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CHRISTIANITY TODAY



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

SAMUEL G. CRAIG, Editor

H. McALLISTER GRIFFITHS, Managing Editor

Published monthly by
THE PRESBYTERIAN AND
REFORMED PUBLISHING CO.,
501 Witherspoon Bldg., Phila., Pa.

MID-JULY, 1933
Vol. 4 No. 3

\$1.00 A YEAR EVERYWHERE
Entered as second-class matter May 11, 1931, at
the Post Office at Philadelphia, Pa., under the
Act of March 3, 1879.

Editorial Notes and Comments

A NEW FOREIGN MISSION BOARD



AS announced in the last issue of CHRISTIANITY TODAY, and as reported elsewhere in this issue, a meeting in the interest of the proposed new Foreign Mission Board was held in Philadelphia on June 27th. This meeting, which was held in the Drake Hotel, was, for all practical purposes, in continuous session from ten o'clock in the morning until after six o'clock in the afternoon. Partly because of the unavoidable absence of some of those most directly interested but also because of the largeness of the task, final action was postponed until the next meeting to be held on September 12th. A charter and by-laws for the new organization were tentatively adopted. A tentative Executive Committee was elected and instructed not only to put the charter and by-laws in shape for final adoption at the next meeting, but to offer recommendations as to how the new organization can function most effectively. The REV. H. McALLISTER GRIFFITHS was appointed to act as Corresponding Secretary until the next meeting with 501 Witherspoon Building, Philadelphia, Pa., as the temporary office. Every action taken was taken with the unanimous approval of all present and it is confidently anticipated that at the September meeting the proposed organization to promote truly Biblical and truly Presbyterian missions will be formally launched. Moreover every action taken and proposed was in harmony with the original announcement concerning the formation of a new Board, to wit:

"It is not intended that the new Board shall interfere in the slightest with the support of sound missionaries now in the field . . . It is not intended, moreover, that the new Board shall undertake any financial responsibilities except to expend wisely whatever contributions it may receive. It will not say, 'We undertake this work or that and ask you to give us money to carry it on', but it will say: 'If you believe the Bible to be the Word of God and desire to act on that belief, we pledge our faith, so far as it is humanly possible, that not a dollar of your contribution will go to the propagation of Modernism and every dollar of it will be used for the propagation of the Gospel of Christ as it is taught in Holy Scripture and is so gloriously summarized in the Westminster Confession of Faith.'"

MR. GRIFFITHS is now on his vacation but will be back at his office on the first of August and thereafter and is desirous of hearing from all interested in the proposed new Board.

UNITED PRESBYTERIANS AND LAYMEN'S MISSION INQUIRY



IT is encouraging to note that the 1933 United Presbyterian General Assembly did not content itself with any such non-committal attitude toward the doctrinal position of the volume, "Re-Thinking Missions," as that which found expression in the action of our own General Assembly. For while our own Assembly contented itself with the colorless affirmation that it "definitely repudiates any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church" — an affirmation which, as we pointed out in our last issue, is quite meaningless—the Assembly of the United Presbyterian Church adopted the following resolution:

"The report constitutes an attack upon the historic Christian Faith; it depreciates the distinction between Christian and non-Christian; it belittles the Bible and inveighs against Christian Doctrine; it presents Jesus as a great religious teacher and example but not as our God and Saviour; it belittles evangelism, definite conversion, open profession of faith in Christ, membership in the Christian church and substitutes 'the dissemination of spiritual influence' and the 'permeation of the community with Christian ideals and principles' for regeneration and is, in its whole doctrinal position, out of harmony with the evangelical faith."

It is obvious that the action taken by the United Presbyterian Assembly is in much closer harmony with that recommended in the minority report of the Standing Committee on Foreign Missions at Columbus (which was overwhelmingly rejected) than it is with that recommended in the majority report which was adopted by so overwhelming a vote. It is hardly conceivable, for instance, that a member of the *Commission of Appraisal* that was immediately responsible for "Re-Thinking Missions," had he been a member of the United Presbyterian Committee on Foreign Missions, would have approved of the action recommended by said Committee. And yet, as everybody knows, a member of this *Appraisal Commission* was not only a member of the Standing Committee on Foreign Missions at Columbus, but actually signed the majority report, thus indicating that it contained nothing unacceptable to those responsible for the "attack upon the historic Christian Faith" (to use the language of the United Presbyterian report) with which the United Presbyterians have expressed such basic disagreement. On the assumption that the action taken by the United Presbyterian Assembly has the approval of United Presbyterians in general, the follow-

ing question would seem to be pertinent. Suppose the report of the Joint Committee on Organic Union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America should be adopted and an organic union of these two churches be effected, what response would United Presbyterians in general make to an appeal "for a loyal sacrificial support for the work of Foreign Missions as carried on by our Presbyterian Board"?

A SIGNIFICANT UTTERANCE BY DR. KERR



HAT the misgivings that have found expression relative to the New Hymnal, approved by the last Assembly, are not ungrounded is indicated by statements ascribed to DR. HUGH T. KERR, President of the Board of Christian Education, under whose auspices the new Hymnal was prepared, by the REV. JOHN EVANS, in the *Chicago Tribune* for May 27, 1933. In this issue of the *Chicago Tribune*, MR. EVANS, after stating that "DR. HUGH T. KERR, former moderator of the General Assembly, pointed to the new hymnal as one of the chief evidences of change now taking place not only in the Presbyterian Church, but also throughout Protestantism generally," cites the following as direct utterances of DR. KERR'S:

"If you want to know the trends of religion, listen to the way religion sings.

"About 400 old hymns were dropped. The doctrine note in hymns is almost missing. In place of doctrine, brotherhood, international fellowship, and social service are stressed. In addition to this change, the new hymns, instead of stressing outward ecclesiastical conformity, sound the mystical note.

"Since the General Assembly last met in Columbus eight years ago, great changes have taken place in the Presbyterian Church. Then we faced the crisis in the fundamentalist drive on the church. The thing we fought out on this same platform from which the announcement of DR. JOHN McDOWELL'S election as moderator yesterday meant the death of fundamentalism as a party in the church." . . .

The statements just cited hardly call for comment, so clearly do they speak for themselves. DR. KERR'S reference to the "death of fundamentalism" is doubtless an instance of wishful thinking and as such is not to be taken too seriously. We fear, however, that his representation that the hymnal of the church has been revised in the interest of the modernistic trend that has been so obvious in recent years not only in the Presbyterian Church but throughout Protestantism generally is largely true. Certainly DR. KERR ought to know in view of the position he occupies. By as much as it is true, however, the Presbyterian hymnal has ceased to be a Christian hymnal. Nothing is more certain than that a non-doctrinal mysticism is something other than Christianity as it is taught in the Bible and summarized in, say, the Shorter Catechism.

QUIBLING STATEMENTS



WIDESPREAD publicity has been given to two statements, alleged to have been made by DR. McDOWELL after his election as Moderator of the last Assembly. The statements to which we refer follow:

"I have no difficulty with a man if he is first a Christian. But if he is a Fundamentalist first or a Modernist first, he is always a source of trouble."

"The times are too serious, the burdens too heavy for quarrel over doctrinal points. Let us agree to differ, but determine to love."

We confess that such statements seem to us unworthy of a moderator of the General Assembly of the Presbyterian Church. The times are indeed serious, altogether too serious for such quibbling statements as these seem to us to be. To "quibble,"

according to the dictionary, is "to evade the point in question by artifice, play upon words, caviling, or raising any insignificant or impertinent point."

The first of these statements evades the question of the difference between Fundamentalism and Modernism. It proceeds on the assumption that they are both expressions of Christianity when, as a matter of fact, as was pointed out in our last issue, Modernism in any of its consistent forms of expression is something other than Christianity. No one denies, as far as we know, that the Fundamentalist, whatever his shortcomings, is a Christian; but it is widely recognized that BRUNNER is right when he asserts that "the Modernist teaches, under the label of Christianity, a religion that has nothing in common with Christianity except a few words, and that these words cover concepts which are irreconcilable with the content of Christian faith." A man, in other words, may be a Christian or a Modernist. If he is at all consistent in his thinking, he cannot be both.

The second of these statements evades the question of the place of doctrine in Christianity. It proceeds on the assumption that doctrine belongs to the non-essentials of the Christian religion when as a matter of fact doctrine enters into its substance in such a sense that a non-doctrinal Christianity is just no Christianity at all. How could it be otherwise in view of the fact that Christianity is an historical religion, that rests squarely on events that happened, and its doctrines, primarily at least, the explanation of the meaning of these events? To say that we may be indifferent to questions of doctrine is to say in effect that we may be indifferent to Christianity. A love that is indifferent to doctrine is certainly something other than the love that the New Testament commends.

TWO MORE PAMPHLETS ON BUCHMANISM



HE movement variously called "Buchmanism," "First Century Christianity," and "The Oxford Group Movement" continues to attract widespread attention. We have recently received two pamphlets, dealing with this movement in a critical manner, that seem to us deserving of the consideration of those seeking to rightly appraise its value. If the writers of these pamphlets are at all well-informed, and capable of drawing sound conclusions, there can be no doubt but that a good many well-intentioned persons have been over-hasty in the favorable judgment they have formed of this movement.

The first of these pamphlets, entitled "The Oxford Group Movement: Its Strength and Weakness in the Light of Revelation, Reason and Experience," was written by the REV. DR. TUNIS OLDENBURGER and has been published by the Reformation Tract Society, 1416 Valley Avenue, N. W., Grand Rapids, Michigan. It contains thirty-five pages and the price is twenty-five cents each.

The second of these pamphlets, entitled "Buchmanism, Called Now The Oxford Group Movement, Examined in the Light of the Great Redemption Truths of the Word of God," was written by the well-known editor of "Our Hope" and has been published by ARNO C. GAEBELEIN, Inc., 456 Fourth Avenue, New York City. It contains forty-three pages and the price is fifteen cents each (large discounts in lots of 25, 50 and 100).

DR. OLDENBURGER views the movement from the Calvinistic viewpoint and is particularly concerned over the fact that "the movement is an inter-denominational undertaking, which strenuously endeavors to steer clear of Church demarcations and even speaks disparagingly of religious doctrines and creeds, as either non-essential or dangerous" and which makes "the claim that it is a religious undertaking of which the Holy Spirit is the originator and inspiration, so that it is endowed with power to 'revitalize Christianity'." While recognizing much of good in connection with the movement and gladly admitting that it contains members and even a few leaders who are evangelical and

whole-heartedly devoted to apostolic Christianity, yet he holds that the movement as a whole is "in direct conflict with the Word of God and of serious and dangerous consequences for the solidarity, strength and influence of present-day Christianity." His conclusion is that Buchmanism is a movement "whose method is psychoanalytic, whose main object is the redemption of the world from social sins, whose actual contribution to the Church is not the 'vitalizing of Christianity,' but rather a disruption of her organization, a disparagement of her doctrine, and a devitalization of her spiritual life."

DR. GAEBELEIN'S pamphlet is composed of the series of articles he recently published in "Our Hope." Its contents have, therefore, already been given rather wide distribution. DR. GAEBELEIN shows himself well-acquainted with the literature of the movement; also with manifestations of the movement that have not found literary expressions. His central purpose is to examine the movement in the light of Isaiah 8:20: "To the Law and the Testimony: if they do not speak according to this Word, it is because there is no light in them." Judged by this standard he

finds the movement not only fatally defective but positively dangerous. DR. GAEBELEIN renders a particularly useful service in pointing out that "Buchmanism has no sound salvation doctrine and that what is termed 'conversion' or 'life changing' is not according to the teaching of the Word of God." "The literature we have read," he writes, "does not mention *the Blood of the Son of God*. We read of Christ, also the Cross of Christ is mentioned, the power of Christ to change lives, but not once do we read of the *substitutionary suffering* of Christ, that aspect of His death which Paul knew so well, when he wrote in looking back to that Cross: 'He loved me and gave Himself for me.'" He concludes: "We have found the whole movement wanting. It may be a revival, such as modernism desires, destitute of sound doctrine, but it is *not* a revival of the faith once for all delivered unto the saints, nor of the Gospel of Christ. And therefore the true saints of God must keep away from it." Whether or no the Oxford Group Movement has more of good about it than DR. GAEBELEIN sees, he has rendered a useful service in writing and making available this pamphlet.

"Follow a Multitude" vs. "A Peculiar People"

By the Rev. Alford Kelley



ALWAYS, everywhere, there is a large majority which will follow a multitude by practicing, sanctioning, condoning or being silent regarding that which is more or less evil, while a small minority is willing to be considered "a peculiar people, zealous of good works" in life and especially in labor. Everybody enjoys the home comforts, business conveniences, prosperity, that come from discoveries, inventions and reforms, but nearly everyone loves his neighbor so much that he is willing to let that neighbor have the responsibilities and consequent rewards that come from the study and sacrifice necessary to secure discoveries, inventions and reforms although, as Emerson said, in the Address to Kossuth: "Remember, sir, that everything that is great and excellent is in minorities."

