

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

ASSOCIATION FOR THE REEMPHASIS OF NEW TESTAMENT MISSIONS

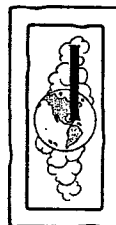


THE formation of an organization to oppose the adoption of the recommendations of the Laymen's Foreign Mission Inquiry to be known as "The Association for the Reemphasis of New Testament Missions" has been announced. This association, according to newspaper reports, is the result of a series of luncheon conferences that have been held in the Calvary Baptist Church of New York City and will be headed by the Rev. Dr. JOHN W. BRADBURY, pastor of the Wadsworth Avenue Baptist Church of that city. Its executive committee includes prominent ministers and laymen from various evangelical denominations. A mass meeting in its interest has been announced to be held Monday evening, March 20, in Calvary Baptist Church of New York City of which the Rev. Dr. WILL H. HOUGHTON is pastor—a meeting that will have been held before this issue of CHRISTIANITY TODAY reaches its readers.

That there is need of such an organization is unquestionable. It is heartening to read the statement attributed to Dr. BRADBURY, to wit: "The authoritative nature of the appraisal report has seriously disturbed the confidence of many in the whole missionary enterprise. At a time of deep religious depression, it comes to dampen ardor and to discourage faith. Realizing the need of facing the distinct modernism of the report and the dire need of repudiating its misinterpretation of missions as a human enterprise, we have formed a group of representatives of many denominations and assemblies to reaffirm our faith in and support of Christian missions." God grant that this association may realize its aim "to rally to the standard of Christian missions every loyal Christian in the land."

But while we rejoiced when we learned that an association had been formed to oppose the so-called Laymen's report this rejoicing waned considerably when the newspapers reported that Dr. BRADBURY had declared that this particular association "marked a cleavage between humanism and evangelism rather than between modernism and fundamentalism." If this means that the association is going to oppose humanism on the mission field but that it is not going to oppose modernism we think that the sooner it is disbanded the better. It is difficult to believe that such is the case, in view of the make-up of its executive committee, but such a statement on the part of its president is certainly disturbing. No doubt the aims and purposes of the association will find full statement in connection with the mass meeting on the 20th of March. In the meantime we view its formation with hope mingled with dread.

CANDIDATES IN AND OUT



IN our January issue we noted the fact that Dr. WILLIAM HIRAM FOULKES had been put forward as a Candidate for Moderator of the forthcoming Assembly. Inasmuch as Dr. FOULKES represents a point of view in the Church with which we are not in agreement, we expressed ourselves as not being in favor of his candidacy. The "organization" has apparently decided to back someone else, for Dr. FOULKES has now of his own motion taken himself out of the running.

The latest name to be mentioned is that of Dr. JOHN McDOWELL, a Secretary of the Board of National Missions. That Dr. McDOWELL has great abilities no one can deny, but that these abilities have been directed to the maintenance and defense of the faith, no one would have the *naivete* to affirm. Dr. McDOWELL's election would please many,—particularly those whose chief interest is in the Church as a piece of machinery, and advocates of the so-called "social gospel." But it would not please those who want to get back to the power of the Gospel of the Blood, and away from Modernism in thought and emphasis. The Church should look further.

DR. VAN TIL'S INDICTMENT OF BUCHMANISM



THE BANNER, the organ of the Christian Reformed Church, in its issue of February 10th, contains an extended review and criticism of A. J. RUSSELL'S book *For Sinners Only* "a book written by a Buchmanite about Buchmanism"—by Professor CORNELIUS VAN TIL of Westminster Seminary. Dr. VAN TIL'S competency for this task cannot be successfully challenged. We content ourselves with citing certain passages indicative of his main criticisms together with the "summing up" with which he concludes. Some of the more significant passages follow:

"Buchmanism is typically modern because a typically modernist movement. This may be seen from the method it employs in the spreading of its principles as well as from these principles themselves."

"Christianity is the truth and truth cannot even be brought to the threshold of one's mind except by conceptual presentation. You cannot 'intrigue' the imagination of an audience with the real person and work of CHRIST unless you tell people plainly and simply what the person and work of CHRIST is. Add to this that there are several 'CHRIST'S' today with which Modernists are seeking to 'intrigue' men's imaginations and it becomes apparent how utterly unsound, both theologically and psychologically, Buchmanism is. The whole movement fits in with the anti-intellectualism of our day."

"The utter subjectivism of the whole movement appears at this point (its teaching as to guidance) perhaps more strikingly than elsewhere. The notion of Scripture as the only infallible rule of faith and practice is set aside completely. For being guided by the Spirit into the truth, as revealed in Scripture, 'Frank' and 'Sam' have substituted the modernist notion of the 'Christian consciousness.' It is not to be wondered at that they are never 'guided' to a simple presentation of the atonement through the blood of Calvary."

"One does not find that 'Frank' ever presents the biblical doctrine of sin and eternal punishment. . . . Never a word of guilt before God! Never a word of 'born and conceived in sin.' It is this Pelagianism . . . that appeals to men."

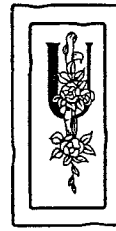
"All the changing of lives as reported in RUSSELL'S book are affected without reference to the atoning blood of CHRIST, which has washed away our guilt. There is a mention of the cross here and there, but always in such a way that many non-Christians could agree with the description of its meaning. . . . Buchmanism is crossless Christianity. It welcomes those who believe in a modernist as well as those who believe in an orthodox interpretation of the cross."

Dr. VAN TIL'S indictment of Buchmanism contains nine counts. "Summing up the whole matter," he writes, "we may say that Buchmanism introduces (1) a false democracy in Christian evangelism, (2) a false psychology in preaching, (3) a false antithesis between life and doctrine, (4) a false antithesis between piety and controversy, (5) church unionism [which ignores even the distinction between the 'saved and the 'un-saved'], (6) a false mysticism, (7) a false theory of sin, (8) a false theory of the atonement, and (9) a false perfectionism." "It is because of these reasons," he adds, "that Buchmanism is popular today. It has 'lure' but no 'logic'."

Dr. VAN TIL concludes thus: "We hope that many Buchmanites believe more Christianity than we find in a book like *For Sinners Only*. We can only judge them by their writings and these are a menace to the Church. They teach perfectionism on a naturalist basis."

Dr. VAN TIL makes no allusion to the fact that Mr. RUSSELL asserts that "the chief opposition to the Oxford Group comes not from people who are blind to sin, but from those whose consciences are stung" (p. 312). What Mr. RUSSELL means is that as in apostolic days "the crowd silenced their stung consciences by the stoning of STEPHEN" so today men attempt to silence their stung consciences by criticising Buchmanism. In further explanation of this assertion Mr. RUSSELL tells us that "one day a man came to a house-party and opposed the work on psychological grounds. It was dangerous, he said. Two weeks later he was forced to leave town because of his own misconduct." On another occasion, he tells us, that "an Oxford graduate stood up at one house-party and told the group they were a psychological fraud, and sat down. . . . GARRETT STEARLY made what he thought was a guided contact, and in conversation the next afternoon the man faced for the first time a marriage problem in his own life. Later he stood up and admitted he was the fraud, not the group." In view of the cases cited it would seem that Dr. VAN TIL is suffering from an extremely bad case of "stung conscience," seeing that he indicts the "Oxford Group" not merely on one but on nine distinct grounds. Be that as it may, though some six weeks have passed since his indictment of Buchmanism was published we are not advised either that Dr. VAN TIL has been forced to leave town because of his misconduct or that he has confessed that it is he not the Buchmanites whose teachings are a menace to the Church. Really this putting of the critic of Buchmanism on the spot, as it were, by seeking to make it appear that opposition to Buchmanism comes mainly from those whose consciences have been "stung" seems to us a rather shabby attempt to intimidate those disposed to criticize Buchmanism.

A CONSERVATIVE LOOKS TO BARTH AND BRUNNER



UNDER the above title Dr. HOLMES ROLSTON has written and the Cokesbury Press has published another interpretation of the Barthian Theology—a phase of theological thinking that has gained great momentum in Europe and that is gaining increasing interest and acceptance in America.

Dr. ROLSTON, a young minister of the Southern Presbyterian Church, writes under the limitation of having a first hand knowledge of only those writings of BARTH and BRUNNER that have been put into English together with the books on the movement they represent written by such British and American scholars as HOYLE, McCONNACHIE, ZERBE and PAUCK, supplemented by magazine articles that have appeared in various British and American periodicals. Dr. WALTER LOWRIE'S volume *Our Concern with the Theology of Crisis*—written not only with a first hand knowledge of the literature of the Barthian school as a whole but with something like an appreciation of the issues involved—was not available when Dr. ROLSTON wrote. Despite this very serious limitation—a limitation that would perhaps have dismayed a less youthful writer—Dr. ROLSTON has given us a book that will be welcomed by many. If Dr. ROLSTON lacks the scholastic equipment of some of his predecessors, he is at least the superior of most of them as a literary artist. While we do not share Dr. ERNEST TRICE THOMPSON'S judgment, as expressed in its introduction, to the effect that with the publication of Dr. ROLSTON'S book Barthianism "for the first time becomes really intelligible to average Americans" we fully approve when he asserts that Dr. ROLSTON "writes with such ease and such clarity that no one can fail to understand." Those who depend upon this book alone will hardly obtain an adequate notion of the merits and demerits of Barthianism; but those who read it in connection with such a book as Dr. LOWRIE'S will find it not only interesting but useful as a means of understanding one of the most significant movements of modern times.

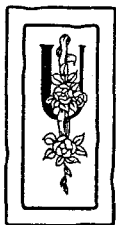
Our special interest in this book lies in the fact that it seeks to meet the demand for "a study of the relation of the Barthian thought to the more orthodox position." Its author professedly offers a study of Barthianism along the lines indicated by questions like these: "To what are they in agreement? Wherein do they differ? Are the differences deep-seated and fundamental or are they on the surface? Can the two be harmonized or must a man ultimately choose between them?" (p. 28).

We readily admit the need of a book other than ZERBE'S dealing with Barthianism from a conservative background. We are disposed to think, however, that Dr. ROLSTON'S handling of the subject will not be much more acceptable to really intelligent conservatives than it is to really intelligent Barthians. While the book makes clear that Dr. ROLSTON is a conservative, broadly speaking, yet it nowhere advises us as to just what type of conservative he is. We judge, however, that his conservatism would meet the approval of Dr. ERNEST TRICE THOMPSON according to whom the Northern Presbyterian Church is theologically sound. We have already indicated his limited knowledge of Barthianism; we now add that there is little in his book to indicate that his knowledge of conservatism is very extensive. He refers to Dr. MACHEN (without indicating any clear understanding of his position) but there is nothing to indicate that he is familiar with the writings of such men as KUYPER and BAVINCK and WARFIELD, not to mention the giants of former generations like HODGE and THORNWELL, or even CALVIN himself. If he were more familiar with contemporary conservative religious thought, we do not think that he would be of the opinion that the presuppositions of modern theology had not been seriously challenged previous to the appearance of BARTH and BRUNNER. No doubt there is truth in his observation that BARTH and BRUNNER'S polemic against Modernism has received more attention than

the polemic of men like WARFIELD and MACHEN (for instance) because the message of BARTH and BRUNNER is not identical with the message of orthodoxy; but, in our judgment at least, to imply that apart from the Barthians the basic presuppositions of Modernism have not been seriously challenged implies either ignorance of or inability to appreciate that much more effective polemic that has proceeded from genuinely conservative circles. In fact while we rejoice in the attack that Barthians have made on Modernism, going so far as to maintain that Modernism is not Christianity at all, yet their attack seems to us only superficially effective—and that because as Dr. VAN TIL pointed out in the December issue of CHRISTIANITY TODAY Barthianism itself in the last analysis is a phase of Modernism rather than of orthodoxy. To look to the Barthians for deliverance from Modernism is almost like looking to Mussolini for deliverance from the evils of democracy.

We are not seeking to convey the impression that this book is worthless, still less are we seeking to make it appear that any of us can afford to live in ignorance of, or indifference to, Barthianism. We value its polemic against Modernism somewhat as we value Rome's polemic against Modernism; but that Barthianism offers us the best statement of Christianity possible in the light of modern knowledge we do not believe. As an antidote to Modernism it is proving highly useful; but as a substitute for orthodox Protestantism it is far from acceptable. If we mistake not, the difference between Barthianism and orthodoxy are deeper-seated and more fundamental than Dr. ROLSTON makes it appear. The conservative should indeed look at BARTH and BRUNNER—and look long and searchingly—but that he should look to BARTH and BRUNNER especially for the help he needs to maintain his position in the world of today, as Dr. ROLSTON seems to think, we are far from believing.

PHILIP MAURO ACCEPTS AMILLENNIALISM



UNDER the title "Of Things Which Soon Must Come to Pass" the Wm. B. EERDMANS Publishing Co., has issued a revised and enlarged edition of Mr. MAURO's commentary on the book of Revelation (\$3.00). This commentary was first published in 1925 under the title "The Patmos Visions" but "subsequent studies of the Scriptures and observance of world politics and economics," Mr. MAURO tells us, "while strongly confirming the main principles and nearly all the details of the interpreta-

tion presented in that volume, have indicated the need of certain revisions and additions, particularly in respect to the exposition of 'The Thousand Years'."

It is quite certain that many Bible students will dissent not only to many of the details of Mr. MAURO's interpretation of the book of Revelation but to some of its main principles. Be that as it may, it ought to be admitted by all that Mr. MAURO has given us a notable volume and that few, if any, sincere students of Scripture will be able to read and consider it without great profit. Dr. A. Z. CONRAD says concerning it: "It is the most illuminating, sane and appealing book I have ever read on Revelation. The interpretations are clear, incisive, sane and full of instruction. It is readable for the laymen and yet profoundly critical in the best sense of the word. It will make Revelation a new book to the average reader." Mr. MAURO while widely known as an able and vigorous writer on religious themes is by profession not a minister or professor but a lawyer. That so "lucid and satisfactory" a commentary on the Apocalypse, to adopt Dr. G. CAMPBELL MORGAN's words, should come from the pen of a layman is itself a noteworthy fact. We at least agree when its publishers assert: "It certainly is worthy of the serious consideration of all thoughtful people."

We are particularly concerned to call attention to the change

that this volume registers in Mr. MAURO's view relative to the return of our LORD. Mr. MAURO has long been known as a prominent premillennialist and in harmony with many premillennialists he interpreted the book of Revelation after the futurist manner and so held that the book as a whole deals with events yet future, in fact that none of the prophecies from and including chapter IV will even begin to be fulfilled until the "resurrection and rapture of the saints" shall have taken place. He now comes forward, however, as an advocate of the a-millennial view of our LORD's return, a change which necessarily carries with it a rejection of the futurist interpretation of the book of Revelation. The system adopted by Mr. MAURO would seem to be a combination of what are known as the historico-prophetic and the spiritual-symbolic interpretations of this book. Mr. MAURO's conviction is that religious and political and economic developments are such as to indicate that we are near the fulfillment of the prophecies of Revelation concerning the end of human history. He is an a-millennialist, therefore, who thinks that the LORD's return is near.

No doubt Mr. MAURO will object to our classing him with the a-millennialists, but, in our judgment, on inadequate grounds. He himself says: "It will be found that the writer is not in agreement with the post-millennialists, who hold that there will be a thousand years of earthly peace and prosperity before our LORD's second advent; nor with the pre-millennialists, who hold there will be such a period following His second advent and preceding the new heavens and new earth; nor with the a-millennialists, who hold that there is no millennium at all" (p. xxviii). As a matter of fact, however, his position is in all essentials that of the a-millennialists, inasmuch as he rejects the notion of an earthly millennium either preceding or following the return of our LORD. A-millennialists have no objection in principle to the view that "the millennium of the Apocalypse is the blessedness of the saints who have gone away from the body to be at home with the LORD" (WARFIELD, *Biblical Doctrines* p. 662). In fact even the post-millennialists have no objection in principle to that interpretation of the millennium of the Apocalypse (true as it is that on the basis of this or other Scriptural passages they hold to the belief in a golden age preceding the second advent) as indicated by the fact that Dr. WARFIELD, whose interpretation of this passage Mr. MAURO adopts, was a post-millennialist. The question whether there is a non-earthly millennium such as Mr. MAURO maintains does not even enter into the distinctive difference between pre-millennialists, post-millennialists and a-millennialists. All those who believe in the second advent of our LORD but who reject the thought of a period of earthly peace and prosperity, either preceding or following that event, hold the a-millennial view of our LORD's return. This means, despite his disclaimer, that Mr. MAURO has adopted the a-millennial position.

The writer confesses a measure of satisfaction over the fact that so firm a believer in the Bible as the Word of God and so profound a student of its contents as Mr. MAURO has been led to modify his previous view of our LORD's return as to bring it into harmony with the a-millennial view. In expressing his satisfaction over this fact, however, he desires to repeat what he has said on all proper occasions, viz., that while he holds that the "blessed hope" of our LORD's return is an essential Christian doctrine yet that he holds that such differences as exist between pre-millennialists, post-millennialists and a-millennialists are differences that may exist between brethren. We do not indeed regard these differences as unimportant but as compared with what their advocates hold in common we regard them as of secondary importance. We would be quite willing to see the Church split over such a difference as exists between those who cherish this "blessed hope" and those who scoff at the thought of a personal and visible return of our LORD, but not over such differences as exist between pre-millennialists, post-millennialists and a-millennialists.

Only the Church Knows the Cause and Cure of Depression

By the Rev. Geo. P. Pierson, D.D.



THE cause of depression is the wrath of God revealed from heaven against men who hold (down, depress) the truth in unrighteousness, Rom. 1:18. The cure is a penitential re-acceptance of God's ten holy institutions. The Ten "Commandments" are not a decalogue of don'ts. Back of each is a Divinely ordained priceless privilege. They are the ten articles of our bill of rights.

Man has a Divine right to God's holy institution of **Liberty**. He had it once in Eden. He lost it. No privilege is so precious to him now as liberty. Our ancestors wrote it in the opening words of our Constitution. It is the manifest duty of the Church to tell the world that in losing their God they have lost their liberty. "I am the Lord thy God which have brought thee out of the house of bondage—thou shalt have no other gods before Me." It is a case of—with God, liberty: without God, bondage. It is the high privilege of the Church to point out to men the way back from the house of bondage to God and freedom.

