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CHRISTIANITY TODAY



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

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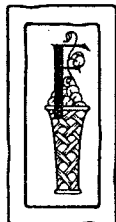
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Editorial Notes and Comments

"GERMAN CHRISTIANS"



FROM Germany comes the ominous news of a movement within the Protestant churches having as its objective a reorganization of the churches along Nazi lines in a manner that would make the Church an adjunct of the State. According to these reports not only is the government of the churches or rather of the unified church to be placed in the hand of state officials but the creed of the church is to be rewritten in a manner that will bring it into harmony with the ideals and aspirations of an "awakened Germany" as understood by those in sympathy with HITLER and his supporters. We are told that the Old Testament is to be banned from the churches because its heroes and prophets were Jews and the sagas and mythical figures from Valhalla—Thor and Wotan and such like—together with stories of World War heroes and leading personalities of German life substituted therefor. We are told also that in the new church the swastika is to have a place beside the Christian cross and that out of this new alignment there is to arise a new theology in harmony with the new order of things that is being established in Germany. The "German Christians" are said to be out-and-out in their nationalism, rejecting all idea of an international Christianity and holding that if CHRIST were to return to earth He would align Himself with HITLER as a leader against Marxism and internationalism.

It remains to be seen how much of truth these reports contain. It is to be hoped that they contain even less truth than have many other reports that have emanated from that distracted country. They are not altogether incredible in view of the liberalism of the German churches and of the fact that 75% of German Protestantism is said to be sympathetic to Hitlerism. Certainly these reports, if true, are fraught with tremendous significance inasmuch as a reorganization of the churches along these lines would mean the end of the historic churches of Germany. What is more, Church members who submit to such a reorganization of the Church would cease to be Christians in any adequate sense of the word. If these reports are even measurably true, the age-long problem of the proper relation between Church and State is about to take on an awakened interest. Basically there are but three possible solutions—that of the subordination of the State to the Church, that of the subordination of the Church to the State, and that of the equality and independence of State and Church as co-ordinate powers each supreme in its own sphere. It is to be feared that the second of these theories is to be adopted by the Nazi government in a form more extreme than has hitherto been known in the history of Christianity.

"A CONSERVATIVE BUT NOT A FUNDAMENTALIST"



RECENTLY the *Christian Century* referred to a well-known individual as "a conservative but not a fundamentalist" and commented as follows: "There is a radical difference between the two. A fundamentalist is a conservative become militant. The fundamentalist is militant, not because he holds conservative views himself, but because he holds that the truth of Christianity cannot be expressed in any other form of speech save those which belong to the orthodox system." According to this representation the distinguishing mark of a fundamentalist is militancy in behalf of "a special form of words or a particular system of concepts." Small wonder that the *Christian Century* holds the fundamentalist in slight esteem!

There is truth, of course, in the representation that the words, "conservative" and "fundamentalist," as currently used, do not always connote exactly the same conception. While they are often used as synonyms yet to call a man conservative is not necessarily the same as to call him a fundamentalist. Frequently the word "fundamentalist" has a narrower connotation than the word "conservative." For instance the word "fundamentalist" is still frequently used to designate a pre-millennial conservative. More frequently, however, it is used to designate the evangelicals as over against Roman Catholics on the one hand and Modernists on the other. Roman Catholics may rightly be spoken of as conservatives but it is not usual to call them fundamentalists. Most frequently, therefore, the word "fundamentalist" is used to designate evangelical Protestants as over against those non-evangelical Protestants known as Modernists. From this point of view, there is not a great deal of difference between calling a man a conservative and calling him a fundamentalist. Personally we prefer the word evangelical as inclusive of both conservatives and fundamentalists. We may or may not like the word "fundamentalist." Be that as it may, the distinction which the *Christian Century* makes between the conservative and the fundamentalist has no basis in fact.

In representing the fundamentalist as a conservative become militant it seems to us that the *Christian Century* has complimented the fundamentalist. In our estimate at least a pacifist conservative is not a very commendable figure. What is more it seems rather anomalous for the *Christian Century* to condemn the fundamentalists for their militancy. Apparently, in its judgment, militancy in behalf of modernism is commendable but not militancy in behalf of New Testament Christianity.

When, however, it pictures the fundamentalist as militant merely in behalf of a special form of speech it seems to us that the *Christian Century*, wittingly or unwittingly, is guilty of sheer misrepresentation. The fundamentalist's primary interest is not in a form of words but in the great facts and truths that these words have been used to express. He could view the passing of

(A Table of Contents will be found on Page 24)

the words with equanimity if it were evident that the realities for which they had stood were still preserved. The sad thing in his judgment is not the dying of words but the dying out of the hearts of men of the things for which the words stand. What the evangelical objects to in connection with so-called modern expressions of Christianity is not their modern terminology, but rather the fact that they are expression not of Christianity but of a somewhat that lacks every distinctive mark of real Christianity. "Christians of today," so militant a conservative as the late Dr. WARFIELD once wrote, "must state their Christian belief in terms of modern thought. Every age has a language of its own and can speak no other. Mischief comes only when, instead of stating Christian belief in terms of modern thought, an effort is made, rather, to state modern thought in terms of Christian belief." If we mistake not, it is the latter of these two things that the *Christian Century* is busily engaged in doing. It makes large use of Christian terms but the thing it commends is something other than Christianity.

THE ASSOCIATION FOR THE RE-EMPHASIS OF NEW TESTAMENT MISSIONS



IN our last issue we reported the formation of the organization named above and offered certain preliminary comments. We gave expression to our sense of satisfaction at its formation but at the same time stated that we were considerably disturbed over the fact that its chairman, Dr. JOHN W. BRADBURY, has been reported (*New York Times* of March 10th) as having said that this particular association "marked a cleavage between humanism and evangelism rather than between modernism and fundamentalism"—a statement that would be quite acceptable to liberals in general including Auburn Affirmationists.

We are now glad to be able to report that we have received a letter from Dr. BRADBURY in which he says: "The statement which a reporter ascribes to me and which gives you so much concern is not a quotation of anything I have said. . . . It is something the reporter thought I said, which is a vastly different matter. I recall being asked if we were a Fundamentalist organization. I had no right to say we were. While our members are all loyal to the fundamentals of the faith we are separately organized to do what our title declares. . . . The Association for the Re-Emphasis of New Testament Missions is opposed to modernism and engages itself to fight to the end against the great steal which is going on in certain sections of our Foreign Missions enterprise."

If further evidence that Dr. BRADBURY and the organization he heads is opposed to modernism in general and not merely to that more radical form of modernism known as humanism, it may be found in the address that Dr. BRADBURY delivered as chairman of the Mass Meeting held in Calvary Baptist Church of New York City on March 20th and in the "Declaration" issued by the Association for the Re-Emphasis of New Testament Missions.

The theme of Dr. BRADBURY'S address was "New Testament Missions Versus the Appraisal Report of the Laymen's Foreign Mission Inquiry." With the Report of the Laymen's Inquiry in mind he said:

"The humanism of the Report leads it to ignore and refute the Bible, the Deity of CHRIST, His sacrificial death, the regenerating power of the Holy Spirit and the consequent effects resulting from these sacred sources. . . . From the point of view of the New Testament faith and practice its theories and recommendations are non-Christian and anti-biblical. . . . The Report is not 50% good and 50% bad. It is not 85% good and 15% bad. It is 100% bad for the evangelical who believes in

the Great Commission of our LORD as authoritatively laid down for us in the New Testament.

"Middle-of-the-road people will try to make it a semi-good or semi-bad Report. But is this a time to walk in the middle of the road? Sincere respect may be accorded to humanist who declares his stand by the Report. It is his idea and ideal. But as true evangelicals we should absolutely decline to accept the findings of the Report and repudiate its humanism as inadequate for the relief of mankind, definitely declaring for the distinctiveness of that Gospel which alone has brought God's redemption to uncountable multitudes in every generation and in all lands, by affirming that 'there is none other name given among men whereby we must be saved' than through the atoning sacrifice of JESUS CHRIST and the regenerating office of the Holy Spirit.

"If the Appraisal Report is right, the Bible is wrong. If that Report is true then the Church has no distinctive Gospel for this age. This Appraisal Report has raised the issue as to whether or not the Church has a Gospel. The answer is ready. Millions of redeemed sinners are ready to declare with PAUL: 'I am not ashamed of the Gospel of CHRIST for it is the power of God unto salvation.' That is our answer. As between these two such utter and irreconcilable antipodes, evangelicals take their stand on the Word of God and dedicate their humble lives and means to obedience to its revelations and directions."

The "Declaration" of the Association (defined as "a voluntary fellowship consisting of those who accept the Great Commission of our LORD JESUS CHRIST to evangelize the nations of the world") is an official pronouncement which indicts the Laymen's Mission Report on twelve counts and sets forth the position of the Association. We cite it in part:

"We repudiate this distinctly modernist attempt to appraise foreign missions in the Far East. . . . We aim to meet this challenge and to explore and improve upon the situation created by the Appraisal Report's publicity and consequent activities.

"We, therefore, unite to reaffirm our loyal support of and adherence to evangelical Christian Missions. To promote a wider knowledge of, and a more sacrificial interest in the cause of world evangelization.

"We further unite for the promotion of an increasing fellowship among those Christians, of whatsoever denomination of assembly they may be a part, who believe in fulfilling the Great Commission of our LORD JESUS CHRIST without evasion, reservation, or subversive qualification as to the content of that Gospel which was once for all delivered to the saints.

"We declare our faith in the inspired Scriptures 'which are able to make men wise unto salvation.' We believe that the risen LORD JESUS CHRIST is the only begotten Son of God, and that He died for our sins as a substitutionary sacrifice, and that there is salvation in no other name. We believe that this declaration is the heart of the Christian missionary message.

"We declare it to be the primary duty of Missionary Boards, Executive Officers and Missionaries representing evangelical churches to faithfully proclaim and practice the Scriptural teachings pertaining to the Person, Word and Commandments of the LORD JESUS CHRIST, and under the leadership of the Holy Spirit, to seek the regeneration of sinners throughout the territories where their ministry extends, and by these efforts to establish bodies of believers as indigenous, witnessing churches or assemblies."

In view of what has been related above, it would seem that the misgivings we expressed in our last issue were unwarranted. It looks as though the aims and purposes of this organization were beyond criticism. We commend it to the attention of our readers. The secretary of the Association is PAUL H. GRAEF, 75 Maiden Lane, New York City. Dr. BRADBURY'S address is Wadsworth Avenue and West 184th Street, N. Y.

CHRIST AS OUR CONTEMPORARY



It is basic to Christian faith and life that Jesus Christ is an historical character *plus*. If He were merely an historical figure, Christianity would be at best an extreme form of hero worship. In that case we could know of the Christ that was, but we could have no fellowship with a Christ that is. The difference is abysmal between those who have merely a Christ of history and those who have also a Christ of experience. The virility of the Christian religion, the secret of its abiding effectiveness

through all the changing centuries, is inextricably bound up with the fact that it brings men into contact with the living, ever-present Christ as one from whom they obtain not only the forgiveness of their sins and strength to walk in newness of life but a hope that faileth not no matter what the strain and stress to which they are subjected.

It is one of the merits of Barthianism that it stresses what it calls the contemporaneity of Christ. Dr. Walter Lowrie puts it thus: "The School of Crisis has learned from Kierkegaard to regard Christ as contemporary. Of Christ we must say that He is by no means a Christ of the past, but He is the Christ of the future, the Christ who will come to be our judge. But precisely in that character He encounters us now and here in our present, as our contemporary. In His earthly life Jesus emphatically pointed to Himself, but to Himself as the End, as the Son of Man who was to come on the clouds to sit in judgment, like a shepherd when he separates the sheep from the goats. It is this that makes Him so contemporary; and such contemporaneity as this serves ever to fix our attention on the End. We are no further from Christ than were the Christians of the first generation. He was their contemporary and He is ours" (Our Concern with the Theology of Crisis, p. 97). We would not be understood as approving all that the Barthians say about Christ as our contemporary. It seems to us, however, that the stress they put on this thought should be welcomed as over against the teaching of modernism which neglects or rather frankly turns its back upon the living Christ and bids us seek inspiration for our lives and hope for our future in a Jesus who lived and died in Judea two thousand years ago—as though that were the end of His career as far as exerting any direct and immediate influence over the lives of men is concerned. The Barthians are quite right in maintaining that those to whom Jesus Christ is only a figure of the past—seen only through the ever-increasing obscurity of the gathering centuries—are not Christians at all in any legitimate sense of the word.

But while it is a merit of Barthianism that it stresses the fact that Christ is our contemporary, it should be obvious to all that it has this merit as over against modernism, not as over against orthodoxy. Christianity as it has found expression not only in the New Testament but in the great creeds of the Church is simply unthinkable apart from the conviction that "Jesus Christ is the same yesterday and today, yea and for ever." What is more, in orthodoxy this doctrine of Christ as our contemporary is not vitiated by the errors with which it is associated by the Barthians. Here Herman Bavinck as elsewhere is a better teacher than Barth or Brunner. "The Christian religion," he writes, "is an historical, but also a present religion. Whoever seeks fellowship with God, excluding all history—that is to say without Christ—experiences a religious feeling which misses the objective reality, which feeds only on itself, and therefore also digests itself. On the other hand, whosoever considers the Christian religion simply and alone as historical, and does not make it a religion of the present, wipes out in principle the distinction between Christianity and the other religions, and reduces it to a phenomenon which belongs only to the past, and loses its significance for today and the future. The peculiarity

of the Christian religion, as has often been shown, and acknowledged even by opponents, lies in the person of Christ. All other religions are independent, to a certain degree, of their founders, because these founders were nothing more than their first confessors. But Jesus was not the first Christian; He was and is the Christ. He is not the subject, but the object, of religion. Christianity is not the religion of Jesus, still less Jesus-worship, but Christ religion. Christianity is now as dependent on Him, from moment to moment, as when He trod the earth. For He is not a person who lived and worked only in the past, but He lives and works still, is still Prophet, Priest, and King, and Himself upholds the church, which He established, from age to age, and assures to her the victory" (The Philosophy of Revelation, p. 227).

Our recognition of Christ as our contemporary should not and need not lead us to ignore or neglect the life He lived in the days of His flesh. The object of our faith as Christians is indeed Christ as He exists today. We are not the worshippers of a dead Christ, of one whose body moldered under the Syrian skies; we are the worshippers of the living Christ, of One who clothed with power is even now at the right hand of God. That, however, does not lead us to underestimate the significance of His earthly, historical life. Nothing is further from our minds than to emphasize the risen and exalted life of Christ at the expense of His earthly, historical life. Both must be emphasized if we are to be true to the emphases of the New Testament and of the church of all ages. The earthly life would indeed have small significance for us if it had not been followed by the risen and exalted life; but it is equally true that the life that Christ lives today would have little or no significance for us had it not been preceded by the earthly life. The virtues of the earthly life have been perpetuated, as it were, in the risen and exalted life. To mention only what is most important in this connection, Christ as He exists today would have little or no significance for us if the virtue of His death was not perpetuated in His life. It is not to be supposed, therefore, that we need not concern ourselves about the life Christ lived on earth because the object of our faith is Christ as He exists today; rather it becomes us to realize that Christ as He exists today would have little or no concern for us were it not for the life He lived on earth. The earthly life was indeed but a stage in the career of the Son of God, but it was a necessary stage if He was to be the saviour of sinners. This means that the life He lived on earth and the death that He died were prerequisites to the functions He now performs. Apart from what He experienced on earth, Christ would not be qualified to bestow upon us the forgiveness of our sins and an inheritance among those who are sanctified through faith in Him.

Barthians assert that to regard Christ as contemporary is to create a crisis—a situation that compels a decision. We need not be Barthians to perceive that in so speaking they are expressing a truth of vital importance. If Jesus Christ were merely one who lived and wrought some two thousand years ago, the question of our personal attitude toward Him would not be important. In fact in that case it would be as impossible for us to assume a personal attitude toward Him as it is to assume personal attitudes toward other historical figures of the past. Brunner rightly says that in that case not only could we have only an indirect relationship to Christ but the strength of the impulse men receive from Christ would grow weaker with time. It is otherwise, however, in view of the fact that Christ is a contemporary who functions in a manner similar to but more effective than in the days of His flesh. Now it is seen not only that such a direct relation is possible but that the question of its actuality is a matter of weal or woe, life or death, heaven or hell. A neutral, spectator, attitude toward Christ, is impossible. They who are not for Him are against Him.

Hospital Evangelism

By William H. Chisholm, M.D., F.A.C.S.

[The Editors feel fortunate to publish, especially at a time when the work of Missions is under such critical scrutiny, an article so stimulating, informative and loyal to the Gospel. Dr. Chisholm, who is still a young man, is outstanding both as a surgeon and as a soul-winner. His work is centered at "In His Name Hospital" Syen Chun, Chosen (Korea). He is a missionary of the Presbyterian Church in the U. S. A. Part one, dealing with the message appears here. Part two, on methods, will appear next month.]



IN dealing with the subject of hospital evangelism I wish to consider first the Message, and second the Methods which we have found helpful in passing on that Message. There is only one message, the one that the apostle Paul gave. "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." (I Cor. 15:3, 4.) And again, "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) The most important thing in hospital evangelism is the message. Simply to depend on what is generally spoken of as the manifestation of the spirit of Christ is not enough. Multitudes of our patients know nothing of or have no adequate conception of Christ. They have never read the Bible. They have, multitudes of them, never been inside a church. The great majority of those we reach in hospital evangelistic work are truly heathen, probably most of them idolaters, spirit worshippers. There is one message that will give to such life and will do it in short order. That is the message of salvation from sin through the shed of blood of our Lord Jesus Christ.