All of us believe in progress toward better conditions in every sphere, but nearly all want somebody else to do the work of bringing improvement. "Let George do it" is the familiar expression indicating this almost universal attitude of mind. Some years ago, at a meeting of the General Assembly, a commissioner suggested to his fellow presbyters that the adoption of a certain motion was desirable. "Certainly," they replied, "and you are just the man to make it." So "George" (which was not his name) made the motion, or otherwise its beneficial effects probably would not have followed.

It may appear, at times, that advocates of reforms enjoy agitation. Rather, they act from a sense of duty that others should at least share, if not assume personally. It is not pleasant to be regarded and spoken of, at least secretly, as "crank," "knocker," "kicker," "limelight seeker." I have never met a person named Jonah, except when someone was thus referred to as an impediment in an enterprise; but all of us are inclined to shirk duty, as did Jonah, when a momentous, possibly an unpleasant, obligation is placed upon us, for there is a spontaneous inclination to be complacent about conditions on the basis that "Whatever is, is right," or it will become right eventually by some form of inherent evolution. However, matters never become right until some person inaugurates a movement to make things right. And the "peculiar people," who desire betterment, do not criticise merely to find fault but that, in due time, they may find the fault abolished. And the expected, as well as the experienced, result of criticism usually is eventual betterment in a condition or repentance for an act.

Jonah means "dove" and Jonah preferred to go to Nineveh like a dove of peace instead of as an eagle, the bird of Jove, known also as Jupiter, whose weapon was the thunderbolt, particularly since he doubtless knew that nation was chosen by God as His agent to punish sinful, unrepentant Israel, Jonah's own nation. He risked his life and his soul in his disinclination to obey God, but both life and soul were spared by a miraculous intervention in his behalf and he then delivered his warning to Nineveh, which led the half a million or more inhabitants of that great city to repent of their sins and turn from their evil ways.

Nathan, a great prophet of Judah, enjoyed David's confidence, but he nevertheless rebuked David for committing adultery with Bathsheba and having her husband, Uriah, killed in battle so Bathsheba could be taken as his wife. David, apparently, like many subsequent monarchs, believed he had the divine right to do what would be wrong in those not members of royalty. David, through Nathan's message, saw the enormity of his crimes and repented of his sins. He was told, however, that as he had Uriah killed by the sword, the sword should never depart from his house. And this prophecy was fulfilled, both figuratively and literally.

Elijah was unabashed when Ahab, who had power to put him to death asked: "Art thou he that troubleth Israel?" but boldly answered: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Seven years later, when Ahab and Jezebel had conspired to have Naboth stoned to death and had taken his vineyard, Elijah boldly told Ahab: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." Ahab repented and the further prophecy that his posterity would be cut off was postponed until he was dead, although the declaration regarding the circumstances of his death was literally fulfilled, while the prediction about Jezebel was carried out in that the dogs ate "Jezebel by the wall of Jezreel."

Esther, to protect her Jewish people from destruction by their enemy, Haman, went to the inner court of King Ahasuerus' house without being called, although the law required such a person to be put to death, unless the King held out the golden sceptre, indicating that the intruder should live. She placed her own life in jeopardy, but her life was spared and that of all the Jews throughout one hundred and twenty-seven provinces of the

kingdom from India to Ethiopia, which is still commemorated by the Feast of Purim.

Daniel is known as an interpreter of king's dreams and a prophet of great events in Five Great Empires of the World in succession—Babylonian, Persian, Grecian, Roman and Christian; but he is better remembered, while next to King Darius in power, as having refused to obey when jealous enemies, by trickery, got a royal decree from Darius, that anyone who should ask a petition of any God or man, except Darius, for thirty days, would be thrown into the den of lions. Daniel was thrown among the lions, but he was preserved by a divine deliverance, much to the delight of the king, who issued another decree that men in every dominion of his kingdom should "tremble and fear before the God of Daniel."

Jeremiah began to prophesy early in life, being persecuted by his townsmen, and continued throughout the terrible period of the Babylonian invasion. In the reign of Jehoiakim, he gave the king the first roll of his warnings; but the king burned them and sought Jeremiah's life; but the prophet calmly rewrote the warnings. He was considered a "bird of evil omen" by rulers and suffered severe persecution. His admonitions were unheeded, but their prophecies were fulfilled and he saw the city of Jerusalem besieged, taken and made a ruin and his fellow citizens carried away captive.

There are few twentieth century Elishas, on whom has fallen the mantle of Elijah or any other of the old prophets, who spoke in place of God, saying, as did Jeremiah: "Return, thou backsliding Israel, unto the Lord." The tendency today in church pulpits, religious papers and seminary chairs is to inculcate positive truth and not attack negative error, our leaders seeming to forget that, while "Christ Jesus came into the world to save sinners," "the Son of God was manifested, that He might destroy the works of the devil." Constructive work of leading souls to Christ must be joined with the destructive work of abolishing influences tending to lead souls from Christ. Jesus began His ministry by preaching: "Repent: for the kingdom of heaven is at hand." Jesus invited sin-burdened people to come to Him to find rest; but He had, previously, pronounced woe upon Chorazin, Bethsaida and Capernaum because they repented

not, though "most of His mighty works were done in them." Later He "cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves," and also denounced the Scribes and Pharisees as "blind guides," "fools," "whited sepulchres," "hypocrites," "serpents" and "generation of vipers." Possibly, since we do not hear of them from our religious leaders, there are no such people in the world today, in the estimation of the ecclesiastical officials.

Not only do insincere religionists appear to be extinct, but it seems that the "sinners" of former years are non-existent. It is seldom that an evangelistic appeal is given in churches today though it is possible that there are persons present who leave, saying: "No man cared for my soul." Such expressions as "lost," "unsaved," "under condemnation," "dead in trespasses and sins," "perishing," "ye must be born again," apparently, are obsolete. Special services are held, attended by scores, at times hundreds of members of lodges and various organizations of a secular nature, in which there are likely to be a number who are not Christians, but no effort is made to warn or even invite them to "repent and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins." They may be prayed for as the "heedless," "careless" or "indifferent," but only such mild expressions are used, so that the unconverted get no idea of danger.

The word "Hell" is seldom mentioned, except in connection with the recital of the Apostles' Creed, when the sentence, "He descended into Hell," is employed. Some worshipers omit this sentence, not believing or not understanding it. Many of those using it have a confused idea and widely different comprehensions of it. The natural impression with some is: "If Christ descended into Hell, it may not be such a bad place after all." At least there is little or no recognition by some ministers of the possibility of individuals in their congregations ever going there, and so no pleading with these hearers to realize that "now is the day of salvation," to "flee from the wrath to come," or to "believe on the Lord Jesus Christ and thou shalt be saved."

There is abundance of iniquity in every community, but one would not be likely to know of it from many pulpit declarations.

(Continued on page 7)

Hospital Evangelism

By William H. Chisholm, M.D.

[Dr. Chisholm has recently been made a Fellow of the American College of Surgeons, the third doctor in Korea to be so honored. During the past year 1,081 in-patients were cared for in the "In His Name Hospital."—Ed.]

Part II

I. I believe our Mission Hospitals should insist upon having a Christian staff. This is especially true when it comes to the doctors. No doctor has a right to draw his salary from the Mission hospital and then by his life and influence repudiate what the hospital stands for. The Mission Hospitals are built by those who desire to advance the cause of Christ. They are also manned largely by those who have put aside opportunities to get personal gain that they might serve Christ. Under such circumstances to have a staff and especially doctors, whose only purpose is to get personal gain, and contribute nothing to the advancement of the cause of Christ is not right.

II. The spiritual welfare of the hospital may be aided in the following ways:

(1) Insist that every member of the staff attend morning prayers. Refuse to keep anyone who will not attend. Make them know that our primary purpose in the work is to make Christ known.

(2) Have the station, or the medical committee investigate the spiritual results of the hospital. After all the hospital is a Mission institution and under God the station members ought to

realize that they are trustees of the enterprise and should insist that it be spiritually an asset. I believe that the staff should be plainly told just what the purpose of the Mission Hospital is and if they cannot work toward that aim to get out. I am confident we are altogether too lax in this matter. I had a doctor on our staff who had worked a good while with me. He became a most valuable help to us. He was nominally a Christian. He asked for a raise in salary. I took up the matter with some of the members of our station. Not only did we not give him the raise in salary but we laid down most stringent conditions to which we insisted he must conform if he remained. I told him that a man in his position ought to be a leader in the church and should be influencing men toward God. Considering the opportunities he had had it was a disgrace that in reality his influence directly opposed that we had come to preach. I then had a good straight heart to heart talk with him, showing him his personal need of the Lord Jesus Christ as his all sufficient Saviour, and of the privilege of receiving the infilling of the Holy Spirit in his life. I told him how he might receive that Faith more precious than the perishing gold he was setting his

heart on. I expected of course that he would probably leave. The next morning he came to me and said he had been thinking over the matter I had spoken to him about and he had decided to remain under the conditions we had laid down. His subsequent behaviour and attitude make me feel that his decision is genuine. As Christians we will hold the respect of our fellow workers far more when we make no attempt to conceal the fact that our first and last purpose is to make Christ known.

(3) At morning prayers in the hospital the missionary doctor has a great opportunity to help get his staff grounded in the Word. After the Scripture lesson is read by those present and commented on by the leader the doctor can often give light on the lesson. We are reading the Old Testament at present. There is so much for instance in the field of archeology corroborating the Old Testament which the staff has no opportunity of reading. One of the leading archeologists of the world has said that no proven fact in archeology which has had any bearing on the Scriptures has ever in any way discredited the Scriptures. Such information will help strengthen their faith in God and His Word, and will help them to step out upon the sure promises.

(4) For a good while we have had a Friday night Bible Class in the hospital office. A separate class has been held for the nurses in charge of one of the missionary women. These meetings are of great help in getting our members instructed in the Word and in binding them together in closer fellowship.

III. Remarkable contacts can be made by the doctor himself with the patients in the hospital. Patients, humanly speaking, put their lives in our hands. We accept under God the responsibility for that which we ordinarily speak of as the most precious possession a man has—his life. Surely to those with whom we have such intimate relationships we have a most unusual opportunity to speak about Christ.

We have a man in Syen Chun who was recently an ungodly man. He came to the hospital with a very severe and advanced attack of appendicitis. I took out his appendix and during his stay in the hospital tried to take advantage of my opportunities to lead him to Christ. While preaching recently in one of the Syen Chun churches on a Sunday night I met this man at the close of the evening service. The pastor told me that he and his whole family had come into the church.

IV. The hospital is a fertile field for the gospel message, because the patients are in trouble, often lonely and in need of help. Some are facing eternity. Their minds are solemn. They wonder what awaits them. I remember a woman who entered the hospital in a very bad condition, who needed an operation to relieve her of her pain. At first she refused it, greatly fearing death. While in the hospital, under the Bible woman's preaching, she found Christ as her personal Saviour. What a change come over this poor suffering soul! No longer did death hold any terrors for her. She seemed to come out into an unusually rich Christian experience. One would have thought she had been a Christian of long standing. Because of her severe pain she begged for an operation, saying "If I die I'll go to heaven." The family as a unit turned to God and the night before we did the operation some went out and burned the fetiches at their home. She came along nicely and went home much relieved. She and her husband and family began attending the church.

I remember another man who came to the hospital who needed surgery badly. He said he only had twelve yen, but begged us to operate on him. We did and found an inoperable cancer. Some three weeks following the operation he felt he could not live. He called our secretary and told him he had lied about his money. He felt he was going to die and he wanted to make that right and he did make it right.

I remember a young woman, a Bible Institute student who came to the hospital. The day of her death she was filled with unbounded joy. She kept saying that she was going to heaven today. Some tried to assure her differently. She replied that this was the crowning day of her life, she was going to be with

Jesus, and was sad that any would want to deny her that privilege. She sang frequently, her joy was unbounded, and that very day she left to be with Christ.

V. It is necessary to have an evangelist and Bible woman in the hospital and dispensary, who know experimentally that they have passed out of death into life, and who have unbounded zeal and enthusiasm in witnessing for Christ. They must be able to present the gospel very simply and directly. Ours are on the job day and night. Often when called to the hospital during the night I hear our Bible woman singing some familiar gospel songs or having prayer with a patient. She preaches the Word and sings to all the women. Our evangelist visits all the men. What is the result? It seems that wherever we go in the country we run into people or families who have become Christians as a result of their stay in the hospital. Some will say that such procedure will drive patients away. Those to whom the preaching of the cross is an offense will not come. We simply leave that to God. What has been our experience? For a number of years we have had an increase among our inpatients every year. A year ago we had 60 more inpatients than the year before. This last year we had over 200 more inpatients than the previous year. And this present year we are running decidedly heavier than last year. I feel sometimes that if preaching will keep patients away we'll do more of it as we often have more than we can properly handle!