Man has a Divine right to God's holy institution of **Love**. He had it in Eden. He lost it in its perfect exercise. Nothing makes life so lovely as being loved and loving. It is the manifest duty of the Church to charge the world with ceasing to center its affections on God and distributing them exhaustively on the lusts and pleasures of time and sense; so that there is left no love in us for God nor room in us to welcome in His boundless love for us. "I am the Lord thy God that sheweth mercy unto thousands of them that love Me; thou shalt not make unto thee idols." It is a case of—with God, love: without God, no love. It is the high privilege of the Church to point the way back from our dead, loveless idols to the waiting love of God.

Man has a Divine right to God's holy institution, **Revelation**. He had a perfect revelation in Eden. He lost it. Nothing is so needful for man as a revelation. It is the manifest duty of the Church to warn the world that it make not further of God's holy Word—signed, sealed and delivered in the Name of the Father, centred in the Son and filled with the Spirit—an empty thing. "Thou shalt not take the Name of the Lord thy God in vain." It is a case of—God and a revelation: or no God and only frail human reason. It is the high privilege of the Church to point out the way back from fallen reason to a Revelation; and so to prosperity of soul and "all these things added unto you."

Man has a right to God's holy institution of **Communion**.

He had it in Eden. He lost it. No privilege is so holy and exalted as the communion of man with his Maker. It is the manifest duty of the Church to charge the world with having forgotten God's holy institution of the Sabbath and thereby of having forfeited his own six days of work. "Remember the Sabbath of the Lord thy God; six days shalt thou labour." It is a case of the Sabbath holy to God with six days of work, for man: or no Sabbath and no employment. It is the high privilege of the Church to point the way back to the Sabbath of God, to His covenanted recreation of body and restoration of soul.

Man has a Divine right to God's holy institution of the **Family**. He had it in Eden. He lost it—in its perfection. No human relation is so basic to society and state; none so instructive of heavenly relations, as the family. It is the manifest duty of the Church to charge the world with having desecrated this primeval, holy institution. "Honour . . . father . . . mother . . . length of days." It is a case of—family, (home and country) with God or no family (home and country) without God. It is the high privilege of the Church to point the way back to family, home and country.

Man has a Divine right to God's holy institution of **Peace**. He had perfect peace in Eden, not since. Nothing is more desired among nations than peace. It is the manifest duty of the Church to charge the world thus:—"You cry for a warless world, yet you tax yourself 80% to make it a war-full world. 'From whence come wars among you? Ye kill and war, yet ye have not, because ye ask amiss, that ye may consume it upon your lusts.'" "Thou shalt do no murder, nor hate thy neighbor" Mt. 5:44. It is a case of—with God, peace: without God, war. It is the high privilege of the Church to point the world away from war to peace, to the Prince of Peace.

Man has a Divine right to another of God's holy institutions—to the body as a **Temple** of God's indwelling. This he had in Eden. This he lost. Nothing a man protects with so great concern as his body. It is the manifest duty of the Church to charge our generation with having yielded this temple to the uses of the world, the flesh and the devil; further, with discussing publicly and advocating shamelessly such things as are not named among the Gentiles. "Thou shalt not commit adultery; if any man defile the temple of God, him shall God destroy." It is a case of a cleansed temple with God indwelling, or a brothelized ruin with Satan in control. It is the high privilege of the Church to point the way to, and furnish the materials for, the restoration of fallen tabernacles.

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Dr. McGiffert's Jesus

By the Rev. N. B. Stonehouse, Th.D.

[We are fortunate to be able to publish this discerning review by Dr. Stonehouse, who is a member of the Faculty of Westminster Theological Seminary in Philadelphia. This article was written prior to the death of Dr. McGiffert, which occurred recently in New York.]



THE interest of the readers of CHRISTIANITY TODAY in an examination of Dr. McGiffert's *History of Christian Thought** does not lie so much in the fact that it represents an able contribution to the literature of the history of Christian doctrine by one of America's leading scholars; its significance for most of us consists rather in its interesting and readable—for it avoids "the technical jargon of theologians as much as possible"—presentation of the development of Christian thought from the point of view of one who, as president for many years of Union Theological Seminary, has strongly influenced theological opinion in America, and is himself representative of certain tendencies today. And because the bold departures from historical Christianity which have found expression in the Auburn Affirmation and in the recent Report of the Laymen's Missions Inquiry have centered men's attention upon a revolutionary change of view regarding the essence of Christianity which is taking place within the church, it may be illuminating to indicate what Dr. McGiffert has to say about Jesus. As a matter of fact, his approach to Jesus is decisive for his treatment of the rest of the subject.

The most noteworthy thing about Dr. McGiffert's treatment of Jesus is that he is agnostic with respect to the claims which the Gospels represent Jesus as making about His own person. He is not quite certain whether Jesus regarded Himself as the Messiah or not, but has no doubt that if His Messiahship was not altogether lacking as an element in His teaching, it was surely subordinate to His concern that men should have the right attitude toward God and their fellows (p. 13). Jesus' principal interest was "to prepare his countrymen for the reign of God by setting them right with God and with each other" (p. 11), and so His relation to the Messianic kingdom was not fundamentally different from that of John the Baptist.

Those who have some acquaintance with the modern approach to the Gospels will recognize in these characterizations two very different points of view struggling for supremacy—the old Liberal point of view, of which Harnack was the most brilliant exponent, and which Dr. McGiffert defended in *The Apostolic Age* (1897); and the newer, more radical, agnosticism of Wrede and Bultmann.

* A History of Christian Thought Vol. I. Early and Eastern. By Arthur Cushman McGiffert, New York: Charles Scribner's Sons, 1932.



DR. STONEHOUSE

According to the former position, Jesus actually did come to believe that He was the Messiah, but this belief did not affect His conception of His mission in any serious way, since it was entirely subordinate to other aspects of His message. No one has ever explained, and Dr. McGiffert fails to indicate here, how Jesus could have looked upon Himself as the Messiah (The Lord's Anointed) and not have made this conviction the all-controlling factor in His life. The other, more radical, point of view is that the records are in such a thoroughly bad state (having been written by men who believed Jesus to be the Messiah), that no decision can be reached as to whether Jesus looked upon Himself as the

Messiah or not. Dr. McGiffert, who told us in *The God of the Early Christians* (1924) that his understanding of Jesus' attitude on certain matters had undergone a radical change, shows in his latest work that his real position with reference to the Messianic consciousness is that of the radical agnostics. Nevertheless, it is interesting to observe that he does not quite succeed in breaking with the Liberal tradition.

Nor has he lost the Liberal confidence in his ability to sift the historical from the unhistorical in the Gospels. He says: "Though we cannot always be sure of his words as recorded in [the synoptic Gospels] at second or even third and fourth hand, we can at least form a fairly accurate picture of his controlling interests and of the spirit and general principles of his teaching" (p. 2). Most of us will wonder how we can ever be sure of any of His words if He did not most certainly claim to be the Messiah, so pervasive is this claim in all the records of His words that we possess.

But the historian who is agnostic with respect to the historicity of the Messianic claims must account somehow for the origin of the belief of Jesus' disciples in Him as Messiah, and it is in his treatment of this question that Dr. McGiffert shows the extremity to which he is forced by his agnosticism. According to our author, Jesus, like John the Baptist, announced the coming of the Messianic kingdom, but He did not define His own relation to it. Nevertheless, Dr. McGiffert thinks it is not surprising that, in a time of general Messianic expectation, His disciples should have come to regard Him as the Messiah, impressed as they must have been with His personality and His wonderful works. That the disciples came to regard Him so—came to regard Him, without any encouragement on His part, as the

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The One Page Sermon

"THE SWORD OR THE OLIVE BRANCH"

By the Rev. Frank R. Elder, D.D.
Pastor of the Presbyterian Church of the Covenant in Cincinnati

"Think not that I am come to send peace on earth; I came not to send peace, but a sword."—Matthew 10:34.



WHEN William Jennings Bryan prepared his lecture on Jesus he took for his title, "The Prince of Peace." This glorious epithet was used by one of the great prophets. It was a term which Isaiah had applied to the coming Messiah. It is a phrase which is dear to the hearts of Christians. We like to think that our Lord and our Master was One who earnestly desired and sought for peace. We remember too that it was foretold of Him that "in His days shall the righteous flourish and abundance of peace so long as the moon endureth." It was said of the age that Christ would usher in that in it "they should beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

Furthermore, when the Lord Jesus Christ came to earth His advent was heralded by the angels' song with that glorious prediction and assurance, "On earth peace, good will to men." And when Jesus came into His ministry He had something to say about peace. Perhaps the most notable remark was in the upper room just before His crucifixion when He spoke to his disciples and said to them, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." From all these evidences it might appear that there is nothing in the world quite so much worth while as peace. So highly is it commended, so desirable is it said to be, so confidently does Jesus promise it that we might expect that wherever the Christian religion was proclaimed there, automatically, there would be peace.

It comes to us, therefore, as something of a shock to hear the "gentle" Jesus saying, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." The sword is the very antithesis of peace. Jesus then did not come into the world to make a gesture with an olive branch. He came rather to unsheath the sword. He came to stir up antipathy and strife and differences. This is a terrifying promise. And yet it is so forthright, so unequivocal that we cannot mistake its meaning. We cannot dilute it. We cannot soften it down. It must mean exactly what it says.

The only way that we can understand the two elements of this paradox is to think of them in terms of time. We know that Jesus desired peace. Peace was his ultimate purpose but his proximate purpose was the sword. Jesus saw that the only peace worth having could be obtained only by conflict. He was the Prince of Righteousness and only because He was the Prince of Righteousness could He be the Prince of Peace. He proposed to set up a kingdom, a kingdom of righteousness and purity and truth and love, but He knew full well that all the forces of unrighteousness and uncleanness and falsehood and selfishness would oppose Him with might and main until their last breath.

What He promised came true. History testifies that the sword was sent. From the beginning there was a cleavage in society,

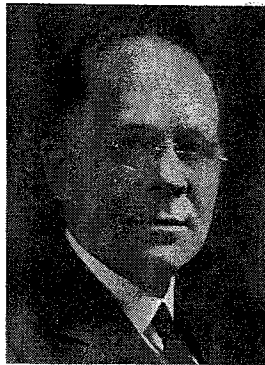


Photo by Bachrach

DR. ELDER

wherever His standard was raised. His was no tame cat philosophy, no pale innocuous religion. If His gospel had condoned the faults of men, if it had been a soothing syrup for their sins, a soporific for their consciences, if it had presented a God to whom no one could object, then there would have been no strife, but a Christianity of that kind would never have set the world on fire. It would have died unwept, unhonored and unsung within a very few decades.

Christ began to divide men even from the beginning of His ministry. His own brethren, the members of His own immediate family, opposed Him. The dominant parties of His land who hated each other most violently nevertheless buried the hatchet and pooled their energies in order to accomplish the destruction of Jesus.

After His death and resurrection His sword marched down through the centuries. Paul, His apostle, believed and because he believed his quondam associates in the work of persecuting the Church sought to take his life. The history of missions is replete with stories of hardship and persecution endured by those who have acknowledged the Christ. In many lands families have disinherited their sons and daughters. The ties of blood have been denied. The rack, the stake, the thumb-screw have all been used to silence the voices of Christian testimony. It was all in accordance with the promise, "They that will live godly in Christ Jesus shall suffer persecution."

The sword of Jesus makes its cleavage in the church. It divides between those who regard the Bible as the inspired word of God and those who think of it as a book like other books, except perhaps a little better; between those who regard Jesus as the Son of God, the only begotten of the Father and those who think of Him as divine only in a way that all men may be; between those who are convinced that the birth of Jesus was supernatural and those who think of it as occurring like any other birth; between those who look upon the death of Jesus Christ as paying the penalty for our sins and those who look upon the cross as an example or a martyrdom.

The prophet Jeremiah held up to scorn those who cried "Peace, peace, when there is no peace" but what would he say if he were here today? Surely his comment would be quite as acid regarding the modern leaders who blandly insist that there is no essential difference between those who defend the ancient structure of faith and those who are undermining its foundations and battering down its walls. Jesus said those who are not with Him are against Him. There is no twilight zone as far as Jesus is concerned. He will not let you sit on the fence. You must climb down on one side or the other.

Where then do we stand? Do we want to be on the side of Jesus? Are we willing to stand up and be counted? Do we want to wear His colors and defend them to the death? There are grave questions confronting the church, the nation and the world. There are personal questions involving vital moral principles and fundamental religious truths. On all these matters Jesus has taken His stand. Are we on His side?

New, Significant Books

Vance, Brightman, Nelson, Price, Bird, von Maltzahn

WORSHIP GOD. By James I. Vance, D.D., LL.D., Pastor, First Presbyterian Church, Nashville, Tennessee. Fleming H. Revell Company, New York, London and Edinburgh.

THIS book of Dr. Vance tends greatly to confuse the reader. On the one hand Dr. Vance quotes the Westminster Catechism definition of God (p. 39) and speaks of it very highly and on the other hand it appears that he does not believe in the God of the Westminster standards at all. If Dr. Vance really believed the Westminster definition of God he would have upheld the "system of doctrine" of the confession as a whole. The Westminster Confession presents a carefully elaborated and logically coherent system of truth. We cannot believe parts of it without believing the whole. Yet it is this that Dr. Vance tries to do. He definitely rejects the Westminster doctrine of Scripture when he says that he believes Scripture because it inspires him (p. 78). That is placing the subjective prior to the objective while the Confession places the objective prior to the subjective. Dr. Vance definitely rejects the Westminster view of eternal punishment. He even ridicules the idea and says it is one of the causes of Atheism. Speaking of people who have a tendency to disbelieve in God he says, "They think of God as a monster, a cruel despot, a vengeful Deity, the creator of an endless hell, flaming with unspeakable torments, Who gets His fun in life by making bonfires of the wicked." People who have this idea of God cannot be blamed for wanting to get rid of Him (p. 24). Dr. Vance will not blame us then if we do not take his statements about belief in the God of the Westminster standards seriously. If he wanted us to take him seriously at this point he should have tried to prove that the Westminster standards do not present a system of doctrine but that one can pick out what he pleases and deny or ignore what he pleases.

But we are not left to infer that Dr. Vance does not believe in the God of the orthodox church. He tells us frankly in other sections of the book that he does not believe in Him. He speaks of the traditional concept of God as a "static Deity" in which it is quite absurd to believe. (p. 46.) And when we then ask him what sort of a progressive Deity he would substitute for the "static" one he answers that it is a deity that is subject to time. Dr. Vance does away at one stroke with the qualitative difference between the eternity of God and the temporal limitations of man when he

says "Time is a part of eternity" (p. 49). On this point Dr. Vance is in perfect agreement with the pragmatic philosophers.

Yet it is amusing to note that Dr. Vance thinks his complete rejection of our God as being a matter of detail. Says he at another point, "This may not be your idea of God. Yours may be different. We will not quarrel about our differences. We will not destroy the canvas because we fail to see the same thing in the picture. We will think of the great Father, and draw closer together as we fare on toward our long home" (p. 37). All this is in the interest of church union since "sectarianism is dying." (p. 12). But if Dr. Vance expects us to worship his God with him he ought to have given us some reasons for rejecting our God. He cannot expect us to worship our God and our devil at the same time.

But suppose that for the moment we absolve Dr. Vance from the duty of close reasoning on this question and try to worship his God with him. We would soon discover that our worship would return to our bosoms. The worship of the God of Modernism, the worship of the God of Pragmatism is the worship of man. The religion of Modernism is the "Religion without God" so well described by Paul Sheen. Dr. Vance should have changed the title of his book into "Worship Man" or better still, "The Death of Worship."

C. VAN TIL.

IS GOD A PERSON. By Edgar Sheffield Brightman, Borden Parker Bowne Professor of Philosophy in Boston University. Association Press, 1932. New York: 347 Madison Avenue.

IN this small book of Professor Brightman we are on a much higher intellectual plane than we were in the book of Dr. Vance. There is close reasoning in this book. And the reasoning is in the interest of the same sort of God as the one Dr. Vance believes in. Both men are opposed to the traditional view of God. Both men speak of the traditional idea of God as being the idea of a "static" God. Says Brightman, "There are at least two possible ways of looking at the divine perfection. It may be regarded as absolutely complete and so as incapable of being improved in any way whatever. While this is the traditional and hence 'natural' view of most Christians, it has serious consequences. If the divine perfection is absolutely complete and static, then there is no motive for God's ever doing

anything, for he could not become better and any change from perfection would inevitably make him worse." (p. 63.) Because of this difficulty Brightman believes in a God "whose perfection consists in his eternal perfectibility." (p. 64.)

We notice then that the God of Brightman as well as the God of Vance is the God of ordinary philosophical pragmatism. It is well to remember this in view of the fact that there seem to be not a few. Christian theologians who think that in the Boston school of personalism one can find a fairly good foundation for orthodox Christianity. The plausibility of this contention is due to the fact that the Boston personalists make a great deal of the distinction of their position from that of pragmatism and other types of philosophy. Yet it is not difficult to see that any philosophy that does away with the qualitative difference between God and man by bringing God into the temporal flux stands by virtue of that fact in radical opposition to Christianity.

Yet strange to say Brightman thinks that he is interpreting the really Christian idea of God. Says he, "The God of Christianity is a suffering, dying and rising God. Shall the Father be exempt from the experiences which faith has freely ascribed to the Son? Just as Jesus reveals the love of God, so also he reveals his suffering." (p. 66.) Now surely Professor Brightman knows that faith has never ascribed suffering to any of the persons of the trinity. On the contrary the church has guarded against that idea most carefully by teaching that the divine person of Christ assumed a human nature and suffered in his human nature only. The whole of the Chalcedon creed was formulated in order to keep out the heresy that Brightman is asking us to accept as a matter of course. The Chalcedon creed was formulated in order to guard against the mixture of time and eternity in the idea of the incarnation. It were better then if the Boston personalists would simply say that they are breaking off all connections with traditional Christianity. They ought to do this in pity on the poorly indoctrinated ministers who once "had" church history and who once upon a time studied "Hodge" but who are now too busy to trouble with such "details."

With respect to the argument against the traditional conception of God as voiced by Brightman we would say that it is only the traditional God that gives any meaning to history at all. Without the traditional God human experience rests upon chaos and operates in a void. It is one thing to accept a belief that has difficulties; it is quite another to accept a belief that reduces experience to nonsense. We believe not in a personal God *within* the Universe but in *the* personal God as the presupposition of the universe.

