wrongly call "the living Spirit," in opposition to the written Word, an independent source of our knowledge of God are doing despite to that blessed Holy Spirit

by whose gracious ministration the written Word has been given unto men. Let it never be forgotten that the real source of life for the Church is the holy Book; when the Church seeks life apart from the Book, as it is doing today, then it always faces, as it faces today, a terrible loss of power. If the Bible were rediscovered, as it was rediscovered at the time of the Reformation, we should have in the Church today the same new life as that which then set the world aflame.

The Promise to Abraham

It is not surprising, therefore, that Paul appeals here to the Scriptures of the Old Testament. They were authoritative in the Gentile churches from the very beginning just as much as in the Jewish churches.

"Just as Abraham believed God," says Paul, "and it was reckoned unto him for righteousness." The proof from Scripture joins so closely to that which has preceded that some modern editors place the paragraph division after this first verse instead of before it. "When the Holy Spirit was so plainly manifested in the Galatian churches, not on the basis of human merit, but simply on the basis of the grace of God received by faith, that," Paul says, "was in exact accord with what happened when Abraham became right with God not on the basis of works, not on the basis of his own merit, but through faith."

The Old Testament passage which Paul is here quoting is Gen. 15:6. In the fourth chapter of Romans he quotes the same passage and expounds it more fully; and, in general, the best commentary on this whole part of the Epistle to the Galatians is the fuller treatment of the same subject in Romans.

In Gen. 15:6, Abraham is represented as believing the promise of God that he should have numerous descendants—that his seed should be as the stars for multitude. But that was only one of the promises of God to him; and the Apostle rightly treats the promises as forming a unity. In the promise of a numerous progeny was included the blessed promise of that One of Abraham's descendants through whom the blessing should come to all mankind. Abraham believed the promise, and it was reckoned unto him for righteousness—that is, it was through his faith, not through any good works of his, that he was made right with God.

Christianity Not a New Religion

It is a great mistake to say that Christianity, as over against the old dispensation, was a "new religion"; indeed, it is a mistake to say that Christianity is a religion at all,

among other religions. On the contrary, there is just one revealed religion, and the revelation that is at the basis of it is recorded in both the Old and the New Testament. The Old Testament saints were saved in just the same way as that in which the New Testament saints are saved—namely, by the death of Christ—and the means by which the Spirit of God applied to them the benefits of Christ's death was exactly the same as the means by which the same Spirit applies those benefits to Christians today—namely, faith. The Old Testament saints, like Christians today, received the gospel of the grace of God; and, like the New Testament saints, they received it by faith. The only difference is that the gospel was proclaimed to the Old Testament saints by way of promise, while to us it is proclaimed by way of narrative of what has already been done. Immediately after the Fall of man, the plan of God for salvation began to be executed—with the promise contained in Gen. 3:15—and the men who are saved in accordance with that plan are not adherents of "a religion" among other religions; they are not men who have built upon a common human fund of "religion" certain special religions known as "Judaism" and "Christianity," but they are men to whom God has supernaturally revealed and supernaturally applied His saving work. That one revealed "religion" does not differ from the religions of mankind merely in degree; its supremacy does not consist even in being the one perfect religion as over against the imperfect ones; but it is different from the religions of mankind because, while they represent man's efforts to find God, this "religion" is built upon the sovereign and gracious and entirely unique act by which God found man and saved him from the guilt and power of sin.

The One Way of Salvation

To that marvellous unity and uniqueness of God's saving work both in the old dispensation and in the new, the Apostle Paul appeals in the passage now before us. "Know, therefore," he says, "that those who are of faith, these are sons of Abraham." Not those who are descended from Abraham by ordinary generation, not those who have united themselves to Abraham's descendants by circumcision and the keeping of the law of Moses, certainly not those who have tried—vainly—to attain merit with God by any kind of observance of God's law, but those who have the same faith as that which Abraham had are his true sons and the true heirs of the promises which God gave to him.

"And the Scripture, foreseeing that God would justify the Gentiles by faith, proclaimed the gospel beforehand to Abraham, to the effect: 'In thee shall all the nations be blessed.'" Here we have a reference to Gen. 12:3, the same passage being quoted in a speech of the Apostle Peter in Acts 3:25. When the Scripture said, reporting the words of God to Abraham, 'In thee shall all the nations be blessed'—that is, 'The blessing that is now pronounced upon thee, Abraham, shall be a blessing to all the nations'—when the Scripture said that, it said it in view of this fact which we now see before us, that God is pronouncing the Gentiles and

not merely the Jews to be righteous through faith; now we see the fulfilment of that ancient promise of God.

"So then those who are of faith are blessed with believing Abraham." That is the conclusion of this first division of Paul's argument from Scripture. "Abraham was justified by faith, not by works," says Paul; "and those who are of faith, being his true descendants, share his blessing."

Editorial Notes—Concluded

Thus far and no farther shalt thou go? Can we not do more, and insist that great sums of money given by saints in the past and still poured out by living givers, most of whom were and are conservatives, shall be put to the use they intended." Apart from the allegation that the differences that have been dividing the conservatives are "unimportant" this editorial as a whole has our hearty approval.

It is high time that those who love the Lord in all sincerity and heartiness were awakened to the fact that there are many within the churches who not only reject the gospel but are bent on employing the church itself as an instrument for propagating essentially pagan conceptions, conceptions of life and destiny. By using orthodox language to express unorthodox conceptions, by representing basic differences as only minor differences of interpretation, by crying "Peace, peace; when there is no peace," they have long kept multitudes of Christians in ignorance of the fact that the foundations were being undermined by those of their own household. If the Laymen's Mission Report be the occasion of arousing those who are Christians in fact as well as name and of leading them to insist that the Church of Christ bear undivided testimony to the gospel of the grace of God, it will prove to be a blessing in disguise. There was less warrant for ABRAHAM LINCOLN to say that this country could not remain half free and half slave than there is for saying that the Christian Church can remain half evangelical and half modernist.

The One Page Sermon—Concluded

The Bible is passing; what a shame. The world's greatest book; God's only book. God has made many worlds, but only one book.

My friends, can it be that we are helping to destroy the church and the influence of Christ in our day? The church of Christ can not, of course, be destroyed permanently. The Kingdom of God is sure; the gates of hell shall not prevail ultimately against the church. Our apathy and unbelief hurt chiefly our souls and our day. Despite our smug complacency and indifference the true church will live. God forbid that the visible church, with its work of charity and redemption, should be made ineffectual in our time. We pray that active, genuine, effectual Christianity may live. May real Christianity live. May it live amid the galaxy of our noblest institutions; may it live expressing itself in deeds of beneficence, in the prayers of the faithful, in the esteem of the righteous; may it live in minds that are cultured, in hearts that are sanctified, in spirits that are perfected, in lives that are glorified. May it live long, honored, triumphant and beloved. May it live forever blessing and forever blessed!

The years seem long, the tears grow strong,
Faith falters and is dumb.
But God's time is a certain time,
And this will surely come.

A New Princeton Apologetic—Concluded

that the higher critics speak when they deal with the "blood-theology" of Paul. It is thus that Pelagian theologians speak when they wish to remove the offense of the cross in order to make it palatable to the natural man. It is thus, finally, that Modernism, heir to all this patrimony, speaks when it wishes to lead poor benighted Fundamentalists on to higher things.

Scripture, however, does not define the moral issue in this way. Isaiah said that all our strivings after higher things are in themselves as filthy rags before God. Paul strove mightily for "higher things" till he met Jesus on the way to Damascus. Then he learned that Christ's righteousness must be the foundation of our striving if our striving is not to be in vain and sinful in the sight of God. The taproot of sin remains untouched so long as man strives for "higher" things unless his guilt has been atoned for. "How shall a man be right with God?" That is primarily the moral issue for man as he is today.

From these considerations it appears clearly that a new type of Apologetic is being taught at Princeton. One could not possibly think of Professor Wm. Brenton Greene, formerly Professor of Apologetics at Princeton, speaking or writing in the way that Professor Kuizenga does. Professor Greene's Apologetics sought to be in harmony with the Systematic theology of the great Reformed theologians such as Charles Hodge and B. B. Warfield. The numerous articles of Professor Greene all attest his anxiety to point out not only the distinctive character of orthodox theology but also the distinctive character of Reformed theology. He pointed out again and again that Christianity teaches while modern evolutionary philosophy denies that man was originally created perfect. He taught clearly that man as a sinner is subject to the wrath of God unless the substitutionary work of Christ has reinstated him into God's favor. Accordingly he boldly spoke forth against the modern evolutionary philosophy whether it appeared in the current pragmatic philosophies or in the more subtle form of idealism. Indeed it was Professor Greene's constant concern to show clearly that the idealist type of philosophy, which speaks in terminology that resembles the terminology of Christianity, is often a greater enemy of Christianity than the crassest materialism just because the difference between Christianity and idealism is for the untrained mind difficult to detect.

The new Apologetic, then, differs from the old, we believe in two important respects. In the first place the old Apologetic was *clear* and the new is *obscure*. No one could read the articles and lectures of Professor Greene and not know precisely what the difference is between Christianity and non-Christian types of thought. In contrast with this no one can read the writings of Professor Kuizenga and discover from them clearly that Christianity has any distinct teaching at all.

In the second place the old Apologetic was *strongly defensive* of and the new Apologetic is *weakly apologetic* for

Christianity as a distinct message for the world. Professor Greene contended boldly for the utter insufficiency of the "naturalist" interpretation of human life and the complete sufficiency of the "supernaturalist" interpretation. Professor Kuizenga, so far as he at spots seems to indicate that the supernaturalist and the naturalist interpretation of human life differ at all, hastens to apologize for the implied affront to the natural man by showing that the best of non-Christians have really always held to the same thing that Christianity holds to.

What, we now ask, is the practical significance of this difference between the old and the new Apologetic? The practical difference is that the old Apologetic was a *help* and the new Apologetic is a *hindrance* to the spread of the gospel. The gospel needs to be clearly understood and boldly proclaimed if it is to bring men to Christ. If it is scarcely distinguished from and meanly apologized for, it chloroforms men already asleep.

The new Apologetic is dangerous to the church especially at this time. The report of the Laymen's Foreign Missions Inquiry tries to show that there is really no difference between Christianity and other religions. According to the recommendations of this report the highest and best that is in Christianity should unite with the highest and best in other religions in a common battle against the tendency of man to yield to the lower aspect of his being, to the merely animal within him. According to this report Christian missionaries should no longer go to heathen lands with the claim that they have a distinctive religion but should join the other religions in a common fight against irreligion: "The case that must now be stated is the case for any religion at all." (p. 33). Will the church agree with such a proposal? Modernism will, of course. The only hope, so far as human agency is concerned, lies in an outspoken opposition on the part of orthodox leaders in the church. But in the present emergency the church will look in vain to the Apologetic of Princeton for help. If they look there for help they will be dismayed to find that in the writings of professor Kuizenga there is the same vague indefinite talk about the "lower" and "higher" aspects of man, the same idea that man's chief struggle everywhere is against mechanism and materialism that one finds in the report of the Laymen's Foreign Missions Inquiry.