VI. The evangelistic work of the hospital need not and ought not to be confined to the work done in the hospital. One will be surprised to find the number of patients coming from non-Christian districts. Often through them openings can be made to begin work in new territory. When such a patient returns to his home an evangelist or Bible worker can accompany him and begin work in his locality. Sometimes the patient's home can be obtained as a place in which to hold the meetings. Bible classes and Bible conferences can be scheduled to help get the work on its feet. If the doctor is able to get out on Sundays and see the sick he can be of great help. If he does so get out he will be surprised to find new opportunities opening up. I remember one Sunday we were passing through a long village about 40 miles from Syen Chun. A large crowd had gathered at one of the little homes. There were no churches and I believe not a Christian in the place. When we reached the crowd we got out of the auto and began giving gospel tracts to the people. We noticed a young woman present with her hand bandaged. We asked to see it and found she was unable to remove a ring from a badly swollen and infected finger. In a short time we were able to remove it much to the delight of the assembled crowd. The next Sunday we returned to the village and held a meeting in a little inn along the street. A work began here, a building was bought for a church which has been enlarged a number of times and a fine work is going on, a number having truly found the Lord.

VII. It is well to have a special class for new believers in the station. Have it at a time when the country people are not busy. Urge as many as will, and especially the young people to attend. They do not need to wait until they become church officers to attend. Get them before their first love has a chance to cool off. This last year we began such classes and had 26 attending from 8 different places. Attendance at such a class will give them a taste for the Word so that they will want to attend the regular Bible Institute later.

VIII. In closing let me say that a doctor in the Mission Hospital ought never to be guilty of being ashamed to testify for the Lord Jesus Christ. Is there anything in the life-giving message of the vicarious death and glorious bodily resurrection of Jesus Christ to be ashamed of? I also fail to see the logic that an out and out testimony for the gospel will result in inferior work professionally. It did not in the case of Daniel and Joseph, nor will it with us. "Christ Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30.)

Sunday School Lessons for August

(International Uniform Series)

Lesson for August 6, 1933

RUTH

(Lesson Text—Ruth 1:6-10, 16-22. Also study Psalm 91:1-7. Golden Text—I John 4:7.)

THE story of Ruth is one of the most beautiful in the entire Bible. Ruth was by birth a Moabitess. The Moabites were, of course, enemies of the covenant people. They were not only unbelievers, but were all under a special ban of God (Deut. 23:3). The story takes place in the time of the judges. When Naomi, the Jewess, came with her daughters-in-law, Ruth and Orpah, both of whom had been widowed, to the borders of Judea, it was the natural thing that here they would part. Certainly Ruth could have seen no advantage in coming among an alien people with her mother-in-law. Orpah took that common-sense view and returned to her own people. But the power of Ruth's love for Naomi led her on, away from her own people, to place herself of her own free will under the covenant. By this act, Ruth secured for herself a place in the history of God's purpose, the glory of which remains.

Ruth stands to all time as an example of those who are willing to leave this world, with all its shoddy and yet attractive ambitions, to cleave to God and to live to Him alone.

Lesson for August 13, 1933

HANNAH

(Lesson Text—I Samuel 1:9-11, 24-28; 2:1, 2. Golden Text—Proverbs 31:30.)

Here we see the power of a mother's love and the might of a mother's prayers. Lingered in the Tabernacle behind the rest of the worshippers, stung by the reproaches of her rival, Hannah poured out her grief before the Lord. Eli, the aged high priest, mistook her grief for intoxication, but when he understood, his heart was moved, and he told her, "Go in peace: and the God of Israel grant thee the petition that thou hast asked of Him." "And the Lord remembered her." The desire of her heart for a son, was in God's providence made the occasion of her prayer. This drew her closer to Him, changed her own life, and brought in a national blessing. Hannah prayed to God under a new name, "Jehovah of Hosts." He it was, she saw, Who could create out of nothing the immortal soul of the child she desired. Only one who had greatly sorrowed could have prayed as she prayed. Who can measure what has come to humanity through the sacrificial prayers of mothers who prayed for their children before they were ever born?

Lesson for August 20, 1933

SAMUEL

(Lesson Text—I Sam. 3:1-10; 12:1-4. Also study I Samuel, Chapters 1-3. Golden Text—I Sam. 12:20.)

God chose to reveal Himself to His people

through a boy. A young boy, to be sure, with no claim to wisdom or experience. But a boy who was eager and willing to do the will of his God. When God called, the boy, obedient to Eli and to the love with which he served the Lord, cried in return, "Speak, for thy servant heareth!" And so the boy became, simply because of obedience and teachableness, the chosen instrument of God. With him even as with us, youth flew by like the shadow of a cloud. All his life Samuel was obedient. All his life he was jealous for the honor of his God. Would that we were as jealous for God as Samuel! He was the last of the Prophet-judges. Israel desired a King. But at the end the old man of God faced all his enemies down, and there was none to challenge his honesty and purity of life. Of course, he was not perfect. All that he was of God he was by the grace of God, even as is true of us. One cannot help thinking, as one sees the end of this great life: how like to Paul, to the good fight, to the course well-run, to the joy at the end, to the crown of righteousness.

Lesson for August 27, 1933

SAUL

(Lesson Text—I Samuel 15:13-26. Also study I Samuel 15; Psalm 119:33-40, 57-60. Golden Text—I Samuel 15:22.)

When Saul greeted Samuel he pretended to be very pious. Dr. Torrey once said that "a guilty conscience often leads men to louder hallelujahs." Saul could not hide the fact that he had disobeyed God and had kept part of the spoil of war. Saul tried to put the blame off on the people: whenever he spoke of *fault* he said, "they" or "the people." Whenever he spoke of that for which he wanted credit, he said "I" and "we." Samuel did not trouble Saul with what *he* thought. He told him what God thought about him. He had not put the Amalekites, type of the natural man, the flesh, to death "utterly." He had tried to temporize. For this disobedience God was to set him aside. In a panic Saul did two things: he tried to blame all on the *people* and then he pretended to be very repentant. Of the first of these two it may be observed that it was hypocrisy and he knew it. As king he would have been obeyed at once. Nor was his "repentance" real. He felt deeply—no doubt about that—as he envisioned himself a deposed king. But that feeling was not repentance. He was sorry, not for his sin, but because its consequences were unpleasant.

One cannot read this lesson text without a solemn sense of the sovereignty of God. Whom He will He setteth up, whom He will He casteth down. Saul's day of grace was over. All his tears were in vain. He had wasted away his day of opportunity. Henceforth its gates were shut for him forever.

The Comfort of the Scriptures

A Devotional Meditation

By the Rev. David Freeman, Th.M.

"Thanks be unto God for his unspeakable gift." II Corinthians 9:15.

THE heart of the Christian breaks forth into grateful praise for Christ. The whole being is stirred when He comes into view as the One sent by God. This is the joy of salvation.

It is because Christ is a gift that the heart overflows. He was not owed to us. God did not need to send Him into the world. The Father was not compelled to redeem mankind. When He did send His Son, there was given to us what we as sinners had no right to expect. All that was coming to us was condemnation. God in Christ showed mercy to us.

Who can estimate the greatness of God's gift to us in Christ? Was He not divine? Every divine attribute is ascribed to Him. And did He not, knowing that He came from God, and would go back to God, give Himself a sacrifice to satisfy divine justice? The Word of God teaches nothing if it does not teach this.

As sublime as He was, and what tongue can tell of His greatness!, He toiled night and day and finally submitted to the death of the cross for us. "Who can speak His matchless worth?" "Who can sound His glories forth?" We can only stand in wonder and awe, but describe we cannot. He is God's unspeakable gift. Even in heaven the Redeemed will be able only to offer praise.

Every mercy which is ours now is so because of Christ. Do we ever think of attributing the mercies of every day, temporal as well as spiritual, to Christ? Do we think matters would be the same with us if Christ had not come as a gift? We are to remember, it is because of Him, God gives us freely of all things. He is the ground of every blessing; the gift of every gift.

Is "thanks" enough for Christ, God's unspeakable gift? We often say the word. It is easy to repeat. It is so quickly forgotten.

How did the Apostle say it? How grateful was he? When he broke out into praise, he did nothing less than cast his soul upon the bosom of Christ. His whole being throbbed with gratitude. He was moved from the very depths. A song of praise was upon his lips. He accepted the unspeakable gift. A man does nothing less when from his heart he thanks God for Christ. This is the way to accept God's gift and there is no other way.

"Dear Lord, while we adoring pay
Our humble thanks to Thee,
May every heart with rapture say,
The Saviour died for me."

Unto All the World

"Give an account of thy stewardship." (Luke 16:2.)

A Missionary Page

By Elizabeth Willet Thompson

THE topics for missionary study are, "Outlook for the Year" for Foreign Missions, and "Review and Outlook," for Home Missions. In view of the results of the recent General Assembly, a review and outlook of missionary endeavor as a whole is timely.

Certain Overtures before the Assembly raised grave questions regarding the Board of Foreign Missions and its faithfulness to the Bible, and the Standards of the Church. The Assembly refused to discuss the merits of this most vital subject, but instead assumed an attitude of utter complacency and satisfaction with the present condition in the Boards, and reaffirmed its allegiance to men whose principles are contrary to the Word of God. Only one course remained open to the minority group known as the "Fundamentalists," "Bible-believers," "ultra-conservatives," i. e., the true Presbyterians. Feeling fully assured of the cause for which they fought, they announced the formation of a separate Mission Board, which will strive, with God's help, to further the support of Christian Presbyterian missionaries—in the correct sense of the last three words. In a word, they will be stewards.

We recently read a sermon on Stewardship by that remarkable preacher Charles Grandison Finney, and its application to the missionary enterprise struck us so forcibly that we condense a portion of it. A steward is one who is employed to transact the business of another as his agent or representative. His duty is to promote, in the best possible manner, the interests of his employer. Just suppose *your* steward should use his time in opposing your interest, and should employ your capital in speculations directly opposed to the business for which he was employed. Would you not consider this great dishonesty? Would you not feel obliged to call him to an account? And would you not consider any one a villain who would approve such conduct? Would you not think yourself bound to publish him abroad that the world might know his character, and that you might clear yourself from the charge of upholding such a person?

Suppose your steward employed the powers of his mind and whatever education God may have given him in opposing your interest, in perverting the truth. A steward is bound to give an account of the influence he exerts, of the sentiments he entertains and propagates. God's kingdom is to be built up by truth and not by error. Your sentiments will have an important bearing upon the influence you exert over those around you. Suppose the business in which your steward is employed required

that he should entertain right notions concerning the manner of doing it, and the principle involved in it. What if you had given him, in writing, a set of rules for the government of his conduct, in relation to all the affairs with which he was intrusted? Then if he should neglect to examine these rules, or should pervert their plain meaning, and should thus pervert his own conduct, and be instrumental in deceiving others, leading them in the way of disobedience, would you not look upon this as criminal, and deserving of the severest reprobation?

God has given us rules for the government of our conduct. In the Bible we have a plain revelation of His will in relation to all our actions. Furthermore, the Presbyterian Church is a Confessional Church and our Confession of Faith clearly sets forth the doctrinal position of our Church. And if God's stewards neglect or pervert His Word and the Standards of the Church, and thus go astray and lead others in the way of disobedience and death, can they be called honest, faithful, worthy of confidence?

God will ever stand by His own truth, and if He be for us, who can be against us? And so, with much prayer, that other Foreign Mission Board will be launched. A small beginning—branded by many as schismatic, antagonistic to unity, etc. But none of these things move us, for "some indeed preach Christ of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely; supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the Gospel." *Philippians 1:15-17.*

When Thy soldiers take their swords,
When they speak the solemn words,
When they kneel before Thee here,
Feeling Thee, their Father, near;
These Thy children, Lord, defend;
To their help Thy Spirit send.

When the world's sharp strife is nigh,
When they hear the battle-cry,
When they rush into the fight,
Knowing not temptations might;
These Thy children, Lord, defend;
To their zeal Thy wisdom lend.

When the vows that they have made,
When the prayers that they have prayed,
Shall be fading from their hearts;
When their first warm faith departs,
These Thy children, Lord, defend,
Keep them faithful to the end.