C. VAN TIL.

THE DELUGE STORY IN STONE: A History of the Flood Theory of Geology. By Byron C. Nelson. Augsburg Publishing House, Minneapolis. Pp. 208. \$1.50.

THIS little book contains not only a history but a defense of the theory that the fossiliferous strata of the earth were formed in the relatively brief period of the Noachian Deluge.

The theory is not new. Less than a hundred years ago it was the theory generally accepted by educated men. Its rejection, in fact, would seem to have been one of the results of that anti-supernaturalism that had its rise in the eighteenth century and that by the middle of the nineteenth had been widely accepted in academic circles. At least that is Mr. Nelson's contention. "As long as the Bible as the Word of God" he writes, "... held a prominent place in the thinking of scholars, and God's supernatural interventions in the world's affairs were acknowledged to have occurred at various times in the past, the Deluge theory of geology had the ascendancy among men. But when, through the influence of the rising school of destructive Biblical critics, faith in God's Word and in God's interventions became less and less common among educators, and any reference to the supernatural or Biblical in matters of history or science was scoffed at by them as ignorance or superstition, the Flood theory was cast aside. What is called 'modern' geology has eclipsed Flood geology because of the dislike for those supernatural elements which are the backbone of Christianity."

Despite the opprobrium that "modern" geology has cast on this Flood theory, Mr. Nelson is convinced that it offers the best explanation of the fossiliferous strata that has ever been advanced. "The Flood theory of Geology," he contends, "has not been abandoned because it does not satisfy actual geological conditions. There is nothing known about the earth's geological state today which makes the Deluge theory any less satisfactory an explanation of the fossiliferous strata than in the days when the leading scholars of the world accepted it. Rather the contrary—there are facts known now about the geological conditions of the earth, remarkably supporting the Flood theory which ... (its earlier advocates) never dreamed of. It is disregard for God and the sacred record of His acts, and nothing else, which has caused the discard of the Flood theory to take place" (p. 137).

While it does not seem to us that the trustworthiness of the Bible stands or falls with the validity of the Flood geology—there is room for difference of opinion as to just what the Bible teaches as to the Flood—it seems quite certain that its teachings cannot be harmonized with a uniformitarianism such as underlies "modern" geology, according to which everything that happened in the past is to be explained by

the same forces that operate in the world today. It is equally evident that if the Flood geology is valid such uniformitarianism is false. It is obvious, therefore, that a reestablishment of Flood geology would mean a waning of that anti-supernaturalism that is so rampant today. More particularly the reestablishment of the Flood geology would be a death-blow to the theory of organic evolution, as it is currently advocated, inasmuch as the chief argument in its support is derived from the fossils. If these fossils were, for the most part, laid down in a relatively short time there is indeed slight warrant for that series of immense ages in the past postulated by evolutionists. It is clear that this book deals with a matter of great practical importance.

While Mr. Nelson's treatment is largely historical in form yet in the course of tracing the history of thought on the subject he calls attention to many facts more or less impossible to reconcile with "modern" geological theories but which are completely in harmony with the Flood geology. An interesting and valuable feature of the book is its summary of the flood traditions of mankind, which, it is contended, confirm in a remarkable way the Deluge account in Genesis. Mr. Nelson certainly advances strong reasons for holding that "modern" geology has been overhasty in some of its major conclusions. We hope his book will have a wide reading.

S. G. C.

A HISTORY OF SOME SCIENTIFIC BLUNDERS. By George McCready Price. Fleming H. Revell Co. Pp. 134. \$1.25.

IT is insistently maintained by many that Christianity, if it is to survive, must be kept in harmony with the teachings of the scientists. It is assumed—an assumption that men like Andrew D. White has done much to popularize—that in as far as there has been conflict between Christianity and science the latter has always and will always be victorious. We believe that assumption to be unwarranted. But whatever measure of truth it may contain, the history of scientific thought makes perfectly clear that there has not yet been an age—unless the present age prove an exception—in which Christianity could be in harmony with its scientific teaching without being out of harmony with the scientific teaching of the age that followed. Obviously to demand that Christianity be made to conform to changing scientific opinion is to deny its claim to possess a content of its own, given it once and for all by Christ and His apostles, and independently witnessed as true. We would be the last to maintain that there is any contradiction between Christianity and Science. That is not to admit, however, that there is no conflict between Christianity and the scientists. It is a major error to identify the teaching of

Science with the teachings of the scientists. And yet how frequently this is done. A wholesome warning against this tendency is supplied by this little book. It contains an interesting and informing account of some of the blunders that have passed for scientific knowledge for long periods of time. It might have been named "The Mistakes of the Scientists." It is not an attack on science or scientists but it is fitted to remind us that here too we should heed Paul's injunction: "Prove all things; hold fast that which is good." Its contents should not only cause many scientists to speak less dogmatically but lead others to realize that there is nothing sacrosanct about scientific deliverances.

S. G. C.

THE RETURN OF THE TIDE. By Zenobia Bird. Fleming H. Revell Co., New York. \$1.50.

ERICH OHLSON. By Elizabeth von Maltzahn. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. \$1.50.

THE need for Christian fiction was never so great as today, nor has the worthwhile output ever been smaller. The two books under consideration, while radically different in style, background and method, form a not inconsequential addition to the Christian literature of our generation.

Miss Bird's book, which has already reached the dignity of a second edition, has for its background modern America and for its central character a young Christian girl. Marian Linton was caught in a strange net of circumstances: bereavement, financial ruin, and the baneful effect of Modernism upon the man she loved. A shadow over her life was the disgrace and sin of a brother. With great skill Miss Bird shows how the eternal purpose of God may be accomplished through a situation like this. It is the kind of book that will prove not merely interesting but fascinating to teenage boys and girls, and even to those of more mature years. It is a story unquestioning in its fidelity to the rightness and beauty of Christian faith and life.

Erich Ohlson is a book that has been recognized throughout Europe as one of the best of the novels of the well-known Elizabeth von Maltzahn. This work has been translated into several European languages. The English translation, now newly published, is by Bert Kruithof. Erich Ohlson first appeared in this story as a student for the ministry in a German university. He had come completely under the sway of Modernist professors. He was the son of an old, retired Minister who was grieved at the apostasy of his son, especially since the latter would succeed to the congregation where the father spent the best years of his life. This congregation is situated where the scene of most of the story is laid,—one of the Halligen Islands, off the North Ger-

(Concluded on Page 14)

Unto All the World

A Missionary Page

By Elizabeth Willet Thompson

Foreign Missions

CHOSEN (KOREA)

"When I came to preach Christ's Gospel, a door was opened unto me of the Lord. . . ."
—II Cor. 2:12.

THIS land, only slightly larger than Kansas, was closed to foreign influence until about fifty years ago. It has a population of twelve millions. It is a nation of farmers. The people are generally very poor, but when converted they are industrious, hard working and zealous in witnessing for Christ in the face of persecution. They are remarkable for their simple piety and evangelistic zeal. Many men and women give days and weeks of their time that they may preach "in the next towns also."

Korea has opened her doors to the Gospel in a very remarkable way. The Christian Church in Korea is almost unequalled in mission lands for the degree to which it is self-supporting and self-governing. The great problem is to keep up with the work and the need, with the present force of missionaries. The Presbyterian Church conducts about one quarter of all the work done in Korea, and it is a pleasure to read some of the reports from the mission stations of this field, as they seem to be, on the whole, truly evangelistic and worth while, something which unfortunately cannot be said of Presbyterian missions as a whole. One gets the impression upon reading some of the reports by missionaries in Korea that they are not satisfied with the way the Church at home is backing them. One of them states, "We believe a regeneration of individual souls to be the primary need. The rural multitudes of Chosen require a regeneration through repentance and faith in Jesus Christ, a faith which endures through the power of God and the influence of the Holy Spirit, rather than through the power of man-made programs of educational, industrial, and agricultural advancement. . . . Among us who are missionaries the conviction is growing that what is needed is a renewed consecration to our primary aim of Gospel teaching, and a reevaluation by the Home Church of our accomplished task in the light of the great fields yet unreached. . . . More emphasis upon our unfinished task and far less upon our achievements, let this be the purpose of the Church at home."

The strength of the Korean Church lies in her intensive study of God's mission textbook, the Bible. Bible classes for men and women are held in practically every church in the country. The influence of these

classes, and of the various Bible Institutes, is enormous. The Church services themselves are always attended by great crowds, especially the mid-week prayer meetings. A visitor during last August reported hundreds at these evening meetings. It is indeed a case of seed falling on good ground; they are literally hungering for the Bread of Life.

Medical work is one of the most fruitful avenues for winning souls in Chosen. The hospitals and staff are inadequate for the great need, to allay physical pain, but men and women are being ministered to in the name of Christ, and many are being brought to Him.

The following translation of a religious poem of Korea is indicative of the groping spirit of her people.

"I do not know whence I can get wisdom,
Else I would send my mind there to get it.
I do not know where I can get virtue,
And cannot ask for it speaking plainly.
I do not know what God's commands are,
I do not know how to receive his truth.
As I do not know what the doctrine is
I look out for myself, and not for others."

The difference between Christianity and all other systems of religion is that in these others men are found seeking after God, while Christianity is God reaching down to man. Korea does not need a fusion of Christianity and Buddhism, or Confucianism, or any of the other "isms" of Korea, but a fresh presentation of genuine Biblical Christianity, by missionaries who can say in their very hearts, "I determined not to know anything among you, save Jesus Christ and Him crucified."

National Missions

THE AMERICAN INDIAN

"Lord's Day, May 27.—Visited my Indians and attended a funeral among them; was affected to see their heathenish practices. O, that they may be turned 'from darkness to light!' Afterwards preached to them; very attentive. Several seemed concerned for their souls. Blessed be the Lord for any help!"—From the Diary of David Brainerd.

THUS wrote that great apostle to the Indians in the 18th Century. He was ordained by the Presbytery of New York and labored with great fervor, mostly among the Indians of New Jersey. So remarkable was the effect of the Gospel upon these Indians that Dr. Ashbel Green declared, "His success here was without a parallel in heathen missions since the days of the apostles." Of him it could be said,

"I preached as never sure to preach again,

And as a dying man to dying men."

For during all his labors he was desperately

ill with consumption, and was only twenty-nine when he died.

In those days the Indian was a savage. His picturesqueness has largely disappeared but his spiritual condition is much the same as in the days of Eliot and Brainerd. Those of them who have not heard the Gospel still carry on their "heathenish practices" and are in mortal terror of the hosts of evil spirits which they imagine surround them. And many of them are "concerned for their souls." Here is a typical story told by one of our own missionaries.

"Several weeks before he had been in a drunken brawl—two teeth knocked out and a gash across his handsome face. But this morning he was in Church. He was in a blanket with his hair in long braids. The sermon, the missionary writes, had been preached. An invitation had been given to any one who would, to come to Christ. This big man arose, draped himself gracefully in his blanket, walked down the aisle, and stood before the pulpit. Then as he steadied his voice and 'showed his heart' as the Indians say, in a quivering but eloquent voice he said, 'I have been a bad man. I have misled the boys and girls. I have wasted my money in what I thought was a "good time." I have surpassed all my friends in my wickedness. Make it as bad as you wish. But from this time on, God helping me, I want to be a Christian man, and live with Christian people.' He was taken before the Session, was questioned and instructed in the ways of the Christian life. His questions were intelligent, and his promises hearty. He was received and baptized."

The Indians in the United States are not "vanishing," but are slightly on the increase. They are emerging from their reservations and mingling with the city dwellers. In 1928 conditions among the Indians were investigated and the Indian Bureau was reorganized, so that their state has been considerably improved; but even the secular organizations in charge admit that their efforts at education and civilization will fail, for lack of incentive, without the work of the missionary. Regeneration first, then renovation.

The work of the Presbyterian missions is carried on among thirty tribal groups. Territorially they stretch from Washington to Florida. Including the work carried on by the synods, there were on April 1st, 1932, 122 organized Indian Churches, and a total missionary personnel numbering 206. The Indians are our particular responsibility. They are at our very door, just as Korea is at the door of China. Pray that a lasting work may be done for Christ among these first Americans.

Sunday School Lessons for April

(International Uniform Series)

Lesson for April 2, 1933

JESUS MINISTERING TO JEWS AND GENTILES

(Lesson Text—Mark 7:24-37. Also study Matt. 15:1-31; 2 Cor. 3:17, 18; Gal. 5:1-25. Golden Text—John 10:16.)

JESUS wanted to rest away from the ever-following crowds, to be able to prepare His disciples for what lay ahead. But His presence can never be hidden. He always draws those who are in trouble. The Syro-Phoenecian woman was a gentile, but she believed. Born outside the covenant promises, she came imploring Jesus as "Son of David." Perhaps it was for this she was rebuked. But if our Lord rebuked her for coming with a claim that was not hers, yet in doing so He showed her that His blessing would come upon her, not by birth or by merit, but by His gracious pleasure, through her faith. Thus she is a type of all Gentile believers. Only when she acknowledged no human claim upon Jesus would He pour forth His grace. She had to take her place as a "Gentile dog"—she had to acknowledge her sin and unworthiness before she would be in the place of blessing.

The man healed of deafness and impeded speech was undoubtedly a Jew. We are not told of any act of faith of his. He was brought to Jesus. Did he have faith? The Scripture is silent,—but here is room for thought: did Jesus always require faith in those He healed? If so, why? If not, why not?

Lesson for April 9, 1933

JESUS REQUIRES CONFESSION AND LOYALTY

(Lesson Text—Mark 8:27-38. Also study Matt. 16:13-23; Luke 9:18-27, 57-62. Golden Text—Mark 8:34.)

Here is one of the pivotal periods in the ministry of our Lord. This incident is not merely of antiquarian importance,—we need its lesson today in a particular degree. Jesus was now testing the intelligence of the faith of the Twelve. First He asked them of the opinion about Himself in the world. This answered, He began to probe into their own souls. "Whom say ye that I am?" Impulsive Peter was ready with his answer: "Thou art the Christ!" Calling Him the anointed, the Messiah, equating Him with God! If the Jesus of Modernism were true, He would have been indignant with Peter. Instead, He commended the description and declared that Peter had received the fact by revelation! (Matt. 16:17).

But there were other things Peter had not yet learned. When Jesus began to tell them of His coming passion and death, Peter ob-

jected. He didn't want anything like that. Then Jesus turned upon him with that withering rebuke: "Get thee behind me Satan..." Why? Because Peter had tried to prevent the Cross. The Cross was central in all that our Lord did. Every step brought Him closer to it. On that suffering and death all else depended. It was for that, that Jesus came to earth. As we study deeper, we have no more wonder at the stinging rebuke.

And He demanded loyalty, this Christ of God. Loyalty, the most talked-of and least practiced of all the Christian virtues. Loyalty! Do we think we are loyal? We haven't even scratched the surface of loyalty. If we had, all would be different: our lives, our influence, the Church that is being destroyed because we are disloyal through fear of conflict,—the world. Doesn't Christ deserve more and better loyalty than any of us has ever given?

Lesson for April 16, 1933

JESUS TRANSFIGURED

(Lesson Text—Mark 9:2-8, 17, 18, 25-29. Also study Mark 9:2-29. Golden Text—John 1:14.)

We are not told in Scripture why the Transfiguration took place. Was it in response to some inner necessity, of which we can only surmise,—some hungering of our Lord to speak face to face with the two greatest figures of the old covenant? Was it that Peter, James and John might see some supernatural evidence of His deity, to remove all obstacles in their own souls to complete trust and love? Jesus spoke with the other two about the coming of the cross (Luke 9:31). In Mark 9:5, Peter is said to have "answered" the three,—suggesting the establishment of three tabernacles one for each of them. Had he heard the mention of the death to come? Was the idea of three tabernacles his way of showing it,—of trying to show loyalty,—to wipe out the stain of that rebuke? Poor Peter! How hard it was for him to learn! It took the voice of the Father from Heaven to teach him that Jesus alone was to be worshipped and obeyed.

The second portion of the lesson tells of the second miracle performed after Jesus came down from the mount. From the glory He had come down into the valley of sorrow—and yet His true glory was never more revealed than in His love in action. When the disciples wanted to know why He had succeeded where they had failed, His answer struck deep into the spiritual barrenness of their own lives.

(An Easter Lesson is optional. This lesson is included so that the continuity of study will not be broken.)

Lesson for April 23, 1933

JESUS REBUKES SELF-SEEKING

(Lesson Text—Mark 4:33-42. Also study Matt. 5:41, 42; 20:20-28; Luke 22:24-30; 1 Cor. 13. Golden Text—Romans 13:10.)

How human (which means how selfishly sinful) those disciples were! Here on their way to Capernaum they had been engaged in a lively debate as to "who should be the greatest"! Sometimes, when we are wearied by the petty little grabs for place and power of which Christian congregations afford such illuminating examples, we can find comfort by reading this passage over again. Even the disciples had their wrangles for place. Even they had their Judas.

Was it to rebuke their self-seeking, to make them strip it bare in their own eyes, that He set the child in the midst of them? How they must have been shamed, if they understood at all! And then our Lord went on to show them the value of the childlike heart. There's a great difference between childlikeness and childishness. One word includes the trust, the simplicity, the love of childhood. The other describes its ephemeral, petty, sinful characteristics. To be childlike without being childish was the ideal He set before the disciples. They had been childish in their scrambling for position. And our Lord told them, too, of the fearful responsibility of those who lead a child astray.

Lesson for April 30, 1933

JESUS SETS NEW STANDARDS OF LIVING

(Lesson Text—Mark 10:13-27. Also study Genesis 1:27; 2:18-25; Exodus 20:2-17; Deut. 5:16-21; Matt. 18:1-14; 19:16-30; Luke 18:15-29. Golden Text—Luke 6:31.)

Jesus is the greatest friend childhood has ever had, and from His teachings, from the life of the spirit in His people for these many centuries, the lot of childhood has received infinite improvement and blessing.

The rich young man wanted eternal life—if the price was not too great. Evidently, for him, the price was too great. For Jesus, to test the genuineness of his desire, told him to do the hardest thing in the world—sell his property. Our Lord never has said that only those who sell all their property may come to Him. But in this particular case He saw a divided heart. The boy would be wavering between love for his possessions (which he had made into an idol) and love for Jesus. It had to be one or the other, and Jesus invited him to choose. He did.