Then too Buchmanism threatens to overrun the church. In effect it denies the centrality of the cross of Christ. It maintains in effect that Christians and non-Christians can have genuine spiritual fellowship with one another. Ministers as well as Laymen are led astray by it. They need guidance. Will they get it from the new Apologetic at Princeton? Certainly not! From the new Apologetic no one could learn that the cross is central to Christianity at all. Paganism from without and paganism from within are besetting the church. Yet we look in vain for a clear note of warning from the new Apologetic. That Apologetic is useless not only but dangerous to the church in the present emergency.

The Importance of Doctrine—Concluded

and you whittle away and deny the power of heaven sent to save us. Accept it, depend upon it in its entirety, and the whole power of heaven is at our disposal to sweep away the defences of the mighty.

Why did the Presbyterian church become the mightiest body in all Protestantism, despite all the persecutions and sufferings she encountered? Because she was pronouncedly and preeminently a doctrinal church: a church with her doctrine squared at every point, through much prayer and the Spirit's guidance, aided by the noblest scholarship employed in the framing of her articles, so that down to the minutest particular they should, as far as was humanly possible, perfect, interpret and set forth the Divine mind

and will. Is her glory departed? Is it time to write "Ichabod" over her doors? Not where that Word is still revered and obeyed. It may be where ministers, with more covetousness than conscience, take their vows "with mental reservations;" it may be where her people, smitten with the blight of Modernism, hesitate to accept this or that that is written; it may be where the pulpit sounds an uncertain note; but where the old faith remains, the faith of martyrs and Covenanters, the glory of Disruptionists, it will still be the power of God unto salvation in them that believe.

"Gates of hell can never,
'Gainst that church prevail,
We have Christ's own promise,
And that cannot fail."

Sunday School Lessons for February (International Uniform Series)

Lesson for February 5, 1933

JESUS CHOOSES THE TWELVE

(Lesson Text—Mark 3:7-19a. Also study Matt. 10:1-4; Luke 6:12-16; John 15:15-27. Golden Text—John 15:16.)

I. **Jesus' Popularity.** Because our Lord had healed the man with the withered hand in the Synagogue on the Sabbath day, He became both despised and popular. Already it was becoming apparent that He would not live in peace with the dry, dead formalism, the hypocrisy of heart of those who controlled the Synagogue. And because He healed disease and cast out demons, the crowds of the "common people" thronged about Him. Indeed, the crowds became so dense, and the people pressed so close to Him in the frantic search for healing, that it became necessary for Him to separate Himself from them, after He had healed many.

The healing of the body is, and has always been since the days of our Lord's ministry, a sure way to popularity. We have plenty of illustrations even today of the fact that if someone claims to be able to heal the body, multitudes of people will follow him no matter how foolish or heretical or blasphemous his doctrines may be. Somehow people feel that if one can heal the body, he must be of God and his other teachings must therefore be true. No thoughtful Christian, of course, will deny God's ever-present ability to heal whenever He wishes. The danger is in our attributing to God what may be a "counterfeit miracle" or in following wrong doctrine because its preacher may show real cures. And remember that every heresy has some element of truth in it that gives it its appeal. That is where its danger lies. We must

take pains to separate the good from the evil. The evil we can get along without; and for the good we never need to search beyond the blessed everlasting gospel.

II. **The Twelve Chosen.** After a night spent entirely in prayer (following a day which must have greatly wearied His body), our Lord chose from out of the crowds those who should remain with Him and be His own. We might have thought that our Lord Jesus would have no need to pray. No, we were wrong. Of all mankind He who had been with the Father before the world was, knew the peace, the power, the blessedness of communion with Him. If our Lord needed that communion, how much more we!

No doubt the twelve had been under observation, with others, for a time—some for longer than others. But the final choice is made when morning has come. Did our Lord point to them silently, one by one, did He call their names? We do not know. But they were chosen because He knew infallibly the men He wanted. Why did He choose disciples at all? The immediate reason is indicated in the text: to be sent out to preach and cast out demons. The need and the demand was too great to be met by one, so twelve were deputized. Yet He had a longer time in view in choosing them—looking on toward His later ministry, His passion, death and resurrection, the day of Pentecost and the planting of the seeds of the visible Church. And Judas? Why? Was it, perhaps, to show to all time the lesson that no matter how favorable the environment and example given to the natural man may be, yet unless repentant and saved by grace, he is still the natural man, and his heart a chasm of unplumbed wickedness?

Lesson for February 12, 1933

JESUS TEACHING BY PARABLES FOUR KINDS OF HEARERS

(Lesson Text—Mark 4:1-10, 13-20. Also study Matt. 13:1-30, 36-43. Golden Text—John 15:8.)

This parable is one of the most familiar of all our Lord's "dark sayings." It was preached as part of a sermon from a boat—delivered to the crowd that stood or sat upon the shore. The language of our Lord was perfectly adapted to His hearers, though it may seem unfamiliar to many people who have never planted seed. He told them simply, graphically, of four kinds of hearers of His "word."

I. **Hearers Who Never Received the Word.** They are like the part of the road where the wheels have beaten it down, or where the feet of animals or men have made it impossible for seed to do anything but lie on the surface. The seed never gets in. Before it had lain on the ground many minutes, these grains were eaten by the ever-present birds. Hearers like this have hardened their hearts,—either deliberately or through long indifference. And lest the seed somehow take root, the agents of Satan are always on hand to take it away. Wherever seed is being sown the adversary is present to see what he can do about it.

II. **Hearers Who are Shallow.** The second kind of hearers is like the thin soil over the hard near-surface rock. They hear the Word and, impulsively "accept" it. It works on the emotions, but does not penetrate to the will, so that regeneration really never comes. Having no roots deep in the soul, the little plant is soon at the end of its time. The sun of life beats upon it. It withers, dies. An "experience" of Christ that does not reach down to the will is just no experience of Christ at all.

III. **Hearers Who Want Truth—provided they can keep error too.** The seed here fell among thorns. Some people are perfectly agreeable to Gospel truth and seem to want to be Christians. But while they say they want to love Christ, they

keep other loves, contrary to His, in their lives and will not let them go. But their "love" for Christ is really no deep love at all. They love the weeds of this world more than Christ. If they loved Christ they would want the weeds torn up. Again, the truth has not reached down to the will. When the weeds and thorns of sin choke out what seemed to be the true life of the Word it is apparent that regeneration has never really taken place. The day of grace has been sinned away.

IV. Hearers who receive the Gospel with all their hearts. They begin by conviction of sin and repentance. The soil of the soul is broken up for the planting. They have become utterly Christ's. When the seed comes up as a plant, the plant's roots reach deep down. Because love for Christ is the great passion of the soul, His love expels, crowds out, the weeds and the noxious plants. Here is no divided allegiance; here is the Christian life at its best,—the normal Christian life—the life of faith and victory, because it is hid with Christ in God. Where the Word once enters, life follows.

Lesson for February 19, 1933

JESUS TEACHING BY PARABLES THE GROWTH OF THE KINGDOM

(Lesson Text—Mark 4:21-34. Also study Matthew 13:24-50; Isaiah 2:2-4; Ezekiel 47:1-12; Revelation 21:1-8, 22-27, 22:1-5. Golden Text—Isaiah 11:9.)

Still using the analogy of the planting of seed, our Lord taught the people of the outward growth of the Kingdom of God. No doubt, having seen His miracles of healing, many of the crowd hoped to see Him use His powers to overthrow the Roman rule, and to establish a Kingdom that would rule the world. Such, of course, was not His plan.

The verses from 21 to 25 seem to be in the form of an introduction,—possibly intended to arouse the indifferent and the complacent. The real message of the parable begins with verse 26. Here our Lord tells His auditors that the growth of the Kingdom of God is a growth that is derived from the life of God in it. By His supernatural power that life is being constantly supplied, whether men sleep or are awake. This is true of God's Kingdom and Word in men's hearts no matter under what aspect it be viewed. It does not live by the agreement or consent of men merely, but by the indwelling presence of God.

The second parable, that of the mustard seed, is found in verses 30-32. It is eloquently simple. The mustard seed is very small. Proportionately its result, the mustard plant, is very great. So is God's Kingdom. Never despise movements or societies if they be of God, simply because they are small. Often great, crowded meetings, full of joking, back slapping or even earnest preaching, are void of eternal

results, while where two or three are gathered together God may be fashioning the bolt that will shake the world.

Lesson for February 26, 1933

JESUS SHOWS HIS POWER

(Lesson Text—Mark 4:35-41, 5:1-8, 15, 18-20. Also study Matthew 8:23-34; Luke 8:22-39; Matthew 14:22-33; Luke 9:37-43a. Golden Text—II Timothy 1:12b.)

Twice in this lesson there flash forth upon the fearful and astonished disciples, realms of power of which they had not dreamed.

Crossing the lake in an open boat, Jesus fell asleep. No doubt He was tired with the labor of the day. A sudden storm came up. He slept on. More and more afraid, the disciples finally awoke their master, asking petulantly if He did not care that they all were in danger of death? Instead of replying to them our Lord turned toward those raging waves. To the disciples they were of mountain-size and of fearful portent. To our Lord they were but the slightest thing; a little ripple upon a small body of water on a little floating grain of cosmic dust called the earth, which He Himself had brought into being, together with the wheeling galaxies that march across the heavens. Small wonder that He the Creator, was not troubled! "Peace, be still!" The voice that said "Let there be light" has spoken again, and His creation obeys. Let those who scoff at this, first explain the fact of the power of thought to

raise the human arm, drive the fingers as they write: thought moving matter.

The second manifestation of our Lord's power has in it a deeply human undertone. The Gadarene healing has for centuries been the subject of sermon and exposition. I think it was the great Welsh preacher, Christmas Evans, who preached the most graphic sermon of all about this incident,—a sermon worth the reading.

The reality of demon-possession is, of course, a subject of jesting among supposedly "liberal" and enlightened people. It is much easier to laugh away demon-possession than it is to face undeniable facts which confirm its reality even today in certain parts of the world. The person who laughs without investigation is only a shallow kind of nit-wit; the one who investigates the objective facts, who studies God's Word, will believe. The man who jeers convicts himself of wilful ignorance.