The lost, wretched, hopeless estate of sin and misery that the human race has fallen into is nowhere more in evidence than in the hospital. The doctor sees men as they are, and not as the poet and philosopher would have us believe they are. Being constantly in contact with human waste and ravages caused by sin and disease and facing the horrors of death constantly one cannot but face the awful fact of sin. And one is constantly reminded that sin when it is conceived bringeth forth death.

The Word of God clearly states that all men have sinned and come short of the glory of God. Men because of sin are without God and without hope. They are dead in trespasses and sins and are utterly helpless to lift themselves out of their terrible condition. Our Lord Jesus Christ knew and meant just what He said when He uttered those solemn words that those who did not believe on Him would die in their sins. (John 8:24.) He spoke of a place where the worm dieth not and the fire is not quenched. (Mark 9:46.) No more awful indictment of mankind is found anywhere than in the first and third chapters of the book of Romans. Before one can become effective in hospital or any other kind of evangelism he must realize the awful hopeless



DR. CHISHOLM

condition men are in. One may be a good organizer and do much work of a superficial character but he will never have genuine zeal in saving men until he realizes they need saving, that as the Scriptures say, they are without God and without hope, are already dead, dead in trespasses and sins.

Furthermore one must know, first by his own experience, that Christ can do something for the one dead in trespasses and sins. He can do that which no one else in the history of the race has ever been able to do, namely, save the sinner from his sins; give him full and complete deliverance from the penalty and power of sin. As medical men we see men constantly saved from death. What a joy it is to see those at the gates of death brought back and that strange thing called life again pulsating through the veins. However as workers together with Him we can go a step farther. We see men dead spiritually. They are utterly devoid of the life of God, and then they hear the voice of the Son of God and live. (John 5:25.) By exercising faith in the Lord Jesus Christ they become God's children. "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26.) They can then in truth call God their Father. It is only by the reception of the new life by the new birth that the Fatherhood of God is established.

There are those who insist that all men are now the children of God. They speak of the "Fatherhood of God and the Brotherhood of Man." They argue that because God is the Creator of all mankind He is therefore the Father of all men. Such teaching however is unscriptural as we see from the passage just quoted from Galatians. Not only is it unscriptural but it is also unscientific. God's relationship as Father is not based on His work as Creator. In addition to man He has also created the animals, but He is not their Father. His relationship as Father is established by the impartation of His own, holy, sinless and eternal life. The word "father" implies that one has begotten life. Among the millions of earth each of us can call only one man father. Why? Because we have received our natural life through that one. The life we receive from our parents is of the same kind they have. That is all they can pass on. Why are we subject to sin and death? Because our parents are subject to the same. The life we receive from them is by means of the "corruptible seed"—a life subject to sin and death.

(Continued on Page 8)

The One Page Sermon

THE ROCK OF OFFENCE

By the Rev. Harold S. Laird,
Minister of the First Presbyterian Church of Collingswood, N. J.

"Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed." Romans 9:33.



HE "Beholds" of God's Word are emphatic. They earnestly invite our attention to the consideration of immensely important divine truths. Wherever they are found at the beginning of a verse of Scripture we do well to stop for a moment to ponder over that which is to follow. It is because of the "behold" which introduces this verse of our text that

we do well to make it the object of our consideration.

The text itself is a quotation from two other great texts in the Word of God, two distinct prophecies in the Old Testament which the apostle brings together here in order that he may emphasize a single great truth. The first part of the text is a quotation from Isaiah 8:14, "And He shall be . . . for a stone of stumbling and for a rock of offence to both the houses of Israel." There can be no doubt that this Old Testament prophecy refers to the coming Messiah and foretells how all Israel would be offended in Him. Even so, history now proves that because the Lord Jesus Christ was not that great temporal deliverer for whom they looked, He became to them a stone of stumbling and a rock of offence, and instead of accepting Him as the Messiah that He was, they cried, "Away with Him; we will not have this man to reign over us." The second part of our text is a quotation from the same prophet, Isaiah 28:16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not be ashamed." Again there can be no doubt that this Old Testament prophecy also refers to the same coming Messiah and foretells that, while Israel as a nation shall be offended in Him and stumble at Him in their faith, there will be at the same time some here and there even in Israel, such as Paul himself, and Peter, and Andrew, and Nicodemus and others to whom He shall be a precious stone, even the foundation of their faith.

Thus in our text we have these two great prophecies already fulfilled brought together to form for us a single great truth, namely this, that the Lord Jesus Christ, whose coming was foretold in Old Testament prophecy and who nineteen hundred years ago fulfilled that prophecy to the letter by His coming, stands before the world this day destined to be to every human soul that listens to the Gospel either a rock of stumbling or a rock of standing. While He is ever the rock of stumbling to the unbelieving sinner, He is at the same time ever and always the rock of ages to the penitent, believing sinner, where he hides and rests and builds.

"Below the storm mark of the sky,
Above the flood mark of the deep."

In other words, our text suggests a warning. If He is not the one, then He is the other. If the Lord Jesus Christ is not the Rock of Ages to you, then He must be the rock of stumbling to you, and if such He be, He would have you to be reminded of



THE REV. H. S. LAIRD

His own words, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder," Matthew 21:44.

Let us consider some of the things that cause a man to stumble at Christ, at the same time holding forth the Word of God which is declared to be a lamp unto our feet and a light unto our path. The only way to walk and not stumble by the way in our faith is to make use of God's lamp. Thousands of honest and earnest men and women are stumbling at Christ today simply because they are not walking in the light, the true light of God's revelation concerning His Son.

The things that cause men everywhere to stumble at Christ as the divine Son of God and man's only Saviour may be divided into two groups. First, there are some things in Christ that cause men to stumble. I do not mean to say

that there is anything in or about Christ at which men ought to stumble, but such is the depravity of the human heart and such is the power of the great enemy of our souls, that men will find difficulties even in the way of salvation. They raise mental objections to the very method by which the Creator of the world has chosen to redeem a rebellious and lost race. In the days of His sojourn upon the earth Christ was a stumbling block to many because of the very manner in which He came into the world, as well as because of the life He lived and the things He did, but in our day He is a stumbling block to many because of the death He died. Paul declared in His own day that Christ crucified was to the Jews a stumbling block and to the Greeks foolishness. Even so, now it is the cross of Christ that is the stumbling block to many. They are quite willing to acknowledge Him as the greatest of all teachers, the finest of all examples, but they stumble at the cross. It is to them foolishness. They see no need for His having died as a sacrifice for sin because they are blinded to their need of such a sacrifice. Those who accept Christ as a great teacher and reject the true doctrine of the atonement are hardly consistent. If Christ taught anything at all He most surely taught that His death was to be a sacrifice for sin. If not, why did He permit John the Baptist to say of Him, "Behold the Lamb of God that taketh away the sin of the world?" He spoke of laying down His life for His sheep and when He instituted the Lord's Supper He clearly indicated that His death on the cross was to be the leading thought in the commemoration of that feast, "This is my body broken for you and this cup is the New Testament in my blood, shed for many for the remission of sin." If men stumble at the cross they stumble at the very threshold of the Gospel.

Again, there are certain things in men themselves that cause them to stumble at Christ. There is human pride. If we are to be saved by Him then we must confess that we are guilty sinners and need a Saviour. For some reason this is hard for most people to do. They prefer to think that while they may not be perfect yet they are not so very bad. Then, too, if they are to be saved by Him they must put aside all confidence in their own ability to save themselves by their own good deeds. This, too, is difficult for many. Then there is the natural love of self, human

(Concluded on Page 9)

Unto All the World

A Missionary Page

By Elizabeth Willet Thompson

Foreign Missions

LATIN AMERICA

*"The entrance of thy word giveth light,"
Psalm 119:130.*

BY Latin America is meant all the republics comprising Central and South America. They are a priest-ridden people, intellectually and spiritually deadened, and morally degraded by the domination of the Roman Catholic Church. Drunkenness and crime prevail. In most of the republics Romanism has sunk even lower than the people whom it has degraded. The rate of illiteracy, and of infant mortality is higher in this "Neglected Continent" than anywhere else in the world. It is almost constantly in the throes of revolutions or earthquakes, or both. The picture is indeed that of a sin-darkened Continent, and it is our responsibility to heed the call from over the Rio Grande, and proclaim to these heathen the unsearchable riches of Christ.

The Presbyterian Church is at work in Mexico, Guatemala, Colombia, Venezuela, Chili, and South Brazil. The prevailing language is Spanish, though numerous Indian dialects are in use, and many of the less civilized tribes still cling to their Sun- and spirit-worship. There are about 100,000 pure Indians in the southern part of Chili who are practically untouched by Christian civilization. The work is largely itinerant in character, but little native churches are organized wherever it is financially possible. In Colombia they are now desirous of having such a church, but the principal difficulty is the fact that only one couple out of the six or eight who would form the nucleus are married. They are raising their families without this formality because they did not have the money to be married by the priest, whose minimum charge is \$15.00, the usual price being \$30.00! In Mexico much fruit has come from a campaign to put a million copies of the New Testament in the hands of persons who will promise to read it. The Mexican people are very fond of music, and many of them learn the Gospel through hymns, which they love to sing. In Venezuela the elders and other members hold services in their homes, and the greater part of those who come to the Church services have first attended these house meetings. That great man of prayer, George Müller, was converted in just such a meeting, and is it not possible that God may raise up a similar witness for Latin America?

Then there is that vast section known as the Amazon Basin. The largest unexplored

territory in the world lies in the heart of this great Valley. To these murderous tribes went Mr. and Mrs. Arthur F. Tylee of the Inland South America Missionary Union, and there, just a few years ago, Mr. Tylee and his baby daughter were brutally massacred. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

The Latin American Evangelization Campaign is an interdenominational work founded on faith lines to reach the unsaved millions of Latin America by a forward movement of aggressive evangelism, carried on in co-operation with the missionaries already on the field. Their Bible Institute in Costa Rica trains young natives, and the various denominations send for them to conduct evangelistic services in their churches, much as the Bible Institutes do here. The Presbyterian missionaries write that they are greatly strengthened by the consecrated and forceful work of this organization. They also conduct a Hospital, a Farm School, and an Orphanage at Costa Rica. The entire work is to a large extent the outcome of an accumulation of small gifts and very earnest prayers.

National Missions

SPANISH-SPEAKING AMERICANS

"Brethren, my hearts desire and prayer to God is, that they might be saved." Romans 10:1.

THE Spanish-speaking people in the United States are to be found mostly in New Mexico, Arizona, Texas, Colorado, and California. Some have come directly from Spain, but the majority have emigrated from Mexico. Their poverty-stricken condition has urged them into the United States to find work. Today one-fifth of Mexico's Spanish-speaking people are living in our country.

Merely reading reports of missionary endeavor is never as thrilling and inspiring as seeing with one's own eyes the work in progress. But the reports of the Board of National Missions on its work among these people is about as cold and disappointing as any we have yet read. It goes by the name of missionary work, but it is primarily Social Service and Christian Education, with "Education" emphasized, and "Christian" meaning almost anything, and dragged in at the tail end at that. There are pages and pages of accounts of the various Schools, and "Homes of Neighborly Service," etc., of which the Board is complacently proud. One of their questions, headed "To

Think About," is, "Do you feel the Board of National Missions is justified in using Home Mission funds in aid of such projects as the Homes of Neighborly Service, where the missionary is a woman whose first job is that of being a Christian neighbor?" The material abounds in such flimsy phrases as, "Although a foreigner and a Jew, Jesus has meant much to us all." And, "their lives are being touched by those who minister in the name of Christ, and they are being molded into finer characters." The "aims" of the Forsythe Memorial School are, "First, to train Mexican girls as home-makers, with a vision of the need of the people about them, and with the technical equipment to meet that need as lay workers and members of a Christian community. Its second object is to train girls for definite Christian service as pastors' assistants," etc.

This is all very fine and noble, but we searched in vain for some statement such as, "The missionaries faithfully preach the pure gospel of the Lord Jesus Christ, and in season and out of season labour in the winning of souls." We find no description of evangelistic efforts, to warm our hearts and cause us to open our purses. Doubtless there are consecrated Presbyterian missionaries in this field who are really doing the work of ambassadors of Christ, but there is no hint of them in the literature which the Board publishes. About the most worth while and to-the-point of their sentiments is on the subject of race prejudice. Americans, even those in the Church, are guilty of this most unChristlike attitude. Mexicans are ostracized and humiliated. "A Spanish-speaking Presbyterian family happened to be living in a northern Colorado village in which no missionary work was being done. They all spoke English fluently so decided to attend the English-speaking Presbyterian church there. The reception they received was such that they never ventured to return. It was not long before they became members of a local Adventist Church." National Missions is attempting to remove these racial borderlines, and for this they are to be heartily commended.

The Bible House of Los Angeles is doing missionary work among these foreigners, in the real sense of the term; and there are a few other faithful workers in this field.

It is not enough for us to sing,

"Look from the spheres of endless day,
O God of mercy and of might!
In pity look on those who stray,
Benighted, in this land of light."

"Whatsoever he saith unto you, do it."

And, "Moreover it is required in stewards that a man be found faithful."

Sunday School Lessons for May

(International Uniform Series)

Lesson for May 7, 1933

JESUS FACES THE CROSS

(Lesson Text—Mark 10:32-45. Also Study Matt. 20:20-28; Luke 22:25-27. Golden Text—Luke 9:31.)

OUR Lord found in His disciples, a group slow to learn. One sometimes wonders at His infinite patience (Today as well as then). For the third time now since the Transfiguration He told them of His approaching passion and death. Their reaction is not set down in Scripture, excepting as it may be inferred from what happened apparently immediately afterward. Their own minds may have been so full of ambitious dreams that the words of Jesus fell on their ears almost unnoticed.

James and John, two of the best of the Apostolate, came to Jesus with a not-so-strange request. Would He promise now that when He came into His glory, they should sit beside Him, one on the right, the other on the left? Was the "glory" then contemplated more than earthly glory? That has not been revealed. But Christ said to them "Ye know not what ye ask!" Could they drink of His cup and be baptized with His baptism? (Could they, that is, share His sufferings?) They gave a thoughtless and glib assent. (Too often do we—singing "Where He leads me I will follow. . . I'll go with Him through the garden . . . I'll go with Him all the way." And we do not dream of what He endured!) Then our Lord promised that they would share His cup and baptism. (A foregleam of Galatians 2:20.) But to sit on His right and left hand it was not His to give.

When the other disciples heard this conversation they were annoyed. Not that they were without personal ambition. No! They were angry because the others had tried to get ahead of them. The appeal Jesus made to the disciples was more than a mere exhortation to humility. For in the forty-fifth verse He plainly returned to the burden of His teaching concerning His death. Only, this time, He added the reason why He was to die: To give His life a ransom for many.

Lesson for May 14, 1933

JESUS ASSERTS HIS KINGSHIP

(Lesson Text—Mark 11:1-10, 15-18. Also study Matt. 21:12-27; Luke 19:45 to 20:8. Compare John 2:13-17; 12:12-15. Golden Text—Zechariah 9:9.)

Crowds of enthusiastic welcomers. Hosanna! Hosanna! (A few days later from those same fickle throats another cry was rising: "crucify Him, crucify Him! His blood be on us and on our children!") They

hailed Him as King. Jesus accepted the worship, the praise, and commended it. It was His due. But kingship for our Lord meant more than royal titles and honors. It meant responsibility and rule.

The Temple must be cleansed. The commercial instinct of the Jew is no new phenomenon. And the Jew with an eye for business saw vast possibilities in the Temple area. Doves for sacrifices must be bought by the pilgrims coming from the country. Why not set up booths for dove-selling and money-changing (at a price!). But the ecclesiastical authorities also saw the possibility of big profits. So parts of the Temple area were "farmed out" to favored dealers. The profits, which were enormous, went to the ecclesiastical leaders who permitted this sacrilege, and to the dealers.

When Jesus stepped into the Temple He did not adopt "modern methods" of meeting this situation. He appointed no committees, arranged no conferences, proposed no compromises. He did not say "this evil is of long standing. We must start a process of education for a few years, but we must never forget that these people have rights." Instead, He acted. With a majesty and a daring that made Him irresistible, He scourged them out. He up-ended their tables and their chairs. In a few short hours, single-handed, He had cleansed the Temple of its moral stench. And after He had purged the Temple, He preached them a sermon. The first part of the text was from the Old Testament. The second was His own.

The religious and financial lords of Israel were angry. They didn't like prophets whose teaching might unsettle the established order anyway. And this Jesus—He had done more than talk,—He had destroyed the source of their "machine's" profits. So they decided to destroy Him.

Lesson for May 21, 1933

JESUS ANSWERS HIS ADVERSARIES

(Lesson Text—Mark 12:28-40. Also study Matt. 21:23-26; 22:1-45. Golden Text—John 7:46.)

The Scribe who came to Jesus may have possessed a mixture of motive. He is said in Matthew's Gospel to have asked Jesus a question with a desire to tempt Him. Yet he did not seem to be wholly without a sincere desire to learn. Our Lord, however, answered him simply and kindly. God is one, men should love Him with all their heart, soul, mind and strength. And—"thou shalt love thy neighbor as thyself." The scribe answered "thou hast said the truth . . . and to love Him . . . is more than all

whole burnt offerings and sacrifices." And Jesus answered "Thou art not far from the kingdom of God." God had given him grace to see, perhaps only dimly, through the symbols of the sacrificial system the goal of redemption, a kind of life that would be able to love God and man as Jesus had required. That life, of course, comes only through the new birth.

The first and greatest commandment! The commandment whose very conception is foreign from the life of the natural man,—in the apostolic age or in the twentieth century. If this is the first and greatest command, that man love God with all his powers, it does not require much logical power to realize that the violation of this command must be a very great sin. "Sin" to most people means something outwardly socially flagrant; theft, adultery, murder, treason. The Bible reveals that the very characteristic that gives sin its power, the very act that makes sin sinful, is the state of alienation from God in which men live,—a state in which they do not and cannot love Him. The outward sins are merely deadly and to be shunned,—yet they are but the necessary out workings of the state of the soul that does not love, that rather hates, its God. The first and greatest commandment then, is nothing arbitrary. It is simply the statement of the only condition that can really be described as life.