The words of our Lord that "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," have been the occasion of all sorts of half-baked theories and conclusions. Some people have talked of a gate called "The Needles Eye" through which a camel might enter with difficulty. But such speculations are beside the point, only obscuring

the whole idea. Think of a needle. A real needle. Look at its little "eye." Then think of a camel. Even a little camel. How could it get through that little "eye"? There's only one way. By a miracle. Do you see, then? There's only one way a rich man

can get into heaven,—by a miracle of redeeming grace. "Ye must be born again." The old nature must be changed, old affections must die. Only the miracle of the new birth will bring a rich man—*any* man—into the presence of God as His child.

from the earth without a struggle? "The world is built upon the mere dust of Heroes; once earnest-wrestling, death-defying, prodigal of their blood; who now sleep well, forgotten by all their heirs. . . ." Perhaps,—perhaps in God's eternal purpose all this return to mediaevalism will result in another mighty return,—a return of those who seek peace in something deeper and richer than sacramentalism,—a return to the Bible, to the blessed, eternal truths of God's Word, to the doctrines of Sovereign Grace, the ordered, glorious and effulgent system sometimes called Calvinism. May God send *such* a revival!

This Changing World

By
"Calvinist"

THIS year a great many people are celebrating the one hundredth anniversary of The Oxford Movement in England. Its beginning is usually dated from the preaching of the "Assize Sermon" of 1833 in Oxford, by John Keble. The movement was cradled in the study of mediaevalism by men who wanted to return to its essential principles while rejecting what they felt objectionable. Besides Keble, the movement's main pillars were John Henry Newman, Edward Bouvier Pusey, Frederick W. Faber and Henry E. Manning. They issued at intervals a series of "Tracts for the Times" which exercised an incalculable influence on their generation. They were opposed both to Evangelicals and to the embryo modernism of the Broad Church party, whose chief champions were F. D. Maurice, Charles Kingsley, H. H. Milman and A. P. Stanley. The "Tractarians" as they were popularly called, taught, among other things, the apostolic origin of episcopacy, the necessity of episcopal apostolic succession, baptismal regeneration and a doctrine of the real presence that came close to the Roman Catholic position. They were attempting to find a "via media" between Geneva and Rome. In this they failed. Some of them went over to Rome: Newman, Faber, and Manning. Newman's "Apologia Pro Vita Sua" is one of the most beautifully tragic books in all human literature. Pusey, the greatest scholar of them all, and Keble, remained in the Church of England as leaders of what grew into the "High Church" party. Even that name seems quaint now,—for the movement has spread until a great and influential section of the English Church calls itself "Anglo-Catholic," and, denying that a Church can be both Protestant and truly Catholic, repudiates the Reformation.

Across the path of the Tractarians and their modern successors lie the Thirty-nine Articles of the Church of England. These are her legal formularies. They are Protestant, Calvinistic, and specifically repudiate Romanist and Anglo-Catholic teaching concerning the Eucharist and Baptism. This has presented a delicate problem for these fervent "Catholics." They have solved it, apparently to their own satisfaction, by

claiming for the Prayer Book an authority coordinate with the Thirty-nine Articles, and then by reading their views into ambiguous passages in the book, notably extracts retained from Pre-Reformation missals. Again they have had to ignore plain statements in the prayer book, notably the "Black Rubric" that repudiates transubstantiation. To one observer at least, it seems that the attempt to reconcile Anglo-Catholicism with the official formularies of the Church of England, is a most dangerous, pathetic and tenuous kind of casuistry.

And so in 1933 there will be great celebrations: Processions, Cathedral and Parish Church services,—even what was announced as "Pontifical High Mass" in the open air, with the celebrant none other than the Bishop of London. Strong evangelical protests have caused his Lordship the Bishop to ask that the word "Pontifical" be left out and to pledge that the service will be according to the Book of Common Prayer. That, of course, is not to the liking of Anglo-Catholics at all,—they want the kind of gorgeous ceremonial imitation of Rome for which they are famous,—even if it is in defiance of the laws of their Church. And that is probably what they will have.

Calvinists will look upon this celebration with mixed emotions. They will be glad only in so far as the movement has emphasized the true Catholicity of the Body of Christ,—an emphasis which we of the Reformed Churches have let slip, for which we are to be blamed. But we also look with sadness and pity upon the mitres and censers, the "Tabernacles" and the "Host"—upon the tinsel and glitter in which men seek to perpetuate on human altars the sacrifice of Calvary. This great revival of sacerdotalism is carrying us, both in spirit and in form, back to the conditions against which our fathers rebelled and to change which they gladly laid down their lives. A religion of Church-controlled sacramental grace soon becomes a merit-religion. Is all the triumph and glory of the past four hundred years, springing from the Reformation that freed the soul of man, to pass

Only the Church Knows—(Concluded)

Man has a Divine right to God's holy institution of Property. He had it in Eden and out of Eden—the earth. He lost it. But God in mercy has since assigned allotments and given title thereto—conditioned on stewardship. It is the manifest duty of the Church to warn the world against a usurping self constituted Bolshevistic stewardship obtained by force. "Thou shalt not steal." It is a case of—God, and goods: or, no God, and no title or possession. It is the high privilege of the Church to proclaim that God has distributed to each as He wills, that He requires a reckoning, that He pledges His integrity to make ultimately a compensatory adjustment, and that He has ordained property-holding-stewardship as part of our life probation.

Man has a Divine right to God's holy institution of Truth. He had it in Eden. Through the lie of the devil he lost it. Truth is the soul of character. Dealings among men and nations are impossible without it. Christ's denunciation of hypocrites was terrific. It is the manifest duty of the Church to rebuke false witness of e.g. the teachings of atheism in the schools of Russia and in the U. S. A. "Thou shalt not bear false witness against thy neighbor" or offend against one of these little ones. It is a case of God, and truth, or Satan and lies. It is the high privilege of the Church to be the pillar and ground of the truth; Christ being its Foundation.

Man has a Divine right to Contentment. He had it in Eden. He lost it. Ever since then he has been prone to erect the monster self in the place of God. It is the manifest duty of the Church to tell the world that this selfishness is the supreme sin, lying back of all the sins forbidden in the Ten Commandments. "Thou shalt not covet." It is a case of self or God: God in control of human allotments or self in wretched defeat. It is the high privilege of the Church, while revealing covetousness as the supreme idol, to point out that the renewing of the mind into conformity to that good and acceptable and perfect will of God will bring us out of our depression into the possession of our heavenly rights.

The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"And sitting down they watched him there."—Matt. 27:36.

THE Roman soldiers had put Jesus upon the cruel cross. Their work was done and they sat down to watch him. We do not know what they thought but we know what they saw.

There is no need for any one to paint the crucifixion in order that we might see it. We see it plain enough in the Gospel. No where is Jesus Christ offered to us in His living and in His dying as He is offered to us there. It is in the Scriptures alone that we see Him aright.

What a place to watch Jesus! As we see Him upon the cross we come to understand Him. It is that sacrifice that enables us to appraise aright His every word and deed.

We behold Him there offering up Himself. No man could take His life and no man did. He was the Lord of life. "I have power to lay it down, and I have power to take it again," He said. For the cross He came into the world, that upon it He might lay down His life a ransom for many.

There was nothing worthy of death in Him. He had done no violence neither was any deceit in His mouth. "Which of you convinceth Me of sin?" was His challenge to the Pharisees. Ah, but on the cross He was made to be sin for us who knew no sin. The JUST and HOLY ONE was dying for the unjust, bearing the curse and wrath of God that was upon us because of sin. He died that we might be forgiven and thus be reconciled to God. By the blood of His cross he has made peace between us and God.

Can it be that He would die for us? Is it possible that the Son of God would bear our griefs and sorrows? There was nothing of merit in us to prompt Him to die for us. "But GOD COMMENDETH HIS LOVE TOWARD US, in that, while we were yet sinners, Christ died for us." It was a love unfathomable. Who can measure it! It went out to a race of men who were lost and without hope. To us God has shown mercy. It was for us He hung and suffered there.

Who can tell the agonies He bore upon the accursed tree? The soldiers saw Him suffer but only those who know something of the guilt of sin can feel something of the depths of His pain. "My God, my God, why hast thou forsaken me?" Only sin could call forth such a cry from the only begotten of the Father. He paid the price of sin.

*"Our sin it is which pierces Thee
And breaks Thy sacred heart."*

But we do know His sufferings and death were sufficient. His atonement saves all

those who believe. That cross which the soldiers watched unlocks the gates of heaven and lets us in. "The blood of Jesus Christ cleanseth us from all sin." We are made the righteousness of God in Him.

We cannot watch Christ suffer in the Gospel and go away unaffected. His suffering touches us because it concerns us. Christ is offered to us so that we might see our lost condition and cast ourselves upon His dying love for peace and pardon.

*"In perfect love He dies;
For me He dies, for me:
O all-atonng Sacrifice,
I cling by faith to Thee."*

Dr. McGiffert's Jesus—(Continued)

Messiah—is not thought to be extraordinary by Dr. McGiffert. Nevertheless, we cannot refrain from interjecting the question how such faith could long survive if Jesus, instead of confirming it, showed no concern for their appraisal of His person in relation to their Messianic hopes.

The really extraordinary thing, according to Dr. McGiffert, is rather that this belief should have survived after His death, for it was "quite impossible that He should be the Messiah and die without assuming the royal dignity or ushering in the new age" (p.10). Our author admits that the survival of this belief is so extraordinary that it can be accounted for only by the "conviction" that He had risen and ascended, a conviction which allowed for the possibility of His return to finish the Messianic task. But the question at once arises in our minds how one is to account for the origin of this "conviction." How did the disciples ever come to believe that Jesus had risen from the dead—on the supposition, common to all naturalistic historians, that He did not really rise? To this question the only answer available for Dr. McGiffert is that the conviction could hardly have arisen except for the belief in the Messiahship (p. 11). It is difficult to follow Dr. McGiffert at this point. One could conceive of the possibility of men's being confirmed in their Messianic faith by an actual resurrection of Jesus from the dead even if they had not heard previously of any Messianic claim on His part. And a certain degree of plausibility might conceivably be claimed by the theory that the disciples had "resurrection experiences" and "convictions" because Jesus in His association with them had claimed Messiahship and had united with this claim predictions of His death and resurrection. But how a purely subjective experience, which owes its origin to an earlier conviction, a conviction which was already

at the disadvantage of lacking Jesus' own confirmation, and which further was made all but impossible by the death of Jesus,—how this purely subjective experience could make possible the survival of the earlier conviction is a problem which Dr. McGiffert does not even attempt to solve.

If the resurrection of Jesus was a mere "conviction," what of His death? We can hardly expect Dr. McGiffert to allow it a central place in Jesus' estimate of His own significance when he is uncertain whether Jesus ever made any Messianic claims. If His own person and activity were matters of indifference for what He thought was really important, He could hardly have interpreted His death as being redemptive in character. Quite consistently, then, Dr. McGiffert passes over Jesus' death with the observation that He anticipated His arrest and execution as the result of an open Messianic movement centering about Himself (p. 9). Because he ignores or eliminates from the Gospel tradition all that Jesus teaches about His death, he can interpret Jesus' purposes so as to exclude the possibility of His having defined His mission in terms of redemption and His own work as that of Saviour.

But Dr. McGiffert does not stop here. His agnosticism with respect to Jesus' Messianic claims and his resultant failure to note the Messianic meaning which Jesus gave His own death go hand in hand with an interpretation of Jesus' own estimate of men's powers which puts men far beyond the need of salvation. This estimate of man comes as something of a surprise after the author has told us that Jesus warned men of the divine judgment, summoning them to repent of their wickedness and disobedience. He thinks it absurd to interpret the fatherhood of God (as Jesus taught it) in a one-sided sentimental fashion and to make it—so interpreted—the distinctive element in His teaching. And it is particularly refreshing to read that Jesus "emphasized over and over again the sternness of the divine character" (p. 3). Nevertheless, the sinner is put quite beyond the need of a Saviour if he can repent and act righteously apart from a transformation of his own sinful nature. Dr. McGiffert simply affirms that in His teaching about righteousness, Jesus "recognized virtue as a natural achievement, not a supernatural gift."

"He had an uncommonly high estimate of man's moral powers. In spite of all the wickedness he saw about him, and the disobedience to the divine will, he could summon his hearers to be perfect as their Father in heaven was perfect without ever suggesting that divine aid was needed or that they would have to be made over by divine power if they were to measure up to such a standard. Of the pessimism so widely prevalent in the Hellenistic world, the pessimism that counted man wholly incapable of good without the influx of the

divine, there is no trace in the Jesus of the Synoptic Gospels as in Paul and John and other Christians both early and late." (p. 5).

This quotation is significant because it implies that the Reformed doctrine of total depravity is irreconcilable with what Jesus (Dr. McGiffert's Jesus) taught about sin and man's ability, involving, as the passage does, the fallacy that if God demands perfection of man, man must have the ability to comply with this demand. But the break is with more than the Reformed Faith. Dr. McGiffert puts a chasm between what Jesus purposed and the whole of historical Christianity, for the whole of historical Christianity is redemptive or nothing at all. And when Dr. McGiffert goes on to say that the heart of Paul's belief was that "Jesus Christ is a divine being who by His death and resurrection saves those that are united to Him by faith" (p. 20), one is reminded again of the radical Wrede who contrasted the "ethical imperative" of Jesus with the "redemptive facts" which were Paul's main concern. Paul becomes the real founder of Christianity and, in the words of Wrede, was further removed from Jesus than Jesus was from the "noblest figures of Jewish piety." That which Dr. McGiffert says in a somewhat one-sided interpretation of Justin Martyr to the effect that on the principles of this Apologist "there is no reason that Christ should have died" (p. 117), and, in speaking of other Apologists, that on their principles "Christ need never have lived and taught" (p. 130), really is more appropriately said if his own exposition of Jesus' teaching is correct.

This unmessianic Jesus of Dr. McGiffert never transcends the purely human. He was merely a devout Jew whose message was for the Jews only. Consequently, to suppose that He contemplated a break with His own people and a Gentile Christianity divorced from Judaism is, according to Dr. McGiffert, simply preposterous (p. 8). There was nothing supernatural about His life. The resurrection of Jesus, as we have seen, was a mere "conviction" and the virgin birth is a "theory" of the incarnation—if we may express Dr. McGiffert's meaning in the language of the Auburn Affirmation. With respect to the origin of the tradition of the virgin birth, Dr. McGiffert is uncertain, but he thinks that the rise of the tradition "was evidently due to the desire to account for Jesus' extraordinary personality by ascribing a divine origin to him" (p. 110).

The merely human Jesus of Paul of Samosata, whose "predominantly ethical" interest was "to restore faith in the man Jesus Christ, the pattern and exemplar of all Christians" (p. 242) is in line with Dr. McGiffert's own approach and consequently is treated with a sympathy which he does not extend to the doctrines of the Trinity and the Person of Christ which found expression

in the historic creeds of the church. Perhaps, however, his sympathy for Paul of Samosata, who was condemned as a heretic for his denial of the pre-existence of Christ about 269 A.D., is due in part to the broad "tolerance" and concern for liberty of expression within the church which is characteristic of this book as a whole, but nowhere finds more interesting—and, we think, amusing—expression than in the characterization of Clement of Alexandria as "in many respects a charming figure," in that "in spite of his prejudice against heathenism and heresy which appears in many connections he was uncommonly broadminded, far more so indeed than most early Christians" (p. 206).

Ultimately, of course, hostility to what are frequently spoken of as "outworn dogmas" and recently as "superstitious creeds"* goes back to a hostility to the New Testament itself, and both hostilities rest upon a hostility to the Christ of the whole New Testament, the Lord's Anointed. The formation of the New Testament Canon was, according to Dr. McGiffert, very unfortunate, since in its formation, and as a result of it, men ceased to count upon new revelations,

"fresh disclosures of God's will and truth," and, instead, rather, put the present under bondage to the past by an appeal to a "revelation given once for all in days long gone and never to be added to or altered" (pp. 163 f.). Indeed, this bondage to the past is characterized by Dr. McGiffert as a bondage to the apostles (not to Christ), and we are ready to admit that the apostles can have no unique authority for us unless their authority is derived from Christ. If Dr. McGiffert's contentions about Jesus are correct, it follows that the apostles, the New Testament and the creeds are a stultification of the purposes of Jesus. With the recognition of Jesus' Messiahship, on the other hand, are bound up our whole conception of the character of Christianity as the religion of consummation and finality, of a revelation and redemption in Jesus Christ, given once for all, and of Christ as our crucified and risen Lord, who came in the fulness of times and in whom the ends of the ages have come upon us, and who will come again in glory to subject all things unto Himself. The decisive and divisive question is still: "What shall we think of Jesus Christ?"

Letters to the Editor

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

The Forgotten Man

To the Editor of CHRISTIANITY TODAY:

SIR: I enjoyed the article on the "Forgotten Man," the Home Missionary, by Mr. Rohrbaugh; there is much truth in it, but one statement is erroneous; "Not in the history of the church has a real Home Missionary been elected as Moderator of the General Assembly." I am historian of Wyoming Synod and enclose my last sketch which mentions the work of Sheldon Jackson who, while a Home Missionary, was Moderator of the Assembly of 1897, held at Winona Lake, Indiana.

I have been a home missionary all my life and hold a service certificate and a gold button crediting me with 42 years of service on the Firing Line. I am told I was baptized as a babe by Dr. F. L. Patton in the old 84th Street Presbyterian Church, New York City so I guess it "took."

Yours hastily,

H. W. BAINTON.

* Pearl S. Buck, *Is There A Case for Foreign Missions?* Harper's Magazine, January, 1933, p. 145.

Dr. Gantz Protests Against Illegal Actions of Presbytery of New York

To the Editor of CHRISTIANITY TODAY:

SIR: The Presbytery of New York voted at its meeting, January 9th, to impose a tax of 1% ("an assessment") on the gross income or congregational expenses of all the individual churches of Presbytery. The Stated Clerk has sent official notice thereof and made the demand for this tax, upon the Session and Trustees of the individual churches. Its reason stated for this tax is "to pay the debts of Presbytery."