Our Lord healed this poor man, and the unclean demon left him. The man wanted to be one of the disciples. But no,—our Lord Jesus "suffered him not"—but sent him home, to the very place where his affliction had been most known, there to testify to those who could not deny the fact of his cure of the great things the Lord had done. One of these great things was inevitably his physical cure. Can we doubt that another of them was the forgiveness of sins by that One whose purity awoke in the hearts of men a longing to be like Him, and a recognition of their own sin?

The Comfort of the Scriptures

A Devotional Meditation by

The Rev. David Freeman, Th.M.,
Minister, Grace Presbyterian Church, Philadelphia

"... I count not myself to have apprehended. . . ." "I press toward the mark. . . ."—Philippians 3:13, 14.

HOW true these words are to the experience of every child of God. They strike a responsive chord in our hearts, especially at the beginning of a new year.

These words were uttered after years of devotion to the cause of the Lord Jesus Christ and after much labor for the Kingdom of God. The Apostle Paul filled his years with suffering and noble effort for his Lord. He did not live merely to pass the time away as do those who live only to spend their years aimlessly and hopelessly.

O, shame upon us if we have lived merely to pass the time! Christ did not live that way. When He came to the end of His course He said, "I have finished the work which thou gavest me to do." And His true

servant Paul said, "I have fought a good fight, I have finished my course."

But the past with all its devotion and labor is nothing for us to glory in. A Christian can only say after a review of the things that are behind, "I count not myself to have apprehended." Over the written chapters of our lives we place the word "FAILURE" because it is all so different from, and comes so far short of what God has required of us. In our prayer at the close of this year there should be this confession, "O God we have sinned and come short of thy glory."

That is the way Paul felt about it. But did Paul need to feel that way in view of his singular devotion to Christ? Yes. The devoutest saint always feels that way because he measures himself with the rule of God's righteousness. Any want of conformity to

that is sin and for sin, we stand before God in penitence.

Forgive Lord! How miserably we have failed!

With such a confession upon our lips our souls grasp the Saviour. In the acknowledgement of our unworthiness lies our hope in Christ. The prize is ours because our need of Him is so great. He will give Himself in all His mercy and love us, even as He did to those who pressed toward Him in their infirmities, when He trod among men. We "press toward the mark for the prize of the high calling of God in Christ Jesus."

Such a going after Christ is not something

produced by any form of natural exertion. It is of Christ Himself who worketh in us, "both to will and to do of his good pleasure."

For all the days to come our highest desire is to rest and abide in Christ. This will show itself by our walking before the Lord in holiness.

Christ will accept a resolve of faith like that and bring to ultimate victory the issues of such a life.

"Lord, Thy mercy still entreating,
We with shame our sins would own,
From henceforth, the time redeeming,
May we live to Thee alone."

souls is that Buchmanism may delude some into thinking they can have "peace" without the atoning blood of Christ, which is a terrible wrong to do any one! Much of the vaunted "good" it does is, I fear, of this kind. But as for the future—Buchmanism will not trouble us very many years. The plant, not having doctrinal roots, will flourish a little while—then wither and die.



This is the time for the bringing out of trial balloons for "candidates" for the moderatorship of the forthcoming Assembly. The first balloon to get away this year is that of William Hiram Foulkes, genial organization "yes-man" of Newark, N. J. It seems that the minds of a number of "leaders" over the church have simultaneously turned toward Dr. Foulkes (pronounced Fowks). What a coincidence! Several years ago it was freely rumored that this new man of the hour for 1933 was to have been the man of the hour for 1932, according to an often asserted but unproved "five year plan" for the filling of the moderatorship. Dr. Foulkes was, I think, supposed to be about number four on that "plan." But along came revolt against too much machine politics, so the Foulkes balloon was deflated for 1932, and a western man elected. Now it has been dusted-off and is, apparently, ready. But it's a long way for a trial balloon to travel—all the way from Newark to Fort Worth!



During the past few weeks I have been indulging myself at odd moments with the reading of *The Letters and Speeches of Oliver Cromwell*, By Thomas Carlyle. In spite of the great author's sometimes splenetic anti-Presbyterian bias, what stimulation! An intellectually neutral person—someone who, reading, merely receives and records impressions without ever *thinking* about them—will, when he reads Carlyle, either stop in disgust before he is well begun, or else suddenly find himself experiencing the rare and tonic pleasure of reflective thought.

Carlyle, as he unveils a man, reveals not an individual merely, but an *age*,—an epoch which, in spite of many acknowledged defects, was one of the noblest of recorded time. An age of black and white, wrong and right, Hell and Heaven in sharp contrast and in deadly warfare. The period of the Civil Wars and the Commonwealth might be called the age of Courage and Faith. There lived Christian men who believed, and who because they believed had courage to go out in the name of God and smite down wrong and unbelief wherever they found it. As a surgeon lets blood with the knife that he may save life, so they shed blood and poured out their own for the life of the Christian state and the liberties of the people of God. It is easy for pigmies of a later age to strut about, with their little

This Changing World

By
"Calvinist"

THE passing of Calvin Coolidge is generally agreed to mark the definite close of an era. Walter Lippmann called him (as President) "The Puritan in Babylon." Keen insight. Whatever his own personal convictions (and Calvin Coolidge did not wear his heart upon his sleeve) there is no doubt that he was a product and an inheritor of the deeply rooted puritan background of the older New England. Of that puritan life and culture it cannot be alleged (no matter what is said against it) that it did not produce strong men of conscience and the fear of God. Calvin Coolidge may not have been among our greatest presidents, but it seems undeniable that if more of our people possessed the traits that made Calvin Coolidge respected and loved, we would have a greater America.



It is reported in the press that a Dr. Elie Ivanoff, of Moscow, "eminent Soviet scientist" has for some months been experimenting with the creation of a modern "missing link"—"using nine adult female chimpanzees in his experiments, three of which died." It is reported further that this scientist has now, for the purpose of his "work" cut himself off from civilization. Well he might! This "missing link," of course, if created, would, being present, not be "missing" and being modern, would not be a "link," excepting, presumably between Dr. Ivanoff and his hybrid grandchildren, if any. Seriously, the mind cannot help revolting in disgust at the very thought of what all this inevitably means. I do not understand enough of biology to know whether one of these proposed hybrids could live. But living or dead its ghastly form would prove nothing except the tragic reality of its own pitiful existence. Without doubt the learned Russian would scoff at those "outworn ideas" of soul, responsibility, eternal destiny, image of God. But to the Christian, who believes in the

truth of these mighty realities it all appears as a fearful trifling with the patience of an almighty and sovereign God. How long will He forbear?



"Buchmanism," (pronounced "Book-manism") sometimes sonorously termed the "Oxford Group Movement" or the "First Century Christian Fellowship" has begun to make a loud, well calculated bid for public attention. It is likely to have a large immediate vogue, but in spite of it, your columnist refuses to become excited. This is neither the place nor the time to deal extensively with this queer movement. Those who are interested will find the little booklet of Mr. Commons, (mentioned in an editorial note on page 2) exceedingly informative. Since he is a former adherent of this sect, Mr. Commons may be presumed to speak with some knowledge. Stripped to its bare essentials it is quite plain that Buchmanism is simply a high-sounding, non-doctrinal apparatus for the retention of Christian evangelical emotion, while ignoring or jettisoning Christian truth. This movement believes in "conversion,"—but the kind of "conversion" that can do without the blood of Christ. It has secured a long list of highly placed converts in the last few years since "Frank" (Buchman) sailed off to bring the light to Britain. It has even blithely appropriated the name of a great university of a land foreign to both the origin and spirit of the movement, because it made some "converts" there! With the prestige of the *real* Oxford Movement (begun in 1833) somehow being associated with this "Oxford Group Movement," many have been confused, thinking them one movement. Even the amiable Emil Brunner, disciple of Karl Barth (pronounced Bart) seems to have been amusingly caught in this mistake, if reports of his article in a Swiss paper are accurate. The possible tragedy for

squeaky voices professing their own superiority to these mighty dead. But the pigmy is still a pigmy. Whether Independent or Presbyterian, Resolutioner or Protester, these men were, in the main, possessed of souls of iron. This is not set aside by the undeniable fact that one man, Cromwell, towered so far above the rest. The weak and flabby sentimentality which in so many quarters now passes for Christian emotion (mother of Mr. Peace-at-any-

price in Church and state) had no place in the same universe with these men. They prayed, opened their hearts to God, struck hard and true, gave Him all the glory! A friend of mine and I were talking about these things a few days ago. While I fumbled for words to express the contrast between that age and ours, he probed the profound and deep chasm in a sentence: "You mean," he said, "they were men, and we,—why, we are a lot of sissies."

view of Missions" which will answer the Modernist report of the Laymen's Missionary Committee. A general discussion of the subject by those present will be included.

The Rev. William A. (Billy) Sunday has concluded his four weeks revival at our first church of Hollywood; and the pastor, Dr. Stewart P. McLennan, reports great blessings to the church through the ministry of this seventy-two year old evangelist.

All of our churches are bending their energies toward a great ingathering at Easter time, and preliminary campaigns are reported on various cities up and down the coast.

We find there is a general increase in church attendance caused by the depression, but the financial stringency has created a serious problem. The churches that are winning out are doing so on their knees.

Free speech for Communist orators came into the Los Angeles Ministers Association recently, and the dove of peace sailed out of the window minus most of his tail feathers. Dr. F. M. Larkin, secretary of the State Church Federation, debated hotly with Bishop Charles E. Locke citing Hyde Park in England and Madison Square in New York as examples of free speech. Evangelist James Merry told the ministers they should stop and consider that something more than free speech was wanted by Communists. "They want license," he said. "You don't know what you're talking about in regard to Hyde Park. Let me tell you, you have more liberty here than there." The deep feeling regarding this vital problem waxed so hot that a layman, Dr. Fred H. Ross, finally declared: "As preachers you seem vastly more interested in Socialism and Communism than in Evangelism."

Letter from Colorado and Near-by States

By the Rev. H. Clare Welker, Th. M.

THE Rev. Harry Rimmer of Los Angeles conducted an especially successful series of meetings in the Central Presbyterian Church, Denver, Dr. Martin E. Anderson, pastor, early in the winter. His general subject was, "Science and the Bible." This church, which was host to the last General Assembly, frequently was too small to accommodate all those that desired to hear Dr. Rimmer. This was true even on the evening that President Hoover visited Denver and spoke to a crowd estimated at 50,000 at the hour of Dr. Rimmer's Sunday evening service. All of the general services closed with an unusually strong evangelistic appeal.