The second commandment flows from the first like water from the fountain. The man who loves God as Christ said He ought to be loved, will never hate his fellow men. True altruism, real benevolence, is only possible to the Christian, in an absolute sense, and every true Christian will inevitably love his fellow men.

The Scribe was "not far" from the kingdom. But how far that "not far" may be! Only an iron grating may divide those who are condemned to death and those who have come to say goodbye. A few inches apart. An eternity apart. How many there are who think that in almost becoming a Christian there is some safety. How careful conscientious Christians should be to show them their danger!

The balance of the lesson text furnishes a view of how Jesus dealt, summarily and caustically, with those who came in hypocrisy to try to trap Him. His description of the scribes must have made glorious listening to the crowd, for it fitted like a glove.

Lesson for May 28, 1933

JESUS AND HIS FRIENDS

(Lesson Text—Mark 13:33 to 14:9. Also study Matt. 23:1 to 25:46; Luke 21:5-38; John 10:1-42; 11:47-57; I Thess. 5:1-24; II Thess. 2. Golden Text—Mark 13:13.)

The end of the public ministry was at hand. For a brief time before His betrayal, Jesus was able to spend a little while with His friends. Precious, fleeting moments they

must have been! He taught—trying to prepare them for the events He knew were approaching. He described His second coming, sending the word "watch!" to the Christian heart down the ages. There in the intimacy of that Bethany home, was so much that reminded Him of happy hours spent there in other days. (And, remember, the humanity of our Lord is a true humanity, not a mere theological fiction!)

Then the beautiful act of Mary of Bethany in anointing Jesus. Mary had always listened to Him, and in her deep love for Him perhaps she understood as did none other, His predictions of His death. Beneath His tender calm she knew a little of the anguish of His spirit. She longed to do something to com-

fort Him. So she took all she had; (so love gives!) and purchased an alabaster cruse of precious ointment. As she anointed Him, the act conveyed a message of understanding, love and worship that He alone could grasp. It was as though Mary and Jesus were, for a space, in another universe from the rest. Those who watched saw with the eyes, but understood nothing at all. Led by black hearted Judas they whispered their disapproval. As an excuse they cited the need of the poor. But it was only an excuse. Love had spoken in a language that only such love could understand. And wherever men love Jesus today, they share in spirit this anointing, and hold her love in blessed memory.

and *quality* of their lives might be different. He gives eternal life to some who live on earth for many years. Others of His own, He calls to Heaven as young men or women. When we sorrow so passionately for them, we are selfish. Rather sorrow for the man or woman of many years who is facing a Christless grave, than cry broken-hearted for those of His own who He takes into His presence. To sorrow is natural,—but let it be *Christian* sorrow—not sorrow for those Christ has taken, who are far better off than we. Earth's tragedy is Heaven's beginning.

Hospital Evangelism—Continued

But to become God's children we must receive God's holy, sinless and incorruptible life. We cannot receive this from our parents. They can only convey to us the natural life which comes through the "corruptible seed."

To receive God's eternal and uncreated life we must receive God's seed in our hearts. Christ said the seed is the Word of God. (Luke 8:11.) It contains the life of God Himself and when received into the heart of man will impart to him God's life so that the individual is born again and becomes literally by the new birth a partaker of the Divine nature.

This seed, the Word of God is spoken of as being alive. (Hebrews 4:12.) Yet it contains the same words and the same letters in the words as we find in other books. How then can we speak of it as being "alive?" I think the following will illustrate. We see two wires. In appearance they are identical. We touch the first and nothing happens. We touch the second and get a shock. It is "alive." The live wire is connected with the power house—the generating plant, and is filled with the very life giving energy of the plant itself. When stretched to a community it will supply light, heat and power to it.

The night that Nicodemus had that memorable visit with our Lord he was told that unless a man were born of water and of the Spirit he could not enter into the kingdom of God. By "water" our Lord apparently meant the Word, for in Ephesians 5:26 the Word is spoken of as water, "the washing of water by the word." When we read in Luke 8:11 where Christ speaks of the "Word" as seed it is clear what He means. A seed contains and is able to impart life. If we sow a grain of wheat, wheat will come up. Why? Because the grain of wheat contains wheat life. If we plant corn, corn will come up because the kernel of corn contains corn life. The Word of God, being seed, must contain life. But what life? The very life of God Himself. I am sure Peter must have heard the conversation between Christ and Nicodemus that night, for years later he writes "Being born again, not of corruptible seed, but of incor-

(Continued on Page 10)

This Changing World

By
"Calvinist"

THE loss of the Akron off the New Jersey coast has moved deeply the mind and sympathies of the American people. Yet amid all the comments in newspapers and magazines, the writer of this column confesses that one note seems strangely lacking. There has been much discussion of girders, of stress and strain, of air-currents and lightning. But very little has been said of the one fact which should be most obvious to the Christian. Despite the skill and inventive genius of man, despite the millions poured out to build the beautiful silver ship that glided over our cities as Queen of the Air,—despite all this, man still is utterly dependent for continued life, moment by moment, on the will of God. Nothing that the genius or specialized training of gallant men could do, availed anything in those last tragic moments as the ship fell toward the water. All they could do was to wait. And all who draw breath are in the hand of God, even as they.

Germany under Hitler is so complex a phenomenon that any expression of even partial opinion is likely to be far removed from the realities of the situation. Claims and counter-claims continue to emanate regarding conduct of the National Socialist party toward the Jew. Whatever the truth may be, and recognizing that Germany is master in her own house, one fact may never be forgotten. In the providence of God, treatment accorded the Jew has preceded the making or the breaking of nations. Lands that have been just to the Jew have prospered in direct ratio to the fulness of that justice. Nations that have persecuted the Jew have had to pay a fearful penalty for it. England and Poland respectively are the classic examples of this truth. Poland, after a century of national obliteration, is given another opportunity. Not all Jew-baiting nations have been so fortunate. These

are the lessons of history. Explain them as we will, we must confess that even in their rejection of Him, the arm of God is stretched over His ancient covenant seed. They have suffered, it is true. Yet those who seek to destroy them are always snared in their own pit. Here is something for all nations to ponder.

Just a hundred years ago, in 1833, died Arthur Hallam, bosom friend of Alfred Tennyson. After seventeen years of brooding self-searching and grief, just at a time when for most men the sting of loss would have become only a dim memory, Tennyson gave to the world "In Memoriam," without question the noblest requiem ever penned for the dead. One does not need to share Tennyson's theology to say this. That theology, if such it could be called, was a strange combination of the eternal cry of the bereaved heart for light, and a confidence that seems *naive* to us, in science, progress and human perfectibility. Though colored and shot through with implications and attitudes that came to the modern world only through the Christian gospel, in all honesty the great poem cannot be called distinctively Christian. Yet it is full of deep wisdom for the thoughtful and discriminating mind.

A hundred years ago! Tennyson is dead. Had he not been cut down in his youth, Hallam also would have been now long dead, as well. In the perspective of a hundred years it seems to make little difference that a life was cut off in the twenties instead of the sixties. And though it is only one angle of view to the picture, there is something of truth here. Which is more important, both to the individual, and in God's ultimate assay,—the mere *length* or the *quality* of a human life? The answer of course, is simple. Christ did not die that men's earthly lives should be lengthened. He died that the *kind*

The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"That I may know Him, and the power of His Resurrection." *Philip. 3:10.*

WE know the bodily resurrection of Christ to be a fact. There is no better attested fact.

Together with a multitude who had seen the Risen Lord, Paul had no sort of doubt about it. But to know that Christ rose from the tomb is one thing and to know the power of that stupendous event is another. It is the power of His Resurrection that Paul yearned to know. This is the yearning of every Christian heart.

In desiring to know the power of His Resurrection we long to come into possession of an experience that flows from the mighty miracle of the empty grave. We want to be able to do justice to it in our hearts and lives.

We come to know the power of the Resurrection when we too experience a resurrection. Nothing less than a resurrection experience will do justice to the Resurrection. "If ye then be risen with Christ" implies that a resurrection has taken place in us. For, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is a resurrection from sin. We can no longer serve sin. The old life was buried with Him to die no more unto sin.

This experience must be just as real to us as the open grave was real. To know the power of the Resurrection is to experience in actuality a cutting loose from the times past of our former sinful life. It is to know what it is to possess a new and spiritual life in the soul. It is to seek those things which are above.

For Christ did not rise to render us more secure in our sins. He did not triumph over death that we should be the slaves of that which is worse than death. To know the power of His Rising will not be ours if we do not rise from a spiritual death.

Now Christ liveth unto God. To know the power of His Resurrection is to know what it means to live continually with and for God. It is not to know what it is to yield to unrighteousness.

"Jesus lives! for us He died:
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Savior giving."

He justified all for whom He died when He burst the bonds of death. To experience the power of it is to have the assurance that

we are clothed with the righteousness of Christ.

The Resurrection has power to sustain. It furnishes the enabling power to endure the sufferings which are laid upon us. How we need to come to know such power now! We shall be able to count everything but loss for the excellency of the knowledge of Christ when we experience it.

"O death, where is thy sting" we shall be able to say when Christ's victory over death becomes ours. The grave will be to us only a portal of entrance to where Christ sitteth on the right hand of God. "That I may know Him, and the power of His Resurrection." It is desiring much but God will give it to us. "*Him that cometh to Me I will in no wise cast out.*"

The Rock of Offense—Concluded

selfishness. While there are many in the world who are in no sense slaves to the grosser sins of life, yet at the same time they are slaves to worldliness and self. Knowing that they cannot serve Christ and the world and that they cannot please Him and self, they stumble at Him and choose the way of least resistance, and so they make their choice, and like Esau sell their right into the family of God for a mess of pottage. They are not ready to follow Him who said, "If any man would come after me, let him deny himself and take up his cross daily and follow me."

But how great the loss and what a sad mistake they make who reject Christ for any one of these reasons, for He is a tried Stone, a precious Stone, a sure Foundation, and whosoever believeth on Him shall not be ashamed.

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood
From Thy riven side which flowed
Be of sin the double cure,
Cleanse me from its guilt and power."

Letters to the Editor

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

To Presbyterians North and South

To the Editor of CHRISTIANITY TODAY:

SIR: An epochal event has occurred, which should be known throughout our Presbyterian world. In the early days of the country, before there was a North or a South, much of the strength of our church lay in Virginia. Thence came men of the Archibald Alexander type. And when our people were almost swept away by the wave of infidelity with which the Bolsheviks of that day flooded us, a revival started in the hearts of three or four boys in Hampden-Sidney College, Virginia, swept their own college and the Eastern states of our country, and ultimately brought America back to God.

In those early days the Assembly usually met in Philadelphia, but on one occasion, 1799, met at Winchester, Virginia, in the building where also the Synod of Virginia was entertained on eleven occasions.

It was from this same building that Gen. Daniel Morgan was buried in 1802, for in later life he joined the Presbyterian Church.

This building of gray limestone, on the east end of Piccadilly Street, and not far from the new George Washington Hotel, was sold to the Baptists, and later used by the colored Baptists as church and as school.

Now public spirited ladies have bought it

back for the Presbyterians, taking proper care of the graves adjoining.

Winchester is on the great Lee Highway, and tourists through the Valley of Virginia pass through this fine center of loyal Presbyterianism.

The historian of the Presbyterian Church of Winchester is Miss Mary E. Bush, residing on North Loudoun Street.

(THE REV.) HUGH W. WHITE,
Yencheng, Kiangsu, China. (pro tem: Neuse, N. C.)

Philip Mauro: View One

To the Editor of CHRISTIANITY TODAY:

SIR: I certainly am sorry you gave Mr. Philip Mauro's new book so much space in the current issue of CHRISTIANITY TODAY. This will grieve the majority of your readers who, we are confident, are pre-millennialist. Pre-millennialism does not base its belief upon the "futurist" interpretation of the book of Revelation but rather upon the hope of Israel. What are the "a-millennialists" and "post-millennialists" going to do with all the prophecies regarding the restoration of the Jewish race? What on earth has God preserved the Jewish race for if Christ is not coming back to the earth to be their king? Can you not see that the Zionist movement, the great activity and transformation that is going on in Palestine today,

even the anti-Jewish movement in Germany is but the budding of the "fig tree." The church (organization not organism) is going to the dogs fast. What is going to prevent the world from going to smash if the Lord does not return to stop it? And if the Lord winds up this old earth and brings in His new heaven and new earth with no millennium of earthly peace and prosperity, what sense would there be in His bringing His "sons from far" and then destroying them and their land. We would then be tempted to suggest the accusation Moses said the Egyptians might make if Israel were destroyed in the wilderness. "Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness" Numbers 14:16.

One other matter. If there is not to be a literal thousand years of peace and prosperity upon a populated earth with Christ reigning, where is Satan going to get that vast number known as Gog and Magog which He is going to gather together to battle when He is released at the end of the thousand years, Rev. 20:7-9? It distinctly says that there are "nations in the four quarters of the earth."

Much harm has been done by the spiritualizing method of scriptural interpretation. We believe God gave the Bible chiefly for common, plain every day folk and expected them to accept what He says in a literal way, except where He distinctly says He is speaking figuratively. If God says His Son is to "Sit upon the throne of His Father David" Luke 1:32 let's believe it. When God says thru His prophet that "His (Christ's) feet shall stand in that day upon the Mount of Olives" let's believe it literally. When Jesus says that He will come and judge all nations Matt. 25:31-32, let's believe that these are actual nations, earthly nations and again when the Word says Christ will rule nations, nations mind you, literal nations, with a rod of iron whether the iron be literal or not let us believe that Christ is going to have His chance of ruling the earth. Man has made a mess of ruling long enough.

We like CHRISTIANITY TODAY. It's a great paper. God bless its editor and staff but please do keep the "a-millennial" and the "post-millennial" stuff out or I shall have to pray God to forgive me for getting mad.

Very cordially,

(THE REV.) A. H. GILES.

Philip Mauro: View Two

To the Editor of CHRISTIANITY TODAY:

SIR: I have read with pleasure your article in the March issue, concerning the new edition of Philip Mauro's Commentary on Revelation. It deserves to be widely read and carefully studied.

I have studied the 1925 edition with pleasure and profit. Nowhere else have I found so clear, so satisfying and so scriptural an elucidation of the apocalyptic symbols. The modesty with which the writer

presents his case and the fullness with which he sets before the reader, not only his conclusions, but the steps by which they have been reached and the grounds on which they rest, I have found to be very stimulating to independent thought.

But to this reader the supreme merit of Mr. Mauro's books is, that it is all but impossible to read them thoughtfully without seeing, how utterly contrary to Scripture is that most deadening heresy that is today all but, universal. The view "That all things continue as they were from the beginning" and that they shall so continue for ages yet to be. Nothing could be more completely contrary to the teaching of the New Testament, and yet to me it seems that today there is no doctrine that is more widely taught, or taught with more assurance.

In the Patmos Visions published in 1925 Mr. Mauro rejects both the futurist and Historicist views of the Apocalypse, but does not present a formulated view of the Millennium.

In the Hope of Israel; What Is It? Published in 1929 he presents with overwhelming force the evidence that the Scriptures have no place for an earthly Millennium of peace and material prosperity, either before or after the coming of Christ. In this, as in the Commentary just published; Of Things That Must Shortly Come To Pass, he leaves upon the mind of the reader the impression that the New Testament seeks to make; That the Coming of Christ may be very near and it behooves His servants to be ready.

Yours most cordially,

(THE REV.) DAVID M. OGILVIE.

Hospital Evangelism—Continued

ruptible, by the Word of God, which liveth and abideth forever." (I Peter 1:23.)

If a farmer wishes to raise corn he must sow the seed that contains the life of corn. In the same way if a man wishes to receive the very life of God in his heart and thereby become in reality a child of God he must receive the seed in his heart which contains the life of God. As Peter says this seed is the Word of God. It liveth and abideth forever. When planted in our hearts and acted upon by the Holy Spirit it imparts to us the uncreated life of God Himself and we become His children.

The current method of sowing everything but the Word of God explains why many see no fruit. Sowing beautiful moral precepts and preaching social service instead of the Word of God explains why the ministry of many is so barren. Suppose a farmer strews his field with precious gems. Will he reap from them a crop of grain? He will not. He knows that he will receive a crop only if he sows seed containing life, and that the life of the crop he wishes. If we in our ministry wish to see men receive the life of God let us sow the seed in the hearts of men which contains the life of God. Then and then only, according to scientific law

will men receive the life of God and become His children.

The Scriptures speak of men as dead—dead in trespasses and sins. (Eph. 2:1.) A dead person is one devoid of life. In the natural world when life passes out, what remains we call the corpse. I find the Koreans are amused at our Occidental way of conducting funerals. We call the undertaker. He dresses the corpse and makes it look beautiful. But after all it is only a corpse and we hasten to get it out of our sight before decomposition sets in. God says the unbelievers are dead. The life of God is absent. They are walking corpses. Christ says that out of the heart of man proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. (Matt. 15:19.)

How much of the so called Christian work is much like the work of the undertaker! Really the great need of one who is dead is not expensive clothes, it is not money, it is not one of a hundred things we might mention. What a dead man needs is life. So with the unregenerate. His one great need is to receive life—that is the life of God. And we have the message, the Word in our possession which will give him that life. Why then turn our attention to something else? It is God's Word that He promises will not return unto Him void. (Isa. 55:11.)