The Trustees of Presbytery were incorporated in 1860. They have received the property of defunct churches, which has automatically reverted to them. They have also had intrusted to their keeping the property and mortgages of certain churches not self-supporting and requiring aid. These trustees have placed mortgages on properties committed to their care, have engaged in real estate transactions and other ventures—viz. the Cartaret Hotel, and now they are in financial difficulties. They have not sufficient cash on hand to pay the interest owed to banks on loans obtained on church

property. Now they propose to tax the income of all the churches in presbytery to pay this bank interest. Otherwise, the banks must foreclose.

The debts incurred by these trustees incorporated, are not the debts of presbytery, but the debts of the trustees incorporated. The liability is limited to the assets and income in the hands of said trustees.

Presbytery voted to tax every individual church's income 1% of its gross congregational expenses reported in the Min. of the G. A. 1932. If Presbytery has power to tax the incomes of individual churches 1% it has power to confiscate the whole income, and the assets of every church. It has no such power, and can have no such power. What right has a minister not a constituent member of the corporation or congregation he serves, to vote to impose a tax on his congregation? What right has a congregation by its representative in presbytery to vote to impose a tax on the property or income of some other congregation?

If all the ministers and elders of a presbytery should vote to impose a tax on the incomes of individual congregations how could it be valid or effective? The members of a congregation might as well vote to impose a tax on the individual incomes of all the members of the congregation. It is *ultra vires*.

The Board of Trustees of a congregation has jurisdiction only over the assets and funds specifically entrusted to it—church property and plate collections, subject to the will of the congregation.

The Trustees of Presbytery have jurisdiction only over the assets, funds, legacies, property, offerings, gifts, specifically committed to them. They can't borrow money on or pledge the assets of individual churches not intrusted to them. Individual churches have their own boards of trustees to hold their property.

Hence I will not submit to a tax imposed by action of presbytery, because presbytery has no more right to tax the income of my congregation than it has to tax my private and personal income.

Yours fraternally,

ALBERT DALE GANTZ.

Minister, First Pres. Church, Williamsbridge, New York City.

Significant Books—(Concluded)

man coast. For centuries the chief friend and enemy of the people has been the merciless sea, always encroaching upon the ever-diminishing area of the islands. When Erich came to the Halligen with his young bride, he faced opposition to his modernism from both congregation and wife. A conflict then began in the young minister's breast,—which grew with ever increasing intensity. In beautiful and moving language the story proceeds inexorably to its inevitable conclusion. The end will only seem to

be predictable, however, to those who know the grace of God and the power of prayer. Rarely has the reviewer read a book that moved him more. Aside from the deeply and genuinely Christian point of view which saturates the book, (which alone would give

it great value), it is, as literature, a work of the first order. No person of discrimination could take up this book and then lay it down unread, for it has seldom been equalled in power, interest and depth of feeling.

H. McA. G.

News of the Church

Correspondence, General

Washington-Oregon-Idaho Notes

By Dr. Roy Talmage Brumbaugh

"BEST and dearest friends—known and loved for many years." These words reveal one source of much of our trouble. Denominational leaders seem to habitually associate with middle-of-the-roaders and modernists. These associations weaken evangelical testimony. These leaders seem to have a large place in their hearts and in the Presbyterian program for everyone—save out and out evangelicals. For more than a decade they have encouraged modernism by silence and by concurring in the appointment of Dr. Face-Two-Ways to positions of denominational and interdenominational responsibility. And when during the stirring days of the last ten years have our leaders stood by the side of Bible Christians as the latter contended for the faith and went into spiritual battle against error (like that found in the "Laymen's Report") which has been nurtured, consciously or unconsciously, by the Presbyterian machine since 1923?

The "best and dearest friends" responsible for the report of the Laymen's Foreign Missionary Inquiry surely evidence no friendship for Christ. The most inconsistent Christian at least believes in and respects the person and work of Christ. Where then do these "friends" appear? It seems to many of us that some people need to readjust their friendships. A clear-cut testimony is needed. Will the time ever come when we shall have no doubts about the position of our Boards and of those who sit in denominational high places?

Whitworth College is asking the churches of the Synod of Washington for \$20,000 which will be sorely needed during the year 1933-34. This college is growing rapidly. Dr. Ward W. Sullivan is the aggressive president and Dr. J. W. Counterline, a strong evangelical, professor of Bible and philosophy. Christian education is a reality in some colleges. Beaver College for Women at Jenkintown, Pa., is also a real Christian institution controlled by Presbyterians.

More than one hundred and twenty workers of the First Presbyterian Church of Tacoma, Wash., have been busy since

January 5th, calling on the disinterested and the unsaved. This concentration of effort will come to a climax at Easter; and then continue as the daily duty of the Church. About three hundred are meeting weekly to study soul-winning.

Many Presbyteries of the three Synods have elected commissioners to the General Assembly. Here and there there were no manipulations, but politics and the machine seem to shadow much presbyterial action.

A number of interesting news items come to us from Idaho—As a result of personal effort, the Rev. Charles Hawley, pastor of the Eden Church, received twenty-two new members. The Rev. H. R. Cannon resigned from the First Church of Twin Falls. The Rev. E. W. Hallowell, Sabbath School missionary, recently addressed a large group of young people in our church at Jerome, the Rev. Louis Bultena, pastor. The Kirkpatrick Memorial Church at Parma called the Rev. W. O. Benthin of Nevada, Iowa, to be pastor. He began his work March 12th.

The Union Gospel Mission is the leading rescue work in Portland. This union effort is supported by all evangelical churches. The Rev. Ezra S. Gerig, is the superintendent. He is an excellent preacher and writer. The first and only aim of the mission is to rescue the perishing.

We are hearing too much these days about retrenchment both in the home and foreign fields. Many doors of opportunity are open. The Church needs to step in. The fields are white unto the harvest. Evangelical laborers are willing. The Church needs to possess the land at once by faith. Scriptural missions and soul-winning missionaries ought to be supported. To support modernists is sin. To withhold support from Christ-honoring efforts is a greater sin.

Many continue to pray for a revival. May the fire of the Lord fall soon.

TACOMA, WASH.

California Column

By the Rev. Stanley H. Bailes

THE Bank Moratorium now in progress is being felt in all of our Western churches, and many pastors are taking the

opportunity to guide their people in definitely claiming the promises of God.

One of our city pastors preached Sunday night on the timely topic: "What would Jesus do in the face of a financial crisis?" with the by-title "What should be the Christian's attitude before the world in a time like this?"

The Vermont Avenue Church, of which the writer is pastor, recently was bequeathed the sum of \$10,000.00 from the estate of the late Dr. H. P. Hill who was a long time member of the congregation; the church is rejoicing also in a very large accession of new adult members, won to Christ in recent regular church services; evening services have been largely attended and a prayerful atmosphere prevails.

Rev. George M. Rourke, D.D. of the First Church at Long Beach, reports a recent accession of twenty-seven new members and a healthy condition throughout all branches of his church's work; Dr. Rourke has served the First Church with conspicuous success for the past eighteen years.

A Laymen's League of Faith is being formed in Southern California, patterned after the Ministers' League which holds regular meetings within the Presbytery; the object of the league is to secure laymen in every church, who will uphold Presbyterian doctrine in fundamental beliefs which many of our ministers are slighting; there is much unrest and dissatisfaction regarding modernist leadership and the laymen who pay the bills feel they have a right to sound teaching.

Dr. A. B. Prichard, veteran minister of the Cross, celebrates his 79th Birthday, March 26th, by preaching the morning sermon at the Vermont Church, which he organized fifteen years ago; it is to be known as "Dr. Prichard Day" and invitations are being sent out to all former members to attend worship and partake of a homecoming luncheon.

Dr. Louis H. Evans, formerly of Pomona and now of the Third Church of Pittsburgh, is to be one of the speakers at the great Christian Endeavour convention in Los Angeles, early in May; Dr. Evans is a very great favorite with young people throughout California as is the Rev. Jesse Baird of Oakland, who will also appear on the program.

LOS ANGELES, CALIF.

Denver and Vicinity

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

THE sympathies of the entire Synod of Colorado go out to Dr. George R. Edmundson, its stated clerk, on the death of his wife. Mrs. Edmundson entered the higher life on February 9, following a brief illness. Death was due to a heart attack. Funeral services were held in the Berkeley Presbyterian Church of Denver, of which Dr. Edmundson is the beloved pastor, on

February 13. The services were conducted by Dr. Thomas Murray of the First Avenue Church, Dr. William L. Barrett of the Montview Boulevard Church and the Rev. J. S. Dapp, Sunday School Missionary in Denver Presbytery. Interment was at Littleton, Colorado, the scene of a former pastorate.

The Rev. B. H. Freye of Aurora conducted special services in the Aurora Community Church (Presbyterian) the week of February 12th. The pastor was assisted in these special services by the Rev. E. J. Hendrix, Dr. Thomas Murray, Rev. H. H. Nicholson, Rev. J. S. Dapp all of Denver and also by the writer.

Dr. Webster E. Browning of Buenos Aires, Argentina, spent most of the week of February 12th in Denver and vicinity. Dr. Browning spoke a number of times in the Montview Church, Dr. William L. Barrett, pastor, by which church he is supported. He also visited Brighton and addressed the Women's Missionary Society of that church.

Rev. J. S. Dapp, our Sunday School Missionary, recently made a tour of Denver Presbytery showing three reels of motion pictures portraying the work of our National Board among the Indians and also one reel of pictures of the Estes Park Young People's Conference and one showing the vacation Church schools of Denver Presbytery. These pictures were shown in thirty-three churches.

The Arvada Presbyterian Church, Dr. Perry V. Jenness, pastor, recently united with the Methodist and Baptist Churches of the community in a series of special evangelistic services. The services were conducted by Evangelist Paul Hutchens.

The Rev. Frank March of Elizabeth has been in the Presbyterian Hospital in Denver for a number of weeks undergoing medical treatment. The report at the present writing is that he is in a very serious condition.

The spring meetings of Denver Presbyterian Missionary Society will be held April 13. Both bodies will be entertained by the Brighton Church. It is expected some two hundred or more will be in attendance. As is to be expected in these somewhat abnormal times, matters of considerable moment will be up for consideration.

BRIGHTON, COL.

Minnesota, Wisconsin Letter

By the Rev. H. Warren Allen

THE Presbytery of Duluth has been making extensive plans under the direction of Dr. W. R. Harshaw for the Every Member Canvass. Duluth has the best record in the Synod in its benevolence giving.

Rev. Paul Wright of Bethlehem Presbyterian Church, Minneapolis, was the guest speaker for a week of special services at Huron College.

"The Problem of Suffering," was the subject under discussion at a recent meeting of the Presbyterian Ministers' Association of Minneapolis. Rev. Morris C. Robinson led the discussion. For some it became a greater problem than it needed to be because they were not satisfied with the Bible's answer to the problem.

Dr. T. Ross Paden is again very ill and little hope is held for his recovery.

Dr. Walter Judd, medical missionary to China was the speaker at McAllister College Chapel service recently and also addressed the Sunday evening service of Westminster Church, Minneapolis on February 19th.

Rev. A. O. Carlson of White Bear, Minnesota, has accepted a call to the First Presbyterian Church of Superior, Wisconsin. Dr. N. B. Harrison of Oliver Church, Minneapolis, will deliver the installation sermon.

The Bethlehem Presbyterian Church united with the Glen Lake Church where Dr. Stanley Roberts is now serving as pastor, to observe the fiftieth anniversary of the ministry of Dr. Roberts. Thirty of these fifty years were spent as pastor of the Bethlehem Presbyterian Church. A pageant of this half century of ministry was presented.

Rev. Paul Voris of Litchfield, Minnesota, is ill. His pulpit is being supplied by Curtis Jones, a student for the ministry.

Dr. Arnold of the Dayton Avenue Presbyterian Church of St. Paul has been absent from his pulpit for two Sundays due to an injury to his knee.

The Presbyterian Union has arranged a sacred concert at Westminster Church, Minneapolis, to be given by eighteen of the Presbyterian Churches of the city in a joint program. Rupert Circum of the Westminster Church will direct.

The Presbytery of St. Paul adopted a resolution petitioning the General Council to make plans for limiting the May meeting of the Assembly to a skeleton meeting with only a quorum present for necessary and routine business, and dividing the money thus saved between the Church Boards on the recommended percentage basis.

Special noon day meetings are being held at the Westminster Presbyterian Church under the auspices of the Church Federation from March 6th to 9th. Dr. Albert Buckner Coe, pastor of the First Congregational Church of Oak Park, Illinois, is the special speaker.

Religious Emphasis week is being promoted by all the Churches of the Twin Cities, beginning with an "Everybody go to Church Sunday," for March 5th. Churches report large congregations on that Sunday.

Dr. Norman B. Harrison of Oliver Presbyterian Church, Minneapolis, is delivering a series of sermons on the Book of Romans at the evening services.

MINNEAPOLIS, MINN.

Ohio-Indiana-Kentucky News Letter

By the Rev. Gerard H. Snell

Cincinnati

BELIEVING that among ministers also charity begins at home, Cincinnati Presbytery voted its approval of the plan offered by Dr. Matthew C. Cavell whereby ministers in special need during the depression will be assisted by those more fortunate. A committee consisting of Reverends A. O. Hjerpe, F. R. Elder, and M. C. Cavell was appointed to formulate details of the working out of the plan.

At this same meeting, Presbytery gave a negative answer to the suggestion of Chester Presbytery that the relations with the Federal Council of Churches be severed; opposed commending the approval of any person for the moderatorship for the General Assembly; took no action on the suggested overture concerning doctrinal bases for union with other denominations; concurred in the suggestion of the Presbytery of Baltimore that the General Assembly be overtured to propose a change in the Form of Government that the Assembly meet only once every three years; and heard three especially interesting addresses in its foreign missions hour by Rev. A. R. Kepler of China, Dr. George Cunningham of the Philippines, and Mrs. Elgin Sherk of Cleveland, formerly of Persia.

Rev. Frederick N. McMillin, pastor of First Church on Walnut Hills, and chaplain of the 147th regiment of infantry of the Ohio National Guard, gave the address at the state convention of the Daughters of the American Revolution in Akron, Ohio, March 14, on the subject, "Real Americans."

Mahoning Presbytery, Ohio

At a recent meeting of Presbytery it was voted unanimously to ask that the meeting of the General Assembly be omitted this year.

Officials of the First Church, Warren, have accepted a program designed to meet and overcome the difficulty of the times offered to them by their pastor, Dr. Franklin P. Reinhold. The scope of the effort includes the revival of the mid-week service, and the Sunday evening service, and intensification of personal work, all looking forward to a great ingathering at Easter time.

Rev. Calvin G. Hazlett, pastor of the First Church, Hubbard, is studying with his people the book of Revelation in the mid-week services. Special interest has been shown at the Sunday services in the series of sermons on the Seven Churches of Asia. The interest of the young people in Sunday morning worship has been stimulated by the designation of one service a month as young people's service, in which they are asked to participate.

The largest attendance of the Ministerial Association of Youngstown for the year was

on Monday, March 6, when four ministers, representing different denominations in Akron, "shared" their experience resulting from the "Oxford Group" meetings recently held in Akron.

Cleveland Heights, Ohio

Rev. Paul L. Berman, who for the past few weeks has been bringing to the churches of Ohio his messages of Christ the power of salvation to the Jew as well as Gentile, and who is himself a converted Jew, deeply impressed the congregation of the Cleveland Heights Church, Rev. W. F. Dickens-Lewis, minister. The women invited him to speak at a luncheon on the Thursday following the Sunday he preached, March 5, to which they invited their Jewish friends. Dr. Dickens-Lewis writes that he will attend the spring meeting of the League of Faith.

Portsmouth Presbytery

Fred H. Eastman, student minister and senior at Louisville, Ky., Presbyterian Seminary has been called as supply pastor by the Manchester, O., Presbyterian Church.

Indiana

Rev. John S. Howk, minister of the Lagro and Old Liberty, Wabash Churches, writes: "—while nearly 100 years old the Old Liberty Church is composed chiefly of young married couples, and babies are plentiful at all the services. Both of my charges went above their benevolence quotas this hard year. Last Sunday I received four new members into Liberty Church. I preach the old gospel of salvation by grace through the precious blood of Christ."

Kentucky

Rev. Hayden Hollingsworth conducted a series of special services in the Pikeville Church, February 21, through March 3. Twenty persons were added to the church, seventeen of whom came on profession of faith. Mr. Hollingsworth, who is pastor of the First Presbyterian Church of Georgetown, Ky., also spoke each morning in the chapel exercises of the Pikeville Presbyterian Junior College. The more than four hundred students were deeply impressed with the messages. Interest in the evening meetings was stimulated by the participation of a different group each night. Rev. Dunbar H. Ogden, Jr., pastor arranged for the Y. M. C. A., Y. W. C. A., Christian Endeavor Society, Boy Scout Troop, and Sunday School to assist in the services this way.

Illinois

Rev. Ira Miller, pastor of the churches of Steepleville and Baldwin, writes that he is giving a series of lectures on the Epistle to the Galatians in each of these churches. "The Baldwin Church also has a class engaged in the memorizing and exposition of the Shorter Catechism. Fruits of this work are already evident in the deepened spiritual

life of the churches and in a prospect of ingatherings at the coming Easter Communion."

CINCINNATI, OHIO

News Notes from the Southeast

By the Rev. Wm. Childs Robinson, D.D.

Alabama

THE Central Presbyterian Church of Anniston, Alabama, Rev. J. E. Stauffer, Pastor, led all the congregations of that city last year in additions on profession of faith. Indications are that this year the Central Church will surpass its figure of last year and have some thirty-five additions on profession. Mr. Stauffer was one of those nominated for the 1932 Anniston Star loving cup. However, the cup was awarded to Mrs. E. D. Smith, a member of the First Presbyterian Church, for her conspicuous and sustained services in furnishing lunches to the children in the Pine St. School.

Reports from Birmingham indicate a notable increase in the interest and zeal of all of the Southern Presbyterian Churches of that city with the successful filling of the pastorates of the Old First and the North Highlands Church. A recent visitor to the latter reported capacity audiences for the Sunday services, and a prayer meeting that was overflowing the lecture room. Dr. Will Alexander is studying with the prayer meeting the Bible Study course arranged by Dr. Anderson of Dallas, Texas. This course is also being used with adaptations by Rev. S. B. Hay of Auburn and Rev. M. C. Macqueen of Goodwater.

On Monday, February 20th, President J. McD. Richard of Columbia Theological Seminary addressed the Anniston Evangelical Ministers' Association on "Fallacies in Modern Thought." The Association announced that its next meeting will be a joint meeting with the Colored Ministers' Assn.