During the week of November 18, the Montview Presbyterian Church, Denver, Dr. Wm. L. Barrett, pastor, celebrated the thirtieth anniversary of its founding and the

News of the Church

Correspondence, General

Washington, Oregon and Idaho Notes

By Dr. Roy Talmage Brumbaugh

AT a Christian Life Conference recently held in Portland, Oregon, a number of churches and pastors participated, including the Rev. G. H. Lee, D.D., of the Roseway Community and Acreage Community Churches, the Rev. W. C. Faucette, pastor of the Millard Avenue Church, and the Rev. H. R. Geil, pastor of the Calvary Presbyterian Church.

In a Welsh paper I read that Mr. Evan Roberts, the well-known revivalist, who was humanly responsible for the spiritual awakening which swept over Wales in 1904 and 1905, began a revival crusade in Antlesey, Wales, in December. Mr. Roberts has lived in seclusion since 1905. Spiritual leaders today seem to be too busy to go apart and pray. And the result? A minimum of conversions and edifications.

The Rev. Dr. Divine of San Francisco has been called to the pastorate of the Union Church (union of the First Presbyterian Church and the First Congregational church) of Olympia, Washington.

Forty-seven new members were recently received into the membership of the First Presbyterian Church of Tacoma. Two more Branch Schools have been taken over, making a total of seven Branch Sunday Schools manned and directed by this church.

More than fifty per cent of the children of school age in the State of Washington are out of Sunday School. There are no states in the Union in which Sunday Schools and missionaries are more needed than the states of Washington, Oregon and Idaho.

The Rev. E. W. Hallowell, Sunday School missionary in Idaho, traveled over twenty-four thousand miles in 1932, covering an area as large as the state of Pennsylvania. Tracts, books and Bibles were distributed. Sermons were preached, teacher training classes taught, personal work done and pulpits supplied. Much pioneer work is done every year.

The Rev. William C. Ross, pastor of the

First Church of Boise, Idaho, was elected moderator of the North Idaho Presbytery. An Indian was appointed vice-moderator. As he was moderating he said, "I stand here holding the gavel as your vice-moderator and not with the tomahawk of former days." Jesus saves! Christianity transforms!

The First Presbyterian Church of Vancouver, Washington, is without a pastor. Pastorates do not last as long as they used to. And why should they? We are living in a different world than did the last generation. I know of more ministers who have stayed too long in a church than I know of ministers who have not stayed long enough. Expository preachers are few. Why should not these men go from church to church indoctrinating God's people? And ministers who review books, deliver ethical essays, or vociferate political twaddle need to be hurried on just as quickly as possible. For the time being, the age of long pastorates is past. We might as well accept the fact and plan accordingly.

The University Presbyterian Church of Seattle is still looking for a Bible preaching pastor. The University of Washington is located within a few blocks of this church which is situated in the heart of a splendid residential district.

The Presbytery of Olympia met in the First Presbyterian Church of Tacoma January 17th.

Churches and Sunday Schools spend too much time and energy on by-products. The work of the Church is two-fold: (1) to seek the lost; (2) to build up the saved. "Art thou a master of Israel and knowest not these things?"

California Column

By the Rev. Stanley H. Bailes

THE western branch of the Presbyterian League of Faith, meeting monthly in Los Angeles, reports good attendance and sustained interest.

At the January meeting of the League Dr. A. B. Prichard, veteran California minister, is to present a paper entitled: "A Re-

tenth anniversary of the present pastorate, with appropriate services. Shortly before this date the same church was host to the 1932 meeting of the Synod of Colorado.

The Rev. Albert C. Ramsay, stated clerk of Boulder Presbytery and for about eight years the pastor of the First Presbyterian Church of Ft. Morgan, Col., recently was called to the pastorate of the First Presbyterian Church of York, Nebr., to succeed the Rev. Paul Turner who resigned to accept a call to the Lowe Avenue Presbyterian Church of Omaha.

The Rev. W. J. Gregory, H. R., of Westminster, Col., has a very remarkable private collection of ancient manuscripts and versions of the Bible which he is often called upon to exhibit before churches and other religious bodies and which he accompanies with a very interesting address on the origin of our English Bible. The collection includes the following:—

An ancient Armenian uncial manuscript to be dated, probably, not later than the 7th century.

A cursive Latin Gospel of about 1427.

A leaf from an 11th century liturgy.

It also includes fac-similes of Codex Sinaiticus made by Tischendorf at the order of Emp. Alexander II; Codex Vaticanus (selected pages); Codex Alexandrinus and appendix to same, royal edition; Codex Ephraemi; Golden Latin Gospels; and Freer Washington Gospels. It also includes the following versions:—Bible Latin, Petraeus, 1519; N. T. Greek and Latin, Erasmus, 1522. The Rev. Mr. Gregory received this collection from his brother, the late Prof. Caspar Rene Gregory, D.D., LL.D.

In accordance with an established custom the ministers and ruling elders of Denver Presbytery meet each New Year's Day for a service of worship and a celebration of the sacrament of the Lord's Supper. This year the service was held in the Central Presbyterian Church, Denver, and the sermon was preached by the Rev. Benj. F. Judd of the North Presbyterian Church, Denver. There was a large attendance of ministers and ruling elders.

Nebraska Notes

By the Rev. W. F. Perry

IN the Westminster Church of Lincoln, Dr. Paul C. Johnston, eleven years of service was completed by Dr. Johnston on Christmas Day.

In the Fremont Church, Rev. Ralph V. Gilbert, pastor, on Christmas morning a copy of the pastor's sermon, "The Three-fold Symbolism of Christmas," was given to each member present.

The Presbytery of Nebraska City in order to permit the brethren to come to the January meeting and remain for the Nebraska's Pastors' Convocation on Janu-

ary 16 to 18, arranged to change the meeting from Tuesday, January 10th to Monday, January 16th, at 9.00 A.M. in the First Presbyterian Church. The principal address on the first day of the Convocation was by Dr. John Timothy Stone and the second day a Presbyterian Men's Luncheon was addressed by Dr. William F. Weir of Chicago. Dr. Albert W. Beaven was another outstanding speaker of the Convocation.

Rev. Albert C. Ramsey, pastor of the First Presbyterian Church of Fort Morgan, Colorado, has accepted a call to the church at York, Nebraska and will enter upon the work the fourth Sunday in January. The former pastor of this Church, Rev. Paul Turner, was recently installed pastor of the Lowe Avenue Church at Omaha.

The Beatrice Church, Dr. Ross S. McCown, pastor, is rejoicing in the fact that the finances of that church have not yet required the borrowing of any money. In connection with their Christmas services a "White Gift" service was held on Friday night before Christmas.

In the Fairbury Church, Dr. Robert C. Shupe, pastor, a unified Sunday School and Church Christmas service was held. After the usual class exercises some special Christmas music was given by the choir followed by a Christmas message by the pastor. The service closed at 11.30. In the evening a candle lighting service was held and Van Dyke's story "The Other Wise man" was read.

Notes from the Southwest

By W. T. R.

THE First Presbyterian Church, Federated, of Fort Worth, formed by a sort of marriage between a U. S. A. and a U. S. church years and years ago, holds membership in both U. S. and U. S. A. Presbyteries of Fort Worth. The pastor, Dr. James K. Thompson, has served in both the larger branches of American Presbyterianism. Under his fine leadership the First Church entertained its two presbyteries in a joint meeting. Then, in 1931, it entertained the two Synods of Texas in a happy celebration of the centennial of Presbyterianism in Texas. Nevertheless at least one competent historian, the venerable Dr. W. S. Red of Austin, asserts that in the original document relied on to establish the date, the figures are 1834 instead of 1831. But no specialist in research is needed to show that the overlapping of Northern and Southern Presbyterian churches in the southwest is largely the result of the Cumberland union of a quarter of a century ago. Previous to that time, Cumberland and Old School were treated by most people as entirely different denominations, so the two churches were established side by side, as in Cleburne, where the Cumberland Presbyterians let the

U. S. (locally called Old School) use their building for two pioneer years. At least one Texas town of 12,000 inhabitants has three different varieties of organized Presbyterianism; another of 15,000 has four!

Last fall the U. S. Synod of Texas, remembering the felicitous meeting of the previous year when the two Vance brothers spoke, adopted a resolution of welcome and greeting to the U. S. A. General Assembly which is to meet this spring in the First Church, Federated, of Fort Worth. To arrange some suitable way of presenting this greeting, synod appointed three of its most distinguished D.D.'s: Moderator W. A. McLeod of Cuero, Stated Clerk Stonewall Jackson McMurry of Van Horn, and David F. McConnell of Broadway, the largest of synod's Fort Worth churches. The resolution of welcome, which of course passed unanimously, bore the signatures of a score of commissioners when it was presented. One unreconstructed rebel, as he added his name near the bottom of the page, remarked, "Well, we've got to live with those fellows in heaven, I reckon; so we might as well learn to get along with them here!"

President Thomas W. Currie, Professor of Church History in Austin Theological Seminary, is also taking charge of the Highland Park Church of Dallas. Rev. J. L. Davis, whose pastorate at Caterina has been marked by outstanding evangelistic results, will be full-time assistant at Highland Park. Dr. Currie is a recent Ex-Moderator of the Southern General Assembly; before joining the seminary faculty he was Y. M. C. A. Secretary at the University of Texas.

Dr. O. C. Williamson, of the Spanish-speaking department of the same seminary, will move to Alexandria, La., Feb. 1st to take the pulpit of the beautiful church erected there during the 33-year pastorate of the late B. L. Price, D.D. The Austin Seminary professors will hold a conference for Louisiana pastors next summer.

The beloved William M. Anderson, Jr., who follows his father's successful footsteps in the First Church, Dallas, and for several years has been one of the most popular Bible lecturers at Montreat, led his church in an eight-months "Through-the-Bible Reading Course" last year. The weekly lesson was studied by groups on Wednesday night, on a weekday morning, by part of the Sunday School, and by the Young People; and from some part of the lesson one of the pastors preached Sunday evening. One Wednesday night I saw about 600 people signify that they had read the Epistle to the Hebrews, the lesson assigned for that week. More than 250 persons were awarded diplomas on a basis of written lessons covering every book in the Bible. The outline booklet prepared by the church staff has been widely adopted. At least two strong Texas churches are repeating the course this year.

Ohio and Indiana Letter

(Ministers in Ohio, Indiana, eastern Illinois and eastern Kentucky are asked to send items of interest to the correspondent of this section, the Rev. Gerard H. Snell, Church of the Covenant, Cincinnati, Ohio, before the first of each month.)