Do you remember Ezekiel's great vision of the dry bones? He was carried out in the Spirit of the Lord and set down in a valley which was full of bones. He says there were very many and they were very dry. (Ezek. 37:2.) God's question to him was, "Can these bones live?" Ezekiel did not have the faith to say "Yes." He replied "Oh Lord God, thou knowest." (Ezek. 37:3.) Then he was commanded to preach to these bones the Word of God. And as he preached God's Word there was a "shaking," and the bones came together, "bone to his bone." Then God told him to prophesy unto the wind . . . "Come from the four winds, Oh breath, and breathe upon these slain, that they may live." (Ezek. 37:9.) You remember the result. He preached as he was commanded and breath came into them and they lived and stood on their feet.

Have you ever felt like Ezekiel as you have gone among men utterly devoid of the life of God? Is it possible for these bones to live? Can those dead in trespasses and sins rise in newness of life? Yes it is possible. If one like Ezekiel, will take the life-containing and life-giving Word of God, and preach it in the power of the Holy Spirit he will see miracles of grace continually. Those dead in sins will receive the life of God and live.

So much for the Message used in hospital evangelism. While there is only one message which has made good its offer to deliver men from sin and death, still the methods of conveying that message may differ.

(To be concluded.)

News of the Church

Correspondence, General

California Column

By the Rev. Stanley H. Bailes

CHURCHES damaged by the recent earthquake are coming back to normal. Thousands of workmen have been given employment and that is one of the silver linings to the cloud of sorrow.

Our Long Beach churches suffered more than those of the neighboring cities. Although all of the churches of brick construction were damaged. Earth tremors of a gradually diminishing character have been felt for three weeks after the first distinct shock, but all is peace again.

Easter gatherings at the various churches are not so large this year as in previous years. While the financial shortage has caused some to return to church, many will not assume the financial obligation of church membership.

Our St. Paul's Church with its aggressive and hard-working minister, Dr. G. A. Briegleb reports the culmination of a very successful year despite financial difficulties. The church in a somewhat difficult community has made a real gain and the outlook is promising.

Our spring meeting of Presbytery is to be held April 18, at our Euclids Heights Church in Los Angeles, when the annual reports of the various local boards will be considered. The election of twenty-six members to the general assembly at Columbus will also be a matter of business.

Drs. Herbert Booth Smith, Hugh K. Walker, and William S. Young extended greetings and felicitations to the Rev. Augustus B. Prichard, D.D., celebrating his seventy-ninth birthday at our Vermont Avenue Church recently. Dr. Prichard, the church's first pastor, preached with his old time vigor to a very large congregation. A surprise birthday gift of seventy-nine dollars was presented to him by one of the elders present.

Dr. W. H. Reherd, President of Westminster College at Salt Lake City was a recent Los Angeles visitor. Dr. Reherd was entertained by the writer. Dr. Reherd reports Westminster in a thriving condition with more than two hundred students in attendance.

The Rev. Milo Jamison, pastor of the University Presbyterian Church, Independent, whose dismissal from the Presbytery was one of the features of a recent meeting, conducts a radio devotional hour over a prominent station at six-forty-five every morning. He has a large following.

LOS ANGELES, CALIF.

Washington-Oregon-Idaho Notes

By Dr. Roy Talmage Brumbaugh

A MODERNIST preacher has just given a lecture on psychology before a group of University students in the Northwest. He, as usual, had to discredit the testimony of the Bible in his lecture. At the close of his lecture the meeting was thrown open for questions. A University student who was not a Christian said, "Dr.—, you are a minister in the Presbyterian Church, are you not?" The preacher replied, "Yes." "You evidently do not hold to the teachings of that body as regards the Bible," said the student. The modernist flushed slightly and answered, "Well, some of us interpret it differently." "But," continued the seeker after information, "the Presbyterian Church has not changed its interpretation of these doctrines, has it?" The modernist had to answer, "No." The University student looked the preacher squarely in the face for a moment, and then said, "Dr.—, you are obtaining money under false pretences. You are living a lie." The modernist had to take it squarely "on the chin." One who was there said that the irreverent doctor actually turned pale. We commend the student.

Dr. P. A. Philpott of Chicago led thirty churches of Portland, Oregon, in union meetings. These services were well attended. Christians were revived. Those who participated in the campaign said that these meetings were "tremendously worthwhile."

In these three Synods salaries of pastors have been cut from twenty per cent to fifty and more, yet the work goes on. The arm of the Lord is not shortened. The flocks need to be shepherded and the Gospel is still the power of God unto salvation. The rewards will be given later. In the meantime, God's workers are "getting by" somehow.

Dr. D. H. Hare, The Synodical Executive of Idaho, has been giving an illustrated lecture in many churches on our work among the Indians.

The Rev. Claude Richmond of Pocatello, Idaho, is chairman of the Young People's Summer Conference.

The Rev. E. W. Hallowell, Sabbath School missionary, writes, "certainly the Mormons are not retrenching in Idaho. Why should we?"

Do church statistics mean much, or little? It takes as much prayer and effort to lead one soul to Christ in the Northwest as it does two in the east, or three in the south. The First Church of Tacoma could report twenty-eight hundred members if it fol-

lowed the usual practise of including all immediately or remotely connected with the church. It reports 1901 members. The First Church of Tacoma has been growing in active membership, yet it has placed on the roll of suspended members hundreds who moved out of the city years ago.

By actual count the attendance at the weekly church services is equal to the membership. There have been public confessions almost every Sunday for the last four months. Four hundred attend the mid-week service almost every week. Hundreds gather together at numerous prayer meetings held weekly. The church is enjoying a revival for which it has prayed for over a year.

Nine hundred attend the main Church School every Sunday and more than three hundred are found in the Branch Schools. God will bless prayer, Bible study and soul-winning anywhere.

TACOMA, WASH.

Denver and Vicinity

Rev. H. Clare Welker, Th.M.

PLANS are being perfected whereby the Strasburg, Byers and Wolf Creek Churches will be served by one pastor. It is contemplated to have the Rev. W. Rollin McCaslin who has been serving the Byers Church as stated supply carry on this work. The union effort is made necessary by the extreme financial stringency locally and by the limited amount available from the Board of National Missions for the support of pastors on these home mission fields. It is also contemplated that the Rev. Benj. S. Woodruff who was the former pastor at Strasburg will undertake to serve the Sedalia and Berkeley Gardens fields.

Mr. James W. Harris, a student in the Presbyterian Theological Seminary of Chicago will again supply the Otis, Bethany and Burdette fields for the summer months. Mr. Harris is the son of the Rev. James E. Harris, pastor at Beaver City, Nebr.

Plans are being perfected for including Grand Lake, Granby, Frazier, Tabernash and West Portal in a single parish to be served during the summer months by Mr. Norman Horner, a student in Colorado University at Boulder and a candidate for licensure by Denver Presbytery. This larger parish is in the heart of the Rockies northwest of Denver.

Mr. O. J. Bowman, who for fourteen years has conducted a Tourists' Bible Forum at Estes Park each summer and who, as a consequence, is known to many Presbyterian people throughout the whole country, recently conducted a campaign of Bible evangelism in the North Presbyterian Church, Denver, the Rev. Benj. F. Judd, pastor.

The Rev. John C. E. Fry, D.D., field representative of the Board of Pensions,

was a recent visitor to Denver and vicinity.

The Church Extension Board of Denver Presbytery held its regular monthly meeting at the Auditorium Hotel, Denver, April 12th. As this was the last meeting of the Board as now constituted the wives of the members were present as its special guests. Under a ruling of the presbytery members of the Board serve for three year terms and are not eligible for reelection until at least a year has intervened. Under this rule two very able elder members, Messrs. F. Marion Chelf of the South Boardway Church and Wm. T. Wolvington of the Twenty-third Avenue Church retire from the Board with this meeting. Fitting words of appreciation of their services were voiced by the president of the Board, the Rev. Thomas Murray, D.D., of the First Avenue Church.

Last month we reported the serious sickness of the Rev. Frank March of Elizabeth. For a number of weeks his life was despaired of but in answer, as we believe, to the prayers of God's people he has made a remarkable recovery and has recently been removed from the Presbyterian Hospital, Denver, to his home in Elizabeth.

The Rev. Andrew W. Hollars of Eckley recently conducted special evangelistic services in the Bethany Church (rural) with gratifying results.

On March 26th the Berkely Church, Denver, the Rev. George R. Edmundson, D.D., pastor, observed the 25th anniversary of its founding with appropriate services.

The Yuma Church, the Rev. Steele D. Goodale, pastor, recently joined with the Methodist Church in a series of special evangelistic services. The report is that the whole community was greatly benefited.

The date of the Estes Park Young People's Conference has been announced for June 10-17.

At the annual meeting of the Brighton Church of which the writer is pastor, the session was enlarged by two members to provide for two elders elected by the local Spanish Mission (Presbyterian). The communicant members of the Mission are enrolled as members of the Brighton Church. These two new elders who are Spanish-Americans will have special oversight of the spiritual interests of the mission people. The religious services of the mission are conducted by the Rev. Jose I. Candelaria of the Jerome Park Mission of Denver, while its week-day activities are carried on by Miss Lela Dillon. Both the above are supported by the Board of National Missions. During the past year the Mission received ten members on confession of faith and one by certificate. The present net membership is now thirty-seven.

The Rev. E. Irwin Gilmore, Ph.D., is opening up an entirely new work in the neighborhood of Dupont. So far his efforts have been attended by considerable success.

BRIGHTON, COL.

Minnesota, Wisconsin Letter

By the Rev. H. Warren Allen

THE Presbytery of Minneapolis met on April 3rd, at the Highland Park Church. The retiring moderator, Rev. H. Warren Allen, preached the sermon, taking as his subject, "The Church For the World Today." Presbytery voted to have the sermon printed and distributed to the Churches of the Presbytery. Rev. Norman B. Harrison of Oliver Church was elected moderator for the ensuing year.

Another young man, Frank Walkup was licensed and ordained to the Christian ministry. Dr. N. B. Harrison, Rev. Paul Wright, Mr. R. D. Robb and Mr. C. D. Mann were elected commissioners to the Assembly, being the full quota for the Presbytery. Plans are being made for the Churches of Minneapolis to take over the support of Allan Clark, recently appointed missionary to Korea.

Other Annual meetings of Presbytery are, Duluth, at Duluth April 10th and 11th. Adams at Stephens, Minn. April 11th and 12th. St. Paul at Goodrich Avenue Church April 18th. Red River at Baker, Minn. St. Cloud at St. Cloud, Minn., Mankato at Luverne, Minn. on April 18th and 19th. Winona at Rochester, Minn., April 25th and 26th.

The Synod of Minnesota meets at Macalester College, St. Paul, June 13th to 16th.

Dr. J. T. Bergen has accepted a call to the Homewood Presbyterian Church of Minneapolis where he has been supplying for two years. He will be installed on April 13th. Rev. George Stickney has accepted a call to the Federated Church of Fergus Falls, Minn. succeeding Rev. Charles Gerlinger who has gone to Sioux Falls, South Dakota. Mr. Stickney comes from the Congregational pastorate at Beloit Falls, Wisconsin. Rev. Paul Wright of Minneapolis of Bethlehem has been selected as chairman of the committee on World Brotherhood of the State Federation of Churches. We believe his time could be better employed.

The Minneapolis Presbytery holds its annual meeting at Westminster Church, Minneapolis on April 13th and 14th.

Rev. Thomas F. Higgins has been called to the Stewart Memorial Church of Minneapolis as stated supply. He has been for the last year or two with the Moody Bible Institute extension department.

Dr. E. Stanley Jones, Missionary and author will speak at Mankato, Minnesota on June 6th.

Rev. Evan D. Welsh of Bethany Presbyterian Church, Minneapolis has accepted a call to the College Church of Wheaton, Illinois. Mr. Welsh will be greatly missed in Minneapolis Presbytery where he was a strong contender for the faith, and on the University of Minnesota campus where he wielded a great influence for Christ among the students. Your correspondent will miss

him greatly for he was beloved brother in the gospel ministry. We wish him God's richest blessing in his ministry in that strong hold of Evangelical Christianity.

MINNEAPOLIS, MINN.

Ohio-Indiana-Kentucky Letter

By the Rev. Gerard H. Snell

EASTER time brings a host of special services in its train. Many ministers by their adherence to the original and God-founded messages of Good Friday and Easter Day will make the season an opportunity for preaching with renewed fervor the fundamental truths of the Gospel. Others will miss the point of the Cross and Empty Tomb, and preach generalities. Such must be the case for example with a certain Presbyterian minister in Cincinnati who has asked a Unitarian minister to speak at his Good Friday service on the words, "It is finished." A Unitarian speaking on Christ's finished work is understandable; that he should speak on Christ's finished work in a Presbyterian Church is or should be inconceivable. Has the finished work of Christ become the same for both Presbyterian and Unitarian? God forbid.

To let the news of the church speak for itself:

Presbytery of Chillicothe, Ohio

The Rev. F. A. Johnson, minister of the Hillsboro Church brings a welcome note. He writes: "Our canvass is about completed and we will do as well as last year. A few raised their pledges and practically every one gave the same as last year."

The Brotherhood of the First Church of Chillicothe, Rev. P. B. Ferris, minister had as their guest speaker Monday evening, April 3, Rabbi Jacob Tarshish of Columbus, who spoke on "The Three Fundamental Problems of Life."

Miss Margaret E. Hodge representing the Board of Foreign Missions, and Mrs. Henry Roe Cloud, representing the Board of National Missions spoke before the Presbytery at their meeting March 28 and 29 in the Concord Church near Frankfort, of which Rev. R. L. Reynolds is pastor. Dr. Willis B. Kilpatrick, pastor of the First Church of Greenfield, presented "A Critique on Re-thinking Missions."

Presbytery will hold its regular spring session April 17, 9.00 a.m. in the First Presbyterian Church of Chillicothe. Rev. J. Stanley Mitchell, pastor of the Washington Court House Church is Moderator, and Dr. Willis B. Kilpatrick of Greenfield is Stated Clerk.

Cincinnati Presbytery

The Church of the Covenant, Dr. Frank R. Elder, minister, had noon-day services Monday to Thursday during Holy Week, and a three hour service on Good Friday in which Dr. Elder and Rev. Gerard H. Snell

alternated speaking on the seven words from the Cross. In the evening of Good Friday an organ recital preceded an appropriate play entitled "Thy Kingdom Cometh" by Florence Converse. Easter Day opened with a Sunrise Service at 6.45, and closed with the evening service at which the Hansellmann Commandery of Knight Templars were guests.

The First Church on Walnut Hills held a Sunrise Service in Eden Park under the auspices of the young people, at which Dr. Frederick N. McMillin, minister, spoke.

Rev. E. P. Westphal of the Board of Christian Education spoke at Palm Sunday, Holy Week, and Easter services of the Pleasant Ridge Church of which Rev. W. L. Schmalhorst is minister.

Rev. Frank R. Elder was elected to the Moderatorship at the March meeting of Presbytery. Rev. Earl R. North, Executive Secretary, was elected Stated Clerk for the term ending January 1936.

Mahoning Presbytery, Ohio

Hubbard Church, Hubbard, received twenty-one new members at its Communion Service April 2. In the evening of the same day the ministers of Hubbard surprised the minister of this Church, Rev. Calvin G. Hazlett, with a union service, in recognition of his forty years in the ministry, and his sixth in his present charge. The Rev. William Herbert Hudnut of the Youngstown First Church preached the sermon.

The Lisbon Church, Lisbon, Rev. Jarvis M. Cotton, minister, adopted the rotary system for Eldership at its congregational meeting. During the present pastorate the church indebtedness has been reduced from \$50,000 to \$14,000. This year's every member canvass reached its climax Sunday morning, April 2, with the largest attendance within the last six years. The "Roll Call" plan was used, in which each member went up and deposited his pledge in a chest, partly concealed in front of the pulpit by a cross draped on purple velvet.

Rev. Raymond D. Walter, minister of the Salem Church, Salem, received twenty new members into the church at the Easter Communion. This makes a total of forty for the year. During the six weeks preceding Easter the Rev. Mr. Walter gave six mid-week lectures on "Great Men of the Protestant Reformation."

Portsmouth, Ohio

Presbytery meets in the Second Church of Portsmouth, the Rev. Maurice P. Stoute, minister, April 17. The Rev. Mr. Stoute has recently spent several days as the guest preacher at Pikeville College in Kentucky.

A widespread exchange of ministers featured the pre-Easter evangelistic campaign of Portsmouth Presbytery. Rev. Claude Saunders, minister at Ripley, and Rev. W. S. Harold, Russellville, preached for Rev. W. B. Paterson of Winchester.

Rev. Mr. Harold also preached at Decatur. In the churches of Rev. Paul E. Ferguson, Sardinia, and Rev. Vernon P. Martin, Georgetown, cottage prayer meetings were held each night of Holy Week. The Green evangelistic party held services in West Union, Dr. Robert McInturf, minister.

Toledo Presbytery

Two hundred officers and pastors, meeting for the second annual officers fellowship, heard Dr. Cleland B. McAfee, the evening of April 3, in the Bowling Green Church, Rev. Arthur R. Siebens, minister, with Rev. J. R. Walter, moderator, presiding. Said Dr. McAfee (as quoted) "No man disbelieves in foreign missions; he only disbelieves in an ignorant concept of foreign missions. Every man believes in the removal of tumors, the removing of cataracts, the healing of lepers, etc., etc. In foreign countries this has been possible only through foreign missions."

Presbyterian participants in the union Good Friday services in Fremont were Reverends J. R. Walter, First Church, George C. Gerlach, East Side Church, and John Todd. At the last meeting of the Fremont Ministerial Association a paper was read on "Buchmanism—the Oxford Movement!"

Communications are also hereby acknowledged from Rev. W. H. Christian, Shreve, Ohio, and Rev. H. D. Borley, D.D., Zanesville, O.

Indiana

The Fort Wayne First Church, Rev. Samuel Callen, minister held a three hour service Good Friday simultaneously with the Saint John's Reformed Church, speakers appearing in the latter church soon after they finished in the former.