"Follow a Multitude" vs. "A Peculiar People"—Continued

Even secular laws are violated and degenerating influences are publicly displayed in movies and at carnivals, but the authorities often pretend not to know of evil conditions or justify them, while reform or religious organizations are inactive on the ground that nothing can be done when police officials refuse to act. There is wrong to be

overthrown and there is need of exhortations that "there is none other name under heaven given among men, whereby we must be saved," but that of Jesus Christ. Yet, we have too much preaching that neither seeks to destroy the works of the devil nor to win souls through faith in Jesus Christ's vicarious atonement on the cross. These ministers preach "smooth things." "Constructive preaching," they call it. They quote Paul's letter to the Philippians, in which he says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

However, in the previous chapter of this letter to the Philippians (the third, at verses 2, 18, 19), Paul warns them to "beware of dogs, beware of evil workers, beware of the concision . . . For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of Jesus Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." These ministers also overlook similar Pauline philippics, together with his blaming of Peter for endorsing circumcision, and his denunciation of Ananias, the high priest.

Paul not only commended the gospel of Jesus Christ to all men. He also condemned error in creed and evil in conduct, no matter in whom was the error or the evil, evidently regarding the word of the Lord to Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, 'Thou shalt surely die'; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

There are professing Fundamentalists, who accept on equal terms Fundamentalists, Middle of the Road Men, *Modernists* and Auburn Affirmationists. They will fraternize with anybody and everybody, who claims to be a Christian, submitting to anything in order to have peace and their pay, not willing to risk losing their position and, possibly, find themselves "out in the wide, wide world" with its "cares and worldly avocations." "Timid souls," they are, ecclesiastical "Milquetoasts."

But, there is always a "remnant," who "hold fast the form of sound words," so that today we have pastors, church editors and seminary professors, who accept and advocate and "earnestly contend for the faith which was once delivered unto the saints." May the tribe of each increase that we may have a greater number of ministers who do not "follow a multitude," but are willing to be "a peculiar people" for Christ's sake!

Proceedings of the General Assembly of the Presbyterian Church in the United States

By the Rev. J. Blair Morton, D.D.

CONVENING in the "Anderson Auditorium," Montreat, N. C., at 11.00 A. M., May 25, 1933, the 73rd General Assembly adjourned May 29, 1933, near 11.00 A. M. It was at work not quite three days. Many familiar features were not staged, and at no great loss. It can be said, in the best sense, to have been a briefless Assembly without a lobby; but almost all the time attended by a large and appreciative audience. It came up from the midst of a Church, which seems to be wondering at God's providences; but which still believes that they "Are, His most holy, wise, and powerful preserving and governing all His creatures, and all their actions." If there was a short period of groping on the first day, and some thought that there was; its nature was largely a waiting upon the Lord. Yet it would be untrue to say, that there were no times when many Commissioners were not seemingly tempted to run before Him. This may be added, that, at its convening, this Assembly was mostly an "unknown quantity." That is to say that there were few, comparatively, of the experienced leaders of the Church found on the roll of this Assembly. A leader of very large experience in attendance and Assembly Committee Work told the writer, that he hardly knew any of the Commissioners by name. This situation may have been partly, and unintentionally, brought about by the 1932-33 Moderator's letter to the Presbyteries, in which he insisted on a short session with the purpose only of keeping the machinery of the Assembly moving. This letter was written at the time of national, financial chaos; if it was a mistake, it was a mistake of a loving heart. It was doubtless written before he composed the opening sermon of this Assembly, "The Message of a Monument."

The Rev. Ernest Thompson, D.D., for thirty years the Pastor of the First Presbyterian Church, Charleston, W. Va., was almost unanimously elected Moderator. It was a good choice in the opinion of all. He as the Christian Observer says, "Guided the Assembly in their deliberations with ability and fairness." It was in the opinion of this writer an honor long due; but at the same time a choice of the utmost timeliness. His moderating may have produced an Assembly of spiritual harmony and added to its evangelistic fervor. Under his guidance the Assembly had time for much fervent prayer, and at the same time it was the shortest of all Assemblies.

Amendments: The one entitled Church Property, sent down to the Presbyteries by

the 1932 Assembly, did not receive enough votes to become a part of the Book of Church Order. Its three-fourths majority clause seemed too large a majority, and would make organic union with any Church almost an impossibility.

The one to be entitled, "THE STATED SUPPLY" and to constitute Chapter XXVI of the Book of Church Order, received a large majority from the Presbyteries, and is now a law of this Church. May the hopes of restless, ill-located pastors and of dissatisfied Churches not be disappointed.

Organic Union: The report of the Ad Interim Committee on Union With All Other Presbyterian Bodies in the United States, was embodied in six lines in the "Blue Book." They had received no communications calling for action. It was continued. It seems that the Southern Presbyterian Church cannot rest easy without such a Committee. This Committee did not have the negotiations for union with the Associate Reformed Presbyterian Church. In this direction progress towards Union was reported. The Assembly could get no news of importance from the Assembly of the Presbyterian Church, U. S. A. The Mid-May CHRISTIANITY TODAY was read with avidity. This writer received and distributed two large bundles of this paper, which scarcely satisfied the demand. The projected discussion of the Foreign Mission Board, inspired by an overture from the Presbytery of Philadelphia, was the topic of many conversations during recesses of this Assembly. That such an overture should be sent up was the surprise of many but not of all. A distant and more or less indistinct hope was discussed, that maybe the great Northern Presbyterian Church might divide on the principle involved in the above mentioned overture. The writer mentioned this hope to a Missionary of the Southern Church, who was attending the Assembly, and added that the hope was, that with such a division Our Church might unite with the fundamental portion. The Missionary, a fundamentalist, seemed to hope that such a division might some time take place; but added that only some of the Southern Church would desire to unite with fundamental element of the said Church. It called to mind what was said by one of the Professors of Union Theological Seminary, about forty years ago, when the Seminary was located at Hampden-Sidney. He said that in proportion to membership there were as many unorthodox preachers in the Southern Presbyterian Church as in the Northern; but that this

Southern element had not received as much publicity.

Federal Council: The surprise of the Assembly was that two actions were taken pertaining to this Council without discussion. First it was sent down to the Presbyteries, on recommendation of the Committee on Foreign Relations. But there arose a doubt in some Commissioner's mind, that the Presbyteries would give it much study, and on reconsideration it was referred to an Ad Interim Committee, which is to report to the 1934 Assembly. Amazing all this time there was no substitute asking that Our Church enter the Council again. It is to be hoped that the recommendations of the Ad Interim Committee will in 1934 be referred to the Presbyteries for their advice and counsel; for there is a principle of representation involved which should go to the Presbyteries for final action. Let it be added that the Ad Interim Committee appointed with Dr. William Crowe, as Chairman, is a very able one, and will doubtless throw a deal of light on this complicated subject.

Resolutionary: Not revolutionary, for this Assembly was far from being that, that is in any radical sense; but it was, coining a word, very resolutionary. Every now and then during the first days' proceedings, with deluge on the last morning, came the resolutions. They were mostly inspired to use the terms of one of them, by "The desperate moral condition of our land and age, and the low state of true religious interest." The parity or better imparity of the Ministry, as far as provision for infirmity and old age were concerned, was the subject of one resolution that called for division, after a rather heated debate. This matter has been protruding itself into consideration of the Assembly for quite a number of years, taking the form of whether all ministers shall depend upon Ministerial Relief, or if Executive Committees shall have the authority to pension their secretaries and other employees. The parity crowd as usual seemed to have the majority, but as usual lost out by an amendment so loaded with personalities as not to make the action retroactive. Some day, if Dr. Henry Sweets lives long enough, our Church will have a Ministers' Fund, which will take care of this matter.

Almost a Stampede: On Friday evening the Assembly was rushed morally off its feet. This was one of the highest points of interest, from the Press' point of view, of this Assembly. A resolution of seeming

(Continued on page 16)

Fifty-ninth General Assembly of the Presbyterian Church in Canada

By T. G. M. B.

ON THE evening of June 7th in St. Paul's Church, Peterborough, Ontario, the retiring moderator, the Rev. Robert Johnston, D.D., of Ottawa, preached a sermon from the words, "If any man will do his will he shall know of the doctrine" (John 7:17), and "For whosoever shall do the will of God, the same is my brother and my sister and my mother" (Mark 3:35). After Dr. Johnston had, by prayer, constituted the General Assembly in the name of the Lord Jesus Christ, the only King and Head of the Church, and after the printed roll of commissioners had been accepted, the Assembly was called upon to elect a Moderator. Dr. James S. Shortt of Barrie, Ont., was nominated by Dr. F. D. Roxburgh of Edmonton, Alta., and Dr. Hugh R. Grant of St. Andrew's Church, Fort William, Ont., by the Rev. Walter G. Brown of Saskatoon, Sask. The Rev. H. R. Grant, D.D., who has spent thirty-six years in the Canadian West, at Pincher Creek, Alta., Fernie, B. C., Prince Rupert, B. C., and Fort William, Ont., at the head of the lakes, and who has been known as the "Sky Pilot of the Foothills," was declared elected by a vote of 95 to 66, and, upon the motion of Dr. Shortt, the election was made unanimous.

Conveners of various committees were as follows: Bills and Overtures, Dr. Geo. E. Ross of Ottawa; Roll of Assembly, Rev. W. F. McConnell of Paris, Ont.; Records of General Assembly, Dr. W. G. Smith of Glenora, Ont.; Business Committee of Assembly, Rev. G. M. Dunn of Toronto; Committee to Strike Standing Committees, Rev. Wm. Barclay of Hamilton, Ont.; and Committee for Report on Remits, Rev. J. A. Shaver of Dundas, Ont.

Upon motion of Rev. W. F. McConnell, the Executives of the Board of Missions were instructed to prepare and cable to the Rev. Jonathan Goforth, D.D., Szepingkai, Manchuria, an assurance of the deep and prayerful sympathy of the Assembly with him in his loss of sight. Thus ended the first evening's session.

On Thursday morning it was moved and seconded that the Rev. J. N. McFaul of Milton, Ont., Moderator of the Presbytery of Toronto, be appointed an additional delegate to the Fourteenth Council of the Alliance of Reformed Churches. Dr. Robert Johnston, Dr. S. Banks Nelson, Rev. J. B. Skene, and others sailed for Belfast within a few days. The Mayor of Peterborough then brought the greetings of the city, and a representative of the Ministerial Association was also introduced. Dr. R. Johnston introduced the Rev. Professor Daniel

Lamont, D.D., of New College, Edinburgh, who addressed the Assembly, and conveyed the greetings of the Church of Scotland. After he had been thanked, it was moved by Rev. W. G. Brown, and seconded, that Professor Lamont be invited to sit as a corresponding member, which was agreed. Ven. Archdeacon Blgrave conveyed the greetings of the Church of England in Canada, and representing His Grace, Archbishop C. L. Worrell, Primate of all Canada. Mr. A. M. Nairn, Elder from Montreal, presented the report of the Committee on Correspondence, and moved its adoption. In this connection a letter was read from Dr. August Lang, Professor of the University of Halle, and Moderator of the Reformierter Bund, Germany, acknowledging and extending greetings.

The third sederunt began with a report from the Committee on Bills and Overtures. This recommended that a committee be appointed with the former Moderator, Rev. W. G. Brown, as Convener, to bring in recommendations on the thirteen Overtures regarding finances, economy and reorganization. A Legal Committee to be named by the Moderator was also asked for, that six Overtures might be referred to it. And the fourth section of the report was: "That a Memorial concerning Dr. Eakin be received by the General Assembly . . . and that this be considered in connection with the Knox College situation."

The report of the Board of Knox College was submitted by Mr. Hugh W. Macdonnell, B.A., the Chairman, an Elder in St. Andrew's Church, Toronto, where Professor Eakin is also an Elder and was at one time Minister. The report of the Board of Knox College criticised the action of the Assembly of 1932 and the Committee which made the recommendation for deposing Dr. Eakin as Principal. It asked Dr. Eakin's reinstatement. It is very rare for a Board, especially one consisting chiefly of laymen not all of whom are Elders, to ask a General Assembly to annul and revoke the deliberate finding of a year ago.

Upon motion of Mr. E. W. McNeill, Church Treasurer, seconded by Dr. A. T. Barr of Peterborough, it was then agreed to receive the report, and to permit the Acting Principal of last year, Dr. R. Johnston, to speak to the report. "I have heard that during the year I was under the domination of Prof. Eakin," said the ex-Moderator. "That of course is not true. Why make Prof. Eakin suffer for this when it was the Board, not himself, who was to blame for the so-called intolerable situation?" asked

Dr. Johnston. "Perhaps a reprimand or admonition would have fitted the case, but certainly not demotion from the principalship. If you do not reinstate Prof. Eakin, you will hurt not only him but many influential men throughout the church."