RECENT steps taken in connection with the proposed merger of the First Presbyterian Church and the Church of the Covenant, two of Cincinnati's oldest, largest and most historic downtown churches, have been: (1) Presbytery's unanimous adoption, at a meeting December 27, of the report of a special committee which recommended that the First Church take steps to unite with the Church of the Covenant. (2) A meeting of the congregation of the First Church, December 28, at which the recommendation of Presbytery was adopted and a committee of five appointed to confer with representatives of the Church of the Covenant. (3) A meeting of the congregation of the Church of the Covenant, January 9. At the present writing, it is expected that a committee will be appointed to confer with the First Church representation.

Should the merger be effected the combined congregation will meet in the Church of the Covenant, and the property of First Church will probably be sold.

The First Church was organized in 1790, almost six years before any other church in the territory. Dr. John Garretson is the present minister. The Church of the Covenant began its active career when Lyman Beecher became pastor in 1833. More recent ministers have been Dr. Robert Watson, Dr. James D. Moffatt, and Dr. Frank H. Stevenson. The present minister is Dr. Frank R. Elder, who is assisted by Rev. Gerard H. Snell.

Cincinnati Presbyterianism mourns the loss of two outstanding men, Rev. Dr. Frank Granstaff, and Ren Mulford, Jr. Dr. Granstaff recently concluded an eleven year period as a member of the faculty of Lane Seminary, and during that period and until his death was in constant demand as pulpit supply. From 1903 to 1910 he was a member of the Chapman Evangelistic Team, holding meetings in the United States and British Isles. Ren Mulford, sports editor of a Cincinnati newspaper, was known and beloved as a leader of Presbyterian laymen in Cincinnati.

Lancaster, Ohio

Dr. Benjamin F. Paist, minister of the First Presbyterian Church reports splendid success of the cantata, "The King Cometh" by R. M. Stults, given Christmas Sabbath morning by the church choir. The conjunction of Sunday and New Year's Day was observed, with the celebration of the Lord's Supper. In the announcement of the faculty of the Fairfield County Standard

Leadership Training School, which holds sessions each Tuesday, January 10 to February 14, will be found the name of Dr. Paist as teacher of New Testament.

Shreve, Ohio

Rev. W. H. Christian, minister of the Hopewell and Shreve Presbyterian Churches writes, "I held services during the last month, and latter part of November for two weeks each at both the above churches. There was a deepening of spiritual interest, and I believe a revival within the hearts of the members. Sometimes very tired, but happy in preaching of the miraculous, atoning, resurrected Jesus, God's only begotten Son."

News Notes from the Southeast

By Dr. Wm. C. Robinson

Alabama

THE 1932 Synod of Alabama was materially strengthened by the presence of new pastors in five of the strongest churches of Synod:—Dr. Harold F. Branch, pastor of the host Church, Tuscaloosa First; Dr. Warner H. DuBose of the Government Street Church of Mobile; Dr. Melton Clark of Anniston First; Dr. John M. Alexander of Birmingham First, host church for 1933; Dr. W. A. Alexander of South Highlands, Birmingham. The value of these able men has already become evident. Dr. Branch in addition to vigorously pushing the world of Tuscaloosa Church is canvassing the Presbyterians of Alabama to support a University Pastor. Dr. DuBose showed himself a worthy son of his noted father in insisting that the Synod in taking action different from that taken by Mississippi must do so in a spirit of love and brotherly regard for Mississippi Synod. Dr. W. A. Alexander was host and guiding spirit in a period of Bible study held in Birmingham Nov. 8-11 during which the plan of leading the congregations in Bible study worked out by Dr. Wm. M. Anderson of Dallas was presented. Dr. C. C. Carson of Montgomery voiced objection to the consideration of this plan on the ground that it presented premillenarian or dispensational viewpoints; Dr. MacGuire of Montgomery and others took the view that the plan should be studied and adopted or adapted as each pastor saw fit. Dr. John M. Alexander was host at a gathering in the interest of Southern Presbyterianism in Birmingham a month later, at which the esteemed Moderator of the Southern Assembly Dr. Wm. Crowe of St. Louis was the chief speaker. During the last quarter of the year Dr. Clark has preached to increasingly interested congregations expository sermons on the Epistle to the Hebrews at both the Sunday and the mid-week services.

Georgia

The Assembly's call to make the year 1933 a year of evangelism is occupying the forefront of the interest in the Synod of Georgia. This subject, repentance, and the doctrine of the Holy Spirit occupied the attention of the Synod's All-Day Prayer conference arranged for January 5th at Columbia Seminary. The Presbytery of Augusta recently held a retreat at Washington, Ga., for prayer and plans for this purpose. Carrying out these plans Dr. Wade C. Smith is to be in Augusta for three weeks in January, teaching personal worker's classes and leading evangelistic services. In Atlanta the Central Presbyterian Church has already set the pace with enthusiastic services that frequently overflowed the large auditorium conducted by Gipsy Smith, Jr. The pastor, Dr. S. R. Oglesby, diligently prepared for these services with a personal worker's class for men and with his assistants is carefully conserving the valuable fruit thereof. Rev. J. R. Williams a member of Atlanta Presbytery has held several successful series of services in the Presbytery. Mr. Williams is a vigorous and clearcut preacher of the Crucified Redeemer as the only Saviour of sinners. On November 13, 1932 the Rock Springs Presbyterian Church of Atlanta, Rev. Wallace Alston, pastor was dedicated free of debt.

Prohibition forces of the state have been consolidated into an organization of which Dr. C. E. Burts, pastor of the First Baptist Church of Macon is head. The fact that Dr. Burts was also chairman of the movement that years ago carried South Carolina dry may be interpreted as a good omen. Dry rallies will be held all over the state beginning in Macon January 17th with addresses by Bishop Ainsworth, Dr. J. A. Crain and others. The slogan of the movement is: 'Enforcement Not Repeal.'

Mississippi

A notable step was taken by the Synod of Mississippi in refusing to continue an agreement by which each of the synods supporting Southwestern University at Memphis, Tenn., had arranged to elect one of their trustees from Memphis. Dissatisfaction with the administration of the institution, and inability to get through Synod a resolution instructing the Memphis trustee elected by Mississippi how to represent the electing synod resulted in the Synod declining to elect a member from the home city of the college. The other supporting synods have declined to concur in this step taken by Mississippi.

Columbia Theological Seminary is inviting nearby ministers to attend the institution for two weeks special study January 15th-28th at which time Dr. Jos. H. Cudlipp, Director of Religious Education of the Synod of South Carolina and Dr. Henry W. McLaughlin, Assembly's Director of Coun-

try Church work will give special courses in their respective fields. At the same time unified work will be presented by the resident professors; including a special study in Calvinism. There has been a rising interest in the doctrine of Calvin at the Seminary in the last year, as shown by the number of copies of "the Institutes" purchased and read by the students.

South Carolina

During the first week in December Standard Training Schools were held in the afternoon at Carolina Church, Rev. A. N. Littlejohn, pastor; and in the evening in the Bennettsville Church, Rev. J. S. Garner, pastor, by Dr. and Mrs. J. H. Cudlipp. The Carolina Church enrolled 150 people in the training school, a record for one church. Rev. Fred Hay of Dillon assisted in the Bennettsville School, presenting the life of Christ in a most attractive way. 150 credits were issued in this school.

News from Western Pennsylvania

By the Rev. Harold J. Ockenga

PITTSBURGH'S gift from Mr. and Mrs. R. B. Mellon of the most beautiful Presbyterian edifice in the country is rapidly being shaped out of steel and white limestone. This church will compare with the Riverside Drive Church of Dr. H. E. Fosdick. No doubt, crowds of visitors will throng it, and present a great opportunity for the preaching of the Gospel. Certainly the prayer of Christians should be that this cathedral-like church will be as committed to the Gospel as the other mentioned church is to "another gospel which is not another." With the erection of this building, the Tabernacle Presbyterian Church will pass out of existence by means of a union with the East Liberty Church. The property will constitute a Sunday School and missionary endowment, amounting to a considerable sum. The union was consummated January 1, 1933.

Changes in Pittsburgh pastorates have been rapid lately. Edgewood Presbyterian Church, formerly served by R. W. Lloyd, now president of Maryville College, called W. L. Moser. Dr. W. L. Ritter of the Fourth Church accepted a call to Altoona, Pa., and Thomas Pears of the Waverly Church has become church historian, thus leaving two important east end Pittsburgh churches vacant. The Waverly congregation possesses a beautiful new church building only recently completed.

A week of prayer is being observed by numerous churches in Western Pennsylvania this January. Some few pastors have dared to controvert the prevalent idea that mass evangelism is dead by importing an evangelist for a real campaign, where soul-winning is attempted in a serious way. The greatest criticism of changing speakers

each night is that no cumulative effect is obtained and odious comparisons drive out the true spirit of prayer and evangelism. No greater opportunity for mass evangelism existed in the history of the church than exists today. If God uses these weeks of prayer and of preaching to produce conviction, a true time of refreshing may be ahead.

Dr. Melvin Grove Kyle of Pittsburgh-Zenia Seminary recently returned from Palestine, where he was engaged in extensive archeological investigations at Tel-Beit-Mirsim, which is the Biblical Kiriath-sepher or Debir, situated about twelve miles south of Hebron. He affirms in collaboration with Dr. W. F. Albright of Johns Hopkins University, that the fourth to the sixth strata show occupations of the site by important Canaanitish towns, which were the center of woolen and dyeing industries during the period of 1400 to 2000 B.C. The town of about 1700 B.C. was under the Hyksos dominion and was destroyed by the Egyptians. Important Hyksos scaribs and pottery have been found. The towns of the 14th and 13th centuries were destroyed by the Israelites. And the last city was destroyed by Nebuchadnezzar. It had walls ten to fourteen feet thick. Exceedingly interesting in the Abrahamitic period is the find of a huge door sill showing the strength of the door because of the lack of police protection. It is a side light on the type of house Lot had in order to repulse the mob in Sodom. Another enlightening fact is that the finest pottery after which the succeeding is modeled was found in the patriarchal period of Abraham, Isaac, and Jacob. Most marvelous engraving of this period was also found. Evidently a very superior civilization existed under the Hyksos kings in Palestine during the patriarchal period. Dr. Kyle is doing an invaluable work in establishing the foundations of our Faith.

Eastern Pennsylvania Letter

By Y. A. D.