The Spring Meeting of the Fort Wayne Presbytery will be held April 24-25, in the First Church of Bluffton, Rev. W. M. Elliott, minister. The new moderator, Rev. Paul E. Chalfant, Columbia City, will be installed.

Westminster Church of Washington, Ind., Presbytery of Vincennes, Rev. George C. Hitchcock, minister, dedicated a new marble baptismal font April 2. On the Calendar of this church is the following attractive notice: "To all who need rest; to all who need comfort; to all who need friendship; to all who need hope; to all who sin and need a Saviour; to whosoever will, this Church opens wide its doors, and in the name of Jesus our Lord, says, 'Welcome.'" CINCINNATI, OHIO

News Notes from the Southeast

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

Stanley Jones Evaluates Re-Thinking Missions

DR. STANLEY JONES was heard by about a thousand ministers of Atlanta and vicinity Monday morning March 27th.

In the course of his discussion Dr. Jones gave his evaluation of the "laymen's report." The speaker commended the report for its opposition to denominationalism, declaring that in their experience of Christ all Christians are one. He further agreed with the Report that the missionaries were not all that could be desired. "We missionaries recognize that we have a job that is too big for us. Send us your better men. Let the makers of the Report come out and join us in the work; and it is possible that in one or five years they will be more humble about their own abilities." In the third place Dr. Jones commended the Report for inculcating a sympathetic approach to the non-Christian faiths. He declared that Christ, the light that lighteth every man, had been before the missionaries in the non-Christian systems, that every bit of truth, goodness and beauty in these systems was from Him and ought to be assimilated by Indian Christianity. In opposition to the Report the speaker found Ghandi's "rose-perfume" method of spreading religion by life without words insufficient. Speech is a necessary and normal part of the expression of one's life. Further Dr. Jones pointed out that a blunting of the distinctivities of a religious system, a loss of individuality and exclusiveness had been responsible for the failure of Neo-platonism, of Christian Nestorianism in China, of Buddhism in India. He declared that Re-thinking Missions failed at this point; by not sufficiently maintaining the New Testament tension, the unique and exclusive character of Christianity.

Your reporter found much of value in Dr. Jones' able presentation. The doctrine of Common Grace requires the acknowledgment that every bit of genuine goodness is from the Father of lights; Presbyterian standards affirm that the visible Church is one in spite of denominations; the strong emphasis on grace, on Christian life as obtained not attained, on faith in the out-carrying of the purposes of a God who stretched Himself on a cross to redeem man is most refreshing. There was one fundamental point at which, however, one has to agree to disagree with the missionary statesman, i.e., the ultimate seat of authority in our religion. Dr. Jones' primary emphasis was on experience, life as the test of the assimilating process and of denominational mergers. His use of the Scripture seemed to be subsidiary. Your correspondent emphatically reverses this order and as a result differs from some of the conclusions drawn by Dr. Jones. Recognizing the confirmatory value of religious experience, the Presbyterian officer holds that the Scriptures are the only and infallible rule of faith and practice. The Bible is the only safe touchstone as to what may be accepted and what must be rejected in Christianity; and denominations have a supreme obligation to God's Word in considering the ques-

tion of mergers; there is an even more fundamental objection to the inadequacy of the "rose-perfume" method—God has given a message and commissioned His Church to preach it.

Dr. W. T. Thompson delivers Smythe Lectures at Columbia Seminary

Dr. W. T. Thompson of Union Theological Seminary, Richmond, Va. delivered the Smythe lectures at Columbia Theological Seminary March 26 to April 1 on the theme, "The Psychology of Christian Conversion." The popular professor of religious education drove a line through the mass of psychological writings in the interest of "a practical, a psychological, and a Scriptural" view of conversion. In place of McDougall's self-regarding center he presented Christ as the integrating center of personality. Of the lectures which have been delivered at the time of writing, that one dealing with Prayer has been accepted as the high peak of attainment. In ringing fashion Dr. Thompson vindicated prayer as a real conversation with the living reigning Christ, utterly transcending the conception of meditation. The weakness of liberalism is that it offers only an ideal figure of Christ; not the power of the present living Redeemer; the weakness of Modernism is that it offers the religion of Jesus instead of Jesus Himself; the inadequacy of American humanism is already apparent in its insufficiency to cope with the present emergency. It is expected that the lectures will be published and be made available for the many who wish to give the work a closer study.

"If" or "but if not"

The contrast between the two Scripture incidents in which these words occur was recently presented to the students of Columbia Bible School by President Richards of Columbia Seminary. Jacob was willing to serve God "if"—that is as long as religion was profitable. The three Hebrew children avowed their exclusive loyalty to Jehovah even if He should not protect them in the fiery furnace. The present ministry of the Churches in the Southeast is giving a magnificent exhibition of loyalty to Christ and the Church when religion is not profitable. Banks are collapsing; but churches are continuing. Again and again we hear of men who are serving without salary, or at a sum far below the figure which used to be stated as presbytery's minimum, or of students going out like the knights of old content if they have bed and board. A church that wishes a minister today can secure one. And frequently in and through the ministry wrought by such loyalty and sacrifice one catches the glint of the sheen of another, whose form is like the form of the Son of God.

DECATUR, GA.

News Letter from Western Pennsylvania

By the Rev. Harold J. Ockenga

THE Third Presbyterian Church of Pittsburgh of which Dr. Louis H. Evans is pastor and Dr. Wm. L. McEwan is pastor emeritus celebrated its centennial from March 26 to 31. Dr. Cleland McAfee and Dr. John Timothy Stone were speakers. The Third Church is one of the old and wealthy Pittsburgh congregations. Dr. Evans was formerly pastor of the Presbyterian Church at Pamona, California. He is a favorite among Christian Endeavor young people and addresses many of their conferences.

For years Western Pennsylvania has been the scope of the activities of a group of Christian men called the Laymen's Association. With an emphasis on experimental religion they have held conferences for ministers, for young people, and for laymen. Believing the great verities of the Word, they were blessed by the conversion of many. Some very difficult cases were thoroughly changed and became active Christians. Some ministers found through the movement that they had been preaching about something they did not possess. As a result God found them. This movement has been a splendid piece of Christian work. But now the influence of Buchmanism is being felt. One of the secretaries of the Laymen's Association is now a member of a traveling team of the Oxford Group. House parties are being substituted for conferences and confession and guidance for prayer and Bible study. It is the old story of Buchmanism's influence. Wherever it comes into contact with a going Christian work it obscures the great truths and often causes discord. Some who formerly greatly endorsed the Laymen's movement are now drawing away. It is interesting that Dr. James Snowden has taken a critical attitude toward Buchmanism. Evidently, the authorities are divided, but not so with true evangelicals. They are opposing it almost unanimously.

Pittsburgh is the home of three theological seminaries and the Pittsburgh School of the Bible. Western Seminary is Presbyterian and claims to be one of the oldest in America. Boasting several fine buildings, an extensive library, and about one hundred students, its influence is strong in Western Pennsylvania and Ohio. But that influence is for the middle of the road. Having talked to many of its students and graduates the impression is received that it makes little difference what one believes. In fact, few of the students could be classed as strong evangelicals. The Resurrection, the Virgin Birth, and the Inspiration of the Scripture are nonessential to them. From the opinions of these students it is easy to conclude what is being taught in the school.

Pittsburgh-Xenia Seminary of the United Presbyterian is strictly evangelical, and exerts a much more positive influence for Scripture truth. Its student body is about the same size as that of Western, and is certain in its convictions. From President McNaugher proceeds much of the agitation in that denomination for union with the Presbyterians.

The Reformed Presbyterian Seminary is headed by Dr. R. McKnight, a courageous evangelical. The student body is small due to the fewness of churches, but its quality is splendid. Here is carried on one of the firm witnesses for the Bible.

One wonders if some day there will be a United Presbyterian Seminary in Pittsburgh, as some hope. If so, let us hope that it will be consummated on a firm doctrinal basis. Since we see no promise of this our interests are opposed to it. Any union which points toward an attitude such as that of the Inter-Seminary Association which met at Western in February is unsatisfactory. That gathering was addressed by Dr. Ralph Sockman of New York and Dr. Lynn Harold Hough of Drew, both dynamic liberals. There is plenty of evidence for the need of distinctive seminary committed to Reformed doctrines, such as Westminster Theological Seminary. PITTSBURGH, PA.

Eastern Pennsylvania Letter

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

PHILADELPHIA Presbytery at its meeting on April third voted with few dissenting voices to concur in the overture from Hudson Presbytery, urging the General Assembly to sever all connections with the Federal Council of Churches of Christ in America, including financial support.

Dr. Hilko de Beer, Pastor of Zion German Church, was elected Moderator of the presbytery, and Elder D. T. Richman of Emmanuel Church was appointed vice-moderator. Commissioners to the General Assembly are: the Revs. Samuel A. Bower, J. Warren Kaufman, Eugene Vecsey, J. G. Raymond, John B. Thwing, and A. B. Gurley; and Elders J. Foster Smith of Scots Church; Harmon C. Richman, Bethany Temple; C. E. Kratz, Bethlehem; H. J. Bell, Ontario; John T. Burleigh, Lombard Central; and James Morrison, Olivet-Covenant. Alternates elected are: the Revs. J. G. Newman, George F. Ellison and George M. Oakley; and Elders J. B. Wright of Bethel Church; T. P. Johnson, Chambers-Wylie; and S. H. Reed, Mount Calvary. Unanimity was shown in the fact that only one ballot was taken.

Philadelphia presbytery concurred with Shenango presbytery in an overture requesting the separation of the Board of Moral Welfare from the Board of Christian Education, and creating it a distinct board as it was before the consolidation of the

boards. An overture limiting the meetings of the General Assembly to once in three years was laid on the table.

Trustees of Philadelphia presbytery reported a decrease in receipts and a cut in workers' salaries, but no workers dropped, and the work of evangelism as reflected in conversions and accessions greatly increased. Dr. William P. Fulton, veteran representative of presbyterial missions, made the report. The Revs. I. S. Shultz, E. M. Freeman, and M. T. MacPherson, and Elders H. Hitchcock, D. T. Richman and Joseph McCutcheon were elected to the business committee.

Dr. John McDowell, a secretary of the Board of Home Missions, addressed the presbytery on the subject of industrial relations.

Mr. Charles E. Wideman of the Tioga Church, was licensed by the presbytery.

The Rev. William Swaim, Jr., assistant pastor of Pine Street Church, Harrisburg, has accepted the call of the Newville Church, and began his work there on April first.

Philadelphia North presbytery recently unanimously adopted a resolution to the effect, first, that "we as a presbytery do repudiate the doctrinal and theological parts of the book, *Rethinking Missions*," and second, that "we as a presbytery heartily commend Dr. Robert E. Speer for his answer in the pamphlet *Rethinking Missions Examined*."

Commissioners from Philadelphia North presbytery to the General Assembly are: the Revs. Harold Melcher, John Muyskens, Arthur H. Simpson, John Harvey Lee and Robert M. Tignor; and Elders Thomas Hill, of Holy Trinity Church; David W. Keeley, Leverington; J. H. Graham, Carmel; A. J. Miller, Grace Church, Jenkintown; and Peter Stam, Jr., Narberth.

By a close vote, 40 to 38, Chester Presbytery refused licensure to Gurdou T. Scoville, Princeton Seminary student, and accused of being both an evolutionist and a Buchmanite. Dr. Alexander Mackie contended that the Buchmanite "confessions" were similar to "hitting the trail" in the Billy Sunday meetings, but failed to convince the presbytery of this, while Dr. A. L. Lathem of Chester declared the young man's views unscriptural and at variance with Calvinism. The case will come up for final disposition in September.

PHILADELPHIA, PA.

New England and New York Notes

By the Rev. L. Craig Long

DR. HARRY DAVENPORT, the Pastor Emeritus of the Westminster Presbyterian Church of Bridgeport, Connecticut, celebrated his 88th birthday on March 26th. For many years Dr. Davenport was the Minister of the First Presbyterian Church. He was succeeded by Dr. Alexander Alison.

Rev. Walter Vail Watson, Minister of the First Ward Church of Syracuse, New York, tells us of the interest which certain laymen and Ministers of that Presbytery are taking in aiding local evangelistic needs. Deputation groups of young people and Ministers have been going about leading in soundly evangelical testimony meetings. The First Church of Flushing, New York, where Rev. Charles Woodbridge was Minister prior to his appointment to the African Mission fields, is still without a Minister. The large men's Bible class is being taught by Mr. Bennett, the prominent New York Lawyer, who has for many years taught the International Sunday School Lessons each Saturday over the National Broadcasting Company Radio facilities. We met Mr. Bennett at the initial meeting of the "Association for the Reemphasis of New Testament Missions" at the Calvary Baptist Church of New York City, and it is not difficult to imagine why his Bible Class is one of the largest. The First Presbyterian Church of Cortland, New York, is also without a Minister, but the work is being carried on during the interim since the death of Dr. Scovel, by the assistant Minister. The pulpit of the Church of The Covenant in Boston was supplied on March 12th by the Rev. Herbert D. Gallaudet who was for many years the associate minister of the Central Congregational Church of Boston. The same pulpit was supplied on March 19th by Rev. A. R. Keplar, the general secretary of the General Assembly of the Church of Christ in China (A merger of the Congregational and some of the Presbyterian Churches of China). Dr. Rex Stowers Clements, the Minister of the Church of the Covenant was the preacher on March 12th at the Philips Academy in Andover. The very interesting bulletin published by the First Church of Goshen, New York, Rev. Luther Moore Bicknell, M.A., Minister, has the following announcement in the March 19th issue: "The First Church of Monroe invites us to hear Dr. J. Gresham Machen, one of our greatest scholars and theologians, Monday night at 7:30." The only Presbyterian Church in New York State which has thus far communicated with me as a broadcasting Church is the Central Presbyterian Church of Rochester of which Rev. Raymond M. Kistler, D.D., is Minister and Dr. Sherman W. Haven is the associate Minister. The eleven o'clock service is broadcast each Sunday morning through facilities of station WHEC. Rev. Irvin W. Underhill and Mrs. Underhill, who are on furlough from the Presbyterian Mission in the Cameroun, West Africa, were the speakers at a special service in the Glens Falls, New York Church on March 15th. Dr. John Lyon Caughey is the Minister. The choir of Skidmore College united with the choir of the Glens Falls Church, during Lent, to present the beautiful chorals from Bach's "The Passion." Dr. Leonard V. Buschman,

Minister of the Central Presbyterian Church of Buffalo, has been preaching during Lent upon the Sermon on The Mount. The Lenten series being preached by Dr. A. Edwin Keigwin of the West End Presbyterian Church, New York City, is upon the general theme: "The Spiritual Pilgrimage." The broadcasting which has been going on for many years from the West End Church has been discontinued for the present. Thirty-six persons were received into the membership of the Bedford Presbyterian Church of Brooklyn, Dr. George Wells Arms, Minister, at the last Communion Service. The majority of these were received upon their first profession of faith in Jesus Christ. A word of personal appreciation is timely and hereby extended to the many courteous and interested Ministers who have placed the New England and New York correspondent upon their mailing list. Your help has made such a column as this possible. Your help will likewise make it a better column. Send news. One Church bulletin included such a timely bit of poetry concerning stewardship of the world-type that I venture to include it:

"I've paid my dues to the D. A. R., Colonial Dames and the Eastern Star,
The P. T. A. and the V. D. C., American Legion Auxiliary;
College alumnae—that check's been made,
Country Club statement likewise paid,
Everything's settled,—a clean wiped slate.
My Church pledge? Well, it will just have to wait."

The Connecticut Valley Presbytery meets in the First Church of Hartford on April 24th and 25th. The entertaining Minister is Dr. John F. Johnstone. At the Calvin Church in New Haven there is a Westminster Catechism Club. Membership is by perfect memorization of the entire Catechism. It is expected that about 25 children will have this work completed in the near future. The Minister of this Church is just entering upon his third successive year of continuous weekly broadcasting through facilities of WICC of the Columbia Broadcasting System. It is his belief that the Hudson Presbytery has made a noble effort in its overture concerning the Federal Council. If the enormous funds which the Presbyterian denomination is feeding into the Federal Council program could be directed into fundamental Presbyterian lines it would be possible to make arrangements to give the nation-wide radio audience an opportunity to hear such voices as may be dedicated to Biblical truth and at the same time the withdrawal of the financial help of the Presbyterians from the Federal Council might have the effect of weakening their possibility of continuing the enormous and heretical waste of sending out the type of religion that has been preached in the name of Christianity. Who knows but that by a divorcing of the Presbyterians from the Federal Council it might not be possible to make independent advances for Jesus Christ that are now impossible because of the many and varied

entangling alliances? Here and there throughout the land there are true Christian voices going over the air. There is not one that is supported in such a manner as to be nation-wide. I am praying that God may soon place a true voice on a nation-wide hook-up, and that God may see His ether waves used by our denomination for the glory of His Son, Jesus Christ.

NEW HAVEN, CONN.

The Presbyterian Church in Canada

By T. G. M. B.

THE Fifty-Ninth General Assembly is scheduled to meet in St. Paul's Church, Peterborough, Ontario, on June 7th. This church, of which Dr. A. T. Barr is minister, will celebrate its centenary in May. The following have been suggested for moderator in the nominations of thirteen presbyteries heard from: Dr. Hugh R. Grant (1898) of St. Andrew's, Fort William; Dr. R. G. MacBeth (1891) of Vancouver; Dr. J. B. MacLean (1894) of Huntingdon, Que.; Dr. N. A. MacLeod (1894) of Brockville; Dr. J. S. Shortt (1902) of Barrie, Ont.; and Dr. James Wilson (1893) of Toronto. The year in each case is that of ordination.