South Carolina

Rev. Sam'l. B. Lapsley of Aiken, South Carolina has accepted a call to the Presbyterian Church of Martinsburg, W. Va. Rev. Mr. Alva M. Gregg is regularly supplying the Presbyterian Church of Mullins.

Georgia

The recent Wade C. Smith meetings in Augusta resulted in substantial additions to each of the Presbyterian Churches of Augusta, as follows, Reid Memorial 34; Sibley Memorial 17; Green St. 11; First, a group to be received. Rev. Dr. Jas. E. Hannah of Newman, Ga., conducted a special series of services at the East Point Presbyterian Church; and Rev. J. R. Williams at the First Church of Decatur, Ga. Rev. A. Julian Warnew of Jackson, Ga., has been called to the Capitol View Presbyterian Church of Atlanta and has indicated his acceptance.

At the Presbyterian Ministerium of At-

lanta February 27th was devoted to a most helpful discussion of the notable week of Sprunt Lectures recently held in Richmond, Va., at which Dr. A. B. Beaven, Dr. H. G. Kirk, Dr. Donald MacKenzie were the chief speakers.

Did Jesus ever appear to those who were not believers?

This question is raised by the following statements in Dr. Holmes Rolston's illuminating writings on Barth and Brunner, i. e.: "Not the slightest evidence can be found in the New Testament to show that the Risen Christ manifested Himself to those who were not believers." "The Apostles were quite sure that the world of unbelieving men could not see the Risen Christ." It is difficult to understand how the writer could have been betrayed into making such strong assertions when he particularly had in mind, as the context shows, Jesus' appearance to Paul. Paul testifies that although he persecuted the Church, nevertheless He found mercy since He did it ignorantly in unbelief. Jesus appeared to the unbeliever, the persecutor Saul. Further the indications are that James was an unbeliever until Jesus appeared to him. Thomas had forgotten his loyalty and refused the testimony of his fellow disciples. Jesus appeared to him with the rebuke "Cease your unbelief." (Moffatt's Translation.) In the great appearance with which Matthew closes there were still some who doubted. The present ending of Mark, representing the early church's understanding of the resurrection appearances, declares that Jesus rebuked the eleven for their unbelief. Indeed, the impression the writer gets from the N. T. is that all the disciples lost faith; that John, an exceptional case, found faith in the Resurrection from viewing the empty tomb; but that the other chosen witnesses had, in general, to be brought from unbelief to faith by the appearances of the Risen Christ. In any case Paul, James and Thomas show that Dr. Rolston's statement is inaccurate.

It should also be said that the N. T. Resurrection took place in time, "on the third day," that the resurrection appearance lasted a temporal period, "forty days." According to the N. T. the Resurrection was not into eternity; but a demonstration in history, in time, of the power of God to rule and control history. And it was a bodily resurrection; Jesus demonstrated that he was not an incorporeal spirit; but a flesh and bones person who could be seen and handled, who could—pace A. v. Harnack—eat and drink with His disciples. The Risen Christ was such an objective reality that He could convince unbelievers, bring them to faith; the seeing of Him was not a subjective phenomenon dependent on the psychological preparation which faith is supposed to furnish.

DECATUR, GA.

News Letter from Western Pennsylvania

By the Rev. Harold J. Ochenga

SEVERAL pastoral changes of recent date are interesting. Dr. Robert McGowan, pastor for sixteen years of the Bellefield Presbyterian Church, announced to his congregation, Sunday, February 26, his acceptance of a call to Irvington, N. Y. This Bellefield Church is in the heart of the student district of Carnegie Institute of Technology and the University of Pittsburgh. The Brighton Road Presbyterian Church has called Rev. Wm. Victor Parsons, the Ben Avon Presbyterian Church has called Rev. J. Howard Brinkerhoff from the Classis of New York Reformed Church in America, and the First Presbyterian Church of Monongahela has called Rev. Ross M. Haverfield to serve as pastor. Rev. Irvin S. Yeaworth was recently installed as pastor of the Homestead Presbyterian Church, and Rev. Harry Roach as pastor of the Turtle Creek Church.

In the reception of Rev. J. Howard Brinkerhoff to Presbytery, some members insisted on an examination according to law. The examination as then given by Dr. Snowden was a perfect farce. Though no one had any doubts as to Mr. Brinkerhoff's orthodoxy, yet many regretted the lightness and ease with which the theological examinations are being waived in our church. We are losing our great emphasis on doctrine.

The February meeting of Pittsburgh Presbytery heard some comments on the Laymen's Report on Missions. The Foreign Missions committee was instructed to invite Dr. Robert E. Speer to address our Presbytery at the April meeting. It will be interesting to witness the reaction of these ministers to an overture on that un-Christian Report. The Appraisal Commission did a service to Christianity in raising the conflict which will clarify the issue.

The overture of the Chester Presbytery regarding the doctrinal basis of future unions contemplated was voted non-concurrence after the committee on Overtures recommended deferred action in order to make study of the question possible. Dr. James Snowden and Dr. H. T. Kerr insisted that Pittsburgh Presbytery should not fall in line with an attempt to limit the General Assembly Committee on Union. The Presbytery meekly acquiesced. Opinion was quite general that the General Assembly should be moved to a more central place and the number of delegates decreased. Some even desire the General Assembly to meet only once in two or three years. Anyone who knows what authority the "powers-that-be" now assume would be unqualifiedly opposed to such a move.

Preliminary to the annual great Easter Services of the First Presbyterian Church,

Dr. C. E. Macartney is vacationing in California. These services are the most vital meetings in Pittsburgh during this season. PITTSBURGH, PA.

Eastern Pennsylvania Letter

By the Rev. John Burton Thwing, Th.D.

THE First Church of Williamsport celebrated its centennial on February 23rd. During the month the Rev. J. Hardin Smith, D.D., was associated with the church's able pastor, Dr. David De Forest Burrell, in a campaign of personal evangelism. It is the hope of pastor and people that final results will show that at least one hundred persons have united with the church, one for every year of the church's life.

A plan especially adapted for joint fields in the rural districts has been applied by the Rev. Louis V. Barber, pastor of the Benton, Raven Creek and Orangeville Churches. The plan consists chiefly of joint Session meetings, by means of which it is claimed that such frictions as may develop among the various Sessions are virtually eliminated. Any plan that performs this difficult task in actual practice will be welcomed by many a burdened rural pastor, and this one, unlike some that have been proposed, seems quite consistent with Presbyterian polity.

The Rev. Merwin W. Remaly, pastor of the Jersey Shore Church, recently organized a Men's Brotherhood with a charter membership of 48.

Harry Pringle Ford, clerk of Session of the Prospect Park Church and favorably known for his researches in the field of Presbyterian history, is spending the winter months in Tampa, Florida.

Chester Presbytery recently lost by death an esteemed elder, Charles K. Welch, of the Darby Church.

The Rev. Addison Raws of Keswick conducted a series of eight evangelistic services in the Mount Calvary Church, beginning February 12th. The Rev. Linwood T. Geiger is the pastor of this rapidly-growing West Philadelphia church.

Many Philadelphia churches are planning for special pre-Easter services, some in conjunction with neighboring churches. Philadelphia Christian Endeavor Union will hold an early Easter morning service on Reburn Plaza, in the shadow of City Hall. This organization contributed a large share of the city's candidates for the ministry during the past year, including "Tommy" Tucker, last year's Intermediate Union president, now in Wheaton College; Gene Barth, recently elected to the same office, who goes to Wheaton in September; Roy Oliver, Assistant Superintendent of Northeast Branch; George Jamieson, George Ashwood and Curtis Brunt, also officers of Northeast; and the president and first and second vice-presidents of West Branch,

William McColmont, Robert Smyrl, and Robert McCarter.

The Rev. Harold McMillan, wartime captain in the British Flying Corps and wounded in action, is bringing new life to the historic church at Dauphin, a suburb of Harrisburg. A well-trained junior choir testifies to his unusual musical talent. Many direct descendants of pre-revolutionary settlers still attend this church, in which the colonial atmosphere has been studiously preserved.

At the meeting of Philadelphia Presbytery on March 6th, the report of the Missions Committee, appointed to investigate charges brought by Rev. John Clover Monsma, that certain modernistic tendencies are at work in the policies of our Foreign Board, was permitted to be continued with a report of progress until the April meeting. A committee elected to nominate standing committees of the presbytery consists of the Revs. Newman, Jordan, Schultz and David Freeman, and Elders Joseph McCutcheon, Norton and Hitchcock. It was reported by Rev. Hilko de Beer that 33 ministers attached to this presbytery are unemployed or honorably retired.

Philadelphia and Philadelphia North presbyteries will cooperate in a young people's conference to be held at Beaver College June 24th to July first. Dr. Arion J. Muyskens will have charge of the arrangements and through the courtesy of Pres. Walter B. Greenway, accommodations will be had at the cost of the food served. The policies of the conference will be strictly that of conservative theology. In many ways this is an exceptional opportunity for the youth of Philadelphia, and an enormous response is expected. The total cost is fifteen dollars per delegate.

The pro-rating of the benevolence budget in Philadelphia Presbytery this year will go on a new basis, taking the actual receipts of 1932-33 and adding ten percent. Churches that met their budget this year will be excused from the additional ten percent. Further cheer is found in the report of Dr. Reid S. Dickson that not one beneficiary of the Relief Department of the Board of Pensions will suffer reduction in the coming year. An old-fashioned prayer meeting in which all took part, closed the presbytery meeting on a distinctly evangelical note.

PHILADELPHIA, PA.

New Jersey News

By W. A. M.

INTEREST in New Jersey Presbyterianism is being focused upon the meeting of the Presbytery of New Brunswick on April 11, which will bring together Dr. Robert E. Speer and Dr. J. Gresham Machen to debate the Foreign Missionary situation.

Dr. William Hiram Foulkes, of Newark, N. J. has declined to continue in the run-

ning as a candidate for the Moderatorship of the next Assembly. He has also declined even election as a Commissioner to the Assembly.

The Senior Christian Endeavor Society of the First Presbyterian Church of Collingswood, of which the Rev. H. S. Laird is pastor, recently attended a service of the "Church of the Air" under the Rev. Percy B. Crawford in Philadelphia. In the evening they attended the meeting of the C. E. Society of Philadelphia's Tioga Church, of which Dr. Robert R. Littell is pastor.

Mrs. Ella A. Boole, national President of the W. C. T. U. spoke March 2, at the fiftieth anniversary of the Newton W. C. T. U.

The Connecticut Farms Church has announced its pre-Easter service as "Christ-Centered in Content," "Church-Directed in Motive" and "Community-Wide in Reach." The pastor is the Rev. F. W. Druchemiller. Many New Jersey Churches are uniting for pre-Easter services.

The Rev. J. Gresham Machen, D.D., preached on March 12, in the Westminster Church of Bloomfield.

New England and New York Notes

By the Rev. L. Craig Long

THE response to letters which I have been sending to the Churches in the New York and New England Synods inviting their cooperation in getting news for this monthly article has been very gratifying. At the Benedict Memorial Presbyterian Church in New Haven, during the interim in which the Church is without a Pastor, The Session is being Moderated by Rev. Frederick Curtis and the pulpit is being supplied by F. G. Harvey, a graduate student in Yale Divinity School. Mr. John T. Manson, a director of Princeton Seminary, is an Elder in this Church. Communications should be addressed to the Clerk, Roland E. Copeland. I, personally, am rejoicing in the knowledge that my people in the Calvin Presbyterian Church are to be the host of the Moody Bible Institute which will conduct a Bible Conference in the Church during the week of May 14th. This promises to be an evangelical treat for southern New Englanders. Dr. Howard W. Ferren, President of Providence Bible Institute, was the guest preacher in the Westminster Church of Bridgeport, Conn. during the first week of March. Rev. Robert L. Barbor is the pastor. The 17th annual week of special meetings leading up to the spring communion was held in the First Church of Bridgeport. Rev. Alexander Alison, Jr., Pastor. The guest preachers included Dr. Alison's brother, Rev. John Alison of Holyoke, Mass., his son, Rev. Valentine Alison of Springfield, Mass., Rev. Albert Dale Gantz of New York City,

Rev. L. Craig Long of New Haven, and Dr. Albert E. Beebe of Bridgeport. Dr. George Stewart of the First Church in Stamford writes that work benches with complete facilities for the making of "new furniture, repairing antiques, making of authentic Jacobean, Sheraton and Hepplethwaite reproductions." No doubt Dr. Stewart is working along the same general lines as Dr. Keigwin of the West End Church in New York City, who has likewise established classes in dramatics, music, art, etc., for the training of the unemployed. (Perhaps after the Chair of Buchmanism has been established firmly as an addition to the original departments of some of our Seminaries, we may expect the official approval of, and the establishment of a mythical "Chair of Theologically Trained Playwrights, Machinists and Handcraft Teachers.") Rev. Wm. Harrille Bordeaux, who has recently been appointed Chairman of the West Indies General Mission, was the preacher at a union meeting of twelve young people's organizations of Waterbury, Conn. Waterbury is one of the larger cities of New England and has never yet been touched by any Presbyterian Church. Rev. Joseph A. Schofield, Jr., Minister of the First Church of Gouverneur, New York, is preaching a special series of sermons on "Persons at the Cross." At the mid-week services he is conducting a Mission study class with special emphasis upon the bearing which the "notorious Laymen's Missionary report" has upon the need for the Gospel of God's grace in China. Dr. Benjamin T. Marshall, a former pastor of the Mother Church of the North Avenue Church of New Rochelle, New York, was the guest preacher in the pulpit of that Church on February 26th. When I read a Church Bulletin I find that I unconsciously seek evidences that it represents an evangelical Church and Ministry. I was gratified when I read the Bulletin published by the Spencer Memorial Church of Brooklyn. Dr. Frank E. Simmons is the pastor. There I read of the fact that Dr. Donald Gray Barnhouse travels to Brooklyn to deliver a Bible Lecture in the Spencer Memorial Church each Tuesday evening. I also observed that the Church is interested in the African Inland Mission, which is known as a thoroughly faithful evangelical Mission. The "Eglise Evangelique Francaise de Boston," Rev. Francis C. Argento, Minister meets each Sunday afternoon in the Church of the Covenant (Presbyterian and Congregational). In Hartford there are two Presbyterian Churches, one is Ukranian. The Ukranian Church is the result of a Missionary program of eighteen years under the faithful Ministry of Rev. Theodore Helenda, who has, by personal evangelism, seen a great many of his people converted from the Roman Catholic Church. Each Sunday afternoon there is an Italian Service in the Calvin Church of New Haven.

When I hear the liberal Ministers of New Haven supporting the "Oxford Movement" and the "Laymen's Report," it always takes my mind back to Princeton Seminary and the days when I was a student there from 1926-1929, and was "worked upon" by the Buchmanites of the Seminary student body. At that time the movement had been theoretically ousted from the University campus but as the students of the Seminary well knew, it was being preached all over the University campus by students of the Seminary. The chief effort of the Buchmanites seemed to be to "convert" the Philadelphia Society (The organized Christian organization on the University campus at that time) and for a time it seemed that they had succeeded. By providence alone, I was invited to teach a Bible Class of these University students who had been under this influence. The Class met each Sunday morning in the First Presbyterian Church. The lesson which I learned then is the foundation of my opinion now. It is this: As at that time the consistent study of the Gospel according to Mark was able, under God, to lead those students out of the bondage of a vicious heresy, so today, we ought to be able to expect that a theologically trained man should be able to clearly differentiate between Buchmanism and the Gospel of Jesus Christ and make his cleavage from Buchmanism sharp and unquestionable. By this test alone, the faithful constituency of the Presbyterian denomination should demand a house cleaning which would remove this type of heretical leaders from places of leadership in the Church.

NEW HAVEN, CONN.

Here and There

THE Rev. Prof. A. H. Sayce formerly Professor of Assyriology in the University of Oxford died in February at Bath, England. He was eighty-seven years of age. Son of a clergyman, he became a Fellow of Queen's College, Oxford in 1868, and was ordained the following year. He served as a member of the Old Testament Reunion Committee from 1874 to 1884, and after serving some years as Professor of Comparative Philology, was elected Professor of Assyriology in 1891. He retired in 1919. He was one of a small group of men who laid the foundations of Assyriological science, and placed on a firm basis knowledge that has proved of immense value in the unravelling of ancient civilizations. "The Christian" (London), said of Dr. Sayce after his death:

"It is safe to say that Dr. Sayce's contributions to linguistic science have been of great value, and without number. He was for some years president of the Society of Biblical Archaeology, which was merged in the Royal Asiatic Society in 1918. His studies were of wide-ranging significance,

and he was early conscious of his knowledge conspiring to confirm the Scriptures. Hence modern critical theories found in him a sturdy opponent, and some of his later books became controversial in a sense that made them specially acceptable to serious Bible students. Academic distinctions were showered upon him from many seats of learning; and to the end he was held in honour as a Christian scholar, having an encyclopædic grasp of Oriental tongues, which he held at ready command in the pursuit of archaeological investigations."

The wedding of Miss Gladys Joan Price of Devonshire, England and the Rev. Warren Scott Reeve, son of the Rev. Dr. and Mrs. John T. Reeve, of 218 East Kennedy Street, took place Wednesday afternoon, March 8th, at 4 o'clock in the South Presbyterian Church, Syracuse, N. Y. Dr. Reeve performed the ceremony assisted by the Rev. Paul Martin of Princeton, N. J., uncle of the bridegroom.

Miss Price is the daughter of the late Rev. and Mrs. E. Dickinson Price, former missionaries of the Church of England among the Gonds in the Central Provinces of India. Her only brother, Mr. Cecil Lillingston-Price, is a missionary in the Southern Sudan, Africa. She is a niece of the Rev. Arthur Lillingston, a canon of Durham Cathedral, England. Miss Price was graduated from London University, and for five years has been working with the Church Missionary Society in Kobe, Japan.

Mr. Reeve, whose father is pastor of the South Presbyterian Church of Syracuse, N. Y., and formerly of Basking Ridge, N. J., is a graduate of Princeton University in the class of 1922, and of Princeton Theological Seminary in 1925. In 1926 he studied in Cambridge University, England, after which he went as a missionary of the Presbyterian Church to Osaka, Japan, where he has completed one term of service. At present he is spending a furlough in the United States, and has been studying in the Biblical Seminary in New York. Mr. and Mrs. Reeve hope to return to Japan in the autumn to continue their missionary work under the Presbyterian Board of Foreign Missions.