AT the January meeting of the Presbytery of Philadelphia the Rev. Howard M. Morgan was received from the Presbytery of Lexington, Presbyterian Church in the U. S. Over strenuous objections of one member, he was excused from answering the constitutional questions on the ground that he had once before been a minister of the Presbyterian Church, U. S. A. Installation arrangements included the following: the Rev. Burleigh Cruikshank, D.D.; the Rev. J. A. MacCallum, D.D.; the Rev. Wm. C. Covert, D.D.; the Rev. Matthew J. Hyndman, D.D.; the Rev. John B. Laird, D.D.; the Rev. Alexander MacColl, D.D.; the Rev. M. G. Everett.

The Presbytery listened to a report on Foreign Missions by the Rev. J. C. Monsma, General Secretary of the Reformation

Fellowship. He tabled a proposed overture to the Assembly, to be voted on at the March or April meeting. Drs. Littell and Herrick, members of the Presbytery's Committee on Foreign Missions who are also members of the Foreign Board, were excused from sitting with the committee during the time it is considering evidence relating to the Board. It was stated on the floor of Presbytery that the Board itself was divided concerning the Modernist Laymen's Missions report, a minority being presumably in favor of it. This was credited to the fact that the Presbyterian Church is an "inclusive Church," being divided by Modernism in its synods, presbyteries and congregations. Such statements were regarded by some as of the highest significance.

The Presbytery also received Mr. John H. Skilton of the East Park Church as a candidate for the ministry. Mr. Skilton, who is an exceptionally brilliant student is studying in Westminster Seminary and the University of Pennsylvania. He has also taught at the latter institution.

The Patterson Memorial Church has extended a call to the Rev. Vincent Dee Beery. The call will be disposed of by Presbytery at an adjourned meeting on January 30th.

The Rev. Clarence E. Macartney, D.D., addressed a great rally of the Philadelphia County C. E. Union held on January 16th.

Recent deaths among Philadelphia ministers have been those of the Rev. Chas. G. Hopper, D.D., pastor of West Park Church, and the Rev. William Henry Wells, D.D., pastor of the First Presbyterian Church of Olney.

The Rev. Wm. B. Riley, D.D., pastor of the First Baptist Church of Minneapolis, Minnesota has begun a three weeks evangelistic service in the Bethany Presbyterian Church of which the Rev. C. F. Ball is pastor.

The Rev. J. E. Kuizenga, D.D., Professor of Apologetics in Princeton Seminary will deliver a lecture on the "Macartney Foundation" in the Arch Street Presbyterian Church on January 26th. The pastor is the Rev. H. B. Boyd, D.D. The Church was also recently the host of the "Oxford Group" led by its apostle and founder, Frank Buchman.

New England and New York State

By the Rev. L. Craig Long

THE writer of the Church Notes for the Synods of New York and New England will be attempting a large task, but one which promises great satisfaction as it is attempted in the hope that in a small way the effort may be used of God in making CHRISTIANITY TODAY not only indispensable because of its fearless and thorough defense of the Faith, but also an indispensable paper for those homes and individuals that desire news of the Churches.

In this monthly manner an attempt will be made to have personal correspondence

with the Presbyterian Churches of the Synods of New England and New York and briefly present the news. Within the Synod of New England there are six States but there are only four Presbyteries and fifty-four Presbyterian Churches. Within the Synod of New York there are twenty-eight Presbyteries and nine hundred and forty churches. This makes a total of nearly one thousand churches which we shall endeavor to tell you something about in subsequent issues of the paper.

Of the fifty-four Presbyterian Churches in New England, it is interesting to note that the largest church from the standpoint both of church membership and Sunday School membership, is the First Presbyterian Church of Bridgeport, Conn., Dr. Alexander Alison, Jr., is the minister. In this church the historic doctrines of evangelical Presbyterianism have always been preached and the church has always been a vital influence in the affairs of the city. Dr. Alexander Alison is one of the Directors of Westminster Seminary, a strong supporter of CHRISTIANITY TODAY, and of all efforts which are truly evangelical. May it not be this is a testimony to the fact that God's Word will build up great churches wherever that Word is proclaimed for a life-time by a church?

The Presbyterian League of Faith is represented in New England and this is a hopeful sign. The present Moderator of the Presbytery of Boston, Rev. Earl B. Vandant, is a signer, as are also Rev. Valentine Alison of Springfield, Mass., Rev. Wm. Harlee Bordeaux of Old Greenwich, Conn. (who is a graduate of Westminster Seminary), Rev. L. Craig Long of New Haven, Conn., Rev. Allan J. Crooks of Brookline, Mass., Dr. Harry Davenport of Bridgeport, Conn., Dr. Charles Allen Fisher of Worcester, Mass., Rev. Richard R. Lange of Lawrence, Mass., Rev. John A. McClelland of New Bedford, Mass., Rev. John F. Nicholas of Graniteville, Vt., and Dr. Philip H. Clifford, formerly minister of the First Presbyterian Church of Boston (now known as the Church of the Covenant) and recently installed as minister of the Vance Memorial Presbyterian Church of Wheeling, West Virginia.

It has been announced that the annual "New England Greater Presbyterian Day" will be held in Boston on Thursday, March 2nd. One of the speakers will be Dr. Alexander Alison, Jr. Two of the speakers will be, the Moderator of the United Presbyterian General Assembly and the Moderator of the General Assembly of the Presbyterian Church in the U. S. A. The theme of the day will be: "Realizing and experiencing revival."

Speaking of revival,—we are wondering how many Presbyteries have been growing during the past few years? The Connecticut Valley Presbytery has four comparatively new Presbyterian and evangelically

minded churches either on its roll or within the boundary of Presbytery. They are: The Ukranian Presbyterian Church of Hartford, Conn., The Westminster Presbyterian Church of Bridgeport, Conn., The Calvin Presbyterian Church (Unaffiliated), of New Haven, Conn., and the Community Presbyterian Church of Old Greenwich, Conn. The Calvin Church of New Haven, which has just closed the first three months of her history, now is fully organized along Presbyterian standards, with a Session of four (male) Elders, seven Trustees, all of whom are ordained Deacons, and an active membership of more than one hundred members.

Until later opportunity for getting news, we say—"Pray for New England and New York."

The Presbyterian Church in Canada

By T. G. M. B.

FROM Nova Scotia comes the news of a church being opened at Moser's River, and of ministers from Ontario or Quebec being inducted at Glace Bay, Sydney, and Lunenburg, N. S., and Marshfield, P. E. I. These are the Revs. C. S. Miller, A. N. Miller (Stated Supply), Arthur J. Sinclair, and J. A. Pritchard. Dr. W. A. Cunningham is minister at Rose Bay, N. S., while Dr. J. Fraser Cocks, Charlotte, N. C., has been called to Knox, Halifax.

Knox-Crescent-Church, Montreal, has lost an elder, the General Assembly one who has taken an active part for years, the Board of Administration its chairman, and many causes a supporter, in the death on November 22nd of Mr. James Rodger, aged eighty, and fifty-two years an elder. On November 12th, the Hon. Mr. Justice Wm. Patterson, elder in MacVicar Memorial, Montreal, passed to his reward. In Ottawa, on November 22nd the Rev. Geo. MacArthur celebrated the 50th anniversary of his ordination. In December word came from Bermuda, whither he had gone to recover his health, of the passing of Rev. George C. Taylor, Zion Church, Charlottetown, P. E. I., 1911-1925, and Maisonneuve Church, Montreal, 1925-1932. Melville and Calvin-Westminster Churches, Westmount, are uniting with Rev. W. O. Mulligan for minister and Rev. W. J. F. Robertson resigning. At Outremont Church, Montreal, Rev. William McLean was inducted December 15th. The Moderator, Dr. R. Johnston, returned from the West in time for the anniversary and last services in old Knox Church, Ottawa; the hall of the new church has been completed.

At Knox College, Toronto, the lecturer in Systematic Theology is Rev. Stuart C. Parker, D.D., sometime Black Theological Fellow of Glasgow University, and since April, 1923, minister of St. Andrew's, Toronto. The Moderator, who is Principal

of Knox College this year, and President H. J. Cody, D.D., of the University of Toronto, both spoke at the Knox Christmas dinner. The former emphasized the challenge of Western Canada to the Churches. The students have found Principal Johnston very approachable and easy to talk with during his short stays in residence. The Oxford Group delegation attracted thousands in the first few nights they were in Toronto, including Presbyterians. Some of the Evangelical congregations would have nothing to do with them from the first. I shall postpone judgment until after I have read A. J. Russell's "For Sinners Only."

Both Dr. T. Wardlaw Taylor of St. Andrews, N. B., joint clerk of General Assembly, and Dr. J. H. Barnett of Ridgeway have retired to Goderich, Ont. News from Western Canada also will appear in the February number of "Christianity Today." Beginning January 1st, accredited ministers and theological students will receive half-fare on either Canadian railroad wherever they present a book of coupons obtainable through their Church's offices.

Netherlands Letter

By the Rev. F. W. Grosheide, D.D., Professor in the Free University, Amsterdam.

THE honored Editors of this paper have asked me to write a monthly letter about ecclesiastical affairs in my country. I accepted readily, for I have some good friends among American Presbyterians. Believers all over the world are my brothers and it is a joy for me to have relations with my American brothers in the Lord.

Now, I write this first letter in the last week of the year 1932. In that time one is inclined, of course, to survey the general conditions of the ecclesiastical life. That condition was a quiet one in the past time. Perhaps I should add, that in more than one church troubles about finances have taken the greatest part of the interest.

The ecclesiastical status in the Netherlands is a very intricate one. I cannot hope to explain it completely to my readers in this first letter. But a word about the very difference in the financial conditions of the churches is a good way to reach at least some perspicacity.

Till the beginning of the nineteenth century there was in Holland—excepting Lutherans, Mennonites and Remonstrants or Arminians,—but one great Protestant Church, the Church of the Dutch Reformation, with a Calvinistic confession and Presbyterian ecclesiastical order. But apostasy and even heresy existed. Things grew worse, when our first king, William I, —for the rest in many regards an excellent ruler, gave to the church a new order, that was no longer purely Presbyterian, but rather collegial. So there was great opposition of the orthodox people. The Synod of the Church was not willing to listen to

their complaints and even deposed ministers, who had no other fault, but that they obeyed the Word of God. Also when it asked of them to do acts forbidden by the rules of the church, there were several secessions. The two main secessions were in 1834 and 1886. The congregations resulting from these secessions joined in 1892 and today they constitute the Reformed Churches (in the plural) of the Netherlands, with about six hundred thousand members, whereas the great church, the Dutch Reformed Church (in the singular) has about two millions.

Especially after the secession of 1886 (Doleantic) there were many actions about the property of the church. The seceders were defeated in the lawsuits. So at this time the Dutch Reformed Church is in the possession of the old buildings and a great part of the ecclesiastical goods.