The General Board of Missions held its most important meeting of the year in Toronto in March. It was reported that not one mission field had been closed while five new churches have been built in Saskatchewan alone, three of them being at Celtic, Smeaton, and Meath Park where Rev. James Wilson is missionary. He will be assisted during the summer months in the twelve preaching stations of this frontier mission by Mr. William Weir of Knox College. It is hoped that new buildings will be erected for worship at Jaquine Lake, Aldergrove, Copeland and Weirdale as well, by volunteer labour like the others. As everyone is very poor and there is no food to spare for horses, the missionaries walk and enjoy it. This is only one example of the work done in pioneer districts. We must never forget the faithful and arduous service of Miss Margaret Strang, M.D. at Dixonville, Peace River, Alta. She is being given three months' rest so that she may go back to her preaching and medical work recuperated; it is hoped that she will speak at the Assembly.

The Mission Board appointed to summer mission fields one hundred and eight students out of one hundred and fifty applying, and nineteen ordained men. Most of those appointed to the Maritime Provinces are Montreal Theological or university students including Lyall Detlor, M.A., formerly of Westminster, Philadelphia; M. M. MacOdrum, Ph.D. and Alex. Campbell to Cape Breton; Henry L. Jost and W. L. MacLellan to Pictou presbytery. To the same presbytery two sons of the late Rev. W. R. Foote, D.D., of Korea, Acadia students, have been allocated, and another Acadia man, Murray

Y. Fraser, goes to Moser River, N. S. It is expected that John C. McPhee will be at Sunny Corner and Alex. Mills at Tabucintac, N. B., while D. A. Yeo, a Canadian, at Gordon College, Boston, was asked for by Sussex, N. B.

One Knox graduate, R. D. Robertson, B.A., volunteered for frontier work and will be ordained missionary at Cochrane, northern Ontario. A. D. MacLellan will need the Gaelic at Marsboro, Que., while H. L. Simpson goes to Westminster Church, Westboro, Ottawa, where Prof. A. F. Scott Pearson, Th.D., of Montreal was the anniversary preacher recently. Dr. F. S. Morley, after a winter in the West, is to be in the Ottawa valley. Charles Steinmetz of Knox College was, of course, the only applicant for the Hungarian Mission in Toronto. Ronald Rowat, B.A., goes to Saskatchewan from Montreal, and the students appointed to Shelburne and Gravenhurst and Glamis in Ontario, and Parkview, Saskatoon and Penhold in Western Canada are Knox students from Northern Ireland, namely, Wallace McClean, M. Long, D. P. Rowland, David Gowdy, B.A., and D. J. Creelman, B.A. At Hunter's Point on Lake Temiskaming in Northern Quebec, Jas. S. Clarke of Knox will be visiting his parishioners by canoe. Howard A. Doig, Montreal theologian, will be at Armstrong in the mountains of British Columbia and Robert M. Esler, son of a Vancouver minister, goes to Red Deer presbytery in the foothills. John Y. Fraser of Knox College will be at St. Columba, Vancouver. However, the great majority of the students have rural charges on the Prairies or in Ontario.

TORONTO

Netherlands Letter

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

AT this moment there is more interest in political and economic than in ecclesiastical affairs in the Netherlands. And one need not wonder at it. In the first place, there has been a serious conflict between the Government and the Second Chamber of parliament. One of the Government's proposals to reduce the budget was not concurred in. And as a consequence by governmental decree the Second Chamber of the States General was dissolved. So the general elections, which otherwise should not have taken place before June, are at hand. Secondly, there was a mutiny on a vessel of war in the Dutch East Indies. Happily, it was soon suppressed, but nevertheless made a deep impression on the people, opening their eyes to the fatal consequences of the socialistic and communistic propaganda in the army and navy. Thirdly, the victory of Adolf Hitler in Germany has wiped out the scanty remnant of Dutch exports of agricultural products and so has enlarged the economic distress of our country.

But however different the affairs of state and church may be, it is impossible to keep them completely separate from one another. The truth of this assertion has recently become particularly evident. As in the United States, the members of the political parties find themselves in different churches, with the result that political controversies cannot be carried on without affecting the churches. And—at least in our country—it is even less possible to prevent ecclesiastical differences from finding expression in political life. Perhaps this latter observation is a happy token of the fact that Christian people give first place to the church and proves that in our days too the influence of the church is greater than is often supposed. Be that as it may, the writer of this letter aroused the anger of some of his friends, and the sympathy of others, by his remark that it was now difficult for the members of the Reformed Churches to cast their vote for a well-known member of the Anti-Revolutionary Party who has proved himself to be a vehement opponent of the Reformed Churches.

In spite of the present calm on the ecclesiastical sea, there are some matters that may deserve mention. In one of my former letters, I wrote of the struggle about hymn-singing in the Reformed Churches. The controversy continues and no one can say what the General Synod will decide when it meets in August. Both parties are hopeful of victory, but at the present moment it appears that a compromise plan has greater likelihood of adoption. According to this plan the Synod would approve a brief collection of hymns, which has been proposed, but would entrust to the local congregations the decision whether or not the hymns would be sung in the worship of the church along with the metrical versions of the Psalms.

It is possible that another question, which has been freely discussed in the Reformed Churches, is nearer solution. The official text-book for catechetical instruction is the old Heidelberg Catechism. While excellent in itself, this work fails to meet fully the needs of our time, especially because of the inadequacy of its teaching on the Scriptures and the Church. As a result of this condition, many ministers have resorted to other text-books. The last Synod, however, took steps to prepare a thoroughly satisfactory work and decided to offer a prize for the best one submitted. The committee of judges in charge of the contest recently announced that six projects had been received and that, in their unanimous opinion, one of them was clearly deserving of first prize. It is possible that this will meet the need.

Finally, quite another question. In the Netherlands, as in other countries, during the nineteenth century a liberal party arose in the church. The philosopher Opzoomer and the theologians Scholten and Kuenen were its prominent leaders. In the older

period of modernism it abhorred not only the standards of the church and every other confession of faith but also any formulation of faith whatsoever. For it appeared impossible to formulate the religious feelings. But as time went on the peculiar features of the old modernism disappeared. Then came a second and third generation, liberal as its predecessors, without doubt, but with some understanding of the historical rights of the doctrinal standards and of the significance and necessity of a confession. Especially the prematurely deceased professor Roessingh, a man of great knowledge and kindly spirit, had much influence in this new direction. And this month there appeared a kind of modern confession of faith which had been prepared by a committee of scholars who had designated themselves as the Roessingh Committee. This confession has five articles (God, Revelation, Jesus Christ, The New Man, Kingdom of God). It is quite liberal. Nevertheless, it is an important fact that the liberals also, amidst the spiritual troubles of our time, are impelled to formulate their faith.

AMSTERDAM

Evangelical Protestantism in France

By Pastor A. Cruvellier, of the *Église réformée évangélique*.

THE situation of evangelical protestantism in France is at the present moment highly confused. Indeed it is a true halt, not to say backward movement, which must be noted in the advance march, slow without doubt, but real, which evangelical protestantism was making in France up to the time of the world war in 1914.

To properly understand the situation of protestantism in France sight must not be lost of the fact that protestantism, after having, in the heroic epoch of the Reformation in the sixteenth century, conquered two-thirds of France, was almost entirely wiped out by three centuries of violent persecutions. When the revolution of 1789 gave liberty of conscience to the Protestants, there remained only a very small number of them. Under the protection of the state, protestantism reorganized its churches and rebuilt its houses of worship, but the protection of the state could not be enjoyed without very grave drawbacks. Such protection favors rationalism which thus installs itself officially in the church. Its influence was such that when, under the gentle courses of the revival of the nineteenth century, the evangelistic and missionary societies were founded, this had to take place outside of the church. Furthermore schisms resulted. New ecclesiastical groups were constituted to propagate Christian faith and life. The evangelical Christians who, in spite of the powerful rationalism present in the church, had refused to leave it, at last, after long and

painful conflicts, succeeded in bringing l'Église Réformée—the largest denomination numerically—to a proclamation of the evangelical faith in the general synod of 1872. When in 1905 there came the separation of the churches and the state, about two-thirds of the Reformed churches (400 out of 600) rallied round the Declaration of faith of 1872 and took the name of *Église réformées évangéliques*. One might have hoped that having the liberty to apply their principles, which were no other than the principles of the Christianity of the apostles and reformers, these churches, little by little, through their faithfulness and with the aid of God, would succeed in reconstituting around these principles protestant unity in France. Rationalism has not acquiesced. Under the name of Modernism it has infiltrated deeply into the *Églises réformées évangéliques* and also into the Lutheran, Methodist, Free, Baptist and other churches. Profiting from the unsettled condition of mind and heart following upon the war of 1914-18, the Protestant Federation of France, founded shortly before for the defense of the common interests of all of the protestant churches of France, succeeded in obtaining the collaboration *on religious grounds* of the most diverse elements of protestantism, due to the lassitude or to the ignorance of the evangelical churches and to the weakness of their leaders, a collaboration which had been expressly forbidden to the Federation at the beginning. This is the triumph of the old liberal principle: the legitimacy of all the tendencies within the church of Christ. It is the triumph of doctrinal skepticism.

This is where we now are. One after another the societies which according to their fundamental principles were most evangelical have opened the doors of their boards of directors to the modernists. There is, therefore, at present the greatest confusion. The work of God cannot but suffer and it has suffered greatly; deficits, both spiritual and financial, are growing.

However, all is far from lost, for God who "forsaketh not his saints" (Psalm 37:8) has not ceased, in response to their fervent prayers and to their activity which nothing discourages, to send the breath of His spirit over our churches in France. Movements of revival appear here and there and permit us, in spite of the sorrows of the present, to look forward to the future with confidence. That will be the subject of our next letter, God willing.

VAUVERT, GARD.

Scottish Letter

By the Rev. Prof. Donald Maclean, D.D.,
Free Church College, Edinburgh.

THE winter session at the Universities and Divinity Colleges has now come to a close. A brief summer term of six weeks begins on the 15th April and con-

tinues to the end of May. The winter session is the period of hard study. There has been the usual number of American and Canadian students at these centres of learning, pursuing post-graduate studies with a view to the degree, D.Phil. This degree is sought for more eagerly by students from abroad than by Scottish students, as it is regarded by the former as a highly commendable qualification for aspirants to chairs in the seminaries of their respective countries. The D.Litt. degree is more highly prized by Scottish students, as it is undoubtedly the hall-mark of the highest proficiency in divinity studies to which a student can attain who must have had honours in his previous studies before he is eligible to submit a Thesis. But the most coveted of all degrees is the honorary one of D.D. or LL.D. The latter is conferred mostly on others than ministers, but the former almost exclusively on ministers. The four Scottish Universities confer on an average five each annually; and as the choice of the Senatus is on an entirely undenominational and world-wide basis, the number of Scottish ministers who are privileged to wear the hood of D.D. is relatively very small. In the yearly list issued quite recently by the University of Edinburgh, for example, the name of only one Scottish minister appears, the remaining four are well known divines outside of Scotland. Among them is President George W. Richards of Lancaster Seminary, Pennsylvania, and President of the Presbyterian Alliance.

The Free Church College, Edinburgh, had its own complement of students from abroad. The instruction in this college is in strict conformity with the Westminster Confession of Faith, but it is of such a standard as qualifies any of its students, who have graduated in Arts, to sit at the examinations appointed by the Universities for degrees for their own divinity students. There were in attendance at this college during last session: two students from the continent of Europe; two from Australia; two from Ireland; one from South America, and one from North America. The last referred to is Rev. Alfred E. Eppard, an alumnus of Westminster Seminary of Philadelphia. He gives promise of reflecting much credit on that young seminary.

A striking feature of life among the youngest students at the Universities of this country is a strong tendency to return to dogma. In English Universities, perhaps more markedly than in Scotland, young scientists are entrenching themselves behind the ramparts of a mechanist materialism, reinforced by political considerations. But more notable and popular than this is the movement among all kinds of intellectuals towards Rome as she offers them the authority for which they crave, and the symbols for which there is an increasing reverence.

Dreary rationalistic criticism with its

issue in quicksands of religious thought is rapidly proving its futility to satisfy the rising generation. Thoughtful young people are losing confidence in that form of Protestantism, hitherto so popular, that is unwilling to make any dogmatic statements while it at the same time toys with all sorts of modernisms. It would seem as if Calvinism might have again to rescue Scotland from Rome and infidelity as it did in the seventeenth and eighteenth centuries.

EDINBURGH

English Letter

By the Rev. R. Wright Hay, Secretary, The Bible League, London.

IT is of significance to all Bible-Believers, that the Servant of God who confronted Wellhausen's *Prolegomena*, when it began to menace the Christian Faith in predominantly Presbyterian Scotland, with a reply which shattered all its pretensions as constituting a valid claim to recognition as genuine scholarship, has quite recently rendered like service in relation to an outstanding British representative of the rationalistic school of Bible Criticism. Dr. W. L. Baxter, Senior Minister of Cameron, Fyeshire, in an able pamphlet "The Bible's First Verse: Moses or Moffatt," has done for Moffatt's capricious treatment of Holy Scripture what his "Sanctuary and Sacrifice" did for Wellhausenism nearly forty years ago. The late Professor Sayce, the eminent Assyriologist of Oxford University has highly commended it and the Editor of *The Bible League Quarterly* speaks of "This invaluable booklet" and adds "Dr. Baxter demolished Wellhausenism, and the same knowledge and reasoning power, combined with true piety, are here brought to bear on Dr. James Moffatt's perversion of Holy Writ. The antidote should be applied wherever the poison is operating."

This concise exposure of the baselessness of the self-called Higher criticism is now incorporated in a volume of remarkable sermons which Dr. Baxter has published. The presentation of saving and sanctifying truth in the series of eleven sermons contained in the volume exemplifies the type of preaching which disparaging views of the Bible have made rare on the part of preachers trained to think of matters of revelation apart from the revealing Spirit and His holy oracles; and it is to be hoped that there will be a demand for the book in the United States and Canada, that the veteran protagonist against destructive criticism of the Bible may at the age of ninety-three exercise a wider ministry of the Word than ever before. Readers on both sides of the Atlantic will be helped to realize that the evangelical and evangelistic preacher is the man to combine with his preachings painstaking defence of the Gospel which he preaches. The volume is

"Sermons by Rev. W. L. Baxter, M.A., D.D." to be obtained from G. and I. Innes, Crossgate, Cupar-Fife, Scotland for 2/4 postpaid.

Dr. W. E. Orchard who, as Presbyterian minister at Enfield, accentuated his advanced liberalism by openly associating himself with the notorious "New Theology" propaganda of R. J. Campbell in the heart of London, has, after years of toying with ritualism and sacerdotalism while an accredited minister of the Congregational Union of England, gone over to Rome. He has published what he describes as "An Autobiography of Religious Development," and he makes the extraordinary statement, in describing "The Crossing," "I do not know whether I should ever have looked this way" (that is Romewards) "if I had never had an evangelical conversion." It is pathetically, nay tragically clear that BIBLICAL conversion would have made impossible the eccentric career as a religious teacher and leader which has culminated in his "Submission to the Holy See." Dr. Orchard's failure even since entering the Roman Catholic Church to apprehend the fact of the finished propitiatory work of Christ as the sufficient ground of a sinner's salvation, shows itself in his description of the ordeal of submission when he says, "Whatever pains were entailed, I feel I could offer them up in union with His sufferings to make some atonement for errors and mistakes of the past."

The autobiography gives the impression that Dr. Orchard regards himself as having been walking in God's light every step of his way even when denying the inerrancy of Holy Scripture and questioning the Reformed Faith. And where one would have welcomed some sign of contribution towards the Lord Himself in respect of his public denials of revealed truth all that Dr. Orchard says in that connection is in his Epilogue where expressing his gratitude to "Holy Mother Church" he says "If I have spoken anything that seems like un-filial criticism, or uttered unsound opinion, I am profoundly sorry, I unreservedly withdraw it and gladly at all times submit myself to her loving connection and wise judgments." What a warning to those who disregard the authority and sufferings of the Word of God written!

LONDON

Letter from Melbourne, Australia

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

IN a previous letter it was stated that Australia in so far as its religious life is concerned, is just waking up to the realization of a great crisis.

The realization has come through a storm, and the storm has been raised by Dr. Angus, of Sydney, professor of the joint Theo-

logical Faculty—Presbyterian, Congregational and Methodist.

There is no question as to the learning and ability of Dr. Angus. The question is as to the nature of his teaching, and there can scarcely be any question as to that. He is the author of a book which was reviewed by Rev. J. Ward Harrison, Editor of "Glad Tidings." In a series of articles, this editor gave excerpts from the book with trenchant criticisms. In his book "The Religious Quests of the Graeco Roman World" Dr. Angus makes the death of Christ simply that of a martyr.

Dr. Angus also gave addresses to which the Sydney "Morning Herald" gave publicity. His teaching was challenged by Rev. R. J. H. McGowan, a Presbyterian minister of high standing who has consistently stood for the great essentials of the faith, by Rev. Hugh Paton, the well-known minister of St. Stephen's Presbyterian Church and by Rev. D. Hughes, Methodist. Prof. Angus also has his supporters. Interest in the controversy has extended through Australia. The right of Dr. Angus to use an environment and emoluments consecrated to the teaching of the historic faith in order to promulgate his modern views, so called, is also in question.

The marvel is not that a storm has arisen but that it has not come before. The influence of teaching of this kind, if not quite so pronounced in type has been seen in a weakening of doctrinal teaching for some time.

Dr. Angus published a creed which might very well be put side by side with that of Dr. Major of Ripon College, England. There is much beauty of sentiment, but the same partial statement and tragical omissions.

For there is nothing new about Modernism, except perhaps the great daring with which it sets the teaching of the apostles, particularly Paul, at variance with that of the Master, etc.

Christ promised to the disciples the Holy Spirit to guide them. We know the claim of Paul in regard to his gospel. Dr. Angus and other teachers evidently believe that Paul and the other apostles were mistaken, and that it was left to Modernist teachers, nearly two millenniums after, to free their gospel from the influence of "Graeco-Roman categories," or Jewish influences and give us what Christ really taught or what He meant to teach. For it seems that on some matters they know better than He did. It seems amazing assumption and presumption. They turn back the story of the Christian centuries, and they do it in the name of evolution too!