The Assembly then called for the Minority Report of the Board of Management, which was presented as printed, by Rev. J. A. Mustard of Oakwood Church, Toronto, who moved, seconded by Dr. J. G. Inkster of Knox Church, Toronto, its reception. "Let me say," Mr. Mustard declared, "I have as much sympathy with the men removed as most have. But when the Assembly makes such a finding as the Assembly of 1932 made, then Dr. Eakin, if he wanted to make an appeal from the finding, should not have appealed to the Board. He should have appealed to the Assembly. If you are going to make a request such as this, you should have all the evidence dealing with the situation. I entered a protest against the majority report because I did not know—and I do not know today—the evidence on which the Board made the recommendations." It was reported that Mr. Mustard was supported in his stand by two other members of the Board, Mr. G. W. Keith, B.A., Elder in High Park Church, Toronto, and Rev. J. B. Rhodes of Cobourg, the only member of the Board who graduated during Dr. Eakin's principalship, it happens. But they were not commissioners to Assembly and Dr. J. G. Inkster, in seconding Mr. Mustard's motion, said: he had nothing against Prof. Eakin personally. He had opposed his original appointment in 1926, but subsequently pledged his loyalty to Prof. Eakin—probably on account of the statement of faith the latter made in 1926. "I think it would be a great mistake to reinstate Prof. Eakin now. Only ten members of the College Board of 36 voted for the reinstatement; the others were not present or did not vote," he said.

Dr. A. T. Barr presented a Memorial from Dr. T. Eakin and moved, seconded by Rev. J. S. Patterson of Victoria, B.C., that Dr. Eakin be heard in its support. This was agreed, and Dr. Eakin addressed the Court. "I do not come asking any man for sympathy, but simply for justice." He went back to 1931 when five students lodged a protest with the Board of Management. He was not involved in the charges or complaints, said Dr. Eakin. Eventually a commission of eight members was appointed, but when its recommendation of demotion was accepted last year, the commission declined to make public its evidence. Prof. Eakin said he had suggested to the commission that he step aside for one year. The commission, continued Prof. Eakin, had disregarded his own proposal and recommended his demotion. This action was unjustified, especially since the Assembly, in passing the recommendation, did not possess the evidence on which it was based. With references to "reputation and living, I can-

not be removed except for grave causes, none of which have been laid against me, let alone proved." There had been no criticism against him, said Prof. Eakin, either from the students, the college or the church. "And I was never given an opportunity to defend myself, which was illegal and cruel. The Assembly last year broke its own laws." Only two charges permitted an office holder to be removed from an office in the church—heresy and gross immorality, according to Prof. Eakin. There was no charge of heresy, and it was "monstrous cruelty to leave him open to the latter charge," he said. Only one course could lead back to his former position in the church and in the community—replacement in the principalship of Knox College. "I demand a vindication in like style to the degradation, or to be proceeded against in a regular way in accordance with the laws of the church. I appeal for the removal—no, I demand the removal—of this cruel stigma against my character. Justice is the very element of the throne of God," he cried. "I thank you."

Dr. T. Wardlaw Taylor of Goderich, a Clerk of the General Assembly, then presented a petition saying that at the Assembly of 1932 he was a member of the Committee which recommended a solution to the Knox College difficulties, and that "Whereas the integrity of the Commission and Committee has been seriously impugned by members of the Church and through the public press," he therefore prayed that the Assembly take into "consideration the whole conduct of the Commission and Committee, and especially the various allegations or charges of improper influence and prejudice."

At the evening sederunt at the request of the Board, it being Home Mission night, Mrs. H. R. Horne of the W. M. S., wife of the Synodical Missionary for Saskatchewan and Northern Alberta, addressed the Assembly, bringing a message of unfailing hope notwithstanding the terrible handicaps of prolonged drought and financial stress. Dr. James Mackay of London, Ont., at the request of the Moderator, introduced Miss E. Margaret Strang, B.A., M.D., from Dixonville, Alberta. Dr. Strang then addressed the Assembly upon the work of the Peace River District and told of the people there, and of her varied experiences. A new church has been opened at Dixonville since the last Assembly, Dr. Strang being one of the carpenters as well as medical missionary. The last business of the evening was to approve the committee proposed by the report submitted by Rev. W. G. Brown, which committee was to deal with the thirteen financial Overtures. There were two ministers and one elder from each of the eight Synods and a minister from the Presbytery in India appointed, with Rev. W. G. Brown as Convener.

On June 9th the Assembly resumed consideration of the report of the Board of Knox College, and Rev. F. G. Vesey of Parkdale Church, Toronto, made an amendment

asking for the reinstatement of Dr. Thomas Eakin when certain conditions had been fulfilled. The Assembly thereupon called for the printed Overtures relating to the vacancies on the staff of Knox College, Rev. A. K. Davison speaking to the one from the Presbytery of Moose Jaw, and Dr. James MacKay to the one from the Presbytery of London, which asked that the Moderator be Acting Principal for a year and that an investigating committee be appointed. However, it was moved in amendment to the amendment by Rev. C. S. Miller of Glace Bay, N. S., duly seconded, that the report and recommendation of the Board, the Minority Report, the petition of Dr. T. Wardlaw Taylor, the Memorial of Dr. T. Eakin, the Overtures printed from the Presbyteries of Moose Jaw and London, and the amendment offered by Rev. F. G. Vesey be referred to a representative Committee to be nominated by the Moderator with instructions to report at an early sederunt. Upon the vote being taken, the motion so to commit prevailed. The report of this Committee was made the order of the day for Monday afternoon, as moved by Rev. A. G. Macpherson of Listowel, Ont. As a side-issue, the Assembly referred the various Presbyteries a new administrative set-up for Knox College. Dr. J. S. Shortt, reporting for a committee established last year, recommended that the College Board of Management be reduced from 36 to 25 members. In addition, the College Senate would be composed of the faculty and 10 members of the Board. Power would be given the Management Board to investigate complaints against the faculty laid by the students.

The seventh sederunt began in the evening with the acceptance by the Assembly of two committees named by the Moderator. The Committee on Knox College was as follows: Rev. Wm. Barclay, Hamilton, Ont., Convener; Rev. S. J. MacArthur, Moncton, N. B.; Rev. W. G. Brown, Saskatoon, Sask.; Dr. J. S. Shortt, Barrie, Ont.; Rev. J. A. Mustard, Toronto; Rev. Edgar Foreman, Toronto; Dr. Allan S. Reid, Toronto, Ministers; and Mr. J. W. Marshall, B.A., Gen. W. St. Pierre Hughes, Mr. James Dutton, Mr. A. M. Nairn, and Judge A. G. Farrell, Elders. The Judicial Committee consisted of Mr. D. M. Rowat, B.C.L. Montreal; Judge A. G. Farrell, Regina, Sask.; Rev. F. W. Gilmour, London, Ont.; and Rev. J. A. Mustard, Toronto. It being Foreign Mission night, Dr. James Wilson of Wychwood Church, Toronto, presided, and introduced the speakers. First, Miss B. MacMurchy, President of the W. M. S. (Western Division), addressed the Assembly, and then Rev. D. E. McDonald of Jobat, Central India, conveyed to the Assembly greetings from the Bhil Presbytery of the Vindhya and Satpura Mountains, and from the Mission Council, and spoke briefly of conditions on the field. Following him, Dr. Margaret O'Hara, formerly of Central India, addressed the Assembly in a few chosen words

on the challenge of Missions. Dr. Jessie MacBean of Hackett Medical College, Canton, China, then spoke to the Assembly upon the work in South China, and gave an intensely vivid picture of the development of the present social and political life in the Republic. After which Rev. David Marshall of Richmond Hill, Ont., gave an illustrated address on British Guiana, where he was formerly a missionary of the Church of Scotland, and where he visited during the past winter as a representative of the Canadian Board of Missions.

On the morning of June the 10th, a message of sympathy was first sent to Dr. R. G. MacBeth of Vancouver, B. C., in his present serious illness. Dr. MacBeth graduated from Princeton in 1891. The Assembly resumed consideration of the report of the General Board of Missions, the Rev. Andrew S. Grant, Secretary, outlining the main features and submitting the recommendations. The report was received, but further consideration was deferred until the Special Committee appointed to consider certain Overture re finances had reported. The report of the Western Division of the Women's Missionary Society was next submitted by Miss B. MacMurchy and adopted, and that of the Eastern Division presented by Rev. S. J. MacArthur in the absence of the President, and adopted.

The report of the Board of Management of The Presbyterian College, Montreal, was presented as printed by the Chairman, Mr. Alex. Bisett of Lachine, Que., who called attention to its main features. He read to the Assembly a letter from Professor A. F. Scott Pearson, Th.D., Litt.D., forwarding his resignation from the Chair of Church History and Homiletics. Dr. Pearson has returned to Scotland.

On the morning of the 12th of June a message was sent through His Excellency the Governor-General "Praying for God's richest blessing on the Economic Conference," and the report of the Board of Administration was received upon the motion of Mr. James Dutton, Peterborough, Mr. G. L. Sutherland, Acting Chairman, being absent. Reference was made to the great loss sustained in the passing of Mr. James Rodger, the Chairman, and of Mr. G. Tower Ferguson.

The report of the Special Committee on Knox College was now the order of the day. Rev. Wm. Barclay reported as follows: "This Committee appointed at the suggestion of the Moderator and representing the varied points of view on the College situation, has spent considerable time in seeking to find a means of uniting those who, in favour of different methods of solution, prove to be unanimous in their desire to promote the ends of justice to all concerned and thereby heal the wounds of the Church." The course, which ultimately commended itself to the Committee was arrived at, when there was conveyed through the Moderator the following letter from two members of the staff of Knox College.

"Knox College, June 12, 1933.

"To the Venerable the General Assembly:

"Whereas two temporary members of Knox College staff (Dr. R. Johnston and Dr. Stuart C. Parker) have had opportunity, as Commissioners to the General Assembly, of presenting their views on conditions in Knox College, we the undersigned, members of the staff since 1925, but not Commissioners to the General Assembly, would crave leave to convey to your venerable body, that the views of the above-mentioned temporary members of the staff as reported in the press, are emphatically not ours. Yours most respectfully,

"(Sgd.) John D. Cunningham,
W. W. Bryden."

This decided the Committee to recommend:

1. That the deliverance of the Assembly of 1932 at London stand (in dismissing Prof. E. L. Morrow and demoting Dr. Eakin from principal to professor). Recommendations 2, 3, 4 and 5 were later changed, and are omitted here for the sake of brevity. The report was received. Mr. Barclay then submitted the first recommendation, when Dr. T. Eakin, speaking to his Memorial, presented the following statement:

"To the Venerable the General Assembly:

"Whereas the report of the Committee is unsatisfying to me, because I believe that I have never been legally removed from the office of Principal of Knox into which I was inducted by the Presbytery of Toronto under instructions by the General Assembly,

"I, therefore, respectfully ask this General Assembly to proceed to deal with my case either by confirming me in the office of Principal or by a TRIAL which will disclose all the facts bearing upon my occupancy of the office of Principal of Knox College.

"(Sgd.) Thomas Eakin."

Rev. Dr. Stuart C. Parker, of St. Andrew's Church, Toronto, and temporary lecturer in Systematic Theology at Knox College, moved that the prayer of Dr. Eakin be granted, and that arrangements be made for his trial. This slight, dynamic Scot who acted as leader of the pro-Eakin forces, charged that the deposed principal had been removed "as a janitor would be removed." In pressing for a regular church trial, Dr. Parker is reported to have said, "We are not afraid to have everything known. Then who is? Are these people who would crucify this man without a trial, are they afraid of the facts while hush-hush is voiced over his grave?" Rev. S. Buchanan Carey, Baddeck, N. S., seconded Dr. Parker's motion. Upon the vote being taken, the motion was declared to be lost. Dr. S. C. Parker asked to have his dissent recorded in his own name and in the name of all who adhere to him. The fifty Commissioners dissenting were: Dr. S. C. Parker, Rev. J. S. Patterson, Rev. S. J. MacArthur, Rev. D. G. Ross, Rev. D. E. Flint, Rev. W.

E. Kelley, Mr. T. M. Chambers, Rev. W. S. Brooker, Rev. P. W. Murray, Rev. A. G. MacPherson, Rev. R. W. Ellis, Mr. A. M. Davidson, Rev. Kenneth McCaskill, Dr. A. T. Barr, Rev. R. A. Birnie, Rev. Dr. Hugh Munroe, Rev. Robert Good, Rev. R. K. Earls, Rev. S. Buchanan Carey, Mr. E. W. McNeill, Mr. C. V. Wilkins, Mr. J. Wilson, Mr. Harry White, Rev. F. W. Gilmour, Rev. Louis H. Fowler, Rev. James Youngson, Mr. J. M. Cooper, Mr. J. H. Wallace, Mr. P. E. Campbell, Rev. Donald McKay, Rev. Thos. Dodds, Mr. R. Marrs, Rev. David H. Marshall, Rev. F. G. Vesey, Mr. J. Watson, Rev. G. Lloyd Evans, Mr. Donald Nicholson, Rev. W. S. Wright, Rev. Henry Cousens, Dr. R. Moorehead Legate, Rev. E. C. Hill, Mr. D. A. Murray, Ph.D., Mr. N. McCully, Dr. N. D. MacDonald, Mr. A. McCall, Rev. A. J. Fowlie, Rev. G. E. Knight, Dr. E. F. Molnar, Dr. C. E. Dougan, and Mr. Robert Dredge, 34 ministers and 16 elders. One of these ministers graduated from Knox College during Dr. Eakin's principalship; there were two others Commissioners. Dr. Hugh Munroe, Rev. L. H. Fowler, Rev. D. McKay, Rev. T. Dodds, Rev. D. H. Marshall, Rev. W. S. Wright, and Rev. D. C. Hill are the only Knox graduates in this list; there were at least 21 others at the Assembly. In fact, 13 of the ministers upholding Dr. Eakin in his plea are comparative newcomers in the Canadian Church, having been received since 1925.