A great part, for during the French Revolution another great part was dispossessed by the state. After the Revolution the state did not give back the goods, but accepted the obligation to turn over to the church an amount equal to the proceeds of the dispossessed property. This amount is one of the principal and surest revenues of the Dutch Reformed Church. During the Great War, this was a damage, for while all things grew more expensive, yet the amount paid by the state continued to be the same. But today it is a great profit, for now the church has great sure revenues.

The Reformed Churches on the contrary have no such property. They are obliged to build their churches and to pay their ministers by contributions of their members. And as there is much unemployment in the towns and much misery in the country, these churches have great troubles to keep up their position. The salaries of the ministers are reduced, and in some provinces, there is instituted a "crisis committee" to supply the greatest deficiencies.

Finally a word about the great missionary who died in the week before Christmas, viz, Dr. D. Bakker. Dr. Bakker was one of the first ministers of the Reformed Churches who went to Java as a missionary. He obtained a prominent position in the mission, for he became Director of the Missionary Seminary at Djocje (Java). The Free University at Amsterdam recognized his merits by giving him the honorary degree of D.D., at its jubilee in 1930. Thereby it is necessary to know, that the Free University never before gave this honorary degree, and that only three men received it at the jubilee, one of whom is a foreigner. The Dutch Missions have suffered a great affliction in the death of Dr. Bakker.

From Our Scottish Correspondent

The Rev. Prof. Donald Maclean

IT is wise and opportune, that the publishers of "Christianity Today" should widen the influence of so helpful a monthly

religious journal, so as to embrace the interests and strivings of a widely scattered brotherhood, bound together by a common tie of loyalty to our historic faith. This close fellowship in academic and journalistic endeavour is urgently required in our time not only to defend our rich heritage against attack, but also to bring out of our eternal resources the divine remedies which alone are effectual to bring order into the moral, ethical and spiritual confusion which has created a pitiable helplessness, and, almost, despair in many countries.

In this country we are entering on a new year with a faint glimmer of a dawn of hope on the horizon. The year that is now behind us is added to a long list of lean and dismal years, which severely tested, not merely the stability and temporal resources of the country, but also the faith and hope of devout and thoughtful people. Many persons of every grade of culture seem to have lost their faith in this trying ordeal, but the amazing fact remains that in this little country the vast bulk of the Christian people, who are the disciplined heirs of our rich reformed heritage, have proved the worth of their faith by contributing almost as liberally towards all Christian purposes during the past year of oppressive scarcity of money as during years of more favourable economic conditions. Scotland's religious life, as tested by money values, is not therefore showing any signs of ebbing out.

On the contrary there are sundry indications of weariness with an unsatisfying religious subjectivism and unprofitable speculations, and of a longing, and even a return to objective realities. In proof of this the well-known liberal theologian, Professor W. P. Paterson, D.D., of Edinburgh University, has this week, administered a chastening rebuke to a highly placed minister of the Church of Scotland who has been causing considerable commotion by a daring attempt to foist "Spiritualism" and "Prayers for the Dead" on a shocked religious community. Of this minister Professor Paterson writes: "He is, besides, very dogmatic in the assertion of very questionable opinions, and lightly asks our Church to adopt an unwarranted innovation that would be a shock to sister-churches throughout the world." Although Professor Paterson is favorably disposed to observing a "Saints Day" in the Church, he emphatically affirms that "if such a day is observed it should be on the condition that intercession for the dead is prohibited." The Baptist Union of Scotland is also applying its own method of discipline to a recalcitrant minister who has been openly casting grave doubt on the Deity of our Lord. For the time being, at any rate, "diluted Christianity" as a panacea for religious distress and world woes is in the shadow. Divine Sovereignty is again being emphasized in responsible quarters, and the weekly prayer-meetings

are being revived in congregations in which they have been long in abeyance.
EDINBURGH.

From Our British Correspondent

The Rev. R. Wright Hay

THE Bible League founded in London forty years ago to promote the reverent study of the Holy Scriptures and to resist the varied attacks made upon their inspiration, infallibility and sole sufficiency as the Word of God was privileged to have a second visit for its anniversary meetings last summer from Professor J. Gresham Machen of Westminster Theological Seminary, Philadelphia.

In prospect of this visit the Executive of the Bible League called attention to some of the Professor's writings in a brief statement which included the following passage: "For some years it has been recognized generally that a book from the pen of Dr. J. Gresham Machen is an event of outstanding importance in the sphere of religious literature. In 1921 he published his powerful and exhaustive study, *The Origin of Paul's Religion*. In 1923 the smaller volume *Christianity and Liberalism* was issued, still acknowledged as one of the most authoritative pieces of analysis and scholarly criticism of Modernism yet published. His larger book *What is Faith?* created, in 1925, widespread interest among scholars on both sides of the Atlantic and was reviewed by practically every theological journal of importance. And then at Easter time 1930 when the Christian world was thinking in a special way of our Lord's victorious Resurrection and miraculous ascension Dr. Machen gifted the church with a volume on the miracle which occurred at the beginning of His earthly ministry, *The Virgin Birth of Christ*, a book by which even his former important works appear to be somewhat overshadowed. It is a scholarly defence of a vitally fundamental truth."

Three lectures given in 1927 to the Bible League by Dr. Machen on *Is the Bible Right About Jesus?* subsequently published in booklet form has found acceptance among students in every British University and the Professor's recent lectures in London on *The Importance of Christian Scholarship*, soon to be published as a booklet are certain to have a cordial welcome. One of the most pronouncedly rationalistic of the religious journals of Great Britain said of Machen, "He knows all that the other side has said, but is absolutely sure of his own ground."

It is well that Bible-believers in America should know in what high esteem this singularly gracious Christian Scholar is held by all sections of the Church of God on this side of the Atlantic. And that these pray for the prosperity of the Westminster Seminary.

The Laymen's Missionary Report

Outward Calm

THE month has been one of comparative outward calm in the churches. Superficial observers might have gained the impression that, the initial excitement caused by the report of the Laymen's Appraisal Commission having died down, the churches would return to their ruts, forget about it. Careful watchers, however, were convinced that the controversy was merely brewing, that officialdom "sitting on the lid" might be rudely blown off before long. Indications of the trend of affairs were several:

Dr. Macartney Speaks Out

On Sunday, January 8, the Rev. Clarence E. Macartney, D.D., minister of the great First Presbyterian Church of Pittsburgh, came out with a powerful blast not only against the report but in plain and courageous condemnation of the missionary leaders for their belated zeal for the faith. The substance of his sermon is found in an earlier page of this paper. Undeniably, the entrance of Dr. Macartney into the fray was a notification of the gathering storm and the impending battle.

Mrs. Buck Continues

In "*Harpers Magazine*" for January an article by Mrs. Pearl Buck on "Is there a case for Foreign Missions?" shared public interest with the pronouncement of Technocrat Howard Scott.

As formerly Mrs. Buck was more than clear in her language, leaving no doubt of her theological position. Excerpts:

"I suppose, next to the Chinese among whom I have lived, there is no group of people whom I know better than I do the missionary. I have watched him with curiosity and affection, amusement and pride and disgust. I have heard him criticized in the bitterest terms, and I have sometimes agreed with that criticism. I have seen the missionary narrow, uncharitable, unappreciative, ignorant. I have seen him so filled with arrogance in his own beliefs, so sure that all truth was with him and him only, that my heart has knelt with a humble one before the shrine of Buddha rather than before the God of that missionary, if that God could be true. I have seen missionaries, orthodox missionaries in good standing in the church—abominable phrase!—so lacking in sympathy for the people they were supposed to be saving, so scornful of any civilization except their own, so harsh in their judgments upon one another, so coarse and insensitive among a sensitive and cultivated people that my heart has fairly bled with shame. I can never have done with my apologies to the Chinese people that in the name of a gentle Christ we have sent such people to them. It is too true. We have sent ignorant people as missionaries. We have sent mediocre people, we have sent arrogant people, we have sent superstitious people who taught superstitious creeds and theories and have made the lives of hungry-hearted people wretched and more sad. I have heard a missionary say, 'Of course I tell these people their ancestors are in hell. If I did not believe that every heathen who did not confess Christ as his Saviour burned in hell I would not be here.' There are still these missionaries. I have heard a questioning Chinese, a man of learning and refinement, listen eagerly and turn away saying, 'I cannot, if this be true, believe in this new religion. Let me rather go with my fathers where they are when I die.' My heart said, 'I also, my friend!'"

"I see in China today a group of Chinese

gathered about these missionaries, men and women whom they have shaped to be like themselves. I listen to them go out and preach. I hear them repeat a memorized jargon to a group of eager, suffering, uncomprehending men and women. The preacher says, 'You must pray this prayer every morning and night and if you believe you will get what you wish. You must believe on the Lord Jesus and your sins will be washed away. Come to church on Sunday. Do not lie or steal or commit murder or adultery. You must believe in the virgin birth of Christ and in the miracles. Some day He will come down out of the sky in person. You must join the church and you will be a Christian. The Christians need not be afraid.' . . .

Mrs. Buck is nothing if not frank:

"In the old days it was plain enough. Our forefathers believed sincerely in a magic religion. They believed simply and plainly that all who did not hear the gospel, as they called it, were damned, and every soul to whom they preached received in that moment the chance for salvation from that hell. Though heard but for a single moment, the preacher gave that soul the opportunity of a choice for eternity. If the soul paid no heed or did not believe, the preacher could not take the responsibility. He was absolved. There are those who still believe this, and if they sincerely believe, I honor that sincerity, though I cannot share the belief. I agree with the Chinese who feel their people should be protected from such superstition. To me it would be a higher cause to refrain from presenting such a choice to any soul, hoping that he might be saved by his ignorance, even though I were damned because I kept him ignorant.

"But I think it goes without question that for most of us this kind of creed has been discarded. We no longer believe that a soul can in a moment choose its eternity or that God if He be a good God can let such a weight of responsibility hang on the uncomprehending limited human will. Yet with that creed goes much of the motivation of the missionary movement in the past and in a modified form even in the present. Where is our cause, therefore? If we are not interested in saving people from hell, if we are not interested in numbers of converts to a religion, is there any cause left? Can there be any appeal to those of us who have arrived at a place in our thought and spiritual life where these things no longer are a cause?"