Young people and older friends from many Christian Endeavor societies joined in a mass meeting to hear Rev. Percy Crawford, radio preacher of the young people's Church of the Air, February 27. The meeting was held in James Evans Memorial Church, Philadelphia, Rev. George B. Pence, pastor. Rev. Percy Crawford, who brought the message, is a graduate of Westminster Seminary, and is also the founder of the Young People's Bible School. Rev. George B. Pence welcomed the Endeavorers to the church, and James M. Zinger, president of South Branch, presided.

The Spencer Memorial Church of Lemman, S. D., has extended a call to the Rev.

Reuben Elkin, of Wentworth, S. D. He has accepted.

The Rev. Geo. Hassey, of Buffalo, N. Y., has accepted appointment as stated supply at Hyde Park United Presbyterian Mission, Niagara Falls, N. Y.

The Highland Avenue Church of Winchester, Va., has called Licentiate R. B. Campbell as pastor. He has accepted.

Six Presbyterian ministers of the Presbytery of Vincennes, Indiana, have worked out a plan for the co-operation of the 12 Churches of Knox, Pike and Daviess Counties. The plan provides for holding a two weeks meeting in each of the 12 churches, with two meetings going on at the same time. Two ministers presiding when the meeting is in their church or for the vacant church, and the other four preaching, so that each church is given a meeting and with no expense except postage in sending out notices, as the ministers are doing their extra work gratis. Also the four vacant churches have preaching on each Sunday afternoon by one of the ministers in the group and hold their Sunday schools just preceding the service. The meetings are being attended by large numbers. The plan began with a Communion service in all twelve churches on Sunday, January 1, and continued until Friday, March 24th. All the churches have had a two weeks meeting.

The participating churches are located in Vincennes, Petersburg and Washington, Ind., and nearby towns and country districts. The ministers participating are: Rev. John Welsh, Rev. N. Vane Andrews, Rev. John D. Yundt, Rev. William T. McKinney, Rev. Frank F. Ogle and Rev. George C. Hitchcock.

Reports are made at each Church of the progress of the meetings and people from the various churches attend other meetings than their own. Four of these churches have had no pastor for a long time and this enables them to have preaching without an expense and to keep alive the spirit of worship in the church. At the meetings which just closed in Westminster Church, in Washington, on a day known as "Bible Sunday," when all persons were asked to bring old Bibles in their possession, Mrs. Hugh O'Donnell, brought a Bible printed 280 years ago in London, and still in good condition. Mrs. William C. Hyatt one printed 145 years ago. These meetings are primarily for the spiritual enrichment of the membership.

The Rev. A. E. Lucas has been called from the Tropic Church of Glendale to Oxnard, California.

The Rev. Cyril Carter has been called from Westminster (Orange Co.) Calif., to Roseville, Calif., in the Presbytery of Sacramento.

The Port Deposit Presbyterian Church, Port Deposit, Md., just closed a very successful Evangelistic Campaign under the leadership and preaching of Evangelist

Colin C. Weir of Wilmington, Del. One of the special features of the campaign was the personal visitation by the pastor of the church and the evangelist. Many people were reached and asked to accept Christ who otherwise would never have been to the meetings. Four persons were received into the membership of the church. Rev. Wayne A. Monroe, the pastor, is a believer in the Bible as the Word of God, and in Christ as the only Saviour of mankind, and was happy to find that the evangelist was in full accord with the teachings of historic Christianity.

The Presbyterian Church in Canada

By T. G. M. B.

THERE is no statutory prohibition against the continuing Presbyterians using the name "The Presbyterian Church in Canada" according to a decision of the Supreme Court of Nova Scotia. The decision upheld another fyled in connection with the will of Jessie Gray of Hopewell, Pictou County," and this latest one gives to Presbyterian and not United Church Missions two bequests totalling one thousand dollars from a will made in 1921.

St. Andrew's Church in Westville, made up of minority groups from two Presbyterian and one Methodist church, held their eighth anniversary services recently. The minister, Rev. Roy J. Stewart, preached in the morning. Mr. Stewart graduated from Princeton in 1928, and succeeded Rev. H. Warren Allen of Minneapolis in Westville, N. S. At the fifty-seventh anniversary of Erskine Church, Ottawa, of which Dr. George E. Ross is minister, Rev. J. C. Tolmie was the special preacher. At Evangel Hall, Toronto, Rev. R. J. Koffend has been enabled to do a very praiseworthy work, assisted by Mrs. Koffend, in the twenty years since its opening as a city mission. The Bible School enrollment has increased from twenty-nine in 1913 to over three hundred and fifty, there now being thirty-five devoted teachers. At the evening services and by personal work many have been led to Jesus Christ, and several have been cured of the dope habit. On February 5th large audiences heard Dr. Robert Johnston in the afternoon and Rev. F. A. Robinson in the evening, joining in thanksgiving to God when they remembered those twenty years and particularly those during which they had been connected with Evangel Hall.

It is Knox Church, Toronto, which supports Evangel Hall and many other worthy missions. This church had a young people's banquet in February with over one hundred present, and Professor W. W. Bryden, D.D., of Knox College, delivered a really inspiring and challenging Christian message. St. John's Evangelical Church, Toronto, is fortunate in having called Rev. J. F. Anderson of Brampton Presbyterian Church, formerly minister in Ireland, Scot-

land and Australia. His name has been placed on the appendix to the roll of the Presbytery of Toronto after much debating on the status of a minister of an independent congregation. In the city of Toronto proper, according to the census, there are: 198,921 Anglicans, 136,181 United Churchmen, 96,482 Presbyterians, and 90,522 Roman Catholics out of a total of 631,207. Dr. David Lister, one of the Evangelicals in Vancouver, has been elected moderator of Westminster Presbytery.

Calls have been accepted by the following ministers:—Rev. J. A. Koffend, Manchuria, to Stirling; Rev. R. T. Rutherfordale, Pembroke, to Alvinston; and Rev. D. Parry Jones, Harriston, to Knox, Oshawa, all in Ontario. Rev. C. Ritchie Bell, Truro, N. S., has declined a call to Kydd Memorial Church, Montreal, while Auburn, Blyth, and associated congregations have called Rev. T. W. Mills of Cobden. Rev. J. H. Stewart of Hartney, Man., has been inducted at St. James Church, Winnipeg, and Rev. John Hart from Kildonan is supplying at Indian Head, Sask. The student minister at Parkview, Saskatoon, is Mr. Frank S. Morley, Ph.D. (Edin.), and the minister-elect of First Church, Edmonton, Alta., is Prof. A. R. Osborn, D.D., from the Biblical Seminary in New York, formerly of Australia and Cornwall, Ont.

TORONTO

Netherlands Letter

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

IN ecclesiastical respects, the Dutch are a much divided people. One regrets especially that the ecclesiastical partition walls do not correspond to the theological views. There are liberals, for instance, in the Dutch Reformed, or State Church, but also in the Lutheran, the Mennonite, and the Arminian Churches. There are also conservatives in all these church bodies.

The worst is that the truly Reformed people, those that hold faithfully to the old Standards, are also divided into several Churches. There is but little co-operation between the various Churches in Holland. Though Holland also has its "Council of Churches," not all the Churches have representatives in it. Although they were invited to participate, the Churches that are true to the old Confession have refused to do so. They felt that real co-operation was impossible with Churches that did not adhere loyally to the Standards.

There is, however, one society in the Netherlands in which all the Churches are co-operating. That is the Dutch Bible Society, founded in the year 1814, upon the initiative of the British and Foreign Bible Society, and working during more than a century with great zeal and blessing. That this Bible Society unites all Christians under its ensign is a result of the fact that it has no other purpose than to publish and

distribute the Bible or parts of it without any comment or notes.

Now, in Holland we have a translation of the Bible nearly as old as the Authorized Version, for it dates from 1637. During the three centuries in which this translation has been used the Dutch language has undergone extensive changes, and the old Bible is hardly intelligible to those not versed in the affairs of religion. So there have been many efforts to replace the seventeenth century version by a more modern one. None of these, however, was successful. I cannot now discuss the reasons why the different new translations did not "take" with the public. Today the version still most widely used is that of 1637.

Some years ago a remarkable question was asked in one of the meetings of the Bible Society. One of the delegates asked, "Is it logical for the Society to give the Bible to the natives of our colonies in their own tongues and not to give the Bible to the modern Dutch public in a form in which they can read it?" Those present at the meeting felt the force of this question, and a resolution was passed to the effect that the Board should try to find persons who were able and willing to translate the Bible into modern Dutch.

It is not possible at this time to discuss all the preliminary labors that were to be accomplished before the actual commencement of the work. Only I wish to say that the Old Testament caused far more trouble than the New. The Board of the Bible Society called a meeting of all the professors of Old and New Testament exegesis in the country, as well as certain other learned men. Those of the Old Testament made an attempt to come to terms about the translation of certain parts of the Old Testament, but without success. Happily I can add that they came together again on a recent date, and that now there is some expectation of their reaching an agreement.

The New Testament men gave promise of better things. And no wonder. Circumstances are such in our day that it is far easier to agree on the translation of the New Testament than that of the Old. For our country there was another favorable circumstance. Since 1911 the different professors of New Testament exegesis have tried privately to furnish a new translation of the New Testament, and they have translated the whole except the three synoptic gospels. Such were the conditions when the invitation of the Bible Society came. These New Testament men not only knew one another, but they had also labored together for nearly twenty years. Just recently the first fruits of the new collaboration, the translation of the gospel of Matthew and the epistle to the Romans, appeared as a sample of the work. Generally speaking, it was received with great joy by the Holland Christians.

In concluding this letter I must again

make mention of the death of one of our well known theologians, namely Professor Harm Bouwman, Th.D., who occupied the chair of church history at the Theological School of the Reformed Churches, at Kampen. There was a tragic aspect to his death. Prof. Bouwman was nearly seventy years old, and so he had the right to retire. But he was a very strong man, and we hoped he would be able perhaps to continue his work for a considerable number of years. But the Lord took him away after a short illness. The Reformed Churches owe much to Prof. Bouwman. Prof. H. H. Kuyper, of the chair of church history in the Free University at Amsterdam, and Prof. Bouwman were the leaders of the ecclesiastical life of the Churches. The deceased was the editor of "De Bazuin," as Prof. Kuyper is the editor of "De Heraut." He wrote a large work on Reformed ecclesiastical law, the first volume of which had already made its appearance, and the second of which is ready for publication. Prof. Bouwman was also well known in the United States. He visited the U. S. A. as a delegate of the Reformed Churches of Holland to the General Synods of the Reformed and Christian Reformed Churches in America.

His Hat in Ring

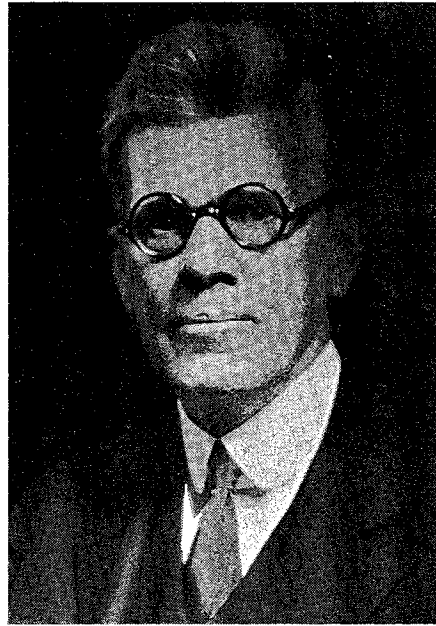


Photo by Bachrach

JOHN McDOWELL

Will he be next Moderator?

sired to follow Him. . . . While he scourged that which he saw around him savouring, as he judged, of hypocrisy and religious hollowness, where is the indication of his finding out or working out a conception of faith in Christ or love to Christ, distinct from that which he condemned and denounced?"

One of the new and interesting features of congregational life here during this winter is the splendid effort put forth by means of organized "clubs" to relieve the monotony that oppresses the lives of genuinely unemployed people. Church halls have been opened to the unemployed where skilled artisans direct the unskilled to do any kind of article that may be useful in their homes. Nothing must be done for sale or profit. These "clubs," which are generally run at the expense of the congregation, are well patronized. They have served the Christian and beneficent purpose of rescuing honest men in enforced idleness from the moral and spiritual despair that is an obstacle to the Gospel, and the Church from the unwarranted suspicion fostered by anti-Christian propagandists that the Church is unsympathetic with the conditions of the unemployed in the prevailing distress.

Less than a generation ago drinking was regarded as the defiant monster that blocked the redeeming pathway of the Gospel; today, gambling is a more powerful and challenging foe of the Gospel. This evil has become much more widespread through the appalling number of tracks for dog-racing that have been opened during the past few years. There are signs that

the national conscience is wakening to this terrible menace to the moral and religious life of the nation, and that legislative measures may be taken to destroy it.

EDINBURGH

Korea Letter

By the Rev. Bruce F. Hunt

130,000 Studying the Bible Today—Missionaries have been pouring over their Bibles and thumbing commentaries in Korea; Korean secretaries have been busy writing and mimeographing Bible outlines; the big roads into the mission stations have been periodically the witnesses of the coming and going of groups of Christians equipped with a Bible, a hymnbook, a notebook, a roll of bedding and a bag of rice, for the Annual Bible Classes (five to twelve days) and Bible Institutes (one to two months) are in session. Every Evangelistic missionary in Korea spends from one to two months every winter in this intensive Bible teaching, in addition to the calls he or she may have from country churches to hold local classes of five to ten days duration.

Last year, during the months from December to April, 2911 men and women (an almost equal number of each) spent from one to two months in Bible study at the twenty Bible Institutes for men and twenty-two Institutes for women. Reports to date for this year show a big increase over last year in Bible Institute enrollments.

Last year 128,827 men, women and children were enrolled in Bible Classes (including classes in country churches), each class lasting from five days to ten days; 1881 such classes being held throughout Korea. This year "a Bible Class in every church in Korea" is part of the three year forward movement and the number of people, spending from five to ten days in definite Bible study, promises to be greatly increased.

The Passing of Pioneers—The winter has seen the passing of several prominent figures in the history of Korean Missions; Hon. H. N. Allen, died Dec. 1932, physician, missionary and diplomat, was the first resident Protestant Missionary in Korea (Presbyterian Board); D. A. Bunker, died Nov. 1932, called "a missionary by royal request" because he first came to Korea at the invitation of the King of Korea in 1886 to teach in a Government School; Pastor Yang Chun Paik, died Jan. 1933, forty years a Christian, the first evangelist in and for many years pastor in Syenchun, the town once known as the most Christian town in Korea; Archbishop Mutel, died Jan. 1933, for many years head of Roman Catholic Missions in Korea, one of those who entered Korea in disguise when it was still the Hermit Kingdom, and who had to work thus in secret for three years under hourly peril of his life.

CHUNGJU, KOREA

Scottish Letter

By the Rev. Prof. Donald Maclean, D.D.

"BURNS-WORSHIP" is not confined to Scotland; it is world-wide. In Scotland, on and about January 25, this very human being becomes a demi-god to be ignorantly worshipped. Ministers in their pulpits, when, perhaps, they have become weary of themes more germane to their calling, descant eloquently on Burns and his religion. Burns sang merrily into receptive ears the shallow optimism of Deists in "A man's a man for a' that." His attitude was that of pure naturalism condoning human depravity without presenting any political or social remedial ideals. The far-famed New College, Edinburgh, which really came into existence as a protest against that rampant Deism, this winter honoured the memory of this bard of Deism with the full ceremonial of haggis and piper and "a' that." What an affront is this cult regaling to the memory of the teachers that once adorned the chairs of that famous College, and not least to the memory of that great ecclesiastic who was for long its dignified principal—Dr. Rainy! Rainy's opinion of Burns and his worshippers was not flattering. "Of all perverse destinies," said Rainy, "with which earth could perplex his (Burns) fame, did it ever visit his imagination that crowds of rhetorical men would go about in never-ending floods of eloquence to prove his life a great moral victory and triumph? No. We object to Robert Burns as a religious teacher because he does not take his stand as a believer in the Lord Jesus Christ, and as one who de-

Letter from Melbourne, Australia

By Rev. H. T. Rush, Secretary of the Bible Union of Victoria

There is a great tendency in human life generally to think lightly of even the worst evils, so long as they are remote from us in time or geography. We can even bear with equanimity the misfortunes or wrongs of our neighbours if they are not next door to us. Something of this may be true of the Great War with its awful atrocities, its suffering and losses in lives and property. We got over the first shock of it fairly well. When the roll of dead and wounded listed sons, relatives, friends it was different. Still later on our own financial depression has brought home to us the fact that world-solidarity, and that we cannot escape from the pressure of the times.

These remarks have a relation to our religious life also. The full trend of them may appear in succeeding letters.

There are those who can bear, seemingly without protest, indignities offered to the Lord whom they profess to love. The diadem may be swept from His brow, or a crown of thorns pressed on it, or He may be

Host to Columbus Assembly



J. HARRY COTTON

"Cook Lecturer," Member of Princeton Board

smitten on the mouth by ill-considered, or prejudiced or malignant ecclesiasticism, but it does not disturb them. If one small fraction of these things were suffered by themselves, or if in some way their self-esteem were disturbed, they would rise in overwhelming indignation, and would not sleep for nights.

There are also a complacency and false optimism and shallow thinking which are hard to shake. They are ready to bridge

infinite chasms, and reconcile utmost anti-theses.

Australia, as far as the great majority of those who compose its religious life are concerned, seems only just to be waking up to the fact that a great crisis is approaching, if not already come.

For a while it may have seemed as if we might be permitted to play the part of spectators from a distance, interested to a greater or lesser extent in what was transpiring, even seeing the smoke of battle, but not taking part in the battle or feeling the shock or jars of it. But if that were so, for some years now we have realised that we cannot escape from that world-solidarity which influences religious as well as other departments of life. The realisation had to come, not only through books, journalism and travel, but through interchange of University professors, preachers and such like. So-called modern thought had to come to us. Nor has Australia been slow in reacting to outside influences for good or for evil.

Be that as it may, the crisis is coming.

For long years and for the most part, Australia seemed sublimely unconscious that an enemy was at work, undermining, laying his trains, making his dispositions, gaining points of strategical advantage, preparing for the final assault that should tumble the Citadel into ruins. Nor yet have some awakened to the danger.