Dr. Angus has done this service. He has brought out into relief and focused, teaching that has been in our midst in some quarters, at least, for a long time.

MELBOURNE, AUSTRALIA

Korea Letter

By the Rev. Bruce F. Hunt

THE first Sunday in March is Christian Education Sunday in the Korean Presbyterian Church. A collection has been taken by which a scholarship aid fund has been established. Three young men have been helped through their University courses by this fund and two are already rendering valuable service in Mission Institutions as teachers. Six are still pursuing their work in institutions of higher learning, four in Japan and two in the United States. Thus the Korean Church is training its own future leaders.

A new agricultural program, sponsored by the Japanese Government, advocates the abolition of superstitious practices. One is glad to see every effort to abolish sorcery and worship of evil spirits. But one wonders just what the definition of superstitious practice is when he sees Buddhist temples renovated and Shinto Shrines set up in every village in Korea boasting as many as two or three Japanese homes.

A recent Japanese newspaper carried the following headline, "New Association Seeks Prosperity by Religion" and went on to say, "Promotion of national prosperity through religion is the aim of an association called the Nippon Kokoku Domei. It will cooperate with the Ministry of Education in assisting religious welfare." Someone evidently thinks God and Mammon may be linked.

Recently Mr. H. D. Chang donated a collection of plants valued at Y20,000 (\$4000)

to the Chosen Christian College (union institution supported by Presbyterian and Methodist Boards).

The Korean Presbyterian Church is supporting three missionary families and one single evangelistic woman worker in Shantung. This missionary enterprise is carried on with the Thanksgiving offerings of the Korean Church, which last year amounted to Y7,499.80 or approximately \$1,499 at present exchange. This work in Shantung, China, embraces 55 churches and groups with a total membership of 1308. Seven schools for Chinese children are also conducted.

A wave of spirit-worship is sweeping through one portion of Korea like a contagious disease. The strange part of it is that it is the men who are guilty this time. In this day of schools, radios, newspapers, autos and airplanes people are perplexed that such a fetish could take such common hold. The superstitious practice has to do with a devil post made of a grain crusher, used to ward off small pox. All the men of a village go en masse to a neighboring village and steal a foot-worked grain mill (consisting of a long rough pole, forked at one end and with a mallet at the other) from some farmer. It must be stolen to be of any value. This is decorated and set up in front of their own village, and offerings of food are placed before it. With the exception of a few predominately Christian communities, every village in the affected section has put up one or more of these charms.

CHUNGJU, KOREA

Thereupon it was moved by the Rev. D. Wilson Hollinger, pastor of Bethany Church, Trenton, that Drs. Machen and Speer be allowed one hour each, that subsequent debate be limited to ten minutes for each person who wished to speak. This motion was carried. Dr. Machen then proceeded to the front of the church. After consultation with the Moderator, he mounted the stairs to the pulpit. The debate began.

Dr. Machen opened his case with disarming informality. After references to the use of material furnished by the Rev. A. B. Dodd, of the North China Theological Seminary, he explained that Dr. Dodd's testimony was supplied at his (Dr. Machen's) request, and that Dr. Dodd had already presented his evidence before representatives of the Board of Foreign Missions. Dr. Dodd could not, therefore, be accused of having taken his dissatisfactions to the public without first having given the Board an opportunity to act. Dr. Machen then pointed out a few minor verbal errors of citation in his printed brief, and welcomed any other corrections of the kind that readers might notice.

Plunging then into the main stream, he said courteously that he was glad because of the presence of Dr. Speer. Notwithstanding differences, he had never lost a high regard for Dr. Speer. Dr. Speer was eloquent,—without doubt one of the outstanding figures of the Christian world. Because of Dr. Speer's eloquence, Dr. Machen felt himself at a disadvantage. Yet he was glad, for all that, because Dr. Speer was the best exponent of certain views, and he would rather oppose its strongest than its weakest exponent. He (Dr. Machen) was not eloquent,—could not be. If this overture received any votes at all, it would not be due to the arts of persuasion of any speaker, but because of the power of the truth.

Dr. Machen then read a telegram from the Rev. Clarence E. Macartney, D.D., minister of the First Presbyterian Church of Pittsburgh, as follows:

"YOU ARE AT LIBERTY TO USE LETTER FROM OUR SESSION BUT NOT THE LETTER FROM THE BOARD."

Then he read the letters referred to in the telegram. They are found in another column.

Dr. Machen observed that he had read these letters, in order to show that, in being disquieted by the actions of the Board, he did not stand alone. There were a host of others throughout the church who felt and believed as he did.

One further preliminary statement should be made, he said. So often men do not meet on common ground in debate. This is because they have no common criterion of truth. The Board was on trial,—as was proper, the responsibility resting ultimately upon us all—and we must judge whether its course is right or wrong, true or false. What is the standard of judgment? He

Machen-Speer Debate Historic Event in Presbyterian Church

By a Staff Correspondent

NOT in many years has the Presbyterian Church witnessed such a dramatic and significant event as the clash in debate on April 11th, before the Presbytery of New Brunswick of Dr. Robert E. Speer and Dr. J. Gresham Machen. Dr. Machen had introduced an overture concerning the Foreign Board, at the preceding meeting. (Text in another column.) Dr. Speer had been invited to attend and speak to the motion. So for the first time the outstanding militant conservative scholar stood on the same platform with the foremost representative of religious pacifism to discuss the missionary policies of the church.

Prior to the meeting of the Presbytery, Dr. Machen had prepared and sent to the members of the Presbytery, and to the members and secretaries of the Foreign Board, a 110-page pamphlet, completely

documenting his charges concerning the Board and its work.

The Fourth Presbyterian Church, where the meeting was held, filled up rapidly as the hour for the debate, 2:30 P. M., neared. Ministers and laymen from several Eastern states, professors and students from Princeton and a few from Westminster, crowded the church. The usual humdrum Presbytery atmosphere soon gave way to a sense of suppressed excitement.

Balloting on Commissioners to the Assembly having been completed, and matters of a routine nature having been disposed of, the Moderator announced the order of the day, and called upon Dr. Machen. Immediately the latter arose, announcing that he would read the overture and would be glad to speak to it if it were seconded. Having read it, seconds came at once from various parts of the floor.

wished to be perfectly clear. His standard of judgment is simply and solely this Blessed Book which lies open before us on this pulpit. The only method by which the truth is to be found is to compare the reports of the Board, the speeches of its secretaries, the testimony of its missionaries, with the things written in this Book. If the things that are being said and done by all these persons are not in accord with the things written in this Book, then we must correct them in loyalty to Christ and the gospel.

Other standards of judgment are freely offered. For example, the Rev. President J. Ross Stevenson, a member of the Board of Foreign Missions, in the February, 1933, number of the Missionary Review of the World, in endorsing Buchmanism, had said, "Changed lives are as they always have been, the unanswerable apologetic of a vital, glowing Christian faith."

This must be rejected, that was not the criterion of truth. Is the "life changing" of Buchmanism the new birth spoken of in the Word of God? This first criterion, "experience" must be rejected.

Another standard offered is "the mind of Christ." Of course if one could hear Christ Himself speaking, we would accept it as showing His will perfectly. But the trouble is, the phrase as used today does not mean that,—it means rather the combined mind of the weak present-day followers of Christ. This must be rejected. It is no substitute for the Bible.

The same was true of other standards offered today: the so-called "spirit of Christ" and "the teachings of Jesus." He did not wish to be misunderstood. Every word our Lord ever spoke is true. But as people often use this phrase today they are doing despite to the teaching of Christ Himself, because they are doing despite to the rest of the Bible.

In holding this view of the Bible he differed from the implications of what Dr. Speer had said in his latest book on "The Finality of Jesus Christ," whether Dr. Speer himself did or did not observe those implications. Dr. Speer had in Lecture II in the book classed "Judaism" among the non-Christian religions and had said that there was a "deep generic breach" between Christianity and Judaism, Christianity being "a new and incommensurable religion." There was, Dr. Machen said, just one religion based upon a supernatural revelation from God, beginning with the fall of man and running all through God's dealings with his covenant people in Old Testament and New Testament times. The Bible included the Old Testament as well as the New Testament, and the distinction between it and any other book and between the revelation that it records and any other revelation is the distinction between the supernatural and the natural. This book unquestionably taught that Christianity is a new religion as over

Dr. Machen's Proposed Overture

The Presbytery of New Brunswick respectfully overtures the General Assembly of 1933.

1. To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim.
2. To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary.
3. To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth or the like, is more important than an unswerving faithfulness in the proclamation of the Gospel as it is contained in the Word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not.
4. To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day.

against Judaism. The difference is professed a belief in the Old Testament as a supernaturally given revelation of God, true in every word, and a belief in it as merely a part of the preparation of the world for Christ. He held up a statement on the ordination vows of the Presbyterian Church issued by the Candidate Department to prospective missionaries. It said in part:

"The question about the Bible should be taken in its entirety. The Church has found during all its years that it can go to the

Bible without hesitation or fear to learn it duty *in faith and practice*, finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Word of God." But this is wrong. You cannot separate the spheres of faith and practice from the rest of truth, because there is nothing that is not included in them. Men tried to lift the Bible out of controversy by saying that it was not a book of science and history. That is wrong. The Bible is a book of science and history simply and precisely because it deals with *facts*. Let no one misunderstand. The speaker held the Bible to be true from beginning to end, and held that it is true because it is God's word.

The test of truth is the Bible. The first sermon after Pentecost was Peter's sermon recorded in the Second Chapter of the Acts. Had Peter been preaching that sermon in modern fashion he would have said "Look at me! Look at my wonderful religious experience. Don't you want to share it and be as I am?" But no. Peter presented Christ, the Christ of history and fact. Today many people when they "preach Christ" mean the "Christ in them"—and not the Christ of the Bible.

If there is no power in the church today, the reason is perfectly plain. Men are preaching themselves or the "Christ in themselves" instead of opening the Bible, and, as God's ambassadors, preaching the Christ of the Bible. Paul in writing his first epistle to the Thessalonians said of them that they had turned to God from idols. Men must have preached to them the immutable justice of God. They must be brought again into the presence of the Throne! Some people said that they preached Christ *alone*. That cannot be. It is an awful sin, this worship of a purely human Jesus. It is an offense against God. Paul also told them to "wait for His son from Heaven." Where has this motive gone in mission work today? To wait for the return of Christ? The Bible taught that that coming was to be catastrophic, glorious. Instead of this men are often exclusively interested, today, in setting up conditions of the Kingdom of God upon this earth. And the Eternal Son of God is Jesus of Nazareth. "Even Jesus" Paul says, "who delivereth us from the wrath to come." As we read those words of Paul we think how sweet the name of Jesus sounds in a believer's ear. Why is the name of Christ "sweet"? It was sweet to Paul "because He saved us from the wrath to come." Men forget the wrath of God today. He asked Dr. Speer through the Moderator to tell how much "the wrath of God" was emphasized today in mission conferences. In his recent book, referred to before, Dr. Cleland

B. McAfee, a Secretary of the Board, had referred to the doctrines of eternal loss apart from Christ as a secondary motive,—a motive that might be needed by some but could be dispensed with by others. But if one would find the most uncompromising expression of the wrath of God, he needed not to look into the volumes of Church theologians. He did not need to go to Paul, but to Jesus, and hear from His lips the solemn assertion of that motive of fear that is so despised today.

Then he read a statement from one of the application blanks used by the Board for prospective missionaries. They are required to apply in the following terms: "I have fully and prayerfully considered the challenge and privilege of Christian service abroad, and desire to share with my fellow men the inestimable values of the Gospel of Jesus." Would a man want to sign that if he believed that apart from the gospel men are under the awful wrath and curse of God?

Turning to church unionism abroad, Dr. Machen observed that some of the creeds of these bodies seemed to reflect men who are interested in seeing how little of Christian truth they can get along with. The Bible, on the other hand, is interested in what the whole truth of God is. And when we speak of the System of Doctrine contained in Holy Scripture, we do not mean a collection of *dissecta membra* that men have gathered together. We mean on the contrary that the whole *system* itself is in the Bible. There is no power in an inconsistent Christianity. Consistency demands defense, controversy. And to anyone who cares to take the trouble to study it, it is plain that the missionary effort of the New Testament was radically controversial.

[All this time the speaker had, in a gradual process, step by step, completely captured the attention and imagination of his audience. A deathly silence hushed the church, full as it was. Men's ears were straining to catch every syllable. Like some great figure of days gone by,—a Knox, a Luther or an Edwards, the speaker's face was composed and serene, lit as with a divine certainty and conviction. Here was true eloquence,—not the eloquence of the facile phrase and the sonorous period, but the eloquence of deep smoldering moral earnestness that now blazed up like a consuming fire and now flashed downward like a shining sword. Eloquence as art faded from men's minds in the presence of eloquence as truth. How many who saw, knew what they saw? How many who heard, knew what they heard? Here was an hour for the ages.]

When the Laymen's Missionary Report came out, the Board had contented itself with complimenting it in part, and with expressing in cautious terms its own "evangelical basis"—a basis broad enough so that those who favored the "Laymen's Report"

were willing to sign it. But there had been no public warning by the Board to the Church,—no speaking out against the great attack on the Gospel contained in the report. When this great attack came, those who would not speak out against it were violating not only one text, or a text here and there. They were violating the whole Bible! One word, almost forgotten, should be learned over again by Christians. Christians should learn to say NO!

He held up a red-bound book in his hand. It was the report of the Foreign Missions Conference of 1932. In the section dealing with Latin-American work was the report of a committee. And that report expressed itself as saying that one of the great accomplishments of the year was the publication in Spanish of the works of the Rev. Harry Emerson Fosdick. Glorifying in that! And whose name was signed as Chairman of the Committee? Not the name of some well-known Modernist. He named several. No,—the name signed to that report as chairman was the name of Robert E. Speer. He recognized the power of Dr. Speer's eloquence, the God-given ability to sway men as he could. He (Dr. Machen) would rather have that power than all the kingdoms of this world. Yet truly, he would rather throw away all his eloquence as well as all those kingdoms if he had them, and account it all as filthy rags rather than have his name signed to that report. [A pause. The silence of death.]

He spoke of Mrs. Buck. She had written articles that were plain repudiations of the gospel. Yet the Board retained her, appealing to both kinds of people within the Church,—to those who approve her and to those who would never give a cent of their money for such departures from the gospel. This appeal to both was not honest. Dishonesty is always wrong,—even in a church! The Board would do well if it would say to those who support Mrs. Buck, and whose gifts they fear to lose: "Keep your millions of dollars. We are far poorer if we receive them than if we reject them." As it is, many people who give money have no idea that they are helping to support such a thing as the Church of Christ in China.

Dr. Machen ended his address with an appeal of such strength and lofty thought that the reporter was simply unable to catch all the words. And even if he had all the words no printed page could ever convey the power, dignity and tenderness that were mingled together. It was an appeal to return to the power of the Word of God. Here is God's truth: His Holy Book. It was a joy to speak for that Book,—to testify to the Christ of the Bible, against the whole current of the age that held the minds of men so rigidly in its embrace of death. He was glad to have spoken a word for Christ, to call men to return from the wisdom of the world to His wisdom. For this wisdom we thank and praise God, and may He raise

up men and women who will go forth and not be ashamed to carry it to the ends of the earth.

When he ended, silence remained unbroken. Then the Moderator rose to his feet, cleared his throat, and spoke. And every one was back in Presbytery again.

Dr. Speer.

The promised eloquence was not forthcoming. To say this is no injustice to Dr. Speer. For he had consciously determined not to be the orator before arriving in Trenton, preferring rather to read word for word from a typewritten statement. This statement did not even attempt to refute the matters alleged in Dr. Machen's printed argument. It could not, of course, have any relevancy to Dr. Machen's speech. It consisted solely in an argument against the terms of the proposed overture, based mainly on the repeated argument that a number of Assemblies during the past hundred years had decided against the methods proposed in the overture.

But before commencing to read his manuscript, Dr. Speer made a preliminary statement. He said that he had not come to engage in any debate or controversy. He was glad to come at the invitation of the Presbytery to be of whatever help he could as the Presbytery sought to deal wisely and justly with the overture. The simple question is: what action *is* wise and right, for the good of the Church, and the mind of Christ? ["In the full sense of St. Paul" he hastened to add, doubtless remembering Dr. Machen's rejected criteria.] In order not to be drawn into controversy, he had written out in advance a statement of facts and principles, which he began to read.

But why, asked many, should Dr. Speer wish to shun "controversy"? If he had not come to reply to whatever Dr. Machen had alleged or might allege, why had he come at all? As for his rather weary citation of what this or that Assembly had decided, any one else could have done it with access to the Minutes of the Assemblies and a sharp pencil. No one, so far as could be ascertained, denied that the Assemblies quoted had taken the action they did. The real concern was not about assemblies of long ago when different personalities and circumstances exercised effects now incalculable, and before the rise of Modernism to power, but what should the Assembly of 1933 do? Dr. Speer must know full well, of course, that one Assembly is not bound by the acts of another, and that the Assembly of 1933 is free to act as it sees best.

Dr. Speer's main points in argument against the terms of the overture were as follows:

(1) Concerning Section 1. It was unfairly discriminatory in that it singled out the Foreign Board and made no mention of the other three boards. It gave expression to assumptions and suspicions that were unfounded. This was unjust and unfair be-

cause the Board was recognized everywhere as a bulwark of the gospel. The overture was of dubious significance and impossible interpretation. It did not ask for proof of "awareness" or tell what the "danger" is in which the Church is said to stand. Thus the first clause, he claimed, was "incompetent." Further he declared that the prayer of the overture had been disallowed by the Assembly of 1924.