The report of the Committee on Evangelism and Church Life and Work was presented by Rev. W. Patterson Hall, of Knox Church, Galt, Convener, and upon motion of Rev. F. G. Vesey, seconded by Rev. R. C. Acheson, of Regina, Sask., was received. The above-mentioned name was agreed on, and the first recommendation was approved with the addition of the words, "that this Committee shall consist of the eight Synodical Conveners with a Convener appointed by the Assembly." The second and third recommendations were adopted as well as one added on motion of Dr. J. G. Inkster, about a "Conference on Evangelism and the deepening of Spiritual life in connection with" the 1934 Assembly. Rev. W. P. Hall was appointed Convener, and the amended report was adopted. Mr. James Dutton, in reporting for the Budget Committee, announced that receipts had dropped 15.57 per cent, from \$434,199 to \$366,582. "Economic conditions played havoc with the Church budget last year," he said. "There were 1,319 congregations in Canada, but only 993 made budget contributions." Only one presbytery, Ottawa, reached over 90 per cent of its objective. A budget total of \$450,000 was struck for 1934. Consideration of Mr. Dutton's report was held over, but the following resolution was adopted on motion of Rev. W. G. Brown: "That the General Assembly send down to Presbyteries the question of readjusting contributions to the budget with a view to securing more intimate personal contact between the

contributor and the workers on the field, and that such donations be credited in the congregation's contributions to the budget."

On the morning of the 12th of June, the report of the Pension Board was heard, being given in by Dr. D. T. L. McKerroll, the Convener. It showed a total fund of \$747,426. During the discussion it was brought out that a minister of 60 could not marry a woman of 20 and expect a life pension for her on his death. "A case of this sort was under review at the present time," said Dr. McKerroll. "After all, the fund had to be operated on an actuarial basis." Upon motion of Judge A. G. Farrell, the report as amended to allow Mrs. Mary McKenzie, deaconess, and Rev. E. Macqueen to retire, was adopted. Next the report of the Board of Sabbath Schools and Young People's Societies, as presented by Rev. John McNab, Convener, was received and adopted as amended. Miss Mary O. Hill, M.A., recently appointed Girls' Work Secretary, Rev. N. A. MacEachern, of the Presbyterian Publications, and Dr. W. M. Kannawin, Secretary of the Board, spoke briefly. At the afternoon sederunt, Dr. T. Wardlaw Taylor reported for the Committee on Revision that the revised Book of Rules and Forms had been printed by arrangement with the Presbyterian Publications. The Committee was thanked and discharged. Dr. J. W. MacNamara presented the report on Statistics and Finance showing a membership of 180,174, a net gain of only 867 notwithstanding the 12,284 received. For the first time it was found out what mortgages were held by congregations, the total being placed at \$3,007,900.

Before returning to the Knox College question, it was agreed upon motion of Rev. W. G. Brown, that an invitation be extended to the Quadrennial Council of the Alliance of Reformed Churches to meet in the Church of St. Andrew and St. Paul, Montreal, in 1937. Then Rev. Wm. Barclay submitted the recommendations of the Knox College Committee with certain changes as follows:

"1. That the deliverance of the Assembly of 1932 at London stand undefined meantime.

"2. In view of the contents of the said letter that a strong Committee with judicial powers be appointed to investigate during the ensuing year the whole question of administration in Knox College and to report to the Assembly of 1934, this Committee having full power of access to all previous evidence and records including the records of former Commission and Committee.

"3. The Moderator of the General Assembly to be Acting-Principal, but not to be expected in view of the difficulty of distance and other duties to do more than preside at such functions as convocation, etc., the duties other than those at such functions to be undertaken by a Deputy Acting-Principal.

"4. The terms of the Knox College Board report at the foot of page 75 and running to page 76, beginning at 'In including this report' to be altered or deleted so as to remove all suggestion of reflection upon fairness of the decisions of any former General Assembly.

"5. A definite pronouncement to be made and recorded by this Assembly that Dr. Eakin's being relieved of his principalship was not on grounds of fault in doctrine or morals.

"6. All interested in the case to be urged to withhold judgment until the investigation has been completed and reported on, and the essential facts made known to the Assembly."

These amended recommendations were then considered *seriatim* and adopted. Rev. W. G. Brown submitted the following additional recommendation which he moved, seconded by Dr. J. S. Shortt. This was adopted.

"7. Your Committee recommends that the Rev. Wm. Barclay, M.A., B.D. (Glasgow), be appointed Deputy Acting-Principal for the present college year; that the congregation of Central Presbyterian Church, Hamilton . . . be approached with the request that they may agree to the release of Mr. Barclay for whatever time may be necessary. . . ." The report as a whole was adopted. Contrary to past debates this day's was calm and unruffled, with the whole proceedings lasting less than an hour. There was no acrimony, no voting by roll call, no charges and no accusations. Rev. W. F. McConnell, of Paris, struck the only controversial note when he pressed for inclusion of Prof. Morrow's name in the committee clause clearing Prof. Eakin of any suspicion of moral or doctrinal transgression. The Moderator ruled this subject out of order, and had the backing of the Assembly. At the close of the debate, the Assembly joined in singing the Doxology and Dr Shortt led in prayer at the request of the Moderator. A hearty vote of thanks was then extended to Mr. Barclay and the other members of the Committee.

When Assembly resumed consideration of the report of the General Board of Missions, Dr. A. S. Grant, Secretary, said: "We are passing through the depression, and it is time the Presbyterian Church went ahead to fill the position it used to fill." His report opposed cutting the salaries of men and women in the mission fields. "If you cut their salaries, you will put 60 per cent of our men on the street," he warned. The Assembly adopted the recommendation among others that there be "an extension of two years on all furloughs due within the next two years, except in the case of sickness or impaired health." "The Mission Board," said Dr. Grant in reply to Rev. W. G. Brown, whose committee advised giving to the Board of Administration the power it had formerly suggested for a Treasury Board, "has cut its expenditures

to \$300,000 a year, and that means rock bottom."

On June 14th, Rev. Wm. Barclay reported for the Committee on Knox College, and recommended the following as the Committee to be appointed in terms of the resolution adopted at the thirteenth sederunt: Hon. W. F. Nickle, K.C., Kingston, former Attorney-General of Ontario (Convener); Rev. Norman A. MacLeod, D.D., Brockville (Vice-Convener); Rev. W. H. Leatham, D.D., Ottawa; Rev. H. H. Turner, Ph.D., Ingersoll, Ont.; Rev. J. A. Hilts, Toronto; Rev. A. G. Cameron, Deseronto, Ont.; Rev. A. H. Wilson, Paisley, Ont.; Rev. J. M. Laird, St. Thomas, Ont.; Mr. Hollis J. McL. Fiske, Ottawa; Mr. Richard Lees, M.A., Peterborough; Mr. E. J. Anderson, Welland, Ont.; and Mr. A. E. Gibson, Oakville, Ont.; the quorum of the committee to consist of four ministers and three elders. Mr. Barclay stated that an effort had been made to select men whose minds were not already made up on the suggested reinstatement of Prof. Eakin. The latter, in addressing the Assembly, said: "Knox College is dear to my heart, always has been, and I hold no resentment in this case. If I can place at the disposal of the acting principal my experience or if I can help him in any way, I shall be glad to do so." Dr. A. T. Barr moved, seconded by Rev. F. G. Vesey, and it was agreed, "that the Board of Management be instructed to make all arrangements necessary for the carrying on of the college work during the session of 1933-1934."

Upon motion of Dr. F. D. Roxburgh, Edmonton, Alta., it was agreed that the prayer of the Overture from the Presbytery of Edmonton be granted and that a Presbytery of Peace River be formed in the Peace River district of Northern Alberta and British Columbia, Rev. E. A. Wright, of Grande Prairie, to be the first Moderator. On the recommendation of the Committee on Applications, it was agreed "that permission be granted to Presbyteries to place upon their Constituent Rolls": Montreal, Dr. D. J. Fraser, of Huntingdon, N. Y.; Dr. George Whillans and Rev. D. J. Graham, of Montreal; Huron, Dr. J. H. Barnett, of Goderich; Toronto, Dr. W. M. Rochester, of *The Record*, and Dr. W. M. Kannawin, of the S. S. and Y. P. S. Board. The Board of Education report was resumed with a recommendation "that inasmuch as we have as many ministers as we need to meet the requirements of our Church at the present time, the Board of Education recommends to the General Assembly that looking to the future there should be some measure of restriction on the number and the personnel of ministers applying to be received." Dr. Grant next recommended that permission be given to Presbyteries to take Messrs. Claude E. Hayward (Westminster Seminary), William Verwolf (Calvin Seminary), H. I. Fell (Princeton), and E. H. Johnson (Princeton), on trial for license, and that the following

ministers be received: Rev. J. F. Cocks, Ph.D., Rev. R. S. Leslie, Rev. A. R. Osborn, D.D., Rev. W. O. Rhoad, Rev. M. E. Genge, D.D., and Rev. Thos. Murphy (with condition), and that the following be given full standing as ministers: James A. Isaac, Henry L. Jost, and, when he has completed his Arts and Theology, Robert Moynan. These recommendations were approved.

A committee was appointed by the Moderator to confer with Rev. N. A. MacEachern regarding the future of Presbyterian Publications. Rev. Wm. Barclay reported on the Conference of the Western Section of the Presbyterian Alliance, and it was agreed to vote \$250 to Central European Churches' Relief. The last Overture reported on at the seventeenth Sederunt was from the Presbytery of Montreal asking four questions. The answers were: The supply of pulpit ordinands is vested in the Session subject to and after consultation with the Presbytery; no congregation, even though it receives no grant, can regularly employ a student when there is a sufficient number of ordained men available, without ignoring the authority of the Presbytery; a student can be paid at the rate of \$1,800 a year for a brief period with the sanction of the Presbytery, but the regulation of the Church assumes that self-sustaining congregations will with all possible speed call a minister; and no congregation can by its own action reduce its standing from that of an augmented charge to a student mission field, while all pastoral charges have the right to an elder to represent them in Presbytery. This report was also adopted.

After resolutions had been passed by Assembly thanking various people for the kindnesses received while meeting in St. Paul's, Peterborough, the Court was dissolved by the Moderator to meet again in Knox Church, Toronto, on the first Wednesday in June, 1934, at eight o'clock in the evening.

VALCARTIER VILLAGE, QUE.

Westminster Graduates Ordained

TWO graduates of Westminster Seminary were installed in New York Synod churches during the week of June 25th. On June 29th, Mr. Edwin Lynne Wade, a graduate with the class of 1933, was ordained to the ministry and installed as Pastor of the Centre Presbyterian Church of Wyndham, N. Y. Dr. Machen preached the sermon. The next night, June 30th, Mr. Leslie W. Sloat, class of 1932, Graduate Certificate 1933, was ordained and installed as Pastor of the Presbyterian Churches of Ridgebury, N. Y., and Denton, N. Y. The sermon was delivered here also by Dr. Machen.

On June 19th the Presbytery of Philadelphia ordained Mr. Chas. E. Widemann, of the Class of 1932, as an evangelist. He has been supplying for some time the pulpit at the Presbyterian Church of Ringoes, N. J.

News of the Church

Montrose Bible Conference 25th Anniversary

THE great Montrose Bible Conference will celebrate its 25th Anniversary this year. Five separate conferences will be held: A Young People's Conference, July 3-9; a Christian Education Institute, July 10-16; a Ministerial Institute, July 17-27; the General Conference, July 28-August 6, and a Prophetic Conference, August 7-13. Among the speakers will be: Dr. H. A. Ironside, Pastor of the Moody Church of Chicago; Dr. Will H. Houghton, Pastor of Calvary Baptist Church, New York City; Dr. B. B. Sutcliffe, of Portland, Oregon, well-known Bible Conference teacher; Dr. Stewart M. Robinson, Pastor of Second Presbyterian Church, Elizabeth, N. J.; Dr. H. W. Bieber, of Cynwyd, Penna.; Rev. R. L. Moyer, of Minneapolis, Minn., dean of men of the Northwestern Bible School; Mrs. Grace Livingston Hill, author and Conference speaker and story preacher; Mrs. Volney P. Kinne, Buffalo, N. Y., Young People's work; Miss Frances Bennett, of Chicago, children's work; Mr. George Edstrom, of Chicago, music of the Conference; Mrs. Edstrom at the piano; Clarence Benson, Dr. James M. Gray, Dr. A. C. Gaebelein and Dr. R. T. Brumbaugh, of Tacoma, Washington.