MELBOURNE, AUSTRALIA

Announcement

Dr. Machen's *Notes on Biblical Exposition* will be resumed in the April issue of CHRISTIANITY TODAY.

United Stewardship Council Statistics for 1932

The following statistical table, compiled for the United Stewardship Council by Harry S. Myers, Secretary, is of interest to all because of the variety of facts it discloses. The figures are for the denominational fiscal years.

A	PER CAPITA GIFTS					TOTAL GIFTS					N	O			
	B	C	D	E	F	G	H	J	K	L			M		
Communion	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non-and Inter-denominational Benevolences	Congregational Expenses	All Purposes	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non-and Interdenominational Benevolences	Congregational Expenses	All Purposes	Membership in United States and Canada	End of Year	
1 American Lutheran Conference.....			(16) \$3.08		(18) \$12.94	(19) \$16.02			\$2,911,823.00		\$12,203,275.00	\$15,115,098.00	943,063	Dec. 31, 1931	
2 Baptist Convention of Ontario and Quebec.....	(6) \$3.83	(2) \$2.04	(3) 5.87		(2) 21.94	(3) 27.81	\$214,267.44	\$114,487.97	328,755.41		1,228,882.10	1,557,437.51	56,000	Sept. 30, 1932	
3 Baptist, North.....	(11) 2.60	(16) .20	(17) 2.80		(10) 16.81	(14) 19.61	3,759,707.00	286,997.00	4,046,704.00		24,313,734.00	28,360,438.00	1,445,615	April 30, 1932	
4 Baptist, South.....	(19) 1.47		(25) 1.47		(24) 6.80	(25) 8.27	5,819,374.93		5,819,374.93		26,798,755.63	32,618,125.56	3,944,586	April 30, 1932	
5 Brethren.....	(18) 1.62	(4) 1.52	(14) 3.15	(8) \$0.36	(25) 5.96	(23) 9.46	233,380.00	217,554.00	450,934.00	\$50,000.00	855,543.00	1,356,477.00	143,425	Feb. 28, 1932	
6 Congregational Christian.....	(12) 2.51		(21) 2.51	(2) .79	(6) 18.31	(8) 21.61	2,632,375.00		2,632,375.00		825,058.00	19,195,468.00	22,652,901.00	1,048,205	Feb. 31, 1931
7 Disciples of Christ.....	(20) 1.31	(11) .54	(24) 1.85	(13) .03	(22) 7.13	(24) 8.99	2,065,166.14	851,851.09	2,917,017.23	50,000.00	11,217,168.93	14,134,186.16	1,572,732	June 30, 1932	
8 Evangelical Church.....	(17) 1.94	(7) 1.17	(15) 3.12	(3) .77	(5) 18.66	(7) 22.75	442,079.00	266,167.00	708,246.00	170,285.00	4,245,640.00	5,129,171.00	227,472	Sept. 30, 1932	
9 Evangelical Lutheran Augustana Synod of N. A.....	(7) 3.69		(10) 3.69		(13) 15.83	(15) 19.52	879,403.67		879,403.67		3,774,171.27	4,653,574.94	239,811	Dec. 31, 1931	
10 Evangelical Synod of N. A.....	(15) 2.08	(13) .40	(22) 2.48	(9) .28	(9) 16.86	(13) 19.62	542,439.11	103,229.52	645,668.63	72,168.13	4,381,634.78	5,099,461.84	259,896	Jan. 31, 1932	
11 Lutheran, Other Synods.....			(23) 1.89		(21) 7.66	(22) 9.56			166,286.00		670,862.00	837,148.00	87,523	Dec. 31, 1931	
12 Lutheran Synodical Conference.....			(9) 3.87		(17) 13.42	(18) 17.29			3,520,910.00		12,207,358.00	15,728,268.00	909,307	Dec. 31, 1931	
13 Methodist Episcopal.....	(10) 2.98	(15) .30	(13) 3.28	(5) .52	(8) 17.33	(10) 21.13	11,655,605.00	1,194,339.00	12,849,944.00	2,044,615.00	67,863,940.00	82,768,499.00	3,915,755	May 31, 1931	
14 Methodist Episcopal S.....	(14) 2.10	(10) .61	(19) 2.71	(11) .20	(20) 9.23	(21) 12.14	5,474,652.00	1,589,717.00	7,064,369.00	523,192.00	24,028,455.00	31,616,016.00	2,603,095	Dec. 31, 1931	
15 Moravian, North.....	(3) 4.61		(7) 4.61	(7) .37	(14) 15.55	(11) 20.53	84,758.46		84,758.46		353,739.22	445,369.33	18,378	Dec. 31, 1931	
16 Presbyterian in Canada.....	(9) 3.56	(8) .90	(8) 4.46		(11) 16.70	(9) 21.60	644,645.00	179,533.00	824,178.00		3,020,939.00	3,909,209.00	180,956	Jan. 31, 1932	
17 Presbyterian, U. S. A.....	(5) 3.96	(5) 1.38	(5) 5.35		(3) 20.45	(4) 25.75	7,766,165.00	2,709,739.00	10,475,954.00		39,950,927.00	50,426,881.00	1,957,999	Mar. 31, 1932	
18 Presbyterian, U. S. A.....	(8) 3.57	(1) 3.36	(2) 5.93		(12) 16.68	(5) 23.61	1,671,883.00	1,575,281.00	3,247,164.00		7,816,420.00	11,063,584.00	468,532	Mar. 31, 1932	
19 Protestant Episcopal.....	(16) 1.99	(9) .69	(20) 2.68		(23) 6.96	(12) 20.15	3,695,033.04	1,284,617.53	4,979,650.87		32,520,350.00	37,500,000.00	1,860,903	Dec. 31, 1931	
20 Reformed in America.....	(4) 4.47	(12) .50	(6) 4.97	(1) 1.00	(1) 22.55	(2) 28.52	715,955.00	79,473.00	795,428.00	160,909.00	3,613,083.00	4,569,420.00	160,198	April 30, 1932	
21 Reformed, United States.....	(17) 1.94	(6) 1.35	(12) 3.29	(10) .28	(16) 13.87	(17) 17.41	672,776.00	488,744.00	1,161,520.00	83,211.00	4,812,055.00	6,041,769.00	346,945	Dec. 31, 1931	
22 United Brethren in Christ.....	(13) 2.39	(14) .34	(18) 2.72	(12) .16	(19) 11.05	(20) 13.93	947,210.00		947,210.00	133,000.00	1,080,210.00	62,149.00	396,687	Oct. 31, 1931	
23 United Church of Canada.....	(2) 5.27	(17) .15	(4) 5.42	(6) .42	(7) 17.44	(6) 23.27	3,243,693.00	91,081.00	3,334,774.00	255,785.00	10,735,812.00	14,326,371.00	1,015,751	Dec. 31, 1931	
24 United Lutheran Church.....			(11) 3.32		(15) 14.68	(16) 18.00			3,334,045.00		14,702,601.00	18,036,646.00	611,520	Dec. 31, 1931	
25 United Presbyterian.....	(1) 7.60	(3) 1.62	(1) 9.24	(4) .59	(4) 19.13	(1) 28.96	1,355,803.00	290,060.00	1,645,863.00	105,571.00	3,408,516.00	5,159,950.00	178,177	Mar. 31, 1932	
	\$3.12	\$1.00	\$3.79	\$0.44	\$14.56	\$19.02	\$54,516,370.79	\$11,435,921.41	\$75,885,359.20	\$4,420,814.98	\$398,302,278.93	\$418,621,531.84	24,582,311		

Dr. Speer Accepts New Brunswick Invitation To Discuss Foreign Board

ROBERT E. SPEER, D.D., Ruling Elder Senior Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. has accepted the invitation of the Presbytery of New Brunswick to be present and to take part in debate on the overture on Foreign Missions sponsored by the Rev. J. Gresham Machen, D.D., at the next meeting of the Presbytery, to be held April 11, 1933, in the Fourth Presbyterian Church of Trenton. (See CHRISTIANITY TODAY for February, 1933, page 24.) The docket, as fixed by the General Council of the Presbytery, provides that discussion of the overture, shall be made the order of the day promptly at 2:30 P. M.

That the discussion is of interest to the entire Church, and will be watched eagerly from coast to coast has been evident since the last meeting of the Presbytery.

The meeting and its debate will be reported in the April number of CHRISTIANITY TODAY.

Assembly Again Overtured to Drop Council

WHEN the last General Assembly voted to retain membership in the Federal Council of Churches the promise was made that the Council would be reorganized on an evangelical basis. Observers of the recent reorganization were united in agreeing that the Council had been reorganized. But they were not so sure that the reorganization was the kind of reorganization promised at the last Assembly. Nothing in the reorganization mentioned a more evangelical doctrinal emphasis, the machinery being put more closely in control by the representatives of the constituent denominations—many of them out and out Modernists.

The Presbytery of Hudson, N. Y., which was one of the Presbyteries overturing for severance at the last Assembly has, in view of these facts, again overtured the Assembly. The text as adopted follows:

OVERTURE

WHEREAS, Hudson Presbytery, together with others, overtured the General Assembly of the Presbyterian Church, U. S. A., meeting at Denver, Col., in May, 1932, to sever all connection with the Federal Council of the Churches of Christ in America, including financial support, for the following reasons:

(1) Because, while nominally an inter-denominational body, it is in fact an extra-denominational body, subject to no jurisdiction.

(2) Because its deliverances are not the

To Defend His Policies



ROBERT E. SPEER

He wants no "plowshare of division."

voice of the church, but the propaganda of a small group, proclaimed with the prestige of and at the expense of the church.

(3) Because, it deals largely with questions political, social and economic, rather than ecclesiastical, and thus violates the fundamental law and the constitution of the Presbyterian Church as contained in Chap. 1, Sec. 4 of the Confession of Faith.

(4) Because, its deliverances frequently give offense to a considerable number of members and at times humiliate a majority of them.

(5) Because, these deliverances, once proclaimed, cannot be recalled, however much the church may deprecate them; and,

WHEREAS, Able supporters of the Federal Council, at the last meeting of the Assembly, pleaded for delay on the ground that the Council would be reorganized in 1932 and that the objectionable features would be eliminated.

WHEREAS, The promised reorganization has taken place and none of the above-mentioned objectionable features have been eliminated.

WHEREAS, The General Council, in its report to the Assembly of 1932, see Minutes, pages 267 to 273, Sections II and III, freely admits that the Federal Council has frequently ignored Chap. XXXI, Sec. 4, of the Confession of Faith and violated the funda-

mental law of the Church, and assumes that it will continue to do so. The report justifies this position on the ground that the General Assembly has committed the same offense.

WHEREAS, The continuance of such a vicious practice either by the Federal Council or the General Assembly, would quickly degrade our glorious church of the ever living God into an organization for the furtherance of the propaganda of political parties and self appointed social demagogues, and would re-create all the evils that necessarily spring from the union of church and state.

WHEREAS, It is planned to broaden the scope of the Federal Council so as to include administrative functions, thereby becoming a super government.

WHEREAS, The Council manifestly intends to agitate such questions as Birth Control and a lowered standard of citizenship, questions on which there is no general agreement within the church and are therefore divisive, provocative of strife and divert the mind of the church from its high calling, therefore,

RESOLVED, That the Presbytery of Hudson, of the Presbyterian Church, U. S. A., respectfully overtures the General Assembly of the Presbyterian Church, U. S. A., to meet in Fort Worth, Texas, in May, 1933 to sever all connection with the Federal Council of the Churches of Christ in America, including financial support.

Dr A. C. McGiffert Dies

ARTHUR CUSHMAN MCGIFFERT, outstanding American Modernist scholar, died in Dobbs Ferry, New York, on the evening of February 25th. Death was sudden, caused by cerebral hemorrhage. He was 71 years of age. Dr. McGiffert was a graduate of Western Reserve University in 1882, and of Union Theological Seminary in New York in 1885. In following years he studied in Europe. Returning, he became a Presbyterian minister in 1888. In 1899 the furore created by his book "A History of Christianity in the Apostolic Age" caused the General Assembly to refer an overture concerning Dr. McGiffert to the Presbytery of New York "for such disposition as in its judgment the peace of the Church and purity of doctrine may require." Thereafter the Rev. G. W. F. Birch, D.D., then Stated Clerk of the Presbytery of New York filed heresy charges against Dr. McGiffert. The Presbytery voted, 77-39, not to bring the accused to trial. Thereupon Dr. Birch appealed to the Assembly of 1900. Forseeing certain defeat in the Assembly, in those days controlled by those who voted as well as talked Conservative, Dr. McGiffert withdrew from the Presbyterian Church and became a Congregationalist. In view of this fact, Dr. Birch withdrew his appeal, the desired result having been accomplished.

In 1917 Dr. McGiffert was chosen Presi-

dent of Union Theological Seminary (N. Y.). He served in that capacity until 1926. He had been Professor of Church History in the Seminary since 1893. He was an instructor in Lane Theological Seminary from 1888 to 1893.

Dr. McGiffert's published writings included the following:

"Dialogue Between a Christian and a Jew" 1888; "The Church History of Eusebius," 1890; "A History of Christianity in the Apostolic Age," 1897; "The Apostles' Creed," 1902; "Protestant Thought Before Kant," 1911; "Martin Luther, the Man and His Work," 1911; "The Rise of Modern Religious Ideas," 1915; "The God of the Early Christians," 1924; and "A History of Christian Thought," 2 Vols., 1932, 1933.

Dr. McGiffert married twice. His first wife, Eliza Isabelle King of Washington, died in 1887, two years after their marriage. Their daughter, Elizabeth, is the wife of the Rev. Dwight F. Mowery. In 1891 Dr. McGiffert married Gertrude Huntington Boyce of East Orange, N. J. They had a son, Arthur Cushman McGiffert, Jr., who is Professor of Christian Theology at Chicago Theological Seminary, and a daughter, Mrs. John K. Wright.

Funeral services were held in the Union Seminary Chapel on February 28th. They were conducted by Dr. Henry Sloane Coffin, Dr. McGiffert's successor as President, and Professor Frame. Interment followed at Beacon, N. Y.

International Council of Religious Education to Change Name

THE International Council of Religious Education, meeting in Chicago, Ill., in February, voted to change its name to "International Council of Christian Education," as soon as legislation can be secured from Congress. The change, coming late, was made with the obvious purpose of winning back good will lost in the last ten years. The Council has been under continual opposition because of its alleged Modernist emphasis. The Amendment was chiefly opposed by Methodist delegates.

Sneers at the International Uniform lesson series were stifled when Dr. John R. Sampey, great Southern Baptist Scholar, came trenchantly to their defense. He said that when you put Christ in the midst you put the child in the midst, and this is what the Uniform Lessons do. A new attitude of respect toward the Uniform Lessons was manifest as a result of Dr. Sampey's vigorous championship.

League of Faith Meeting

A MEETING of the Presbyterian League of Faith was held on March 20th in the Broadway Presbyterian Church of New York City. It was presided over by the Rev. W. D. Buchanan, D.D., President of

the League. An account of the meeting will appear in the next issue of CHRISTIANITY TODAY.

Meeting Place of General Assembly Changed to Columbus

THE General Council of the Presbyterian Church in the U. S. A. met in Philadelphia, Wednesday, March 1, and canvassed communications from the stated clerks of presbyteries which indicated a 90 per cent. approval of proposals to change the meeting place of the 1933 General Assembly to a more central point, to reduce by two days the number of days when the Assembly should be in session, and to reduce by 50 per cent. the membership of the 1933 Assembly, all in the interests of economy. The Presbyterians of Fort Worth, Texas, voluntarily yielded their rights, and willingly left to the General Council the decision of a meeting place for the 1933 General Assembly. The Council expressed its thanks to the Presbyterians of Fort Worth and accepted the Assembly invitation of the Broad Street Presbyterian Church of Columbus, Ohio, ministered to by Dr. J. Harry Cotton, brilliant young Modernist. The Council voted also that the General Assembly be asked to suspend its standing rules and rearrange its docket so that the sessions of the Assembly, which begin Thursday, May 25, terminate not later than Monday afternoon, May 29. The Council took no action in the matter of a reduction in the number of commissioners, in view of the fact that the mandate of the constitution is explicit in providing for representation from presbyteries.

It is estimated that the savings by the change of meeting place and by reducing by two days the sessions of the Assembly will total from \$30,000 to \$60,000.

The Council approved the General As-

sembly budget with a total reduction of \$15,000 from the budget of the current year. This included a 10 per cent. reduction of salaries which is the second 10 per cent. salary reduction in two years. It voted that the General Assembly per capita assessment be reduced from 11 cents to 10 cents per member.

Reductions Approved

The Council approved reductions and economies in the promotional work of the Council's promotional staff and the Committee of Program and Field Activities which, it was estimated, would effect savings of \$80,000 a year.

Mr. J. Willison Smith in his report of the Budget, and Finance Committee reported that the benevolence Boards of the church had reduced their annual overhead \$600,000, and reduced their total expenditures \$2,000,000 during the past two years. Secretaries of the Boards stated that in accomplishing these reductions it had been necessary to make drastic retrenchments in the work committed to them by the Assembly, but that these retrenchments had been necessary in the face of greatly curtailed contributions from the churches.

The action of Moderator Charles W. Kerr was approved in sending a pastoral letter to all ministers suggesting special emergency offerings for Sunday, March 26, to be equally divided between the local churches and the benevolences of the Boards.

Day of Prayer Requested

The Council voted to ask the General Assembly to ask the President of the United States to appoint a national day of prayer.

Presbyterian Magazine Discontinued

AN important action of the General Council of the Presbyterian Church in the U. S. A. at its March meeting in Philadelphia, was its vote to discontinue publication of the Presbyterian Magazine, edited for several years by Auburn-Affirmationist William T. Hanzsche. The magazine will suspend with the June issue. Operating loss for the fiscal year 1932-1933 was \$18,000.

The demise of the Magazine was not expected to bring much sorrow to Conservative circles.

The Overtures

ON March 15th the office of the Stated Clerk reported Presbyterian votes on overtures sent down by the last Assembly as follows:

A. (On Amending the Directory for Worship, Chapter XII), Yes, 70; No, 18; No Action, 7.

B. (Making a Verbal Correction, Chapter XIV, Sec. V, Form of Gov't), Yes, 87; No, 17; No Action, 5.

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