"Let us face ourselves clearly. Some of us believe in Christ as our fathers did. To some of us He is still the divine son of God, born of the virgin Mary, conceived by the Holy Spirit. But to many of us He has ceased to be that. Some of us do not know what He is, some of us care less. In the world of our life it does not matter perhaps what He is. If we are asked we shall say, I admire Him of course. He was perhaps the best man who ever lived. But that is all He is. To you who are young, the sons and daughters of this generation who must carry on foreign missions after the older ones are gone, it is probable that Christ is no longer a cause. You do not believe in His physical divinity. You suppose Christ was a good man, but it matters little to you one way or the other now. Life is full of many things, or if it is empty, it is empty. The old beliefs do not fill it. Let us face the fact that the old reasons for foreign missions are gone from the minds and hearts of many of us, certainly from those of us who are young. It may be hard for older people to accept, and we may wish it were not true. But better it is to know the truth, and not be afraid of it. . . .

What Mrs. Buck means by "Christ" is not quite clear:

"What would it mean to have Him we call Christ pass away from our country, from ourselves? I know that for each of us Christ means something, someone different. But that does not matter. We all think when we speak that name of a quality of humanity which is tinged with divinity, for some of us actual and physical, for some of us with the divinity of the whole vast and unknown universe which we cannot understand and perhaps shall never understand. . . . Am I willing to have the figure of Christ, however veiled, pass from the earth?"

"I know that I am not willing. I know that active goodness is the most beautiful thing in the universe to me. The stars and suns and the mystery of creation are not so wonderful to me as this mystery, that we human creatures know good and evil and can choose between them. To me the most exciting life in the world

is the life that struggles toward personal goodness, which is beauty. The most wonderful spectacle is to see someone making that struggle. The most triumphant moment in life is the moment when I realize, whether for myself or for another, that a choice has been made, strength gained, a deeper content achieved by one step more along that hard and stirring adventure, the life of a man or woman who is determined to find the best he knows and do it. This struggle is made manifest in the Christian life. Others live it also, many who never have heard the name of Christ; but to know the meaning of Christ's life, to know how He lived and died, is an inestimable support and help. It has so proved to those peoples who have had Him, even though they have understood Him very little.

"This does not mean that I consider all other religions worthless beside Christianity. I do not believe that any religion is comprehensive enough to exclude all others. I should be loath to see the best of any pass away from men's knowledge. . . .

"I should like to see every missionary sent to satisfy a special need of a community—not the artificial need of a mission station for a clerical man or a woman evangelist or what not, but a real need of the people. I should like him to feel that in satisfying this need he was fulfilling the primary purpose of his religion, and not that he was to use it as a bait for enticing anyone into belief in a creed or into belonging to an organization. This, of course, changes at once the whole basis of missions. . . .

Mrs. Buck's husband is named J. Lossing Buck, not as erroneously stated in last month's issue, J. Slosser Buck.

Secretary McAfee's Book Hailed by Modernism

"*The Uncut Nerve of Missions—an Inquiry and an Answer*" by Cleland Boyd McAfee, D.D., a secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., has caused a near-sensation in informed circles. Presumably written before the "Laymen's Report" appeared, Dr. McAfee's own private "Inquiry" is said to have striking similarities to that of the Appraisal Commission.

Writing a review in *The Baptist*, modernist Baptist organ, Stanley I. Stuber said of the book:

"By coincidence, this book and 'Rethinking Missions—A Laymen's Inquiry After One Hundred Years' came to my desk on the very same mail. Since the Laymen's report is now the criterion of judgment in 'missionaryland,' I was compelled, and not against my will, to view this book in the light of the 'inspired' report. The comparison does harm to neither book; in fact, it seems to enhance the value of Dr. McAfee's volume. It reveals that here was a member of a mission board (Presbyterian Church in the U. S. A.) who had, in truth, as Dr. Hocking said, 'anticipated' everything that the report says. This book proves that the report is merely the united utterance of most progressive missionary officials.

Missions is now front page news, and this book answers such vital questions as: Why Should the Nerve of Missions Seem to be Cut? Has the Missionary Motive been Modified? What is the Effect of our Changed Attitude toward Other Religions? What is the Effect on Missions of the Rising National Consciousness Around the World? and, What are the Critical Needs of the Enterprise at this Juncture? The answers to these questions are in keeping with the modern approach to missions, thus making this book a splendid vestibule by which to enter the Laymen's Missionary Report."

Observers agreed that the new year would not be made any happier for Secretary McAfee or the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (of which Dr. McAfee is a secretary, not a member) by the sentence terming "this book a splendid vestibule by which to enter the

Laymen's Missionary Report,"—or in fact any modernist joy over having discovered, as they thought, an ally in the distinguished Secretary.

Philadelphia Investigation

Meanwhile the Foreign Missions Committee of the Presbytery of Philadelphia, which had been instructed by Presbytery at its November Meeting to receive evidence relating to the work of Foreign Missions as carried on by the Board, had met. Before the committee appeared four members of Presbytery, who presented evidence regarding modernism and the work. At the meeting of Presbytery on January 9th the committee was not yet able to report. But on their own request two members of the Foreign Board who are also members of the Presbytery's committee were excused from sitting during the consideration of this matter, and others were named to take their place. The Rev. J. C. Monsma, General Secretary of the Reformation Fellowship made his own report to Presbytery, in accordance with its former permission, dealing heavy blows against the present administration of the work. His report being for information only required no action by Presbytery, but evoked considerable heated discussion. An attempt to bind the members to secrecy concerning the matter evolved into a dismal failure when it was shown that such action would be unconstitutional and beyond any requirement in the Word of God. Mr. Monsma presented a proposed overture to the Assembly, which is as follows:

"The Presbytery of Philadelphia, being convinced of the need of a definite change in our foreign missionary policies and activities, in order that these policies and activities may be brought into agreement with Holy Scripture and our Church's Constitution, respectfully overtures the General Assembly of 1933 to direct the Foreign Missions Board—

1. To oppose definitely and aggressively Modernism and all that pertains to it ("Modernism" meaning that school of rationalistic, theological thought which denies, in one form or another, in larger or lesser measure, the truth of Scripture as interpreted in our historic Standards of Faith);

2. To change the quality and tone of its literature, making it more genuinely spiritual, more thoroughly evangelical, and more distinctively Presbyterian;

3. To appoint a candidate secretary who is not an Auburn Affirmationist, but a militant Evangelical;

4. To send only such men and women to the field who are truly Godfearing, well indoctrinated, and about whose orthodoxy there exists not the shadow of a doubt;

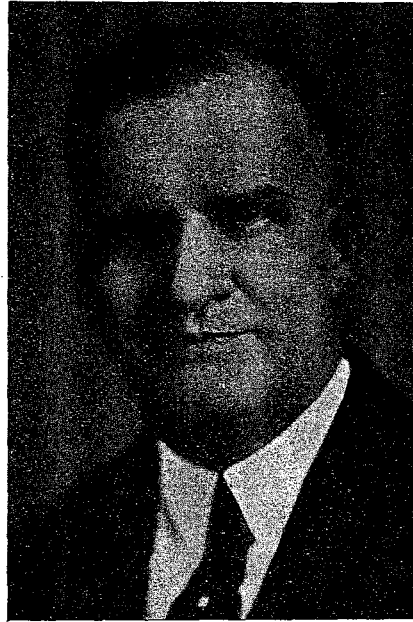
5. To repudiate publicly Mrs. Pearl S. Buck as a missionary of the Presbyterian Church in the U. S. A.;

6. To state in clear and definite terms the unqualified opposition of the Presbyterian Church in the U. S. A. to the doctrines and general tendency of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, and to issue a solemn warning against its grossly heretical and dangerous views;

7. To discontinue all church unionist activity; to dissociate itself from the Church of Christ in China; and to connect itself at the earliest date possible with the Presbyterian Church in China;

8. To change all our mission schools back into genuine missionary institutions in the orthodox sense; to arrange immediately for all-Christian, orthodox faculties; to eliminate forth-

Next Moderator?



William Hiram Foulkes

(See Pp. 1, 15)

with all non-Christian, non-orthodox text-books; and to reform the curricula everywhere so that they will answer the true missionary purpose—the upbuilding of the Church of Jesus Christ;

9. To break with the National Christian Councils everywhere and without delay;

10. To avoid political, social, industrial and economic questions, and to refuse to have anything to do with Marxian Socialism and Communism;

11. To set itself like flint against the encroachments of "the flesh and the world";

12. To bring about an immediate and radical reduction in administrative salaries and general overhead.

In connection with this overture the Presbytery requests General Assembly most earnestly to elect henceforth only such men to membership on the Board of Foreign Missions whose orthodoxy is entirely above suspicion and who, by their own past record, have proved themselves to be courageous contenders for the faith that was once delivered to the saints."

The Overture will be considered at a later meeting.

Federal Council "Reorganization"

FOLLOWING is the exact text of the new Constitution and By-Laws as recently amended by the Federal Council of Churches. While the structure of the Council and its agencies is considerably modified, yet nothing can be found that even pretends to meet the requirement of the last Assembly that the Council be "reorganized along evangelical lines."

CONSTITUTION

(Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908, Amended at Chicago, December 4-9, 1912,

and at St. Louis, December 6-11, 1916; adopted on December 4, 1924, by the Council as incorporated by special act of the Legislature of the State of New York.)

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization: (List of constituent bodies.)

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to three members, and shall be further entitled to one member for every 100,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the

Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every two years and the term of service of the members or their alternates shall be two years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. SECTION *a*. The officers of this Federal Council shall be a President, a Vice-President, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

SECTION *b*. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

SECTION *c*. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 or major fraction thereof of its communicants after the first 500,000 who may be either a minister or layman, together with the President, the Vice-President and the Treasurer of the Council. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meet-

ings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-Laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

SECTION *d*. All officers shall be chosen at the biennial meetings of the Council and shall hold their offices until their successors take office.

SECTION *e*. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

SECTION *f*. The members of the Executive Committee and their alternates shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

(By-Laws and other features of the re-organization will appear in the next issue.)

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The Overtures

TWO overtures were sent down to the Presbyteries by the General Assembly of 1932. Dr. Lewis S. Mudge, Stated Clerk, reports that on January 16 the record in his office of the votes of Presbyteries on these two overtures were as follows:

Overture A—On Substituting for Chapter XII of the Directory for Worship a New Chapter Entitled "The Solemnization of Marriage." Yes, 57; No, 8; No action, 6.

Overture B—On Amending Chapter XIV, Section V, of the Form of Government. Yes, 72; No, 9; No action, 2.

Deposition

Regretfully this letter is published for the information of the Church:

To the Editor of CHRISTIANITY TODAY:

SIR: I regret to write that acting in accord with the action of the Presbytery of Iowa City, Synod of Iowa,—The Rev. Armin H. Ziemer of said Presbytery, was this day deposed from the Ministry of the Presbyterian Church U. S. A. and his name ordered erased from the Roll.

CHARLES S. WILLIAMS,
Stated Clerk of Iowa City Presbytery.
December 19, 1932.