Information concerning the Conferences and rates may be obtained from R. M. Honeyman, Executive Secretary, Montrose, Penna.

New Independent Mission Board Meets in Philadelphia

THE new independent Board of Foreign Missions, first announced during the General Assembly in Columbus, held its first meeting on June 27th at 10 A. M. in the Drake Hotel, Philadelphia. In a spirit of determined resolution, the Board adopted, tentatively, a charter and by-laws, and discussed the work that lies before it. It agreed to meet again in September, the interval to be used in perfection of plans and policies. Temporary officers were elected, to serve until the next meeting. Four accessions were announced as members of the Board: Mrs. A. L. Berry, Tryon, N. C.; Ruling Elder Peter Stam, Jr., Narberth, Pa.; the Rev. Edwin H. Rian, Philadelphia, and the Rev. H. McAllister Griffiths, Philadelphia. The next meeting will probably be held September 12th in Philadelphia. It was announced by the Executive Committee of the independent Board that it had named Dr. Samuel G. Craig as temporary treasurer, and that he was authorized to accept contributions sent to him at 501 Witherspoon Building, Philadelphia.

Canadian Pastor to Speak at Westminster Opening

THE Rev. W. D. Reid, D.D., minister of the Stanley Presbyterian Church, Westmount, Montreal, Canada, will deliver the opening address at the beginning of the fall term of Westminster Seminary. The exercises will be held on Wednesday afternoon, September 27th, at 3 o'clock, in Witherspoon Hall, Philadelphia.

Philadelphia Fundamentalists Report

THE Philadelphia Fundamentalists have completed a second year of happy fellowship and testimony together, to a mutual strengthening in the Faith, to the salvation of those who knew not the Lord, and to His honor and glory.

The organization has been most simple, there being no salaried officers or dues of any kind, and membership being open to all ministers and laymen who sign the doctrinal statement. The Biblical mottoes have been, "Set for the defense of the Gospel," and "Holding forth the Word of Life."

The year's program has consisted of a monthly supper meeting, followed by a members' hour of prayer and fellowship, and a popular meeting open to the public. The meetings, with one or two exceptions, have been held at the Central-North Broad Street Presbyterian Church, Merrill T. MacPherson, Pastor, and have been largely attended. The messages delivered at these meetings have covered a remarkable range and have been of unusual significance, and the successive speakers have been sound Bible teachers of national and international prominence.

Thus Evangelist Bob Jones, at the first fall meeting, provided a searching analysis of present-day conditions from the standpoint of the Christian, in a stirring address, "Revival or Revolution"; while stalwart old Dr. L. W. Munhall inspired the members with "Reminiscences" of his long years of service in the Lord's work. The following month Dr. E. J. Pace delivered his great stereopticon lecture on "The Law of the Octave," while George S. Mackenzie spoke on "The Foolishness of God" (what a challenge!).

In January began a series of three unique meetings which might well be called "World's Christian Fundamentals Association," "Moody Bible Institute," and "China Inland Mission" nights. In the first, a joint evening was arranged with Dr. W. B. Riley in a great campaign he was conducting in historic Bethany Church, with an illuminating address on "The World Outlook—Are present Forms of Government Doomed?" In the second, uniting in the Philadelphia Con-

ference of the Moody Bible Institute, Dean James M. Gray gave a delightful supper talk, while Dr. William Evans delivered the evening address on "The Secret of Power in the Early Church." And on China Inland Mission night, Isaac Page gave a joyous message on "Present Confidence from Past Experience," while Dr. Robert H. Glover spoke on some very much needed "Forgotten Missionary Principles."

Speakers at later meetings included President J. Oliver Buswell of Wheaton College on "The Atonement"; Dr. Arthur I. Brown on "Wonders of the Human Body—Proofs of God's Workmanship"; Dr. L. Sale-Harrison on "The Judgment Seat of Christ—Its Great Significance for the Church of Today"; Ralph C. Norton of the Belgian Gospel Mission on "The Moulds of Prophecy," an account of significant events in Europe, and the beloved Captain Reginald Wallis of Dublin, Ireland, who spoke at the great final meeting of the season in Westminster Church.

Still other items of interest included a members' meeting at which reports of the various denominational Assemblies and Conventions were given with special emphasis upon their significance for Fundamentalists, and the annual election of officers, when the Rev. James H. Feely of Grace Chapel, Oakmont, became president; the Rev. Merrill T. MacPherson and William H. Richie, vice-presidents; the Rev. C. E. Mason, Jr., secretary, and Peter Stam, Jr., treasurer. These, with the Revs. A. V. Kimmell and A. F. Ballbach, also constitute the Executive Committee.

Working faithfully with the Executive Committee has been an Advisory Board of twenty-two prominent evangelical pastors and thirteen Christian laymen. This Advisory Board has not been one in name only but has functioned frequently in counsel with the Executive Committee, meeting usually for a half hour previous to the supper fellowship. The two groups of men are drawn from some ten different denominations and cover a remarkable range of the various sound Christian activities and organizations in and around Philadelphia, including representatives of CHRISTIANITY TODAY, The Sunday School Times, Revelation, Religious Press Association, Westminster Theological Seminary, Eastern Baptist Theological Seminary, Philadelphia School of the Bible, Bible Institute of Pennsylvania, Pocket Testament League, Scripture Gift Mission, Million Testaments Campaign, four or five evangelical radio broadcasts, and a number of Faith Missions—a truly representative group.

The Executive Committee is at work formulating plans for an equally helpful series of meetings next fall and winter. Those who would like further information or join the membership may write The Philadelphia Fundamentalists, care of Central North Broad Street Presbyterian Church, 600 North Broad Street, Philadelphia, for literature regarding the work.

In the Reformed Churches of France

By Pastor A. Cruvillier of the *Église réformée évangélique*

TWO-THIRDS of the Protestants of France are connected with the Reformed church. This church is made up of two unions, or, in American terms, two separate churches. One is known as the *Union of Reformed Churches*, the group which includes the more or less modernist churches. The other is known as the *Union of Evangelical Reformed Churches* and includes the churches which have remained faithful (at least in theory) to the traditional principles of the Reformation and of evangelical Christianity. This latter body is the most numerous.

It must be said that although they have not accepted the historical principles of the Reformed Church of France, the modernist churches have no scruples in monopolizing this title for themselves as if they alone had a right to it. In this lies a continual source of dangerous equivocation.

Each of these churches (*Reformed* and *Evangelical Reformed*) holds its national synod at the end of June for which the tasks and problems are prepared by the work and the resolutions of the regional synods. Thus the official reports of the regional synods, which are held between Easter and Pentecost, are most instructive.

In the *Reformed Churches* (modernist churches) we are happy to note the growing preoccupation with spiritual interests. One might even believe that these churches were returning to the traditional doctrines of evangelical protestantism if one only looked at the terms of the following declaration voted by two regional synods, one of the left wing and the other of the right.

"We express the hope that our national unions, through their commissions and synods, recognizing the necessity for, and the true conditions of, unity in the Reformed church in France, will seek such in a common obedience to the sovereign authority of the Word of God, in a common confession of the Christian faith, in a common fidelity to the true mission of the church, which is to proclaim the gospel."

It will, however, be prudent, in order to avoid being greatly deceived, not to rejoice too quickly when one knows that these expressions: "Word of God," "sovereign authority," "Christian faith," "confession of faith," "mission of the church," "gospel," carry different and even opposing interpretations. For the modernists the Word of God is in the Bible but the Bible is not the Word of God, and indeed the sovereign authority of the Word of God is, in the last analysis, for them the sovereign authority of the man who judges what is and what is not the Word of God.

In the *Evangelical Reformed Churches* the most serious question of all that is brought to the national synod by the regional synods is the financial one. This is

not because of the difficulties which it presents in this time of economic crisis, but because of the doctrinal and ecclesiastical questions from which it is inseparable.

"It is always by financial difficulties," the *Journal des Débats* has said, "that great trials are made known, because the flow of money is always the first to dry up. That is not a mortal illness; it is the symptom of illnesses which may become mortal."

Nothing can be truer.

For the *Evangelical Reformed Churches* the profound illness which may become mortal is the invasion of modernism into the organism whose health depends solely upon its fidelity to the principles of its declaration of faith. *Practically* it ceased, twenty years ago, in order not to offend the modernists, to reject their insistent demands for religious collaboration. The effects of this abandonment of its foundation could not fail to make themselves felt in financial matters. To cast suspicion upon the doctrinal solidarity of churches grouped around a single declaration of faith is, at the same time, to endanger their financial solidarity. At present the financial foundation, strongly organized by the synodical statutes of 1906 (immediately after the separation of the churches and the state), is deeply compromised. If remedies are not applied promptly and with energy (which never excludes charity and even patience) regionalism and congregationalism, which are developing at this very hour in the national *Union of Evangelical Reformed Churches* will quickly break it completely apart.

The change which is necessary should be at the same time both doctrinal and financial, for doctrines and finances react mutually one on the other.

May God inspire and direct the national synods of the churches of France! In our next letter we will report what they will have done.

VAUVERT, GARD.

Spain—the Day of Opportunity

By the Rev. Percy J. Buffard

AS indicated in a former article, there is a wonderful opportunity today in Spain for the preaching of the Gospel. Doors are open everywhere and people listen eagerly to the Gospel message. The contrast to work in other days is most striking. May I give just one example?

Some years ago, in Tomelloso, a large town in Central Spain, a farmer bought a Bible from a colporteur of the British and Foreign Bible Society. He began to read and was intrigued to find in the 20th chapter of Exodus a command prohibiting the worship of images. In the Roman Catholic catechism the second commandment is deleted and the tenth divided into two, so that the people think they have the ten commandments, whereas there are only nine. Our friend asked the priest about it and the priest told him that the Protestant Bible

was falsified and that he should burn it. Not satisfied he asked the priest to lend him his Bible to compare. The priest refused but the farmer managed to secure a Roman Catholic Bible and, to his great surprise, found that the prohibition of graven images was also in the Roman Catholic Bible. He read on, and through reading the story of the crucifixion, was led into the Light.

He suffered terribly but stood firm. On one occasion, two of our evangelists were holding a meeting in his house when the door was burst open and, as the people looked up, they found themselves face to face with leveled rifles. The priest had ordered the mayor to stop the meeting as we were far more dangerous than Anarchists!

All the men, 25 in number, were taken off to prison and shut up in an underground dungeon with no seats and only just standing room. Sleep, of course, was out of the question, so our evangelists thought it was too good an opportunity to lose, and preached all night, taking it in turns. One of the prisoners said, "Well, this is a funny business. The mayor has put us into prison to stop us from hearing the Gospel and now we are obliged to listen all night, whether we like it or not!"

I could tell many other stories of persecution in that same town; our brethren there have suffered very much for the Gospel. Now, it is very different, and in that very town, since the Republic was declared, we have held a meeting in the bull-ring, presided over by the mayor, when about three thousand people listened attentively to the Gospel, and a number have been converted.

The new law governing religious bodies, while granting full liberty to natives, makes it more difficult for foreigners to work, but our native evangelists, and workers from other missions, are holding many large public meetings in theatres, bull-rings, casinos, public squares, etc., without any hindrance from the authorities, though there is still much private persecution. In some places the Communists are causing us trouble and this is a growing menace, though there is little fear of their obtaining power for many years.

Spain bids fair to take a leading part in Europe again, and will undoubtedly have a far-reaching influence, not only in Europe, but in South America, in the coming years. Will that influence be Atheistic or Christian? The answer lies in our response to the command of the Master: "Go ye into all the world (which includes Spain) and preach the Gospel to every creature."

If Spain were flooded with evangelical literature, and a campaign of Christian enlightenment carried on throughout the length and breadth of the land, backed by earnest, believing prayer, in the course of a few years we should see the most wonderful spiritual transformation that has ever taken place in any country.

Unfortunately the opportunity is not be-

ing seized. Practically all missions are withdrawing workers and closing down stations through lack of support. For those of us on the field, it is a tragedy. Will you not pray that the home churches may be awakened to a sense of their responsibility?

VALDEPENAS (CIUDAD REAL), SPAIN.

English Letter

By the Rev. R. Wright Hay

IT is a standing illustration of the tragic bias against the truth which characterizes the unregenerate human mind that the *Encyclopedia Britannica* is a text-book of rationalistic views of the Bible and of Christianity.