(2) Concerning Section 2. The present Candidate Secretary was for six years a missionary in North China. At ordination he answered the constitutional questions in the affirmative. He had spent six years in the Southern mountains on his return from China. He had rendered "devoted service" since his selection as Candidate Secretary in 1926. He was a minister in good and regular standing. The only way of impugning that standing was by trial. A letter was read, written by Mr. Hadley (The Candidate Secretary) in which he said, *inter alia* "I am a conservative in theology." [The not-so-subtle humor of this statement will be apparent to all who are familiar with the Auburn Affirmation. Throughout his carefully prepared paper, Dr. Speer blandly sidestepped all reference to the document mentioned, although it was the whole issue in the second section of the overture and implied in the first.] The Board had no authority to sit in judgment upon ministers. He engaged in a considerable historical excursus to prove this point, which nobody had ever denied. The duty of the Board he said was to notify the Presbytery to which a minister belonged, if any doctrinal question arose. [The fact that the Board has never notified the Presbytery of French Broad, to which Mr. Hadley belongs, that a question has risen concerning his orthodoxy, is rather hard to reconcile with Dr. Speer's statement. The Board cannot deny that the question of his doctrinal fitness for his position has been raised, directly and persistently. If it has not notified the Presbytery, it must confess its own violation of the principle upon which Dr. Speer so vehemently insisted. It can hardly claim that it has given the matter no consideration, for Dr. Speer's statement clearly indicated that Mr. Hadley's case had received special attention. In fact he said "The Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this matter." It is quite obvious, therefore, that by Dr. Speer's own admission the Board has sat in judgment upon this minister and decided that he is worthy of confidence—the very thing the Board through Dr. Speer disclaimed any right to do.]

(3) Concerning Section 3. Dr. Speer read the questions in a number of blanks, and declared that there were no questions that would warrant the words of this section. He only wished he could read some of the application statements of prospec-

tive missionaries to show the Presbytery what a fine lot of young people they were. [It was a little hard to see what this last statement had to do with the subject under discussion, but it seemed to be the most popular of all Dr. Speer's contentions, because heads were nodding agreement all around. No statements by these applicants were actually read, however.]

(4) Concerning Section 4. Yes, he said, there are dangers that lurk in unions, and also dangers that lurk in separation. Then followed another historical peregrination which finally arrived at the conclusion that we ought in the mission field to unite only with evangelicals, and to avoid disunion with those who believe. He did not, however, take up the real point involved, namely that the Presbyterian Church was fostering a union movement in China the evangelical quality of which had been challenged. Dr. Speer stuck to broad principles and not to embarrassing particularities. But it was really only the particularities that were in issue.

The great missionary statesman then went on to plead with the Presbytery not to have suspicion and doubt concerning the work of the Board. He said, "If there is one missionary of our Board who is not faithful to the central message of our Church the Board does not know of it." He cited what he claimed was the inability of critics of the Board to name any missionaries guilty of heresy. Surprisingly, however, he said almost immediately that there were two exceptions to the statement that if there were any disloyal missionaries the Board did not know of them. The Board was greatly concerned for them. It hoped that the final result would be the winning and not the losing of any lives. [Some listeners knew he referred to Mrs. Pearl S. Buck as one of these exceptions.] Dr. Speer concluded by hoping that Dr. Machen could be won over. Dr. Machen had shown what kind of work needed to be done in his great books "The Origin of Paul's Religion" and "The Virgin Birth of Christ." Then as a shrewd tactical move he concluded by quoting from a passage in Dr. Machen's "Christianity and Liberalism" in which Dr. Machen expressed the deep desire of his soul to live and work in a Church free from turmoil and dissension as a place of refuge from the unbelieving world. "Thank God," said Dr. Speer, "that there is such a House. It is our Father's house where we dwell together in love and faith as brethren." [One fatal flaw has been pointed out in the use of this quotation, however. In the book Dr. Machen was speaking of the kind of Church that was free from dissension because it was free from unbelief. Dr. Speer applied it to the Presbyterian Church as it is, including its varied theological menagerie.]

Dr. Machen then put a question to Dr. Speer. He had understood from something Dr. Speer had said that the Board had

repudiated the doctrinal teachings of the "Laymen's Report." When was this done? What were the terms?

Dr. Speer replied by reading the first paragraph of the letter written by Dr. Erdman as President of the Board to the First Church of Pittsburgh. Somehow it did not seem to answer the question. In the midst of his efforts to get an answer, the same member of Presbytery who had made the original motion regarding time allotments for speakers, moved the previous question. Since no debate had taken place from the floor, the effect was to reconsider the action already taken, and shut off debate. This flagrant abuse of the motion to cut off debate seemed to pass almost unnoticed. Because of the former motion the motion to close debate was not in order until after at least some debate had taken place from the floor. But the motion was put and carried, and Dr. Speer relieved from the annoyance of embarrassing questions. Dr. Machen protested this summary closure, saying that he had earnestly hoped to have Dr. Speer present to answer questions fairly and openly. Then the overture was defeated by a *viva voce* vote. This correspondent estimated between fifteen and twenty votes for the overture out of a voting group of perhaps sixty.

Then a partisan of the Board introduced a resolution of faith and confidence in it. Dr. Machen immediately rose to speak to it, so far as the impatient temper of the majority of the Presbytery would permit even a word. He cited the case of Mrs. Buck. He read a quotation from her writings, in which she roundly rated a religion that would teach that people were bound for Hell unless they were saved by Christ. "I hold this religion with all my heart," he cried, "this despised religion upon which despite is being poured by Mrs. Buck. The Board is dishonest in asking for money from those who favor Mrs. Buck and from those who believe in the gospel she despises. Dr. Speer has not answered concerning Mrs. Buck. He has not answered regarding the unchristian propaganda that has gone out from the Candidate department. It is on that Gospel, the Gospel that is being undermined by work supported by the Board of Foreign Missions that I rest my hope for time and for eternity!" This vigorous, forthright statement brought the only applause of the afternoon. It was obvious that if Dr. Speer had the votes of presbyters who dared not offend the powerful board, yet Dr. Machen's appeal for honesty had struck home to the majority of the spectators.

Dr. Speer replied by admitting that Mrs. Buck was not sound in the faith. "We recognize that these are impossible views to be held by any missionary of the Presbyterian Church in the U. S. A.," he said. Yet further he intimated that there were factors in the case that could not be re-

ferred to publicly. And he did not explain how, if his statement were true, the Board could honestly continue Mrs. Buck as a missionary.

The motion of confidence in the Board was then put and carried. Dr. Machen, Dr. Samuel G. Craig and Dr. Casper Wistar Hodge asked to have their dissent recorded. Immediately upon the passage of this motion, Dr. Speer hurried away to catch a train for New York.

Competent observers agreed that the Board had won a pyrrhic victory, that its defence would allay few objections, arouse many more. The material allegations in Dr. Machen's printed argument had remained without a shadow of denial by the Board.

Repercussions of the debate will be fully reported in the May issue of CHRISTIANITY TODAY.

Letters of First Presbyterian Church of Pittsburgh to Foreign Board

March 16th, 1933.

TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA:

Dear Brethren:

The First Church of Pittsburgh, Pennsylvania, for more than a century has taken a deep interest in the work of the Board of Foreign Missions of the Presbyterian Church and its witness among the peoples of this earth to Jesus Christ as Saviour and King.

It was in the First Church of Pittsburgh that the newly constituted Synod of Pittsburgh, meeting on September 29, 1802, resolved itself into the Western Missionary Society; and when the Western Foreign Missionary Society was organized in Pittsburgh in 1831, the pastor and officers of the First Church took a prominent part in the establishment of that Society. Ever since, the First Church has manifested its devotion to the work of Foreign Missions and its gifts to this cause have not been inconsiderable.

The Session of the First Church, meeting on Wednesday, March 15th, 1933, desires to express to the Board of Foreign Missions its sense of deep regret and sorrow at the widely circulated Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. The Session believes that the doctrinal implications of this Report are hostile to the Christian faith and irreconcilable with the aim of our Board as expressed in its Manual, where it is said, "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their divine Saviour, and to persuade them to become His disciples."

The Session of the First Church, while in full accord with the statement of the Board of Foreign Missions at its meeting on November 21, 1932, nevertheless expresses its surprise and regret that the action of

the Board did not include a direct condemnation and repudiation of the doctrinal statements in the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, and they express the hope that even yet such condemnation and repudiation shall be made by the Board.

The Session of the First Church desires to express to the Board its conviction that the sentiments contained in an article in *Harper's Magazine* for January, 1933, by Mrs. Pearl Buck entitled, "Is there a Case for Foreign Missions?" are contrary to the Gospel and irreconcilable with the faith of the Presbyterian Church in the U. S. A. and with the aim of our Board of Foreign Missions as expressed in its Manual. In view of this, the Session desires to inquire of the Board if Mrs. Pearl Buck is still a missionary under our Board; and if so, if the Board proposes to take any action concerning this article by one of its missionaries.

In thus addressing the Board of Foreign Missions, the Session of the First Church assures the Board of its loyalty to the Presbyterian Church, to the work of our Board of Foreign Missions, and to that Gospel to which our church has made so glorious a witness.

Affectionately yours,

CLARENCE E. MACARTNEY,

Moderator

ROBERT J. GIBSON,

Clerk

(The reply of the Board to the Session was marked "In Confidence" and hence is not available for publication.)

April 6, 1933.

TO THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.,
156 Fifth Ave., New York.

Dear Brethren:

The Session of the First Presbyterian Church at Pittsburgh, Pa., beg to acknowledge the receipt of the letter of March 23rd, 1933, sent through the President of the Board, in reply to the communication of the Session of March 16th, and to thank the Board for their prompt and courteous reply.

The Session, of course, were aware that the Board of Foreign Missions had no connection whatever with the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. Nevertheless, inasmuch as the Board issued a statement in connection with that Report, the Session regret that the declaration of the Board did not call attention to doctrinal implications in the Report which are hostile to the Gospel, and contrary to the Scriptures.

With regard to the other matter mentioned in the correspondence, the Session of the First Presbyterian Church express their sense of disappointment in the reply of the Board. They feel that the facts mentioned by the Board are altogether irrelevant, and should not stand in the way of prompt and courageous action. The Session realize the

difficulty of the problem confronting the Board, and pray that their action in the matter shall be such as shall honor the great Head of the Church and strengthen confidence in the work of Foreign Missions, as carried on by the Presbyterian Church. The Session earnestly hope that in the course they take, the Board shall show that it loves the honor of the Lord Jesus more than it fears the criticism of the world.

The Treasurer of our church sent you, under date of March 4th, a check for \$1,200, for the support of Mr. and Mrs. Espey in China, and for the college and hospital in Pyengyang. The Session enclose herewith a check for \$450.00 for the maintenance of our work in Korea; and also a check for \$100.00 which they would like to go for the purchase of an ice box for the Rev. Irvin Underhill, of the West African station. Mr. Underhill has recently visited the First Church, and has stirred and warmed our hearts with an account of his work in Africa. In contrast with the blasphemous proposal in the Laymen's Report, that our Missionaries should look forward, not to the destruction of the heathen religions, but "to their continued co-existence with Christianity, each stimulating the other," Mr. Underhill, the Session believe, is doing in Africa the work of a true missionary, "opening the eyes of the people, turning them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them which are sanctified." Wherever the Board sends out and maintains missionaries who do that, it will have the loyal support of the First Presbyterian Church, as it has had ever since the Board was organized in Pittsburgh in 1831, with an elder of the First Church as the first President. Wherever and whenever the Board maintains missionaries who are disloyal to Christ and the Gospel, the First Church will enter its earnest and prayerful protest.

Affectionately yours,

CLARENCE E. MACARTNEY,

Moderator

ROBERT J. GIBSON,

Clerk

(These letters are appearing in *Church Life*, the paper of the First Presbyterian Church of Pittsburgh, in its issue of April 23rd.)

Great Valley Church Withdraws Money from Foreign Board

BELOW is the text of a resolution recently adopted by the Session of the Great Valley Presbyterian Church, near Malvern, Pa., one of the oldest churches in Pennsylvania:

"WHEREAS, it has been brought to the attention of the Session of Great Valley Presbyterian Church that our Board of Foreign Missions has departed from the standards of Presbyterian doctrine, and

"WHEREAS, it is our understanding that the majority of the members of the congregation of Great Valley Presbyterian Church desire that their Mission contributions shall be used only for the dissemination of the historic doctrines of the Church, therefore

"BE IT RESOLVED

"THAT, the Foreign Mission contributions of this Church be diverted from the Presbyterian Board of Foreign Missions until such time as it shall be shown that the Board has returned to the fundamental doctrines of historic Presbyterianism."

On Monday evening April 2nd, at a congregational meeting, this resolution was endorsed and approved of by an almost unanimous vote.

The pastor of the church, the Rev. Henry L. Woll, is known as a staunch conservative.

League of Faith Meets in New York

A MEETING of the members of the Presbyterian League of Faith was held on March 20, in the Broadway Presbyterian Church of New York City. Presiding was the Rev. W. D. Buchanan, D.D., LL.D., founder and President, New York's outstanding Presbyterian Conservative.

The League voted to call the attention of its members to the overture regarding the work of Foreign Missions introduced by the Rev. J. Gresham Machen, D.D., Litt.D., in the Presbytery of New Brunswick.

A spirited discussion was held on the subject of "Buchmanism." It was voted that attention be called to the evils of the movement, and that the pamphlet against it by the Rev. Harold T. Commons be commended.

Members were urged to introduce overtures in their respective Presbyteries asking the forthcoming General Assembly to sever all connections with the Federal Council of Churches.

The annual meeting of the League will be held June 12, at 2 P.M., in the Broadway Church in New York.

Presbytery of Philadelphia Asks Dismissal of Mrs. Buck

THE Presbytery of Philadelphia, in session of April 3, 1933 considered the report of the Committee on Foreign Missions in reference to the complaints against the Board of Foreign Missions preferred by several members of the Presbytery. The report of the Committee was a two-fold report. The first part commended the Board of Foreign Missions, and was what is generally described as a "whitewash." The second part of the report consisted of a resolution directed to the Board of Foreign Missions, asking that Mrs. Buck be dismissed as a missionary.

Debate on the committee's recommendations was sharp and explosive. It was

pointed out by several speakers that the two parts of the report were in contradiction. The first part expressed confidence in the Board's policy, and the second asked the Board to reverse an important item in that policy. The first part was a general commendation of the board, the second part was a condemnation of the Board for continuing to retain Mrs. Buck. One speaker said that he did not see how any intelligent group of people could vote for both resolutions. This was, however, what the Presbytery did. A considerable number of members voted against the first part of the report. When the next part came up, those who had voted "No" on the first part all voted "aye" on the second. Many of those who had voted "aye" on the first part voted "No" on the second, but enough persons voted "aye" on both parts to bring about the astonishing adoption of both recommendations. The Presbytery of Philadelphia, has, therefore, both commended the board's policy and yet repudiated a major item in that policy.

At the end of the debate, the proposed overture of the Rev. John Clover Monsma was rejected by the Presbytery with only a few dissenting voices. The Rev. A. A. MacRae, assistant Professor of Old Testament in Westminster Seminary, then introduced another overture that will be voted on at the May first meeting. It is identical with Dr. Machen's New Brunswick Overture.

Philadelphia Votes for Severance from Federal Council

THE Presbytery of Philadelphia, meeting on April 4, debated the overture from the Presbytery of Hudson asking withdrawal from the Federal Council of Churches, and after spirited discussion, voted by a decisive majority to concur in

the prayer of the overture. The action was taken upon the Presbytery's evident satisfaction that the Council reorganization did not fulfill the promises that the Council would be reorganized *along evangelical lines*. The Rev. Harry Burton Boyd, D.D., minister of the Arch Street Presbyterian Church, led the opposition to the overture. Its passage was advocated by the Rev. H. McAllister Griffiths, who opposed the Council at the last General Assembly.

Westminster Seminary Commencement

THE fourth annual commencement exercises of Westminster Theological Seminary will be held in Witherspoon Hall, Walnut and Juniper Streets, Philadelphia, on Tuesday, May 9, at 8 P. M. The speaker will be the Rev. President J. Oliver Buswell, D.D., of Wheaton College, Wheaton, Ill. His address will be entitled: "Our Task as Ministers." Dr. Machen will, as customary, address the graduating class. The public has been cordially invited to these exercises, and a large crowd is anticipated.

The Overtures

On April 18, the office of the stated clerk of the General Assembly reported the overtures as follows:

A. (On amending the Directory for Worship, Chapter XII), Yes, 90; No, 27; No Action, 8.

B. (Making a Verbal Correction, Chapter XIV, Sec. V, Form of Government), Yes, 111; No, 21; No Action, 5.

Further Postponement Necessary

Due to unforeseen events the monthly appearance of Dr. Machen's "Notes on Biblical Exposition" must again be postponed. We hope, however, to include them in the next issue.

J. C. Monsma No Longer Secretary of Reformation Fellowship

IT has been announced that the Board of Trustees of the Reformation Fellowship meeting on March 28th, dismissed the Rev. John Clover Monsma as General Secretary, for cause. Gordon H. Clark, Ph.D., was elected as General Secretary in his stead. The reasons for the action were sent in a letter to each member of the Fellowship, and laid before a meeting of the members held on April 4th. At this meeting the members voted unanimously their approval of the action, and their confidence in the Board of Trustees. It was later learned that Mr. Monsma had begun another organization, the "Fellowship of Bible Believers" of which he himself was to be sole head.

IN THIS ISSUE:

Hospital Evangelism.....	4
W. H. Chisholm	
The One Page Sermon.....	5
Harold S. Laird	
Unto All the World.....	6
Elizabeth W. Thompson	
Sunday School Lessons.....	7
This Changing World.....	8
"Calvinist"	
The Comfort of the Scriptures.....	9
David Freeman	
Letters to the Editor.....	9
News of the Church.....	11