The Gospel according to John is the battlefield on which the most vitally important question at issue between Biblical believers and Modernists is being fought out.

Baron Von Hugel ascribes the Gospel to some unknown "John" and dogmatically rules out the possibility of its having any connection with the Apostle. And he is the man chosen to supply information in the world's premier work of reference on the subject of the character and authorship of this portion of Holy Scripture.

He thus speaks of the group of persons who in the second century refused to accept the fourth Gospel. "A positive testimony for the critical conclusion" concerning the book "is derived from the existence of a group of Asia Minor Christians who about 165 rejected the Gospel as not by John but by Cerinthus. The attribution is doubtless mistaken, but could Christians who were sufficiently numerous to deserve a long discussion by St. Epiphanius in 374-377 and who upheld the Synoptists, stoutly opposed the Gnostics and Montanists, and had escaped every special designation till the Bishop named them 'Alogoi' dare in such a time and country to hold such views had the apostolic origin been incontestable? Surely not."

Now it is a significant fact that all that we know at first hand of the "Alogoi" is contained in an allusion by Irenaeus to those who "reject the Gospel and the prophetic spirit" *obviously because they did not like its doctrine*. There is no evidence that their rejection was due to any well-founded doubt about its authorship.

It is a matter for thankfulness that this *Encyclopedia Britannica* misrepresentation of the data connected with the authenticity of the Gospel has been most capably dealt with in a scholarly volume published by the Society for Promoting Christian Knowledge, London, "*What Is Modernism?*"

The author, the Rev. H. P. V. Nunn, M.A., St. John's College, Cambridge, says, regarding Von Hugel's reference to the "Alogoi": "The writer fails to mention (1) that the Gospel was accepted by the whole of the rest of the Church and even by the Gnostics as the work of the Apostle John; (2) that it is one of the books whose authenticity is stated by Eusebius to have

been undisputed; and (3) that Epiphanius collected heresies as an entomologist collects butterflies. He was delighted to find a new and unclassified specimen and to give it an ingenious name of his own invention. . . . It is time that the critics ceased to give the 'Alogoi' the prominent place they do in their arguments. . . . Von Hugel has been called the 'Maecenas of the Modernists' and it is perhaps hardly surprising that it has been found necessary to apply to his writings the principle of the necessity of verifying all references which is so very essential to all those who desire to arrive at a true estimate of the value of much that presents itself in the guise of honest historical criticism."

The volume demonstrates the bankruptcy in genuine scholarship of the anti-Christian movement within the professing Church of today.

LONDON.

California Letter

By the Rev. Stanley H. Bailes

THE Synod of California, Arizona, and Nevada holds its annual meeting in the Westminster Church of San Jose, California, the latter part of July. Rev. Hugh Jones, formerly of Los Angeles, is the minister host.

The foreign missions committee of the Synod, Dr. Stanley A. Hunter, chairman, announced that California Presbyterians gave through their church treasuries to foreign missions only \$69,000 last year instead of \$90,000 in 1931-32; \$108,000 in 1930-31; and \$120,000 in 1929-30. You will notice while there has been a strongly marked decrease during the depression years, the drop last year was very much more pronounced. It is unfortunate that a distinct lack of confidence in our foreign board is felt among many thousands of California givers, who are supporting with large sums, faith missions and other evangelical enterprises.

At the last meeting of the Presbytery of Los Angeles, another minister was dropped from the roll of Presbytery; Rev. Martin Luther Thomas, taking his place alongside of such insurgents as Milo F. Jamison and Samuel F. Sutherland. Dr. Thomas's difficulty was much the same as the other brethren, refusing to bow to the authority of Presbytery and laboring without the bounds of Presbytery without permission. Dr. Thomas is continuing his newly organized church as an independent organization.

Contrary to the belief that evangelistic campaigns can be carried on only in the winter season, Dr. Walter E. Edmonds, of Glendale, is engaged in a great revival meeting from July 2nd to 16th, with Evangelist Harry O. Anderson as the preacher. Splendid reports are coming from these meetings.

Probably no other church on the Pacific Coast has the state of continuous revival that marks the First Presbyterian Church

of Hollywood, Dr. Stewart P. MacLennan, pastor. Large crowds of about a thousand people throng the mid-week meeting while the pastor outlines studies in the book of Revelation, while the Sunday services are very well attended. His radio ministry over KNX carries his Sunday night Gospel message to all parts of the United States, more than a million people listening to every sermon.

Los Angeles Presbytery now has a plan whereby every active pastor may contribute one per cent of his salary each month to the destitute Presbyterian ministers in our midst. With two hundred unemployed and retired ministers on the roll of Presbytery, there are many cases of real need. It is a worthy plan and should be universally adopted.

LOS ANGELES, CALIF.

New England and New York

By the Rev. L. Craig Long

THE Connecticut Valley Presbytery met on June 27th to dissolve the pastoral relationship between Rev. Wm. Harlee Bordeaux and the Community Presbyterian Church of Old Greenwich, Conn. When a similar fate came to the writer about nine months ago after an effort to preach the Gospel in a Presbyterian Church in New Haven, he was led in the formation of a new Unaffiliated Presbyterian Church. God has richly blessed this work. It is the writer's fondest prayer that God may lead Mr. Bordeaux, a true brother in the faith, to do likewise and keep the testimony in New England. The Calvin Presbyterian Church has a new policy which sets aside one-sixth of all the income of the church to use it only for the formation of new Presbyterian Churches in New England. If this work had progressed far enough (it is only nine months old and has only received 100 members during this time), it might be possible to boldly invite Mr. Bordeaux or a man of his ability to come over into New England and aid in this most necessary work of evangelizing New England through thoroughly evangelical Presbyterian preaching centers and Sunday schools. With the formation of Westminster Seminary there has been established a training school for ministers to conduct such work at home and abroad. The Calvin Church has just pledged the support of a Westminster graduate to go to Africa under the new Board. With the formation of the new Board of Foreign Missions there has been provided a channel for the safe transfer of support to evangelical missionaries on the foreign field. There is absolutely no place for a struggling and true Presbyterian Church in this land to turn for assistance and help. The Gospel is needed in New England. The seven persons who began the Calvin Church are justly displeased with modernism in the Presbyterian denomination. They are pledged to Westminster, the new Board of Missions and

yet in their extreme infancy they have begun the work of Presbyterian National Missions in New England. Through the radio which now touches seven states and all of the principal New England, Long Island and New York cities, the Gospel is being spread. Through the National Missions Fund of the Church openings have already been provided for the formation of Presbyterian Churches in several large cities. If ten Evangelical Presbyterian Churches in the United States could place this work on their prayer list, and then devote fifty dollars of their National Missions Funds each month to this work in New England, the work could be extended so as to add to the work that is already being done by the members, an additional preaching strength equal to twice that which now exists. Two full-time ministers of the Gospel could be engaged to begin Sunday preaching services in such cities as Waterbury, Stamford, Danbury, Hartford, and other cities of equal significance in New England, where modernism reigns almost supreme. This work has grown so extensively during the past nine months that it has already outgrown the possibilities of a lone preacher to carry on with fairness to all concerned. He needs at least two evangelical helpers. Any laymen or Presbyterian ministers who may be interested in directing National Mission Funds in the direction of such a work as this ought to pray and then communicate for further information with Rev. L. Craig Long, Post Office Box 1000, New Haven, Conn. For every minister that the modernists eject from the Presbyterian churches of New England, the Bible-believing Christians ought to rally together and replace with an equally energetic evangelical minister to preach in that same city, unhampered by the entanglements of modernistic Presbyteries, Synods and Assemblies. Have you ever tried to figure out how many of the Presbyterian Churches of New England will support Westminster Seminary, AND the new Board of Foreign Missions, AND the new Bible-believing Presbyterian denomination when it comes on the horizon? Not many—if any. The thing to do is to so divert our National Missions Funds NOW that when the opportunity comes for the gathering together of all true Presbyterian Churches into a true Presbyterian Denomination, there may be many new Presbyterian Churches in New England to answer the call.

NEW HAVEN, CONN.

Proceedings of the General Assembly of the Presbyterian Church in the United States—Continued

noblest mien was adopted. This was followed by one creating a Permanent Committee on Social and Moral questions, without limitation as to the field of its actions. But after rest and time to think, this

noblest miened resolution was so changed, by common consent, as to be robbed of its political implications, and the follow-up Permanent Committee was expunged from the record. This reconsideration and expurgation was started by a lay commissioner, and accomplished by a large majority of the Assembly.

Explosive Power: When the resolutionary deluge came Monday morning, with over a hundred of the brethren absent, only the calm judgment of the Moderator saved the Assembly from undertaking several reconsiderations, which if adopted might have blasted their record of spiritual harmony. Submitting to the ruling of the Moderator, they proceeded to bind the Church to many high endeavors in the name of their Master and Lord. One of these resolutions, which might be surnamed The Unknown Man's, suggested the personalization of Home Missionaries by members and organizations of stronger churches. That is Home Missionaries be supported by individuals or societies of the larger and stronger churches, thus lightening the sacrifices of these more or less unknown servants of Christ, who are laboring in the forgotten regions of our land.

Hay-Watson-Smith-Case: This case coming to the Assembly for the third time on Complaint, was tried by a Judicial Commission consisting of fourteen Ministers and thirteen Ruling Elders, and its judgment without debate became a part of the record, being, according to the Book of Church Order, the action of the Assembly. This case originated in the Assembly of 1929 in answer to an overture from the Presbytery of Augusta, Synod of Georgia, "asking the Assembly to take some action in regard to alleged pamphlets of the Rev. Hay Watson Smith on Evolution and other matters." That Assembly answered that overture as follows: "This Assembly enjoins the Presbytery of Arkansas" (Synod of Arkansas), "To investigate the rumors that are abroad as to the soundness in faith of the Rev. Hay Watson Smith." The first complaint was referred to the Synod of Arkansas, as being the next highest court, by the Assembly of 1930. The second Complaint was unanimously sustained, and the case was remanded to the Synod of Arkansas for a new hearing, by the Assembly of 1931. This writer has no details as to the grounds for this second Complaint.

The third Complaint, the judgment concerning which has caused much comment, and which was adjudicated by the 1933 Assembly, was directed towards both the Presbytery of Arkansas and the Synod of Arkansas. It claimed that the Presbytery had not examined Dr. Smith, as demanded by the Assembly of 1929, and had refused to allow a member in good standing to file charges against him, and that the Synod refused to censure the Presbytery for disregarding the order of 1931 Synod, instructing it to examine Dr. Smith, using as a basis

the Confession of Faith and the Catechisms of the Church. This Assembly refused to censure either the Synod of Arkansas or the Presbytery of Arkansas, and stated that "The Presbytery of Arkansas carried out conscientiously the instructions of the Assembly of 1929," and "That the Synod of Arkansas exceeded its authority in demanding an examination of Dr. Smith." This action seems to be based almost entirely on Paragraph 182, Book of Church Order, especially the first part, which is as follows: "Original jurisdiction in relation to Ministers of the Gospel pertains exclusively to the Presbytery." This writer having never seen any of the minutes of the Presbytery of Arkansas or of the said Synod is of the opinion that, if the quotations from the Book of Church Order used by the Judicial Commission cover all the paragraphs bearing on this case, and if their judgment is correct, that our Assembly finds itself in a rather helpless position in regard to enforcing its orders. Also it seems evident that Dr. Smith has never been tried as to his soundness in the faith, by either his Presbytery, or Synod, or Assembly. And also it seems that if the Southern Presbyterian Church contents itself with the last Assembly's deliverance in regard to this case, that an important precedent has been set as to the exclusive rights of Presbyteries versus the authority of higher courts.

THE 1934 ASSEMBLY: In regard to the next Assembly, it is herewith suggested that the Presbyteries have in mind a resolution passed by the Assembly of 1877 and found on page 130 of Alexander's *Digest*, and is as follows: "That the Assembly does hereby advise the Presbyteries, in electing their Commissioners in the future, to do so with a view to their remaining in session during a term probably not less than two weeks." While you could not imagine a modern Assembly remaining in session for two weeks, yet a less-than-three-day Assembly, using the words of Dr. Walter L. Lingle, "looks like an extravagant piece of economy." Another extravagant piece of economy is the not furnishing the Commissioners with copies of the recommendations of the various committees, and also copies of the many resolutions, which at times are poured upon the Assembly. How can anyone be expected to grasp in their entire bearing sets of recommendations, ranging in number from six to thirty, when heard from the platform. May God forbid that our Assemblies shall become week-end gatherings of problematical value.

Reformed Church in America Omits Annual Meeting

The financial condition of the times affected the funds of the Reformed Church in America to such an extent that it was considered wise to omit the annual meeting of the General Synod for 1933.